



# AWAKE



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## Women of Color: Towards A Celebration of Power

The powerful define the powerless. In the present world order, white, Western and male are the norms; all the rest have been turned into "others." The others are defined not by who they are but by who they are not. They lose independent and authentic identity. They are reduced to being non-white and non-Western and often, in the case of women, to their roles vis-à-vis men.

For centuries now, whites have called the rest of the world's peoples primitives, heathens, Orientals, coloreds, Third Worlders, mulattoes, minorities, and so on. Even today, the term *minorities* is used to identify people of Asian, African, Latin American, and Native American backgrounds living in the West. Yet, on the planet as a whole, people of color constitute nearly eighty percent of the world's population. Over a fifth of the world's population lives in China and over a sixth in India. And in both the U.S. and the Soviet Union, people of color are increasing much more rapidly than the whites.<sup>1</sup>

Historically whites have used the term *coloreds* in a derogatory way to describe dark people and to keep them "in their place." White supremacy is a global political force. As such, all people everywhere are shaped and defined by the white/color relationship in varying forms and degrees. However, for most people who still live in racially homogeneous environments, global terms like *white* or *colored* do not make much sense. A peasant woman in India thinks of herself in caste/tribal, religious, ethnic and, at best, national terms. Nevertheless, from the dominant white male world view, she is a mere colored woman, one of the teeming masses of the poor in the "underdeveloped world."

Black nationalists George Padmore and Marcus Garvey were among the first to use the term *people of color* for purposes of political mobilization.<sup>2</sup> Today, this term is gaining popularity as a concept of self-empowerment, especially among Asian, African, Latin and Native American people living in the Western capitalist countries. It seems to be replacing the term *Third World* [generally referring to Asia, Africa and Latin America], which, until very recently was more popular. The Third World label, its critics argue, is a hierarchical one; once more, it puts "non-Western" nations at the bottom; it ignores the color/racial dimensions of global oppression; it overlooks the experiences of "non-whites" within the first (capitalist Western) and second (socialist Eastern bloc) worlds.<sup>3</sup>

Yet, are there "pure" races? There is no clear demarcation between the races, at times even between the broad categories of white and "colored." Race is quite often defined historically and contextually. It is not simply a biological given. A person who is colored in South Africa "becomes" a Black in the United States and may pass for white somewhere else. The Buraku in Japan, although racially the same as other Japanese, are considered a separate race and discriminated against. Jews, marked and decimated as a separate race in Nazi Germany, are generally included among the whites in the



West. "Oriental" and African Jews, however, are "coloreds." To further illustrate this complexity, are Hispanics to be considered a racial or a linguistic group? What percentage of white ancestry makes one white? Where does Europe end and Asia begin? Can the East be East and the West be West when the planet is spherical and is constantly revolving? It is the dominant group in the world, the group which wields political and ideological hegemony, that defines and demarcates the boundaries of race as well as ethnicity, nationality, and even gender as a behavior category.<sup>4</sup>

The concept people of color, as opposed to the derogatory term *coloreds*, represents an attempt by the subordinated groups to appropriate the power of self-definition. Many people of mixed ancestry, including part white and light-skinned Latin and Arab people, identify themselves as people of color. It is also interesting to note that in Britain, people of both African and Asian descent are beginning to call themselves Black in common opposition to the racist white regime there. As white supremacy is reinforced as a political force around the world today, the darker people are compelled to overcome the differences among them. The term people of color helps transcend the divide-and-conquer strategies of white supremacy which have kept the black, brown, yellow, and red peoples of the world separate and powerless.

One area where the developing sense of coalition and solidarity among people of color is most evident is in the international women's movement. Recently, *women of color* has become a popular term among Asian, African, Latin and Native American women living in the West. It is especially popular among those who are

feminists but who have fundamental disagreements with the white middle-class women's movement. For women who are oppressed by both patriarchy and white supremacy, women of color—*mujeres de color*—provides a unifying conceptual formula and a direction for political organizing.<sup>5</sup>

All of us on the planet today are integrated into the white male capitalist order. We are its historical products. Before we can transcend the oppressive social categories of race, sex, class and ethnicity that define us, we must understand how we came to be shaped by them. People of color, or women of color, like feminism and Third World nationalism, are confrontational and transitory concepts to be used for analysis of existing hierarchies and transition towards a more egalitarian and harmonious world for all people. In this regard, the women of color term carries a great potential for consciousness-raising and self-empowerment. It is a term of celebration calling us to find pride and power in ourselves as women and as people of color. It is, as the Japanese poet Yosano Akiko would say, a "mountain-moving" term.<sup>6</sup>

## RASCISM, WRITING AND EMPOWERMENT INTERNATIONAL FEMINIST BOOK FAIR JUNE 1988

Power energy... is the one force in the universe that is never really wasted. In other words if we do not use our power, it will be used by some other force. So the only way for us not to be used as instruments of Oppression is to actively engage ourselves in the liberation struggles of women who are oppressed.

In New York, in Baltimore, in Montreal, in Quebec, as well as in Haiti, and Soweto, (and Nova Scotia) Women of colour are oppressed by systems that too many of us take for granted.

