

AWARE

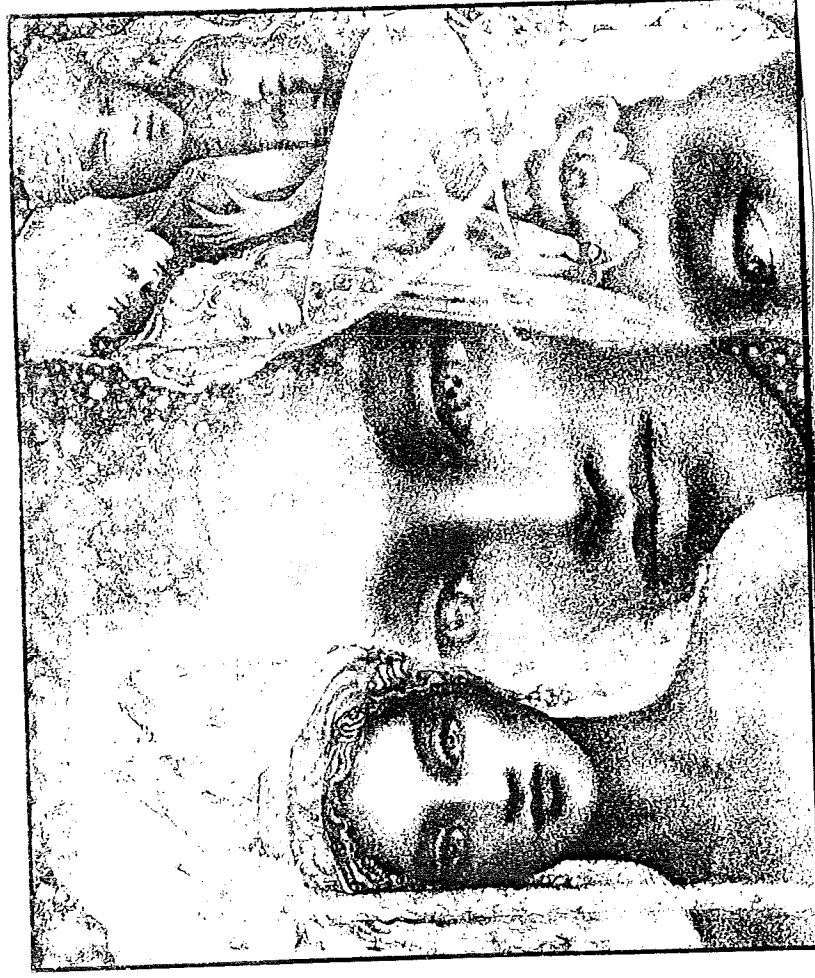
NEWSLETTER PUBLISHED BY ANTI-OGNISH WOMEN'S ASSOCIATION

RESOURCE CENTER

863-6221 FALL 96.

WOMEN'S HEALING:

BODY, MIND AND SPIRIT



In this issue I would

like to present a larger picture of our healing process. One that describes connection rather than separation. We each live in a body which is a miraculously functioning system that has evolved over time. The inherent intelligence or life force of our bodies is homostatically designed to move toward health and balance. Body, mind, emotions and spirit are involved in a constant interplay. In fact as the new physics describes it "Humans are made out of energy and sustained by energy. Our bodies are ever changing dynamic fields of energy not static physical structures!!"

We have a lot to learn to be open to this view of ourselves in relation to healing. Ancient Healing Traditions have always known that the body and mind are a unity. When thinking of a topic for this newsletter I

was struck by our narrow definitions ie. "Women and mental Health" was the considered theme and I realized how limited that is. I was further reminded recently when reading an excerpt from a wonderful book called "Womens Bodies Womens Wisdom" in which the author writes:

"Humans are holograms in which every part contains information about the whole. We know from quantam physics that at the subatomic level, matter and energy - which can also be called spirit - are interchangeable. The best expression of this that I have heard is that matter is the densest form of spirit and that spirit is the lightest form of matter. We can view our bodies as manifestations of spiritual energy. Our mind and daily thoughts are part of this energy and they have well documented effect on matter and our bodies. Psychological and emotional factors

influence our physical health greatly because our emotions and thoughts are always accompanied by biochemical reactions in our bodies. "There is no disease that is not mental and emotional as well as physical."

Because I have in my own life been fascinated by all of this which has led me to read about many approaches to healing from shamanism, to healing though the human energy field Barbara Brennan - "Hands Of Light" - the power of prayer in healing Larry Dossey "Healing Words" and many more fascinating titles.

So I would like to present a smorgesboard of ideas and concepts in our approach to healing and ask you to have an open mind and heart because as the sayings go "there are more things in this world than one dreams of". Life is full of miracles and there are no coincidences. There is an essential mystery and sacredness that surround all life and we have much to learn. In fact, I would say we are in this present day and age more primitive than the primitives or ancients as they were very aware of mind, body, and spirit connections.

Barbara Hayes

THANK YOU CANADIAN AUTO WORKERS

The Canadian Auto Workers generously contributed \$1,000 from their Social Justice Fund to help cover the costs of our Adult Survivors of Sexual Abuse Therapy Groups.

