

# NEW WOMAN

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• Editor

This issue of New Woman Struggle is about the connections and disconnections between laws and justice in the lives of women in both North and South: about changes that need to be made if women are to be equal in law to men; and the injustice to women that persists even when laws and constitutions provide them with the same rights as men. In seven pages it is impossible to look at these issues from all angles; and the truly serious omission is material that touches on how race and class contribute to creating, among women, what the feature article calls a "South" in the "North", and a "North" in the "South." But there is enough here to show that "for women, there are no truly developed countries", because for women everywhere, there is a gap between the promise and the practice of equal rights laws.

## FOR WOMEN THERE ARE NO TRULY DEVELOPED COUNTRIES

Isolation and illiteracy are making it difficult for women, who constitute half of the global population in many countries, to exercise their legal rights.

A release from the United Nations Information Centre for the Caribbean Area said that women performed more than three-quarters of the work in addition to their tasks in the home and as mothers.

"Yet, they are the object of widespread discrimination," the release stated.

It continued that much of the women's labour was in low-paying "job ghettos" or in the "informal sector" and was therefore invisible, which meant there are not much job security or benefits.

The UN agency said, "In fact, women receive only one-tenth of the world's income and one-hundredth of its property. This situation has led to an ominous global trend called the feminisation of poverty."

### Credits:

Typing - Veronica Gaston  
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\* Sheila Stuart, the usual editor of NWS, is on leave.

## WOMEN LAWS & JUSTICE

According to the press release, the Convention of the Elimination of All Forms of Discrimination Against Women adopted in 1979, has now been ratified by 100 nations.

"Despite the provision of gender equality in many statute books, isolation and illiteracy make it virtually impossible for many women to actually exercise their legal rights."

Information collected suggested that politically, women were a silenced majority with only 9.7 per cent Members of Parliament world-wide.

"Indeed, it has been aptly observed that, for women, there are no truly developed countries. Discrimination persists.

■ From: *The Barbados Advocate*,  
Wednesday, March 14, 1990.

### Inside:

- ♀ *More Men Now Filing For Divorce*
- ♀ *Women May Be Charged With Rape*
- ♀ *Namibian Women Speak Out On Equality*
- ♀ *Laws Against Women*

### DEFINITIONS.....

*womankind*, second sex, female s., fair s., gentle s., weaker s.; the distaff side.

*woman*, damsel; petticoat, skirt, doll, chick, bird; honey, hinny, baby; 887 *loved one*; moll, bint, crumpet, bit of fluff; broad, courtesan 952 *loose woman*; lesbian; 84 *nonconformist*; minx, hussy, baggage, jade; shrew, virago, Amazon; goddess, Venus, Juno, Diana.

*Roget's Thesaurus*,  
New edition, Longman.

## WAGE GAP WIDENS DESPITE 15 YEARS OF EQUAL PAY LAWS

The wage gap between women and men in non-manual jobs is wider now than at any time since the Equal Pay Act came fully into force nearly 15 years ago.

Women in such occupations earn only 61 per cent as much as their male colleagues, according to a damning report published today by the Equal Opportunities Commission.

The document, *Women and Men in Britain 1989*, says women in part-time non-manual work fared even worse - earning just 49 per cent of the basic hourly pay of their male full-time equivalents.

The study paints an "overwhelming picture" of inequality, the commission says, in an analysis that calls into question not only the effectiveness of the law but of the commission itself.

It also underlines the problems facing the Government in attracting more women into the labour market to make up for the shortage of school-leavers.

In manual jobs the continuing inequality was also marked. Full-time female manual workers earn 72 per cent of the average hourly pay of male manual workers, and those women who work part time earn 64 per cent of the men's rate. The report confirms that women continue to take the main responsibility for the care of children and the elderly, do most of the part-time low-paid work, and continue to be segregated into traditionally female jobs.

The report draws attention to the inadequacy of workplace child-care arrangements.

Of all working women with school-age children, 44 per cent rely on the child's grandmother, 23 per cent employ a childminder, and only 14 per cent use a creche, day nursery or nursery class.