It is not enough to say we are against racism. That is an important first step but unless those of us who enjoy white skin privilege are actively fighting the many manifestations of racism in whatever arena we choose to work then we enjoy privilege without using it and that is abuse. The recognition of privilege is the first step. When we do not shrink from who we are, we do not deny who we are, we learn to use who we are in the service of what we say we believe in.

Each one of us has some Power, Unless each one of us learns to recognise that power and to use it in the service of what we say we believe in then each individual woman is only making her power available to others to be used against her and against women.

Speaking of Power how does your life testify to what you believe? If each one of us does not use this Power we are acquiring, then what is the meaning of empowerment?

WHAT DOES OUR FEMINISM MEAN TO THE WOMEN OF ERITREA, WHO SPEND MOST OF EVERY DAY SEARCHING FOR WATER SO THAT THEIR CHILDREN WILL NOT DIE OF THIRST?

What does feminist empowerment mean to the women of Soweto who bury half the children they bear before they reach the age of five?

What does Feminist Empowerment mean to Afro Caribbean women of Montreal who are forced to work in white women's kitchens for slave wages so that their children in the Caribbean can eat? The transcendence of women's power is meaningless if we do not use it as we learn from the liberation of other women. There are many kinds of power--The power to recognise, the power to ignore, the power to silence.

Any discussion among women about racism must include the recognition and abuses of anger. Women of colour in the Americas have grown up with a symphony of anger at being silenced at being unchosen, at knowing that when we survive it is in spite of a world that takes for granted our lack of humanness.. Anger is an appropriate reaction to racist attitudes. But our anger is part of our power and learning to focus that anger

with accuracy and precision to help bring about change is one of the tasks of every woman's life. I speak here as a woman of colour who is not bent on destruction but rather upon survival, of us all!!

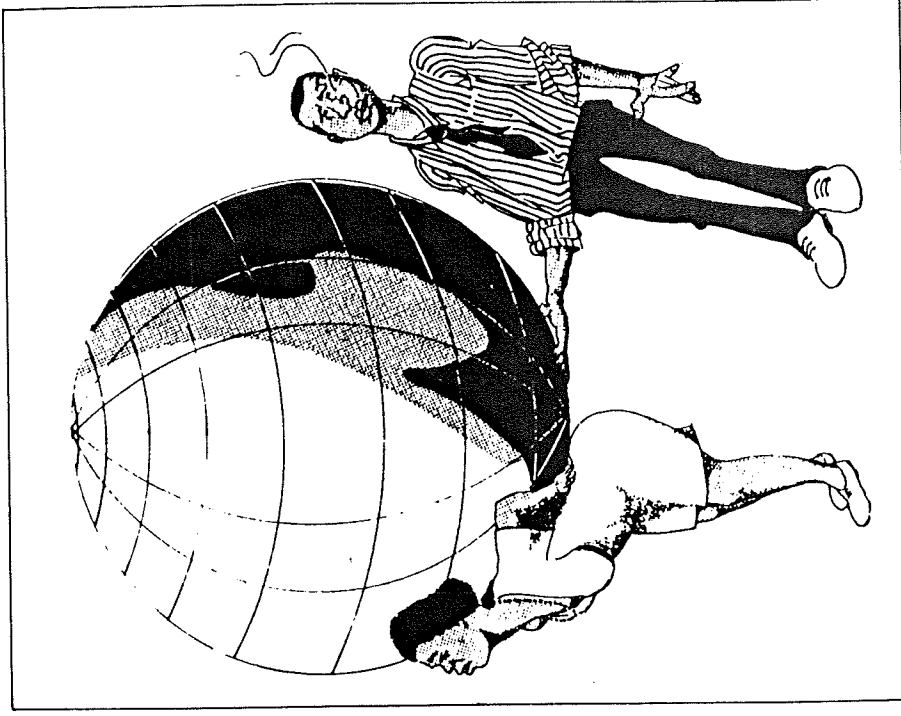
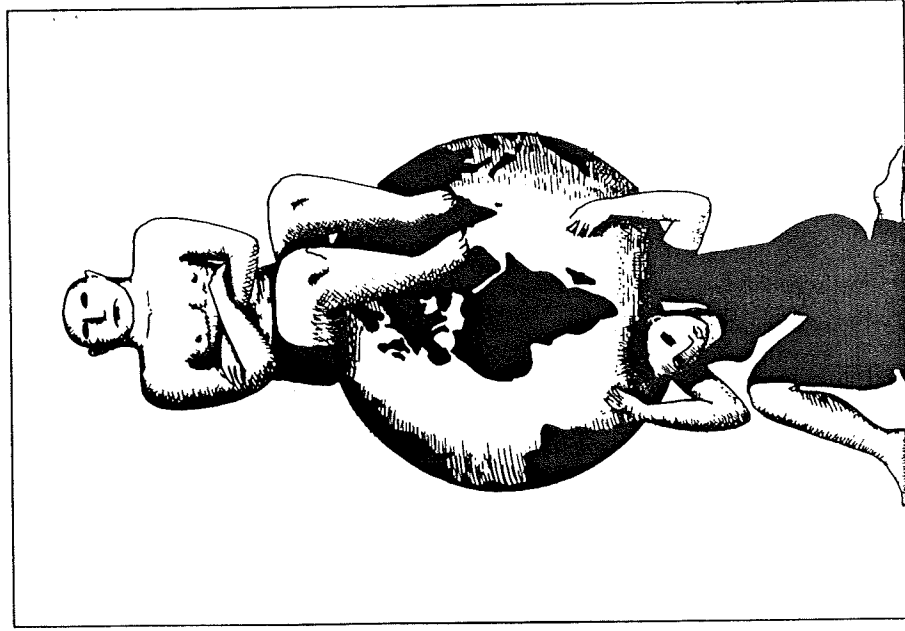
I ask is the anger of Women of colour more threatening than the women hatred that is freezing our lives? It is not the anger of Black women which is dripping down over this floor like a diseased animal. It is not my anger that launches rockets, spends over sixty thousand dollars a second on missiles and other agents of war and death. It is not the anger of black women that strangles and tortures six year old children in Soweto, or buys women on the streets of Berlin Montreal Quebec and New York. It is not the anger of Black women stockpiling nerve gas and chemical bombs, or sodomising our daughters and our earth.