Factors In Women's Healing Work

- When a woman approaches her healing work there are many factors to take into consideration. Some or all of the following may be present:
- culture and conditioning (early victimization as a female)
 - addictions (drugs, alcohol, food, work, etc - to numb out avoiding pain)
 - homophobia -persecution if she is a lesbian
 - guilt sin shame being born female and a sinner (repressing the sublime or sacred aspect of ourselves)
 - separation of mind, body and emotions (scientific world view).

- 2.
- over-identification with any one of these over others (ie living through our mind, intellect while ignoring body or feelings (not valued in our culture)
 - disassociation from feelings and emotions too painful to experience, sometimes to a dangerous degree
 - grief, loss, repression of authentic self, lost sense of being sacred and belonging in the world
 - self hatred (hating our bodies, our selves) stemming from core experience abandonment, sexual abuse and rejection)

Healing can be described as a condition of being at peace with who we are - learning to love and accept ourselves as we are. In order to do this we may have to work with many of the above experiences that have affected our lives. It is a slow process- which involves retracing our steps- re-experiencing pain - re-parenting our wounded selves, re-inventing our womanhood, re-empowering our sense of sacred spirit within us, remembering that basic goodness is the ground of our being - renewing our lives each day to include love, beauty, compassion (for ourselves and others) fulfilling work, rest, quiet and sacred space and re-committing ourselves to our healing work as the most important thing we do - it has to be first and foremost. Commitment to ourselves, knowing that if we work on ourselves all else flows from there.

TIME

But what is now? There is no such thing in physics... No physical experiment has ever been performed to detect the passage of time. The most profound puzzle of all is the fact that, whatever we may experience mentally, time does not pass, nor does there exist a past, present and future....the notion of a moving time makes virtually no sense...in spite of the fact that it dominates our language, thoughts, and actions.

-Paul Davies,
Other Worlds and Space and Time in the Modern Universe

PSYCHOSYNTHESIS

AN EMPOWERMENT MODEL

By: Barbara Hayes

Having listed what factors may be present for women when they approach their healing work I would like to say a few words about psychosynthesis. I was attracted to this approach to psychotherapy because it is also an empowerment model. My training in feminist counselling with Cheryl Malmo and Tony Laidlaw here in Halifax gave me a very thorough grounding in a women centered client directed approach to therapy with women. Combined with a strong feminist analysis of women's psychology.

Psychosynthesis while not espousing gender analysis, presents a strong spiritual component - and a focus on mind, body and emotions. First conceived and developed by Roberto Assagioli in 1910. Assagioli was a psychiatrist and psychotherapist who developed this transpersonal system of therapy which he named psychosynthesis. Trained under Freud he felt his approach was incomplete and limited. Assagioli's assumption was that as individuals we are in a constant process of personal growth, to realize our hidden potentials. He emphasised the positive, creative and joyful elements of our spiritual or transpersonal self and focused on how to help people access these higher aspects and integrate them into their daily lives. He also emphasised the importance of the will arising from the core

of our beings presenting ways to develop our will in making choices for change and meaning in our lives.

Psychosynthesis as an empowerment model works with - higher creative aspects - it also works with sub-personalities -those inner voices and different parts that speak inside us pleasers critics, strivers, martyrs etc. These sub-personalities often develop when we are children to help us survive. The role then carries on in adult life and may be holding us back. So we work on awareness and integration of these aspects (inner child work). It also works with our identification with mind, body, and emotions - showing us that we are at our center more than any of these acknowledging when we become over identified with any aspect, role, mind or body or emotion. We may believe that for example we are our emotions (when we are depressed) or we are our mind - so the focus is getting in touch with the self the observer unchanging center, and learning how that center connected with the will. In this way we do not have to live out old negative scripts using will we can make choices for change - and remember we have a center and self which is distinct from but not separate from these parts.

So we learn that we are more than our roles, emotions, body and feelings we learn we have a will to make choices and changes. We learn to accept and integrate unwanted aspects of ourselves, and acknowledge that we are moving naturally and instinctively

towards wholeness and health. In other words the belief presented by psychosynthesis is that there is a natural tendency in all life to move toward health and wholeness which gives us encouragement and inspiration to pursue our healing journey.

DIRECT MAIL CAMPAIGN 1996

The AWRC 1996 Direct Mail Campaign is underway. We would like to express our most heartfelt thanks to all of you who contributed last year. It is only with your support that we can continue addressing the needs of women in our community and can continue working towards creating a just, caring, and equitable world.

We are asking for your support again in 1996. Our fundraising goal this year is \$10,000. Please help us reach it.



CONCEPTS OF MEDICINE FROM 1860 TO THE PRESENT: ERAS I, II, AND III

Era I

Era I, which began in the last third of the nineteenth century, can be called the era of materialistic or physicalistic medicine. It encompasses the discovery and practice of therapies that largely dominate Western medicine today- drugs, surgery, radiation, and so on. Era I medicine is guided by the classical laws of matter and energy that Sir Isaac Newton described in the seventeenth century. According to these "laws," the entire universe, including the body, is a vast clockwork that functions according to deterministic, causal principles. If they are to be effective, all forms of therapy must embody these physicalistic assumptions. This means that in Era I the effects of mind and consciousness were considered of secondary importance, if of any importance at all.

