



# SISTERS

VOL. 9 2/87

PRICE: \$5.00

## TREAT THE YOUTH RIGHT

In this the 25th year of our Independence as a nation, we make a special plea on behalf of Jamaican youth.

We are becoming more and more concerned about the condition of the youth in our own communities as well as the negative national situation. At the local level members of low-income communities describe a grim situation. "Dem in frustration. Me see last year graduate dem still out deh and now me see a new set come. Dem siddung pon de side-walk a beg 50¢ or cigarette. Dem nuh have one strikin' ting fi do but stan' up all day, chat and mek noise." "Sometimes dem mek up so much noise, you believe seh dem a fight. But when yuh run go outside yuh find seh dem a argue 'bout cricket or football or something so." "We ca'an have we pickney dem graduate outa school wid nuttin fi do. Is either dem go tun tief or gunman or mix up inna drugs."

At the national level, unemployment amongst young women under 25 last year declined from 65.7% to 56.9% and among young men from 30.4% to 25.7% the main factor being the increase in employment at the country's two Free Zone factories. But that's just one side of the coin. Another aspect is that training opportunities for high school graduates are decreasing especially in areas which traditionally attract young girls. In the area of teaching, output decreased by 19.2% to 793 in 1986 following the phasing out of the In-Service Teacher Education Thrust (ISTET) and the closure of Moneague Teachers' College and the Teacher Department of EXED in 1985. In the area of nursing, the closure of the Bellevue School of Nursing and a dramatically reduced intake at both the UWI's Department of Nursing and the Kingston School of Nursing (from an annual average of 100 each to 22 each) resulted in a decrease in output of nurses in 1986 compared to 1985. There was also no output from the School of Physical Therapy for 1986. Physio-

therapy students are now only being admitted in alternate years due to financial constraints.

We do need to be realistic — each year we have an average of 55,000 graduates chasing fewer and fewer training opportunities and the only major job opportunities being available at the Free Zone factories. Even though various other programmes have been introduced by government they don't even begin to solve the problem with HEART output for '86 standing at 5,374 and Solidarity trainees amounting to 917. Seeing is believing and the reports from the lower-income communities in Kingston attest to the fact that more and more of our youth are being left out in the cold. And out in the cold, the alternatives are grim — drug abuse, early pregnancy, prostitution and criminal activity.

It would appear to us that the powers that be, have little confidence in our youth. This is borne out by the increased public relations blitz to attract foreign investment, coupled with the relative lack of interest in community projects which surely teaches our youth that unless they are foreign they are of little or no use. If we have no confidence in our youth then how can we expect them to have confidence in themselves.

We particularly urge that all efforts are made to upgrade training opportunities. HEART and Solidarity are all very well but do not compensate for cutbacks in other more traditional and vital areas. We would also call on the authorities to encourage more community-based income generating projects for youth, similar to, but on a much larger scale than, those being carried out in agriculture, food production and craft by non-governmental organisations like Projects For People and the Caribbean Conference of Churches. In this we would encourage the authorities to ensure our youths



*Community Projects for youth assisted by non-governmental organisations have potential but are limited by their numbers and the fact they are less able to keep our young people in touch with modern day high technology.*

are not alienated from the high technology that is such an important part of the modern world.

To us it's a question of priorities. Either we encourage our youth with opportunities to carry forward our nation's independence or we continue to shove them to one side and close our eyes to the increased social dangers we foster in our country. If our youth are not our greatest natural resource, then what is?

## TO OUR READERS

### GREETINGS TO YOU ALL

In this issue, we welcome you to a new, occasional column, which will highlight sensitive issues affecting women deeply but often kept hidden because of their personal nature. The column takes the form of a roundtable discussion and this issue focuses on the conflicts which arise out of domestic work, between women and men who live together, and the ways in which women who bear the burden, try to resolve these problems.

Other interesting highlights this issue include a fact-page on Women in the Garvey Movement (page 5), a profile of UMPH popular theatre group and news on moves by the region's clergy-women to organise themselves. Leone Ross, a student, is our guest book reviewer.

We also owe you all an apology. Although the follow-up story on "Jamaica Helpers on the Jordan Run" was close to completion, we simply could not hold up the magazine any longer. Definite promises for next issue though!

Editor

### EDITORIAL TEAM

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# IN THE FOCUS



Enjoying the exhibits: Leading Jamaican feminist **Beverley Anderson-Manley** (right), and anthropologist **Barry Chevannes** enjoy viewing the art works by **Sistren Textiles**, while **Cerene Stephenson**, Manageress of the textile team (left) warms up to the compliments. Occasion was the first local exhibition of **Sistren Textiles** wall-hangings held at the **Mutual Life Gallery** in May. Entitled **River Mumma, Madda and Maid**, the exhibition included works based on **Sistren's** book **Lionheart Gal** as well as a new series on **Caribbean Goddesses**.

### PERSONAL NOTES

#### BORN:

- To **Anne Hodges**, architect and **Sistren Textile Resource** person, a girl;
- To **Millicent Powell** of **Women's Construction Collective**, a boy.

Congratulations to both.

#### BACK HOME:

- Back home and recovering nicely: journalist **Phoebe Chang** who has been undergoing medical treatment in the U.S. Welcome home Phoebe.

#### ON THE MOVE:

- **Leith** and **Hopeton Dunn** and family for a 3-year stint in the U.K. - he for further studies in journalism, she to join **Christian Aid**. **Leith** is former Coordinator of the **Association of Development Agencies (ADA)** and **Hopeton** part of the backbone of **Social Action Centre (SAC)**.

#### MARRIED:

**Sistren's May Thompson** - first founding member to take the matrimonial plunge - to long-time friend **Patrick Rose**. Best wishes to **May** and **Patrick**.

- **Delores Robinson**, **Sistren's** former Secretary, to **Leslie McGregor**, a Trinidadian. **Delores** is making her new home in **Trinidad**. All the best to both **Del** and **Leslie**.

#### NEW SKILL:

Our own **Pauline Crawford**, of the **Sistren Workshop Team** successfully completed a course in **syncro-slide production** at the **CARIMAC Summer School** at **U.W.I.**

#### APPOINTED:

- **Peta-Ann Baker** is the new Coordinator of the **Association of Development Agencies**; to take up her appointment **September 1st**.
- **Sharon Kelly**, Principal of **Ferncourt High School**, **Claremont**, after a 6-year impasse, during which the **PTA**, the **teachers and staff**, and **Board**, and the **community** battled with the **Ministry of Education** on her behalf.

#### NEW SISTREN:

- **Annie Blake**, confirmed as **Sistren's** Stage Manager and **Carla Davis** as the new Secretary.

## WOMEN SPEAKING OUT: EXPLODING THE MYTH OF DOMESTIC BLISS

Let's face it — domestic bliss between man and woman, if indeed it ever existed in reality, is fast becoming an exploded myth. Women have been speaking out for decades against the enforced slavery of housework (pon top a nursing de sick, nurturing de pickney dem and holding on to de likkle pay work). Nowadays, our voices are beginning to become a loud chorus of protests instead of the former whispers amongst close friends. More and more of us, whatever our social background, are becoming less and less meek in our approach to the vicious circle of backbreaking cleaning, washing and cooking.