It is not the anger of Black women that corrodes into blind dehumanising power, bent on annihilation, unless we meet it with what we have, our power to examine and redefine the terms upon which we will live and work, our power to Envision and Reconstruct anger by painful anger, stone upon petty stone, A future of pollinating difference and the earth that will support our choices.

As women of colour we welcome all women who can meet us face to face beyond objectification and beyond guilt.

The above article is a summarised version of an opening talk that Audre Lord gave in Montreal. It has a blistering quality in the inclusion of Women's anger. We might add when she says "it is not the anger of Black women" it is not the anger of "women" period. Anger is not something we like to look at or deal with. Yet at the last conference which included a workshop on Anger women crowded in (at least forty at each workshop). The last women who came into the room said don't try and tell me you have too many for this session "I'm angry and I want to be here" Anger is unfeminine ugly and not considered appropriate for women. The response is "but she's so angry" as if one was a somewhat impaired human being. As quoted above we must focus anger with accuracy and precision to get things done and bring about change. But we must also allow that anger is a legitimate emotion and part of this energy and Power she talks about. As Andrea Dworkin put it "I'm a feminist not the fun kind".

This does not mean that we indulge ourselves in dumping our anger on others but it does mean recognising and respecting the validity of this emotion retrieving it from the pushed down internalised belly of our lives, and using it as energy and Power to get work done that will make positive changes in our lives.



## The Chains of Apartheid

Apartheid, or "separate development," is a complex, integrated, and entrenched system of institutions, laws, and racial discriminatory practices that have been designed to keep the white minority regime in power in South Africa. It is *not* just a system of social injustice that is based on skin color, or the subordination of Blacks to whites, or mass poverty, or Black alienation. It is a system of racial oppression, class oppression, and national oppression for the benefit of the whites at the expense of the Blacks. It is a struggle for resources and power by coherent interest groups, mainly the African population and the white government, which has a substantial stake in maintaining the present racial capitalist structure. The control and direction of the economy are in the hands of the white government. Blacks have been [and continue to be] exploited as "units of labor" to further the interests of whites. This economic structure of apartheid, which is deeply ingrained in the capitalist mining, agricultural, and manufacturing industries, has been achieved by the systematic underdevelopment and deprivation of the Black population by wages that are kept at subsistence levels, and the continuing unlimited supply of cheap labor. By enforcing this low wage rate for Africans, along with the racial division of labor (where there are no semiskilled or unskilled white workers), the white capitalist system has profited immensely, and has experienced a rapid accumulation of wealth, capital, and the aggrandizement of white power. Africans, on the other hand, are legally "non-existent," and therefore, have no protection. They are treated like slaves. This has led to the racial subjugation of the political and economic worth of Africans. Transnational corporations, both public and private, have further exploited African labor by providing critical technology and capital that feeds into the racial capitalist structure and works against Black workers. The apartheid structure has also meant segregated living between Black workers and whites, the establishment of bantustans, or "homelands," and the mobility of Black labor from the rural to the urban "white" areas.

There has been a systematic impoverishment imposed on the Black population. In 1983, Blacks constituted 22.7 million (73.1%) of the total population compared to the 4.5 million (15.3%) whites. The estimated total Black workforce in 1980 was 5.4 million. However, under the Land Acts of 1913 and 1936, Blacks have been excluded from the ownership of land, except for the 13.7% of the land area (the homelands) set aside for them by the white government. The results of these low wages and the shortage of land have been high infant mortality rates, malnutrition, and diseases. The other 86.3% of the country has been designated property of the "white nation." This land includes the fertile, large farms and the major mining deposits. Existing towns have been reserved as part of the white areas.

The division of the homelands—such as KwaZulu, Qua Qua, Transkei, Ciskei, and KwaNdebele—is a strategy used by the white government to "divide-and-rule," and is based on the different ethnic groups (derived by tribal lineage) and languages spoken by the Africans, such as North and South Sotho, Xhosa, Venda, and Shangaan. These eroded, fragmented areas are devoid of any productive activity and have no cities or industries. In 1983, over 11 million (54%) Africans, mostly women, children and the old, were living in these vast rural slums, where one is literally left there to die!

