

AWARE



NEWSLETTER PUBLISHED BY ANTIGONISH WOMEN'S ASSOCIATION

RESOURCE CENTER

863-6221 Summer '93

SUMMER COLLAGE



Our introduction to our summer collage newsletter presents us with some of the tantalising tastes, smells, sights, and sounds of summer. Our question: "What does summer mean to you?" In a climate both harsh and unrelenting we capture summer while we can - before it flees before us. In the responses of the women we interviewed we felt this strong sense of summer rushing by and have captured this flavour here for our readers. Read on Hey nonnie nonnie no!



Bonnie Quinn

...listening to the loons in Lochaber lake in the evening while weeding the garden...
...rhythms of summer flowers in the perennial garden coming in waves...
...canning dilly beans at 2AM in the morning listening to good music - jazz...
...visiting neighbours while children play ball...
...having my life dictated by childrens' activities - which I don't mind...
...smell of fresh hay!
...canning and harvesting blueberries!



...no schedule - nothing to organize equals personal freedom **LAKE JESSEDS**

Angie Syperek

Summer flashes by in a mad green rush...too much to do, too many visitors, things growing too fast. ...favourite moments of summer being alone picking raspberries or blueberries on a hot summers day in the fields or woods...love jumping into the ocean and jumping out...summer evenings, northern lights, having friends visit.

Sian McLean

In the **PAST** - summer has been intense and overwhelming for me. I have felt oppressed by summer. Even the trees in leaf coming in on me - too much water above the ground in leaf and foliage.

This year I am freeing myself of that oppression - letting go of some things like gardening - feeling that I have to do everything.

In the past I have felt obliged to take time off to have fun or go on a holiday. This year I want to let go of too much organized activities.

"More freedom"



I talked with my young friend. 19 year old Sheri Venedam. About what summer means to her. The following is her thoughts and ideas condensed by me.

Sun, beach, friends, and getting together. Being able to go outside as compared to winter when you're stuck inside. Years ago the actual beach was more the attraction or destination. Also went because your family went. Now the beach is more a destination, if your friends want to go there. So now the focus is more on friends and what they want to do. Vacation times used to be a family occasion but now is more planned by and done with friends.

No more riding bikes, there is a car instead. This means more responsibility and chores in terms of driving. Also have to make sure no friends are excluded in the group vacations and in the actual planning of them! Previously the parents made the plans and Sheri went along! Many people in the car means having to be even more careful and responsible. Shrei feels that way even when not actually driving.

Summer means more freedom because there seems to be so much more to do. More of a dilemma between activities who to do what with, friends vs family.

Everything is so alive in the summer as compared to winter. Even Sheri feels she is coming out of hibernation! It seems the more "normal" time of year. Everything is much more bright, flowery, animals, etc. She notices people in general seem more cheerful.

THE JOB - it's great to have one but it would be nice to have the summer off. It is sometimes hard to have friends who have no obs (more dependant on parents) and hear them talk about all the fun things they do during the day while you're stuck inside having to work. Hardest thing in the summer is to have to work. Less leeway with work hours this year. On workdays the afterwork time is when the "real" day begins with various activities with friends. Days off are busy, the whole day is planned!

May Goring Bancroft

Summer is a time of dreams, ambitions, and fantasies: some lived, but most of them not. I guess that's what most of the magic of summer is.

name withheld

ANNUAL GENERAL MEETING June 23, 7PM

COADY INTERNATIONAL INSTITUTE TIN ROOM

The board of directors of the AWA have nominated three women to fill positions on the board vacated by Sue Adams, Carla Gillis and Anne Marie MacDonald. The nominees are ent at the AGM are invited to nominate any member to the board. The process of electing these nominees will take place immediately following the business meeting (8:30).

Afterward, all will join in a group activity to celebrate and appreciate each other.

Please bring finger foods. Beverages will be served.

AWA MEMBERSHIPS

It is necessary at this time to increase the AWA sustaining membership fee. Dues have not changed since the birth of the organization and are an important source of funds for newsletter production and various social events as well as social actions taken to address important issues. It is our hope that many members will feel able and willing to make as substantial a contribution as we have proposed. Dues will now be:

Regular	\$15
Sustaining	\$50
Low-income	\$7 (negotiable)

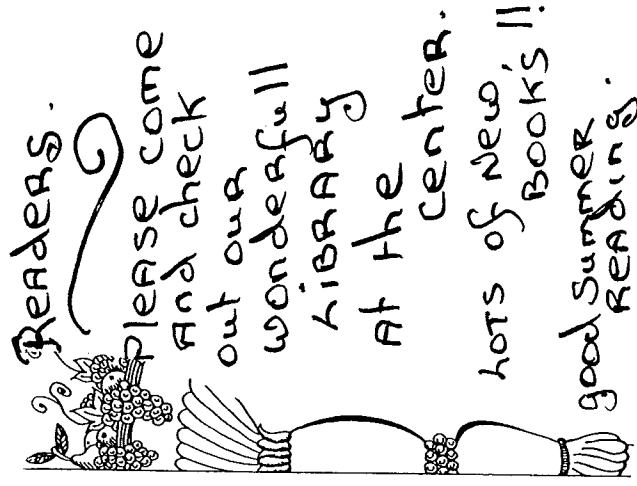
The membership committee encourages all members to pay their dues for 93-94 at the AGM on June 23. Their membership will then be in effect through to Sept./94. Bring a friend to the AGM and get her/him to sign up as a member or a "Friend of the AWA" !



SUMMER NEWSLETTER

CONTRIBUTORS

May Bancroft, Diane Walsh,
Sue Adams, Luci Harper,
Katherine Reed, Barbara Hayes
Sian McLean, Anna Syperik
Bonnie Quinn, Sheri Venedam,
Zane Jessens, Cathy Cashen
Heather Carson, Pam Calabrese
MacLean, Mildred Toogood,
Nancy MacLean



Remembering Audre Lorde

The phone rings. It is Lisa, one of the graduate students with whom I work: "Barbara, I have bad news." Silence. "Audre Lorde just died in St. Croix." I am stunned, unprepared, though I should not be. Audre has had breast cancer for many years. I know she has had breast cancer for many years. I know she now lives in St. Croix, my ancestral home, where the sun and the sea are invigorating her. The islands, her mother's islands, would save her body; I had hoped. Lisa repeats: "Audre died in St. Croix." Silence. Then I say, "I will never see her again."