The fact is that the vast majority of us who do opt to live with a man are forced to spend much of our time fighting to get out from under; struggling to convince our partners to give up the privileges the society has heaped on him over generations, at our expense.

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**"When im wash im brief, im stand outa gate and look down di avenue. If im see smaddi, im nah hang dem out dat time".**

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How are we coping and what are some of the ways we deal with this problem within the household?

To get a picture, we invited a group of ten women to take part in a roundtable discussion on the topic of **Domestic Labour — Male/Female Responsibility**. The ages of our roundtable participants varied from mid-20's to mid-50's but most were in their 30's. Seven were working-class women from poor backgrounds, three from the middle-class. All have jobs and a certain level of economic independence. Only one was childless.

It was interesting that of the ten, only one of the sisters lived in a frustration-free situation as regards domestic work. Her man (from the Eastern Caribbean) has shared the domestic burdens from day one. "When he used to live by himself, he used to wash, cook, clean, and is the same thing now . . . we share the housework."

Another, married for nineteen years, said it was only recently that her husband had fully accepted joint responsibility. "At first I would do the cooking and cleaning and he would help out, to a point where he would share fully, to a third phase where he's taken on what he calls 'psychological responsibility'. In fact he now recognises that he is just as responsible as I am for domestic work."

The other eight women however, expressed deep feelings of frustration about the lack of equality between their partners and themselves over domestic work.

Participants felt that the main reason for men's negative attitude towards housework was the general attitude of the society.

"When 'im haffi wash 'im brief, 'im bex and quarrel and grumble and groan.

When 'im done 'im go outa door and stand outa gate and look down di avenue. If 'im see smaddi, 'im nah hang dem out dat time."

The unpaid or underpaid labour that women do to maintain and nurture society — whether cooking, cleaning, washing, child minding or looking after the sick, inside or outside the home — is labour without which the society cannot function. Nature may have locked women into the task of child bearing — but that is only one part of what is involved in maintaining and reproducing society. There is no law of nature which says

women alone must nurture the children, tend to the aged, wash, cook and clean. There should be no law in society that puts man above these things. The comments of our panel, however, showed that their men, taking the cue from society that they are the head of the household, feel their role begins and ends with bringing home the money — even though in most cases, especially amongst the working-class, the man's wage cannot support the family.

The women gave more examples of the peer pressure experienced by their men which showed graphically the depth of the problem as a societal one.

"Him nuh waan nobody see 'im a dust down di place because 'im feel like seh dem a go seh 'im a misses".

"One of my brothers came to the house. I was on the verandah and B . . . . . was cooking, and 'im seh to B . . . . ., 'How yuh an cook and di woman a cool out? Mek she go cook. Is woman fi cook!' Is that kind of pressure 'im get because he does his share of housework."

B . . . . ., it seems withstands such pressures because of his particular experiences while growing up.

"He has little brothers and sisters, and since his mother generally has to work to keep food in their mouths, he was accustomed to doing housework, so it nuh come to him as nothing special . . ."

This situation of exploitation of women has the effect of heightening the stress level on the woman. "Ah feel ah gwain go Bellevue" or "sometimes me feel fi run weh", are graphic expressions often heard from our women. Our roundtable participants gave examples of negative male attitudes which cause frustration in the home. "When 'im

*(Continued on page 12)*

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**One hand caan kill lice. The crisis in family life needs both partners working to resolve it.**

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## CARIBBEAN WOMEN ORGANISING: "NEW EYES FOR SEEING"

by Joan Ross-Frankson  
Women's Feature Service

Clergy-women of the Caribbean region have taken a first step towards organising themselves and ending their individual isolation, in a region where the established church has so far been highly conservative on the question of ordaining female Ministers.

Some 30 clergy-women from 10 Caribbean countries (Antigua, Trinidad & Tobago, St. Kitts, Anguilla, Puerto Rico, Cuba, St. Maarten, St. Vincent, Panama and Jamaica) and Canada met for five days in April in Antigua. A co-organiser of the conference, Methodist Educational Chaplain, Reverend Althea Spencer-Miller, said that with only an approximate one percent of the region's clergy in the established church being female, it was their very isolation which had given the impetus for a meeting.

"The church needs to know what is happening to us, how best our Ministers can be facilitated, how best we can serve the church in a Ministerial capacity. When you're isolated you can give opinions, but these opinions are born largely out of your own experiences, so you can become confused about what is a personal matter as against what is an issue. Clergy-women in the region were floating in a nebulous air, uncertain about what are the real issues".

The meeting was the brainchild of Methodist clergy-women and was sponsored by the Methodist Church in the Caribbean and the Americas. But since there are only five women Ministers in the Methodist Church of the region, the decision was taken to make the conference an ecumenical venture. The response was favourable and the Methodist women were joined by clergy-women from eleven other churches — Baptist, Moravian, Episcopalian, Salvation Army, Pentecostal, Disciples of Christ, Presbyterian, Congregational, A.M.E., Lutheran, and United.

The clergy-women, their isolation broken, brought to the conference their problems, sorrows, aspirations, joys and hopes. They talked about male rejection of their female Ministers, how clergy-

women should dress and how they should deal with their sexuality.

The majority of the Caribbean clergy-women are young (under 35) and many are married with children, but they say that being clergy-women puts them into a category where men are afraid to come to them.

They recognised their common ground as women and tentatively raised the question of Feminist Theology. They examined the Bible with the "New Eyes For Seeing" that was the conference theme — discovering Jesus' support for women's rights to engage in intellectual activity, in contradiction to norms of his time; laying bare the patriarchal and masculine terminology — "humanity" and "mankind", "sons" of God but no "daughters" of God, God as "He" and never "She".

They talked about Church and Society and expressed their concerns about women's underdevelopment, economically, socially, intellectually and emotionally. They spoke out against negative media images of women and prostitution tourism.

It would not have been possible to end such a meeting with mere hand shakes, pats on the back and vague promises to keep in touch. Concrete follow-up action was agreed on. The main form is the establishment of an Editorial Committee around which a forum can be launched to facilitate future networking. Says Spencer-Miller "(Exploration of) the concept of feminist theology . . . led to the inspiration that we need to write about our women's experiences through women's eyes . . . and we must see to it that these writings are published. It's planned that our publication will be sent not only to clergy-women in the region but to any women, especially church women, who would be interested".

The Caribbean clergy-women have also set their sights on a future meeting in about three years time, when they want to expand participation to women involved in all levels of the church — "nuns, deaconesses, clergy-women, the whole lot".

Spencer-Miller sees this organisa-

tional beginning amongst Caribbean clergy-women as a possible catalyst for attracting more women into the Ministry because the interest does appear to be there. For example, seven women clergy-in-training took part in the conference. Spencer-Miller assesses, "In order to develop that interest we need to identify who we are, what are our hopes, our problems — then we can speak with a clearer voice to the real issues. When the church can address clergy-women more seriously than just allowing them to enter the Ministry we will probably find that we are able to attract more women".

## ANGLICAN SYNOD DEPLORES EXPLOITATION OF WOMEN

Concern for what's perceived as a growing trend of exploitation of women, particularly through negative media images in general and the advertising medium in particular, was expressed by the 117th annual Anglican Synod in April.