The result of the homelands is that Blacks must migrate to the white areas *only* to work—in the factories, mines, or on the farms—for the cash they must earn to live. The Black workers are concentrated in regional townships (laid out like the homelands, on the basis of ethnicity and language), from which they travel each day to work in the areas designated "white." Black workers are forced to leave their families behind in the homeland and are not allowed to own a home permanently. Even if they have lived in a white area all their lives, they are not "citizens" and may be forcibly relocated to a homeland they have never seen. The homelands, therefore, serve as labor reserves, and by requiring unemployed Blacks to return to the homelands, the government hopes to suppress unrest and resistance in the cities where the whites live.

The key instrument of economic exploitation and control of every aspect of life is the requirement that every Black adult over 16 years must always carry a "pass" or "reference" book, which must be signed by an employer. This is how the apartheid system controls and regulates the flow of Blacks into the white urban areas (influx control). The pass book includes the person's name, sex, place of birth, designated homeland, where he or she can work, and the employer. Without this pass book, a Black person can be prosecuted, and is liable to criminal charges or forced removal to the homelands. However, on 2 February, 1986, attention was directed to "Botha's plan to replace *pass laws* on 1 July with standard identity document of all races, which would not be used to regulate movement. Critics disputed this claim, saying that "'orderly urbanization' was a euphemism of influx control." (*idaf. news notes*, April 1986, Issue No. 26).

— (Pia M. Godavitarne)

### PUSHING BACK THE BORDERS

In 1986 there were two and one-half billion women, speaking 2,976 languages and living in countries where the average annual income ranges from under \$200 to \$30,000 per capita. Women represent a vast and far from homogenous portion of the world's population. Yet there are also many things which are shared. Throughout the world women are still disproportionately represented among the poor, the illiterate, the unemployed and the underemployed. They remain a very small minority at the centers of political power.

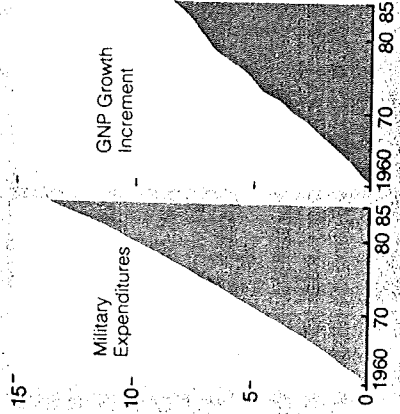
Despite these difficulties there is reason for optimism. The "silent revolution" is continually gaining in strength. All over

the world women are uniting and working together to create change. There is an undercurrent of optimism and confidence that is showing great promise. (Sivard, 1985, p. 5)

This movement for change requires ongoing work and an everincreasing awareness of the interrelationship of women's oppression all over the world and militarism, racism, the unequal distribution of wealth and other historical and political factors.

Included below are some facts and figures which contrast military expenditures and unemployment. Also included is some information which challenges a few of the myths about women and their contribution to society.

**World Military Expenditures and the Economic Growth Increment**  
cumulative from 1960; trillion 1983 dollars



Compared with the total of \$14 trillion at 1983 prices (\$14,000,000,000,000) which has been spent on military programs since 1960, the increase in the world's economic product over these years amounts to \$8.6 trillion. Military expenditures have absorbed all of the economic growth dividend and more, in effect leaving a smaller civilian economy than there was in 1960.

## Military Expenditures and Unemployment

Military spending, often justified on economic grounds as a stimulus to employment and growth, is in fact counter-productive to both:

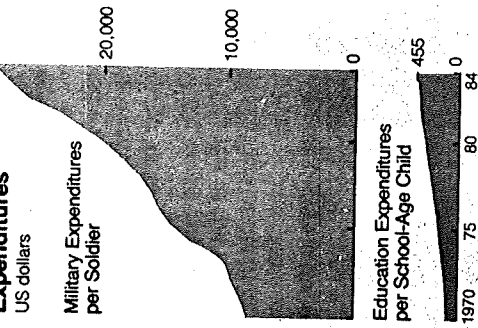
- Military requirements do not foster the broad economic base—rural as well as urban—needed to provide job opportunities for rapidly growing populations. An overemphasis on urban development to the neglect of rural has already created problems for some Third World countries.
- Military-related production tends to be capital-intensive, creating fewer jobs than would result if an equivalent amount of public funds had been spent on schools, transit, health services, and the like.
- Because military industry is less subject to competitive market conditions, it can outbid civilian industry for scarce resources,

diverting investment and research toward technologies of little or no value for economic growth.

- Labor training in military skills and in the production of high-tech weapons has limited applicability to the development needs of Third World countries.
- Secrecy tends to hinder the spillover into civilian industry of technological innovations developed in military industry.
- Inefficiency, associated with the non-competitive conditions under which the military operates, has a negative effect throughout an economy and on its competitive position in international markets.