I will always hear her, though. Audre left for us her work - words that many African American women had been too afraid to speak. We had been taught that silence was golden, that it could protect you. Yet, as our daily lives and statistics proclaimed, we were steadily being attacked from within our homes as well as from without. Audre Lorde refused to be silenced, refused to be limited to any one category, insisted on being all that she was: poet, black, mother, lesbian, feminist, warrior, activist, woman.

As I grieve her passing on, I cannot help but think of the only that we split her into her separate parts: So many white feminist-lesbians respond only to her lesbianism; blacks to her race activism; literary critics to her poetic craft; mother to her address; followers to her African goddesses.

Ah - Audre - if there is any tribute we can give you, it is to acknowledge all those parts of ourself without which you could not be you.

Love is a word, another kind of open

As the diamond comes into a knot of flame

I am Black because I come from the earth's inside now take my word for jewel in the open light

"Coal," Chosen Poems: Old and New.

I remember the first time I met Audre. It was 1968. Both of us were working in the SEEK program at City College, New York, a program designed to prepare apparently in-educable Blacks and Puerto Ricans for college. We were demanding our rights, insisting on structural transformation of the educational system. I'd read some of her poems and was inspired by the sinewy sound and honesty. In love with language, we talked about poetry, and protest, about social change.

I was beginning to realize the sexism within the Black Power Movement and was grappling for the words to express it. Unity was the call word of the day, even if it was a false unity. The black revolutionaries we thought ourselves to be could not be

fragmented by such trivia. I did not then know that Audre was a lesbian. In 1968, to be a black and to be a homosexual (James Baldwin notwithstanding) was to be against the revolution, to be tainted by the white evil.

By the time I'd moved to California, in 1971, Audre had published "Love Poem," which was clearly about sexual love between women. Like Martin Luther at Wittenberg when he'd seceded from the powerful Catholic Church by tacking his precepts up on a church door, Audre, the librarian, had tacked her poem up on her office door for all to see. I heard the reverberations from coast to coast. Her insistence on speaking as her entire self, whatever the consequences, became a model for many women who had begun to realize that when the words "Black Liberation" were spoken they were not referring to us, precisely because we were women.

Like other women, I had been mute, silenced by the black rhetoric of the period. Audre's courage, her honesty, reminded us that we could not act for ourselves or others if we could not transform our own silence into speech.

*if we speak we are afraid
that our words will be used*

*And if we do not speak
we are still afraid*

*So, it is better to speak
knowing we were never meant
to survive.*

*"A Litany for Survival,"
The Black Unicorn
Audre*

emphasized the intersections of oppressions - that racism, sexism, homophobia, stem from the same source, from "the inability to recognize the notion of difference as a dynamic human force which is enriching rather than threatening to the defined self."

"Age, Race, Class, and Sex"

Even those in search of social change tend to be intolerant of differences among their own constituents and thus recreate the societal pattern they claim to be opposed to.

What Audre learned from her outsider position in society is that real change cannot occur unless we stop killing the other

in ourselves

the self that we hate in others

*"Among ourselves," A
Burst of Light"*

Her analysis of this fear has had ramifications for just about every area of our lives, from our sexuality to education, from the meaning of our identities to political coalition work. A poet-thinker, Audre enlarged the race-feminist theory of that period, so much



"I urge each one of us here to reach down into that deep place of knowledge inside herself and touch that terror and loathing of any difference that lives there. See whose face it wears."

Books by Audre Lorde

A Burst of Light: essays by Audre Lorde

The First Cities

Cables to Rage

From A Land Where Other People Live

New York Head Shop and Museum

Coal

Between Our Selves

The Black Unicorn

The Cancer Journals

Zami: A New Spelling Of My Name

Chosen Poems: Old and New

Sister Outsider

Our Dead Behind Us

so that the concept of difference as a creative force is today as "natural" a part of our analyses of the world as the notion that oppressions exist.

I last saw Audre at the peak of the divestment movement at the University of California at Berkeley. On May 14, 1985,

Sisters Against Apartheid put together a poetry meeting to honour our sisters in South Africa. Together with the Native American poet Paula Gunn Allen, the Japanese American poet Janice Mirikitani and the Chicana poet Cherri Moraga, Audre Lorde commemorated the significance of women in the anti-apartheid struggle as well as the life-sustaining force of poetry in social change movements. It was an event that symbolized so much of who Audre was. As she rose to speak with women from all over the world about an issue to which she had been unstintingly committed, she stressed the gift of learning to use one's own power.

It is important for black South Africans to know they are not alone. To know that our voices are being raised. It is a very important lesson, too, to know that learning to use your

power is not a free lesson; but it is an invaluable one, because to be able to know what it feels like to put all of who you are behind something you believe is a priceless present.

"Against Apartheid

In 1978, Audre learned that she had breast cancer. She could not be silent, as so many women had been. She wrote "The Cancer Journals" some ten years before the media would acknowledge that breast cancer is virtually an epidemic in the U.S.

I last heard her voice in 1988, when she spoke at Stanford University. By then she knew that the cancer had metastasized to her liver. She spoke not of loss but of blessing: that she had been blessed to believe passionately, to love deeply and to be able to work out of those loves and beliefs."

Books by Audre Lorde

A Burst of Light: essays by Audre Lorde

The First Cities

Cables to Rage

From A Land Where Other People Live

New York Head Shop and Museum

Coal

Between Our Selves

The Black Unicorn

The Cancer Journals

Zami: A New Spelling Of My Name

Chosen Poems: Old and New

Sister Outsider

Our Dead Behind Us



EXTRACTED FROM
"The Womanist."
Spring 1993. 3.

Nestle bottle babies: the tragedy continues

• More than half of the 1.5 million babies dying every year from Bottle Baby Disease are drinking Nestle formulas.

• A Nestle-funded study in Mexico shows the company violated Mexican law by distributing free formula to hospitals.

• In the Philippines, Nestle instructed its sales staff on how to circumvent the Philippines' infant formula marketing law, including the use of bribery. Nestle "sold" supplies to hospitals, telling them they can simply ignore the invoice.

