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REPORT ON THE ANNUAL WORKSHOP

On

Women's Legal and constitutional rights and Exhibitio Bazaar Evaluation.

Christian Relief & Development Association
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Organized by ECS Women in Development Coordinating Office
(Holy Savior Church Hall, Addis Ababa, Ethiopia)

December 10, 1996

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I. OPENING SESSION

The workshop was held on Tuesday December 10, 1996 at the Holy Saviour Cathoic Church and was opened by a welcoming speech given by **Wz. Hanna Mehary, ECS WID Co-ordinator** who informed the meeting that in an effort to promote Women in Development Programmes the Ethiopian Catholic Church offers a variety of services through its 73 WID Centres found in most parts of the country. She stated that these centres offer training programmes in various skills, savings and credit schemes for income generation, mother and child health care programme, nutrition programme etc. To further promote existing efforts, she said that the women ought to have a better understanding for justice and peace. This workshop intends;

- to build an awareness on women's legal and constitutional rights and the current national and international policies and
- to discuss the outcome of the exhibition/bazaar evaluation in order to come up with better results in future.

Following this **St. Sinknesh Gebre Mariam** the Chairperson of the workshop invited **Wz. Tadelech Haile Michael, Women's Affairs Minister** to make a keynote address.

KEYNOTE ADDRESS

In her keynote address **Wz. Tadelech** stated that the exhibition/bazaar displayed various handicraft indicating that women play a major role in the production of traditional items.

She said that women however are not beneficiaries of their products due to a lack of entrepreneurial skills, market outlets for their products or available market area and numerous other problems. She informed the meeting that the Women's Affair Bureau is planning to establish centres in the different regions that will serve as market outlets for the products of women. Wz. Tadelech stated that the Bureau in addition plans to work jointly with NGOs, churches and other concerned bodies. She stressed that the centres will be supported by the government for a limited period before the women themselves take over.

In response to a question raised on the support of government in exporting women's product, Wz. Tadelech replied that the Bureau will assist in this regard if the need arises.

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II. INTRODUCTION TO THE PROCEEDINGS

SESSION 1. **Women's Right Under International Human Rights Instruments**

By Wz. Rahel Zerihun, Ethiopian Women's Lawyers Association (EWLA)

In her presentation Wz. Rahel gave a brief introduction to the legal and constitutional rights of women. She gave a summary of two important documents namely the Convention on the Elimination of Discrimination Against Women (CEDAW) also known as The Bill of Women's Right, and on the Declaration on the Elimination of Violence Against Women (DEVAW). In addition, she highlighted important points of the Ethiopian constitutional rights of women.

The meeting then broke up into groups where each group formulated a question and discussed the issue widely. The panellists that facilitated the discussions were Wz. Meaza Ashenafi, Wz. Rahel Zerihun, Wz. Original W/Georgis and Wz. Atsedwein Tekle from EWLA. The discussion was as follows:

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QUESTIONS AND DISCUSSION

How are women made aware of their rights especially those in rural parts of the country?

It was stated that laws and constitutions which are drafted and declarations passed are a step forward in improving the situation of women. However this is not sufficient unless the laws are executed. For the enforcement of these laws women need to be made aware of the existence of such laws and need to distinguish between acts that are offensive and those that are not offensive.

Thus, in response to the question, it was said that education is one means of achieving this i.e. by revising the improving text book illustrations which put women/girls in a demeaning position. EWLA, as one of its objectives, gives pubic education through various mass media, workshops and seminars, brochures and flyers, posters and organizes fora where it lobbies with various government bodies.

On the other hand women who are aware of their rights, do not have an influential role in the home. How can such a problem be tackled?

It was stated that educating men i.e. explaining that women are entitled to equal rights, is a major step that needs to be taken. EWLA in an effort to give better awareness, invites men into the Association as associate members. They contribute to the efforts directed towards the development of women. Moreover EWLA gives seminars to law enforcing bodies such as the police.

It was however emphasised that education should start from the family where children of both sexes should be given equal opportunity in all matters. In addition, it was suggested that the establishment of Women's Affairs Offices in the various regions will help facilitate educational programmes and disseminate information. Most importantly however, the government needs to be committed to the development of women.

Does EWLA give financial support to women who wish to form associations?

In response it was stated that as EWLA is a voluntary organization financially supported by various other bodies, it does not give such assistance. However, it assists in facilitating the establishment of such associations i.e. by creating contact with relevant government bodies and developing women's awareness of their rights in the matter.

Are street girls equally entitled to the rights of women in a similar way other women who do not practice prostitution are entitled to?

The issue of street girls was widely discussed as it was said to be one of the sensitive issues related to women. It was said that prostitution practised by these girls is not considered as a criminal act but the act of trying to gain profit from the practise is what is considered to be a crime by law and those who benefit from the profit are criminals. It was stressed that street girls are entitled to equal rights in a similar way to all women.

As there is a wide gap between laws drafted and laws executed how can such a problem be dealt with?

The meeting was informed that such gaps are due to lack of awareness of existing laws, cultural influence in which some offences are not considered to be offences, lack of capacity to enforce the laws etc. Such lack of awareness results in harassment of women by law enforcing bodies. EWLA through its public education programme makes efforts in bridging such gaps.

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Nonetheless, from the experience presented by a participant, the meeting was able to realise that more effort needs to be exerted in creating public awareness as there are several complex problems associated with law enforcement. Moreover, offences such as abduction which is a means of forced marriage, is a traditional practice, the abolition of which requires gradual behavioural change on the part of society.

From the experience shared, it was stated that the family also contributes in further complicating criminal offences such as abduction. For example, from the case presented it was explained that a girl abducted was forced to marry her abductor in order to save the name of her family. However as this was against her will she tried to run away. In addition, as her abductor continuously abused her, in which during a disagreement created between them her arm was torn out, seeking assistance, she approached The Catholic Church in that aria who have not been able to solve her case yet.

In response to the case presented, EWLA suggested that the organization write an application to the Association which will then make efforts to follow it up the case.

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SESSION 2. **Presentation Of Evaluation On the Exhibition/Bazaar.**

Evaluations of the annual WID exhibition/bazaar organized by ECS, WID Co-ordinating Office was presented by **Wz. Bazgenawork W/Medhin, CRDA** and **Wz. Fantanesh Tilhaun, Ministry of Education**. It was stated that the exhibition is an indication that ECS is making immense efforts in assisting poor women by offering skill training programmes. Moreover by organizing such a bazaar which serves as an outlet for their products, these women are assisted in increasing their profit. In addition, an evaluation of products exhibited also helps them in improving the quality of their work. The large participation of women at the exhibition is proof that ECS is making significant contribution in reducing beggary among women by creating opportunities for employment.

Although the exhibition was able to display numerous handmade items produced by women it did not present a diversity from WID exhibitions held in the past. This could give rise to concern as it threatens women's ability to compete on the national and international market. It was stressed that the products displayed during the exhibition do not give an adequate return for the labour, time, transport and other cost put into producing the items.

It was stated that **Income Generation (IG)** activities should be able to induce positive impacts on the development of women and ensure sustainability of their growth in the business world. In order to do so, the need for women to be introduced to high technological products and redirect training programmes was strongly emphasised. In addition, it was stated that more centres that will serve as market outlets for the products of women need to be established.

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Further points raised were:

- as market demands need to be considered, a need assessment study should have been carried out prior to production so that products responding to those needs are manufactured,

- potential market areas for the products of women need to be considered,

- as displayed products are highly labour intensive this results in high prices and threatens women's development through such IG activities,

- skill training programmes for women need to consider the future of women upon completion of the programme,

- training centres should regularly exchange experiences and information and upgrade the skills of trainees and encourage their involvement in various other fields,

- as a market outlet for the products of women, organizing a bazaar / exhibition only once a year is very limiting and thus needs to be improved,

  for improved quality of products, an evaluation of such a bazaar / exhibition needs to be comprehensive and carried out by professionals.

