

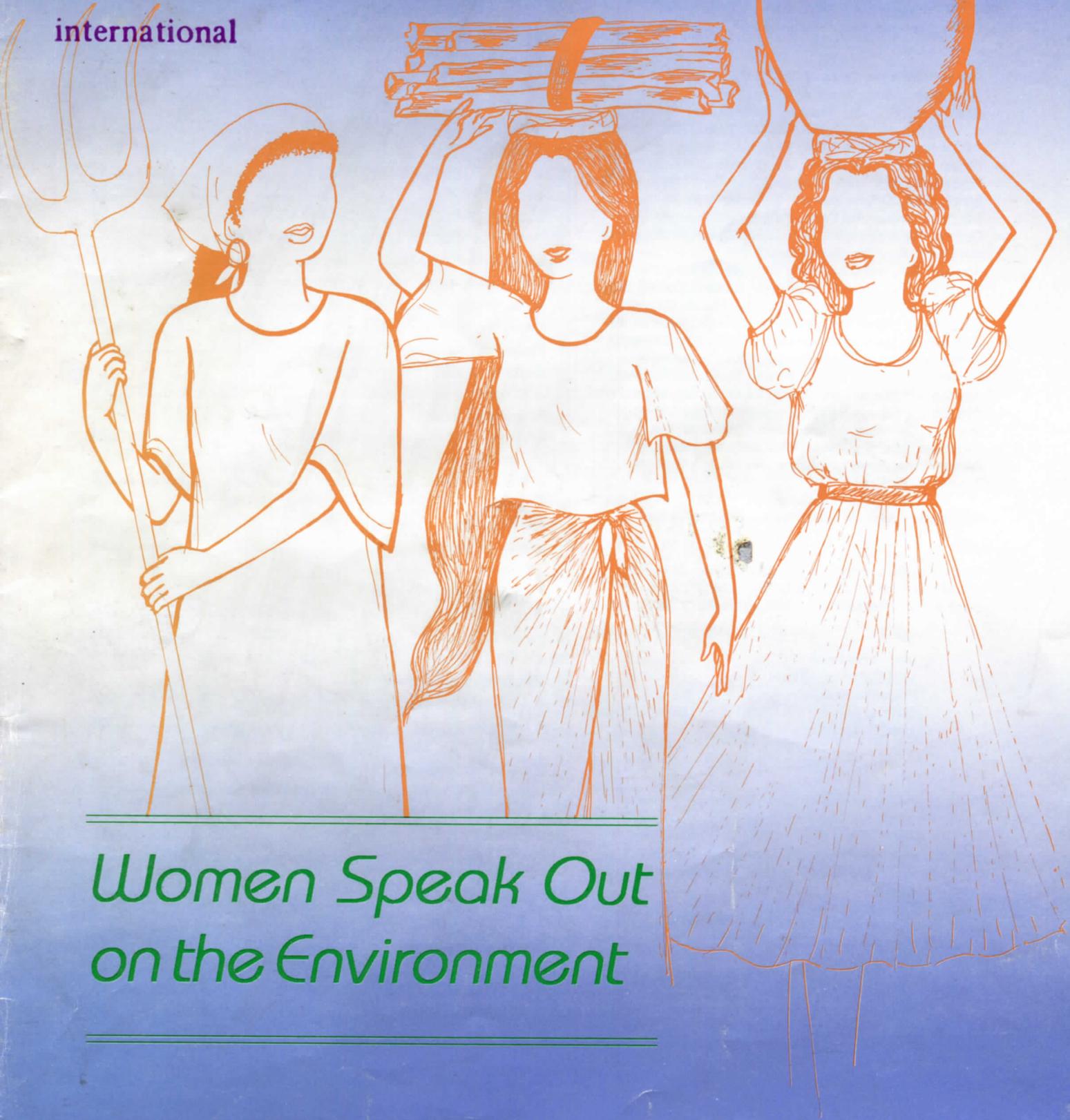


Isis

international

# WOMEN IN ACTION

491



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*Women Speak Out  
on the Environment*

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Isis International has a group of Associates, women from  
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## Table of Contents

### Women in Action 4/91

Editorial.....	3
From our Readers.....	4
<b>Women and Environment</b>	
Ecofeminism.....	8
The Chipko Embrace.....	10
Indian Women in Defence of Forests <i>by Malini Chand Sheth.....</i>	11
Africa's Food Crisis: Price of Ignoring Village Women? <i>by Sithembiso Nyoni .....</i>	12
Women's Walk.....	13
Malaysia: After the Malacca Water Crisis.....	14
Problems with the Danube River in Bulgaria <i>by Eugenia Marinova.....</i>	15
Kilimanjaro Land: An Environmental Burden for Women <i>by Magdalena Ngaiza.....</i>	16
Interview with a Brazilian Agriculturist.....	17
Packaging: Consumer Pressure Works!.....	18
Beyond Global Housekeeping <i>by H. Patricia Hynes.....</i>	19
Natural Cleaners: Cheaper and more Environment-friendly.....	21
What Should I Wear? <i>by Bernadette Vallely.....</i>	22
The Ecology Movement: Targeting Women for Population Control <i>by Betsy Hartmann.....</i>	24
<b>Women and Health</b>	
Aids and the Worldwide Community of Women.....	25
HIV/AIDS Crisis Centre.....	28
<b>Women and Poetry</b>	
A Call for New Directions <i>by Jane Kesno.....</i>	29
<b>Conference News</b>	
Miami: Report from the Healthy Planet Congress <i>by Elizabeth Thomas and Dominga Anosan.....</i>	30
Women Prepare for UNCED in June 1992.....	31
Global Forum: The Earth Summit.....	32
Update on UNCED.....	33
Upcoming Conferences.....	34
<b>Regular Features</b>	
Networks.....	36
Resources.....	42
Isis Currents.....	46

# Women Speak Out on the Environment

Caring for our fragile planet has always been at the top of women's priority list of actions for daily survival. Because of women's activism on the issue of environment, the UN Conference on Environment and Development (UNCED) and the NGO Global Forum which will be held simultaneously in Rio de Janeiro, Brazil in June 1992, cannot go on without paying attention to the women's agenda.

It is this pressing and immediate issue of environment that we are addressing in **Women in Action 4/91**. We know that women play a crucial role in making the earth safe not only for us today but also for future generations. We also know that women have taken the matter into their hands and are doing something about it.

In our last issue for the year, we are featuring the different women's actions for the environment -- actions that have led to the formation of the Chipko movement in India and the Green Belt movement in Kenya. It is not only in these environmental movements where women have made a difference; women have actively participated in conferences on women and environment. We have a report from the Healthy Planet Congress held recently in Miami. We also have updates on UNCED and the Global Forum in Rio.

We have tried to cover a variety of environmental-related problems such as the water pollution in Malacca, Malaysia and the Danube river in Bulgaria, Africa's food crisis in the villages and population control problems. There are many more. And the implications are life-threatening to all of us.

We can no longer be complacent about the problem. We need to be doers and contribute in whatever way we can, whether through organized activities or as individuals, to saving our planet. Women need to speak out and act...now.

**Attention - Attention - Attention - Attention - Attention - Attention**

Isis International Manila has acquired a Post Office Box Number.

Please write us at:

P.O. Box 1837, Quezon City Main, Philippines 1100



### Info request on WID projects

Dear friends,

I received a copy of your publication, **Women in Development** (1984) and have found it to be very helpful. I am planning to travel to India and I hope to be involved in women's development work.

I am a crisis counselor for women in the emergency room and have also produced and directed a videotape on the healing process of sexual assault. In the past, I have done direct service work with crime victims in the court system as well as criminals in prisons. I am a competent photographer, having worked for publications as well as taught beginners about taking and processing pictures.

I would appreciate any information you might have on women's development projects in India, especially in Madras, as that is where I hope to find work. Any information on development in general as well as on your organization would also be helpful.

Sincerely,

Jennifer Lytton  
70 High Street  
New Haven, CT 06511 U.S.A.

**Ed. note:** We are sending you information about our organization and on some women in development projects. We hope this will be useful to you.

### Home-based Women's Centre

Dear friends,

I visited Isis when you were still in Rome. Isis has provided me a lot of information which has helped me to write articles about women.

I am not a member of any women's organization but I have been doing work for the betterment of youth and women for the past twelve years. Now, I have started a centre in my own house which aims to solve women's problems. I am a lecturer of literature and a teacher in college. I have written some books, some of which have been published: **Unmesh (Seedling)** 1985, a collection of poems; **Prakashzor (Flashlight)** 1991, a collection of essays; and **Pandita Ramabai**, a biography, 1991. I have delivered nearly 250 speeches on social awareness and literature in many women and youth rallies.

I would like to keep in touch with your organization so that I could help my Indian sisters.

With love,

Prof. Cecilia Carvalho  
Old Barampur, Munickpur  
Vasai, District Thane  
Bombay 401202 India

**Ed. note:** We support you in your endeavours and wish you every success in the centre that you have set up at your house. The initiative taken by every woman will make a difference in our continuing struggle.

**Resource sharing with Isis**

Dear friends,

We are sending you our monthly **FWRM** newsletter which covers many areas we hope will be of interest and of some help to women, particularly in the Pacific region. We would appreciate an exchange of information from your organization and welcome contributions to our newsletter.

Hope you enjoy the magazine and we look forward to keeping in touch.

Regards,

Peni Moore  
Coordinator, Fiji Women's Rights Movement  
G.P.O. Box 14194, Suva, Fiji

Dear friends,

Thank you very much for sending us the **Directory of Third World Women's Publications**. We believe that it is a very important reference tool for building networks, sharing ideas and experiences and strengthening our activities in our program.

We will send you all our publications and other materials and will be waiting for future publications from your office.

With best wishes,

Inviolata Ndimbo  
Executive Secretary, Diocese of Ruvuma  
P.O. Box 1, Liuli, Mbinga, Tanzania

Dear sisters,

We would like to request an exchange of publications from Isis International. These will be housed in a special collection of materials on women and gender issues, which we are beginning to build at the University of Natal. We believe such a collection will become a vital resource. We look forward to further communication and sharing of resources with you.

Best regards,

Shireen Hassim  
Gender Research Group c/o CSDS  
University of Natal, King George V Ave.  
Durban 4001, South Africa

Dear sisters,

Greetings from the **Agenda** collective. **Agenda** is a women's journal which tries to reach women in all sectors of our country. We receive your journal regularly and advertise some of your campaigns and events in our journal. We are very excited about the future plans of the Isis International office in Manila and we hope to continue our exchange of information and materials.

Our warmth and good wishes are with you at this time and we wish you all the best.

Yours in sisterhood,

Sue Holland-Muter  
(on behalf of the **Agenda** office)  
P.O. Box 37432  
Overport 4067  
Tel. 305-4074  
Fax 301-6611

Dear friends,

The Community Resource and Information Centre is a service organization which assists trade unions, civic associations and women, student and youth organizations of the mass democratic movement. Our main area of work is to provide research and information to these organizations. We also have a resource center which provides a wide range of reading material for both research and general reading purposes.

May we request that you place us on your mailing list so that we can include your publications in our resource collection.

Many thanks,

Sue Tilly  
Resource Centre coordinator  
6th flr., Hampstead House, Biccard St.  
Braamfontein  
P.O. Box 31621 Braamfontein 2017  
Tel. 403-2340, 3587/9, Fax: 403-1836

**Ed. note:** Welcome to our network! We have included all of you in our publications exchange list. We will be sending you information and materials from our resource center.

### Women's health project

Dear sisters,

Greetings to all of you at Isis from APDC.

We are happy to let you know that plans for setting up an independent Asian and Pacific Women's Resource and Action Centre are progressing. The first programme to be focused on will be women's health, and as the centre is not yet established, the programme will operate as part of the WID programme for the first year. APDC will collaborate in this with the Boston Women's Health Collective global project to set up Regional Women's Health Resource centres.

The main activities will be:

- o Documentation, information and communication -- Information resources from Asia and the Pacific and internationally will be classified and computerized for easy access by women's departments in government, health ministries, and women NGOs.
- o Mainstreaming women's perspectives on health into governmental policies and programmes through training, consultancy and guidelines, and publications.
- o Women's health research to generate/document information.

Participants in the program will thus be relevant government agencies, research organizations, and women's groups.

We envisage close collaboration with Isis International Manila in sharing information as well as knowledge on groups and invite you to the regional meeting in 1992-93.

Warm regards.

Yours sincerely,

Rashidah Abdullah  
Programme Officer  
Asian and Pacific Development Centre  
Persiaran Duta, P.O. Box 12224  
50770 Kuala Lumpur, Malaysia

**Ed note:** We are very excited about working with you on the women's health programme. More power to you!

### Gujarat readers of Isis

Dear friends,

I have been writing a weekly feminist column in a Bombay based newspaper since 1980. This was the first weekly column in Gujarati language which is spoken by people in Gujarat in Western India. Gujaratis are also the second largest linguistic group in Bombay. I have mentioned Isis International a few times before, but this is the first time I have written a full introductory article on it and I thought you would like a copy.

Let me explain its contents. The title welcomes the organization moving eastwards and the article begins with your decision to operate from Third World countries. Then it says how the Isis International team got involved in relief work after Mount Pinatubo erupted. After that almost the entire inside backcover information about Isis International is presented in translation.

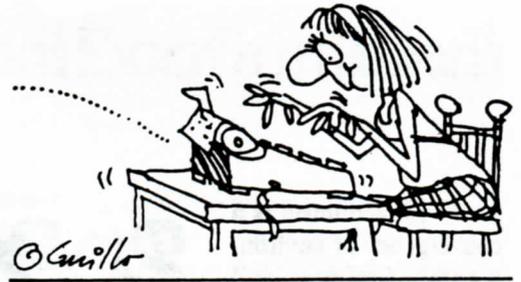
I have also written a bit on Isis the goddess which is why you see the picture. I have given out the appeal for more information about her, if any is available in this part of the world. The only comment I have made is what many women from Hindu families have experienced concerning appropriation of goddesses by patriarchy and the fact of female worship not necessarily leading to empowerment of women now in India. As you are aware, Hinduism is the only major established religion today with a continued though corrupted tradition of female worship.

All of us at Vacha find the Isis International journal very useful and interesting.

With best wishes and regards,

Sonal Shukla  
Coordinator  
Vacha Women's Library and Cultural Centre  
5, Bhavana Apts., 185 S.V. Road, Vile Parle (W),  
Bombay 400 056 India  
Tel.: 636 3469

**Ed. note:** We are happy to know that information about Isis International has reached our readers in Gujarat through your column. We hope to continue sharing information with you.



### In the foothills of the Himalayas

Dear friends,

It is a far cry from the Philippines to a small village in the foothills of the Himalayas where our institution, popularly known as Lakshmi Ashram, has been working for the past 45 years among women and girls of the region. Our founder was Sarala Behn, a London born follower of Mahatma Gandhi who came to India in the early 1930's to work in education in the Plains. She came to these hills around 1940, was very active in the Quit India movement and was later imprisoned by the British authorities. She began her activities in Lakshmi Ashram in 1946. The core activity from the beginning has been a residential school for local girls from primary age upwards, based on holistic ideals of Gandhi's principles of Basic Education. At present some fifty-five girls are here, along with some fifteen teachers.

In the rural areas our main activity in the past decade has been in pre-school education and care, a need the villagers urgently expressed. Women must work long hours in the fields and collect fuel while their young children are left unattended. Often there are cases of fire accidents; indeed two of our workers were disabled as children because of such accidents. In providing *balwaris* (pre-school centres) in the villages the mothers know that their children are in a safe environment for four hours, and also are stimulated and receiving basic education. Similar programmes have been initiated by other NGOs working in the hill areas of Uttar Pradesh. Now hundreds of *balwaris* are functioning in remote hill villages and, in an area where until this generation most girls never had the opportunity to be educated, almost all the teachers at the *balwaris* are young, educated women of the region.

Over the years our institution has also been actively involved in environmental issues as part

of the Chipko movement. The mother figure for the Chipko movement, Sarala Behn, wrote extensively in Hindi and English on environmental issues. Under the inspiration of her successor, Radha Bhatt, we have been working alongside local villagers in grassroots campaigns against indiscriminate and uncontrolled mining.

Another area of our direct action is that of alcohol awareness and control. As in many parts of the world the problem of alcoholism is rife here among the men folk, and it is the women who suffer. The problem is compounded because there is no social tradition of drinking in the local community: a conflict of old and new societies. Social factors of high unemployment and scarcity of opportunity have their part to play also. Prohibition brought in some years back only increased illicit stills and smuggling; in addition, there are "medicinal" tonics which are unregulated and readily available.

It was certainly a good decision for you to relocate in a 'Third World' nation - so many networking activities are centered in the Western countries. You are charting unknown waters and must be feeling very excited at what each new day brings. With kind regards.

Sincerely,

David Hopkins  
Kasturba Mahila Utthan Mandal  
Lakshmi Ashram  
PO Kausani  
District Almora  
Uttar Pradesh  
263-639 India

**Ed. note:** Thank you for sharing information about your organization. We are sure that our readers are interested in learning about your experiences in the villages. Your valuable work serves as an inspiration to all of us.

## Ecofeminism Ecofeminism Ecofeminism

Ecofeminism is a convergence of environmental, feminist and women's spirituality movements. It is a term used by some to describe the diverse range of women's efforts to save the earth and the recent development of feminism resulting from the new view of women and nature.

Ecofeminism recognises the value of the feminine principle that is caring, nurturing and sustaining, and brings this to ecology, while feminism has brought a political understanding to ecology in describing patriarchy's domination of the earth.