• In Canada, Nestle, through its subsidiary Carnation, is promoting infant formula directly to pregnant and new mothers.

Carnation, by means of direct mail advertising, surveys households to determine if there is a pregnant woman or infant in the household. They offer free infant feeding information and free samples of formula. A toll free number allows for "an even faster response" to free formula requests.

Carnation supplies free samples of infant formula for distribution through physician's offices.

• In the U.S., Carnation advertises formula through TV ads. These ads are seen in Canada and in Mexico.

• The International Baby Food Action Network documented Nestle violations of 22 sections of the WHO marketing code in 56 countries between 1990 and 1991.

• Attempting to circumvent the WHO marketing code Nestle produced a "follow-up" formula and claimed it did not fall under the scope of the code. This formula is a cheaper product and many women use this inferior formula for young infants to save money.

• Nestle successfully lobbied to block a marketing code in Ghana.

• In South East Asia, Nestle is shifting tactics. Physician's offices and administrative offices are blitzed with "medical reps" - Nestle sales people. These reps give large quantities of infant formula to physicians to distribute as free samples to their clients.

• In China, pediatricians report that during the 15 years since China opened up its markets, breastfeeding rates dropped to about 56% from what used to be a 100% breastfeeding culture. Nestle is the major distributor in China.

As far back as 1978 the US Senate hearings heard the question:

"Can a product which requires clean water, good sanitation, adequate family income and a literate parent to follow printed instructions be properly and safely used in areas where water is contaminated, sewage runs in the streets, poverty is severe and illiteracy is high?"

In 1978 Nestle admitted, "No." Sadly the same question needs to be asked time and time again. The answer remains "no".

To the industry, marketing of infant formula is not a matter of putting out its Lactogen or Nan brands for competition on a supermarket shelf and letting the consumer decide. Marketing of infant formula is intended to dissuade and disable mothers from breastfeeding. Nestle's marketing tactics are calculated to increase the number of mothers who bottlefeed and to decrease the number of mothers who breastfeed. Women who breastfeed are Nestle's competition.

Nestle's refusal to comply with the WHO marketing code - in place to protect breastfeeding - proves that

intent. It does not give out free samples of coffee or chocolate bars to hook consumers. However, in order to obstruct mothers from breastfeeding it influences hospitals to separate infants and mothers at birth, disposes of large quantities of free infant formula to maternity hospitals and birthing centres, utilizes medical services and physician offices to distribute free samples of infant formula accompanied by misinformation about infant feeding. It also buys the endorsement of health workers through gifts, bribes, research funds, and educational funds.

Why does Nestle behave so unethically, when there is so much pressure globally on them not to do so? Why does it not just adhere to the WHO marketing code?

To Nestle the infant formula market represents billions of dollars annually and it sees this as a growing market. Estimates set the global sales of infant formula at about \$8 billion (US). However, if one estimates potential sales based on global birth figures the capacity to increase this figure, is astronomical. To Nestle every new baby is a target for formula sales and every breastfeeding woman a competitor to be enticed with misinformation.



Having been told she had enough milk for one child, and in keeping with cultural biases in favour of the male, this mother opted to breastfeed her son and bottle feed her daughter. Receiving a fraction of the essential nutrients as her twin brother, the daughter died the next day.

Credit: UNICEF/Dr. Mushtaq Khan

The tragedy of bottle babies is no longer confined to Third World conditions. Poverty, as a result of structural adjustment, has become a global phenomenon. In industrialized countries such as Canada and the US,

impooverished mothers are the targets of the infant formula industry. In Canada, mothers who are food bank users are also the mothers who bottle feed. At a cost of approximately \$125 per month this has become an unaffordable practice. In Toronto, new mothers have had to steal infant formula in order to feed their infants, or to put less appropriate liquids into bottles to keep their crying babies satisfied. Relief

agencies report that mothers go from food bank to food bank in order to find formula for their babies. Breastfeeding would have given their babies a secure food source.

The inducement of women to formula feed must be seen as a crime against women and children. In spite of global efforts by UNICEF, the WHO, religious organizations, women's and consumer's organizations to stop marketing practices, Nestle continues unabated. When one marketing venue becomes "too hot," it develops

alternate routes to get its product into the mouths of babies.

Boycott these Nestle Products...
...and continue the pressure for Nestle to change its deadly marketing practices!

Nestle Quick, Nestle Crunch, Alpine White Chocolate, Raisinets, Nestea
Coffees: Nescafe, Taster's Choice, Sunrise Instant coffee with chicory, Mills Brothers, Chase & Sandborn

Libby's products
Cross & Blackwell products
Maggi seasonings
Carnation products including all infant formula
Coffee-Mate

Perrier Water

Dr. Ballard's pet foods

Stouffer's frozen foods

Rowntree Macintosh candies, including Smarties

Laura Secord

Crystal Springs bottled water

Buitoni Fresco pastas

Extracted
from "The
Womanist"
Spring 1993.



PROJECT ACCOMPANIMENT

There is an exciting new group in Antigonish. Project Accompaniment- Guatemala has been formed to raise awareness about the situation of refugees returning from Mexico to Guatemala, and to raise funds for two local volunteer "accompaniers", Kathryn Anderson and Terry O'Toole.

"Accompaniment" is about international presence and solidarity in a country where the government has systematically tortured, harassed and murdered its own people in a brutal "scorched earth" policy. In recent years, over 100,000 Guatemalans have been killed, and over one million displaced. There are approximately 100,000 orphans, 50,000 widows, and over 45,000 disappeared. 150,000 to 200,000 people have fled to Mexico as refugees. Many of these refugees are living in camps where there is little hope of self sufficiency, and many want to return home. They are aware that human rights have not improved; indeed, the violations have been continuing at alarming levels. However, the refugees have chosen to return home because they believe that they can be a force for change. They have asked the Guatemalan government to meet five conditions, one of which is international accompaniment during the return and resettlement. Their other requests are for free association and organization; freedom of movement within and outside the country; the right to life, community and personal integrity.



WHAT DOES SUMMER MEAN TO YOU?

