

TRANSFORMATION

Volume I, No. 1 • Women's Project, 1601 Dennison, Little Rock, AR 72202, 501/372-5113 • April, 1986

A N E W E R A

This newsletter, our first, marks the beginning of a new era for the Women's Project. Since 1980, we have been under the fiscal umbrella of the United Methodist Church. We now have our own 501c3 and are independent, though still a recognized project of the Church. Also, we have created our own board of directors and have decided to become a membership organization, giving many more women an opportunity to share in our work.

We have changed our name from the Arkansas Women's Project to the **Women's Project**. Our scope

has widened from Arkansas to include work in the South as well as national work.

Staff of the Project--fulltime, contractual, and volunteer--are Suzanne Pharr, Kerry Lobel, Ann Adams, and Betty Moseley. The board is made up of Emily Adams, Beverly Maddox, Betty Overton, and Joyce Williams.

Our purpose remains the same: to end violence in the lives of women and children, to end discrimination, in all its forms, against all women, and to create a better world, one of equality and justice, for all of us.

History of the Women's Project

We began in 1980 as the Arkansas Women's Training Project, with five VISTAs and a director as staff, offering training and technical assistance to women throughout the state who wished to organize around women's crisis issues such as violence against women, divorce, bereavement, employment issues, drug and alcohol dependency, teenage pregnancy, aging, reproductive rights, etc. The main purpose was to train grassroots community leadership to address these problems, and a primary focus was low-income women and women of color.

Then along came Reagan and the squeeze on VISTA. By the end of 1981 the project had one staff member. In 1983 we decided to narrow the focus of the project to address ending violence against women, and changed our name to the Arkansas Women's Project.

We worked statewide to develop rape crisis projects and battered women's shelters, programs on prevention of child abuse, and programs and special events for lesbians. An important part of our

work has been the presentation of anti-racism and homophobia workshops.

We developed an educational project on child sexual assault and operated a film loan program that has reached thousands of children. We organized eight state and regional conferences as well as support groups for adult survivors of incest. And we produced concerts such as Sweet Honey in the Rock.

We have worked in coalition with countless groups around the state and the South. We work closely with the Southeast Women's Employment Coalition and the National Coalition Against Domestic Violence by serving on their steering committees.

Over the years, our funding has come from the Winthrop Rockefeller Foundation, the United Methodist Church, the Levi Strauss Foundation, the Ms Foundation, the Windom Fund, the Chicago Resource Center, the Conrad Hilton Foundation, special events, and individual donations.

Our Goal

Our goal is social change or, as the poet Adrienne Rich writes, "the transformation of the world." We believe this world can be changed to become a place of peace and justice for all women.

We take risks in our work; we take unpopular stands. We work for all women and against all forms of discrimination and oppression. We believe that we cannot work for all women and against sexism unless we also work against racism, classism, ageism, anti-semitism, heterosexism and homophobia. We see the connection among these oppressions as the context for violence against women in this society.

We are concerned in particular about issues of importance to traditionally underrepresented women: poor women, aged women, women of color, teenage mothers, lesbians, women in prisons, etc. All are women who experience discrimination and violence against their lives.

We are committed to working multi-culturally, multi-racially, and to making our work and cultural events accessible to low income women. We believe that women will not know equality until they know economic justice.

We believe that a few committed women working in coalition and in consensus with other women can make significant change in the quality of life for all women.

CURRENT WORK

The Women's Project is currently funded to work in several different areas, locally, regionally, and nationally.

A grant from the Winthrop Rockefeller Foundation funds the Social Justice Project, which offers anti-racism/human relations workshops to interested groups, and creates bi-racial forums on topics crucial to our being able to live and work together.

The Southern Technical Assistance Project is funded by the Conrad Hilton Foundation to provide training and technical assistance to domestic violence programs in the South.

Funding from the Chicago Resource Center and the Windom Fund enable us to offer homophobia, internalized homophobia, and lesbian strategizing workshops to feminist and domestic violence organizations nationally.