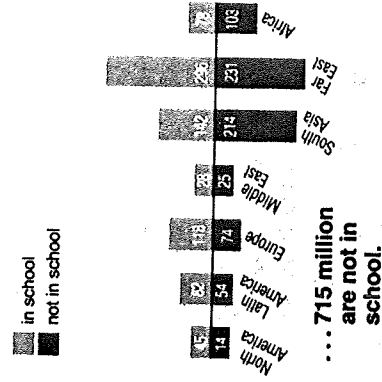
## Comparative Priorities . . . . . and the Global Deficit in Education

**Military vs Education Expenditures**  
US dollars



**Of 1,500 million children of school age (5-19 years) . . .**

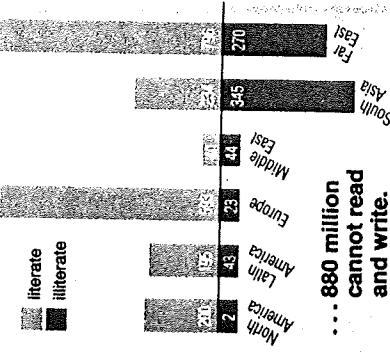
in school  
not in school



. . . 715 million are not in school.

**Of 3,000 million adults . . .**

literate  
illiterate



. . . 880 million cannot read and write.

## Fancy and FACT

Men produce the world's food; women prepare it for the table.

- In the Third World, where three-fourths of the world's people live, rural women account for more than half the food produced.

Women work to supplement the family's income.

- Women are the sole breadwinners in one-fourth to one-third of the families in the world. The number of women-headed families is rapidly increasing.

When women receive the same education and training as men, they will receive equal pay.

- So far, earning differentials persist even at equivalent levels of training. In professional fields, for example, comparisons of men's and women's salaries show a large gap between them even when samples are matched for training and experience.

Men are the heavy workers and where food is short they should have first priority.

- As a rule, women work longer hours than men. Many carry triple work loads, in their household, labor force, and reproductive roles. Rural women often average an 18-hour day. Nutritional anemia is a serious health problem for women in the Third World.

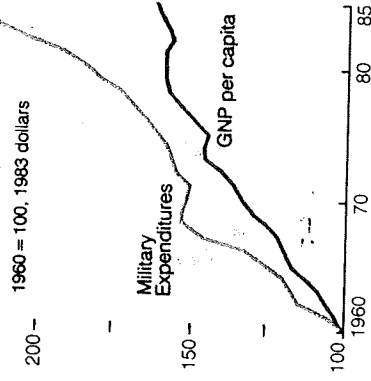
In modern societies, women have moved into all fields of work.

- Relatively few women have entered occupations traditionally dominated by men. Most women remain highly segregated in low-paid jobs.

Women contribute a minor share of the world's economic product.

- Women are a minority in the conventional measures of economic activity because these measures undercount women's paid labor and do not cover their unpaid labor. The value of women's work in the household alone, if given economic value, would add an estimated one-third to the world's GNP.

**World Military Expenditures and GNP per capita**  
1960 = 100, 1983 dollars



Since 1960 world military expenditures have increased faster than the world's product (aggregate GNP) per capita. That is, they have outpaced the economic expansion on which a rapidly growing population depends for improved living conditions. The gap between the pace of the arms buildup and the growth in GNP per capita has become more pronounced in the most recent years, to the detriment of human welfare.

## Questions for your candidates

Get commitments from them before you elect them.

### Poverty ▼

Sixty percent of low-income Nova Scotians between the ages of 16 and 64 are women, many of them widowed or divorced without pension coverage or marketable skills. The majority of food bank users are women with children whose rent exceeds 50 percent of their total income. This inadequate provision for basic needs contributes to poor health, interrupted education and increased family stress and breakdown. Many women and youth resort to prostitution and crime to buy food, clothing, prescription drugs and school supplies for their families. Others do without.

As the gap widens between the poor and the rest of society, demand for medical, legal and correctional services increases at a cost that outweighs any savings gained by scrimping on family benefits.

► Will you and your party ensure that persons living below the poverty level, whether on pension, social assistance or low-income jobs have an adequate budget for food, medical, dental and educational requirements for themselves and their families?

► Will your party actively legislate spousal pension plans for government and company employees in Nova Scotia; and will it lobby the federal government to include homemakers in the Canada/Quebec Pension Plans?

### Health ▼

Because health is more than just an absence of illness, to maintain wellbeing the physical, mental, emotional and environmental health of people must be met with a focus on preventative rather than curative means.

Health care delivery should include health maintenance activities such as education and promotion in addition to medical resources necessary when illness or injury occur.

► Will you and your party work to ensure that MSI recognize and cover alternate health care providers such as homeopaths, naturopaths, massage therapists, clinical ecologists and chiropractors?

► Will your party, if elected, demonstrate its commitment to preventative health care by increasing the budget allocation for community health and health promotion from its current level of less than five percent of total health and medical costs?

### Women's Centres ▼

Women's Centres are an essential resource for women in their communities, providing access to information, programs and services. Most women's centres in Nova Scotia depend heavily on volunteer labor, community fundraising and short term grants to carry on valuable work in areas of provincial jurisdiction such as community services, education and health. To date there has been no provincial funding program to support these centres.

► Will you work to establish a core funding program for the five existing women's centres?

► Will you support the allocation of funds to establish new centres?

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### Sexual Orientation ▼

In Nova Scotia lesbians have no legal rights. They can be fired, evicted from their homes, denied inheritance rights and in other ways be victims of legal discrimination.