The term was first used in 1974 by French writer Françoise d'Eaubonne to describe women's potential to effect environmental change and spans a broad range of women's concerns focusing on activism and demonstration. The underlying awareness linking the many diverse strands of activity is a growing sense of interrelatedness: that a healthy life is dependent upon a healthy environment, that humans exist in a symbiotic relationship with the earth, and that to disregard this is destructive to us and the planet.

Women taking the lead in such a global movement is a natural expression of the intrinsic relationship between women and the environment -- a relationship which has been revalued over the last decade through the work of feminist poets, thinkers and histori-



Illustration by Toni Truesdale/WEN

ans, and documented by scientists, anthropologists and environmentalists. That such a movement is growing at this time is a result not only of such practical and intellectual revaluation of women and nature, but also of a growing awareness of the feminine principle within society.

The various ecological feminist perspectives, rather than being shades of green or varying expressions of feminism, are a diverse range of practical ecofeminist activity around the world. Women concerned about environmental damage are voicing their concerns on issues ranging from dumping toxic waste into landfill

sites and waterways to overpackaging and from uranium mining to nuclear testing. In the last few years, as more women have recognised life threatening consequences of environmental negligence and have acted to promote lasting change, these voices have increased in number. The world is now witnessing a crescendo of women's protest.

Ecofeminist theory and action are developing in the South as rapidly as in the North. In particular, the work of Vandana Shiva, an Indian nuclear physicist, has transformed the view of women, environment and development in defining the links between ecological crises, colonialism and the oppression of women. Shiva argues that ecological destruction is often identified

with the development process, which is legitimized by the patriarchal view of nature, and she believes that the efforts of women struggling for the survival of their environment in India expresses a growing belief in a holistic, inclusive approach to life, which will be achieved through the intellectual recovery of the feminine principle.

*Source:*

*Women's Environmental Network, May 1991, Aberdeen Studios/22 Highbury Grove, London N5 2EA.*

*Tel. (071) 354 8823*

*Fax (071) 354 0464.*

# Ecofeminism Ecofeminism Ecofeminism

by Val Plumwood

Ecological feminism is a body of ideas and practices which has grown up over the last 18 years, especially in women's, peace and ecology movements. Ecofeminism has encouraged women's environmental activism both in the wider movement and in separate women's groups.

Ecofeminism is primarily an activist-based movement, but it has also inspired an impressive amount of cultural work, including poetry, art, numerous collections of essays, and, increasingly, more extended theoretical treatments.

Since the theory of ecofeminism results from the application of feminist perspectives to problems of ecology, it is as complex and diverse as feminism itself. Ecofeminists have a common vision of a society beyond militarism, hierarchy and the destruction of nature. But although ecofeminists are broadly in agreement about these goals, they often have different analyses and political strategies in mind for achieving them.

A major division has emerged in recent literature between versions of ecofeminism which inherit the outlook of cultural (or radical) feminism and versions which have closer affinities with socialist or anarchist feminism or with other radical political traditions. This does not, however, mean that there is no overlap between these positions or that they are in every area necessarily in opposition.

## Cultural Ecofeminism

These versions of ecofeminism (mostly characteristic of the 1970s and the first half of the 1980s) close to cultural feminism stress the links, historical, biological and experiential, between women and nature, and see their joint oppression as the consequences of male domination. Cultural ecofeminism sees masculinity as

formed in terms of separation from and control of both women and what is associated with them, especially nature, and sees the dominance of male values in patriarchy as creating a society obsessed with dominance and control. Cultural ecofeminism aims to remedy ecological and other problems mainly through the creation of an alternative "women's culture" (the "authentic female mind" in the words of Charlene Spretnak) based on revaluing, celebrating and defending what patriarchy has devalued, including the feminine, non-human nature, the body and the emotions.

Cultural ecofeminism emphasizes the quest for a new spiritual relationship to nature, and stresses personal transformation and the (re)empowerment of women and women's values. Women are seen as having a superior relation to nature which is sometimes taken to be biologically determined, so that only a society in which women can limit or control the number and influence of men will be free from aggressiveness and the destruction of nature. For many, the new approach to nature also turns out to be an old one, that of celebrating fertility and creativity through feminist paganism, a religion celebrating community with the Earth as maternal and alive or as a powerful Goddess immanent in the world. Many cultural ecofeminists aim to combine spiritual and political activities, but still see the spiritual ones as central.

## Social Ecofeminism

Social ecofeminists tend to emphasize the social and political aspect of ecofeminism rather than personal and spiritual aspects (although many are also critical of the political/spiritual division). They do not see women's difference as either biologically based or as necessarily providing

a model to affirm. They reject any account of men as unchangeable or of the sexes as biologically determined in their relationship to nature or to one another.

Social ecofeminists would argue that it is not so much that women themselves are the model for a better relation to nature - women also are the product of patriarchy and have developed their attitudes and identity as subordinates in it - but that the entire development of the dominant culture and its relationship to nature has been affected by male and other forms of dominance, expressed in the dualism of nature and reason. The task is no less than the construction of a less oppositional culture. Social ecofeminists view nature as a political rather than a natural category.

Perhaps the key political difference between two approaches is that social ecofeminism does not attempt to reduce all forms of oppression to women's oppression, a feature characteristic of cultural feminism. Feminism has been increasingly moving towards a recognition of women's oppression as only one among many forms of oppression. Major recent trends in feminism have begun to see the threads of gender as interwoven with those of class, race and species. This view positions most of us at the intersection points of these networks of power, sometimes as oppressors, sometimes as oppressed.

Source: *The Ecologist*, Vol 22, No 1, Jan/Feb 1992

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# The Chipko Embrace

It is the strength of women which is the source of the staying power of Chipko - a movement in India which, in its two decades of evolution, has widened from embracing trees to embracing mountains and waters.

**Vandana Shiva** talked to Chipko activists, **Chamun Deyi** and **Itwari Devi** of Nahi-Kala village in North India about their commitment to Chipko, and about a protest against local mining which they remember vividly. In June 1987, the people of Nahi-Kala were still protesting against the government's reluctance to close down a mine operating in forest lands.

**Chamun Deyi:** Seventeen years ago the forests were rich and dense with woodlands but they have been destroyed by mining. Our water sources, which are nourished by the forests, have also dried up. Mining is killing our forests and streams, the sources of our life. That is why we are ready to give up our lives to save the forests and rivers.

**Itwari Devi:** Sinsyaru Khala was a narrow perennial stream, full of lush bushes. Today it is a wide barren bed of limestone boulders. With the destruction caused by mining, our watermills, forests and paddyfields have all been washed away.

The Chipko protest was precipitated when the boys went to demand royalty payment for the mining in village land. The mine-owner said to them, "You have grown up on the crumbs that I have thrown you - how dare you demand royalty from me?" The boys turned around and said, "We have grown up with the nurturance of our mothers - and mountains and forests and streams which are like our

mothers - and we will no longer let you destroy our sources of sustenance. We will not let your trucks go to the mine."

**Chamun Deyi:** For seven months we camped on the road, and in March we saw the trucks come. They pushed away five people who were at the camp. In the meantime the women rushed down to the camp. We physi-

A fight for truth has begun at Sinsyaru Khala,  
A fight for rights has begun in Malkot Thano,  
Sister, it is a fight to protect our mountains  
and forests,  
They give us life.  
Embrace the life of the living trees  
and streams to your hearts,  
Resist the digging of the mountains which kill  
our forest and streams,  
A fight for life has begun at Sinsyaru Khala.

--*Ghanshyam 'Shailini', Chipko poet*

cally held on to the trucks and cried, "Please stop, listen to us". They had hired women from the Dehra Dun slums to assault us - they pushed us aside and went to the mine. Eight thugs stayed behind and said, "Listen, mothers and sisters, ask us for whatever you need - we will provide it."

We said, "We have only one need, one demand, that the mine be closed." They said, "We will not mine anymore - we will only remove what has been mined." We said, "No, those stones have come from the mountain and we will put them back to stabilise the mountain. We will make checkdams with it. We will protect our forests and mountains with the boulders. These boulders are the flesh of Dharti Ma, our Mother Earth. We will return them to where they belong, and heal her wounds."

**Vandana Shiva:** What are the three most important things in life you want to conserve?

**Chamun Deyi:** Our freedom, forests and food. Without any of these, we are impoverished. With our own food production we are prosperous. We don't need jobs, either from businessmen or the government. We have our own livelihood. We even produce crops for sale, like ginger-root.

**Vandana Shiva:** What is the source of your shakti, your strength?

**Chamun Deyi:** Shakti comes to us from these forests and grasslands. We watch them grow, year in and year out. Through their internal shakti we derive our strength. We watch our streams renew themselves and we drink their clear and sparkling water; that gives us shakti. We drink fresh milk, we

eat ghee, we eat food from our own fields - all this gives not just nutrition for the body, but the moral conviction that we can determine our own future.

Our power is strengthened by attempts to oppress and bully us with the power of money and muscle. We have offered ourselves, even at the cost of our lives, in a peaceful protest that will challenge and oppose the powerful. Each attempt to violate us has strengthened our integrity. They have stoned us. They stoned our children and hit us with iron rods. But they cannot destroy our shakti.

Source: "Green Globalism" Perspectives on Environment and Development. Oxford: Links Publications, 1990. Publisher: Third World First, 11 Goodwin St., London, N4 3HQ England.

## Indian Women in Defence of Forests

by Malini Chand Sheth

The Hill District of Uttar Pradesh is the birth place of the famous Chipko Movement -- the world renowned grassroot ecodevelopment movement. The main problem in Uttar Pradesh is that women, who are the main users of forests, have been denied access or control in the management of forests. The Chipko Movement has succeeded in articulating this need.

Chamoli District of Garhwal is one of the five hill districts of Uttar Pradesh. Many of the menfolk, whose livelihood depends on trees, have fled to the cities due to deforestation. The entire responsibility of running households rests on the strength of women. Tending the home, looking after cattle, producing the crops, collecting firewood and water all fall on women, whose life depends on the availability of natural resources. Their entire existence revolves around the patterns of nature, and its destruction spontaneously brings about harsh problems.

Can women shouldering the burden of collecting firewood, cultivating, looking after the house and

children find time for conservation? Experience in ecodevelopment camps revealed that women in these parts, despite a long and rigorous working schedule, had a great interest in restoring the ecosystem. In fact, the role of women in preventing deforestation has been outstanding.

In 1978, for instance, women organised a movement in the Bhyuvdyar village area that leads on to the famous valley of flowers. They faced their people who were going to cut trees to meet the fuel demands of the 250,000 pilgrims who visit the Badrinath Temple annually. In spite of 40 cms. of snow, the women went into the forest and did not retreat till they had gathered the implements from the laborers who had come to fell the trees.

In Duagar-Paitoli, the battle was even more bitter and set wife against husband and mother against son. In 1978, the government's horticulture department negotiated with the male dominated *panchayat* for the acquisition of a nearby community forest for a potato farm. The men believed they

would get employment in the farm, and with its construction, the village would get a road, electricity, a health center, and the upgrading of its primary school to a high school. The women protested strongly on learning that the forest had been sold. By refusing to let the forest be destroyed, they avoided a daily extra 5 km. walk to fetch fuel and fodder. In spite of strong opposition and threat, from their men and the district administration, they won.

In another protest involving the cutting down of 2,500 trees in Reni village, women, whose men had been lured away from home, clung to the trees and told the cutters that they would have to cut off their heads before cutting the trees. The men withdrew and the forest was saved.

*Malini Chand Sheth is a consultant at the Institute of Social Studies Trust in New Delhi, India.*

*Source: Women and Environments, Fall 1986.*

*Address: Room 426/455 Spadina Ave., Toronto, Ontario M5S 2G8 Canada.*

## A Call for Action

A sustainable model of forests, water and energy management, agriculture and livestock exploitation, implies a technology that preserves the environment, turns the peasant agriculture economically viable, increases the absorption of low-qualified labor force, uses locally adapted crops and animal species, produces most of its inputs locally or regionally, turns the food production independent from international trends and consequently, assures the national sovereignty of each country.

The growth of women power and the sustainability of development are ecologically tied. It is therefore imperative that their participation and the incorporation of the specific planning for their own involvement within development projects be assumed a priority for governments, NGOs and community-based groups throughout the industrialized and developing worlds.

We, as women concerned with the issues that affect humanity, the environment and our gender, encourage the United Nations system to find the best ways to make these suggestions viable as an urgent task.

*Final statement from the Women and Environment workshops to the UN Decade for Women Conference.*

Africa's Food Crisis:

## Price of Ignoring Village Women

by Sithembiso Nyoni

I am not a very important woman in international terms, but I am very important in that I am directly involved in the struggle. I am very interested in women and sustainable agriculture for one reason: my community and I are in a food crisis. Because of this crisis, we are interested in sustainable agriculture not for luxury, not for economic reasons, but first and foremost for our survival.

We are aware even at village level that the main causes of our food crisis are economic and political. They are a direct result of our governments and multinationals taking the control and the means of production from us, the people, who should have the right to feed themselves. The food crisis is not our problem as before at the village level. It is a national problem and we are just the victims of that national crisis. We are also aware that this crisis is directly related not only to our politics and to our economic situation, but it is also directly related to our environmental crisis in Africa.

Sustainable agriculture, which is controlled by and directly benefits the poor, is a very important component of national stability and also of national security. It is also directly relevant to our environment. As a rural woman, my environment is the basis of my economy and my total survival. It is from the land that I get my food. It is from the land around me that I get my fuelwood and my water.

Therefore, if this land around me declines, my basic survival also declines, and I cannot sustain my life.

As a woman, environmental decline means that I have to walk long miles to fetch firewood and water. I have very little time, therefore, to grow vegetables and other food.

And because the environment has deteriorated, my soils have also deteriorated. So, even if I have seven children and some go miles to fetch water, others miles to fetch firewood and I take another group to the land, we still will not produce as much as my grandmother used to produce. Therefore, if my agriculture has to be sustainable, my environment also has to be sustainable. We have to have a sustainable environment, a sustainable economy - something that will help my total surrounding, my total way of life.

Now, I said that this crisis is not my crisis as a village woman, nor is it a crisis for the rural families, it is a national crisis. From my experience in Zimbabwe and Southern Africa, I have also discovered that it is a regional crisis.

If I were one of those African Third World rulers, do you know what I would do?

I would go back to my people, to the village. I would be aware of the global connections that are acting upon me and my people. But in order for me to be realistic and equip my nation to

stand up and deal with those crises, I would go back to my people and strengthen them first. After all, my power should be their power.

But our rulers today -- our ministers of agriculture today -- are busy interlinking with the multinationals, with international markets, and forgetting that we are the basis of their power. If we are starving, they should be ashamed. While we are starving, they have the power to ask for more and more aid over our poverty.

I would go back to my people because as a village woman, I know what it means to be without a seed. I know what it was in the good old days when I used to go and harvest and come back and select the seed for the following year. And I know that because of the hybrid seed, I can no longer do that.

But I can tell you, when one day I was in a meeting in Harare and I stood up to say that kind of thing the then minister of agriculture stood up to say, "Here is a woman who wants to take people back to the 18th century. That is no longer possible." And yet I know that before, I had control over my seed. I could select the seed for the following year. But because today I am using the hybrid seed, I cannot re-use it. I have to go back to the one who controls the seed.

I know also that my well is in my field so that when I come from my agricultural chores, I can take a bucket of water back home.

## Women's walk

But where I have used lots of fertilizer around my well, my water has become contaminated by that fertilizer.

I know that if you intercrop, some crops during the drought will survive, others will die. But my agricultural experts tell me not to do that because it is primitive.

And I know what roots from the bush I can dig up and mix with what I grow at home in order to make a nutritious meal for my children. But the nutritionists in town think I should feed my children Pro-Nutro and other breads whose names I don't know.

If I were one of those rulers, I would go back to my people because now it is no longer a question of keeping up with the Joneses. It is a question of survival for the village women in Africa. I would go back and help those women to survive.

My crisis is not mine alone: I am just a victim. It is our crisis. Therefore let us leave this room and strive for sustainable systems of agriculture beginning from our environment and then moving on to the political and economic systems that are acting upon me and dominating me in such a way that I no longer think of making a contribution to my own destiny.

If I do not control food, there is nothing else I can control in this world because food is also used as a political weapon on me and my children.

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*Sithembiso Nyoni is executive officer, programme coordination and development at ORAP - Organisation for Rural Associations for Progress, Zimbabwe.*

*Source: Women and Environments, Fall 1986, Rm. 426/455 Spadina Ave., Toronto, Ontario M5S 2G8 Canada.*

The vanishing trees are exacting a heavy price from the woman in the Tabora-Urambo tobacco zone of Tanzania. According to tradition, it is they who have to fetch water and collect firewood. Both commodities are now difficult to obtain.

In the dry season Amina Sungura must walk up to 10 kms. from her village of Imalamakoye in the district of Urambo to fetch water. Sometimes the water is so scarce that the family spends days, even weeks, without bathing or washing their clothes. It was not always like that.

"When we first settled here, there were plenty of trees and scrubs, and the water was abundant," she says. "Now even the spring has dried out."

Monica Kasiga, a widow and the sole breadwinner for the family,

spends an average of four hours, two and a half days a week, fetching firewood. When the wood gets scarce and the competition gets intense, it might take her up to six hours. This makes a yearly average of between 520 and 780 hours collecting firewood.

"Something must be done to alleviate women's load," Monica Kasiga says.

In severe cases people turn to burning twigs, leaves, crop residues and even animal dung, thus diverting precious organic matter that should go to fertilise the land and smother weeds.

Soaring fuelwood prices mean that only the better off can afford to buy what they need for curing tobacco and cooking. The rest have to content themselves with walking further and further to collect the vital element.