Therapies: Any form of therapy focusing solely on the effects of *things* on the body are Era I approaches - including techniques such as acupuncture and homeopathy, the use of herbs, etc. Almost all forms of "modern" medicine- drugs, surgery, irradiation, CPR, etc. are included.

Era II

Sometime in the mid-twentieth century, in the years following World War II,

view, Era II emphasizes the mind of the *single, individual* person operating on her or his own *individual* body, all within a classical, local, space-time framework.

Many enthusiasts of Era II believe that mind-body approaches are the ultimate form of therapy, and that healing can go no higher. But as important an advance as Era II medicine has been, we now can see that, like Era I medicine, it is also limited and incomplete, because there simply are too many healing events for which it cannot account. In order to encompass these healing phenomena, we are compelled to describe yet another era- Era III, or the era of *nonlocal* medicine.

another unique period in the history of Western medicine began to take shape- Era II, or "mind-body" medicine. Although mind-body approaches had existed since antiquity, at long last they began to be studied scientifically. As this field developed, it became possible to show that perceptions, emotions, attitudes, thoughts, and perceived meanings profoundly affect the body, sometimes dramatically.

This evidence is too vast to be reviewed here; yet a great many skeptics continue to claim that this body of research does not exist, that there is no evidence that the mind can affect the body in clinically relevant ways. There is, I feel, a quick cure for skeptics who do not believe in the legitimacy of Era II. They might visit a biofeedback laboratory, where it can be demonstrated in only a few moments that mind can move matter.

Era II, or mind-body approaches to therapy, need not conflict with the physically based therapies of Era I. They can and often do complement one another, leading to entirely new disciplines such as the still-developing field of psychoneuroimmunology.

Eras I and II have much in common. For instance, they are both entirely *local* in emphasis- that is, both consider the mind to be localized to points in space (the brain and body) and time (the present moment). Consistent with the local



Therapies: Any therapy emphasizing the effects of consciousness solely within the individual solely within the individual body is an Era II approach. Psychoneuroimmunology, counselling, hypnosis, biofeedback, relaxation therapies, and most types of imagery-based "alternative" therapies are included.

READING LIST

Era III

Era III medicine is the first form to make use of a genuinely nonlocal approach to the relationship of mind, body, and time. That is, it does not regard the mind as localized within an individual human brain or body, or confined to the present moment. In the Era III view, rather, minds are viewed as spread through space and time. One particular implication of this view is that human

consciousness is unbounded and if unbounded, then some aspect of the human psyche must ultimately be unified. As physicist Erwin Schrodinger put it, "Mind by its very nature is a *singulare tantum*. It should say: the overall number of minds is just one."

The differences between Eras II and III are radical. Where Era II was solidly *local* in outlook, Era III is *nonlocal*, holding that the mind is unconfined to points in space or time. Era III also differs from Era II in regard to how it views the nature of the mind. For example, most people doing research in the area of mind-body medicine do not believe that they are witnessing the action of "mind" or "consciousness" on the body, but the action of *brain* on the body. The emphasis is not on what "consciousness" can do, but on what the brain can do. From this perspective Era II could be considered the era of "brain-body" medicine, not "mind-body" medicine.

Therapies: Any therapy in which effects of consciousness bridge between different person is an Era III approach. All forms of distant healing, intercessory prayer, some types of shamanic healing, diagnosis at a distance, teleomatic events, and probably noncontact therapeutic touch are included.

THANK-YOU

We wish to thank all those who contributed to our successful fund raising yard sale in July. We made over \$400.00. It worked well with all your help - in fact, we may do it again next summer - an annual fund raiser.

- "Healing Words", "The Power of Prayer", and "The Practice of Medicine" by Larry Dossey
- "Womens Bodies, Womens Wisdom" by Christine Northrup Md
- "Healers on Healing" Edited by Richard Carlson and Benjamin Shield
- "The Alchemy of Illness" by Kate Duff
- "What We May Be" by Pierro Ferruce: Epydosnaillosis Reader
- "No Boundary" by Ken Wilber
- "Grace and Grit" by Ken Wilber, Troy A. and Killam Wilber
- "Start Where You Are" by Pemma Chodrun
- "Love, Medicine, and Miracles" by Bernie Segal
- "The Aquarian Conspiracy" by Marilyn Ferguson
- "Imagery in Healing" by Jeanne Actenberg
- "Rituals of Healing" by Jeanne Actenberg and Barbara Dossey
- "The Possible Human" by Jean Houston
- "Beyond Illness: Discovering the Experience of Health" by Larry Dossey

THE SEARCH FOR HEALING

Living in one piece is important for healing-in other words, knowing what your deepest values are and living by them, so that there is a coherence between who you are and how you live. If you believe one way but live another, that can be more damaging than any external stress. When you become separated from your own sense of values, it is very hard to heal.

You may have lived by another person's values all your life and not have known it. It may be that you adopted those values when you were very young. But they're still not your own. That is an enormous drain on vitality. In illness, sometimes, people go back to their original values, even though they've never lived by them before. And, in that process, their healing is facilitated.