WORKSHOPS

Anyone interested in our presenting a workshop for your organization on

- racism
- homophobia
- human relations

please contact the **Women's Project**.

Report on Rural Southern Women

Women of the Rural South, a report on the economic status of rural Southern women, may be ordered from

Southeast Women's Employment Coalition
382 Longview Dr.
Lexington, KY 40503

Cost: \$11 for individuals
\$16 for organizations

How the Membership Can Be Involved in the Work of the Women's Project

We need women to be involved in many things--some work, some political action, some just fun:

- To help us produce cultural events such as forums, dinners, concerts, lectures
- To help us establish referral systems for the many women who call us for assistance
- To do a media news watch for instances of discrimination or violence against women
- To organize a group of women to work with women in prison
- To organize with us against any workfare plan that doesn't provide childcare and transportation and job training
- To organize a group of women to work on economic justice issues
- To research all the available services for lesbians in the state
- To help us with mailings, typing, and filing work in the office
- To join us in women's meetings to discuss issues of deepest concern to women and to plan strategies for action

Meet Me in St. Louis!

National Coalition Against Domestic Violence
3rd NATIONAL CONFERENCE
St. Louis, Missouri
July 15-19, 1986

Dreams and Wishes

If we can find the money and time, we hope to produce the wonderful feminist duo, **Castleberry and Dupre**, in the early summer or fall. They are two black women with such powerful voices and politics that they have become the rage of the women's conference circuit this year. We hope to bring them here while they are still affordable. Even though they are not well known in Little Rock, we know you will love their reggae music, their slow, deep-voiced love songs, their audience-thrilling rendition of "If Jesus Had a Baby Sister."

And then we are talking with **Jane Sapp** of the Highlander

Center, a great songwriter and performer who works with people to help them discover and create their own songs from their own culture. Jane recently has been doing work in Selma, Alabama, with black teenagers to connect them with older blues singers and to help them write their own blues music. An album is being cut.

For fun and profit, we want to do a women's black-lie benefit dance or dinner at Scandal's. We need a lot of volunteers and participants for this one.

We want to put our video equipment to greater use by filming special workshops and events and by doing an oral history series.

Join the Women's Chorus

Call Pat O'Brien
375-8525



SWEET HONEY IN THE ROCK

Thanks to all of you for your great support of the third Sweet Honey in the Rock concert. Because so many of you gave to our Angel Fund we were able to help 180 children, 150 senior citizens, and 40 people from the deaf community to attend the concert. There were approximately 1300 people at the concert, and for the first time, we made a small profit which we split between Women of Color United Against Domestic Violence and the Tri-District Council.

We are very proud of the following editorial about the Sweet Honey concert from the Arkansas State Press:

• • •
"From time to time each of us asks ourselves whether an integrated society is worth all the pain and agony required to make it happen.

Sometimes, if for no other reason than fatigue, we say no. Thank goodness our fatigue is not so overwhelming that it causes us to stay fixed against working to bring the community together by breaking down discriminatory barriers.

Those who plow forward and meet racism and injustice head on are sometimes distraught because they receive uneven encouragement from others who will ultimately benefit from their hard work.

Well, if you were present on a recent Saturday night in Robinson Auditorium, you would have witnessed a really integrated experience. We are not talking about just race mixing. A good deal of that still goes on; what we saw and felt was unlike anything that has occurred in the community in the last 10 years.

Over 60 per cent blacks and 40 per cent whites came together from across the state with a similarity of spirit, kinship, and understanding. Together they shared in an activity celebrating African-American History Month.

Incest Survivor Support Group

"Meeting other women who were sexually abused as children has helped me in many ways. All of my life I have felt alone. In this group I have been able to break my isolation in a safe place; that is, a place where others really understand what pain I have experienced and what difficulties I still have in getting over the abuse."

"The incest survivor support group has given me a new outlook on life. I no longer blame myself for the abuse. I was a child and it was the adult's responsibility. Not mine."