## Malaysia:

# After the Malacca Water Crisis

After the Malacca water crisis there can be no denying the fact that our lives, even as urban dwellers, are inextricably linked to the delicate balance of nature. Mismanagement and incompetence aside, the drying up of the Durian Tunggal dam is partly due to maldevelopment practices. These have led to the reduction of forest reserves which were water catchment areas in Malacca and are from where this water crisis stems.

Besides the obvious hardship that has been experienced by all those involved in this environmental crisis, there have also been reports of increases in stress-related health problems. As a women's group, All Women's Action Society (AWAM) is gravely concerned with the reports in the Malay Mail (19/3/1991) about a 400% leap in the rate of miscarriages among women in the crisis-stricken area. The report quotes one gynecologist who claims to be handling up to 14 cases a week as compared to one a week prior to the water crisis. It is clear that the added task of fetching water daily coupled with the emotional stress of uncertainty over water supplies have contributed to this alarming increase in miscarriages.

This water crisis makes even clearer that the imbalance which is being created in our environment to-

day is an issue that concerns women. As the primary carers of family well-being, women should be especially concerned that our living environment is sustainably managed and preserved for the continued coexistence of our future generations.

There are lessons to be learnt from this water crisis, the most important being that all development schemes need to be weighed by the effect that they will have on the environment and our future generations. The development of the Sungai Buloh Forest Reserve by the Selangor State Development Corporation (NST City Extra, 21-22 March 1991) is shocking in view of the crisis being experienced in Malacca. Interestingly, the development plan was rejected by the Department of Environment (DOE) based on the environment impact assessment (EIA).

The Sungai Buloh Forest Reserve is the last forest reserve in the Klang Valley and acts as the major "green lung" for our increasingly polluted city air. It also is the upper catchment area for three river systems that feed the Sungai Damansara and it is an important drinking water source for residents of Sungai Buloh. The government is banking its hopes on a pipeline from the Muar River (The Star, 21/3/1991, p. 3) to solve the

water crisis, an option that we might not have in Selangor if we so flagrantly ignore the necessity to preserve our river systems.

Women in Sabah and Sarawak are finding it hard to obtain clean drinking water for their families as their river systems become heavily silted due to indiscriminate logging practices there. If we did not understand the severe deterioration of quality of life for people in Sabah and Sarawak due to maldevelopment before, it should be apparent to us now. All of us stand to suffer if we do not respect our coexistent relationship with the environment.

The only kind of development that is sustainable for us is that which preserves the quality of our lives and our environments - simple things like clean water, fresh air, and healthy communities, not the kind that enumerates human wellbeing in terms of numbers of skyscrapers and stock market prices.

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*This article was issued as a press statement on 23/3/1991.*

*Source: "Waves" May 1991  
c/o AWAM, C/ 43C Jalan SS6/12  
47301 Kelana Jaya, Selangor Darul  
Ehsan, Malaysia.*



# Problems with the Danube River in Bulgaria

by Eugenia Marinova

According to data of the U.N. Economic Commission for Europe (ECE), Bulgaria is the lowest European country in per capita water supply. Not only is there a quality problem but a problem of water quantity as well. The quantity of surface waters is often inadequate due to the rapid urbanization and much industrial and agricultural activity.

For years there has been a major problem of water purity in the Danube. All statistics point to the fact that the Danube is the most heavily polluted river in Europe. Bulgaria makes its "contribution" (about 3 per cent) to this river's pollution. Since Bulgaria is located at the lower course of the river, it is bound to suffer the consequences of all the pollution coming downstream.

Degradation of the Danube comes from pesticides, heavy metals, and substances discharged with the waste waters from the towns along the river banks. The main problem, however, is the nitrates which are estimated to total 1.2 million tons annually. The river water is unusable, not only for domestic purposes but for irrigation of arable lands as well.

Since one problem almost always leads to another, the Danube pol-

lution automatically contributes to Black Sea pollution. During the last few years, eutrophication (and resultant plankton flowering) has risen. This is caused by the high level of nitrates. The sulfur dioxide content from the bottom level also has been increasing. If urgent measures are not taken, this situation will threaten tourism and the very preservation of the Black Sea ecosystem.

This situation causes particular anxiety for the citizens of Bulgaria. We feel justified in saying that international measures undertaken so far are far from sufficient. The Commission of the Danube Riparian Countries, set up at the end of the 1940s, has been dealing predominantly with problems of navigation. Within the framework of the EC, a number of studies have been completed and many guidelines have been adopted pertaining to water resources, but they are not internationally mandatory, so the "polluters pay" principle adopted by many countries doesn't apply to the Danube.

The issue of transboundary watercourse pollution and the responsibility of the states was included, at the initiative of Bulgaria, on the agenda

of the CSCE (Conference on Security and Cooperation in Europe) in October and November of 1989. However, the lack of interest on the part of some governments is quite obvious and the cost for clean-up or prevention is high. We need more active involvement of the public and the NGOs in order to fight the pollution of the Danube. More activity has been noticed lately among ecological organizations. The most popular one, ECOGLASNOST, has been prominently ranked first for some time in polls of parties and organizations.

One woman in particular who has been active in pollution problems in Bulgaria is Mrs. Neshka Robeva. Currently a member of Parliament and a senior coach of the Bulgarian rhythmic gymnastic team, she has alerted the public to major air pollution problems in the town of Ruse on the Danube. In fact, she is very popular both as a coach of world champions and as a prominent environmental activist in her country.

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*Source: WorldWIDE News: World Women in Environment Jan.-Feb. 1991, vol. 9, issue 1, USA.*

*Contact person: Mrs. Neshka Robeva, National Assembly, National Assembly Square, Sophia 1000, Bulgaria.*



All of the countries which share the Danube River.

# Kilimanjaro Land: An Environmental Burden

by Magdalena Ngalza

Kilimanjaro is a land of hard work. Both young and old, male and female, share the same belief in hard work and well-being although, at the end of the day, many women work harder and earn less.

With the little they earn and the many mouths they feed, women spend a lot of energy toiling the land. It is a land of hills and stretches of lowland, a land of women going downhill to farm at five in the morning and returning home in the evening.

I visited this land of contrasts where the rich are rich and the poor are poor. Women are proud of their distant patches of land, where they reap good harvests to feed their families. They sweat but smile, amidst a land shortage which forces a lot of them to live on 1/4 acre plots and farm several kilometers away.

Indeed that has become a way of life which seems acceptable where there are no options. The environment has posed the problem and society has passed it over to women. Seen from a distance, it is difficult to understand the burdens which the environment has imposed on women.

For Kilimanjaro two strong factors combine to make the environmental effect permanent. One is the customary regulation on land and the other is the shortage of land.

Kilimanjaro can be divided into three dominant ecological zones; the upper zone at 1,500-3,000 meters, the middle zone at 1,000-1,500 meters and the lowland zone at 500-1,000 meters above sea level.

People living in the upper zone grow bananas and coffee. However, they need to grow maize as well which is a second staple food crop, after bananas. In order to grow cereals such

as maize and legumes like beans, people have to walk long distances to the lowland zone where they can secure space to grow the crops. This farming movement is an annual activity.

The people in the middle zone have similar crops in their settlements as those in the upper zone but they also need to grow cereals in the lowland zone.

Moving up and down the long distances, carrying heavy harvests on the head, is a traditional responsibility of women. Of late, there has been an increase in the area of farm transport, which is available to those who can afford to pay; the rest walk. Women have to walk up and down daily because they have to attend to household chores, while men pitch temporary shelters and move leisurely between the farm down in the valley, and home up in the hills.

Furthermore, women are the major caretakers of the cows. Collecting hay and feeding them remains the most demanding, but respected, chore. Thus cattle, children and home make it necessary for women to shuttle up and down the hills. Women don't complain, although they are not rewarded, because they are fulfilling their traditional role.

In this system of moving, there is an ideological support by the people themselves. Some women we talked to expressed the necessity of living in the hills as a matter of custom that was unchallengeable.

The hills are cherished as a traditional home of long dead grandparents. So even those who live on the smallest piece of land still feel proud to have that piece.

Government efforts to convince those on the smallest plots to move to

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*In this system of moving, there is an ideological support by the people themselves. Some women we talked to expressed the necessity of living in the hills as a matter of custom that was unchallengeable.*

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the lowland zone, which has stretches of empty land, go unheeded. People who were resettled returned to the hills. Others refused any discussion altogether on migration which suggested moving outside the region in order to acquire more land.

The question "How can people refuse free land?" was asked by some of us who did not share the belief which puts clan land *Kihamba* as a matter of life and death.

Although by the end of 1984 many people were already seeing the logic of moving away from the crowded hills, their hearts were still there. Women did not play any role in determining whether or not to migrate. Women have no say in land matters, so the debate was the reserve of the patriarchs. The determinant for migration was not to reduce women's workload but to get more land, make more money and grow more food.

Indeed Kilimanjaro is crowded in varying degrees. For example, Moshi Rural District by 1984, had 234 people per sq. km. while Hai District had 76 people per sq. km. The acceptable standard is 60 people per sq. km. while the national average is 20 people per square km.

As you go downhill, overcrowding declines. Kilimanjaro women who heeded the government call to move to Morogoro are now happy in new environments where they can do the same work using less effort.

**Source:**

*WEDnews, No. 1, 1990. P.O. Box 72461, Nairobi, Kenya, Tel. (2542) 562015, 562022, 562172. Fax: 562175 E-mail (gn:elcidwr).*

## INTERVIEW WITH A BRAZILIAN AGRICULTURIST

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*"It's usually women who  
organize ecological grassroots  
movements."*

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Maria Jose Guazzelli, a Brazilian agriculturist specializing in organic farming, is with the Acao Democratica Feminina Gaucha (ADFG), the Brazilian branch of Friends of the Earth, a non-governmental environment organization. She coordinates the Vacaria Project, a 125-acre experimental farm in the highlands of southern Brazil which trains peasants and agricultural workers in low external input agriculture:

"My experience is that it is usually women who have been the first to organize and lead ecological grassroots movements to press for change, perhaps because we are directly involved with family affairs. The model of development proposed and executed by men has proved to be unsustainable, even if it can be economically successful in the short term. Now, and increasingly in the future, it is women who fight for sustainable development.

In my own work I can see clearly how environmental degradation and unsustainable development have severely affected women. Until the mid-1960s, the rural structure in Brazil permitted a reasonable standard of living for a peasant family: a piece of land, a house, enough food and - most of the time - surplus food production which could be sold.

### Green Revolution's cost

But from 1964 to 1985, the development system chosen by the Brazilian military government, with its increased industrialization of the country, radically changed this situation. The Green Revolution brought increased debt because it depended on expensive foreign inputs (chemical fertilizers and pesticides, heavy machinery and hybrid seeds) and was promoted through subsidized bank credits. Under this model, production is characterized by monoculture and cultivation for export - and it has destroyed the peasant social structure in southern Brazil. Increasing impoverishment of the land is driving farmers into the Amazonian rain forests and to the urban centers. By

concentrating land ownership in the hands of a few, the Green Revolution has promoted a rural exodus of some 30 million people.

The work we do in ADFG-FOE Brazil can be seen as one example of how a women's group (with male members since 1983) can be active in the field of environmental conservation. Since 1974, Magda Renner and Giselda Castro, ADFG's president and vice president, have been working for social and political changes that promote sustainable development and environmental conservation.



In 1985, with financial support from Friends of the Earth in Sweden and the Swedish International Development Authority, ADFG launched a project on Low External Input Agriculture. The project involves the management of a farm and a training center, with a program for peasants, extension workers and students from agronomy and veterinary faculties. The administrative and technical coordinator for agricultural matters is a woman agriculturist, while a woman veterinary surgeon coordinates animal-related matters.

The Vacaria farm's 125 acres (half of which are natural woodland) are managed to include cropping, gardening, fruit growing, animal husbandry and agroforestry. The main goal of the project is to demonstrate that sustainable agriculture can make small farms viable, provide work for unskilled labor and slow migration to the cities and rainforests. It is hoped that the demonstration will bring about changes in Brazil's agricultural policy.

Sustainable agriculture is based on the adoption of techniques that increase soil fertility or maintain fertility indefinitely. The approach aims to protect the environment, to keep the energy balance and control erosion without using chemical fertilizers and pesticides, and to

integrate a diversity of crops and animal production. Most of the inputs are locally or regionally produced so that food production is free from international arrangements and trends that create dependency. The technology is also less expensive than modern technology - a distinct advantage in view of Brazil's current economic crisis.

At its inception, the ADFG project gained widespread support. But it was also strongly criticized: in addition to launching a new agricultural concept in opposition to large corporate pressure, two young women were running a project in what was considered a traditionally male domain.

Since then, however, results have been so successful that people from many different backgrounds - students, church extension workers, peasants and farmers - have requested advice and training. Around the project area, a reduction of land exploitation is already noticeable as farmers begin to use the sustainable agriculture techniques pioneered by the Vacaria project.

A message I would like to share with you is my idea that we - millions of people, especially Third World women - all need development and better living conditions. But development will only be socially right and sustainable in the long run if it includes respect for the environment and wise natural resource management as an essential part of decision-making.

*For more information on the Vacaria Project:*

*Acao Democratica Feminina Gaucha (ADFG), FOE-Brazil, C.p. 2617, Porto Allegre, Rs.90.001, Brazil.*

*Original Source:*

*Women and Environment in the Third World: Alliance for the Future by Irene Dankelman and Joan Davidson (1989), Earthscan, London.*

*Our Source:*

*IDOC Internazionale vol20 no 3/89 May-June. IDOC, Via Santa Maria dell'Anima 30, 00186 Rome, Italy.*

## Packaging: Consumer Pressure Works!

Friends of the Earth report that their campaign of mobilising consumer pressure and political lobbying has had a marked effect on packaging, drastically reducing the use of CFCs (chlorofluorocarbons) which are responsible for destruction of the protective ozone layer in the outer atmosphere.

Plenty of work still needs to be done, but it is evident that consumer education and pressure can bring big changes very quickly, and that less damaging alternatives are well received by consumers. Controversy continues, however, over some of the alternatives to CFCs which may have less dramatic but still marked effects on the environment.

A more radical approach to packaging is to call for an end to the excess packaging which only adds to our grocery bill, uses up non-

renewable resources, is often non-biodegradable, and adds hugely to the growing quantity of unsightly and unhygienic rubbish which litters our streets and countryside. About a third of all domestic rubbish is packaging.

We do need a certain amount of packaging - for food hygiene or to keep small items together - but the essential items are a fraction of what we get loaded down with by the shops. Excess packaging does have a purpose but it's nothing to do with our interests as concerned consumers. The idea is to add "perceived value" so that we think we're getting more than we really are. We can:

Buy fresh food whenever possible, in the minimum of wrappings. Health food shops may be a better bet than supermarkets.

Avoid aerosol sprays, tins (especially for drinks, go for glass bottles or

cartons instead) and plastic packaging (at least paper bags will biodegrade).

Buy things which come in recyclable containers: cardboard egg boxes, milk in bottles instead of packets.

Avoid clingfilm; store food in airtight containers instead.

Use our own shopping bag instead of accepting a new plastic one every time.

Choose items with as little packaging as possible.

*For a briefing on packaging, write to the Women's Environmental Network, 287 City Road, London EC1, England.*

# Beyond Global Housekeeping

by H. Patricia Hynes

"The Earth fighting back" is how one commentator described the acute environmental events of 1988. That year medical and human waste floated onto public beaches in North Jersey, Long Island, Connecticut, and Massachusetts. That summer a drought persisted in the Midwest agricultural belt with a severity not felt since the Dust Bowl of the 1930s. The drought coincided with a heat wave throughout much of the country. For more than a decade, climate researchers have predicted the results of a buildup of "greenhouse" gases generated largely from the burning of fossil fuels: drought in midcontinental areas; extended heat waves; more frequent and severe forest fires; flooding in India and Bangladesh; and superhurricanes. In 1988, the planet experienced all five.

But who really believes that extended heat waves and superhurricanes are the Earth fighting back? On the contrary, they are dramatic evidence that environmental protection is not working and cannot be left to government agencies and small numbers of activists. This breakdown of the vast, seemingly untouchable systems of climate and atmosphere can make us feel powerless and often hopeless about solutions. Faced with our seeming powerlessness, I contend that it is we who can and must fight back, but we must do more than mop up the waste - a public version of what most women already do in the domestic sphere. We must exact environmental justice, and ensure that the enormous global activity of women to preserve life on Earth does not reduce to global housekeeping after men - their governments and their companies - who do not know how, and do not want to know how, to clean up after themselves.

A profound political alchemy is that women - the people with the least formal power, the poorest and most illiterate in virtually every country - are everywhere catalysts and initiators of environmental activism. In Kenya, anatomist Wangari Maathai founded the Green Belt Movement in 1977, after observing that the desert spread when trees removed for fuel were not replaced. Using the tree to spearhead environmental protection, she has involved schoolchildren and upward of 15,000 small-scale farmers,

many of them women, in planting more than 2 million trees.

In the 17th century, more than 300 Indian people led by a woman named Amitra Devi lost their lives trying to save their sacred trees by clinging to them. This is the ancient taproot of the modern Chipko movement of primarily rural women who protest the destruction of their forests and water resources through commercial forestry. The diversified forests used by women and their animals for food, fuel, and fodder are being turned into privately owned,

single-species tree farms run by local men. Chipko means "to hug". Indian women have embraced trees so loggers could not cut them, placed themselves between chain saws and trees where intense logging was destroying primeval forests, and formed human chains across roads to keep out logging equipment.