" Lying on the beach...as if I ever get there...well, being outdoors..." (Cathy Cashen, Antigonish/Guysborough Learning Centre)

" The beach, barbeques, visitors...lots of visitors...a slower pace..." (Heather Carson, L'Arche Antigonish)

" Writers' workshops." (Pam Calabrese MacLean, writer)

" Blackflies and doing the garden..." (Mildred Too Good, Coady)

" Not having to wear your coat... it's so easy to get around...seeing flowers." (Nancy Maclean, Coady)

Up to last week and the recent change in government, these conditions had not been observed; the refugees have experienced military intimidation. Despite such problems, the first group's return on January 20 of this year has been termed a success, largely due to the refugees' determination, and the national and international support.

The local group, initiated by Kathryn Anderson, has been sending faxes and letters to both Guatemalan and Canadian government officials. A portion of funds raised will go to support this urgent action network. The rest will help defray the costs of travel for the volunteers. Any persons or organizations wishing to make a donation can do so at the Bank of Nova Scotia, in the "Project Accompaniment- Guatemala" account. Anyone who is interested in joining or helping out in any other way- perhaps by being part of the Urgent Action network- can contact Kathryn Anderson at 863-8045, Heather Carson at 863-3433, or Diane Walsh at 863-5565.

Diane Walsh



ONFIFAMVC Nouvelles



GUATEMALA



other. Now Grandfather spends several hours every day reading the Bible and spreading God's word.

8:00. After eating tortillas, eggs, and chili sauce and drinking a good cup of coffee, Tío Nefeli bows, thanks his parents and sister, and leaves for work. He is a weaver and will spend the next eight hours at a large loom in a small, dimly lit adobe shack. Mayan myth has it that weaving was invented by Ixchel, goddess of the moon. In ancient days weaving was the sacred duty of women and farming the sacred duty of men. But land has become less plentiful in modern times and men have taken over many of the big booms. It takes Nefeli three and a half days to weave a *corte*, a piece of cloth seven yards long which will become a colorful skirt when wrapped around a woman's waist. The skirts are tied with long belts like those Johana makes. A traditional Quiche woman will have two skirts, one for everyday wear and one for special occasions. The woven colors are dazzling, and the designs reflect each region and ethnic group. They are old Mayan patterns influenced by the art of the Spanish conquistadors. Nefeli dreams of having a wife who still dresses in a *corte*, but the younger Indian women are becoming more and more Westernized.

Like his sister Rebecca, who is a nurse in the city, they refuse to wear the traditional clothing, preferring shirts and trousers.

8:30. The children go out to the corn fields to play on the dirt paths between the rows. The corn will be ripe in twenty days. Tired of the long vacation, the children look forward to the harvest. At last they will be able to share in the family's work. The corn for the year's tortillas will have to be picked, dried, and stored. Later the oats and wheat will be cut. This family is fortunate. Grandfather owns twenty-six *acertías* (almost three acres) of land, the fruit of his lifetime's labor.

10:30. Benjamin returns from Totonicapán and climbs up to the top of the mountain to cut wood for cooking. Sometimes he brings back enough for Grandfather to sell for lumber. In three weeks he will no longer have time to do this, for he will go to work for the large landowners. Benjamin hopes one day to buy a field of his own—a daunting prospect in a country where farmland sells for around \$4,000 an acre.

1:00. Johana joins her children in Grandmother's kitchen. They eat tortillas, little tamales, and broth for lunch. There is time for only a moment's rest, a brief conversation; then it's back to work. Grandfather loses himself in his Bible, and Nemias and Jonathan look for new games to play. Johana takes only one day a week to go to the city to shop and bathe in the warm water of the large public baths. Nevertheless, Johana is peaceful and content—perhaps because much of her work involves creating things of beauty and her family keeps alive traditional values and rituals.

5:00. Dalila is happy to finally have work of her own and goes off proudly to the mill to get their corn ground, carrying a plastic bowl on her head. Her return tells Johana that her workday is over. As she puts her weaving aside, Benjamin appears with a load of wood on his back. He dumps the wood in a corner of the patio and enters the house to light the cooking fire for his wife.

7:00. It's time for the children to give their grandmother and Tía Rachel some peace and quiet, to receive their grandfather's blessing, and to welcome home the artisan who has once again resumed her role as homemaker. The warmth of the fire replaces the warmth of the day's sunshine, and Johana's hands busy themselves with corn dough so her family can eat tortillas. The weary woodcutter showers with a pail of cold water, and all the people in the countryside light their kerosene lamps and send their children to bed.



THE VELÁSQUEZ PÉREZ FAMILY

- Benjamin Velásquez Pérez, age 36 (1)
- Johana María Velásquez, 31 (2)
- Dalila Guadalupe Velásquez, 10 (3)
- Nemias Nicolás, 8 (4)
- Jonathan Crispín, 5 (5)
- María Guadalupe Pérez, 64 (6)

7 chickens
5 ducks

TOTONICAPÁN
October 22

6:00 Benjamin turns on the radio a little too loud but nobody reacts. He shuffles toward the door, climbing into the trousers that he left on the back of the chair the night before. This year it is Benjamin's turn to pick up the mail from Totonicapán as part of his volunteer work for the community. His plastic cowboy hat on his head, his stomach empty, he marches quickly off.

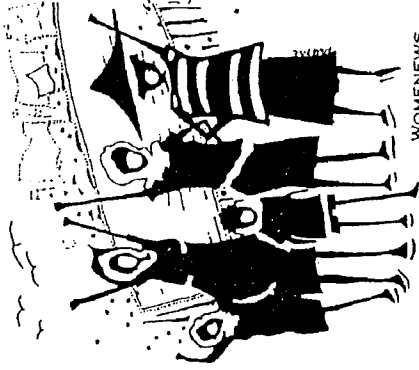
When he opens the door, the cold thin mountain air takes his breath away. It will take him twenty minutes to climb down to the valley where the bus passes. The path on the edge of the cliff is so narrow and steep that it takes all his concentration to navigate it. Above Benjamin is a majestic green and yellow sweep of mountains embroidered with an iridescent mosaic of terraced fields. And as always, the silhouette of the Santa María volcano looms in the distance.

Inside their cool adobe house the children are happy to remain snuggled under their warm blankets while their mother, Johana, lights the wood fire. They are on summer vacation. Johana thinks that her children are wasting their time in school. The classes are overcrowded, often sixty to seventy children in each room, and Johana does not like the teachers. "They come from the city to teach but don't bother to learn Cakchiquel [the native language]," she complains. "Our children have to learn Spanish to be educated."