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Recommendations For Improvement of WID Programmes by ECS

- create opportunities for new skill training i.e. those that help develop women's creativity,
- establish centres / shops as market outlets for products of women,
- facilitate sharing of experience between existing WID centres and set up networking mechanisms in an effort to avoid duplication of products,
- employ qualified personnel to co-ordinate the provision of raw materials and the sale of products,
- organize bazaar/exhibition more than once a year,
- carry out regular need assessment study and information sharing in order to be aware of new developments in women's programmes.

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Opening Speech

By Wz. Hanna Mehary ECS WID Coordinator

Your excellency Wz. Tadelech Haile Micheal,
In charge of Women's Affairs
With the rank of Minister in the Prime Minster Office,
Dear Partners and Participants,

On behalf of the Ethiopian Catholic Church and myself, I would like to extend a warm welcome to all of you gathered here today to attend the workshop on women's legal and constitutional rights, and the annual bazaar evaluation.

As a messenger of Jesus, the Church ought to give special attention to real situations of Human beings, in promoting justice and peace, support them in developing spiritually, morally, economically and culturally according to their needs. Based on that the Ethiopian Catholic Church has been offering services in a variety of ways. The services amongst many are the women in development programmes. So far there are 73 WID Centers all over the nation. These programmes are: training in various skills, savings and credit scheme for income generating, mother and child health, nutrition etc. The aim of today's workshop is,

1. As all of us here are committed to the advancement of women's interests, it is necessary to have a better understanding of justice , to be updated and aware on women's legal and constitutional rights and to have a proper knowledge of current national and international policies.
2. To discuss the outcome of the exhibition/bazaar evaluation and come up with new suggestions.

Having said that, I would like to thank Wz. Tadelech and the Ethiopian women lawyers association for being interested enough to give us their precious time and share their knowledge on this important issue.

My sincere appreciation goes to the experts from Ministry of Education and CRDA for being with us to do the evaluation of the Bazaar.

I would also like to extend my thanks to all participants for committing themselves in helping the Ethiopian women in need.

I hope you find the workshop helpful,

Thank you.

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Excerpts form Wz. Tadelech Hail Michael Speech.

Sisters, and participants,
I would like to say just few words to remind some of my concerns when it comes to women's activity.

But first of all may I congratulate the organizers of the workshop , the bazaar and the efforts that have been done by all sisters and groups for coming from regions as well.

As you know the Government of Ethiopia has given priority to all concerns of women and particular emphasis is given to the rural women, in giving women equal opportunities in whatever activities they are participating in.

But as you know government alone cannot solve the whole problems that are faced by women in this country because most of the problems are caused due to our extreme poverty and to our lack of food caused by drought .

priority has been given to the production of food which order to guaranteeing sustainable food security at house hold level. But even then we are trying or the government is also trying to give due emphasis in working a standard and the lobbying of rural women by giving them priority, so that they may have skills and training in the production activities as well.

Women are participating in alleviating poverty which is the greatest or the root cause of most of our problems. And I believe church institutions particularly are the most important partners in these efforts . And I think the Catholic Church has played a big role in being a model and involving women in kinds of activities that would help them to earn their own income. This effort should be shared by any other church institutions.

And when it comes to bazaar, I have not been able to come to this particular bazaar organized by the church but I was in one organized by the CRDA and by CDPP and others as well. And I would like to say one thing I have observed and a thing I would not go without saying because this was also the general opinion of participants.

In most of the bazaars that we have seen it is true most of the products that are being exhibited are embroidery, artwork.....which show that Ethiopian women from North to South from East to West are the sole owners of crafts in this country. But as you know nobody has ever helped them in upgrading their skills that they have acquired traditionally from their mothers, grandmothers. They have never been able to upgrade their skills except now like what most organizations are trying to do, change the traditional to the modern ones. And they have been able to make kind of small survey in the regions as well as in the cities.

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This kind of bazaars help in order to see what we have in common and what kind of training can be given. And we have been able to identify that we have got a lot of common crafts being made.

We were also able to identify problem of market out lets which is serious problem faced by women. Because of this lack of market outlet any individual woman cannot sell her product.

For this Women's Affairs Office has planned and also tried as a pilot project in Harrar and also in the Afar region and created centers for women with revolving fund there so that women can come and bring their crafts and finished products and sell it at reasonable market price. The centers are very useful or we consider them as very useful because they would be an outlet and help the women to identify and inquire their special talents so that they can get their own training in this fashion. That's what we have planned and this would be practical in the year 1989 E.C. (this year) and 1990. That is the kind of activity that is going to be held by the WAO in the center as well as in the regions. And we would like also organizations like yours to participate in this trend.

Because the entrepreneur skill of women has to be enhanced the skills that they are acquiring has to be assisted and they should be beneficiaries of their labor.

We are thinking that in the center we could also try to promote some sort of credit. And we think that there should be interraction between regions and the center in this market outlet. We are also talking with partners in this activities, church institutions, with NGO's and women groups in which they are facing problems because ,the women groups have not come to our expectations.

Women's Affairs Office a national focal point in the country is very willing to participate and the national policy for Ethiopian Women is encouraging and is also giving particular emphasis in the cooperation and coming working together all problems of women with any organization or NGO.

I Think cooperation is very important and I hope this kind of cooperation and participation would be very important to us and I think we have to make effort in coming together, working together and bring a change to the lives of our Ethiopian women

Thank you very much.

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Women's Right under International Human Rights Instruments

Convention on The Elimination of All Forms of Discrimination Against Women (CEDAW)

The Universal Declaration of Human Rights, the guiding international document on human rights, which was adopted by the united Nations General Assembly in 1948, asserts that every human being has the right to "life, liberty, and security of the person, equal pay for equal work, a standard of living adequate for health and well-being, education, freedom from slavery, and equal protection of the law".

Though women by the mere fact of their humanity are entitled to these rights, practice showed that their humanity was not enough to guarantee the protection of their rights. Due to this perception and the strong movement by women groups around the world, international human rights documents that specifically address the needs of women came into being.

The most important one of such instruments is the "Convention on the Elimination of All Forms of Discrimination Against Women" known as CEDAW. This instrument was adopted by the General Assembly of the United Nations in 1979. Including Ethiopia, 145 countries have adopted this convention upto now.

CEDAW emphasizes that discrimination against women "violates principles of equality of rights and respect for human dignity". The first article on the convention defines discrimination broadly as" any distinction, exclusion or restriction made on the basis of sex ---- in the political, economic, social, cultural civil or any other field". The subsequent articles of the convention state the duties of government to "ensure the full development and advancement of women."

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Under the CEDAW, states are obliged to ensure that there is an appropriate constitutional and legal structure to guarantee equality.

For example, article 35(1) of our Constitution states that women have equal rights to the enjoyment and protection of the rights protected by the Constitution. This is what is envisaged by the convention whereas, if we look at our nationality law it discriminates against women by depriving them of their nationality if they marry a foreigner and acquire his nationality. On the other hand if an Ethiopian man marries a foreigner, he retains his nationality and his wife also acquires Ethiopian nationality. This law is an example of a legal structure that discriminates against women.

CEDAW obliges states to abolish such discriminatory laws, and take all appropriate measures including legislation to ensure the full development and advancement of women.

States are also expected under this convention to abolish customary practices which are harmful to women. Accordingly, harmful practices like early marriage, circumcision, wife inheritance and tattooing on the body of women as a sign of beauty are prohibited under this convention.