The statistics show that the "sex stereotyping" begins at an early age. Mathematics A-level is attempted by twice as many boys as girls and for English the proportions are reversed.

Fewer girls take science subjects overall. At A-level, only 22 per cent of the entrants into the physics exam are girls.

Young women in full-time jobs and on the Youth Training Scheme are concentrated in traditionally female occupations, such as clerical work, selling, catering, cleaning, hairdressing and other personal services.

Scientific and engineering work accounts for a fifth of graduates in all, but only one in 10 female graduates.

Women are four times more likely to take up employment as teachers and lecturers.

Joanna Foster, chair of the Equal Opportunities Commission, said: "Despite the urgent national shortage of skills, at a time when international competition is increasingly challenging Britain's ability to perform, these statistics illustrate all too powerfully how traditional attitudes and lack of flexibility or willingness to adapt, still hold women back.

"The report highlights yet again how lack of childcare and training are key barriers to women's equality."

Nonetheless, the commission argues that the study shows that attitudes towards equality are beginning to change and will underpin the commission's strategy for the 1990s, which is aimed at promoting greater sharing of family responsibilities and the growth of quality and affordable child-care provision.

■ From: *The Independent*,  
Monday, October 16, 1989.

## HIGHER NUMBER OF MEN NOW FILING FOR DIVORCE

Men are turning the tables on women - that is as far as divorce is concerned.

During 1988 there were 385 divorce petitions, of which 227 were filed by men as compared to 158 by women.

This is a sharp reversal in comparison with 1986 where 357 petitions were filed, 165 by the males and 192 by females.

During 1987, 363 petitions were filed, 171 by the males while females filed 192.

These figures reveal that during 1987 there has been an increase of 3.6 per cent over 1986, and a 33 per cent increase in 1988 over 1987 of men filing for divorces as compared with an 18 per cent decrease in 1988 over females that have filed.

A check with some Bridgetown attorneys suggest that a divorce is usually sought when there is a total breakdown in communication, and when women are no longer staying at home to be mere housewives.

Under the new Family Law Act women have been given equal rights.

Barbadian women, one attorney said, are no longer staying at home to do all the washing, cooking, and cleaning but instead these women are becoming more career-minded. They have a larger income than their husbands, and this is causing conflict.

■ From: *The Nation* (B'dos),  
Tuesday, February 27, 1990.

*Peace on earth begins in the house.*

*Sign in Battered Women's Shelter, U.S.*



Adapted from Original Graphic  
- Off Our Backs, January, 1981.

## WE LIVE IN A WORLD WITH INJUSTICE AT ITS CORE

by Peggy Antrobus

*The feminists know that the poor and the oppressed must speak if there is to be justice. We know there is a better way of living between men, children and women; that there must be justice in small things for there to be justice in big things; that power has many faces; it can be brutal or beautiful or hidden or explosive. We must know all the faces of power if we are to change things and change ourselves.*

Nan Peacocke, "Where Feminists Come From,"  
*Canadian Women Studies F(1/2):133*

We live in a world with injustice at its core. The social, cultural, economic, and political structures which are part of our daily lives are infused with the contradictions of dominance and subordination, symbolised by a formal system of justice partial to those with formal power, and a formal system of democracy contemptuous of the views of ordinary people: this is true of both the capitalist system and the socialist system as we know it. The interpretation of the changes in the Soviet Union and Eastern Europe as a triumph for the capitalist, free-market system only serves to confuse us into believing that the "free market" can deliver equity, justice and democracy.

The relationship between the individual and the structures within which we live our daily lives and by which we are shaped is a complex one. But it must be grasped if we are "to change things, and change ourselves". Since structures are constructed by people they can be changed by people, but first the individual must understand how they work: structures of dominance and oppression based on gender, race, class, authority and international relations are linked, and serve to perpetuate corresponding systems of kinship, racism, economics and governance, within and between countries, which are destructive to the human and natural environment.

Social change toward a more equitable, just, humane and participatory society will only be

achieved if strategies for change are informed by an analysis of these structures and of the role of the individual within them.