Support groups for women who were sexually abused as children have become acclaimed nationwide. Women are able to get together, share their experiences of pain and growth, and support one another to take charge of their lives. In addition to providing space for interpersonal dialogue, groups offer opportunities for analysis of personal and social conditions which promote sexual abuse. Movies, videos, and books are utilized. Frequently, group members share the wealth of creative expressions they have developed in order to survive their experiences and to move onward.

Statements such as those quoted above are frequently spoken by adult survivors of childhood sexual abuse who have attended support groups. Currently the Women's Project sponsors two such groups. In the past two and one half years, these groups have had greater than thirty participants. The groups are currently facilitated by two professional nurses, Ann Adams, RN, and Betty Moseley, RN.

Initially, participants contact either of the facilitators in order to begin attending the group. There is no fee. Group agreements include those of absolute confidentiality, women only attending, and respect for individual pacing and personal decision making. The frequency of attendance and amount of participation is determined by each woman.

The groups meet each Tuesday evening from 7-9 p.m. at Elizabeth Mitchell Children's Center.

A biracial coalition made up of the Arkansas Women's Project, Women of Color United Against Domestic Violence, and the Tri-District Council worked together to put on the affair.

Coalitions are not new in our community. But, the results that this coalition was able to achieve are what is different. For it is hard to find in any setting blacks and whites who together show themselves as integrated.

After talking with members of the coalition, it was clear to us that they were able to show an example of racial integration simply because they were integrated; by that, we mean that the coalition didn't settle for race mixing. The members went farther by openly accepting

each other, the ideas and values of one another, and most importantly, they worked as equals.

Sweet Honey in the Rock was the catalyst. The group, through its lyrics, theatrics, and dance, spoke to the house in ways that everyone understood. The messages were not watered down, insulting nor condescending--just good ole truth and trial. Something that is hard to come by in ways and times when all of us sometimes get tired of working with the hearts, minds and souls of our brethren.

There is hope for us in Arkansas; therefore, despite the obvious racism that is apparent in other parts of the globe, we must believe that things can change there, too."

• • •

COME CELEBRATE OUR 5TH ANNIVERSARY AT A WOMEN'S DINNER

**Put this date on your calendar:
Tuesday night, May 13, 1986
6:30 p.m.**

And now that you've done that, plan to gather with us and lots of other women for an evening of food, fun, and seriousness at the First Methodist Church, downtown Little Rock at the corner of 8th and Center. (Enter through the courtyard and go into the Fellowship Hall.)

This will be our first annual **Women's Agenda and Awards Dinner**. Our first award will go to Evangeline K. Brown of Dermott, who has worked with and in support of the Women's Project for the last five years.

We will also set a women's agenda by hearing from ten black women and ten white women speaking three minutes each about what they see as the most pressing and important women's issue. (We'll be holding them to that time limit!)

There will be music as well, and conversation and plenty of food. We want **you** to join us. The cost of the evening is \$5.00.



Ms. Evangeline K. Brown

Evangeline K. Brown taught English for forty-four years, while bringing up her daughter, thirty-nine foster children, and working in the Civil Rights Movement. Now, in what she calls her retirement, Ms. Brown serves on the board of Legal Services of Arkansas, the Arkansas Endowment for the Humanities, the Arkansas Civil Rights Commission, and the Voter Education Project. She is Director of Dermott Concerned Citizens, President of Chicot County Retired Teachers, and a member of the NAACP, the Black Democratic Caucus, and the Seven Star Baptist Church.

Please fill out this form and send it along with your check to us before May 1, 1986.
(Don't cut before you complete your membership form on the other side!)

_____ I will attend the Women's Agenda and Awards Dinner and am enclosing a check for \$5.00.

_____ I would like a phone call reminder the first week in May.

Name _____

Address _____

_____ ZIP _____

Telephone(s): () day _____ evening _____

Mail to the Women's Project before May 1, 1986. (The sooner, the better!)

M E M B E R S H I P

We invite you to join us in our work by becoming a member of the Women's Project. We ask you to give according to your ability.