A resolution noted the 'evident' need for the church community to educate its members on ways to counteract this negative trend, and called on the Anglican Lord Bishop, the Rt. Revd. Neville deSouza to 'commend the matter for the attention of the relevant Diocesan organisations for urgent study and action'.

The resolution noted the media's growing use of semi-nude and nude females for editorial and advertising purposes, pointing out that repeated calls on the guilty parties to desist from these practises had gone unheeded. A similar situation was noted in the music industry, where manifestations of 'disrespect and exploitation of female imagery is reflected in the distasteful lyrics in many of the popular Jamaican dance hall songs'.

## DID YOU KNOW?

# WOMEN IN THE GARVEY MOVEMENT

*In this the centenary year of the birth of our National Hero, Marcus Garvey, we pay tribute to Garvey's Movement for the attention paid to developing the women in its ranks.*

Did you know that one of the most striking features of Garvey's Universal Negro Improvement Association was the high level of women in the leadership? At a time when female leaders in most organisations were very rare, the UNIA was unique because it always kept a place on its executive for a Lady President and a Lady Vice-President.

Did you know that Amy Ashwood, Garvey's first wife was the co-founder of the UNIA Kingston Chapter in 1914?

*Black Cross Nurses lead UNIA parade.*



*Amy Jacques Garvey*

She was both Secretary of the Association and an activist in her own right, agitating for serious attention to be



*Amy Ashwood Garvey*

paid to the issue of women's equality. She also organised the Ladies Division of the UNIA and was Editor for the UNIA paper, THE NEGRO WORLD.

Did you know that Amy Jacques, Garvey's second wife was also an important activist and one of the most exemplary organisers of the UNIA? She was an Editor of THE NEGRO WORLD, and worked tirelessly to keep the organisation going during Garvey's imprisonment. Most importantly, she published both Garvey's work and her own – GARVEY AND GARVEYISM – which was the earliest documentation of the Movement.

Did you know that the UNIA's Ladies Division developed into a grouping called the Black Cross Nurses, which carried out social work activities and learned health care? Or that the UNIA had a girl guide grouping, and initiated a Woman's Day as part of its 1922 Convention? And that the NEGRO WORLD had a women's page which often highlighted the contribution of women to the black liberation movement?

Did you know that an important part of Garvey's philosophy was the emphasis he placed on developing black self-reliance through small businesses? One such enterprise established in the USA was a woman's manufacturing department and bazaar which made Black Cross Nurses' uniforms, Panama hats and other items of clothing.

*(From 'Women in the Garvey Movement in Jamaica' by Honor Ford-Smith, 1987)*

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# CARIBBEAN POPULAR THEATRE PROFILE:

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## COMMUNITY THEATRE WITH UMPH

"I will forever be in UMPH says 15-year-old Annmarie Peart. "I like the drama and they teach you to grow up to be woman with your own mind."

As she talks to 'SISTREN' magazine, Annmarie does not pause in her work. Young, nimble fingers guide rough coir through a machine and shape it into rope lengths which will then be made up into mats on another section of the production line. Annmarie is working on an income-generating project contracted by UMPH to keep some of the unemployed youths in the community of Lawrence Tavern, situated in the cool hills of St. Andrew (population approximately five thousand).

## DEDICATED COMMUNITY INVOLVEMENT

It's no surprise that the project is being carried out on the site of the Mount Ogle Primary School. After all 'UMPH' has been a driving force in upgrading and maintaining facilities there, in keeping with its dedicated involvement in community development. Based on this involvement, the Lawrence Tavern Community Centre, which is situated on the school site, was handed over to UMPH in 1985, the group having won the respect of Lawrence Tavern residents over the years since it was founded.

It all began in 1981 with Clive Anderson (known popularly as Uzu), a graduate of the Jamaica School of Drama. He was at his old school Oberlin High which is situated in Lawrence Tavern, teaching drama. "After my first year at Oberlin, I realized that there were some students who wanted to continue doing theatre so I got a group together and we started doing fundraising concerts for youth clubs and churches and to help improve health services in the community."

At the start of this noble venture the group decided it must have a name. UMPH was derived from the initials of the names of the four founding members - Uzu, Michael Stennett, Patrick Prendergast and Howard Prendergast, all of whom were born and nurtured in Lawrence Tavern. "We liked the name UMPH so we played with the meaning. From a starting point of 'Unity Makes People Happy' we finally arrived at 'United in Meditation, Philosophy and History'" says Uzu.

## CREATIVE AREAS OF WORK

The company, a non-profit organisation, now has a membership of about

twenty-five youths. Most are unemployed and work together voluntarily in the areas of music, dance, poetry and drama as well as art and craft, wood-work and agriculture.

Dub poetry with social messages is created individually or collectively by members of the group - poems like *Prison Wall*: "Watch deh/Vampires a rise again in di law/It start again man a eat man/Babylon system deh pon di rise/Who memba di crucifixion of Christ."

Audience participation is also key in UMPH's theatre forms. A theme is

(Continued on page 7)



Learning a trade through community involvement: The UMPH Popular Theatre group is rooted in the community of Lawrence Tavern in the hills of St. Andrew where it develops youth programmes aimed at developing youth consciousness and self awareness through the appreciation of the creative arts.

## CARIBBEAN POPULAR THEATRE PROFILE:

*(Continued from page 6)*

chosen – for example youth unemployment – and a show planned around it. The group makes its presentation and then invites discussion from the audience around the points made. Another activity dubbed 'Express Yourself' encourages other community groups to perform their own productions. "Bruck Up With Laugh" is yet another regular UMPH feature. "The people in Lawrence Tavern like to laugh and so we have this package created purely for laughter."

### PROGRAMMES ROOTED IN THE COMMUNITY

A key factor of the group's operations lies in its programmes, which are firmly rooted in the community. Under the Community Service Programme, fund-raising ventures for local institutions are staged; talent shows produced; workshops for citizens using drama as a tool for community development offered, and social welfare programmes geared towards building good citizenship implemented. The Schools Programme produces major plays for exam students using a related text, offers workshops for students and members of the school community in theatre arts, and stages fund-raising concerts in aid of the school library.

### STUMBLING BLOCK

The major stumbling block in the group's development has been and continues to be lack of funds.

Uzu gives an example of how this holds back the work of the group. "We would like to perform in other communities but we cannot afford it. For example, we did a performance in Sea Fort, St. Thomas for which we earned \$250.00 which was immediately handed over to our driver. That just covered our transportation."

Lack of funds has also stalled the sporting and craft activities planned by the group, because of the need for new equipment for football, netball and table tennis.

At present a great deal of hope is being placed in the coir mat project on which 12 youths are now employed. Now two months old, it's expected to start generating surplus funds within a

### SISTREN PROFILE



*Beverley Avalene Hanson*

Introducing 34-year-old **Beverley Avalene Hanson** (a.k.a. plain 'Bev'), Sistren's multi-talented lead singer, actress/teacher and public relations officer.