GETTING MY HEAD SHRUNK

"Healing, exciting and new...come aboard, we're expecting you..."

I've been involved in a process of my own emotional healing, on and off, for ten years. I've devoted a lot of time, energy, and money to it. I tend to emphasize it over physical and spiritual health, but in the past couple of years I've been paying more attention to these important aspects. Naturally this has helped me emotionally. If I'm eating well and feeling strong it gives me confidence. If I get a pap test a weight is lifted off my mind (of a worry I didn't even know I had). If I meditate, my emotions don't overwhelm me so much.

Sometimes I get discouraged. I've been reading books and going to therapy sessions for so long. A person in therapy for years? Sometimes I feel like Woody Allen. Anything happens and I'm on the phone to "my therapist". (Well, not exactly!)

There are signs of progress though. Sometimes I can't see them. It takes a friend, therapist or relative to point them out. Increasing self confidence, less depression, holding a job, not being buffeted so much by emotions, handling a situation differently than I would have a year ago. These are all markers of growth.

There are a lot of obstacles on this path, however. First of all is inertia. I knew I could use some help but I put it off, even for years. Once I made

I've found that taking a break can be very good. Take some time off from this relentless self-examination! It's good to get a fresh start. Of course, at one point I took a break for three years. This was not a rest. This was inertia again.

I think I should stop here, or Vangie will be typing until Doomsday. I've been running on about myself, and I'm starting to feel like Woody Allen again. I haven't even mentioned the importance of solitude, of quieting my life, of group work, of the healing processes of the people I live with, my family. Maybe I need a byline!

So, to end I'd like to wish my sisters "peace in the struggle, comfort on the way to comfort."

- Anon Y. Mouse

that leap and found someone I trusted, I began going to counselling sessions. Sometimes it seemed like nothing was happening. There is a kind of doggedness that may be needed at times like that. (Or, maybe nothing is happening!)

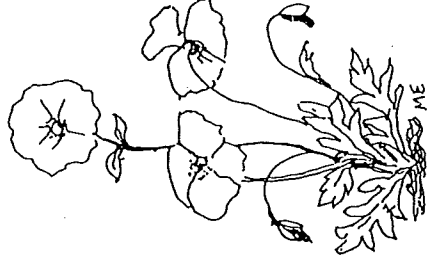
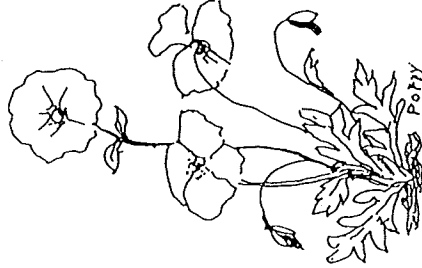
I wondered about the expense. I spend more each week on my emotional health than I do on any other living expense. I have to remind myself what a priority my emotional health is.

Sometimes it's hard to tell others I'm in therapy. Often friends and relatives let me know they think it's a waste of time and money. Of course, there's no reason everybody has to know.

The process of psychological or emotional healing is certainly interesting. I've looked at a lot of things about myself over the years. A subtle turning point came a few years ago when I began to identify myself as a survivor of childhood sexual abuse. Up until then I hadn't even mentioned this to my counsellor.

There have been many times when I've felt I've worked hard to "climb up a hill", and get to the top only to see the great vista of ten other hills I didn't even know were there. **GROAN!**

Often I think I've dropped a certain pattern of behaviour only to see it resurface unexpectedly. Sometimes it even feel like I'm coming back to the same place again and again. It's good to think of this as an (upwards!) spiral rather than an endless cycle.



THE POWER OF PRAYER AND THE PRACTICE OF MEDICINE
from "HEALING WORDS" by Larry Dossey

THE POWER OF PRAYER AND THE
PRACTICE OF MEDICINE
from "HEALING WORDS" by Larry
Dossey

A patient of mine was dying from lung cancer. The day before his death, I sat at his bedside with his wife and children. He knew he had little time left and he chose his words carefully, speaking in a hoarse whisper. Although not a religious person, he revealed to us that recently he had begun to pray frequently.

"What do you pray for?" I asked.

"I don't pray for anything," he responded. "How would I know what to ask for?" This was surprising. Surely this dying man could think of some request.

"If prayer is not for asking, what is it for? I pushed him.

"It isn't 'for' anything," he said thoughtfully. "It mainly reminds me I am not alone."

Jiddu Krishnamurti, one of the most revered spiritual teachers of this century, once asked a small group of listeners what they would say to a close friend who is about to die. Their answers dealt with assurances, words about beginnings and endings, and various gestures of compassion. Krishnamurti stopped them short. There is only one thing you can say to give the deepest comfort, he said. Tell him that in his death a part of you dies and goes with him. Wherever he

laments, is the effect of prayer not more predictable, powerful, dependable? We need to recall at these times that prayer, in its function as a bridge to the Absolute, has no failure rate. It works 100 percent of the time- unless we prevent this realization by remaining oblivious to it.

goes, you go also. He will not be alone.

Prayer is like that. It is our tie to the Absolute, a reminder of our nonlocal, unbounded nature, of that part of us that is infinite in space and time and is Divine. It is the Universe's affirmation that we are immortal and eternal, that we are not alone.