The convention also recognizes the fact that in order to achieve genuine equality between men and women, it is necessary not only to remove discriminatory barriers but also to promote equality by positive action; i.e. affirmative actions should be taken in order to equate the position of women with men in education, the economy, politics and employment.

For example, in the rural parts of our country, due to a traditional belief that a woman's role is in the house, taking care of the house and the children, looking after he husband's needs being a good wife and so on, girls are not encouraged to go to school. Even those who do go to school are so burdened by domestic chores that their academic performance is low. As a result, the

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number of girls at the higher educational level, professional fields and management posts is very low. One way of ensuring that the number of women increases in these areas is, to lower the scale for college entrance for such girls and provide them with extra helps like trainings and tutorials so that they would be able to catch up with the men who are ahead of them. This kinds of temporary measures are examples of affirmative measures envisaged by the convention.

The convention also goes into details and obliges states to ensure the equal participation and full development of women in politics, the economy, education, employment, access to health facilities, in the law and the family.

If we look at women's human rights in the family, for example, CEDAW states that women have equal rights with men to decide whether to marry, whom to marry, when to marry, whether to retain one's own nationality and citizenship upon marriage; whether to bear children; whether to divorce and on what conditions; whether to apply for employment and what type of employment to enter; whether to own and control family property and so on ...

Member states of CEDAW are obliged to take appropriate constitutional and legal measures to ensure the protection of such rights.

For example, in Ethiopia's most rural areas, young girls are given away in marriage at a very early age without their consent. This is a violation of the right listed above and Ethiopia as a member state is obliged to issue laws which prevent such practices.

If we look at our family law for example, the husband chooses the residence, he administers the common property, even the legal minimum age for marriage is different i.e. 15 for girls and 18 for boys. All these examples discriminate against women and as such violate a womon's human right in the family protected by CEDAW. Thus the government is obliged under this convention to amend discriminatory laws like these.

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If we take education as another example, education for women forms the foundation for their empowerment in all spheres: in the work place, in the family, in the community and in society at large. Education is a key for challenging traditions and beliefs which reinforces inequality between the sexes. Lack of education for women among other things results in poverty, unemployment and financial dependency. Thus recognizing the importance of education, CEDAW obliges member states to provide equal access to education to girls and boys, as well as, to eliminate gender role stereotyping in and through education.

School text books and programs can be one of the primary sources for teaching "sex role stereotyping"; i.e. the expected roles of men and women in society. For example, school books often portray boys and men as big brave and active, explorers, inventors and so on, while girls are portrayed as small, timid and cautious. Member states are expected to revise such texts and ensure that school curriculum contain models of women and girls as productive members in society.

The convention besides addressing women in general, it incorporates a provision which addresses rural women separately. Women living in rural areas mostly work harder and longer than anybody and as such they contribute a lot to the national economy. However, this contribution receives no recognition and they do not share in the benefits of development. Thus the convention obliges states to eliminate discrimination against women in rural areas, to provide adequate living conditions for them and to ensure their equal participation in the planning and implementation of projects that affect their lives.

For example, if a project plans to put in water pipes in a certain rural village, women should be involved from the inception to the implementation of the project, because water fetching is one of their tasks and such a project could help in reducing their work load.

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All in all, the CEDAW guarantees the equality of women with men in all spheres of society. Because this document incorporates all the different rights of women which were guaranteed in separate documents in one document, it is known as the "Bill of Women's Rights".

Declaration on The Elimination of Violence Against Women (DEVAW)

Violence affects the lives of women worldwide, in all socio-economic and educational classes. These acts have managed to penetrate every culture and religion and have prevented women from fully participating in society.

Violence against women takes different forms, starting from domestic abuse and rape to early marriage, and circumcision.

These acts besides being violations of fundamental rights, are obstacles to equality and development. Though equality of rights for women is a basic principle of the United Nations, violence against women, the magnitude of which has been increasing world wide, did not get international recognition till December 1993. This problem was addressed by the General Assembly of the UN in December 1993 and the "Declaration on the Elimination of Violence Against Women" was adopted.

Until this time, governments looked at these acts as matters that should be dealt with privately and not as grave violations of human rights that require state intervention

This declaration is the first international declaration that specifically deals with violence against women.

The declaration, defines violence under Article 1 as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women including threat of such acts, coercion or arbitrary deprivations of

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liberty, whether occurring in public or private life." It states that such acts violate women's rights and prevents them from enjoying their fundamental freedoms.

The declaration has divided violence committed against women into three categories. These are violence occurring in the family, violence in the community and violence perpetrated or condoned by states.

Violence occurring in the family includes acts such as battering sexual abuse of female children in the household, dowry related violence, martial rape, female genital mutilation and other traditional practices harmful to women, non spousal violence and violence related to exploitation.

Violence occurring within the community includes rape, sexual abuse, sexual harassment and intimidation at work, in education institutions and elsewhere, trafficking in women and forced prostitution.

Though the declaration doesn't state which acts constitute violences perpetrated or condoned by states, these acts include violences committed by the police, prison officers, security forces and the like while in the process of carrying out their official duties.

The declaration lists down which rights are violated when such acts are committed against women. These rights are:- the rights to life; equality, liberty and security of person; the right to equal protection under the law; the right to be free from all forms of discrimination; the right to the highest standard attainable of physical and mental health; the right to just and favorable conditions of work and the right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment.

For example, let us consider abduction and rape which are the most common violences committed against women in our country. These acts besides violating the rights listed above, they

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also preclude a woman from fully participating in society. An abducted woman is prevented from going to school which is a violation of her right to education. She is forced into a marriage without her consent which is a violation of her right to decide whom and when to marry. Such woman is not only forced into marriage but is also made to be economically dependent on her husband, because she is not educated and cannot earn her leaving and this is a violation of her economic right. If we also consider a girl who is a rape victim, besides having her right to life and security of a person violated, her whole life would be disrupted. Afraid of being a victim again of the stigma society attaches to rape victims such a girl would not go to school and would end up as an economically dependent woman who can not realize her potentials because her right to education had been violated. The consequences of such violations of women's human rights is not only limited to individuals but eventually affects the community and the country because as citizens these people are prevented from realizing their full potential for the development of the country.

Thus to combat such consequences, the declaration stresses that states should condemn violent acts against women. It also stresses that custom tradition or religious or other considerations can not be invoked by states in order to avoid their obligations with respect to its elimination. For example, violence acts such as abduction, circumcision and marking female bodies as beauty signs are carried out in our country on the pretext of custom and religion. According to the declaration, the government can not turn a blind eye to such acts because they supposedly originate from custom or religion. It is expected to abolish these acts no matter what.

The declaration also stresses that states should prevent and punish violence against women in accordance with national legislation. Let us, for example, consider the bars and streets of Addis Ababa. Bar owners and street pimps profit from the prostitution of young girls. This is violence against these young women. Such acts are openly carried out in Addis. If we look at our

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penal law, it states that people who live by procuring or on the prostitution of women or run disorderly houses are punishable by law. The punishment can go from simple imprisonment and fine to 10 years imprisonment and 10,000 birr fine. According to the declaration, the government has the duty to investigate such cases and punish the offenders in accordance with this law.

The declaration stresses not only laws which punish such acts and redress, the wrongs caused to women be sanctioned, but also points out that gender unequality should be eliminated through education and all other appropriate measures.

This shows that in order to eliminate violence against women, states should approach the problem from different perspectives. Punishing the perpetrators of such acts and redressing the victims is not by itself enough. All steps that ensure the development of a society which realizes that women equally with men have inalienable and inviolable human rights and fundamental freedoms, should be taken by states.

The Declaration on the Elimination of Violence Against Women, though it is the first international instrument that addresses violence against women, it is just a declaration and not a convention, which means it has no binding effect on member states. For an international instrument, in order to be binding on member states, it has to be a convention. However declarations do have a moral and political force. This declaration is also a proof that states are prepared to eliminate violence against women. Due to the growing international pressure by women rights activists it is hoped that this declaration would become a convention soon.