A devoted mother of two high school girls, Juliet and Christine, Bev enjoys reading and listening to good music in her spare time. As a founding member of Sistren, Bev feels she has gained a lot of experience at home and abroad in the ten years since the group was started. "On the personal side I find it easier to deal with family problems, how to handle my daughters and other kids their age. I'm also better equipped to

deal with man/woman relationships, particularly after my previous encounter with the children's father.'

Bev's main ambition in life is to see the work of the Collective grow from strength to strength. She says with real enthusiasm, 'I want to see the work of the Collective become powerful enough to contribute to real changes in the conditions of women in the Jamaican society; and even to influence other governments for changes around the region. I personally am still open to learn and grow more.'

year. Added to this, UMPH is seeking external financial aid to ensure the continued development of its work with the unemployed Lawrence Tavern youth.

Despite this problem, however, UMPH has remained true to its main goal of "developing youth consciousness and self awareness through the appreciation of the Creative Arts" in the six years since its inception. Says Annmarie, "I like the

drama; I like the performers and the ambition and the respect. The group inspires us. When the youths smoke the weed, we teach them is not right." In September, Annmarie will start training at the nearby Stony Hill HEART Academy, but she won't forget UMPH.

"I want to be a dressmaker, but if UMPH needs me I'll be there."

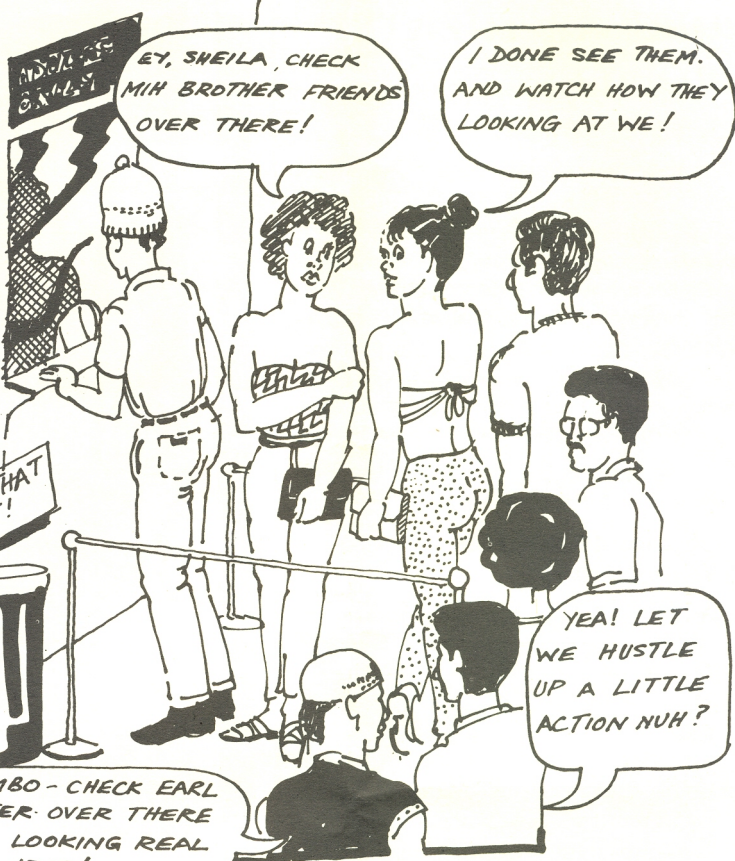
I WONDER IF WE'LL SEE ANYONE AT THE SHOW TONIGHT?

I HOPE SO, BECAUSE WNT 'TILL YOU SEE WHAT I WEARING!



ET, SHEILA, CHECK MIH BROTHER FRIENDS OVER THERE!

I DONE SEE THEM. AND WATCH HOW THEY LOOKING AT WE!



LATER THAT NIGHT!

ALL YOU GIRLS LOOKIN' HARD TONIGHT BOY! I KNOW YOUR FRIEND BROTHER. LET WE PAY FOR YOU NUH... AND WE COULD LIME AFTER!

YEA! LET WE HUSTLE UP A LITTLE ACTION NUH?

JIMBO - CHECK EARL SISTER - OVER THERE SHE LOOKING REAL IRIE!



O.K. SUPPOSE SO.

# NIGHT LIME

THIS IS THE KIND OF STORY THAT HAPPENS ALL TOO OFTEN IN 'REAL LIFE'. THE BOY ASSUMES THAT IF HE PAYS FOR A GIRL, HE CAN EXPECT SEXUAL FAVOURS; HE ASSUMES THAT AN ATTRACTIVELY DRESSED GIRL IS 'ASKING FOR IT' EVEN WHEN SHE SAYS 'NO!' AND HER FATAL MISTAKE IS A LACK OF AWARENESS OF THESE MALE ASSUMPTIONS!

YOU SEE HOW HE BUY WE TICKET... I THINK HE LIKE YOU!

HE KINDA CUTE. BUT HE ONLY BUY THE TICKET BECAUSE YOU IS EARL SISTER!

YOU SEE HOW I BUY THEIR TICKET... ONCE YOU SPEND MONEY ON A CHICK SHE BOUND TO GIVE YOU!

YEAH BOY, LIKE YOU REAL SCORE TONIGHT!



**AFTER THE SHOW**

HEAR NUH... LET WE GO MACQUERIPE . THEY HAVE A BIG BEACH LIME ON THERE!

NAH... NOT ME, I HAVE TO GO HOME EARLY!

TAKE CARE EH, CHILE. DON'T TRUST NO MAN. THEY ONLY AFTER ONE THING!

OH GORM - HOW YOU COULD SAY THAT? IS A BIG LIME WE GOING TO. ANYWAY, MY MOTHER KNOW HE MOTHER. HE'S A DECENT BOY!

JIMBO - HEAR THE PLAN. I DROPPING YOU AND EARLE SIS HOME. AND, IS ME AND SHE FRIEND IN MACQUERIPE!

OK. BUT JUST FOR A SHORT WHILE!



**LATER THAT NIGHT... AT MACQUERIPE**

BUT, THERE 'AINT HAVE NOBODY HERE. WHERE THE BEACH LIME?

I GET THE WRONG NIGHT!

OH GOD NO! PLEASE! DON'T DO THIS! NO! LET WE GO HOME! NO! PLEASE!

LET WE GO HOME!

COME CLOSER!

NO!

COME!



SO WHAT YOU COME HERE FOR THEN?

**AT 4A.M. THE FOLLOWING MORNING... BACK HOME**

OH GOD MUMMY! IS MY FAULT... I SHOULDN'T A' GONE WITH HIM. I FEEL SO... DIRTY. I FEEL TO DEAD!

DON'T MIND DARLING! IS NOT YOUR FAULT. IS HE RESPONSIBLE! THE WRETCH! HE DIDN'T CARE 'BOUT YOU. LET ME CALL THE RAPE CRISIS CENTRE. THEY GO KNOW HOW TO HELP!



**RAPE CRISIS CENTRE**

Room 3 Catholic Centre. 31 Independence Square, Port of Spain. Telephone: 62-36060.

## TAKE REGGAE DJ'S AND SINGERS TO TASK!

Dear Sistren,

I just received Vol. 9, Issue 1/87 and could not be more pleased about a publication and the efforts of my own Jamaican women. I feel very hopeful for Jamaica's future because of you. I hope that you will continue your struggle to improve the conditions of women in Jamaica. Press boldly forward as you must enlighten Jamaica to the fact that women are people too.