We do not know why prayer reveals itself in scientific experiments, but we have seen that it does. What if it did not? Would it be less real?

In spite of its reputation as the most powerful arbiter of reality, it is nowhere written down that science is the only or the best gateway to what is real. We invented the scientific method; it did not descend from on high. Even if science's verdict on prayer were completely negative, that would not necessarily be the end of the story. And let us not deceive ourselves: Although science has much to say about prayer, it raises more questions than it answers. The mysteries of prayer not only remain, they deepen.

When we pray for the resolution of pain and suffering or any of the countless ways life tests us, and the prayer is not answered, it is not comforting to be reminded of prayer's "statistical significance" in a hundred laboratory experiments. At such moments it is only *our* "experiment" that counts. Why, we may

We may wonder why prayer is so paradoxical and unpredictable, but the most astonishing fact is simply that it works at all- and not only in ways that can be tested in laboratory experiments, but in the most glorious and benevolent way imaginable- as a reminder of our origin and destiny: the Absolute, the Universal, the Divine.



APPENDIX V

CONSIDERATIONS ON CHOOSING A THERAPIST FOR A SEXUAL ASSAULT/ABUSE SURVIVOR

Interviewing the Counsellor

A survivor's relationship to a therapist is individual in that all therapists are not suitable for all survivors. The more survivors know about a therapist's background, training and experience, the better able they are to decide whether the therapist or counsellor can meet their counselling needs.

When deciding upon a counsellor, survivors could ask a therapist the following questions?

- What formal training have you got in counselling?
- To what professional groups do you belong?
- Have you ever had complaints filed against you to your professional association?
- What training do you have that prepares you to counsel someone who has been sexually assaulted/abused?
- If you have been sexually abused yourself, have you talked that out with a counsellor?
- How many men, women, children survivors of sexual violence have you worked with and over what period of time?
- Can a survivor choose an individual counsellor or does the agency assign one? If a survivor prefers a woman or a man therapist and the agency employs both, can they choose one over the other?
- Will you be available for individual or group counselling or both?
- If a survivor has a crisis before the next appointment, can they get extra help? Can you be called out of office hours?
- For what period of time will you contract to see a survivor? Is an extension negotiable?

If after one or several sessions a survivor does not feel comfortable, she/he has the right to make their feelings known to the counsellor or to break off the counselling and seek another counsellor.

Some counsellors have difficulty managing their own feelings and they block clients from sharing painful details.

Counsellors have in some cases derived sexual pleasure from listening to a survivor's story. If a counsellor acts in a sexually suggestive way or otherwise victimizes clients it is appropriate to (a) report them to their superior, and (b) to report them to their professional association.

Adapted from:

Loredo, C. **Choosing a Therapist for Child Sexual Abuse Issues.** In Bear, E. & Dimack, P.T., **Adults Molested as Children: A Survivor's Manual for Men and Women**, Safer Society Press, Orwell, Vt. 1988.

So you've done the workshop, read the book, and tried your best to put into practice all the good assertiveness learning you have acquired... but it still isn't second nature. If you are interested in spending a day with a group of women doing role-play, evaluating your technique, problem-solving, and receiving helpful feedback, please call Katherine at the Centre before October 15. Fee will be approximately \$25. Subsidy may be available.



UNDERSTANDING THE BODYMIND

The medical community is beginning to view patients as physical beings who constantly renew themselves. The body is like a river of information and energy, we are learning, and all its parts have a dynamic communication with all the other parts. Radioisotope studies have shown, for example, that red blood cells replenish themselves every twenty-eight days, while we regenerate a new liver every six months. In this continual restructuring of our physical bodies, we have daily opportunities to create health.

Though each of us is bombarded by millions of stimuli daily, our central nervous systems and sense organs function in such a way as to choose and process *only those stimuli that reinforce what we already believe about ourselves*. A Nobel Prize-winning experiment underscores the importance of this concept: Scientists raised kittens to adulthood in an environment that contained only horizontal lines on the walls of their cages and in the rooms where they were kept. Once they grew into mature cats, they were placed in a normal environment and proceeded to run into anything with vertical lines. The cats literally didn't "see" anything vertical. The opposite proved true with kittens raised within an environment of only vertical lines. Once they grew up, they bumped into everything horizontal. We can apply this insight to people, too. For instance, women who are abused

as children are much more likely to be abused repeatedly as adults. They have been conditioned to being abused and have difficulty recognizing loving people and environments. As adults, our nervous systems function to reinforce what we were exposed to in our early years, unless we consciously change the effects of our early programming. The seeds of many later illnesses are sown in our childhoods, then fertilized regularly by our beliefs and thoughts that expect these experiences to be repeated.

The science of the mind/body connection, or psychoneuroimmunology (PNI), helps explain how the circumstances of our lives can affect our bodies. PNI and related research shows that the subtle electromagnetic fields around and within the body form a crucial link between the cultural wounding, which we think of as "psychological" and "emotional," and the gynecological or other problems women have, which we think of as "physical."