Suggested contributions:*

\$5 -Low-income women, students, single mothers, senior citizens

\$10 -General membership

\$25 -Supporting membership / Organizational membership

\$50 & Above -Sustaining gift

***All contributions are tax deductible**

Fill out the form below and join the Women's Project now.

Name _____

Address _____

ZIP _____

Telephone(s): (____) day _____ evening _____

Ways you would like to share in our work _____

Issues you would like to see the Women's Project work on: _____

Enclose this with your tax deductible check made out to the Women's Project and send to 1601 Dennison, Little Rock, AR 72202.

Amount enclosed _____

I can't join now, but please keep sending me the newsletter. _____

**WOMEN'S
PROJECT**

1601 Dennison
Little Rock, AR 72202



NON-PROFIT
ORGANIZATION
U.S. POSTAGE PAID
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Permit No. 446

transformation

Volume 1, No. 2

Women's Project, 1601 Dennison, Little Rock, Arkansas 72202, 501/372-5113

July, 1986

WOMEN AND ECONOMICS

During the last month we have met with two groups to talk about organizing around economic issues. The first was thirteen women convened by the Winthrop Rockefeller Foundation to talk about women and economics and the second was representatives of seven organizations called together by B.J. McCoy to talk about creating a new community action agency that will serve the needs of low income people in a true and effective manner. These two meetings led us to begin mulling over the serious economic problems this country faces. And that, of course, led us finally to thinking about women.

Here are some of the many questions that have been bothering us:

1. If in order to run for higher office in the state or nation, one must either be very rich or have access to wealth through other rich people or corporations, then whose interests do those officials represent once they are in office? Who, then, speaks for the poor, or even for the working class? We wonder why there couldn't be a spending limit put on those running for office with media time being given freely in debates and interviews? We wonder if this would give us a chance to see what evidence there is of character, intelligence, and knowledge instead of the weight of money and media hype.

2. If education is the much-applauded stepping stone to economic independence, we worry about schools being tied to a local or neighborhood tax base and wonder why money and resources cannot be distributed equally to schools under a state system of allocation based on number of students? We wonder why our most creative thought is not put

into solving the problems of unequal education? We wonder why poor kids in poor neighborhoods still get the fewest resources and the worst facilities. We wonder about the truth of equal opportunity when private college degrees are the most esteemed in the hiring world and it costs \$12,000 to \$20,000 a year to go to a private college or university. We wonder why education can't be free and access to it based on ability alone?

3. We worry about the feminization of poverty, about the study out of Stanford University that said that women in 1983 are no better off in than they were in 1959, despite gains in the labor market and antidiscrimination legislation. Everywhere we turn, we hear someone talking about the demise of the family, the need to support families, to keep families together and healthy, and we wonder why there isn't a national campaign, endorsed by both conservatives and liberals, for equitable pay for women since

"We want equality that provides true equal opportunity. We must look harder at the issues that keep the few rich and the many poor and in service of the rich."

women head up so very many families these days? We wonder why instead we have a Governor who institutes workfare and announces that participants will have to provide childcare and transportation themselves.

4. We worry about the women who live outside the borders of our own country when US corporations are allowed to take their manufacturing needs to economically depressed countries where women are separated from their families and employed to work in factories for salaries that keep them in poverty. Then those goods are brought back to the US and sold at high prices. We wonder why our legislators look for ways to tax foreign imports and don't look for ways to keep our own businesses from denying work to people here while exploiting those in other countries in order to make a large profit from those goods by selling them to the labor force (now often unemployed) back home.

Our questions and worries go on and on. We have seen the Civil Rights Movement bring integration to people of color but not equality; we have seen the Women's Movement bring more social freedom to women but not equality — especially not in the workplace. These Movements

(continued on page 2.)

"A computer network based at North Little Rock has joined the white supremacist computer bulletin boards at Dallas, Houston, Chicago, and North Carolina that have been disseminating racist propaganda and

far-right- wing messages....

'This system is dedicated to the free exchange of ideas,' the introductory message in the system states.