Women's Right Under The Ethiopian Constitution

The constitution of the "Federal Democratic Republic of Ethiopia", the present constitution, not only guarantees the fundamental rights and freedoms of citizens in general, but also specifically guarantees women's human rights. Discrimination on the basis of gender is strictly prohibited under this law.

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Under article 7, of its provision entitled "Gender Reference" the constitution guarantees that all its provisions set out in the masculine gender, equally apply to the feminine gender thereby making women equal beneficiaries of the supreme law of the land.

The constitution has also made international instruments which Ethiopia ratified, part and parcel of the national law. Among these is the "Convention on the Elimination of All Forms of Discrimination Against Women" which, as stated earlier is the most important international convention as regards the protection of women's rights.

Article 13(1) of the constitution declares that all legislative, executive and judicial organs of the state at all levels of the government have the obligation to respect and enforce the basic fundamental rights and freedoms guaranteed by the constitution among which is found women's rights. The same provision in(2) states that these fundamental rights and liberties contained in the constitution shall be interpreted in conformity with the Universal Declarations of Human Rights, International human rights and humanitarian conventants and other relevant international instruments which Ethiopia has ratified.

Thus, what we can infer from this is that women's rights contained in the constitution which is part of the fundamental rights and freedoms guaranteed under this law are interpreted in conformity with international standards and not less than that.

The provision of the constitution that specifically deals with women's rights is article 35. Article 35(1) states that women have equal rights with men in the enjoyment and protection of rights provided under the constitution.

For example some of the rights guaranteed by the constitution are the right to life, liberty and security; the right to protection from torture, cruel, inhuman and degrading treatment or punishment Acts such as abduction and rape are acts which threaten women's security and liberty. They violate a women's

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right to protection from cruel inhuman and degrading treatment. As such these acts are prohibited under article 35 and the other provisions which guarantee the above listed rights.

Article 35(2) provides that women are entitled to equality with men in marriage as provided by the constitution. The constitution also provides under article 34 that, marriage shall only be concluded with the free and full consent of the intending spouses and also that women have equal rights with men during the conclusion duration and dissolution of marriage.

However if we look at our family law, these rights of women are not protected. For example, the law states the minimum age of marriage for women is 15 while for men it is 18; the head of the family is the husband, he manages the common property, he chooses the common residence and so on. All these discriminatory laws violate a woman's right to equality guaranteed by the constitution and as such should be amended to be in conformity with the supreme law of the country.

Article 35(3) provides for affirmative action in recognition of the fact that due to past discrimination made against women, their position at present is unequal to that of men. Thus, in order to enable women to participate equally with men in all spheres of society, the constitution provides that women should get a special treatment in some aspects for a limited period of time. Allowing women to join college at a lower grade than that of men and providing them with extra help while in college, or introducing a quota system, like for example in recurting staff, ensuring that a certain number of them are women are examples of affirmative actions.

Article 35(4) protects women from harmful traditional practices that oppress women or cause bodily or mental harm by stating that such actions are prohibited. Thus practices like early marriage and circumcision are prohibited by this law.

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In order to enable women to discharge their family obligations with work responsibilities Article 35(5) states that women have the right to maternity leave with full pay including prenatal leave with full pay.

Article 35(6) guarantees the right of women to participate in decision making like in the formulation of policies and in the preparation and execution of projects specially those affecting the interests of women.

For example if we take a project that is going to be implemented in a rural area and if this projects objective is to build up a road that would make access to the areas river easier, rural women should be among the major decision makers during the inception planning and implementation of the project. For it is women who travel endless hours to rivers to fetch water and to wash clothes.

Article 35(7) guarantees the equal rights women have as regards acquiring, administering controlling and transferring property including land. It also guarantees that women have equal right with men to inherit property. These rights are very important to women because unless they have financial independence, they can not have true equality with men because they will not be able to head their own households, own their own homes or start their own business. Thus the rights provided under this provision will enable women to have financial independence.

If we consider rural women they spend long hours working in their homes taking care of the house, children, fetching water, taking care of domestic animals, collecting wood and so on. On top of that they go to the fields and help out there in plating seeds, weeding, and so on. But most of their contribution is not taken into consideration and they are not direct beneficiaries from the profits of their labour. One of the main reasons for this is that they do not own land, they do not control or administer it themselves. As a result despite their contribution they are economically dependents on the menfolks of their family. Thus inorder to make rural women

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economically independent and to enable them to share in the profits of their labour as well as profit from development programs the constitution has guaranteed their right to acquire, administer and control property including land.

Women have the basic right to work in a profession of their choosing while in the process of exercising this right, they are protected from discrimination by Article 35(8) which provides that women are to be treated equally with men during employment, promotion and pay.

In our country, in many work places it is common for men to regard women as less capable than men of performing certain tasks. This is not suprising in a society which has a long history of culture which considers women as inferior to men and as belonging in the domestic realm and not in professional circles. Thus it is not uncommon for women to be rejected certain posts or be disregarded during promotion because of gender bias. In some cases women are paid less for doing the same kind of job men do. Thus article 35(8) by guaranteeing women's equality with men during employment, promotion and pay protects them from such bias and its consequences.

Article 35(8) also provides that women have equal rights with men to bequeath pension.

If we refer to our pension law we would find out that women do not have equal right with men as regards the bequeathing of a pension. According to this law if a man entitled to a pension dies, his wife and family automatically become beneficiaries of his pension rights. However if a woman entitled to a pension dies her husband and children benefit from her pension right only if the husband had been dependent on her income at the time of her death. Thus the law was discriminatory to women in that they did not have equal right with men in bequeathing their pension. Article 35(8) however has overruled this discriminatory law.

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In many African and Asian countries women die as a result of health complications during pregnancy and child delivery. Most of this is a result of lack of information and access to health care. Thus to prevent harm arising from child bearing or giving birth to a child and to safeguard their health article 35(9) guarantees to women the right to information and to means that would enable them to plan their families.

Another area where the rights of women was not protected before but where the constitution has now provided protection is, as regards citizenship. According to the nationality law of the country, if an Ethiopian woman marries a foreigner and this marriage enables her to attain her husband's nationality she was deprived of her Ethiopian nationality. If she had children in such a marriage her children would acquire her husband's nationality and not hers. Whereas if an Ethiopian man marries a foreigner instead of him loosing his Ethiopian nationality, his wife acquires Ethiopian nationality automatically. His children also automatically acquire Ethiopian nationality. Thus, the law was discriminatory in this regard. However the constitution states under article 33(1) that the marriage of an Ethiopian to a foreigner doesn't bring about loss of an Ethiopian citizenship. Article 6(1) also provides that a man or a woman either of whose parents are an Ethiopian is an Ethiopia citizen. Thus, the constitution has guaranteed to women equal rights with men to acquire, change or retain their nationality as well as equal rights to pass on their nationality to their children.

Violence Against Women Under The Ethiopian Law

The provision of the Ethiopian constitution that addresses violence against women is article 35(4) which reads" The state should enforce women's right to be free from harmful Traditional practices. Laws, customs and practices which oppress women and cause them bodily or psychological harm are forbidden". This provision protects women from different types of violences committed against them in the name of culture and tradition.

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Traditional practices in Ethiopia such as, female gential mutilation, exchanging girls in marriage as a settlement of blood feuds, whipping rituals during a wedding ceremony, massaging with pressure the abdomen of pregnant women, tattooing the body as a beauty marks and all other harmful practices constitute violence against women, because they result in bodily and psychological harm and as a result are prohibited under this provision of the constitution.