In the surging Green Parties of Europe and the dozens of US nonprofit environmental organizations, women's membership equals and often surpasses men's. Judie Nelson of the Oregon Department of Natural Resources translated her concern about plastic debris on the Oregon coast into a 350-mile beach cleanup. On an

October Saturday in 1984, more than 2,000 people participated, some driving from 75 miles inland. Nelson's project inspired beach cleanups in other states, and along the Mediterranean Sea in Egypt, France, Greece, Israel, Jordan, Spain, and Turkey.

The grassroots anti-toxics movement in the United States is symbolized in Lois Gibbs, a housewife and mother who organized her blue-collar neighborhood in Love Canal in 1978, and forced the government to evacuate 900 families. Gibbs then founded the Citizen's Clearinghouse on Hazardous Waste that now advises 6,000 citizen groups (the majority organized by women like herself) fighting to close leaking landfills and stop the siting of incinerators in their neighborhoods.

But has this enormous activity of women gone beyond global housekeeping? Or are we concentrating on household hazardous waste collection, beach cleanups,



## Women and Environment

closing landfills, keeping out incinerators, and staffing voluntary recycling centers while men institutionalize environmental protection and situate themselves in well-financed and powerful organizations and lobbies? If women are so central in the movement, why is the national leadership in the US - the experts quoted, the people historicized - preponderantly white males? Why, if we are so numerous, are we not setting the agenda and developing the strategies? Why, if we are already so effective, need we also set the agendas?

If women do not frame the problems and define the solutions, then we risk inheriting an environmental movement disconnected from and detrimental to our own liberation movement.

For example, the first serial rights to *Green Rage* (Little, Brown), by Christopher Manes of the radical environmental organization Earth First!, have been sold to *Penthouse*, a men's magazine which has featured women bound and hanging from trees. Earth First! prides itself on challenging "human" domination of nature through civil disobedience and ecoterrorism to save trees. Yet, how vacant and baseless is a "green" radicalism that rages against the razing of forests, in a forum that eroticizes the bondage and torture of women, then sanitizes this degradation with "intellectual" and "political" articles printed on recycled paper.

In a 1987 British edition of *The Green Consumer* (Penguin), a best-selling guide to purchasing "environmentally friendly" products, authors John Elkington and Julia Hailes recommend *Playboy* deodorant because it does not contain ozone-depleting chlorofluorocarbons. Already accused of being little more than "green capitalism", this brand of consumer movement will advance nothing if pornographic images and sexist messages stay intact in "green" products.

The issue of increasing population and decreasing agricultural yields features critically on the global environmental agenda. If men dominate this issue, we will see population planning continue to be defined as controlling women's bodies with risk-laden chemical contraceptives instead of undoing the inequality of women in culture.

What strategies can we use to ensure that the worldwide movement of environmental justice we build is wholly and substantially just?

□ Define environment in its fullest sense: the human and the natural. Saving the environment cannot be cut off from the liberation of women, just as the rain forest movement aims to save rain forests and also the culture of the rain forest people.

□ Make global housekeeping, like local housekeeping and cooking, everyone's job. Otherwise we may end up with a movement that mirrors the economy of house and society: women in neighborhoods organizing to clean up hazardous waste, and men in think tanks negotiating to limit nuclear arms, ozone-depleting chemicals, and global warming.

□ Challenge the roots of environmental problems by focusing on eliminating toxic materials in products as well as minimizing the toxic waste generated by manufacturing them.

□ Demand environmental responsibility of all companies and public institutions. Every workplace can reduce and recycle materials and buy recycled products; conserve energy and water; reward employees using public transportation and car pools; minimize pesticides and toxic solutions used in maintenance; invest in environmentally responsible companies and funds, and in research for alternatives to toxic products and animal experimentation; support environmental education in local schools.

Environmental justice goes much further than environmental protection, a passive and paternalistic phrase. Justice requires that industrial nations pay back the environmental debt incurred in building their wealth by using less of nature's resources. Justice prescribes that governments stop siting hazardous waste facilities in cash-poor rural and urban neighborhoods and now in the developing world. Justice insists that the subordination of women and nature by men is not only a hazard; it is a crime. Justice reminds us that the Earth does not belong to us; even when we "own" a piece of it, we belong to the Earth.

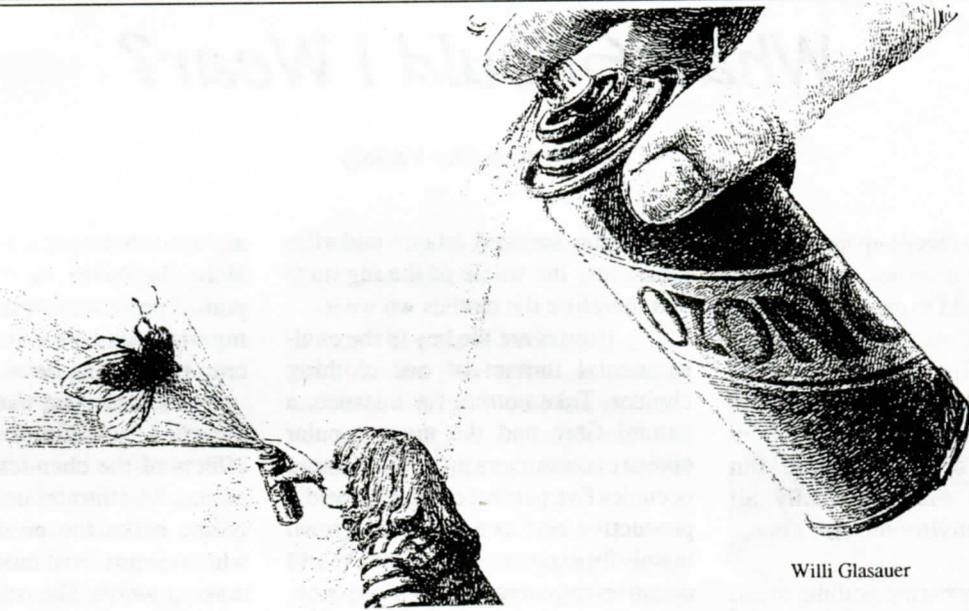
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*About the author: H. Patricia Hynes is Director of the Institute on Women and Technology and teaches at MIT. She is the author of "Earthright" (Prima), an environmental action guide for the home, workplace, and community, and "Recurring Silent Spring" (Pergamon).*

*Source: Ms. Magazine, Premier 1990. P.O. Box 57132, Boulder, Colorado 80322-7132 USA.*



Development Update



## Natural Cleaners: *Cheaper and more Environment-friendly*

Natural and handcraft cleaning products do not contaminate rivers or maritime currents; they do not poison you or the earth. There are many natural alternatives without chemicals which are as effective as commercial products. For example, instead of using insecticides to rid ants in the kitchen, you can wash the working places and floors well with a mixture of vinegar and water.

### Here are more do-it-yourself tips:

Water Softener: Use half cup of vinegar in the final rinse.

Window-Cleaner: Rub with a mixture of white vinegar/water or alcohol and water.

To Clean Copper: Make a paste with lemon juice, salt, flour or a mixture of vinegar and salt.

Homemade Detergent: Put 3 spoonfuls of sodium bicarbonate diluted in one liter of water.

To Clean Stainless Steel: Use sodium bicarbonate or mineral oil to make it shine, use vinegar to remove the stains.

Odorless detergent: Vinegar.

Coffee and Wine Stains: Rub with mineral water.

Rust-oxidation Stains: Remove with lemon juice or white vinegar and salt.

Wax/Linoleum Detergent: Put one cup of white vinegar diluted in 8 liters of water to remove the greasy stains, use mineral water to make it shine.

Anti-Moth (Wool): Use pieces of cedar or little bags of lavender.

Clean Out Pipes: Use boiling water once a week to prevent clogged pipes, or half cup of bicarbonate and half cup of vinegar.

Environmental Deodorant: Leave a box of bicarbonate open in the room, make an infusion of cloves and cinna-

mon or use flowers or dried herbs.

Fly and Cockroach Repellent: Feed the insects garlic and brewer's yeast.

Fennel, Rue and Rosemary: Effective against flies. Put eucalyptus grains and leaves near where animals sleep.

Kitchen Scrubbers: Soak plates and pots in a bicarbonate solution before washing them.

To Polish Furniture: Mix 3/4 of olive oil and 1/4 of vinegar or mix 1/3 of lemon juice with 2/3 of olive oil and rub with a soft cloth.

To Clean Lights, Mirrors and Windows: Put a small quantity of bicarbonate on a damp cloth and rub, then rinse with water and dry with a cloth.

*Original source: Energy & Environment Newsletter.*

*Our source: YWCA Bolivia.*

# What Should I Wear?

by Bernadette Vallely

Until the recent upsurge in discussion of green issues, most of us gave little thought to any of the global consequences of our choice of clothes. We bought the right T-shirts for good causes and we avoided (if we could) synthetic materials in favor of "natural" fibres like cotton and wool. But we now know that practically all clothes have environmental consequences.

Short of wearing nothing at all, we do have to make choices about clothes. For women, clothing is presented as the key to fashion, beauty and style. Feminists have, of course, explored issues around clothing and what it is supposed to mean in terms of our "femininity". But we have not had much discussion of the technology involved.

The clothing and fashion industry process includes most of the crop-growing, harvesting, processing, machining, finishing, packaging, modelling and selling of clothes. Women in developing countries are particularly exploited in the clothing business as costs are cut to the bare bones in a highly competitive industry. Ethnic minority women in countries like Britain are also involved, often as outworkers earning incredibly small incomes for their work. We too often

forget that sweated labour underlies practically the whole of the rag trade and therefore the clothes we wear.

Fabrics are the key to the environmental impact of our clothing choices. Take cotton, for instance, a natural fibre and the most popular choice of consumers in the UK. Cotton occupies five percent of all the world's productive land as a cash crop grown mainly for export by many Third World countries to generate foreign currency.

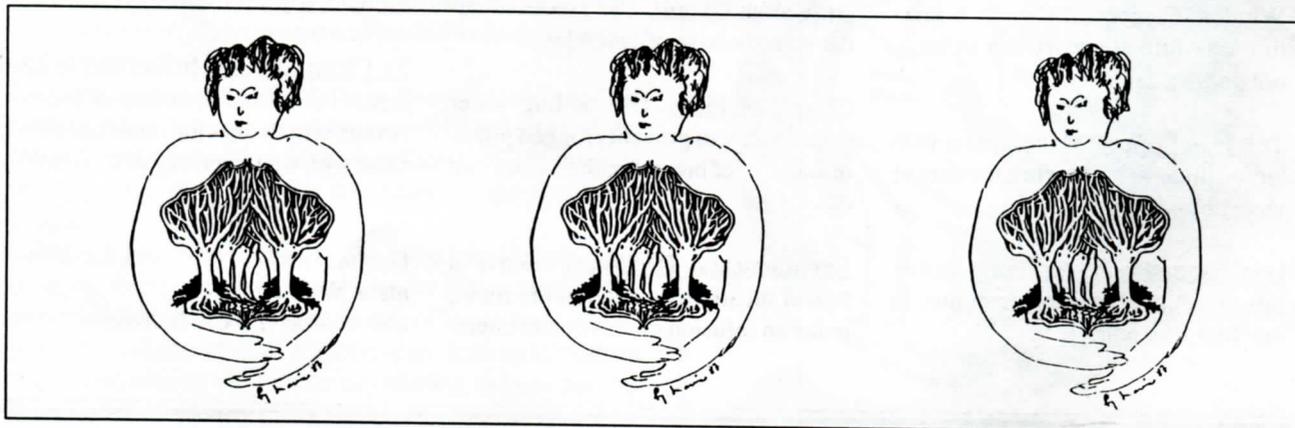
Cotton is an extremely difficult crop to grow. The boll weevil, its most dangerous pest, takes only five days to reproduce and can destroy entire crops quickly. The pink vole worm, the cotton mouse, white fly and root rot are all common pests associated with growing cotton. They are generally controlled by using large quantities of pesticide. A wide variety of poisons are used. They include: Aldicarb, Aldrin, Carbaryl, Carbuofan, Dimethoate, Mancozeb, Paraquat, Ethyl Parathion, Pirimicarb and Trifluraline.

We use enormous amounts of cotton in our fabrics and for other uses as well, tampons as well as T-shirts. Our increased use of cotton has meant increased and intensified production, with all the environmental problems associated with it. In Egypt, for instance, nearly 30,000 tons of pesticide

are used each year on the cotton crop alone. In Sudan, there have been reports of pesticides contaminating drinking water, and the natural predators of crop pests being destroyed.

Cotton is usually heavily bleached, sometimes to counter the effects of the chemicals used on the plants. The nitrates used for Brazilian cotton make the product turn pink, which means even more chemicals to make it white. The traditional bleach used is chlorine, although less damaging alternatives are now being sought. Look out for unbleached cotton - the Women's Environment Network is selling a T-shirt from a cooperative in Pakistan, and some of the mail order catalogues of ethical products offer unbleached cotton garments.

When we come to synthetic materials, we discover even more environmentally unfriendly chemicals being used. Polyesters, acrylics, viscose and other blends are produced by the petrochemical industry. The problems caused by this start with oil extraction and transport, but do not end there. Petrochemical plants are also major sources of environmental pollution and destruction. The Rhine in Germany, for example, has been heavily polluted by the industry. Steps have had to be taken throughout Europe to



minimize the damage done to wildlife. The industry is huge, and its impact on the environment will last for centuries: production of synthetic fabrics uses about 25,000 barrels of oil a day, and the products could take several centuries to biodegrade.

Both cotton and synthetic fabrics are often finished with formaldehyde resins. These are used to stiffen and strengthen the fabrics to produce crease resistant, no-iron and permanent press materials. The whole process has been under intense scrutiny from environmentalists in other countries recently because formaldehyde causes irritating and allergic reactions in sensitive people. It can affect the eyes, skin, and lungs, and is a suspected carcinogen.

Synthetic thermoplastic fabrics such as nylon, polyester and acrylic cause another set of problems, which are evident when you wear them. Warm weather causes the material to absorb moisture, and makes you feel hotter and stickier. They absorb natural body oils from your skin. They also hold oil-based stains, which cannot be removed unless you use the specially-developed (and environmentally damaging) detergents with enzymes and optical brighteners.

### What we can do

The debate about clothing looks like a big one, and it has only just started. This means that any action we can take -- now -- will help point the way for the future development of the clothing industry towards more environment-friendly products.

❑ We can buy less clothing. One environmentalist, John Button, has estimated that there is 30 billion British pounds (US\$ 50 billion) worth of new

clothes in British drawers and cupboards, unworn.

❑ Don't be a slave to fashion. Every three months new styles are brought out for us to buy. We do less environmental damage if we buy clothes to last and feel comfortable in, not for the latest fashion.

❑ Look for well-made, good quality clothing, if possible. Those cheap clothes fall apart after a few washes. Well-made clothing made from good fabrics lasts longer and probably works out cheaper in the long run.

❑ Recycle your clothes, and buy recycled ones. Take them down to a charity shop if you don't want them. Support your local jumble sale.

❑ Buy washable clothes: dry-cleaning fluids include solvents and other chemicals that destroy the ozone layer and may be harmful to our health. Use environmentally-friendly washing powders and dry your clothes on the line in preference to a dryer. Iron as little as possible, it saves energy.

❑ Mending clothes saves money as well as the environment.

❑ Wearing clothes in natural fabrics that feel comfortable and last well is good for you as well as good for the environment.

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*About the author: Bernadette Vallely is an environmentalist who has written about the many practical ways to save our planet.*

*Source: Women's Environmental Network (WEN), 287 City Road, London EC1 England.*

### Clothes Versus Food

The use of land and water for producing the raw materials for western clothing can conflict with Third World women's need for these same resources to grow food.

Take rayon, for example. It is made from eucalyptus trees, which need over 400 litres of water a day - often taking precious water resources as well as prime land from local agriculture. The manufacture and processing of rayon also causes widespread environmental damage which includes the formation of dioxins, the most dangerous chemical known.

Eucalyptus is very widely grown in South Africa, often on land previously farmed by Africans, and this is the source of much of rayon.

Indonesia is another example. Ten women were jailed there in February 1991 for damaging a eucalyptus plantation owned by Indorayon in the Siaen district of Northern Sumatra. The company owns 25,000 hectares of forest concession, and has been implicated in pollution cases in the region over the last few years. After being sentenced for destroying 16,600 new trees with their hoes, one of the women told the court: "We are prepared to be cut into pieces."

Show your support for their action by writing to the Director of Indorayon at Gedung BNI Lantai 20, Jalan Sudirman Kav. 1, Jakarta Pusat, Indonesia or write WEN or Isis International for more details.



# The Ecology Movement: Targeting Women for Population Control

by Betsy Hartmann

Today many mainstream U.S. environmental groups blame overpopulation for the ecological crisis threatening the planet. According to the Sierra Club: "The continuing rapid rate of population growth is a core problem contributing in a major way to nearly all other environmental problems". Whether the problem is the greenhouse effect, rain forest destruction, or air and water pollution, controlling women's fertility is viewed as an essential part of the solution.

Recently, a coalition of family planning and environmental organizations in Washington backed legislation calling for a dramatic increase in U.S. and multilateral family planning assistance to developing countries. "Between now and the end of this century", the draft bill states, "world population stabilization must be pursued as an urgent environmental objective" and "a principal objective of the foreign policy of the U.S."

Why should feminists be concerned about these developments? First, blaming environmental destruction on overpopulation obscures the main causes of the crisis: corporate irresponsibility, militarism, elite control of land and other resources, and skewed development priorities. All too often poor women (and men) are the victims, not the culprits, of environmental degradation.