'If you are an anti-Communist, you

have made the right connection. If you love the heritage, culture and traditions of the white race, then you are at home. If on the other hand you are consumed with one of the modern malignant diseases such as liberalism, atheism or egalitarianism, then you have definitely dialed the wrong number....

"A message titled 'Queer Watch,' and headed, 'We may need to round them up soon,' said that 'because of the terrible crisis this nation faces over the Aids epidemic,' the Liberty Net has ordered new equipment that will allow people to use their home computers to transmit information to the computer system.

"We advise all callers to start collecting now the names and addresses of queers in their local area for entry into this online data base,' the message states. 'You should also include in your list the addresses of all known deviant establishments where sodomites are known to congregate, as well as the names of restaurants where they work.'

"The message then asked for the full names, addresses, ages and occupations of homosexuals and the names and addresses of 'all family members and close associates' of homosexuals.

"The information, the message said, would be included in a 'nation-wide hotline' and would be 'acted upon when deemed necessary.'"

**For those of us who prefer racism and homophobia to be out in the open so that we can know its shape and form instead of the hidden, covert kind, this article by the *Arkansas Gazette* was a gift. Now we know the Arkansas Liberty Net is an affiliate of the Aryan Nation Liberty Net and both are at work spreading their message of hatred for people of color, homosexuals, Jews, and immigrants. It is an openly declared enemy of people who are not white, heterosexual and Christian, and it helps to know who the enemy is.

Women and Economics

(continued from page 1.)

have not ended. Though pleased with our efforts to organize against inequality, we are still not content with our gains: we want equality that provides true equal opportunity. We are at the time when we must look harder at the issues that keep the few rich and the many poor and in service of the rich.

The most thoughtful work we have seen on these issues comes from the Women's Agenda for Economic Justice which was developed by the Board and Economists of Women for Economic Justice. The Women's Project endorses their Principles of Economic Justice:

— Women's Agenda for Economic Justice — Principles for Economic Justice

1. That the community with which we are concerned and to which we are responsible be a global community, and that world economic justice — not military strength — be seen as a means of developing world peace.

2. That the inequality in the world distribution of income and wealth be eliminated and that US policies support democratic self-determination for all peoples.

3. That sex, race, age, sexual preference, cultural background and physical abilities cease to be significant factors in determining wages, occupation, and standard of living, and that the sexual division of labor be eliminated.

4. That democratic rights as well as political rights be defined for all, and that government act as a guarantor of those rights. All individuals would be assured adequate food, shelter, medical care, education and employment.

5. That society as a whole take responsibility for providing resources to those rearing children.

Such arrangements would cease to presume a female as the child rearer.

6. That rights on the job, as well as rights to a job, also be guaranteed., including the right to collective organization, workplace safety, and democratic participation in workplace decision making.

7. That government guarantee to all individuals access to an adequate standard of living regardless of sexual or social living arrangements. That economic needs and incentives not be used either implicitly or explicitly to encourage one type lifestyle over others.

8. That production and investment be based on social criteria, rather than solely on the profit motive, and that control of these decisions be shared by workers, management and communities.

9. That democratic participation be promoted in all areas of economic life with civil rights defined and guaranteed for all.



Photo Credit: Sharon Farmer

Casselberry-DuPreé

For those of you who love *Sweet Honey in the Rock* at their liveliest and most playful, *Casselberry and DuPreé* will be a special treat. Their music — a lot reggae, with some gospel, blues, country and folk music — makes the listener want to get up and move and sing and sometimes shout. They sing about South Africa, Ethiopia, life in the city, feminism, racism and homophobia. Funny and serious, lively and sometimes soulful, these two women will make you want to put on your dancing shoes.

"We like to use music to talk about the world as we view it as black women in America," Casselberry said. "And we like to emphasize the importance of the individual, and how one person can find strength."