Though there are no other specific provisions in the constitution which adress violence against women, we can infer from the reading of the constitution that such acts are prohibited. Violence against women violate rights incorporated in the constitution such as the right to life, liberty and security of the person, the right not to be subjected to torture, or other cruel inhuman or degrading treatment or punishment, the right to the highest standard attainable of physical and mental health and so on. Any act that deprives women of these rights is prohibited under the constitution. Thus we can say that the constitution protects women against violence, though it has not been dealt with specifically.

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The Penal Code of Ethiopia

When we look into the 1957 penal code of Ethiopia, we notice that there are no separate provisions dealing with violence against women. The code being 39 years old, it is not suprising to see that this issue has not been dealt with separately. The provisions of the code that deal with different types of offenses that result in physical or mental damage to the victim are as follows.

Articles 537-544 of the code which deal with "offenses against person and health" state that all bodily assaults, blows, wounds, maiming, injuries or harm, and damage to physical or mental health are offenses and depending on their seriousness are punishable from simple imprisonment upto 10 years rigorous imprisonment.

Thus, according to these provisions husbands who beat up their wives or men who batter women are punishable with imprisonment. The period of imprisonment depends on the damage caused to the victim.

Articles 589-599 of the penal code, under the title "Injuries to sexual liberty and chastity" deal with different types of sexual offenses.

Article 589(1) rape is punishable with rigorous imprisonment not exceeding 10 years. When a rape is committed on a child under 15 years of age or an inmate of a hospital almshouse or asylum or an establishment of education, correction, internment of defention, who is under the supervision of or dependent upon the accused person, or is a gang rape, such an act is punishable with rigorous imprisonment up to 15 years.

Though the law regarding rape is not bad as it is, there is a problem in applying it. Most offenders do not get the maximum penalty they should. This could be one of the reasons for the fast increasing rate of rape. For example, a policeman who raped a child of 12 years under his supervision was sentenced to only 3 years imprisonment while he should have got 15 years as the law states above. Not only these, most offenders don't even make it up to court because more often than not policemen do not bother with following up rape cases and bringing the offenders before the law. On the other hand there are records of some cases where offenders got the punishment they deserved. For example on November 14/96 it was reported on ETV that offenders who raped 7 years and 12 years of children were sentenced to 12 years and 8 years of imprisonment respectively.

Article 594 entitled "sexual outrage on infants or young persons" makes it an offense to have sexual intercourse or a similar sexual act with persons under 15 years of age. Under this provision there need not be the use of force or violence. Ther mere fact of having sexual intercourse with a person under 15 years is a crime. The punishment under this provision could go up to 5 years imprisonment.

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However the punishment could go up to 8 years if the victim's a pupil, apprentice, school boarder domestic servant or is directly dependent upon the offender, if the victim is an adopted child, the child of his spouse, his word or a child entrusted to his custody.

If we develop the tradition of speaking out deeds done in private, we would hear of many cases where young domestic servants are made to have sexual intercourse with their masters or where students are enticed to sleep their teachers. As stated above, for these acts to be punishable there need not be any force. The mere fact of having sexual intercourse with children who are below 15 years of age is a crime.

Article 595 provides that a simple act of having sex with persons between 15 and 18 years is an offense punishable with simple imprisonment. There are many instances in Addis where men have intercourse with minors between the ages 15 and 18 and leave these young girls to face the consequences by themselves. In fact hardly anyone knows that having sex with these young children is punishable by law. I am sure if these girls go and report to the police, the response they would get is you did it willingly so don't come crying to us.

A case worth mentioning here is the one reported on the Addis zemen Amharic daily newspaper on its Hidar 12/1989 E.C. issue. According to this issue, a girl of 16 was raped by her teacher and got pregnant. When she informed him of her condition he completely denied knowing her at all. Her parents kicked her out soon after she gave birth. Currently she is sheltered by the parents of her friends who haven't got much to offer her. True, this is a case of rape and falls under article 589. But the girl can not prove rape because this happened over 9 months ago and there is no medical evidence or nothing. But if it could only be proved that her teacher had an intercourse with her, it is enough to nail him under article 595 in fact because she was his pupil according to article 595(2) the punishment could go up to 5 years imprisonment. The girl currently a 7th grader is helpless and does not know what to do.

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Article 598 provides for aggravations for charges of sexual outrage where force was used; or the victim became pregnant, had STD's transmitted to her, or committed suicide as a result. The punishment is rigorous imprisonment from 3 to 10 years and applies in cases where the relevant provision on sexual abuse does not pronounce severe penalty. For example in rape cases this does not apply because article 589, that is the provision on rape provides up to 15 years imprisonment. This provision might be applied in cases where AIDS was transmitted, but is the punishment equal to the gravity of the disease ?

Article 621(2) provides that incest with an infant or a young person is punishable with rigorous imprisonment which could go upto 10 years.

Articles 604-607 entitled "Exploitation of the immorality of others" deal with prostitution and trafficking. Prostitutes are not punishable under the Ethiopian law but rather those who live by procuring a profit on the prostitution of women are punishable by law. Depending on the gravity of the case the punishment could go from 5 years imprisonment and a 10,000 birr fine to 10 years imprisonment and 20,000 birr fine. We don't have to look far in our neighborhood to see how many bar owners and pimps live on profits procured from the prostitution of young girls who turn to this trade for lack of having other choices. If these people could be brought up before the law everyone of them would be punished according to this provision.

Another act which is widely committed in our country and which people as well as the law enforcement body readily accept as tradition but is actually a crime is, abduction. According to article 558 "whosoever carries a woman by violence, or after having obtained her consent to abduction by intimidation trickery or deceit is punishable with rigorous imprisonment not exceeding 3 years".

Under article 559 the punishment is raised to 5 years if the woman has been rendered incapable of defending herself or of

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offering resistance. Thus whether it is tradition or not the act of abducting a woman by force or after getting her consent by deceit, intimidation or trickery is punishable by law.

However article 558(2) states that if the abducted women gives her free consent to marry her abductor and a valid marriage is concluded, the abductor would go un punished.

But if we look at most abduction cases in Ethiopia, the girl consents to marry her abductor not of her free will but because he threatens her, saying things like he will destroy her family and destroy their property and so on. As this does not constitute free consent then most abductions which result in marriage are not valid. Besides most of the girls who are abducted are below 15 years of age and according to the family law these girls can not conclude valid marriages. Thus it means if all abduction cases end up in court even those which ended in marriages, most abductors would be punished under article 558 as most marriages concluded this way do not meet up the standards set by law for 'valid marriages".

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Conclusion

By way of conclusion to the short survey made on the international and national legislations regarding the protection of women's rights. It is recomended that

1. Specific laws protecting women from violence should be sanctioned.

2. The law enforcement body should be educated about women's rights and what their duties are as regards the enforcement of these rights. It should repeatedly be reinforced upon them that bringing offenders before the law is their legal duty no matter what their personal convictions are.

3. The public specially, women should be educated about women's rights so that they would know these rights and be able to enforce them.

4. A law enforcement body which is sensitive to women's needs should be recruted. It would be extremely helpful if the number of police women increases and if they are made available to women who are victims of violence.

5. Counseling services, medical help and financial support as well as temporary shelters should be available for women who are victims of violence.

6. Subordinate laws should be amended to be in conformity with the constitution and CEDAW.

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Comments on ECS WID Projects

Sisters, Brothers
Ladies and Gentlemen

I have been asked by the organizers of the ECS WID Exhibtion/Bazaar to visit the bazaar and evaluate the economic aspect of projects exhibited.

I would like to, first of all, congratulate the organisers for the creative and innovative ability of women as displayed so beautifully at the Exhibition/Bazaar. The quality of women's products is improving every year. Although very few, new projects and products are also exhibited. Allow me to congratulate the producers for their new initiatives.