Second, though couched in the language of expanding women's reproductive choice, population control programs sometimes distort the delivery of safe, voluntary family planning services and harm rather than improve women's health.

Some environmentalists go beyond family planning to call for more drastic measures to reduce population

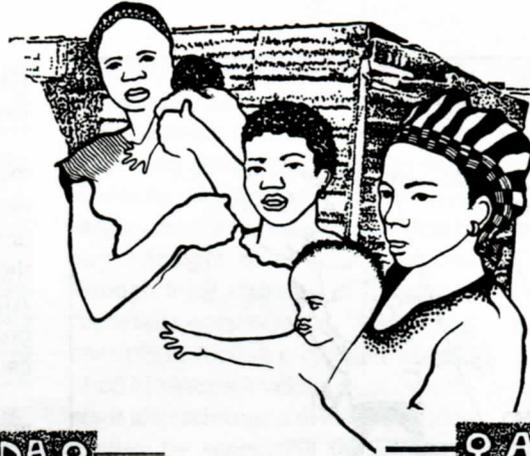
growth. Lester Brown and Edward Wolf of the Worldwatch Institute, for example, write favorably about financial incentives such as those used in China's one-child policy. According to "Miss Ann Thropy" in the *Earth First!* journal, "If radical environmentalists were to invent a disease to bring human population back to ecological sanity, it would probably be something like AIDS".

Fortunately, there are other environmental groups such as Greenpeace that take a more balanced position on population. "Countries that are most often targeted for population control efforts consume far less per capita than the industrialized countries that are doing the targeting", writes Greenpeace Executive Director Peter Bahouth. Mainstream organizations also may be open to change. If you are a member of an environmental group like Sierra Club, National Audubon Society, and the National Resources Defense Council, get information about their position on population and challenge them if necessary. On a more formal level, you can participate in efforts that are under way to create a feminist initiative on population and the environment with the goal of reforming national policy.

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*Source: Ms. Magazine May/June 1991. P.O. Box 57132, Boulder, Colorado 80322-7132 USA.*



♀ AIDS AIDS AIDS ♀

♀ AIDS AIDS AIDS ♀

Emerging Design

## Aids and the Worldwide Community of Women

In much of Africa, parts of Latin America, in Eastern Europe, the Eastern Mediterranean, Asia and most of the Pacific, as many women have AIDS as men. By the end of this decade half of all people with AIDS will be female. Currently at least three million women worldwide are infected with HIV (the virus that leads to AIDS) and by the end of this year 600,000 women will have AIDS.

For women and men AIDS is more than a health issue. AIDS has severe economic, social and human rights consequences for all individuals. Women, however, are especially susceptible to the adverse affects of AIDS because legal and social status is not shared equally between men and women. Women worldwide have an insecure economic position, families and societies still put women at risk of violence and, on the whole, women are still expected to occupy roles that are subordinate or submissive - our position in society complicates our experience of AIDS!

In countries where the majority of AIDS cases are occurring between

heterosexual men and women ( as well as in countries which fear the spread of AIDS into the heterosexual population), a clear message is coming through to women: get your partner to wear a condom.

The message is necessary, but limited and limiting! Part of the problem with the message is that it denies the realities of the lives of too many women around the world, and the extent of power that women have or do not have in economic, social and political structures. (Are personal relationships not a reflection of these structures?) These structures are reflected in State laws which contravene the rights of women. State laws still exist that deny women the right to own property, limit women's rights within marriage, deny custodial rights to children, and deny the opportunity of equal access to public life, education, literacy, training, full employment, and health care. Economic dependence on men is still institutionalized; submissive behavior in social and sexual matters and the ability to produce children are often women's only means to

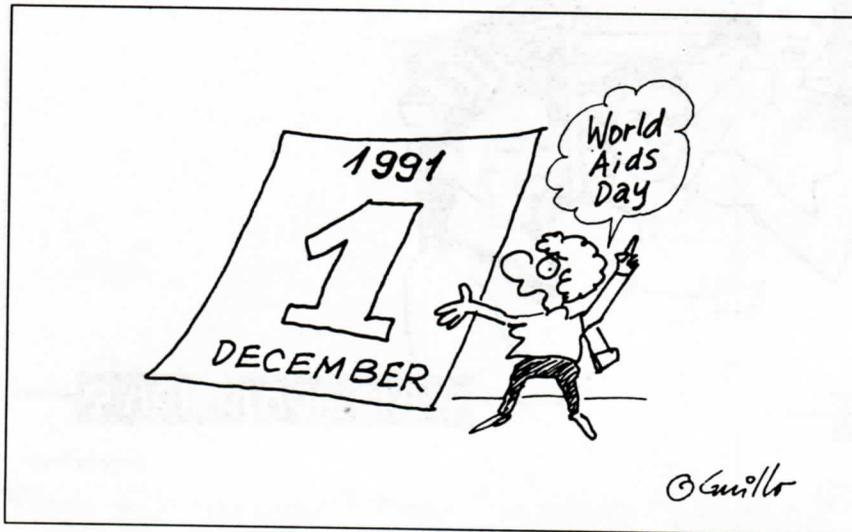
an economic base in many societies. This economic base is only available through marriage.

Yet marriage offers no protection against AIDS for women. Indeed, it is suggested that in most cases of AIDS among women, HIV is passed from husband to wife:

"More and more studies from Africa, Latin America and other regions of the world with high rates of heterosexual transmission of HIV indicate that the major risk factor in married women, and their children, is the pre-marital and extra-marital sexual activity of their husbands." (3)

For many women, to insist on condoms or to try and limit the sexual activity of husbands is to invite scorn or even rejection from the household. In turn, exclusion from family and marital support means that economic survival sometimes only comes through marginalised and poorly protected employment such as prostitution. This is particularly the case in developing countries where there are no income security provisions - and women are worst affected by AIDS in those countries.

Women at high risk of exposure through sex work also have less power to insist on the use of condoms. Sex tourism, "associated as it is not only with the power of men from rich countries over poor women in developing countries", adds complexity to



the pattern of development of AIDS amongst women worldwide. (It should be stressed that in Australia sex workers have extremely low rates of HIV infection, especially when they have no prior history of intravenous drug use.)

Condoms, of course, have less relevance for women at risk due to other women's health issues. Child-birth and anaemia in countries whose health care systems are too poor for full blood screening still put women at risk through blood transfusions. Women who have been genitally mutilated may have increased exposure to HIV through lesions or skin breaks on the vulva. And, of course, women worldwide who are raped have no control over safe sex practices!

The precise number of AIDS cases among women is unknown because of little funding for research on women and AIDS. What is known, however, is that in general women lack access to basic health care in many parts of the world, and have unequal access to quality health care just about everywhere. Perhaps it is not surprising then that women with AIDS are not getting the care they need!

"Within the context of AIDS care, there is a growing recognition that women are not receiving equal

medical treatment to that provided for men, both in respect to access to drugs and chemical trials and to hospital beds." (4)

Discrimination against women at the broadest level is felt most keenly by women who are ill. When that illness is AIDS, the consequences can be devastating:

"The impact of HIV and AIDS is a lot greater on women than on men - death is likely to occur even earlier because of the many physical, psychological, and socio-economic stresses and strains on women." (5)

And there is also little understanding of just how HIV works in women's bodies. The clinical model of AIDS has been developed through the experience of industrialised countries where the main groups experiencing the virus have been men. The model puts an emphasis on symptoms such as Kaposi's Syndrome (KS) which women very rarely get. The model neglects the prevalence of cervical cancer being experienced by women who get AIDS. Other symptoms that women have include the sort of gynaecological symptoms that are too frequently written off as "women's problems" - vaginal yeast infections, vaginal discharges, changes in menstrual cycles, hormonal changes or hot flashes, and increased occur-

rences of Pelvic Inflammatory Disease.

While the research and documentation neglects women's experience, treatment also is lacking. Women have less access to information about the experience of other women with AIDS. Too often women are diagnosed later, ignored longer, and die earlier.

AIDS sharpens the issues around women's role as carers. The prospect of passing HIV on to children during pregnancy creates a massive dilemma for women, especially where there is no easy access to contraception or where practising contraception denies women access to the social and economic status of motherhood. In many urban areas of central, eastern and southern Africa there is a high rate of HIV infection amongst pregnant women:

"As of late 1988, over 100,000 HIV-infected infants (roughly half of whom are girls) may have been born in Africa since the start of the AIDS pandemic and this number will continue to increase over the next decade". 80% of these infants will develop AIDS before the age five. (6)

Society's response has been one of censoring women who are HIV antibody positive from bearing children - at the expense of women's reproductive rights, women's right to become carers!

Yet the role of carer of others (partners, children, parents) can also be a hard labour for women with AIDS. The role is an ongoing one, even if a woman is ill. When a woman with AIDS knows that, should she die, her child will be at risk of being on the streets, it is a fearful stress. Additionally, the work of nursing other HIV infected members of the household can place huge strains on the woman's own immune system when it is already under attack. Social and medical responses to women's needs are sorely lacking.

Beyond these issues for HIV infected women who are also carers,

there are broader ramifications for all women, and particularly for those in developing countries where AIDS care resources are abysmally inadequate. First, there is the expectation that women will provide nursing care, usually in an unpaid capacity, and this use of labour is never debited from the 'public health' budget. Secondly, when public health resources are redirected to AIDS care it often leaves women with less access to general health resources from which they can draw support in their role as carers.

Women traditionally have taken on the job of being gatekeepers for the health of society. We're good at it - and the experience may save us in the long run. Certainly many AIDS education programs at the international level focus on women as the major vehicle for the prevention of AIDS. Yet there are long term dangers if this role is foisted on us (and immediate dangers if we reject it out of hand). Already we have seen this pattern developing in the area of responsibility for contraception and family planning - with little liberation from the costs of responsibility despite the ongoing complaints of the international women's health movement over a very long period of time. The comparison is clear:

"Reliance on women as the primary source of health education overlooks the equal responsibility of men for the prevention of AIDS" (7)

The way this generalised responsibility is reflected in attitudes against particular women is clear. Prostitutes, for example, have been 'blamed' for the spread of AIDS:

"All too often, programmes to reduce the spread of AIDS through prostitution focus on prostitutes as 'vectors of disease', thus failing to recognise the role of clients in spreading HIV, and the risk this poses to prostitutes themselves - as well as to the other sexual partners of the clients." (8)

A specific consequence to women sex workers in some countries is that they are being forcibly tested,

officially registered and made to submit regular health check-ups. In Australia there has been discussions about subjecting people with HIV to legal sanctions should they continue their employment as sex workers. Clearly any attempts to control infection through legal restraints is dangerous for whole populations. When legal controls reflecting prejudices are applied to women working as sex workers it also reinforces divisions among women by supporting the idea that there are 'good' women and 'bad' women in society. At a broad level there is the covert suggestion that sexually active women are 'bad' women, thereby subtly reducing sexual options for all women.

Some women are also concerned that fear of contagion may lead to increasingly younger marriage ages for women in some cultures; reducing the marriage age will be seen as ensuring that a new 'bride' is 'clean' of infection at the onset of marriage. In countries where it is current practice for girls as young as 15 to marry, the prospect of even earlier marriage has health consequences for women's bodies.

A simplistic focus on women's preventive role is dangerous because it comes all too close to an erroneous belief that we are all responsible for the spread of AIDS. It has the potential to subject us all to division, as women, and the risk of increased social con-

trol. The risk is greater and the costs more possible because of the depth and spread of traditional discrimination against women worldwide.

Nevertheless, women worldwide have not been just passive victims of the AIDS pandemic. Many strategic policy developments as well as AIDS support and education services have been spearheaded and informed by women. Models for the successful containment of AIDS have been based on analyses and processes explored and adapted by the Women's Liberation Movement in the late '60s and '70s. These processes include consciousness raising, self help and support amongst peers in creating positive changes. They are strategies which have worked within particular communities at risk of AIDS, and need to be included (and resourced) in the development of prevention programs at the broader level.

The reality of AIDS and the work required to contain it demands of us the ability to insist that the focus of campaigns is broadened to include highly political issues. These issues include the relationship between women and development, poverty and prostitution, the causes of intravenous drug use, the acceptance of terminally ill people within our community, the advancement of women's status worldwide and, ultimately, the equality of power in personal relationship between men and women. Above all, any pre-





## Harare, Zimbabwe: HIV/AIDS Crisis Centre

The Mashambanzou T-shirt (left) was produced to raise money for the HIV/AIDS Crisis Centre of the same name in Harare, Zimbabwe. (Mashambanzou means "time of day when elephants wash themselves" or "dawn of a new day".) The drop-in centre was instigated a year ago to meet the needs of people with AIDS living far from their families. The centre already produces its own vegetables and can provide free clothing. It will be run by two paid workers and offer advice, a support group, workshops, dance and theatre projects, while long-term plans are to provide weekend care or temporary accommodation for people with AIDS.

Source: *AIDS Watch*, 1991 2nd Quarter. For information, write to: IPPF, Regent's College, Inner Circle, Regent's Park, London NW1 4NS, UK.

vention programs aimed at women in the heterosexual community must address the fact that sex is a social process. Norms of sexual behavior reflect this social process and it's not good enough to tell women to encourage their men folk to wear condoms to make them feel safe.

What feels safe to women is the possibility of a different kind of sexuality - one that reflects the expression of an equal relationship, not just at the personal level between two people, but within society as a whole. If the current experience of women with AIDS sets us back further on the global agenda of advancement then AIDS is not our only risk. A consciousness of the impact of AIDS on women internationally is an essential element in the challenge to halt the victimisation of women.

### Footnotes:

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2. J. Hewett, "Half want AIDS sufferers quarantined, survey finds", *The Age*, 1991.
3. J. Hausermann and R. Danziger, *Women and AIDS: A Human Rights Perspective*, Paper presented at VII International Conference on AIDS, Florence, June 1991.
4. Hausermann and Danziger, June 1991.
5. D. Taylor, "Testing Positive", *Healthsharing*, Canada, Spring 1990.
6. Hausermann, June 1989.
7. Hausermann, June 1989.
8. Hausermann and Danziger, June 1991.

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- Global Programme on AIDS*, WHO Press, September 1990.
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Source: *Contraception and Health, Inc. Newsletter*, October 1991. c/o Women in Industry, 83 Johnston St., Fitzroy 3065 Australia.

## A Call for New Directions

by Jane Kesno

Women,  
don't let the changing times,  
the changing technology, mean  
technology changing hands  
Don't lose your ground in the game  
they call 'development'  
Dare to demand education that is  
real,  
Employment that has rewards,  
Effective voices in the future

Take hold of what you have,  
Of what you know and do, already,  
Keep it  
Caress it  
Cultivate it  
Call improvements to your corner  
Put progress in your path  
Capture innovations  
and invent!

Crush ways of learning  
and categories of work  
which cut your options  
Beware the tricks  
of training for women  
Deceptive education  
Token extension  
Elusive equality

That starts and ends at home,  
As 'housewives'  
having little  
or no  
opportunity  
to actively engage,  
enthusiastically participate  
'In all forms of social and economic  
life'  
Don't be trained, taught, educated  
to occupy yourself with  
trivia,  
with the 'toy' development  
of household trappings and trim-  
mings  
...the sewing, baking, handicraft,  
(Needlecraft, mothercraft,  
childcraft)  
that they call Women's Work.  
yet reduce  
and ridicule  
in the analysis of 'real work'  
of man-hours  
and man-made definitions of  
development  
Be cautioned against 'crafty'  
connivances  
claiming to refine your

competence,  
to crown your role  
while crippling your potential

Go forward, not backwards  
Seize time  
Seize training opportunities.  
Teach yourselves  
Set your own horizons  
Take note  
Take courage  
Take care.  
Take no tricks of tradition  
which hide you,  
hold you down  
keep you back.  
Take hold firmly of tools and  
technology,  
Take part fiercely in the future;  
Take stock of changing times  
Take on a stake in training,  
Be all that you can  
...and all that you want,  
A decade is over  
our day has begun.

Source: *New Directions for Women  
in Non-formal Education,*  
Papua New Guinea.



Doms Anosan (above photo, left), Isis International technical associate, and Luchie Ticzon (above photo, right), Isis International coordinator for organization and human resource development, attended the World Women's Congress for a Healthy Planet

### Conferences, Exposures for Isis Workers

in Miami, Florida from Nov. 8-12, 1991. (See report on page 30.)

From Nov. 13 to Dec. 2, Doms travelled around the U.S. to visit eight women's groups involved in women's health campaigns and services. These visits served as an orientation to the reality of the marginalization and oppression suffered by women in First World settings on the basis of their gender, class and race.

Some of these groups were the Portsmouth Feminist Health Center, Boston Women's Health Collective, American Friends Service Committee, Women's International League for

Peace and Freedom, Women's Project, and the Pulaski Peace Center.

From Nov. 24-28, Luchie attended "A North-South Dialogue: Learning Together/Working Together" sponsored by the Association of Women in International Development from Nov. 24-28, 1991 in Washington, D.C. She was one of the panel on communication technologies and women's philanthropy together with Anne Murray of The Global Fund for Women.

Luchie also had an opportunity to visit some funders in both Canada and the U.S.

Miami, Florida:

# Report from the Healthy Planet Congress

by Elizabeth Thomas and Dominga Anosan

The World Women's Congress for a Healthy Planet was held November 8 - 12 of 1991. The five-day Congress brought together eighteen hundred women activists and experts representing all regions of the world, the majority from developing countries, with the intention of formulating and promoting environmental policies which place women at the center of decision making.