Many women who've survived sexual abuse, for example, divorce themselves from their bodies. Some experience themselves in their bodies only from the neck up. As one of my patients with continual menstrual spotting said, "I don't want to think about anything below my waist. I hate that part of my body. I wish that part of me would just go away." This was an important understanding for her; it indicated where she needed to take a step toward healing. Her menstrual

spotting continually drew her attention back to a disowned part of her body that needed healing. An associate of mine sometimes has patients draw pictures of themselves. She told me of a patient with chronic pelvic pain who drew a self-portrait only form the waist up. My associate pointed out to this woman that maybe her pelvis, through pain, was trying to get her attention. She was leaving it out!

If the science of the mind/body connection helps explain how our emotional and psychological wounding becomes physical, it also supports our ability to heal from those conditions. All distress, all healing of distress, and all creation of health are simultaneously physical, psychological, emotional, and spiritual.

Up until fairly recently, scientists believed that information was passed linearly in the nervous system from nerve to nerve, just like electrical hard wiring. But now we know that our body organs communicate directly with the brain and vice versa, through messengers known as neuropeptides. These neuropeptides pass messages between nerve cells; neuropeptide receptor molecules then receive messages that are triggered to be released by emotions and thoughts. It used to be believed that the cells' receptor sites for neuropeptides were located only in the brain and nerve tissue. But we now know that they are found throughout the body. Dr. Candace Pert and other researchers have found that these brain-nervous

system chemicals land on and activate receptor sites located in the body's endocrine and immune system cells, as well as in nerve cells. Not only that, body organs such as the kidney and bowel also have receptor sites for these so-called brain chemicals. These chemicals are part of the way in which thoughts and emotions affect our physical bodies directly.

Not only do our physical organs contain receptor sites for the neurochemicals of thought and emotion, our organs and immune systems *can themselves manufacture these same chemicals*. What this means is that our entire body feels and expresses emotion—all parts of us "think" and "feel." White blood cells, for instance, can produce morphinelike pain-relieving substances, and they in turn contain receptor sites for the same substances. This gives a person the capacity to modulate her own pain without medication. Though female organs have not been studied specifically, I'm certain that the uterus, ovaries, and breast tissue make the same neurochemicals of thought and emotion as the brain and the other organs. Hormones, for example, are messenger molecules for emotions and thoughts. The immune cells, too, have receptors for neuropeptides, the messenger molecules. Ovaries and probably the uterus make estrogen and progesterone-hormones that are also neurotransmitters that affect emotions and thoughts. And these organs too have receptor sites that receive messages from the brain and immune system. It's easy, then, to

THANK YOU CENTRAL SUPPLIES

Central Supplies kindly contributed \$500 to help support our work with survivors of Sexual Violence. Their donation helps fund our:

- Antigonish Sexual Assault Support Service
- Adult Survivors of Sexual Abuse Therapy Groups

NEEDED URGENTLY!

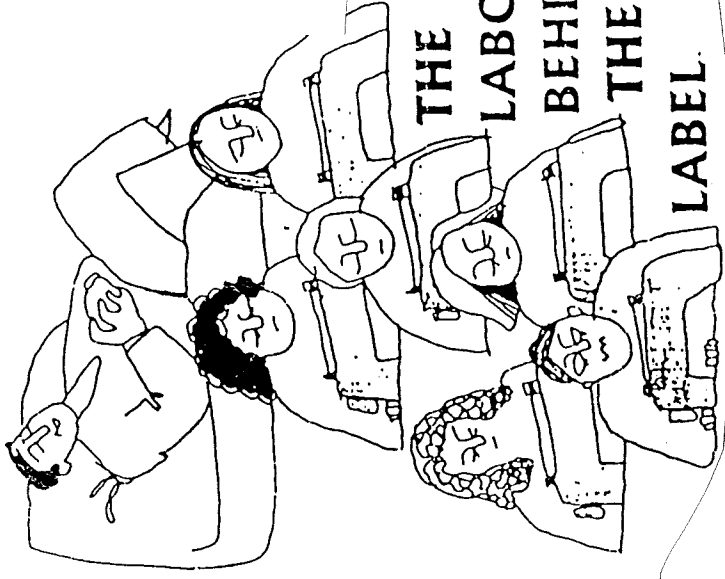
Woman has lost all her furniture in a flood. She is in need of everything. Any donations would be greatly appreciated. Please contact The Antigonish Women's Resource Center at 863-6221.

Excerpted from "Women's Bodies, Women's Wisdom"
by Christiane Northrup

understand that when we are sad, our female organs "feel" sad and their functions are affected.

Our thoughts, emotions, and brain communicate directly with our immune, nervous, and endocrine systems and with the organs of our bodies.

Moreover, although these bodily systems are conventionally studied and viewed as separate, they are, in fact, aspects of the same system. If the uterus, the ovaries, the white blood cells, and the heart all make the same chemicals as the brain makes when it thinks, *where in the body is the mind?* The answer is, *The mind is located throughout the body.*



Wear Fair

THE LABOUR BEHIND THE LABEL.

Nice Shirt-

What's behind the label?

We all shop for clothes. We choose our clothes on the basis of fit, quality, price style, and service. Usually we have no idea of how the clothes we buy are produced.