I did not evaluate the projects displayed, as this would require time for data collection, compilation and economic analysis. Thus, I would only like to give my general opinion on the economic aspect of the projects exhibited.

In July 1995, an exhibition/bazaar displaying 80 projects followed by a similar workshop that assessed and evaluated projects implemented by CRDA member churches and agencies was organised by CRDA. ECS presented over 20 projects at that exhibition.

Even though, I have noticed few positive changes with regard to the type of projects and products, the findings of the inventory survey of the CRDA workshop and my opinion on this bazaar are more or less the same.

- Production is slow, and tedious,
- Prices for high quality hand made products remain expensive for middle and low level consumer,
- Most of these products are not fast moving commodities,
- Consumers' buying power for non-essential commodities such as these products, is low,
- Turn over is low,
- Profit is low,
- Economic impact on the lives of women is humble,
- Permanent market outlet for NGO products is not available,
- With the present free market, the trend shows that the products of the commercial sector will challenge the hand made NGO products more and more.

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A number of issues of concern were raised during the 1995 CRDA WID Workshop and recommendations were passed. I would like to mention the ones that focused on the economic aspect only.

The first and the most important is the issue of diversifying areas of intervention.

It does not require a study to observe that the projects implemented are repetitive and concentrate on handicraft, a traditional activity with little potential to grow and benefit from industrialisation and agricultural modernisation.

Why do we have to diversify our development activities ? Why do we have to examine the possibility of organising women in cooperatives that deal with other than handicraft.

The answer is simple. It is to respond to real market needs, to maximise sale of products, to compete in the commercial sector and generate sufficient income that can bring a significant and positive change and sustainable development growth in the lives of women we are trying to make self-sufficient.

It can be suggested that innovative approaches or strategies can be applied as a way towards initiating economic diversity. By looking for unexploited market demands, technology transfer potential and the existence of strong forward and backward linkages with industry and agriculture, a sector focus strategy can be applied to development activities that would be undertaken in future.

The present economic situation and the buying power of consumers force us to consider the following points for identification and planning of projects :-

1. Focus on production of essential commodities with high market demand - (products needed daily by the vast majority of the population
2. Focus on unexploited services
3. Focus on unexploited market
4. Medium/small capital investment
5. Low cost production
6. Offer of competitive prize
7. Offer of competitive quality production
8. Use of domestic raw material
9. Use of easy and appropriate technology
7. High employment generation - Coverage of large number women

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8. High income generation - profitability

9. Development of skills, know-how and carrier

10. Sustainability and strategy for progressive disengagement issue

11. Project forward and background linkages

A list of high priority projects were suggested at the workshop of CRDA which were :-

Food and allied products such as
- bread and biscuits,
- cattle and poultry feed
- confectionery

Textile and allied products
- the production of garments and fabric

Mechanical, automobile and allied products,
- fuel briquettes

Paper allied products
- Egg trays
- Paper envelopes
- Card-board boxes

Chemical and allied products
- Calcium carbonate
- Chalk crayons
- Toilet soaps

Leather and allied products
- leather purses, hand bags and jackets

Construction material
- hall blocks and bricks
- paint brush
- hand tools

Stationary such as the production of
- pencils
- exercise books
- rubber erasers

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Others such as the production of :-

hair pin
springs
umbrellas
safety matches
horn buttons
printing inks
scented stick

We have therefore to re-examine, re-orient and diversify our WID activities to make a meaningful and significant positive impact and ensure sustainable economic growth in our respective area of intervention. Like all other development projects, our projects in this sector need proper feasibility study including market survey, planning, design and implementation to ensure profitability.

The issue of awareness building with regard to the economic rights of women in our respective areas of operation is another point of concern. It is vital that we

- Promote the economic participation of women i.e. rights of property inheritance, assets holdings etc..
- Enhance women's capacity to achieve self sufficiency by strengthening their access to and control over productive resources such as land, capital, credit and loan facilities, agricultural inputs, appropriate technology etc..
- Encourage women in identifying their own needs and interest, designing development project themselves and implementing them, i.e. encouraging the initiation of community based development project owned and managed by beneficiaries starting from day one.
- Identify and train women for better re numerable employment
- Identify and create better re-numerable jobs
- Promote the education of the girl child and women

Thank you

Bazgenawork W/Medhin
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በካቶሊክ ቤተክርስቲያን የሴቶች ዕድገት ማዕከላት

አስተባባሪነት ከህዳር 28/1989-ሕዳር 30/1989

በመድሐኒዓለም ካቶሊክ ቤተክርስቲያን የተካሄደ

<u>ባዛር ውጤት ግምገማ</u>

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ፋንታንሽ ጥላሁን
ታህሣሥ 1989
ተምህርት ክ/ሚ

በካቶሊክ ቤተክርስቲያን የሴቶች ዕድገት ማዕከላት
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<u>ባዛር ውጤት ግምገማ</u>

በኢኮኖሚ ልማታቸው ኋላ የቀሩ ሕዝቦችን የተበተቧቸው ችግሮች ስፍር ቁጥር የላቸውም ኋላቀርነት ራሱ ከድህነት የመነጨ ብቻ ሳይሆን የብዙ ውስብስብ ችግሮች ውጤት መሆኑን መገንዘብ ይቻላል። ከነዚህ ሀገሮች የኋላ ቀርነት ችግሮች መካከልም:-

ረሀብን /ድህነትን/
የመጠለያ ችግርን
የጤና ችግርን
የሥራ አጥነትን
የተፈጥሮ ሀብት መመናመንን
የህዝብ ቁጥር መጨመርን
የእርስ በርስ ጦርነትን
የገጠርና የከተማ የኑሮ ልዩነትን
ማይምነትን ወዘተ መጥቀሱ ይበቃል

እነዚህ የእድገት ማነቆዎች ማስወገድ ሲታሰብም የሀገር ልማትና ዕድገትን ለማራመድና በማፋጠን የሚያስችል ትምህርትና ስልጠና መስጠት አስፈላጊ ነው ይህም ትምህርትና ስልጠና ከልማት መሥሪያ ቤቶችና ከበጎ አድራጊ ድርጅቶች ቅንጅት ውጭ ሊታሰብ አይችልም ::

የካቶሊክ ቤተክርስቲያን ችግረኛ ሴቶችን በማደራጀት በተለያዩ መ.ያዎች በልብስ ስፌት ፣ በጥልፍ ፣በሽመና ፣በሽክላ ሥራ በንድፍና በህትመት በቆዳ ሥራ በተለያዩ የጌጣጌጥ ሥራዎች በአገሪቱ ውስጥ ባሉት የተለያዩ ክልሎች 73 ባሉት የሙያ ማዕከላትን ከመከፈት ትምህርትና ስልጠና እየሰጠ ሲሆን የነዚህ ችግረኛ ሴቶች የሥራ ውጤቶችንም ለመሸጥ የተለያዩ ባዛሮችን በማዘጋጀት ሴቶች የሥራ

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ውጤታቸውን ጥራት ዋጋና ተፈላጊነት በመገምገም ለተሻለ የምርት ጥራት ራሳቸውን እንዲያዘጋጁ የገቢ ምንጫቸውን እንዲያዳብሩ አድርጋለች።

እነዚህ የተለያዩ የሙያ ስልጠናዎችም መደበኛ ያልሆነው ትምህርት አካል እንደመሆናቸው የህብረተሰቡን ችግርና ፍላጎት ባጤነ መንገድ መሠረታዊ የኑሮ ደረጃን በማሻሻል አመለካከትን ግንዛቤንና አሠራርን ለመለወጥ የሀገር ልማትንና ዕድገትን ለማፋጠን የሚያግዙ ናቸው በመሆኑም በካቶሊክ ቤ/ክርስቲያን ሥር ያሉ እነዚህ ድርጅቶች የሚከተሉት ጠንካራ ጎን እንዳላቸው ከባዛሩ ለመረዳት ተችሏል።