Structures embody the power of certain groups of individuals over others. Those in power use these structures to reinforce and perpetuate their power; but the power of those who exercise power in their own interests can be maintained only if those at the receiving end allow it. In democratic systems of government we believe that the electorate determines its government. However, the "voice of the people" is more often than not either the voice of powerful interests which use their power to manipulate political decisions to their own advantage, or the voice of ordinary people who have no real choice of government. We need only to consider what happens in the so-called "great democracies" to understand this. But power can be reclaimed by a people conscious of the systems by which it is been taken from us. Resistance to oppression is ultimately the only way to practise democracy.

The concentration of power based on race, class and gender in the hands of an elite is a recipe for oppression. When this concentration of power is centred in a group of countries (as in the economic North) we have the situation in which the world is divided today. However, to focus on the North-South divide is to miss the extent to which this divide is also present in most

countries: there is a "South" (the poor and powerless) in the "North", and a "North" (the "elite") in the "South". Nowhere is this clearer than in the current debate on environment: the simplistic version that "the North is concerned about the environment while the South is destroying it (in the name of development)" conceals the fact that much of the destruction of the environment in the South is the result of the financial interests and technologies of the North, often with the collusion of Southern elites and governments.

This concentration of economic and political power is reinforced by social, cultural and, often, military power. The injustices experienced at the level of individuals or social groups such as women, the poor and the non-white is a reflection of the structured injustices of our world system today. For individuals or groups to mobilise against these injustices they must first understand them in their own lives and in the lives of their communities and countries. Poor women of the economic South have a special base from which to reflect on these interlocking structures, since it is their lives which are circumscribed by their collective impact. All women must first claim justice in their own relationships with men in their families, workplaces, organisations and communities if they are to have power to work for change toward the goal of a more just world.

## CRIMINALISING RAPE IN MARRIAGE - a victory for black women

Black Women for Wages for Housework welcomes the Law Commission's recommendation for rape in marriage to be made a crime like other rape.

Women Against Rape's 1981 evidence to the Criminal Law Revision Committee, published as *The Rapist Who Pays the Rent*, said, "The legality of rape in marriage assumes that a woman's body is not her own. This assumption is present in every rape case, undermining natural justice." The foreword, *Rape and Race: From Private Pain to Public Protest*, by Wilmette Brown of Black Women for Wages for Housework, spells out that "We are campaigning as Black women so that the anti-rape movement is not used by the Establishment to attack the Black community; so that neither racism by white women, sexism by Black men nor intimidation by the police, law and the courts can keep Black women from getting justice; so that the money which the Establishment now use to terrorise Black people is used instead to eliminate poverty which makes Black women the most vulnerable."

Rape has long been a pretext for criminalising Black communities because racism dictates whom the police and courts prosecute and convict as rapists, and which women they protect. But the reality of rape, as shown by WAR's 1985 London survey *Ask Any Woman (AAW)*, is that women have most to fear from the rapist who pays the rent: one in seven wives suffered rape by their husbands. Thus racism conspires with the legal invisibility of rape in the family to hide white rapists and white rape victims. AAW, written in consultation with BWWFH, says: "The new visibility of rape within the family wrests the truth about rape from the morass of white racist fantasies, fears and lies which have been used for over a century to justify lynchings, hangings, and race riots against Black people." AAW also found that 79% of women trying to leave rapist husbands said their biggest obstacle was lack of money and housing.

Financial protection is crucial to Black women being able to refuse rape

in marriage without having to rely on racist police and courts. The two recent Appeal Court decisions freeing PC Davies, convicted of raping a woman in a police cell, and PC Anderson, found guilty of raping a young Black single mother in his police car, further exposed the truth about police rape and the racism of the courts, highlighting why Black women in particular don't report rape, whether it takes place in the home or outside. In addition, for Black women to be able to refuse rape immigration controls must be abolished. For example, an immigrant wife's right to stay in Britain often depends on remaining with her husband. This means a woman must put up with rape and battering or face the threat of deportation. Many immigration cases won by Black women of both African and Asian descent have been fought precisely for the right to remain in Britain after leaving a rapist husband.