Delegates to the Congress produced a global women's action agenda in preparation for the United Nations Conference on Environment and Development (UNCED), which will be held in Brazil in June 1992. UNCED will bring together more than 100 heads of state and government to find a common basis for action on the global environmental situation.

The preliminary declaration of the World Women's Congress states: "We know that the major causes of environmental degradation are economic systems that exploit and misuse nature and people; pollutants and waste of industry and military technologies. We are outraged by the suggestion that women's fertility rates (euphemistically called population pressures) are to blame. Unchallenged, this analysis lays the groundwork for the re-emergence of top-down, demographically driven population policies and programs which are deeply disrespectful of the basic human rights of women as guaranteed in the Convention on the Elimination of all Forms of Discrimination Against Women."

Doms Anosan, Isis International technical associate, was at the Congress and reports: "Women's testimonies and experiences clearly describe the extent of environmental degradation in Third World countries where multinational companies controlled by the richer first world countries are allowed to ravage natural resources as one condition of debt allocations. Yet there are tendencies among first world people to put the blame on Third World population in the devastation of forests and other natural resources. I observed this 'victim blaming' in a workshop on 'Saving Natural Systems', where some first world participants

insisted that a major factor in the devastation of forests in Third World countries is the culture of third world people cutting trees for firewood. To this, third world participants argued that the extent or number of trees being used for firewood is very limited compared to those being cut by big logging concessions...

In all cases of environmental devastation, as in any other crisis, women get the brunt. It is the women who have to walk longer hours to fetch water and gather firewood as the forests continue to be denuded by logging concessions. It is thus important that women should become active participants in decisions that concern their environment."

At the workshop on Health, Women and Population, Doms reports that the following points were made:

"Population Control is a World Bank condition for development programs that espouse racist and colonial ideologies which perpetuate an element of fear among western people of the increase in the population of people of color. This fear leads to views that Third World populations should be controlled because they are a threat to western or first world industrialization, and that Third World people are dispensable.

Women have always been the target of population control programs, while men are taking less and less responsibility for family planning in their own families and in society as a whole. This is apparent in contraceptives and the newer reproductive technologies which are all directed at women and made for women."

Women organizing globally to make their voices heard has already had an effect on planning for UNCED. The UN office on Women in Environment and Development reports that the appointment in December 1990 of a special advisor from the WED office to UNCED "considerably improves the prospects for mainstreaming (women's) issues"

"The Secretariat is also compiling a roster of women experts in the major areas covered by UNCED, and is undertaking a review of the activities in the UN system in respect of women environment and development. In addition, networking and promotional activities are being planned to ensure that women's needs, concerns and perspectives are being integrated in the UNCED preparatory process." (UN non-government liaison service newsletter, May 1991, no. 14).

The Women's International Policy Action Committee (IPAC) on Environment and Development, headed by Bella Abzug of the U.S., is already planning a Women's Centre at the conference site (See page 32 for details).

## Women Prepare for UNCED in June 1992

A lot of rhetoric and big promises surround UNCED or the Earth Summit. However, UNCED remains an important opportunity for a major revision of the world's approach to development. The Green movement which has been pointing out for years the limitations to growth is now being heard. Along with a hard look at the world's pollution and waste management we also hear dissent among world leaders for the development model altogether. It is important that, as the world talks of revising development models, gender is heard clearly as one of the issues which should shape the future of the world's development.

UNCED is proving to be a long and unwieldy process from the point of view of 'the people', particularly women, with many closed consultations among governments and multilateral institutions, though there has been major attempts to create some channels for NGOs to reach decision making bodies. Women's issues have not been prominent and to some extent have had to be worked in from the sidelines.

The UNCED preparatory committees have been one forum which NGOs have attended with open plenaries and working groups. There have also been many NGO conferences on all sorts of themes ranging from the private sector to indigenous people as well as youth and North/South dialogues. Greens and development NGOs are proving to be rather difficult bed-fellows and one gets the impression that there are an awful lot of meet-

ings and not too much clear direction as to where it is all heading officially. Women's perspectives have hardly been heard in the major fora: concerned women are still fighting to get women in development recognized as a crosscutting theme in the analysis of environment and development.

Women in Development Europe (WIDE), a network of women development workers and researchers, needs to support the lobby of government delegations in recognizing the specific needs of women during the UNCED meeting. These include:

- allowing women to set their own agendas for development

- empowering women by giving them equal access to land, money and technology

- giving women more time for self-improvement by involving men and boys in housekeeping and agricultural chores

- educating women and sensitizing them to the role they play in natural resource management.

Some themes arising from the debate around UNCED which WIDE could pursue:

- to use the occasion of UNCED to mark the end of a worldwide pattern of unsustainable economic development which now threatens the planet and women, men and children.

- to end dependency of the South on the North by changing a system of world development, trade and finance shaped by the interests of the rich, high-consumption, high-pollution countries

- to highlight the gender issues, ethical and human centered agendas underlying the concept of sustainable development

- to encourage the analysis of the Third World environmental and economic solutions by the women from those countries

- to reach out to the public and to increase public awareness of the cross cutting gender issue implicit in UNCED.

Source: *WIDE Bulletin*, August 1991, c/o SID, Palazzo Civiltà del Lavoro 00144 EUR Rome, Italy. Fax: 39/6/5919836.

### Woman is Peace-Maker

Marshallese Proverb: "Kora Jeltan Binij" - "Woman is Peace-Maker" ---Only the woman in the family can settle disputes that arise among family members - including land disputes and fights between men. Our lands are owned and controlled by women. We inherit the law through our mothers. That's why we are the peacemakers.

From "Women in Action: Newsletter of the Palau-Pacific Women's Conference." Vol. 1, No. 1, July 1991. For information, write: Minister of Community and Cultural Affairs, P.O. Box 100, Koror, Republic of Palau.

# Global Forum at the Earth Summit

The '92 Global Forum is a series of simultaneous events which provide an opportunity for all sectors to express their independent views in Rio at the time of the Earth Summit. It is being jointly coordinated by the Brazilian NGO Forum and the International Facilitating Committee. The site will be the area surrounding the Gloria Hotel (where conference facilities and hotel accommodation are being arranged) and the Flamengo Park (which will be used as the venue for exhibitions, informal meetings and other outdoor activities, including live broadcasts by television of UNCED itself).

Some of the events currently planned for the '92 Global Forum include the following:

- Conference/Risk Analysis
- Global Youth Summit
- Symposium/Spiritual, Ethical and Policy Issues in Environment and Development
- Seminar/Transportation and Development Policy
- Social Movement NGO Meeting
- Seminar/Renewable Energy Strategies
- Public Meeting/Exhibition on Peace
- Symposium/United Nations Interns
- Conference/Ecological Designs
- Religious Interfaith Event
- Cultural Event/Rights & Liberation of People
- Conference on Industries
- Youth Center and Open House
- Women's Centre



Some of the workshop topics are: Environmental Law, Solar Energy, Consumer Issues, Environmental Education, Women and Environment, Chernobyl, Green Fringe Quest, Green Movement of USSR, "Building the New World", InterEcos, Health, Education and Development, Architecture, North-South Policy Dialogue, Global Warming/Air Pollution, Popular Education, Drinking Water and High Basin Protection, Children's Concerns in Environment and Development, A Global "Children's Hearing", Indigenous People's Concerns, Rainforests, and Desertification.

For more information, contact:  
'92 Global Forum  
Hotel Gloria  
Predio Anexo, Sala 366  
Rua do Russel, 632  
22212 Rio de Janeiro  
RJ, Brazil  
Tel.: (55-21) 5563030  
Telefax: (55-21) 2054114  
Telex: 2141201 GLFO  
E-Mail: APC Networks: ax:gf92  
Internet: gf92@az.apc.org

## Women's Centre

A coalition of women NGOs called FEMEA - Feminists and Environment - in Brazil, has proposed a Women's Centre of Activities and Resources at the '92 Global Forum. Since 1990, the coalition has been working on several levels, including the deepening of discussions on women's theoretical framework for their relationship to the environment, and the promotion and advancement of women's participation in the UNCED preparatory process and the official and unofficial events in June 1992.

The Women's Centre proposal calls for a separate space with room for 500 people, equipped with sound and lighting systems, a stage and chairs to accommodate different discussions, cultural shows, etc., another space equipped with audiovisual equipment and panels for exhibiting photos, artwork, postcards, etc., space for healthy, non-toxic food-sharing, space for workshops, and space for a press centre.

For more information, contact:

IPAC Secretariat

845 Third Avenue, 15th floor, New York, NY 10022, USA

Tel.: (212) 759-7982; Fax: (212) 759-8647

## Fact Sheet

### What are women doing for the environment?

#### Boycotts

Women and children consumers persuaded McDonald's fast food chain to recycle food containers, and a tuna boycott convinced the three top U.S. tuna producers to halt the sale of fish caught in dolphin-trapping dragnets.

#### Cleanups

In the USSR, Siberian women organized efforts to clean up Lake Baikal, the world's largest body of fresh water. Zoologist Maria V. Cherkasova helped set up protests against Central Asia's Katun River dam project, which threatened the destruction of local ecology.

#### Emissions

Women in Bhopal, India, continue to protest Union Carbide operations, and in Quito, Ecuador, women have organized to protest local factories' chemical emissions.

#### Reefs

Biologist Janet Gibson led the campaign to set up the Hol Chan Marine Reserve, which protects the world's second largest barrier reef, in Belize.

#### Trees

Wangari Maathai and the National Council of Women led Kenya's famed Green Belt movement, planting more than 10 million trees and setting up more than 600 income-producing nurseries.

#### And more...

The Women's Environment Network persuaded British manufacturers to produce chlorine-free toilet tissue and diapers. Sri Lanka's Savodaya Women's Movement is promoting the use of traditional pest deterrents like garlic, goat weed and lemon grass instead of chemical agents. And helping to inspire these new ideas was the late Rachel Carson's powerful 1962 expose, *Silent Spring*, which helped launch the worldwide environmental movement.

#### Source:

WEDO Women's Environment & Development Organization/Women's Foreign Policy Council, 845 Third Avenue, 15th floor, New York, NY 10022 USA.

## Update on UNCED



The first UN Conference on Environment and Development (UNCED)  
Rio de Janeiro, Brazil 1-12 June, 1992

Some of the objectives of UNCED are the following:

- to formulate a set of global laws on climate change, biological diversity, forestry and other environmental concerns.
- to reach an agreement on an Earth Charter that would contain principles of cooperation between regions, nations and individuals to help the environment.
- to reach an agreement on Agenda 21, containing actual actions and strategies to help the environment.
- to allocate financial resources for developing countries to enable them to help the environment while continuing to develop.
- to reach agreement on technological aid and training to developing countries
- to work towards improving ties between existing environmental and development organizations and the possible setting up of an "Environmental Security Council".

The Women's Action Agenda '21 which was compiled during the World Women's Congress for a Healthy Planet brings together the major issues that women want discussed during the conference. These include:

- democratic rights, diversity and solidarity
- code of environmental ethics and accountability
- women, militarism and the environment
- debt and trade
- women, poverty, land rights, food security and credit
- women's rights, population policies, and health
- biotechnology and biodiversity
- nuclear power and alternative energy
- science and technology transfer
- women's consumer power
- information and education.

# Upcoming Conferences in 1992

**Year 2000: Challenges and Prospects for a New Environmental Order**  
March 6 - 8, 1992  
Kathmandu, Nepal

Contact: LEADERS Action Committee  
P.O. Box 4851, Radhakuti Arcade  
Ramshahpath, Kathmandu, Nepal

**The Second Asian Women's Conference**  
**Asian Women's Research and Action (AWRAN)**  
April 2-4, 1992  
Japan

Conference topics will include women and politics, women and education, Asian women's studies, women and labor, sexuality, patriarchy and violence against women, women and development, women and media, women and technology, and prostitution in Asia.

Contact: Kuniko Funabashi  
Asian Women's Conference  
Organizing Committee  
22-17 Nishikubocho, Tokiwadaira  
Matsudo, Chiba 270, Japan  
Tel.: (81) 473 88 8899  
Fax: (81) 473 87 7800.

**Industrialization and Women's Health:**  
**A Regional Workshop**  
**for the ASEAN Countries**  
April 22-25, 1992  
Amara Hotel, Singapore

Contact: Singapore Council of  
Women's Organizations  
11 Penang Lane, #05-01  
Singapore 0923  
Tel.: 336-6641; Fax: 336-5276.

**Asian Lesbian Network Conference**  
May 3 - 5, 1992  
Japan

Contact: ALN Nippo  
c/o Regumi Studio Tokyo  
Joko Nakazawa Building 3F  
23 Araki-cho, Shinjuku-ku  
T 160, Tokyo, Japan

**Feminisms and Cultural Resistance in the Americas**  
Sponsored by the Union for Democratic  
Communications, May 7 - 10, 1992  
Trent University, Peterborough  
Ontario, Canada

The Union is an independent organization of people who teach or work in the mass media. It is committed to fundamental social change and to struggles against racism, sexism and heterosexism.

Proposals on papers invited. Contributions on feminism and grassroots communication, feminism and media reception, feminism and cultural resistance, race and cultural resistance and small cities and cultural struggle are welcomed.

Contact: Alan O'Connor  
UDC Conference, Peter Robinson College  
Trent University, Peterborough  
Ontario, Canada K91 7B8  
Fax: 705 748 1795.

**Strategic Management of Non-governmental Organizations**

Contact: School for International Training  
Kipling Road, PO Box 676  
Brattleboro, Vermont 05301, USA

**Communication and New Worlds**  
**Theme of the 42nd Annual Conference of the**  
**International Communication Association**  
May 21 - 25, 1992  
Miami, Florida

The conference intends to examine the changing nature of the global communication society and the role of communication and/or technology in shaping political, economic, cultural and social change.

Contact: Robert Cox, Sandra Ridings  
or Linda Frederick  
International Communication Association  
PO Box 9589 Austin, Texas 7876 USA  
Fax: (512) 454 422

**First International Conference on Women  
in Africa and the African Diaspora:  
Bridges Across Activism and the Academy  
June 1992**

**Nigeria, West Africa**

The conference will give an opportunity for researchers and activists inside and outside Africa to discuss mutual/collective interests and plan collaborative work.

Contact: Organizing Committee  
Women in Africa and the African Diaspora  
c/o Prof. Obioma Nnaemeka  
Dept. of French, The College of Wooster  
Wooster, Ohio 44691 USA

Contact: Dr. Joceline Clemencia,  
Chairperson, Bureau of Language Affairs  
SEDE di Papiamentu, Scharlooweg 29  
Curacao, Netherlands Institute  
(5999) 61647/611783

**International Congress on  
Women's Health Issues  
Aug. 25-28, 1992  
Copenhagen, Denmark**

The conference will focus on environment, daily life and health, and women strategizing for a common future.

Contact: Fifth International Congress  
on Women and Health,  
Center for Nursing Research  
c/o Else Guldazer  
University Hospitals of Copenhagen  
Rigshospitalet Afsnit 7331  
Tagensvej 20, DK. 2200  
Copenhagen, Denmark

**The Caribbean and Female Vision  
for the 21st Century**

**Third International Caribbean  
Women Writers Conference**

**July 28-31, 1992**

The conference will focus on the female role in the changing cultural setting, and within literary settings.

**4th War Resisters International Women's Conference  
Women Overcoming Violence:  
Women Redefining Development and Changing Society  
through Non-Violence''  
November 25 to December 1, 1992  
Bangkok, Thailand**

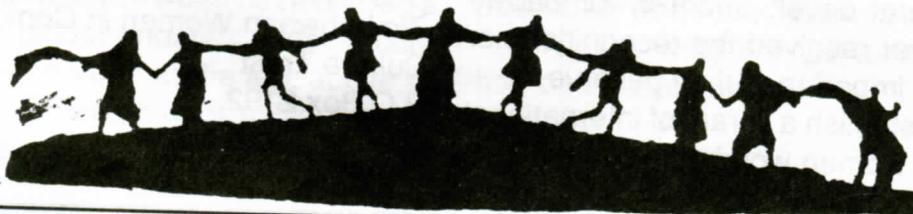
The 4th WRI conference which is co-sponsored by War Resisters' International and People's Plan for the 21st Century Thailand 1992 and co-organized by Friends of Women, Coalition for Peace and Development, EMPOWER, the Association for the Promotion of Status of Women, and the Foundation for Women will look at three themes: Militarism, Development and Non-violence. It is open to 150 women active at the grassroots level in nonviolent societal change. Its goal is to build stronger links among women and to encourage solidarity and South-South exchanges among Asian, Pacific, Latin America, African and Middle Eastern women activists.

Aside from plenary sessions, workshops on public speaking and practical skills for activists, peace education

and feminist perspectives on militarism and development and nonviolence training will be held. Each woman will be a resource person and speak about the situation of women in her country and about their nonviolent campaigns, issues and questions.

CONNECT is the working group assisting the conference organizers to find women in the Asia and Pacific regions who may be interested in attending the conference. Women who are involved in grassroots work or social change are encouraged to apply or to nominate other women who may benefit from the conference. Women who need assistance with funding should reply to CONNECT by March 15, 1992 indicating their needs.

Contact: Margaret Pestorius/Wendy Orama  
CONNECT  
19 Murray Street  
West Brunswick  
Victoria 305, Australia  
Tel. : (61-3) 3835785  
Fax: (61-3) 4190430





**The Zimbabwean Women in Contemporary Culture Trust  
PO Box 2192  
Harare, Zimbabwe**

The Zimbabwean Women in Contemporary Culture Trust (ZWICCT) was formed in April 1991 in Harare, Zimbabwe. Its objectives are:

- To build a longterm network resource for Zimbabwean women working in contemporary culture. Currently the lack of an efficient networking system has led to a sense of isolation and demoralisation among women cultural workers.