- የሚከተሉትን ችግረኛ የህብረተሰብ ክፍሎች ያቀፉ መሆናቸው፣
  - ዕድሚያቸው ለትምህርት ደርሶ ትምህርት ቤት የመግባት አጋጣሚ ያጡ ሕፃናትን፣
  - ትምህርት ጀምረው ያቋረጡ ወጣቶችን ፣
  - ምንም የትምህርት ዕድል ያላገኙ ጎልማሶችን፣
  - በየከተሞች ለጎዳና ተዳዳሪነት የተዳረጉ ከት/ቤት የተፈናቀሉ ወጣቶችን፣
  - በትምህርት ገበታ ተሳትፎአቸው እጅግ አናሳ የሆኑ ሴቶች ፣
  - ቤተሰቡና ደጋፊ የሌላቸውን ወጣቶች፣
  - የማምረት አቅምና ጉልበት ኖሯቸው ዕውቀትና ጥበቡ የሌላቸው የህብረተሰብ ክፍሎች ፣
  - ሥልጠናና ትምህርት በማጣታቸው በሀገር ልማትና ግንባታ ተሳትፎአቸው እጅግ ውሱን የሆኑ የህብረተሰብ ክፍሎችን ያቀፈ መሆኑን ለመገንዘብ ተችሏል።

ይህ የትምህርትና የስልጠና ፕሮግራምም ከላይ የተጠቀሱ የህብረተሰብ ክፍሎች በመደበኛው ትምህርት ያጡትን የትምህርትና የስልጠና ፍላጎት በማሟላትና በማገዝ አማራጭ ስልት ነው።

ጤናማ የዕድገት ሚዛን የሚገኘው የሕብረተሰቡን በተለይ የገጠሩን ክፍል በተቀናጀ መንገድ በትምህርት ሙያና ሥልጠና ማነፅ ሲቻል ነው። በመሆኑም

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አንዳንድ የካቶሊክ ቤተ ክርስቲያን ሰር ያሉ ፕሮጀክት ገጠርንና እርሻን መሠረት ያደረጉ ልማቶች ናቸው።

<u>ለምሳሌ:-</u> የመጫ የችግረኛ ሴቶች መርጃ ድርጅት የገጠር ችግረኛ ሴቶች በግ ፍየል ዶሮ እርባታ ላይ እንዲሠማሩ አድርጓል ።በተጨማሪም አገና The Dauteres heart of Marry የቃጫ ሥራ ድርጅት በአካባቢው ሀብት በመጠቀም ሴቶች በምርት ተግባር ላይ እንዲሠማሩና የገቢ ምንጭ እንዲያገኙ አድርጓል።

- ለችግረኛ ሴቶች ሥራ መፍጠር መቻሉ፣

  Holy saviour የልብስና ቅድ ት/ቤት የሰለጠኑ ችግረኛ ሴቶች እራሳቸውን ችለው የሚተዳደሩበት የሥራ መስክ በመፍጠር በምሳሌነት የሚጠቀሱ ናቸው ።

- ለሌሎች የልማት ድርጅቶችና መሥሪያ ቤቶች የሰለጠነ የሰው ሀይል በማቅረብ ረገድ የደብረጽዮን የሴቶች ማሰልጠኛ (አርባ ምንጭ) የጤና የገቢ ምንጭ ማግኛ ዘዴን፣ ቋንቋ የቁጠባ ትምህርት በተጨማሪ በመስጠት ሴቶችን በማህበረሰብ ክፀሎት ሥልጠና ማዕከላት (ማክሰማ) በአሰልጣኝነት ለመቀጠር እንዲችሉ ተደርጓል።

- አሳሳቢና አሳዛኝ የሆነውን የልመና ተግባር ለመቀነስ በመድኃኒዓለም ቤተክርስቲያን ያሉ ችግረኛ ሴቶችን በትናንሽ የትርፎሮ ንግድ በማሰማራት ራሳቸውን እንዲረዱና ልጆቻውን የትምህርት ተቋዳሽ ለማድረግ የሚደረገው እርዳታ ፣ በሲስተር አስትጌድ ለችግረኛ ሴቶች ሥራን ባህል እንዲያደርጉና እጅን አጣጥፎ ከመመለመን ትንሽም ነገር ሠርቶ ገንዘብ መጠየቅ እንደሚሻል ለማስተማር የተደረገ ጥረት ሁሉ ሊደነቅ የሚገባው ነው ።

- <u>የታዩ ችግሮች</u>

<u>ጥናት በተናጠል መካሄድ</u>

ማንኛውም የትምህርትና ሥልጠና ተግባር የሚሳካው ከተጠቃሚው ህብረተሰብ ስት ፍላጎትና ችግር ጋር ሲያያዝ ብቻ በመሆኑ የፍላጎት ጥናት ወሳኝ ነው ነገር ግን 73ቱ ድርጅቶች የህብረተሰቡን ፍላጎት ከግንዛቤ ውስጥ ሳያስገቡ በየራሳቸው ጥናትና ሰቅድ ብቻ የሚመሩ ከሆነ ውጤቱ ጥሩ አይሆንም ስለዘህ ለኢኮኖሚ

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እድገትና ለህብረተሰቡ ኑሮ ለውጥ ማምጣት የሚቻለው የተቀናጀ አሰራር ሲኖር ነው።

<u>በአብዛኛው የሥራ ድግግም መታየት</u> የተቀናጀ አሰራር ባለመኖሩ በአብዛኛው ድርጅቶች በጥልፍና በልብስ ስፌት መሰማራታቸው የምርቱን ገበያ እንዲያጣብቡ አድርጎታል

<u>ተከታታይነትና ዘለቄታነት የጎደለው</u>

በምርቱ ፀባይ አንድ ጊዜ የተገዛው ለረጅም ጊዜ የሚያገለግል በመሆኑ ተፈላጊነቱ ወቅታዊና ውሱን ነው ።

<u>ብዙ ጊዜ ገንዘብ ቁሳቁስና የሰው ጉልበት የሚጠይቅ መሆኑ፣</u>

በአብዛኛው ድርጅቶች ያቀረቧቸው ምርቶች ሰው ሰራሽ በመሆናቸው አድካሚና ጊዜ አባካኝ በመሆናቸው ዋጋቸው በጣም ከፍተኛ ነው ።

<u>በገበያ ጥናት ላይ ያልተመረኮዘ መሆኑ</u>

እያንዳንዱ ድርጅት በሰለጠነበት ሙያ በመመሥረት እንጂ ገበያው የሚፈለገውን ምርት ባለማቅረቡና ከድርጅቶች የስልጠና ውስንነት የተነሳ ተለዋዋጭና ወቅታዊ የሆኑ ምርቶችን ለማቅረብ ባለመቻሉ በአንድ አይነት ምርት ላይ ብቻ እንዲወሰኑ አድርጓቸዋል።

<u>ሥልጠና በየአቅጣጫው መካሄድ</u>

የቅንጅት አሠራር ባለመኖሩ አንዱ አካባቢ አንድ አይነት ስልጠና የሚሰጡ ድርጅቶች መሰባሰብ ለምሳሌ አዲስ አበባ 22 ማዞሪያ አካባቢ በድርጅቱ ሥር ያሉ ብዙ የልብስ ስፌትና የጥልፍ ትሪቤቶች ይገኛሉ። ስለዚህ እነዚህ ድርጅቶች የገበያ መሻማት ስለሚኖር በሚችሉት አቅም ሠልጣኝ ላያገኙ ይችላሉ። ቢያገኙም የሠለጠኑ ሴቶች በተመሳሳይ የሥራ መስክ እንዲሰማሩ ይገደዳሉ ።