7:00 Johana drinks a cup of coffee and goes out on the patio in the back of her house to begin her day's work. Like most of the residents in the Juchanep township, she is an artist. Using brightly colored cotton twine, Johana weaves beautiful belts of intricate patterns. She hangs one end of her weaving on a post and attaches the other end to a leather harness around her waist. It takes her four days to finish one belt, which she sells for 4 quetzals (\$4.00) to a wholesaler. It probably cost



It is a lively home where the gentle grandmother makes sure that Quiché traditions are respected by her family



WOMENNEWS



ATLANTIC VOICE OF WOMEN Peaceletter

Spring 1993

SPECIAL ISSUE ON WOMEN IN THE FORMER YUGOSLAVIA

In the past months we have been devoting our efforts to the situation of women in the former Yugoslavia where systematic rape is occurring not only as the customary spoils of war, but as part of "ethnic cleansing." Women's groups in ex-Yugoslavia also tell us that domestic violence against women and children, often involving guns, has also increased dramatically since the beginning of the war, often as a direct response to war.

RAPE AND RESISTANCE IN THE FORMER YUGOSLAVIA

Out of the horrors of the civil war in the former Yugoslavia have come some signs of hope. There are women's groups active in Croatia and Serbia who are working across ethnic, racial and religious barriers to give aid and support to women and children caught in this conflict. These groups are anti-war and anti-nationalist and are attempting to develop a feminist analysis and practice under very difficult circumstances.

News of the mass rapes of women in Bosnia-Herzegovina has alerted people to this dimension of the tragedy. The numbers vary but the figure used most often is 20,000 women raped and sexually abused. Most of them are Bosnian Muslims and many appear to have been raped as part of Serbia's "ethnic cleansing" strategy. But there are also Catholic Croatian and Orthodox Serbian women raped by the "Enemy" or by paramilitary groups of their own side, including friends and neighbours. In this war, as in all wars, women's bodies become the battlefield. Testimonies of the women raped or who witnessed rape and sexual abuse place the age of the victims between 3 and 70, with the majority of them of childbearing age.

There are reports of rape camps where busloads of women, driven by "hunters," are taken for servicing the troops. Many of the women are raped and then killed. Some become pregnant and have no access to abortion. Forced pregnancy means they will bear the child of the "enemy" who will become a cultural and religious alien to the mother. Many of the babies will be abandoned by the mothers because of the cultural stigma attached to the violation of the woman's body.

VOW national and VOW Nova Scotia have taken on this issue as one of special significance to us. We have been in touch by

fax and phone with two of the women's groups: SOS Hotline/Women in Black in Belgrade, Serbia, Autonomous Women's House in Zagreb Croatia.

VOW then learned that Women in Black in Belgrade, Serbia, were holding a weekly vigil every Wednesday in downtown Belgrade to be a visible witness against war and nationalism and to demonstrate solidarity with the women and children victims of the war. Women in Black is an international women's peace network who have

supported the sisters in Belgrade during this difficult time. The women wear black and try to hand out information. They are often called "traitors" and "whores."

VOW N.S. decided to organize a weekly vigil in solidarity with these women. We've been standing outside the Halifax Regional Library every Wednesday for eight weeks, the last vigil being held on May 5th, the Wednesday before Mother's Day—a special day for women of peace. We wear black and hold signs in a silent display and we also pass out information leaflets. On May 5th, we are presenting a letter of petition to a representative of the United Nations (see Our Letter to the UN for more information). We are also having one-minute speeches from representatives of groups who have

personnel with the UN in Cambodia, 16,000 are military troops, national brigades from over a dozen countries.

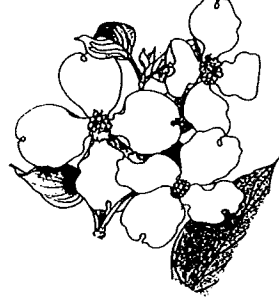
"UN troops in Cambodia are paid enough to buy women who have no other way to raise funds to support parents, children and disabled partners or other family members. Why shouldn't these UN funds instead go directly to the women?"

Joy Woolfrey has raised the issue of the impact of peacekeeping activities on women, not only in Cambodia, but also in other areas of the world such as Somalia with VOW N.S. and with the VOW Canada. She suggests that monitoring this impact may have a deterrent effect on the behavior of personnel. She suggests that the UN has to develop appropriate codes of conduct for troops participating in UN peacekeeping mission and these troops need to be sensitized to gender and cross-cultural issues before they are sent to other parts of the world.

She suggests that the UN's commitment to women should find expression in its peacekeeping activities and this should be reported upon at the International Women's Conference in Beijing in 1995. "The Women's Commission in Vienna, or either of the two small UN development agencies for women (INSTRAW AND UNIFEM) could take on a monitoring role tomorrow within their existing mandates. Canada could offer to provide and fund a member for a monitoring team."

Woolfrey believes this issue is related to the profound exploitation of women by and in the military. She suggests that changing the attitudes and behavior of peacekeeping troops can help set a standard that will have an impact on all kinds of military violence.

"Change in the military should have an impact on violence towards women in society at large. And, if men must go to do military service knowing women will not be available to them, perhaps they will stop enlisting..."



April, 1993

Sexual Assault Victim Re-victimised.

8

YOUR SUPPORT IS NEEDED to obtain a commitment from the Attorney General of Nova Scotia that his department will pay the legal fees charged by lawyer Ann Derrick for her work in representing a woman assaulted by Kenneth Ross.

Ross was convicted in June, 1992, for a sexual assault committed in October, 1991.

Since the assault, its victim has had more to fear from the criminal justice system than its perpetrator. The woman assaulted by Ross was first forced to protect the privacy of her mental health records from a psychiatrist who insisted on putting evidence before the courts after the trial was held.

Then, in March, in another eleventh-hour intervention, another man came forward claiming to have relevant information about the woman's sexual history.

In this unprecedented situation, the woman who was assaulted had no choice but to hire Ms. Derrick to protect her privacy against a court system which appeared determined to violate it.

She could not depend on the Crown to advocate on her behalf. The Crown prosecutor's role includes the obligation to disclose all information pertaining to a case, giving equal weight to evidence pertinent to the defence and the prosecution. A Nova Scotia Appeal court agreed that Ross's rights overruled the victim's right to privacy.