I must also congratulate you for your struggle against the exploitation of women as in the JNIP promotion. I was particularly pleased about this because it was an outcry against sexism and not a question of morals. I am hoping that you will take to task the reggae DJ's and singers who are notorious in their denegration of women, from Black Uhuru's "Shine Eye Gal" to Gregory Isaacs' plea for patience with the sisters because "They don't understand Jah as quickly as the brothers". I must say that reggae artists are some of the most gross degraders of our women. They are the most visible of all our people and the music is our most potent export. Please get on their cases.

If you are ever in New York, please let me see you. If I can be of any assistance, please let me know. Keep up the brilliant work, we need you.

Sincerely,  
Habte Selassie  
Pacifica Radio, New York

### JNIP 'BOTTOM LINE' AD DRAWS COMMENT

Dear Sistren,

Thank you very much for the magazine (Vol. 9, 1/87). The whole edition was very interesting but especially the front page - congratulations on getting that ad withdrawn. JNIP really sinks to the lowest level of sensitivity and chauvinism when they have to use our bottoms to get investors to come here. Why not use our brains instead? Let me know if you have any future protests. I could come if it is on a Saturday. Keep it up.

Love,  
Nancy Anderson  
Kingston 8.

## FROM OUR MAILBOX

(The following letter was sent to Ms. Corrine McLarty, Managing Director of the Jamaica National Investment Promotions Ltd., and copied to Sistren Magazine:)

Dear Madam,

Re: JNIP Advertisement in Overseas Press:

If you are at all familiar with Ms Magazine, you will understand the pejorative significance of the attached excerpt from the March 1987 issue of this publication.

When things in this country have reached the stage where an organisation managed by a woman can publish such an advertisement, then we have indeed 'come a long way, baby' and it has all been downhill.

Yours truly,  
Diana McHardy  
Kingston 10.

(EDITOR'S NOTE:

The JNIP 'Bottom Line' ad was reprinted in the March 1987 issue of 'Ms. Magazine' under a caption 'No Comment', and with a note indicating that many of the magazine's readers had sent it to the Editor.)

### CORRECTIONS

Dear Editor:

I have just received and read the latest issue of SISTREN. Congratulations to you and everyone concerned.

Just two minor points of correction:

1. In your page 1 story on Errol Miller's Senate motion you say "while boys make up 38% of the entries, they get 45% of the places. Girls make up 64% of the entries and get 57% of the places." In both instances (entries and places) your total percentage is 102%.
2. On page 9 where you have the pictures of the symposium on "Issues Concerning Women", the caption makes reference to it being organized by the UWI, Department of Government! The symposium was in fact put on by the Department of Economics and is another in a series we have been running for over 3 years. In addi-

tion, in my correspondence with you, as a presenter, it was made very clear that the symposium was organized by the Department of Economics.

Anyhow, despite these two comments, please find enclosed my cheque for a year's subscription.

Yours sincerely,

Omar Davies  
Department of Economics, UWI,  
Mona.

(EDITOR'S NOTE:

The statistics in our page 1 comment (Issue 1/87) was simplified from "while boys make up 36-38% of the entries, they get 45% of the places. Girls make up 62-64% of the entries and get 55-57% of the places." We apologise to the Department of Economics for our error re the photo-story on its IWD Symposium.)

### WRONG IMPRESSION

Dear Editor,

Let me congratulate you on a very presentable magazine.

We are indeed happy that your investigative reporter, Cheryl West was able to do an article on the opportunities for employment available in Jordan, for Jamaican helpers. However, the section entitled "Culture Shock - A Major Problem" created the wrong impression.

In trying to explain the Jordanian tradition in relation to women, what I said was that the Jordanian women are treated very differently in the family. If the woman is unmarried, it is the duty of the parents, brothers or close relatives, to protect, help and take care of her until she is married.

In the area of dress, modesty is the order of the day in the Jordanian society, hence things like mini skirts, low cut dresses or garments which expose the body, are not the norm. If these traditions are considered puritanical to some visitors, one can understand, but we should appreciate that not all societies are the same. These norms however, do not serve to restrict the freedom of movement to either Jordanian women or foreigners, and women are certainly free to go for walks and are safe on the streets.

Regarding the working problems that were reportedly encountered by a few Jamaican women in Jordan, may I point out that there is a Jamaican Consulate in Jordan, and the Jordanian Labour

(Continued on page 11)

## FROM OUR MAILBOX

(Continued from page 10)

Laws are very progressive – similar in many areas, to the British Labour Laws. If working problems arise therefore, (as they will in every society) there is ample room for redress.

With best wishes.

Yours faithfully,

Joseph Handal  
Honorary Consul of the  
Hashemite Kingdom of Jordan



### SISTREN RESEARCH TEAM COMMENDED

Dear Ms. French,

On behalf of the University of the West Indies and its Library here at Mona, I wish to thank you most sincerely for sending us a copy of your unpublished research document, 'Women, Work and Organisation in Jamaica, 1900-1944'.

A special word of congratulations is certainly due to you and Honor Ford-Smith, the co-author, for attempting and following through this socio-historical study which I am sure must have been quite difficult, as any pioneering task of necessity must be. I am sure future researchers will indeed be grateful for the fruits of your labour.

Yours sincerely,

A. Jefferson (Mrs.)  
U.W.I., Mona



### SISTREN UPLIFTS

Dear Editor,

In respect to a creative writing workshop I attended at your headquarters in May, I must thank the ladies for their warm welcome. The Sistren group brings an upliftment to my mind – a kind of relaxing upliftment; and for the first time in my life I was able to read my poetry before a group of people. I am enclosing three pieces of my poetry and asking your kind support in getting them published. Thanks in advance.

Yours truly,

Lana Morgan  
Waterford P.O., St. Catherine

## THE JAMAICAN WOMAN SPEAKS TO MEN



Love, Love, that's the word I speak of  
Young men, old men, take the false  
pride off

These children are ours, not one alone  
who works like a cow to see them grow  
Your fleshy ideas and immorality is the  
exact one that turn your eyes from  
seeing the children's woe

Think again, listen, look at yourself with  
respect and love

Then ask yourself some question,  
"Who am I?"

"Am I a man of love or a man of hate?"  
Or, "Am I a dove?"

Look again, pinch yourself. Then turn  
and you will see the print of your  
sails in your flesh  
That's what children are, that's what  
you are, human "flesh" not a dove  
or a bird's nest.

I'm dreaming about that day when I  
can help those fatherless children –  
yes children I thought about you  
how you were formed by a God  
of Love

But you are not respected by your  
fathers.

The smile you give is to show your  
dignity  
Children you are a quiet and peaceful  
one, within your vicinity.

Men fighting for better

"But what are the weapons they are  
using?"

"Jealousy", but that is hot as pepper.

Oh men, "do you know where you came  
from?"

Or, "do you know who you are?"

You are the image of God, not a dog  
or a horse.

Four footed beasts know their place  
Yet some men know not their race  
Men bring themselves to hatred and grudge  
No, no, stop it! It's LOVE.