Casselberry and DuPreé will be in Little Rock on Friday, September 5, 1986, at 8:00 p.m. at the UALR Fine Arts Auditorium. **Tickets are \$6.**

Seats at this small auditorium are limited, so to ensure a place for you and your friends, **send a stamped self-addressed envelope and \$6 for each ticket to Women's Project, 1601 Dennison, Little Rock, AR 72202.**

Casselberry-DuPreé

Friday, September 5, 1986
U.A.L.R. Fine Arts Auditorium
8:00 p.m.

Women's Project Celebrates First Annual Women's

On May 13, almost one hundred women commemorated the fifth anniversary of the Women's Project with the first Annual Women's Agenda and Awards Dinner.

Evangeline K. Brown Award
Ms. Evalgeline K. Brown was honored with the first award, which henceforth will bear her name. Family, friends, former students and colleagues in turn toasted Ms. Brown with prose, poetry and song.

As role model and mentor, Ms.

Brown is a true inspiration; a woman of strength, courage, faith and perseverance, Mrs Brown epitomizes the potential of every woman to make a difference — in our own communities and in the the global community.

Women's Agenda
Following the tribute to Mrs. Brown, a women's agenda was proposed. Seven black women and seven white women presented issues of pressing importance to women.

Among the many issues



Fifth Anniversary with Agenda and Awards Dinner

presented — women and economics; inequality in education; inadequate, unaffordable housing for women with children; teen-age pregnancy; violence against women and children; women and aging; the need to develop and recognize our own capacity for leadership; and the reminder that our strength lies in coalition based our common ground as women.

It was a time for praise and pride, and a time for renewed commitment to work for peace and justice for all women.



Ms. Evangeline K. Brown

Mother, teacher, foster mother,
civil rights worker.
Board member of Legal Services
of Arkansas, Arkansas
Endowment for the Humanities,
Arkansas Civil Rights Commission
and Voter Education Project.
Director of Dermott Concerned
Citizens, President of Chicot
County Retired Teachers.
Member of the NAACP, Black
Democratic Caucus and Seven
Star Baptist Church.
Woman of principle, purpose,
compassion and action.



U.S. Dept. of Justice Awards Schlafly Group Domestic Violence Prevention Grant — NCADV RESPONDS

The US Department of Justice has approved a \$622,000 grant to the Task Force on Families in Crisis which is an offshoot of Phyllis Schlafly's Eagle Forum. According to the documents made public by the People for the American Way, the Task Force lists its only experience as two Eagle Forum projects on the elimination of child pornography and protecting non-working wives benefits during a Social Security hearing.

The statement of the National Coalition Against Domestic Violence, given by P. Catlin Fullwood, 2nd Vice Chair, is as follows:

"We're a little mystified by this grant award. As the only national organization for battered women, during the last eight years we have worked with and spoken on behalf of the over 1000 shelters and domestic violence projects across this country. Yet we've never heard of the Task Force on Families in Crisis. We wonder how they have achieved the experience and national standing to qualify for such a large government grant.

"We are always glad to know there is increased concern about battered women. We know, however, that the

Task Force on Families in Crisis has close ties with the Eagle Forum, and we are concerned about their commitment to be advocates for all battered women, no matter who they may be. It has been our experience that it is violence that breaks up families, not the women who have to flee their homes for safety provided by shelters. And we have found those women to be of all kinds: rich, poor, religious, married, single, white, women of color, prostitutes, disabled, lesbians, young and old — and almost always with children.

"Even in these conservative times, NCADV has maintained its deep commitment to provide information and education to every kind of woman who has been battered and seeks assistance. Even when criticized by those who want to serve only the most acceptable and those who want to blame the victim for the abuser's crime, we have remained strong in our belief that every woman is of equal value and must have access to options that give her power over her own life.