Ms. Derrick, a well-known advocate for women's rights, has skills and expertise in the area of constitutional and criminal law which are so crucial to this case.

The court's recognition that the woman who was assaulted could obtain intervenor standing establishes a precedent which is significant in view of the court's apparent interest in scrutinizing the personal aspects of a victim's past. Ms. Derrick could be depended upon to recognize the serious implications of these efforts to discredit a victim by using relentless harassment. How was the woman to trust the legal system which is allowing this process to evolve? She had no choice but to hire Ms. Derrick.

Why should the Department of the Attorney General pay these legal fees?

- one can only imagine the impact of these events on the woman who was assaulted. To be harassed in such a relentless manner for almost two years after surviving Ross's vicious attack seems like a woman's worst nightmare.
- women who have been sexually assaulted need reassurance that they will be protected from their attackers when they approach the criminal justice system to report this serious and prevalent crime. Paying Ms. Derrick's fee in this case would signal Mr. Matheson's commitment to improving the response of the criminal justice system to violence against women.
- by refusing to pay these legal fees in full, the Attorney General would be sending a frightening message to women in this province: when reporting a sexual assault, be forewarned that you may end up with a \$23,000+ legal bill because you cannot be protected from psychiatrists who think there is relevant information in your past medical file or from people who allege to have relevant information about your past sexual conduct and are prepared to come forward to testify on behalf of your assailant. How many of us would take the risk?
- the safety of women is at stake. Perpetrators of sexual violence must be given a clear message that the criminal justice system will not collude in their behavior. If women must hire lawyers to protect themselves from "due process", then the architects (legislators) and the administrators (the Attorney General's Department) must pay them.

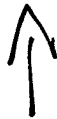
THE IMPLICATIONS OF THIS CASE HAVE FAR-REACHING CONSEQUENCES FOR WOMEN. IT IS URGENT THAT THE ATTORNEY GENERAL BECOME AWARE OF OUR CONCERNS

letters can be sent to:

Joel Matheson
Attorney General
5151 Terminal Road, 4th Floor
Halifax, Nova Scotia
B3J 1A1

your

LETTERS



Handwritten signature/initials

Urgent Urgent Urgent

May 18, 1993.

On June 15, 1993, there will be a **Global Tribunal** on Violations of Women's Human Rights at the UN World Conference on Human Rights in Vienna. This huge media event will include testimonies by women around the world. It shall provide a forum for women to make a strong statement protesting the failure of existing human rights laws and mechanisms to protect and promote women's human rights.

A very brave French Canadian woman, "Lise" has been chosen to give her testimony at the Global Tribunal. Five years ago she was brutally raped and beaten, and as a result is now in a wheelchair. Unable to work, supported by meagre government funds, she is forced to live with the physical, social and financial, not to mention psychological scars. Her aggressor, on the other hand, lives in freedom. According to the law he could not be convicted, as it was impossible to prove beyond a shadow of a doubt that the rape had occurred, since on that night she had been under the effect of alcohol.

Unfortunately, there is not sufficient funding for "Lise" to go to Vienna - the only Canadian chosen - to give her testimony. We need to raise \$2,000 immediately and are calling upon anyone who can to contribute. A contribution of any size is extremely appreciated.

Please help to send "Lise" to the Tribunal, to tell the world that violations of women's human rights occur here within Canada, and that violence against women must be ended.

Send contributions to:

Annette Pypops
MATCH International Centre
Suite 1102
200 Elgin Street
Ottawa, Ontario
K2P 1L5

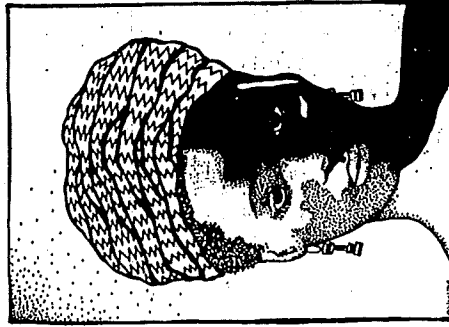
Tel: 613-238-1312
Fax: 613-238-6867

Joanna Kerr
North South Institute
200 - 55 Murray Street
Ottawa, Ontario
K1N 5C3

Tel: 613-236-3535
Fax: 613-237-7435

Donations made payable to MATCH International Centre will receive a receipt for tax purposes.

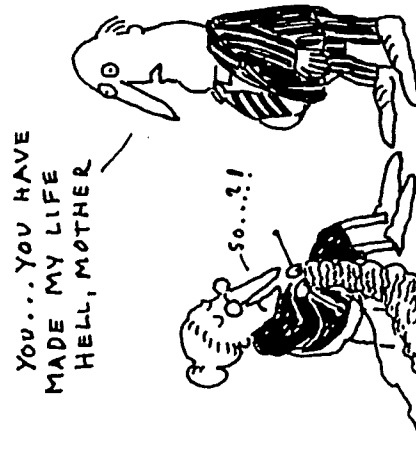
Black on Screen: Images of Black Canadians

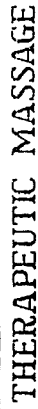


Black on Screen is a new catalogue of collected films and videos that spans five decades of moving images around Black Canadian experiences. It includes works by women inside and outside the Black community, including almost one hundred listings, and provides short descriptions and distribution information. It is the first of its kind in Canada, and has been put together by the National Film Board's Studio D. It is a collection that provides a possible framework and historical context in which to view the growing emergence of work by Black Canadian women

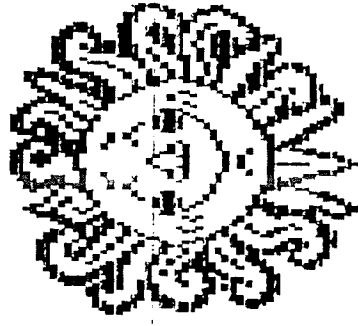
and men. The listings span from the growing body of recent work including *Sisters in the Struggle* (directors: Dionne Brand and Ginny Stikeman, 1991), back to archival films which provide a store-house of information: as a record of how people within the Black Communities were seen by others, especially non-Black filmmakers, and how the Black communities were constructed on film during certain periods of time. Copies of the catalogue can be obtained from: Studio D - Marketing, National Film Board of Canada, P-43 Box 6100, Station A, Montreal, Quebec, H3C 3H5.

