

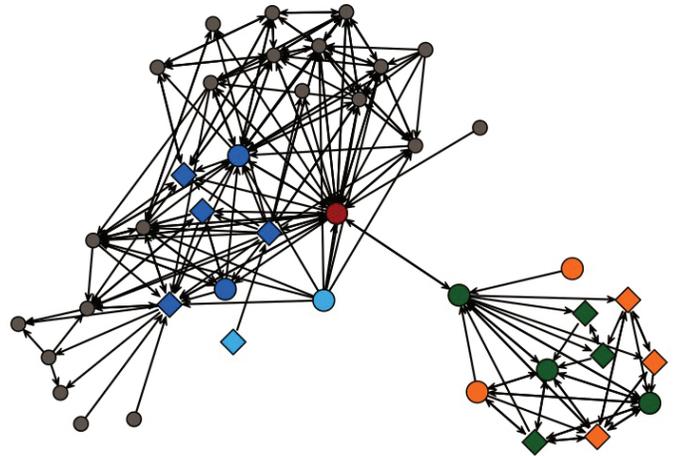
SNAPSHOTS OF GENDER AND FINANCIAL INCLUSION

Indigenous Storage Strategies: Money Hidden in a Coke Bottle in the Philippines*Janet Arnado*

Even as indigenous communities in the Philippines get integrated into the mainstream financial system, women continue to maintain a gendered system of informal money storage. Indigenous women often hold money for short durations to pay for daily needs and tend to hide cash within the house, which is considered their domain of authority. Women's strategies depend on the value of the money being stored. Coins are stored in visible places in coke bottles or short bamboo poles. More valuable bills are spread out in clusters and secretly mixed up with other household items like clothing and pillows to deceive prospective thieves as well as their husbands. Women weave these creative strategies to protect their money and also increase their bargaining power within the household.

Social Networks and Value Creation: Grandmothers as Mobile Money Brokers in Kenya*Sibel Kusimba*

In Kenya where there is a proliferation of mobile payment systems, women, grandmas in particular, have emerged as brokers that manage the flow of money through social networks of trust and reciprocity. In the figure, Grandma Ruth (red circle) receives remittances from some of her 6 children (dark blue) in Kenya, 2 children in the US (light blue) and 44 grandchildren (grey). She then sends this money back to her other children while also brokering these resources with her deceased sister's oldest daughter (green circle), who in turn sends and receives remittances with her siblings (also in green) and their children (in orange). Grandmothers, like Ruth, therefore use their position in the network to recirculate mobile money funds by expanding social connections that benefit the group as a whole.

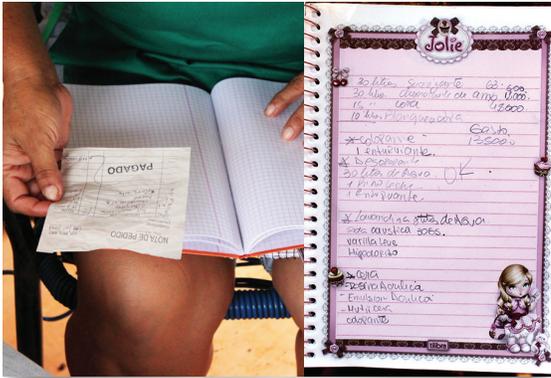
**Cheerful Sisters: Challenges to Financial Inclusion for the Visually Impaired in Kenya***Ndunge Kiiti and Jane Wanza Mutinda*

Mobile money technology has provided new financial opportunities for many women's groups in Kenya. But for Cheerful Sisters, a group comprised of women with visual impairment (VI), there are several challenges to accessing mobile money systems because they require eyesight. In order to use mobile banking, members of Cheerful Sisters are forced to share their account details and pin numbers with others, creating dependency and making them susceptible to fraud. To provide more secure access, some mobile money companies in Kenya are now developing text to speech software as well as interactive voice recording features. However, there is a direct correlation between persons with disability and poverty and these steps toward technological inclusion need to be part of a larger holistic strategy of poverty alleviation for persons with VI.



Social Collateral: Microcredit and Financialization in Paraguay

Caroline Schuster



In Paraguay, development programs offer group loans to women that bank on social rather than physical collateral. Women constantly grapple with the question of what it means to use their friends, neighbors and family as collateral in paying their microcredit loans. Their creditworthiness depends on coordinating with a “committee of women entrepreneurs” that is their financial lifeline. However, depersonalized bills, receipts, payment books, and products for sale all collide with the intimacies of kinship and neighborliness. Although women are recruited into committees because they are thought to be naturally caring and social, they also rely heavily on impersonal tools of banking—from credit scores to account books. Microfinance practices therefore, reshape notions of social collateral as well as what it means to be both a woman and a borrower.

Diversification of Financial Security: Rearing Ruminants in Rural Nigeria

Isaac Oluwatayo and Titilayo Busayo Oluwatayo

In rural Southwest Nigeria, women are in charge of rearing small ruminants (sheep and goats) that are important sources of credit to meet immediate financial needs. Many women rely on income from ruminants’ sales to pay for children’s school fees and to smooth consumption, especially during a lean harvest. Ruminants’ monetization is more successful when women are part of social trust based groups (cooperatives in particular) that meet regularly. At these meetings, women are able to showcase their prowess and skills and also learn from other members’ socio-economic problems. Promoting these cooperative activities as well as providing initial takeoff capital and women’s education can lead to better livestock financial management and technology adoption in ruminant husbandry to enhance output and increase revenue.