Lana Morgan, 1986

(Thanks for your contribution Lana. Sistren Magazine wishes you all the best in your future writing – Editor.)

# INTERNATIONAL ISSUES

## NEW REGULATIONS AGAINST SEXIST ADS IN MEXICO:

A new regulation in Mexico recommends that advertising which 'contains elements that denigrate humans, especially women, be banned'. The law forbids advertisements which 'promote discrimination by race or social condition' and bans 'obscene images, phrases or scenes which hold double meanings . . . or the use of subliminal messages'.

The law will be enforced through fines, closure of businesses and even jail sentences.

(Outwrite, March '87)

## SCHOOLGIRLS PROTEST HARASSMENT IN INDIA:

Hundreds of schoolgirls and their teachers blocked the busiest street in India's capital, New Delhi, in protest against sexual harassment on the buses. It's not the first time the women of New Delhi have taken such action. A few years ago, women took over a bus and forced the driver to deliver the culprits straight to the nearest police station.

(Outwrite, March '87)

## KENYAN SUPPORT GROUP FOR PROSTITUTES:

Women in Mombassa, Kenya, have come together to form a support group for prostitutes. Most (landless, jobless and with little opportunity for study or training), turn to prostitution merely to survive. In Mombassa the local hotel, restaurant and night-club industry has flourished around prostitution, bringing high profits to business owners. The police for their own profit-making

(Continued on page 16)

## EXPLODING THE MYTH OF DOMESTIC BLISS

(Continued from page 3)

first move in, him neva know how fi do nuttin. Him lef di cigarette ash all 'bout de place. Me mussi bruk 'bout one dozen glass through him lef dem pon de floor."

"When him is in de mood 'im will help but if 'im not in de mood, 'im nah budge."

"Three months ago he promised to cook a Sunday dinner. De Sunday dinner nuh cook yet and me just nuh have de patience. God know it run out . . ."

"Whenever de baby sick, is me haffi tek time off work nuh matter how much pressure me under or how much money me gwain lose. There's no thought of him taking the time even though he may be under less pressure."

And to add insult to injury the man is also able to retain a level of freedom which allows him **relaxation** — a commodity that is particularly rare for the working-class women and restricted even for middle-class women. "Him free fi sleep, watch TV, go bar and play dominoes or socialise, whether cooking, cleaning; baby or anything else needs attending to."

"It's me who has to reach home by 5 o'clock to take over from the helper. He is free to go for a drink with co-workers or friends or do anything he pleases."

Several of our roundtable participants were living with men who were not the fathers of their children which at

times created particular conflicts.

"Whenever me seh me nah do something, 'im end up paying me pickney dem fi do it and me tell me pickney don't do it, so is a conflict right there."

"Taking responsibility for my kids is a dead business. Dat nuh count with him at all."

"If him hear seh somebody lick one a di pickney dem outa street, you can be sure him will go out deh mek war. Dat a how him mek people feel seh him really acting di father role."

Well, in life, for every action there must be a reaction, and sure enough our roundtable participants have found ways of fighting their stress and frustration. Reactions were similar and at various times included cussing, withdrawal of sexual activity, silent resentment and in one case taking a lover: "Me use to short cut him till it gone to an extent now that me have a love one, so him worse short cut."

"Me will drink and drunk and come in and cuss, just like how dem woulda drink and drunk and come in and cuss."

"I have to argue with him. I don't have anything else to use cause me nah love up nobody and pet dem up."

"Definitely the talking nuh really help so whey me really haffi use is direct spite — me nuh do a thing and from me nuh do it you'll find a conflict for months."

Other methods were based on discussion inside and outside the family.

"Me have family meeting when things get too tough and when me caan bodder play go-between between him and the children and the helper."

"I went from strike to silent anger and depression to calm reasoning until it got to the point where we decided to discuss the situation with another couple whose marriage we both respected. The man helped in particular because he was my husband's peer and very frank in admitting to his former lack of sensitivity."

"One thing I found out early was that (my partner) tends to blank out if I start an argument, or leaves the house or we end up in a real battle, so I try reasoning now, but it's very hard and I still often just cuss."

It seems obvious that since women are the ones fighting for their rights that they will have to take the lead in bringing an end to domestic exploitation. But one hand caan kill lice. The crisis in family life needs both partners working to resolve it. Without our men taking on this responsibility, family life with all its potential joys for each and every member, can only continue to be an institution warped by exploitation. Our men must themselves clear their minds and listen to our complaints with a view to sharing both the burdens society has placed on us and the privileges they are enjoying. Outside the home also man and woman must share the struggle for the society to recognise its responsibility to change this root cause of women's oppression and exploitation.

Compiled by Joan Ross-Frankson

## SISTREN GAAN AH FAHRIN

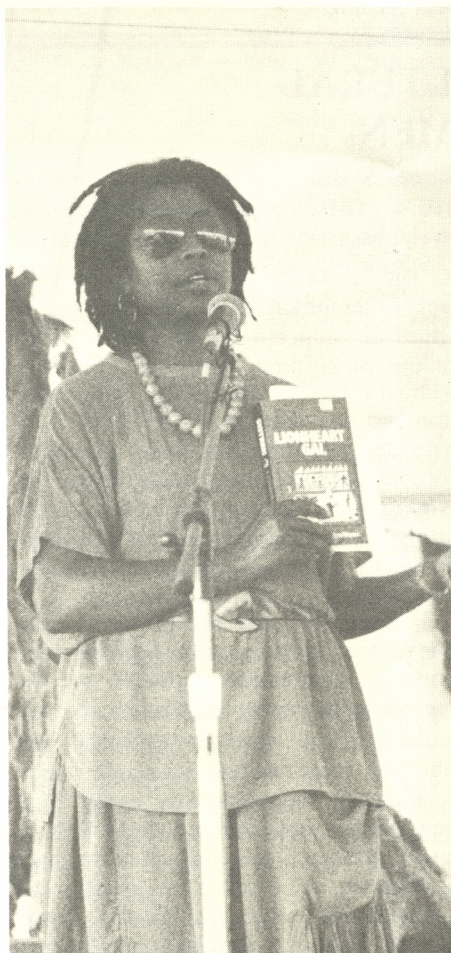
In May and June, Sistren toured Canada and the U.S.A. First leg of the tour was **Sydney, Canada**, where the group took part in an International festival of popular theatre, **Standin The Gaff**, hosted by the **Canadian Popular Theatre Alliance**. Sistren not only staged two well-received performances of **Muffet Inna All A Wi**, and conducted two workshops, but also took part in panel discussions.

Following the festival, it was workshops in **Ottawa, Winnipeg, Calgary, Regina and Toronto** where "**Lionheart Gal**" was launched.

From Canada, it was one-stop to Washington D.C. for a women's arts festival "**Sisterfire**", organised by **Roadworks Inc.**



*Workshop in Canada.*



— *Introducing Sistren at the Sisterfire Festival in Washington D.C. on June 28, Pulitzer Prize winning author, Alice Walker, praised the group's book **Lionheart Gal** as an important work, which as a black woman writer, she has a special interest in promoting.*

## NEW CANADIAN EDITION OF SISTREN'S "LIONHEART GAL"

A new edition of Sistren Theatre Collective's book **Lionheart Gal** has been launched in Canada. The decision to publish a new edition for the Canadian market follows the enormous popularity of the first edition, published by the Women's Press in October, last year. Over two-thirds of this first printing have been sold to date, mainly in the U.K. and Jamaica.