Mothers
MANY PEOPLE FEEL THEIR
PARENTS HAVE MADE
THEIR LIFE HELL...





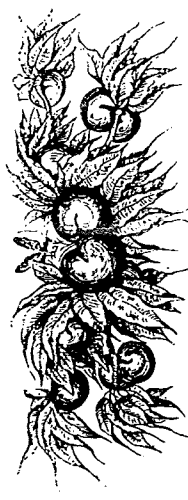
☐ +



If you shop at the IGA, we're collecting IGA receipts for the Antagonish Single Mother's Association.



Members!
Ask a friend to
become a member
of the AWA!



Turning the tide on the breast cancer epidemic

In 1940, breast cancer struck one in twenty women. Today, one in nine women have a lifetime chance of getting breast cancer.

As the tide of chemicals born of the Industrial Age has arisen to engulf our environment, a drastic change has come about in the nature of the most serious public health problems. For the first time in the history of the world, every human being is now subject to contact with dangerous chemicals, from the moment of conception until death.

Rachel Carson, *Silent Spring*, 1962

These words, written by a brilliant woman at the peak of her scientific and literary career, were heralded around the world as an early warning of the dangers of synthetic chemicals to human health. Her book had a very simple promise: our personal health depends on the natural environment. Two years after *Silent Spring* was published, Rachel Carson died of breast cancer.

Her death occurred twenty-four years after the explosion of the Synthetic-Chemical Age (legacy of the Second World War).

Currently, this disease is

the leading cause of death for women in their prime - 40 to 55 years of age. Every day 40 Canadian women learn they have breast cancer. Every day, 12 Canadian women die of breast cancer. This year, at least 5,000 women in Canada will die from breast cancer.

Breast cancer is also one of the fastest growing of all cancers. Despite early detection, the overall mortality rate for breast cancer has remained unchanged for 30 years. The incidence rate has climbed from one in 20 Canadian women in 1960 one in nine today. In fact, breast cancer incidence is growing

rapidly in virtually all of the world's industrialized countries.

In 1980, an estimated 560,000 women worldwide died of breast cancer. By the year 2000 over one million women are expected to die each year from breast cancer. In other words, we are facing an epidemic.

Cancer is an environmental disease and therefore preventable. Most cancer societies want us to believe that if we stay out of the sun, limit alcohol consumption, eat high fiber foods, i.e., if we exercise personally and responsibly and follow the "right" lifestyle we can prevent cancer. If we don't, it's our own fault that we got the disease.

This is called "blaming the victim" and as Rita Arditti from the Women's Community Cancer Project in the Cambridge, Mass. says: "It is a convenient way to avoid

looking at the larger environmental and social issues that frame individual experiences."

In fact, the environmental connection to cancer has been pushed so completely out of the picture that one can read entire public educational tracts about it published by the American Cancer Society (ACS) without ever encountering the idea that cancers are caused by human-produced carcinogens. Yet extensive evidence exists to indicate that cancer is an environmental disease and therefore largely preventable. As far back as 1964, the World Health Organization stated that 80% of cancers were due to human-produced carcinogens.

The Cancer establishment, however, remains steadfastly stuck on limiting the risk factors for breast cancer to three: a history of breast cancer in the family, hormonal and reproductive factors, and fatty diet. The evidence for the first two is quite strong, although the role of fat consumption per se in breast cancer has recently been called into question.

Rachel Carson was one of the first to recognize the connection between the massive loadings of synthetic chemicals into our environment and rising rates of cancer.

"The chemical agents of cancer have become entrenched in our world in two ways: first, and ironically, through man's search for a better and easier way of life; second, because the manufacture and sale of such chemicals has become an accepted part of our economy and our way of life ... A large proportion are by no means necessities of life. By their elimination the total load of carcinogens would be enormously lightened, and the threat that one in every four

(now one in three) will develop cancer would at least be greatly mitigated."

The worldwide increase in breast cancer has occurred during the same period in which the global environment has become contaminated with industrial synthetic chemicals. Specifically, it follows the trends in contamination by chlorine-based industrial chemicals called organochlorines, many of which are known to be widespread, long-lived and incredibly carcinogenic even in the tiniest amounts.

Organochlorines are a class of chemicals in which chlorine is bonded to the carbon-rich "organic" matter of which living things are made. Many organochlorines are very persistent, resisting breakdown in the environment for decades or centuries. Once released, these

chemicals build up over time in the environment, where they are distributed around the world on currents of air and water. Many organochlorines also concentrate in fatty tissues and multiply in concentration as they move up the food chain.

Today, industry produces about 40 million tons of chlorine per year with the majority of it used for the production of PVC plastics. The pulp and paper and solvents industries are also big users, as is the production of other chemicals. With few exceptions, organochlorines do not occur in

significant quantities in nature, and they are not known to occur naturally at all in human tissues. But because of the massive quantities that are being produced, our environment has become saturated with them and in turn, so have our bodies.

Humans, at the top of the food chain, are now contaminated by organochlorines at levels thousands or millions of times greater than their concentrations in our

surrounding environment. In fact, 177 organochlorines have been identified in the tissues and fluids of people in North America.

~~A growing body of evidence suggests the organochlorines~~

The IJC identified the class of organochlorines as a top priority and called upon the two federal governments to develop timetables to sunset (phase-out) all industrial uses of chlorine and chlorine-containing compounds. The Ontario government has recently stepped forward and promised that all organochlorine discharges from the pulp and paper industry will be eliminated by the year 2002.

As Audre Lorde, breast cancer activist and poet predicted: "Women are translating the silence surrounding breast cancer into language and action against this scourge."

Women's groups are on the cutting edge of looking at cancer as an environmental issue and prevention is at the top of their agenda. It is not surprising that new partnerships between women's groups and environmental groups are being created. We are natural allies on this issue of breast cancer prevention, and in fact, a potent and powerful combination to tell the truth and to mobilize people.

We need to be strategic. International momentum is now escalating around a global chlorine-free society. Stopping organochlorine pollution of the environment and our bodies should be a priority of breast cancer prevention strategies.