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<u>የገበያ ማዕከል አለመኖር</u> የተመረቱትን ምርቶች በቋሚነት ለገበያ ለማቅረብ የሚያስችል የገበያ ማእከል ባለመኖሩ ሺያጩ በባዛር ላይ ብቻ እንዲወሰን አድርጎታል።

<u>የመፍትሔ ሀሳብ</u>

ከላይ የተጠቀሱትን ችግሮች ለማስወገድ አንድ ፕሮጀክት ሲታቀድ፣

- የሥራ መደጋገምን የሚያስወገድ
- ጊዜ ፣ ገንዘብ፣ ቁሳቁስን የሰው ጉልበት የሚቆጥብና በቂ ትርፍ ሊያስገኝ የሚችል፣
- የፍላጉት ጥናትን አሟልቶ፣ የችግርን ቅደም ተከተል ለማስተዋል የሚረዳ ፣
- ህብረተሰቡን ማዕከል ያደረገ፣
- የጥሬ ዕቃና የሰው ሀይልን ምንጭ መሠረት ያደረገ፣
- የገበያ ኢኮኖሚ ስርአትን የተከተለና ተለዋዋጭ መሆን ይኖርበታል ።
- ለዚህም በባለሙያ የተደገፈ ጥናት ያስፈልገዋል።

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Ethiopian Catholic Secretariat
Women in development coordinating office

workshop on women's Legal and constitutional rights and the exhibition/bazaar evaluation.

December 10, 1996
Holy Savior Church Hall.

08:30 - 09:00	Registration
09:00 - 09:05	Prayer
09:05 - 09:10	Welcoming Address W/ro Hanna Mehary
09:10 - 09:20	Keynote Address W/ro Tadelech Haile Micheal Women's Affairs Minister
09:20 - 10:00	Presentation on what is women's legal and Constitutional rights is. From Ethiopian Women Lawyers Association
10:00 - 10:20	Coffee Break
10:20 - 12:00	Panel discussion
12:00 - 01:30	Lunch break
01:30 - 02:20	Presentation of evaluation
02:20 - 02:40	Discussion
02:40 - 03:00	Coffee break
03:00 - 03:40	Exchange ideas about new possibilities to improve the existing WID programs within our church and plan for training programmes for the coming year 1997.
03:40 - 04:00	End of day prayer.

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LIST OF PARTICIPANTS

1.	Sr. Senkenesh G.Mariam	Addis Ababa (M.S.C)
2	Sr. Wolette	Dubbo,Wolaita Soddo
3.	Sr. Tensai	Dubbo,Wolaita Soddo
4.	Sr. Azieb Abraha	Addis Ababa
5.	Sr. Elise Tomlls(Salician)	Addis Ababa
6.	Sr. Eugenia Morinei(Salician)	Addis Ababa
7.	Sr. Keidusan Nail	Addis Ababa
8.	Sr. Tereza Tewolde	Addis Ababa
9.	Sr. Mary James Clines RGS	Bethlehem Training Center A.A.
10.	wz. Demetu Gudeta	Bethlehem Training Center A.A.
11.	Ms. Janet Rehelh	Daughters of Heart of Mary Getche
12.	12.Ato. Sisaye Mekonnen	Arba Minch
13.	Sr. Letteselasie Asema	Nekemt
14.	Wz. Aberash Moges	Addis Ababa
15.	" Yismashewa Hailu	Addis Ababa
16.	" Genete Worku Chere	Debre Zeit
17.	Sr. Madonaa	Gosa Awassa
18.	Wz. Zenebech Tsegaye	Gosa Awassa
19.	" Asegash Temesgen	Gosa Awassa
20.	" Adey Abebe	CRDA Addis Ababa
21.	" Etsehiwot	CRDA Addis Ababa
22.	" Tafessa Gethneh	Metcha
23.	" Senait Ferede	Archdiocese Addis Ababa
24.	" Bisrat Teshome	Addis Ababa
25.	" Almaz Bekele	Meki
26.	" Tadelech H/Michael	WAO Addis Ababa
27.	" Almaz Kiflu	Medhine Social Center Addis Ababa
28.	" Berke Negatu	Medhine Social Center Addis Ababa
29.	" Banchayehu Alemu	Medhine Social Center Addis Ababa
30.	" Original W/Georgise	EWLA
31.	" Atsedewen Tekle	EWLA
32.	" Hillina Tadesse	EWLA
33.	" Meaza Ashenafe	EWLA
34.	" Rahel Zerihun	EWLA
35.	Sr. Trahas Haile	Gighessa
36.	Sr. Adanech W/Senbet	Debre Brehan
37.	Sr. Tigest Adnew	Mendeda -Debre Berhan
38.	Sr. Tinsae Tircaso	Addis Ababa
39.	Ato Fekre Bekele	Addis Ababa
40.	Sr. Alem Asfeha	Addis Ababa

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41.	Wz.	Fatte Hussein	Bale Robe
42.	"	Muluwork Demessie	Gighessa
43.	"	Seblewongel Tesfaye	Medical Mission of Mary Addis Ababa
44.	Sr.	Fulvia	Modjo
45.	Sr.	Lenna	Mekanissa Addis Ababa
46.	Sr.	Margaret	Alem-Tena
47.	Sr.	Emanuel	Alem-Tena
48.	Wz.	Fantu Hadgo	DOC/UDP Addis Ababa
49.	"	Tekabework Cherie	DOC/UDP Addis Ababa
50.	"	Alemeitu Chalew	Meki
51.	Sr.	Berekti G/Yesuse	Shafinna Awassa
52.	Wz.	Kidist Mulugeta	Addis Ababa
53.	"	Zebad Mazengya	Awassa
54.	"	Netsanet Tesfu	Addis Ababa
55.	"	Eskedar Nadew	Good Shepherd Sisters Addis Ababa
56.	"	Emebet Mekonnen	Addis Ababa
57.	Sr.	Abebech Abido	Nazareth
58.	Sr.	Terfatu Beshir D.C.	Bonga
59.	Sr.	Ayelech Gebeyehu	Jimma
60.	Sr.	Yeayeneabeab Yetbarek	Addis Ababa
61.	Wz.	Emebet G/Michael	Addis Ababa
62.	"	Dinkinesh W/Kidan	Addis Ababa
63.	"	Ayenalem Tezera	Addis Ababa
64.	Sr.	Maria Elena Ramirez	Addis Ababa
65.	Sr.	Medhin Tesfay	Wolaita,Soddo
66.	Sr.	Teresa Emanuel	Ashira Kembata
67.	Sr.	Berhannesh Marcos	Saddama Kembata
68.	Sr.	Ancy	Addis Ababa
69.	Sr.	Teresa Paulos	Addis Ababa
70.	Wz.	Alemtsehaye Negatu	Addis Ababa
71.	"	Fantaye Tilahun	Addis Ababa
72.	"	Tsehay Behailu	Addis Ababa
73.	"	Aklile Tensae	Addis Ababa
74.	"	Abeba Kassay	Addis Ababa
75.	Sr.	Theresa W/ Michael	Addis Ababa
76.	Wz.	Bezgenawork W/Medhine	CRDA Addis Ababa
77.	Sr.	Doshe	Mekele
78.	Wz.	Eyerusalem Berhanu	Wolaita Soddo
79.	Sr.	Weletemariam	Addis Ababa
80.	Sr.	Abrehet Tesfay	Archdiocese Addis Ababa
81.	Sr.	Gebrilla	Asebe Teferi
82.	Wz.	Etaferahu Aydana	Addis Ababa
83.	"	Yemiserach Hailu	Addis Ababa
84.	Sr.	Alem Fessehaie	Addis Ababa Sitam

CRDA