Rape weakens anti-racist struggles, and the Black movement as a whole, by undermining the unity of Black and third world communities and thereby our power to make demands and fight for everything we are entitled to.

■ From: *The Black Parliamentarian*, Vol. 1, Issue 3, Winter 1991.

## WOMEN MAY BE CHARGED WITH RAPE

Women in Barbados may soon find themselves charged for rape if the proposed Sexual Offences Bill is passed.

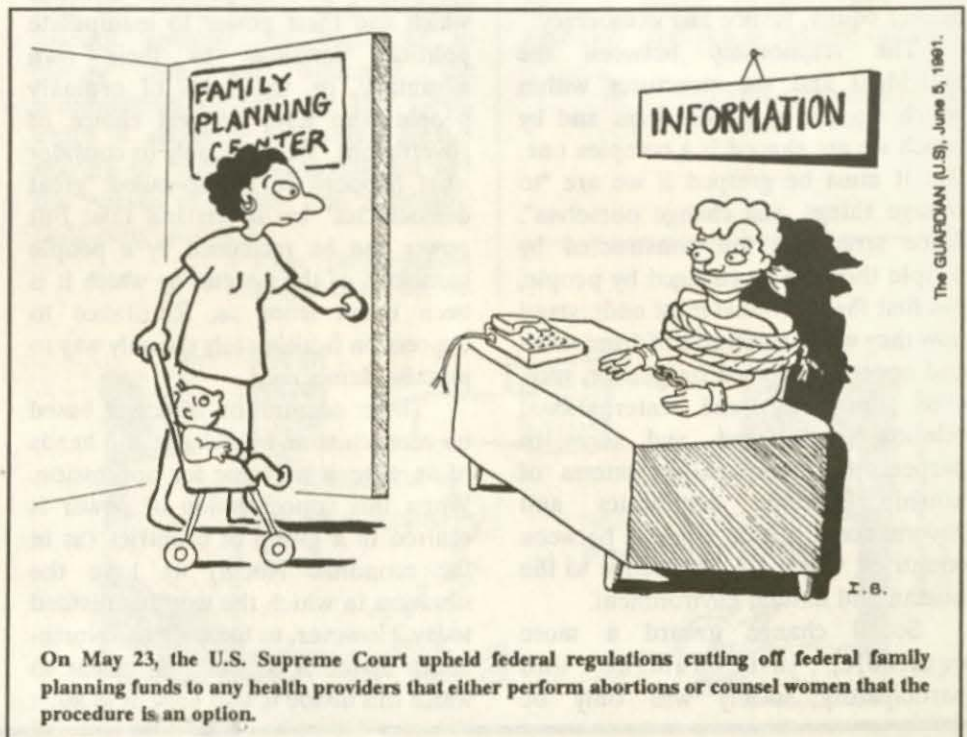
This was disclosed by Attorney-General Maurice King as he opened the second reading of that bill in the House of Assembly yesterday.

Mr. King told the House that the new bill introduces the concept of a neuter gender which means that any man or woman who introduces a foreign object into the organs of another person against that person's will is guilty of rape.

■ From: *Barbados Advocate* May 29, 1991.

*In the U.S. fewer than 10% of rape victims will report the assault, and fewer than 5% of the rapists will go to jail.*

■ *TIME*, June 10, 1991.



On May 23, the U.S. Supreme Court upheld federal regulations cutting off federal family planning funds to any health providers that either perform abortions or counsel women that the procedure is an option.

## NAMIBIAN WOMEN SPEAK OUT ON EQUALITY

*'Our fight is just beginning'*

*The constitution of newly-independent Namibia contains progressive clauses aimed at protecting the rights of women. Much, reports Gemini News Service, needs to be done. Married women in Namibia pay higher taxes than their husbands, cannot buy a home without their husband's signature and are low-paid. Women make up 60 per cent of the population, yet there are only five in the 72-seat National Assembly and one woman cabinet minister. Compared with other African countries, Namibian women lag in terms of education and development, even though they played a key role in the liberation struggle.*

Namibia won its independence on March 21 after over a century of German and South African colonial rule. During the South West Africa People's Organisation's (SWAPO) 23-year-old guerrilla war, women held the social and economic fabric of the country together.