As Good as Gold – Speculation and Saving in Mexico and India

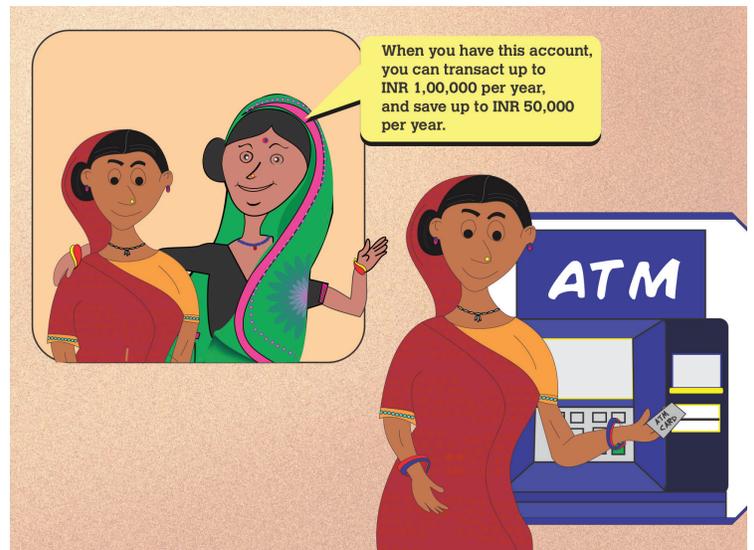
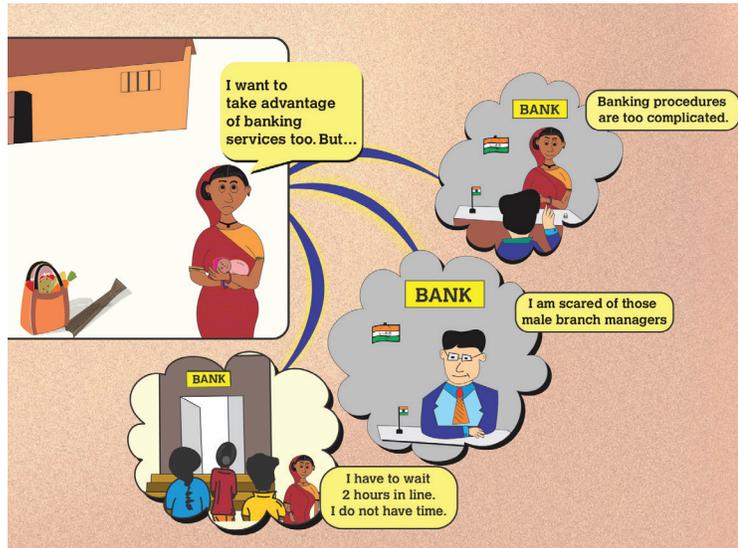
Magdalena Villareal and Isabelle Guérin



In rural communities of both Mexico and India gold is considered an important form of savings and material wealth. For women in Tamil Nadu, India, gold is one of the few assets they can own and is used as an efficient means of long-term saving and speculation due to its constantly increasing price. Women also display their gold jewelry at social events to mark their status in the local hierarchy. By contrast, displays of jewelry are considered too ostentatious in Mexico and women keep their gold locked in a safe place. In Mexico, market reliant assets such as gold are also less valued than utilitarian assets like cattle and housing. Gold as a financial instrument is therefore culturally and socially specific and operates within diverse processes of valuation.

Opening Bank Accounts: Financial Education through Cartoons in India

Mudita Tiwari and Deepti KC



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Idriss, Kone Nara Kanugui, and Wahabou Ibrah Moutaka *Women, Monetary Practices, and Technological Innovations* (Côte d'Ivoire)

'Ilaiu Talei, Charmaine *Understanding the Transformative value of Tongan women's kau tou lalanga: mobile mats, mobile phones, and money transfer agents* (Tonga)

Joseph, Nithya *Silk Societies, Gold Stories: Using Gold-Based Life Stories to Study Gender, Financial Inclusion, and Work Vulnerability in South Indian Sericulture* (India)

Kenechi, Onyima Jude, and Onugu Charles Uchenna *Mobile Money, Social Capital, and Financial Behavior of Women's Cooperatives in Rural Nigeria* (Nigeria)

Kumar, Lakshmi and Jyoti Prasad Mukhopadhyay *Patterns of Financial Behavior Among Rural and Urban Clients: Some Evidence from Tamil Nadu, India, Working Paper* (India)

Nandhi, Mani *Effects of Mobile Banking on the Savings Practices of Low Income Users - The Indian Experience, Working Paper* (India)

Sathye, Milind and Bimin Prasad *Mobile value added services for inclusive growth: A study of women micro-entrepreneurs in Fiji* (Fiji)

Singh, Supriya *School Fees, Beer and "Meri": Gender, Cash and the Mobile in the Morobe Province of Papua New Guinea, Working Paper* (Papua New Guinea)

Wandibba, Simiyu, Stevie Nangendo, and Benson Mulemi *Gender Empowerment and Access to Financial Services in Machakos County, Eastern Kenya* (Kenya)

IMTFI's network is heterogeneous, flexible, and innovative. Ethnography, though grounded rigorously in a rich research tradition, is practiced in at least as many ways as there are ethnographers.

Established in 2008 with a grant from the Bill & Melinda Gates Foundation, The Institute for Money, Technology and Financial Inclusion (IMTFI) is housed in the School of Social Sciences at the University of California, Irvine. Its mission is to support research on money and technology among the world's poorest people. We seek to create a community of practice and inquiry into the everyday uses and meanings of money, as well as the technological infrastructures being developed as carriers of mainstream and alternative currencies worldwide.

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