At least ten percent of the population is known to be homosexual, so this discrimination affects a great many people. As long as discrimination is practised against any persons in Canada we are all oppressed. Currently, only Quebec, Ontario and Manitoba have legislation prohibiting discrimination on the grounds of sexual orientation

► Will you and your party work to ensure that discrimination on the basis of sexual orientation is specifically prohibited under the Human Rights Act of Nova Scotia?

### Reproductive Rights ▼

Despite the recent Supreme Court decision which removed Section 201 from the Criminal Code, women in Nova Scotia continue to face obstacles when they seek therapeutic abortion services. In some hospitals in the province therapeutic abortions committees still sit in judgment and deny or delay accessibility to many women. A complete range of birth control education and counselling, as well as abortion services can best be made available to all women in the province through community-based clinics.

► What will you and your party do to ensure that all women in Nova Scotia have access to reproductive health education and services, specifically birth control counselling and abortion services?

### Battered Women ▼

Inadequate provincial funding for services for abused women and children intensifies their feelings of low self-esteem and hopelessness. Abused women need to feel free of belittling treatment in order to break out of the cycle of family violence.

Low pay for workers in the shelters, cutbacks in operational and program budgets and lack of capital funding perpetuate the 'lower-class citizen' stigma the women are fighting. Transition houses and other organizations working to help victims of abuse must be able to provide peace, security and justice. Anything less is a continuation of the degradation and exploitation of women.

► Will you and your party support uniform, adequate funding throughout the province to deal with problems of battering: secure and comfortable transition houses, adequately paid staff to provide programs, counselling and services for women and their children, and treatment programs for the batterers?

## Women's Work ▼

Women make up more than 42 percent of the Nova Scotia labor force, but the value placed on their work still lags far behind that of men in terms of pay, promotion, working conditions and benefits. Women in Nova Scotia earn 62 cents for every dollar that men earn and less than 20 percent of women workers in the province are unionized.

Jobs traditionally held by women in fields of childcare, care for the aged and disabled, harvesting and processing food, service, clerical and secretarial jobs pay lower salaries than work requiring less training and education usually done by men.

Government recognition and correction of this discrimination have been urged by the Nova Scotia Advisory Council on the Status of Women and many others. The Labour Standards Code

must be revised immediately to ensure that women, including those employed in part time and seasonal jobs, have protection and benefits comparable to fulltime, unionized workers.

- ▶ *What legislation and program changes will your party advocate to make sure that all employers in Nova Scotia offer equal pay, opportunity, benefits and safety standards to female employees within a prescribed time period?*
- ▶ *Will your party initiate an affirmative action policy that requires equal representation of women on all government authorized boards, commissions and policy committees throughout the province?*

## Free Trade ▼

It has been widely acknowledged that free trade with the United States will bring about massive job losses in industries which have traditionally employed women. Increased competition with American companies will result in lower wages and labour standards for the Nova Scotia work force.

As if it had the authority, the Canadian federal government committed the provinces to meet the terms of the Canada U.S. Free Trade Agreement (Article 103). The implementing legislation (Bill C 130) shows that the agreement curtails provincial powers under provisions of Clause six (6). This is a serious erosion of the principles of federalism.

- ▶ *Will you work to convince the provincial government to withdraw its support for the Canada U.S. Free Trade Agreement?*

## Peace ▼

Peace is a woman's issue because war is the ultimate violence against women. One of the barriers to achieving peace, justice and equality in a society is the inappropriate use of public funds.

The current government, in the name of regional economic development, has welcomed high technology arms manufacturers into the province. With incentives we and our children will pay for, companies such as Pratt and Whitney, Litton and Lavelin will produce weapons and systems of war. This move is promoted as good economic sense, although it is well documented that more jobs are created by the production of civilian goods than armaments.

- ▶ *Do you support or do you oppose a concept of job creation and economic development based on attracting industry which supplies the warmongers?*

## Childcare ▼

For 31,000 preschool children in Nova Scotia whose parents work or study more than 20 hours a week, there are 6,000 licensed child care spaces. The new federal seven-year strategy promises only 5,000 additional spaces by 1995.

More than half the allocated federal funds will be used to provide tax breaks for parents in mid to high income brackets. The proposed program will not provide quality childcare services for all children and families who need them. Neither does it recognize the contribution of parents who take time out of the paid workforce to care for their children at home.

- ▶ *What steps will your party take to ensure that publicly-funded non-profit, quality childcare services, including family daycare, are available to all families who need them, as public school education and health services now are?*
- ▶ *Do you and your party support the concept of public funding for family-home care which might appropriately meet the needs of shift workers, rural families, infants and children with special needs?*
- ▶ *What steps will your party take to ensure that childcare workers are paid adequately and that funds are available for capital expenditures?*

## Midwifery ▼

Midwifery based maternity systems are recognized throughout the world as the safest form of maternity care. Governments support midwifery programs because of their excellent record of safety and their cost-effectiveness.

Canada is the only developed country in the World Health Organization that fails to recognize midwifery. In Nova Scotia, women now do not have the right to choose the care of trained and skilled midwives for the birth of their babies if they wish to do so.