- To highlight the achievements of rural and urban cultural workers whose works have been ignored due to inadequate research facilities and the general social discouragement of cultural work among women in Zimbabwe.

- To strengthen regional networking among women cultural workers in order to facilitate the sharing of valuable experience.

- To highlight the visibility of role models for younger generations.

- To provide an important longterm resource for both academic and grassroots research - local, regional and international.

- To establish an archive of women cultural workers who have been at the forefront of cultural development in Zimbabwe but have never received the recognition nor the historical importance they deserve.

- To establish a library of international resources of women working in culture.

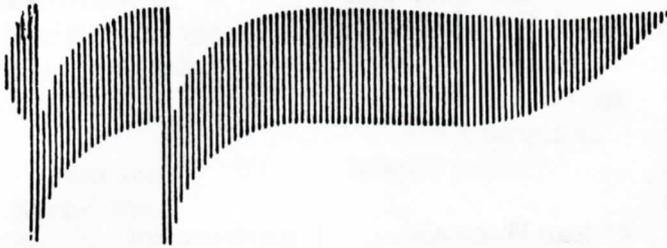
Its pilot project of researching and creating a database of all women working in contemporary culture in Zimbabwe is now being funded by SIDA Sweden since May 1991. Its second project of publishing an almanac for 1992 that will contain much of this information is planned to go into production in September 1992 depending on funds raised by the organization.

The ZWICCT would like to get in touch with other women's organizations to share information on possible donors and funders and to request publications specifically dealing with women working in contemporary culture issues, but also generally all publications produced by a feminist or all-women's collective.

Donations of feminist publications/magazines/books(fiction and non-fiction)/videos/ (PAL or multisystem on VHS only) for the general library collection for women in Zimbabwe would be greatly appreciated.

For more information, write to:

Fiona Lloyd  
Project Coordinator  
Zimbabwean Women in Contemporary Culture Trust  
P.O.Box 2192  
Harare, Zimbabwe



**WINGS:  
Women's International News  
Gathering Service  
P.O. Box 5307  
Kansas City, Missouri 64131 USA  
Telefax: (816) 361-7161**

WINGS is a group of women producing and providing radio stories about women to community radio networks worldwide.

WINGS is releasing a one-hour special via US public radio satellite (and on cassette) for International Women's Day on March 8, 1992. A major theme this year is the Environment. Women will rally in front of the United Nations in New York where the final preparatory meeting for June's Earth Summit in Brazil will be taking place.

WINGS International Women's Day Special -- Agenda for saving the earth -- will showcase a tapestry of women's voices, speaking as one voice on behalf of planetary survival.

For centuries, women's primary role in the environment has been "cleaning up the mess." But the resources poured into making the mess are greater and greater, and those devoted to cleanup are far too few. Many messes are irrevocable -- whole parts of the earth are already lost to life forever.

Feeling the urgency of intervention, women from around the world have offered a plan to revise global priorities, placing continuation of life on earth at the top, above all other interests -- whether of military, business, science, or government. Their plan,

"Women's Agenda 21," has been submitted as an addition to the "Agenda 21" to be discussed by UN members at the coming environment summit in Brazil.

To order more programming for International Women's Day and Women's History Month, request a catalog and prices.

Some environment issues covered by WINGS are:

**27-91** *Africa, Women and the Environment.* Wangari Maathai. A lively speech by founder of Kenya's Greenbelt Movement, indicting the logic of development. Recorded by Sue Supriano.

**5-92** *The Politics of Environmentalism.* Nancy Barry, President, Women's World Banking, looks at environmentalism and how it disregards the interests of poor women.

**6-92** *Global Food Security.* Testimony by Ruth Bamela Engo-Tjega of Cameroon, at the World Women's Congress for a Healthy Planet. Engo-Tjega favors helping local food producers who in Africa are mainly women, and storing foods locally, not relying on a politicized world food market.

Call or write WINGS for more information on their programs.

## Contacts of Organizations and Individuals Working on Women and Environment

### Africa

**Food Basket  
Foundation, Inc.**  
c/o U.I., P.O. Box 4127  
Ibadan, Nigeria

**Women's  
Environmental  
Network Sudan**  
University of Cezira  
P.O. Box 20  
Medini, Sudan

**Pan African Women's  
Trade Union**  
7 Dartmouth Ave.  
Costwold Hills  
Harare, Zimbabwe

**ECOFORUM**  
P.O. Box 72461  
Nairobi, Kenya

**Association of African  
Women for Research  
and Development**  
B.P. 3304, Dakar  
Senegal

**Membro do Comite  
Nacional da  
Organizacas das  
Mulheres**  
Angolanas, B  
Alavalade, Luanda  
Rep. Pop. Angola

**Tanzania Media  
Women's Association  
(TAMWA)**  
P.O. Box 6143  
Dar-es-Salaam  
Tanzania

**Women and  
Development Project  
The Noor al Hussein  
Foundation**  
P.O. Box 926687  
Amman, Jordan

**Caroline Faray**  
P.O. Box 553  
Amman, Jordan

**Environmental  
Protection  
Council**  
P.O. Box M326, Accra  
Ghana

**Kenya Energy NGO  
(KENGO)**  
P.O. Box 48197  
Nairobi, Kenya

**HAI**  
P.O. Box 168  
Kilimanjaro Region  
Tanzania

**Action for  
Development**  
P.O. Box 1042  
Port Louis  
Mauritius

**African Women's  
Association for Scien-  
tific and Technological  
Development  
(AWASTA)**  
Pecorudas, P.O. Box  
6828  
Accra-North, Ghana

**Environment and  
Development Action in  
the Third World  
(ENDA)**  
B.P. 3370  
Dakar, Senegal

### Asia

**World Ecologists  
Foundation**  
15 Annapolis St.,  
Greenhills  
San Juan, Metro Manila  
Philippines

**Faculty of  
Environment and  
Research Studies**  
Mahidol University  
Salya Campus,  
Nakornchaisri  
Nakorn Pathom  
73170 Thailand

**Women in  
Environment**  
Radhakuli Arcade  
3rd floor, Ramshah Path  
P.O. Box 4851  
Kathmandu, Nepal

**Environment  
Foundation Ltd.**  
6 Boyd Place  
Colombo 3  
Sri Lanka

**Research Foundation  
for Science  
and Ecology**  
105 Rajpur Road  
Dehra Dun  
248001 India

**Shirkat Gah**  
1 Bath Island Road  
Karachi 75530  
Pakistan

**Sahabat Alam  
Malaysia**  
43 Salween Road  
10050 Penang  
Malaysia

**Isis International**  
85-A East Maya Street  
Philamlife Homes  
Quezon City  
Philippines

**Third World Network**  
87 Cantoment Rd.  
10250 Penang  
Malaysia

**International  
Organization of  
Consumer Unions**  
P.O. Box 1045  
10830 Penang  
Malaysia

**Centre for Science and Environment**

F-6, Kailash Colony  
New Delhi, India  
110048

**Women and Environment Programme**

GABRIELA  
35 Scout Delgado  
Quezon City, Philippines

**Center for Women's Resources**

18 Scout Lozano  
Quezon City, Philippines

**Women's Asia Pacific Environment Network**

Phil. Women's Univ.  
Taft Avenue, Manila  
Philippines

**Metro Manila Council of Women Balikatan Movement Inc.**

82-A Midland II  
Washington Street  
Greenhills West  
San Juan, Metro Manila  
Philippines

**Directory of Women Experts in Asia and Pacific**

ESCAP, UN Building  
Rajadamnern Ave.  
Bangkok, Thailand

**Osaka Women Against Nukes**

2-10-25 Shojaku, Settsu  
Osaka, Japan

**Development Research Communication and Service Centre**

188 Gariahat Road (S)  
Calcutta 7000 031, India

**Centre for Informal Education and Development Studies**

94 Tasneem Manzil  
Charles Campbell Road  
Cox Town Bangalore  
560-005 India

**Mahita Mandal**

Village 8 Po Garhi  
Shyampur  
Dehradun Uttar Pradesh  
India

**Lakshmi Ashram**

Dist. Almora  
Uttar Pradesh 263-639  
India

**Gorakhpur Environmental Action Group**

Ecology Laboratory  
Department of Botany  
Gorakhpur University  
Gorakhpur 273009  
India

**Communication for a Just Society**

C443 Defence Colony  
New Delhi 110024  
India

**Disha**

98 Nehru App.  
Outer Ring Rd.  
New Delhi 110019  
India

**Consumer Association of Penang**

87 Cantonment Road  
Penang  
Malaysia

**Friends of Women**

47c Jalan ss 6/12  
47301 Petaling Jaya  
Selangor  
Malaysia

**Foundation for Development Support Communication (KAHAYAG)**

121 University Avenue  
Juna Subdivision  
Matina, Davao City  
Philippines

**Australia/Pacific**

**World YWCA**

**Energy and Environment Network**  
P.O. Box 9874, Nadi  
Fiji, South Pacific

**Marilyn Waring**

RD3 Wellesford  
New Zealand

**Environment and Conservation Organizations of New Zealand**

P.O. Box 11-057  
Wellington 1  
New Zealand

**World Workshop Resource Center**

1st floor, 155 Pirie  
Street  
Adelaide S.A.  
5000 Australia

**Feminists for the Environment**

29 Princes Street  
Auckland 1/  
61 Esplanade Road  
Auckland 3  
New Zealand

**Caribbean**

**Development Alternatives with Women for a New Era (DAWN)**

**Environment Program**  
c/o Peggy Antrobus  
School of Continuing  
Studies, University of  
West Indies  
Pinelands, St. Michael  
Barbados

**Europe**

**Italian Association for Women in Development**

(AiDOS)  
Via dei Guibbonari  
30/00186  
Rome, Italy

**Women's Programme Society for International Development (SID)**

Palazzo Civiltà del  
Lavoro  
00144 EUR  
Rome, Italy

**Femmes et Environment**

18 Rue Du Maine  
92600 Asnieres  
France

**Klub Kobiet Ekolognika**

Czajca 1c/1  
61-546 Poznan  
Poland

**Committee of Soviet Women**

Danchenko, 6  
Moscow, Soviet Union

## Networks

**Women's  
Environment Network**  
Schiltwoq 1c  
Ch-3645 Gwatt  
Switzerland

**Greenleaf Bookshop**  
82 Colston St.  
Bristol 1, England

**International  
Federation of  
University Women  
(IFUW)**  
37 Quai Wilson  
1201 Geneva  
Switzerland

**The Women's  
Environmental  
Network**  
287 City Road  
London EC1V 1LA  
England

**Dr. Maria Guminska**  
Malaya Bronnaya 12, 12  
Moscow 103104  
Soviet Union/  
Krakow Medical Uni-  
versity  
Instytut Biochemii  
Lekarskiej  
31-034  
Krakow, Kopernika 7  
Poland

**Centre for our  
Common Future**  
52 Rue des Paquis  
CH-1201 Geneva  
Switzerland

**Italian Green  
Movement**  
Montecitorio  
Rome  
Italy

**Women's Global  
Network on  
Reproductive Rights**  
NWZ Voorburgwah 32  
1012 RZ Amsterdam  
Netherlands

**Action for World  
Solidarity**  
Hedemanstr. 14,  
D-1000 Berlin 61  
Germany

**Women's Environ-  
mental Network**  
287 City Road, Islington  
EC1V 1LA, England

**Women-Environment  
Netherlands IUCN  
Committee**  
Damrak 28-30  
1012 LJ Amsterdam,  
Netherlands

*In the U.S. :  
Women of Color and Poor Women  
Involved in Community based-Environmental  
Activism*

**Community Environmental  
Health Center**  
Hunter College  
425 East 25th St.  
#720 New York, NY 10010

**Concerned Citizens of South Central Los  
Angeles**  
1287 East 50th St.,  
Los Angeles, CA 90011

**El Pueblo para el Aire y Agua Limpio  
(People for clean air and water)**  
PO Box 386  
Kettleman City, CA 93236

**Natural Resources Defense Council**  
71 Stevenson St., #1825  
San Francisco, CA 94105

**The Panos Institute**  
1717 Massachusetts Ave. NW, #301  
Washington, DC 20036

**Pueblo**  
3863 Martin Luther King Jr. Way  
Oakland, CA 94618

**Southwest Organizing Project**  
211 10th St SW  
Albuquerque, NM 87102

**Tools for Change**  
PO Box 14141  
San Francisco, CA 94114

**Video Project**  
5332 College Ave. #101  
Oakland, CA 94618

**Berg Turid**  
Zoarbakken 16  
3950 Brevek, Norway

### Latin America

**Amigos da Terra, Acao Democratica Femina Guacha**  
Rua Miguel Tostes 694  
90, 420 Porto Alegre  
Rg. Sul. Brazil

**Rede Mulher**  
Rua Jaoa Ramalho 991  
CEP 05008 Sao Paulo, SP/  
Caixa Postal 1802  
01051 Sao Paulo, SP,  
Brazil

**Movimiento Ambientalista de Nicaragua**  
Apartado A-99  
Managua  
Nicaragua

**Magda Enriquez**  
Jaidurez de  
Veracruz S-17  
Managua  
Nicaragua

**Women's Program El Centro el Canelo de Nos**  
Av Portales 3020  
Paradero 6 - Casilla 2-D  
San Bernardo  
Chile

**Isis Internacional**  
Casilla 2067  
Correo Central  
Santiago  
Chile

**Asociacion de Mujeres y el Medio Ambiente**  
Apartado 389  
La Ceiba  
Honduras

**Centro Latinoamericano de Ecologia Social**  
Casilla de Correo 13000  
11700 Montevideo  
Uruguay

**Programa Mujer y Familia Asociacion Nacional de Campesinos (ANUC)**  
Apartado Aereo 18524  
Bogota  
Columbia

**Ebert Foundation**  
Colecion Verde de Villa de Leyva  
Calle 71 Number 11-90  
Bogota  
Columbia

### North America

**Jodi K. Seager**  
167 Willow Ave  
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**Rachel Carson Council Inc.**  
8940 Jones Mill Road  
Chevy Chase  
MD 20815  
USA

**Embassy of Australia**  
1601 Massachusetts Avenue  
NW Washington DC  
20036  
USA

**Bridget Milligan**  
P.O. Box 821, Kodiak  
AL 99615  
USA

**Women and Environments Education Development (WEED)**  
26 Morrow Avenue  
Toronto, Ontario  
M6R 2J2  
Canada

**Institute of Women and Technology**  
PO Box 338  
North Amherst, MA  
01059  
USA

**International Women's Tribune Center**  
777 United Nations Plaza  
New York, NY 10017  
USA

**Women's Foreign Policy Council**  
521 East 14th Street  
New York  
NY 10009  
USA

**Earth Island Institute**  
300 Broadway, Suite 28  
San Francisco, CA  
94133 USA

**MADRE**  
121 West 27th St  
Room 301  
New York, NY 10001  
USA

**The Global Fund for Women**  
Earth Day  
4144 Canyon Road  
Lafayette, CA 994549  
USA

**Palau Pacific Media Project**  
15516 Sunset Blvd  
Pacific Palisades  
CA 90272  
USA

**Women and Environments**  
736 Bathurst Street  
Toronto, Ontario  
Canada M5S 2R4

**WEDNET Faculty of Environmental Studies York University**  
North York, Ontario  
Canada M3J 1P3

**WorldWIDE Network: World Women in Environment**  
1331 H. Street  
N.W. Suite 903  
Washington, D.C.  
20005 USA

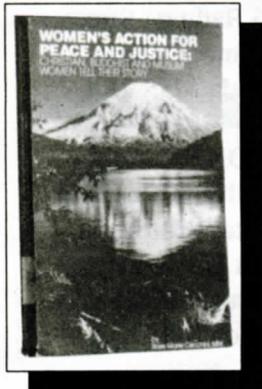
**IUCN Women's Programme**  
Social Sciences Division  
1400 16th St., N.W.  
Washington, DC  
20036 USA

## Books

**Cecchini, Rose Marie.** *Women's Action for Peace and Justice: Christian, Buddhist and Muslim Women Tell their Story.* Maryknoll, New York: Maryknoll Sisters Press, 1988.

The author has been a Maryknoll sister since 1954 and has served in Japan, the Philippines and Italy. In this book she explores women's organizations in these countries, making the distinction between organizations primarily concerned with "basic needs" and those concerned with "equal human rights". (Perhaps a more accurate distinction is between organizations started by poor women and those started by the middle and upper class.) The title of the book is a bit misleading, in that many of the organizations she explores do not find their motivation

or their framework in religious doctrine and are influenced as such only as much as the women themselves are. However, the book's strength is that it provides women's personal stories about union and rural activities in the Philippines, women's rights groups in Japan, and Christian women's movements in Italy.



**Klein, Renate; Raymond, Janice; Dumble, Lynette.** *RU486: Misconceptions, Myths and Morals.* Melbourne, Australia: Spinfex Press, 1991.

The international debate concerning RU486 has too often been

steeped in abortion hysteria existing in some countries, with the result that women are left with a dangerous lack of information. The authors seek both to reveal the doublespeak surrounding claims made about RU486 and to provide detailed, factual information about the drug. In addition to presenting well-documented research, they ask what is "private" about an abortifacient which requires several doctor visits, additional drugs and perhaps ultrasound. What is "safe" about a technique which often has complications such as severe bleeding and, in some

cases, blood transfusions? They say, "The philosophy prevails that 'we' -

those who are committed to women's rights - must be for whatever 'they' - those who are not committed to women's rights, i.e. anti-abortionists - are against. This defense of RU486 has been too much defined by a reaction to the right wing." (p. 113) The authors write and research in the fields of science, medical ethics and women's studies, in Australia and the United States.