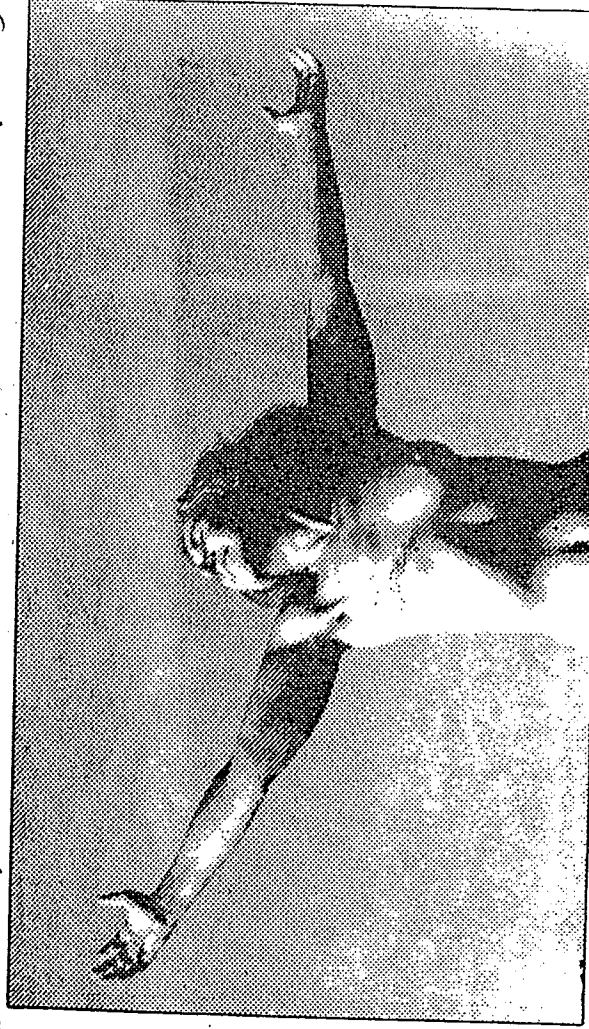
Jackie Winnow, a California activist who founded the Women's Cancer Resource Centre in Berkeley and who died from her breast cancer two years ago, said: "We have to stop being nice girls and start fighting as though our lives depended upon it. Because they do."

EXTRACT

93.

WOMANIST SPEAKING

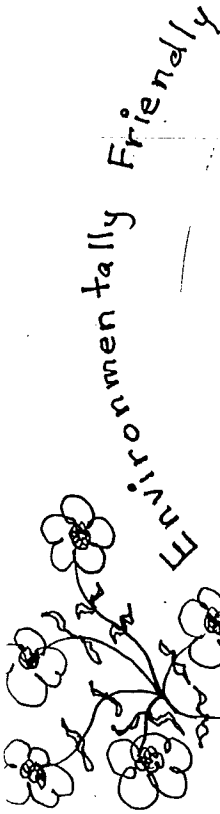
10 people
people
cancer
90% of
cancer
cancer



Hella Hammid, TREE, 1979

Dear Women,

Reuseable menstrual pads are now being made in Nova Scotia by Moon Care. The pads are made of 100% cotton fabric with a water resistant nylon backing. Adjustable thickness 100% cotton liners tuck in and pull out. The pads fasten securely onto underwear with a self-fastening velcro closure. A belted version is also available.



Environmentally Friendly

MOON CARE

Reuseable Cotton Menstrual Pads

Now made in Nova Scotia

100% cotton with nylon backing
Comfortable, self-fastening with velcro
Easy care, soak and machine wash
Adjustable thickness

Good investment, will last for years

or

Make them yourself in 1 1/2 day with
Moon Care's all information included Pattern.

For information or to order:

write: Moon Care, PO Box 1132, Antigonish, N.S. B2G 2R6
or phone: Rita at (902) 863-1502.



Breast cancer organizations in Canada

Breast Cancer Action
P.O. Box 39041,
Ottawa, ON
K1H 1A1
(613) 731-6974

Breast Cancer Action - Montréal
5-257 Villeneuve West
Montréal, QP
H2V 2R2

Breast Cancer Education & Research Fund
51 Hillcrest
St. Catharines, ON
L2R HY3



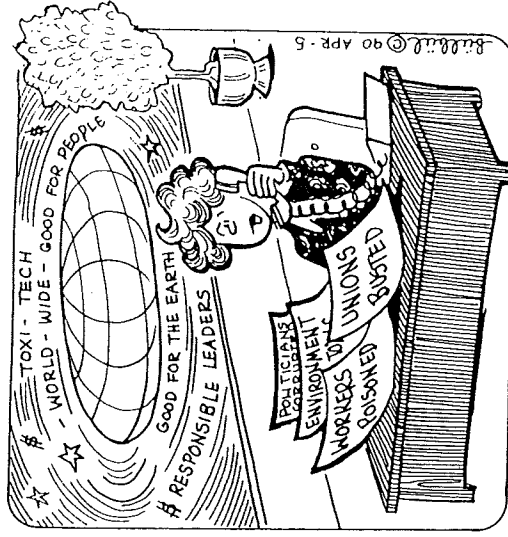
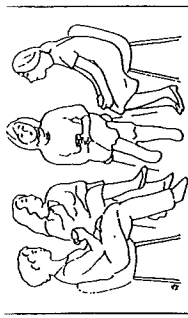
Mother Mates

Mother Mates: a new service

Mothers in the 90's are women facing challenges that were less obvious in previous decades. Being a new mom these days can often mean that you have waited until later in life to start your family, that your extended family is not close by, and not had the opportunity to observe and learn about positive mother/baby relationships.

A new service, Mother Mates, with its purpose to "mother the mother" in both practical and emotional ways, has been started in London, Ontario. The partners in this venture are mothers who have participated in a breastfeeding certificate program. They keenly recognize the importance of having support in the initial postpartum weeks.

Mother Mates offers a variety of services including meal preparation, laundry, breastfeeding information, sibling care, errands, emotional support and the organization of mothers' groups. Mother Mates service is based on an hourly rate and flexible schedules to fit the needs of the family. For more information contact Mother Mates -- Susan Coleman or Frances Hickmott at (519) 649-1537.



GOOD MORNING, TOXI-TECH INC.
SPECIALISTS IN DENIAL, DELUSION,
AND DYSFUNCTION.