They harvested the crops, provided food and throughout it all survived beatings and rapes and watched their children killed by South African forces. Now Namibia can finally decide its own destiny, many women say that for them the struggle is just beginning.

### Groups sprouting

Since independence, about eight women's groups have sprouted, mainly around Windhoek. Ndeufi Namalambo, National Secretary of the Namibian National Teachers Union, thinks it is much too early.

"We have to work at the grassroots level where there is still much to be done. You need to organise so that the umbrella has a strong pillar holding it up."

Part of that involves changing the attitudes of Namibian men. For the most part, they still regard women as objects.

A recent letter from a man in The Namibian newspaper slammed all "this talk of equality."

It said: "Men must not do the work of the wife. Women have started doing

as they like simply because they have been given the right to do what men are doing. They are coming home late, but we as men have to be quiet because they (the women) have been re-born."

The Namibian constitution says all people shall be equal before the law and no one may be discriminated against on the grounds of sex, race, colour, ethnic origin, religion, creed or social or economic status.

It also lays down that no woman can be forced into marriage against her will, and that men and women are guaranteed equal rights in marriage and divorce.

### Marriage and divorce

Lawyer Diane Hubbard says many existing laws and traditions about marriage and divorce will be in conflict with this Article and women must let the government know what choices they would like in marriage and divorce.

In one section the state is to promote actively the welfare of the people by enacting laws "to ensure equality and opportunity for women, to enable them to participate fully in all spheres of Namibian society." The government must also provide maternity and related benefits for women through appropriate laws.

### Rape Crisis Centre

Namalambo asks what the government will do in practice: "The government can say whatever it wants to. But why doesn't it come out with suggestions of how to solve the problem? Everyone agrees with the constitution, but I want to see how they are going to make this work".

A handful of Namibian women have started a rape crisis centre in Windhoek with R50,000 (US\$1 equals 2.6 SA Rand) from the Namibia Development Trust. In South Africa, it is estimated that a rape occurs every five minutes. Observers believe the statistics are just as high here.

By Sue Montgomery, Gemini News, Namibia,  
 ■ From: *Barbados Advocate*, Wednesday,  
 June 6, 1990.

## THE ISOLATED BRIDES OF THE KORAN

The women of Pakistan's conservative and religious feudal families are probably the most oppressed in the Islamic world. The requirements of purdah and property condemn several thousand Pakistani women to lives of childlessness and ignorance. Because they are locked away, no one knows just how many of them there are.

These "princess prisoners", as they are known in the villages, are allowed to marry only within the family, in many cases only to first cousins. This is to ensure that the family property stays in the family.

From birth to death, the women are never allowed to leave the family compound. Visits by women from the village are held in tightly controlled circumstances.

"We are not allowed to stimulate them in any way and our visits are restricted to half-an-hour or an hour," said one regular visitor of the Makdoom women in Hala. Visits by pregnant women are banned on the grounds that they could be carrying boys.

The restrictions have left the women ignorant, and in some cases mentally ill. Education is conducted by private tutors and confined largely to the study of the Koran. If the women fall ill, their brothers are informed and consultations by proxy take place over the telephone. Only if the women are seriously ill is a woman doctor summoned.

By Kathy Evans

■ From: *The Guardian Weekly*,  
 November 4, 1990.

*It is fun to run in the sun.  
 Tim has fun with a gun.  
 Shoot, Tim, shoot.  
 Tot has a bun.  
 Can Tim shoot the sun  
 with his gun. No.  
 Nelson's West Indian Reader,  
 1<sup>st</sup> Primer.*

## LAWYER: LAWS AGAINST WOMEN

Attorney-At-Law Beverly Walrond has found that our immigration laws and child maintenance practices discriminate against Barbadian women.

She was making her contribution Monday in a seminar which was a joint project of the Faculty of Law and WAND.