In every country in is mainly women who sit at sewing machines producing the clothes retailers sell. The situation in which they work vary -- high-tech factories, small cramped workshops, or in a corner at home.

Wherever they work, garment workers tend to be badly paid, often at or below subsistence level. Many must work long hours to meet production deadlines. In factories, women and children often work in appalling conditions, with little or no protection from health hazards.

Around the world, women are organizing to try to improve their working situation. We as consumers can support them by demanding that clothes are produced under decent conditions.

Zoila used to work in a garment factory sewing Dockers" shirts (a Levi Strauss & Co. brand). The factory she worked for, called Seolim II (in the town of Baracoa, Honduras), is what is known as a "supplier". She endured three physical beatings at the hands of her supervisor, before being fired September 17, 1995.

Throughout Central and

South America, the countries of east and southeast Asia - even in Canada, the United States and Europe - workers who produce goods for "suppliers" and "sub-contractors" of large transnational corporations, tell of unhealthy work environments. They toil for meagre wages, with few rights, and under tremendous pressure. They endure violations of national labour standards and frequently, oppressive management.

Codes of Conduct

"Code of Conduct" is a set of principles or guidelines adopted by companies to ensure that the actions and activities of its staff, suppliers and the companies it "sub-contracts" to produce some or all of its goods meet certain ethical standards or obligations. Most "Codes" deal with labour practices, environmental issues, and internal operations.

A "Code of Conduct" is important and useful - if it is applied consistently and well.

Independent Monitoring Mechanisms

Many companies have adopted "Codes of Conduct", but the majority have not. Those that have "Codes" all point to their internal procedures for monitoring compliance - usually staff who visit the many factories of their "sub-contractors" to ensure that the Codes are being followed.

But workers in supplier factories often live in fear of local managers. They know they can be harassed, harmed or fired for "speaking out". They have little reason to trust the company's own monitors who are in many cases, also responsible for quality control. Few workers know about things like "Codes of Conduct".

Along with many other groups, including Amnesty International, DEVELOPMENT AND PEACE says that the application of a corporate "Code of Conduct" needs to be monitored by groups *independent of the companies themselves.*

DEVELOPMENT AND PEACE has made a simple demand of two well-known companies - NIKE, Inc. and Levi Strauss & Co.:

Create INDEPENDENT MONITORING MECHANISMS to ensure that the "Codes of Conduct" they have adopted are being applied by their suppliers and sub-contractors throughout the world.

This is not a difficult step to take. In Addition to strengthening the companies' already existing procedures, it will help ensure the rights and well-being of thousands of workers around the world. Other companies, most notably the GAP, are moving in this direction.

DEVELOPMENT AND PEACE has offered to help NIKE and Levi Strauss to identify groups (church groups, human rights groups) in the many countries where they sub-contract their production who can assist them

in establishing such independent monitoring mechanisms.

You can make a difference!

In 1995-96, more than 80,000 people signed each of the DEVELOPMENT AND PEACE petitions to NIKE and Levi Strauss calling for the creation of independent monitoring mechanisms. Both companies said "NO" to our request.

We want them to hear the full force of our conviction and full sound of our voice!

You can add your voice to the growing public support for ethical business practices.

Sign the postcard(s) below distributed by DEVELOPMENT AND PEACE that call on NIKE and Levi Strauss to take some leadership by putting in place independent monitoring mechanisms for their "Codes of Conduct".

Tell them you won't take "NO" for an answer. Tell them the only acceptable response is the one that puts People First!

OTHER THINGS YOU CAN DO

You can use your power as a consumer to encourage retailers to sell garments made under acceptable working conditions.

1. When you go shopping, ask questions about where clothes are made and under what conditions. Phone or write to retailers asking for

information. The more people ask questions the more retailers will feel they have to pay attention to the issues.

2. Use your purchase power to support retailers who carry products made under fair conditions.

3. Be prepared to participate in WEAR FAIR campaign activities of Canada's Labour Behind the Label Coalition or get in touch with DEVELOPMENT AND PEACE - Terry O'Toole at 863-4504.

THANK YOU CARA FOOD INDUSTRIES

Cara Food Industries generously contributed \$1,000 to help support our work with survivors of Sexual Violence. Their donation helps fund our:

- Antagonish Sexual Assault Support Service
- Adult Survivors of Sexual Abuse Therapy Groups

NEWS FROM THE CENTRE
SUMMER '96

If you dropped into the Centre this summer you probably would have met Jane Barter and Laura Kennedy, our two summer student staff. Jane worked on the cookbook project (see announcement on page 14 re. launching) and Laura helped out with reception and office duties. Laura also put together a list of services and resources in the Antigonish Area for African-descended residents, which should be complete by the end of September.

Early in the summer we signed up to participate in the Regional Development Agency. Katherine will work on a "Sector Committee" looking for ways to develop and strengthen the local economy.

In late July, Katherine made a presentation to an enthusiastic group of Antigonish residents about her participation in the Pan Canadian Women's March Against Poverty sponsored by the National Action Committee on the Status of Women and the Canadian Labour Congress. A wall-mounted display and a scrap book are on hand at the Centre for anyone who wants to look at it.