- ▶ *Do you and your party support the legalization of midwifery in Nova Scotia?*
- ▶ *Do you support the established Association of Nova Scotia Midwives and its role of setting education standards and scope of practice for midwives?*

## FEDERAL ELECTION

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WOMEN VOTE DAY

NOV. 5<sup>TH</sup>

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## NEWS FROM THE CENTRE

The Women's Resource Centre re-opened after the summer holidays on September 6th with new staff members, Lucille Harper and Katherine Reed. Star has moved to Sydney where her talents will be put to good use and Diane has decided to take a break from the centre to try something different. Both Star and Diane will be missed and we wish them the best of luck in their new endeavors.

The Centre has new hours. We are open from 9am-4pm, Monday through Wednesday, and 9am-5pm on Thursday and Friday. We welcome all women to the centre.

We are focusing on three types of programming this fall, a film series, Friday Lunches and issue presentations.

In the film series we are concentrating on showing newly released films from both the National Film Board and Deveric. These include an excellent film on the feminization of poverty, "No Way, Not Me", featuring Rosemary Brown speaking to a group of high school students; and "What Some People Are Calling PMS". The New Internationalist film, "Girls Apart", is about apartheid as seen through the eyes of two young women, one black and one white, living in South Africa. After the film Beth Abbot from DEVERIC and Pretty Girl from South Africa will speak about the realities of women's lives in South Africa. "Man Made Famine", another film from DEVERIC, talks about who grows the world's food and who creates the world's famine.

Friday Lunches at the Centre provide women with an opportunity to meet over lunch, 12-2pm, and to find out what women in our community are doing, thinking, exploring, etc. Pat Skinner will talk about "Black Women in Nova Scotia", Sue Adams will discuss her work with Amnesty International, Ann Bigelow will give us some insights into "TV Violence and Aggression in Children" and hopefully, although it's not yet confirmed, we will be able to entice Beth Parker to share with us her thoughts on "Working For Peace".

Ann Perry from the St. F.X. Department of Nursing is leading a Menopause Discussion Group, beginning Oct. 24th, 7pm. She is planning to continue for six sessions. If you're interested in participating, please call the centre.

A day to mark on your calendar is Wednesday, Nov. 30th. Ann Cammozzi, environmental educator, will be speaking on "The Brundtland Report" which is the United Nations report on the state of the world's environment. Ann, for those of you who don't know her, is dedicated in her work on the environment and is a passionate and compelling speaker. This promises to be a stimulating, informative and empowering evening. So... pass the word and bring everyone you know who breathes the air, drinks the water and is taking up planetary space.

Muriel Duckworth is coming December 8th to address the question "Women and Peace - Where Now?" Muriel has just celebrated her 80th birthday!! Her insight, wisdom, energy, compassion, courage and determination have won the respect of all who have worked her in many organizations and over many years. She is the wise crone and her words are not to be missed.

Lyghtesome Gallery is arranging an ongoing display of local women's artwork at the Centre. It's a wonderful addition to our centre, a chance to bring women's energy in in a very visual way. Anna Syperek's work is here now. Afrapics will be here in November. Thanks to Beth Parker for all her work.

continued

9. Katherine has been busy sorting, up-dating and re-organizing our resource materials. We have a full bath tub of books and articles donated by Angela Miles when she left for OISE. (We had a card from Angela, she sends regards to all.) We are also on the lookout for titles of books for the library. If you come across interesting material in your particular field, please let us know.

What Katherine and I need from you is information. We would be happy to call you about upcoming events if we knew your interest areas. So, please let us know the following:

1. What films do you want to see?
2. What topics are you interested in?
3. Are Friday Lunches a good idea?
4. Do you want to work with a group on a particular issue?
5. Should we revive Feminist Thinkers?
6. How can we effectively reach people? Posters? Radio? Phone?

The AWA and the Women's Resource Centre belongs to all of us and they need our energies to thrive. Please take a few minutes to callus, drop in or write with answers to the above questions and with any other suggestions you may have.

The Centre has to move by the new year. Any hot tips on a location that is central, visible, reasonable and large enough to house present staff and an outreach coordinator?

We are in need of a filing cabinet, lamps, extension cords, silverware, plates and a toaster. If you're wanting a home for any of the above, we'd appreciate them.

To wrap this up... We're here... We're open... We'd love to see you.

WOMEN VOTE DAY - SATURDAY, NOVEMBER 5TH - ASK ABOUT IT!!!

#### LETTERS TO THE EDITORS

Dear Newsletter,

I've been pondering the relationship between what we call the "private" and the "public" for some time now, and wonder what other women think about this same subject. Specifically, I recognize more and more that what we refer to as a "private life" is a myth, a fiction, and that our belief in this fiction can make us all the more vulnerable to the negative forces we identify "out there" in public.

When we come home from the work we do to support ourselves, the work we do with other women, our discussion groups, or our community work, we feel able to close the door, put on the kettle and pick up a book or a paper, content to relax with ourselves, our partners, and our children. We indulge in the concept of a private time and place that is to some degree removed from the pressures and frustrations of what is "out there." And although our reading and our talk with others may remind us of how our lives really do resemble the lives of others, we tend to put down our anger, or hang up our commitment to matters that seem far away from this private space.

It's this that worries me. For I see now that in sectioning off a part of our lives as "private," we can unwittingly contribute to the workings of a social system that depends on the notion of privacy to divide us from one another. We may know that other women experience violence in the home, but our "private lives" are not like theirs. We feel we have a safe place to relax in, even though our public work, our newspapers, and our t.v.'s show us that nowhere is perfectly safe, and that no space is truly "private" in the sense that it is immune to social forces.