**Partnoy, Alicia. ed.** *You can't Drown the Fire: Latin American Women Writing in Exile.* San Francisco: Cleis Press, 1988.

"In memory of those/who were exiled from life/So they rest in peace/their bones nurturing/their motherland,/their souls nurturing/our fight"  
Alicia Partnoy gathered these

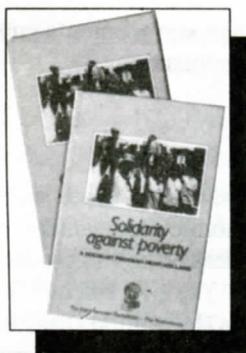
writings of women exiled after 1970 in order to broaden cultural awareness, to dispel stereotypes about Latin American women, and to continue to inform an English-speaking audience about the strug-



gle against repressive regimes. Writers representing many countries of Latin America share their voice in testimonies, narratives, essays, poetry and letters. A selected bibliography is included.

**Solidarity Against Poverty: A Socialist Program from Holland.** Amsterdam, the Netherlands: Evert Vermeer Foundation, 1990.

The Evert Vermeer Foundation was created in 1967 when the Socialist Women and the Young Socialists of the Dutch Labour Party formed a body to raise funds for, and collect and disseminate information about, Third World issues. Over the years the Foundation has evolved into an action-oriented organization closely connected with the Dutch Labour Party. The authors of the book explore economic and social factors of poverty in an international context, examining the North-South power dynamic and, in doing so, offering ways to combat this structure. Their last chapter

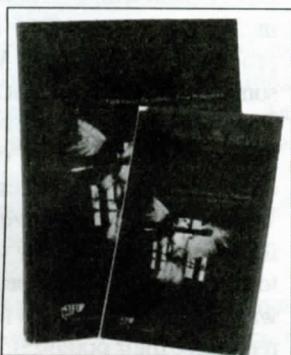


offers a detailed "Strategy for the Nineties", beginning with the statement: "knowledge and power are the main

weapons in the fight against poverty...". The global economic and social policy suggestions which follow have been endorsed by the Dutch Labour Party.

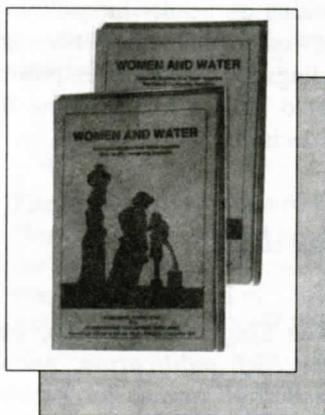
**Task Force Detainees of the Philippines. *Truth and Freedom: Understanding and Teaching Human Rights.*** ed. Reynaldo R. Ty. Manila, Philippines: Human Rights Education Program of the Task Force Detainees of the Philippines, 1990.

This book contains a collection of lectures given during Human Rights Courses held from 1987 to 1989 and sponsored by the Task Force Detainees-Philippines. Since 1986, TFDP has determined to promote human rights education and training. The lectures include explorations of human rights in Philippine and international contexts, assessments of the debt situation and the Aquino government, and recognitions that fights for women's rights are fights for human rights. In addition, the editor



provides an analytical framework for the study of human rights and includes several drafts of human rights legislation and convention papers.

***Women and Water: Domestic Shallow Well Water Supplies - The Family Handpump Scenario.*** Asian Development Bank and United Nations Development Programme, proceedings of regional seminar, Manila, 29 August - 1 September 1989.



Women are the water carriers and the main users of water as they provide food and clean environments for themselves and their families. These studies, carried out by the Asian Development Bank at the request of the United Nations Development Programme, investigate the feasibility of family handpumps in alleviating water crises in Bangladesh, Indonesia, Pakistan, Philippines and Thailand. The studies were carried out under the government agency for women's affairs in each country and are among the first official research projects which begin to recognize women's primary role in water procurement and use. Included also are overviews of the situation in China and India and the role of NGOs in women's development projects.

***Whose Trees?: A People's View of Forestry Management.*** Panos Institute: London, 1991.

The Panos Institute is an information and policy studies institute advocating sustainable development.



This book is a collective effort to document forestry projects and the role of governments, development agencies and local people in these projects. Researchers (who are nationals of the respective countries) present reports on Sudan, Nepal and Tanzania. Funding was provided by the Finnish International Development Agency.

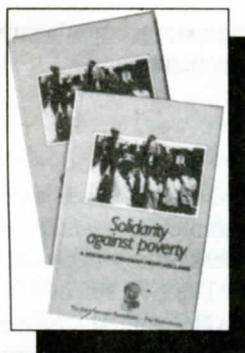
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## Journals

***Reflexion.*** Published by Fundacion EL TALLER. Apartado Postal 1060, 43202-Reus, Tarragona, Spain. Tel. (34-77) 752352; Fax (34-77) 752645; E-Mail GEO2: EL TALLER; Telex 56908 COCIR.

An NGO journal published in Spain, *Reflexion's* fourth issue (October 1991) is on the topic, "Greening the Fading Grass: NGOs and the Environment" and includes authors from the Netherlands, Senegal, India, the Philippines and Poland.



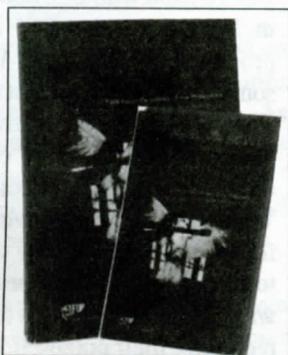


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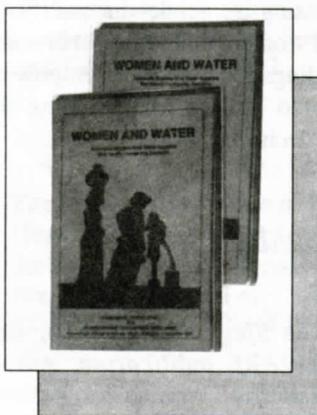
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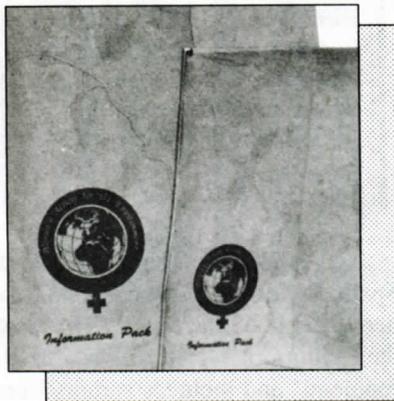
# Resources

**Review of African Political Economy.** Published by ROAPE Publications/PO Box 678/Sheffield S1 1BF/UK Tel. (0742)752671, Fax (0742)738214.

ROAPE intends to be a forum for all its readers and includes articles, briefings, critiques and details on works-in-progress. Articles in the July 1991 edition had topics such as the effects of the Gulf War, current African mining conditions and the people's role in energy use. Their editorial board members are from Africa and Europe, the United States and Canada.

## Information Packet

**ISIS International Information Packet on Women and Environment - 1991.**



Isis International Resource Center and Information Program has prepared an information packet on women and the environment which includes varied readings from women of the North and South. General topics include Ecofeminism, Effects of Environmental Degradation on Women, Environment and Development, Women's Actions and resource information. The thirty photocopies in a handmade paper folder are available from Isis International for five dollars (U.S.).

## Conference Proceedings

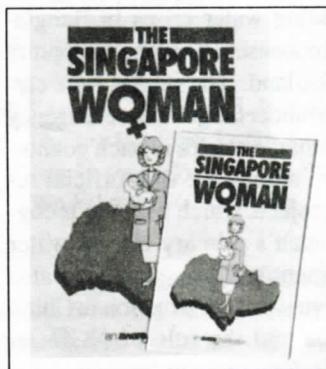
**"Empowering the Rural Woman", Companion Readings for the National Women's Day Celebration;** March 8, 1991; Hibbard Hall, Silliman University. Published by the Center for Women Studies and Development, Silliman University, Dumaguete City, Philippines.

"Empowering the Rural Woman" is a collection of articles focussing on gender inequality and rural women, including fisherwomen. Readings discuss ways of empowering Filipino women and bringing them into decision making.

## Pamphlets:

**The Singapore Woman, an AWARE publication.** Association of Women for Action and Research/Tanglin PO Box 244/, Singapore 9124 c.1988.

"This booklet is an effort by the Association of Women for Action and Research to take a snapshot of the Singapore woman as she is in the 1980s and a look at the challenges that lie ahead for her." Topics which are covered include education, work, law, arts and public life, in addition to



listings of Singapore women's publications and organizations.

## Videos

There has been much outcry about our economic predicament, but a shortage of ideas on how to get out of the doldrums. The two videos "The Debt Crisis - An Un-Natural Disaster" (A copy is available at the Isis International Manila Resource Center) and "Carrying a Heavy Load", directed by Cynthia Wilmot, are lively, often humorous videos which show the origins of the debt. They make the connection between IMF/World Bank structural adjustment policies and our day-to-day burdens. The videos encourage discussion about the debt problem, saying 'there has to be a better way...'

**Carrying a Heavy Load: Structural Adjustment and Caribbean Women**

"Carrying a Heavy Load" speaks directly to women, who more than any, are feeling the squeeze as money drains from the social services.

With a cast of women, it uses an effective mix of performing styles: acting, frank talk, and Sistren's own Bev Hanson with D.J. dub. The lyrics in "Tighten yuh belt" rap out the problem in a catchy way. Women may sometimes "lose hope, but try to cope". There is mention of creative strategies that women devise to confront the devastating consequences of the debt. When the D.J. rap moves to "come follow me, come follow me" it is not toward a simplistic recipe for a "better way". It is rather a call for women to recognize their potential, the role they can play in questioning the current development path. Women are given a platform by which to share the difficulties they face in obtaining funds to manufacture, in getting access to credit, and in protecting their families' health. The ultimate goal is for women to make the links to national policies which we must challenge.

**|| The Debt Crisis:  
An Un-Natural Disaster ||**

Since the video was launched in May, it has been shown in communities in the Caribbean and screened on national television. Radio call-ins make it clear that people want to have much more say in decisions being taken by politicians.

Responses to the video have been strong: "shocking but informative", "this debt business is dread, pure trickery", "distressing but challenging". Says Fleurette Blackwood of MEDA, "We are told to produce for the domestic market, but it's not easy. Small manufacturers are well supported by the community but they are frustrated by restrictions placed by successive governments...if you try to produce on your own, it takes you so long, how do you feed your family in the meantime?"

Participants at ADA's public session on Debt called for changes in our attitudes and values. "It starts with the kiddies' lunch boxes" suggested one mother. "A child who brings callaloo and cornmeal dumpings for lunch is teased by others eating American apples and Pringles potato chips. It's up to us to explain the consequences of foreign-mindedness to our youngsters."

Everyone agreed we need to reason more within our communities about alternative ways forward. As one group of women put it, "circle talk, circle talk...each one talk to one." Let us be confident that we can find "the other way".

*Both videos are available from Association of Development Agencies (809-926-7114) or Social Action Centre (809-978-1646).*

*(Video reviews reprinted from Sistren, Vol. 13, July 1991, Jamaica.)*

**The section on Resources was prepared by Elizabeth Thomas.**

**Publications**

***Environmental Action Magazine, issue on "Beyond White Environmentalism: Minorities and the Environment"***, Jan/Feb 1990; 1525 New Hampshire Ave NW, Washington D.C. 20036. Tel. (202) 745-4870.

***Race, Poverty, and the Environment: A Newsletter for Social and Environmental Justice***, Ellie Goodwin, Editor c/o Earth Island Institute, 300 Broadway, Suite 28, San Francisco CA 94133-3312.

***Toxic Waste and Race in the United States***, 1987 report by the Commission for Racial Justice, United Church of Christ, 105 Madison Ave, NY NY 10016 Tel. (212) 683-5656.

***The Workbook, vol. 13, no. 3 July/Sept 1988, issue on "The Importance of Cross-Cultural Communication Between Environmentalists and Land-Based People"***, by Linda Taylor, Southwest Research and Information Center, PO Box 4524, Albuquerque NM 87106.

***Two "Ecofeminism" excerpts from "Preliminary Select Bibliography on Women, Population and the Environment"***, prepared by Betsy Hartmann, M.J. Maccardini and Natasha Sakolsky October 1991. Population and Development Program/Hampshire College/Amherst, MA 01002 USA Tel. (413) 549-4600 ext.506.

***The Minority Opportunities Study***, by Marcia T. Chen; The CEIP Fund, Inc., 68 Harrison Ave, Boston MA 02111-1907. Tel. (617) 426-4375.

***Healing the Wounds: The Promise of Ecofeminism***, Judith Plant (editor), Philadelphia: New Society Publishers, 1989.

To this text, Ynestra King submits a chapter entitled, "The Ecology of Feminism and the Feminism of Ecology." King tackles such issues as 1) the defining of ecology and ecofeminism, 2) the ecofeminist position on women, nature and culture (particularly exploring some of Simone de Beauvoir's work), 3) where feminism and ecology meet (here King attempts to draw the connections between the "domination of persons and the domination of nonhuman nature"), and 4) the concluding section, "Toward an Ecofeminist Praxis: Feminist Antimilitarism."

***Rethinking Ecofeminist Politics***, Janet Biehl, Boston: South End Press, 1991. Introduction and Chapter I furnished by Z Magazine, June 1990, pp. 66-71.

Addresses the relationship between ecology and feminism by specifically examining psycho-biological ecofeminism, social constructionist ecofeminism and ecofeminism and ethics. Two chapters discuss women's place in nature, the similarities of both women and nature as feminine and the woman-nature equation.

*Isis International -- Manila*

**Job Openings**

The Manila office of Isis International needs creative and dynamic women for its Health Networking Program (HNP) and its Communications and Networking Program (CNP).

The HNP work entails building the Asia/Pacific regional women and health network; research and documentation on women and health issues towards publication of women and health materials; and developing health campaign strategem. The Program is looking for applicants with these qualifications:

- ☛ have at least one year of experience in women and health programs in her own country or region either as a researcher, publications writer, health service provider, or grassroots educator/organizer
- ☛ have working knowledge of women's health concerns
- ☛ proficient in English
- ☛ can research and write on women and health articles for program publications
- ☛ have knowledge of and/or experience in the international or regional (with emphasis on Asia/Pacific and Africa) women and health movement;
- ☛ can travel with flexibility
- ☛ preferably coming from a Third World country
- ☛ preferably with administrative skills

The CNP work includes the preparation and production of program publications and audiovisual materials. The Program is looking for applicants with these qualifications:

- ☛ have at least one year of experience in publications work in her own country or region
- ☛ have research, writing and editing skills
- ☛ have knowledge of desktop publishing
- ☛ have at least one year experience in multi-media, specifically audiovisual production
- ☛ have knowledge of women's issues
- ☛ proficient in English
- ☛ can travel with flexibility
- ☛ preferably coming from a Third World country
- ☛ preferably with administrative skills

Interested applicants must adhere to Isis International's goals of empowering women and working for their full participation in development through creating venues for their access to information, regional and international networking, and building their capacity for decision-making and influencing public opinion.

The contract will be for at least one year, subject to extension after evaluation and upon mutual agreement. Isis International - Manila will provide housing and health insurance coverage in addition to competitive work compensation.

Deadline for application is on May 31, 1992. Include in your application your curriculum vitae/biodata, two reference letters from your organization or previous employers and a letter indicating why you want to join Isis International.

Isis International is an international non-governmental women's organization providing information and communication services to women worldwide. Since 1974, Isis International has been working to promote women's empowerment through information, communication, networking and skills sharing.

### *Isis International Resource Center*

Our Resource Center houses a unique collection of information and resource materials, most of it coming from women's groups, organizations and networks and from people's and development organizations. It documents the history and growth of the women's movement worldwide, its strengths and achievements, its problems and debates, and the many ways women are organizing.

The resource collection contains: over 830 women's periodicals; books, pamphlets, reports, bibliographies, directories; posters and other graphics by women; a Human Resources Data Base with 4000 names and addresses of women's groups and networks and of individuals and institutions supporting women's activities around the world.

The Resource Center offers: computerized library services for efficient and fast information access and retrieval. You may use these services by visiting the resource center or by writing for information on a specific issue; information packets on key issues; bibliographies and reading lists; training in computer literacy and use of new technologies; and training and assistance in setting up and organizing women's resource centers.

### *Isis International Publications*

**Women in Action** is a quarterly magazine about women's experiences, ideas, organizing activities, resource materials, groups, meetings and conferences. It is a communication channel for women to share and network with each other, to learn how women are organizing and taking action. It gives women the space to tell their stories, define their issues and agendas, and learn how other women are organizing and taking action.

The Isis International book series focus on key issues that lead to women's empowerment. Each book brings together contributions from women around the world.

### *Health Networking*

Because health is a key issue for women, Isis International's health networking program:

- promotes networking, consultations and meetings among women's health groups, organizations and networks;
- provides information and bibliographies on health issues from the Isis International special collection of resource materials on health;
- promotes regional and interregional health information campaigns;
- publishes an international **Women and Health Journal** with features and highlights of health research; interviews and discussions with women on their experiences, reflections and positions on women and health issues; sharing of women's experiences in organizing health groups and activities; resource listings; information on conferences and meetings; health campaign information.

### *Skills Sharing*

Isis International provides opportunities for sharing information and communication skills through: internships, in-service training and worker exchanges with other women's groups, organizations and networks; training courses; organization of meetings and consultations; and technical assistance.