The Canadian publisher, Sister Vision, is a company specialising in publications by women of colour for the Canadian market. A spokesperson for Sister Vision, Stephanie Martin, said her company had opted for a reprint of **Lionheart Gal** because of "the large black community and the significant projected market among women."

The new edition includes line drawings from the collection of **Lionheart Gal** screenprints produced by Sistren Textiles from original works by members of the group. It was launched at the Development Education Centre in Toronto on Wednesday, June 10, as Sistren ended a three-week tour of Canada. A mixed audience comprising over three hundred Canadians and West Indians living in Canada were highly appreciative of the four stories Sistren presented as performance pieces. The readings were accompanied by reggae, revival and kumina rhythms which brought the audience to its feet for a grand finale jump-up.

The Canadian edition will also be made available to the U.S. market.

## SISTREN FOR COMMUNITY SHOWS

Sistren is making its reggae dance/drama **TRICKSTER AND DE MUFFET POSSE** available to communities island-wide from mid-September to the end of November. The show is offered Wednesdays through Saturdays each week.

**TRICKSTER AND DE MUFFET POSSE** deals with women's struggles against sexual and social violence in the streets, at home and at the workplace. The show has much music, dance and song and is suitable for all audiences, young and old. The play has developed from **MUFFET INNA ALL A WI**, which

toured Jamaica successfully in 1985. The new version featuring the **MUFFET POSSE** continues the struggles of Muffet against the Trickster. This show was a hit in London in '86, and recently in Canada.

To arrange bookings for your community, get in touch with Sistren by phone, telegram or letter as soon as possible at:—

20 Kensington Crescent  
Kingston 5  
Tel: 92-92457

**"BAKE-FACE AND OTHER  
GUAVA STORIES"**  
(Kelsey St. Press)

by Opal Palmer Adisa

Enter the world of the Jamaican working class woman through the eyes of Opal Palmer Adisa, in her third book, "Bake — Face and other Guava Stories". From the first to the last of the four short stories in the book, Palmer Adisa's vivid word portraits hold you in their power. Touching, poignant, sometimes funny, sometimes sad, these stories are all different yet basically the same: illustrations of life from a woman's point of view.

Palmer Adisa has four levels to her book. In the first, she examines relationships. From relations between neighbours, to relations between the sexes; in the family. We see the camaraderie between women in the district, with their almost telepathic communication: a communication stemming from common experience, common struggle. In contrast we see the man-woman relations, in which there is often a lack of communication or at the very least, misunderstanding. Yet in all the stories the female protagonists love their men almost fiercely.

Children play an important role as well: Palmer Adisa portrays with minute accuracy the paradoxical love-hate relations between offspring and parent. The children can be a burden, as seen in Denise's experience in "Me Man Angel", or a source of strength as in "Widow's Walk". Through the memories of the main characters we get glimpses of their own childhood, and see the incidences of abuse as well as happiness.

The second level is one of superstition, which runs like a quiet stream throughout the book. Be it expressed through June-Plum's dreams of Yemoja, the sea-goddess, or through the well-known atonement for childbirth ("The Lord bids us to wax and multiply"), or through Lilly's experience of duppies, superstition adds flavour, suspense, and realism.

The third level is Palmer Adisa's excellent rendition of Jamaican patois; she creates new metaphors from deep in our culture. Whether the incident is humorous or touching, Palmer Adisa captures the mood, the inherent sensua-

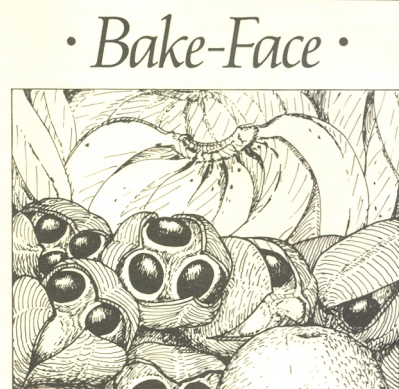
lity of the people and their language.

The final level is one of physical description. Palmer Adisa's mimetic accuracy as she describes body language in detail allows us to feel the woes, the joys, of these four women's lives. We also see the physical surroundings; the sugar plantation barracks, the churches, the seaside.

This 116-page book is reading not merely for reading's sake, but reading to provoke analysis of our women's lives and their struggles. For a woman, the stories, the sorrows, the experiences expressed by Palmer Adisa, can be related to as part of her own direct or indirect experience. For a man, the stories will stimulate thought, increase insight and

sensitivity.

For everyone, the book will be excellent reading.



and Other  
Guava  
Stories

by Opal Palmer Adisa

## OBSTACLES IN THE CULTURAL DEVELOPMENT OF WOMEN

Images appearing on television reinforce racist images of women and perpetuate the "ideal" image of woman as a passive female as well as a sexual commodity.

This was identified as one of the obstacles to women's cultural development by a workshop for women's organisations hosted by **Sistren Research** and held at the **Jamaica School of Music Auditorium**, on **Saturday, June 20**.

Attended by 40 women from 20 organisations, some of whom were hearing of and meeting each other for the first time, the workshop was part of a series seeking to identify primarily how women perceive themselves as culture bearers. A component of a **UNESCO** pilot project which **Sistren Research** is currently carrying out, the workshop series also seeks to identify the impact of state cultural policy on women over the ten-year period, 1976-1986, as well as the obstacles to the cultural development of Jamaican women in particular.

**Dr. Rhoda Reddock** of the **Rape Crisis Centre in Trinidad**, **Ms. Pat Mohammed**, attached to both the **Rape Crisis Centre** and the **University of the West Indies' Women's Studies Programme**, and **Ms. Joan French** of **Sistren Research** made presentations which helped to clarify the issues of culture, cultural imperialism and changes in the Jamaican

woman's situation over the past 80-100 years. These presentations stimulated lively discussion in the workshop sessions.

The obstacles identified included a lack of emphasis in school curricula on issues of concern to women and the failure of cultural institutions to address women's issues, specifically, discrimination against disabled women who were wrongly perceived as being unsuitable for employment and motherhood. The gross sexual division of labour in the arts — where women cultural workers invariably function as volunteers was also noted.

In order to solve the problems identified, the participants suggested that women's organisations need to cooperate more with each other so they could perform stronger advocacy and lobbying roles around women's issues. In addition, the workshops agreed that men, women and children needed to be better educated on the situation and experiences of women in society. To augment the roles the **Family Court** and the **Women's Bureau** currently perform, it was further suggested that a national women's organisation facilitated by **Sistren Research** be mobilised to address such issues as women at the workplace and the sexual abuse of children.

**Honor Ford-Smith** and **Imani Tafari Ama** of **Sistren Research** organised the workshop.

## WOMEN IN THE ARTS JAMAICAN CRAFTSWOMEN DISPLAY ORIGINAL AND QUALITY WORK IN U.S.

From all accounts, Jamaican Craftswomen Dawn Scott, Tukula Ntama, Pat Kentish-Cameron, Sequoia David, Beti Campbell and Georgia Brown, did themselves and their country proud at an International Women's Marketplace in Philadelphia, U.S.A. in July.