The Sexual Assault Project is finished, but implementing the recommendations made by sexual violence survivors and the people who serve them has just begun. The Sexual Violence Prevention and Education Committee has created a booklet dealing with child sexual abuse and adult survivors of child sexual abuse that has a local perspective. It explains what sexual abuse is, how to recognize behaviours that may indicate abuse, how to respond to a child in crisis, where to go for help for either a child, teen, or an adult survivor. The booklet will be available in late October. Suggestions as to where to distribute it are welcome.

Also born out of the Sexual Assault Project is the Support Services for Adult Survivors of Sexual Violence Committee which is meeting regularly to initiate improvements in local services for adults and children who are grappling with this issue. There is a sub-committee of survivors of sexual violence which meets independently to clarify issues and speak as a unified voice. Please call Katherine if you are interested in participating.

We've started up the Friday Lunch program for the fall. October is Aboriginal History Month, and Women's History Month, so the Lunches will follow these themes. (see Calendar of Events for details) In November we are planning Lunches on the role of co-ops in reclaiming local economic control, psychosynthesis, and naturopathic and herbal remedies.

A number of fantastic books have been added to the Sr. Isabel MacDougall Library as well as some videos too. Great news... JR Rahey's Furniture and Appliances donated a VCR to the Centre!

Enjoy the autumn, everyone. Many people (myself included) feel it's the best time of year in the beautiful Maritimes.

COME OUT TO THE BOOK LAUNCHING!

The AWA will proudly present "COOKING OVER TIME" written by Jane Barter, with cover illustration by Anna Syperek. This is our very first herstory book/cookbook! It features fascinating stories about real women in Antigonish and women elsewhere who have had a significant influence on Antigonish women. The stories are amazing and beautiful, and the recipes are enticing and enormously varied with many cultures represented. So do join us!

OCTOBER 15, 7 PM
CACL WORKSHOP, KIRK STREET

The Antigonish Women's Association operates from a feminist perspective. This means that we are committed to women's values, goals, and ways of knowing. We strive for a dynamical structure that changes as the issues change and as the voices of the women themselves change. We celebrate the diversity among women and are committed to offering information about issues and options in a balanced manner so that all women, regardless of their point of view, are able to trust that the Association is an organization that supports women. The Board of Directors for the Association is a working group committed to the ideal of consensus in decision making; the consensus of the collection of women's voices among us. There is active encouragement for all women to feel free to develop, and to voice, their own point of view. There is a lateral structure within the Board of Directors, and the Board encourages participation and input regarding decisions from the membership at all times.

May Goring
Sheila Grant
Sara avMaat
Judy Donovan Whitty
Betsy MacIntyre
Marion MacDonald
Catherine Irving
Diane Walsh
Jessie Kennedy
Brenda Silver
Nancy Forestell
Charlie Rogers
Martha McGinn
Olga Gladkikh
Rosalyn Howard

OCTOBER - WOMEN'S HISTORY MONTH

Theme - "Women and the Arts: A Cultural Legacy"

Throughout history, women's artistic and cultural contributions have often been undervalued and ignored. The goal of Women's History Month is to write women back into Canadian history.

Following are some facts about the history of women and the arts in Canada:

*the earliest art work recorded in Canada was the pottery made by Indian women

*Margaret Marshall Saunders was the first person in Canada to sell 1 million copies of a book (*Beautiful Joe, 1894*)

*135 women photographers were registered in Canada by 1891
*the first professional dance company, the Royal Winnipeg Ballet, was begun in 1939 by Gweneth Lloyd and Betty Hey Farrally as the amateur Winnipeg Ballet Club.

*painter Emily Carr ran a boarding house for a number of years because she could not support herself with her art

*Dora Mavor Moore, who had formed a successful theatre company in 1946, was one of the principals behind the creation of the Stratford Shakespeare Festival in 1952.

*in 1993, Alanis Obomsawin became the first native filmmaker to win the "best Canadian feature" award for her documentary *Kanehsatake: 270 Years of Resistance*.

-----Status of Women Canada

ANTIGONISH WOMEN'S RESOURCE CENTRE FALL CALENDAR OF EVENTS

Sept. 26, (by appointment), AWRC
Guided Tour of AWRC for Local Unions
(National Women's Centres Day)

Sept. 28, 8:30am to 3:30pm, Claire Marie Auditorium, (St. Martha's Hospital)
Women's Health and Pap Awareness Day

Oct. 4, 9am to 4pm, AWRC
Women and Aids Workshop

Oct. 10, 7pm, AWRC
AWA & AWRC Board of Directors' Meeting

Oct. 24, 7pm, AWRC
Service for Sexual Assault Survivors Volunteers' Meeting

Oct. 15, 7pm, CACL Workshop
Booklaunching "Cooking Over Time" a gala event

Oct. 17
International Day for the Eradication of Poverty
(Antigonish Event)

Nov. 1, time, place TBA
Workshop on Community Violence

Nov. 14, 7pm, AWRC
AWA & AWRC Board of Directors' Meeting

through November, time, place TBA
Information sessions on sexual abuse

Dec. 6, time, place TBA
Memorial Event (anniversary of the Montreal Massacre)