"The discriminatory provisions in the law relating to the entitlement to citizenship of the wives of Barbadian men and which denies equal rights to the husbands of Barbadian women have proven resistant to change," she charged. At present, the foreign husband of a Barbadian woman may register for permanent residence, and, after a period of such residence, apply for citizenship.

She said the National Commission on the Status of Women which was laid in Parliament in September 1978 "considered that a major practical difficulty which presented itself would be the consequence of increased competition in the employment market. The removal of the sexually discriminatory rules, without any further amendment, would more than double the number of potential citizens."

Under the Barbados Law, whereas a Barbadian man may grant citizenship to his children by descent in a wedded union, the woman can only do likewise if she is not married and the child was born in Barbados.

The attorney also pointed out some discrepancies in the Family Law Act of Barbados - the way in which maintenance money paid by a parent (usually the man) was tax deductible, but when added to the mother's income became a tax burden on her.

The parent seeking financial child support (usually the woman) has to show "that there is need for maintenance and that the other spouse is in a position to provide it" before it is granted.

She noted in regard to the latter provision: "Men sometimes separate and take responsibilities for a new wife before a court finally determines the question of maintenance."

In these circumstances, the man usually pleads an inability to adequately maintain his first wife, as well as his new family."

■ From: *The Nation*, (B'dos),  
Friday December 7, 1990

## ENSHRINING CUSTOM IN LAW

The owner of the Jaguar car sliding through the midday city centre traffic sat in the back while her male chauffeur drove. She was going to take the wheel herself, until the government reaffirmed a ban on women drivers, a week after 49 veiled women shocked the kingdom by driving in convoy through the capital, Riyadh.

As in the Riyadh protest, all those planning to demonstrate in Jeddah were educated, professional women.

One widely expressed view is that by attempting to force the pace of change, the protest drive set back the women's campaign by a number of years. Evidence to support this might be deduced from the government's slow response to the November 6 protest, which was sparked by a *fatwa*, or religious edict.

The *fatwa* was issued a day earlier by the country's highest religious

authority. It called for the kingdom to "maintain the ban and ward off signs of evil."

Women have only been deprived of the right to drive through longstanding social custom. Indeed, the government was reported to have consulted religious and legal scholars, who ruled the women's action was not illegal. But a government source said that the strong feelings the car protest has created and the resulting backlash had left it with no other choice but to accept the *fatwa* as official policy.

This is not always the case. The government chooses to ignore some religious edicts, such as a previous *fatwa* which proclaimed the earth to be flat. In effect, the result of the protest has been to enshrine a custom within the law for the first time.

By David Sharrock in Jeddah,

■ From: *Guardian Weekly*, November 25, 1990

## ISRAELI WOMEN DEMAND RABBIS FORCE HUSBANDS TO GRANT DIVORCE

Tel Aviv, Tuesday, (Reuter) - Hundreds of Israeli women whose husbands refuse to divorce them are demanding rabbis intervene to dissolve their marriages.

Meeting in Tel Aviv last Wednesday, the eve of International Women's Day, the women said 10,000 Israelis were unwillingly bound to their husbands by Jewish law.

Activists said women were abandoned or stuck with abusive husbands for years while the Jewish divorce courts did nothing to help them end their marriages.

"Jewish law says both parties have to agree to a divorce," said Professor Alice Shalvi, head of Israel's Women's Lobby.

"But while a man can live with another woman or even marry another woman divorcing his wife, a (married) woman cannot live with another man without being branded an adulteress, and the children of such a union are illegitimate."

Jewish men are permitted under special circumstances to be technically polygamous with the approval of the rabbinic court.

Illegal marriages and divorces in Israel - Jewish, Moslem, Christian and Druze - are handled by religious courts.

Women cannot serve as judges, attorneys or even witnesses in Jewish divorce courts, and many women's rights activists believe the courts are insensitive to them.

Law professor Ariel Rosen-Zvi of Tel Aviv University told the women's gathering the rabbis lacked the courage to force the husbands to divorce their wives.

The women demanded legislation to allow civil courts to handle divorces.