Says Textile designer and owner of Mali Fabrics Ltd., Beti Campbell, "The originality and quality of our work caught the attention of visitors to the event. Not many stalls carried stock made by hand so amongst the mass-produced goods, the items done by hand really stood out. I felt proud to be a Jamaican."

And so you should Beti. There's no question that the items produced by the participating team of Jamaican craftswomen could match up to the best internationally —whether it's Scott's Batik and Tie and Dye 'Art Clothes', Ntama's 'African Star' hand painted clothing, David's 'Ites International' exotic leather clothing, Campbell's silk-screened furnishings, fashion and fantasy fabrics or the hand-woven accessories designed by Kentish-Cameron for 'Chimayo' and Brown's black conah and silver jewellery designed for 'Cacoon'.

On the plus side these items sold very well overall and participants learnt a lot from their exposure to a new market. Workshops on the 'Mechanics of Doing Business Internationally', also added to the knowledge of the Jamaican team.

Long-term prospects aren't so good however — mainly due to poor organisation which resulted in a lack of buyers from large stores.

The International Women's Marketplace was a major activity of an International conference — "Women's Global Perspective: Bridging the Gaps in Their Constitutions", which formed part of America's "We The People 200 Celebration". Marketplace participants attended from countries in Latin and Central America, Africa, Asia and Northern Europe as well as the Caribbean.

The Jamaican team was sponsored by the Jamaica National Export Corporation's JAMEXPORT DIVISION, The Private Sector Organisation of Jamaica, Grace Kennedy and Company, First



*The original hand made art ware of Jamaica attracted much interest.*



Cumberland Jamaica Stockbrokers Ltd.  
and Paul Chen Young and Company  
Ltd. Co-ordinator was Dr. Carolyn

Cooper of the Department of English,  
U.W.I.

# "BEACH BUM" POSTCARDS: SOCIETY'S DOUBLE STANDARDS

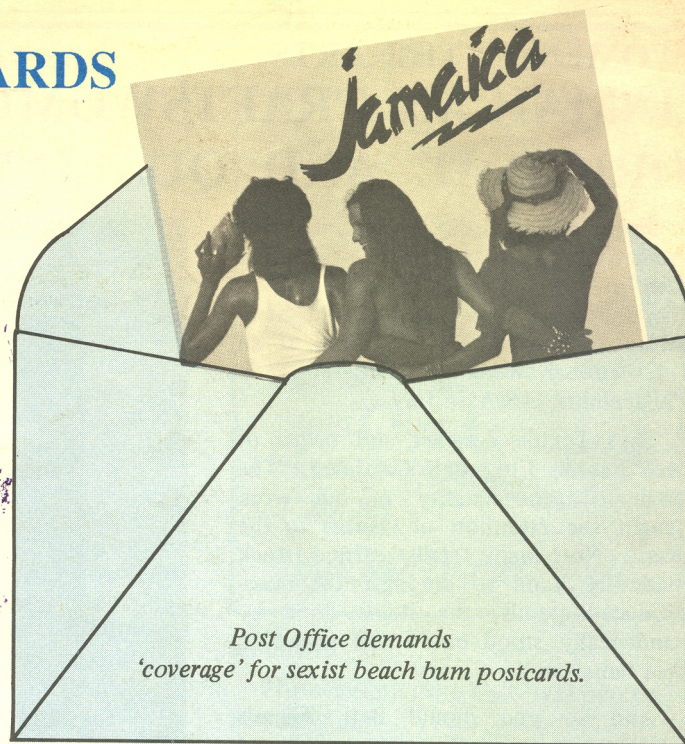
A reader told us about overhearing a conversation in a Post Office between a young man and the postmistress. He was insisting on his right to send a postcard through the mail which showed one of Brian Rosen's sexist posters depicting the bare backsides of three young Jamaican girls. She was adamant that he would have to put it into an envelope. Our reader was delighted! "Is this the policy of the Jamaican Post Office?" she asked.

Yes, it is, in keeping with the Jamaican Post Office Guide and accepted international postal rules and regulations. The Rosen postcards by any reasonable analysis fall into two categories under the general heading **Prohibitions**, which refer to **indecent, obscene** or **grossly offensive** materials. It's interesting that before Rosen put them on the market, he checked with the Postmaster General's Office. He was told the postcards were "prohibited and would not be accepted through the Jamaican Post Office" in their naked form (so to speak!). That's why (we presume) each postcard carries the warning '**Jamaica Law requires that this be mailed by envelope**'. According to Postmaster General Mr. Bertram Henry in an interview with 'SISTREN' magazine, the postcards could not be defined as 'pornographic' unless they were displayed. "Once it is in an envelope, it cannot be deemed as pornography — it is a private matter between the sender and the receiver", he commented.

We are struck by the double standards in the society, even as we commend the Post Office on its stance and that postmistress for sticking to her guns and insisting on the envelope being used.

Surely it's a case of 'Wha gawn bad a morning caan come good a evening'.

In other words, the postcards are displayed and sold along with similar posters and a book, quite openly throughout Jamaica, especially on the north coast, but have to 'put on



clothes' in order to get through the post.

Worse still is the fact that too many of us do not appear to see any link between this open display of pornography and increased incidence of sexual violence. After all you're saying to men that it's OK to view women as a piece of meat to be used for their sexual pleasure and to our young women that their main aim in life is to become a sexual object for the enjoyment of all men. And to our tourists the message is clear — Jamaica is a holiday destination merely for sun, sea, sand and sex.

Your silence is helping to promote these negative images of Jamaica and Jamaica's women at home and abroad. Think about it and don't be afraid to speak out!

## EVENTS

### CAFRA MEETING

Jamaica's National Committee of the Caribbean Association for Feminist Research and Action (CAFRA), will meet for the first time in September. For details write to Joan French, c/o Imani Tafari, Sistren, 20 Kensington Crescent, Kingston 5.

### DATE TO NOTE

Women Inc. presents its annual trade fair "Woman '87" over the weekend of October 24-25 at the Pegasus Hotel in Kingston. All proceeds in aid of the group's Crisis Centre for Women.

## INTERNATIONAL ISSUES

*(Continued from page 12)*

interests, have double standards. They turn a blind eye while sailors and soldiers temporarily inhabit the town, but, once they leave, they are likely to raid the main hotels, arrest the women and fine them heavily.

The newly formed group — Solwodi — is determined that this exploitation and hypocrisy will not go unchallenged. The group helps the women with food, fines or other needs. They also run a women's centre which serves as a meeting place.

*(Outwrite, March '87)*

### RAPE STATISTICS — FRANCE:

In France the number of rape cases reported has almost doubled in the last six years, but even so only about 10 percent of all rapes are reported to date. It's not surprising, when you consider that for 1986 there were only 400 rape convictions out of the 5,324 cases reported.

*(Spare Rib, April '87)*

### U.S. WOMEN BATTERED:

Battering is the single largest cause of injury to women in the United States. It is a more common form of injury than car accidents, rapes and robberies put together.

*(Outwrite, June '87)*