So this my question. If privacy--meaning a total retreat from public forces and public concerns--is a fiction, something we believe in because it is soothing, how do we refresh ourselves, nourish ourselves, without fracturing our sense of solidarity with other women? We hold on so strongly to our image of privacy--the room of one's own. Yet none of our rooms is really our own.

How do other women feel about this?

*In anti-private solidarity,*

Brenda Austin-Smith

OAG. 21/88

Message from the Editors

Another year of A,W.A. newsletters to inform challenge and affirm Womens opinions, voices and perspectives,.This year Liz Hagell has volunteered to help put the newsletter together,and I am sure her wit,wisdom and expertise will greatly improve the format,and content of our newsletter.We are hoping to urge you to participate by beseeching your indulgence in writing and submitting an article of interest to women.Graphics would be gratefully accepted!! Letters to the editorsa are really encouraged so that we may get some dialogue going.which would give us some idea of what you want to hear read ,or talk about relevant to women. If there is anyone out there that wishes to participate by helping to type ,edit articles,put it together mail it out ,please join the fun ,we,d love to have you!!!!

**HELP NEEDED!!!**

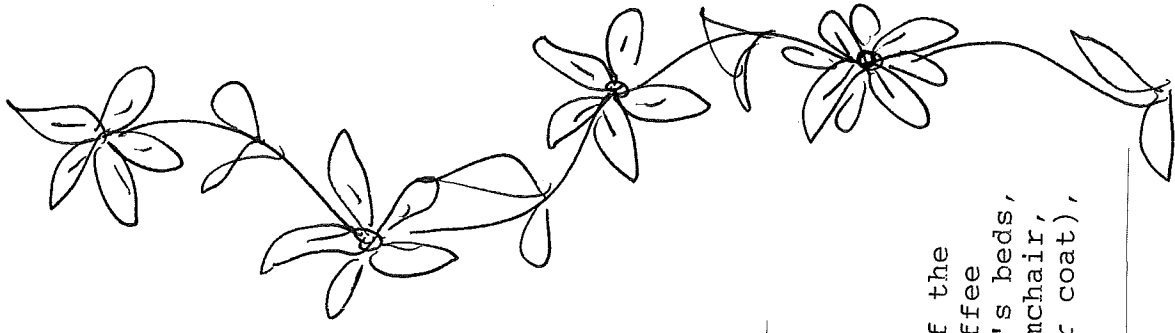
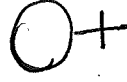
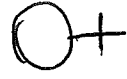
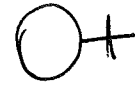
An Antigonish single-parent family is in need of the following items: a couch, table and chairs, coffee table and end tables, bunk beds or two children's beds, an adult single bed, book shelves, lamps, an armchair, women's clothing size 14-16 (especially a winter coat), blankets and household goods,

**ANTIGONISH WOMEN'S ASSOCIATION  
ANNUAL GENERAL MEETING**

The Annual General Meeting was held on August 15th at the Coady International Institute. Approximately 30 women attended. Rici Stewart, chairperson of the AWA reported on the wide range of activities carried out over the past year. The election of the Board was done. This year's Board consists of Barb Hayes, Dorothy Gilson, Janie Humphries, Carol Kell and Rici Stewart. Yael Gluck, Nasha Murphy and Liz Hagell are new people on the Board. All members of the Board are looking forward to an exciting and busy year.

Also announced at the meeting was the appointment of Lucille Harper as the new Coordinator of the Women's resource Center. Lucy is well known for her energy and ongoing commitment to the Women's Movement.

After the reports and election Rici introduced the evenings guest speaker Mary Clancy.Clancy a well known lawyer from Halifax and Political commentator spoke about women and the political process relating it to the results of the provincial election. Although not overjoyed with the overall results Clancy did feel that there was reason to be optimistic.She noted the increasing number of women running for office and that the increased number of people voting for women was very encouraging. Clancy was very informative and entertaining.Questions were asked and there was a short but lively discussion A chinese auction ended the evening.



ONGOING PROGRAMS AND UPCOMING CONFERENCES

FREE EXERCISE CLASS FOR SENIORS, Tues. and Thurs., 1:30-2:30pm,  
at the Perfect Pace Fitness Club. Call 863-3686 or 4321.

BABYSITTING AT THE MOUNT, Mon.-Fri., 8am-5pm, \$2.00 per hour.  
Call 863-0133 or 867-3903.

MENOPAUSE WORKSHOP, six weekly sessions beginning Oct. 24th, 7pm,  
Women's Resource Centre. Call 863-6221.

YOGA CLASSES, Noon, twice weekly at Oland Centre, Combat Room.  
Call 863-6221.

BUILDING RELATIONSHIPS, A Single Parent Worker Seminar, Nov. 3&4  
Lord Nelson Hotel, Halifax. Call 422-1316.

MULTICULTURAL HEALTH, Promoting Cultural Sensitive Health Care,  
Nov. 5th, St. Mary's University, Halifax. Call 420-5525.

CRIAW - WOMEN AND DEVELOPMENT, Loews Le Concorde Hotel,  
Quebec City, Nov. 11, 12 & 13.