By Howard G. Chua-Eoan,

■ From: *The Barbados Advocate*, Wednesday,  
March 14, 1990.

## DISCRIMINATION AGAINST A MAJORITY

*Men, outnumbered by women in Costa Rica, prevent their partners from voting.*

San Jose, Costa Rica - As officials from the Government's register office issue identity cards throughout the country in preparation for the forth-coming elections this month, they find that women are prevented from participating in the election process.

In this small Central American country there are still rural villages where men prevent their wives or partners from applying for identity cards which are required for voting in the national elections.

### Needed permission

Rodolfo Ledezma, director of the Civil Register, is concerned that the problem is not a thing of the past.

"Officials touring the country in recent years, in preparation for elections, have told me that they still encounter this problem in some communities," says Ledezma.

"I've discovered that sometimes, even when women have filled in the form, they also need permission to collect their identity card," he adds.

Yet, women in this category are few when compared to the entire female population of the country.

Until 1978, registration was done house by house. Now it is carried out at designated centres almost throughout the country.

### Difficult to monitor

Thus, it is more difficult to monitor whether women need or feel they need their partner's permission to register.

Till now, this phenomenon has escaped the scrutiny of the experts, and

a thorough study of the subject has not been undertaken. Even the Register Office has not followed up on the matter.

According to Ledezma, there are many reasons why women do not turn out to vote at the presidential elections.

He cites cases of women who are unable to leave their homes and families unattended while they vote. Also, despite the electoral code which grants all workers time off to cast their vote, some employers may prevent their workers from exercising this right.

### Men registered

Ana Heizel Villar, head of the Statistics Department at the registry, explains that in Costa Rica, up until September of this year, there were more men registered to vote than women.

This was also the case during the 1986 elections which brought Oscar Arias of the National Liberation Party to the presidency.

Yet, according to the 1984 census, there are more women than men in this country.

Statistics indicate that the proportionally higher number of male voters in rural areas may be due to migration to the city by women in search of employment as domestics or in factories.

Amid much speculation, a proper study needs to be undertaken to determine the extent to which discrimination influences the electoral process.

■ From: *Sunday Sun (B'dos)*,  
February 11, 1990.

## END TO ONE FORM SEX BIAS

Which matters more, the rights to a fertile woman to work in the job she wants and is qualified for, or the rights of employers to impose work rules to protect her unborn children?

That was the question the U.S. Supreme Court faced last week as it addressed for the first time the controversial issue of industrial fetal-protection policies. The Justices' answer: companies cannot exclude fertile females from certain high-risk jobs because of the potential harm to unborn babies.

The Supreme Court decision ended a seven-year battle over safety policies at 13 factories operated by a battery-making firm, which uses large quantities of lead in its manufacturing processes. Johnson Controls strictly excluded women capable of bearing children from any job where lead readings reached specified levels. Company officials acted on the ground that medical evidence indicated that contamination of a mother could cause serious damage to the nervous system of any fetus she carried. In supporting the company two years ago, the Seventh Circuit Court of Appeals ruled that those who opposed Johnson had failed to show how anything less than a sweeping measure would eliminate the hazard.

In last week's decision, however, Justice Blackmun found the discriminatory nature of the policy to be a more palpable danger. "The bias in Johnson Controls' policy is obvious," he wrote. "Fertile men, but not fertile women, are given a choice as to whether they wish to risk their reproductive health for a particular job."

For at least some of the eight plaintiffs in the case, the victory was bittersweet. In 1984 Gloyce Qualls, 41, was involuntarily transferred from a high-risk area at Johnson Controls to a safer workplace. The move halved her salary. To get back to the higher-paying post, Qualls underwent tubal ligation. She subsequently married and now regrets that she can no longer bear children.

■ From: *TIME*, April 1, 1991.

## IN BLACK AND WHITE

*In Michigan, Judge Francis Bourisseau illustrates the problems of relying on judges to help young women who need abortions and do not want to tell their parents. Bourisseau publically said he would grant such young women abortions only if they were victims of incest or if they were white girls who had been raped by black men!*

■ *Off Our Backs*, Vol xxi, June 1991.



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