"Therefore, we will monitor carefully the work of the Task Force on Families in Crisis to see that they do not use government funds in ways that are not inclusive of all women or in ways that do not provide women with the option for escaping the violence that may kill her. We urge

"Even when criticized by those who want to serve only the most acceptable and those who...blame the victim for the abuser's crime, we have remained strong in our belief that every woman is of equal value and must have...power over her own life."

battered women's programs — which include shelters, clergy, hospitals, hotlines, private practitioners, community health centers, legal service organizations, etc. — to join us in this effort to see that the voices of all battered women are heard. One of the primary goals of NCADV has been to provide information concerning the issue of domestic violence and available services for domestic violence victims to all women. There are many variables in every woman's life that influence the ways in which she can or cannot access services or escape a violent situation. It has been and continues to be a critical part of the work of NCADV to address those variables and to look at domestic violence in the economic and social context in which it occurs.

"NCADV has been the primary voice of the national battered women's movement for eight years, and in its role has worked aggressively to secure funding for domestic violence shelter and non-shelter programs and to encourage a greater understanding of the complex issue of domestic violence and how it affects the lives of women and children as well as all members of society."

— WANTED —

VOLUNTEERS TO HELP PRODUCE THE CASSELBERRY AND DUPREE CONCERT WHICH WILL BE HELD IN THE UALR FINE ARTS AUDITORIUM ON FRIDAY, SEPTEMBER 5, 1986, AT 8 P.M. ANYONE WHO WANTS TO LEARN ABOUT WOMEN'S MUSIC PRODUCTION BY PARTICIPATING IN ORGANIZING THIS CONCERT SHOULD CALL THE WOMEN'S PROJECT ASAP AT 372-5113.

WORKSHOPS

The Women's Project presents workshops on

**RACISM
HOMOPHOBIA
HUMAN RELATIONS**

If your group would like a workshop, contact the Women's Project (501) 372-5113

current work

The Women's Project currently is funded to work on:

- Social Justice Project — anti-racism/human relations workshops & bi-racial forums on topics of mutual concern. Funded by the Winthrop Rockefeller Foundation.
- Southern Technical Assistance Project — technical assistance to domestic violence programs in the South. Funded by the Conrad Hilton Foundation.
- Workshops for feminist and domestic violence organizations nationally, on homophobia, internalized homophobia, and lesbian strategizing. Funded by the Chicago Resource Center and the Windom Fund.

Women's Project — Our Goal

Our goal is social change or, as the poet Adrienne Rich writes, "the transformation of the world." We believe this world can be changed to become a place of peace and justice for all women.

We take risks in our work; we take unpopular stands. We work for all women and against all forms of discrimination and oppression. We believe that we cannot work for all women and against sexism unless we also work against racism, classism, ageism, anti-Semitism, heterosexism and homophobia. We see the connection among these oppressions as the context for violence against women in this society.

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We are committed to working multi-culturally, multi-racially, and to making our work and cultural events accessible to low income women. We believe that women will not know equality until they know economic justice.

We believe that a few committed women working in coalition and in consensus with other women can make significant change in the quality of life for all women

M E M B E R S H I P

WE INVITE YOU TO JOIN US IN OUR WORK BY BECOMING A MEMBER OF THE WOMEN'S PROJECT.

Name _____ Phone: Day _____ Evening _____
Address _____
ZIP _____

Ways you would like to share in our work:

- | | |
|--|--|
| <input type="checkbox"/> help produce cultural events — forums, dinners, concerts, lectures | <input type="checkbox"/> organize a group of women to work on economic justice issues |
| <input type="checkbox"/> help establish referral systems for the many women who call us for assistance | <input type="checkbox"/> research all the available services for lesbians in the state |
| <input type="checkbox"/> do a media news watch for instances of discrimination or violence against women | <input type="checkbox"/> organize with us against any workfare plan that doesn't provide childcare and transportation and job training |
| <input type="checkbox"/> organize a group of women to work with women in prison | <input type="checkbox"/> join us in women's meetings to discuss issues of deepest concern to women and to plan strategies for action |
| <input type="checkbox"/> help us with mailings, typing and filing work in the office | |

Issues you'd like to see the Women's Project work on: _____

Please give according to your ability. Suggested contributions: ___ \$5—low-income women, students, single mothers, sr. citizens

___ \$10—general membership ___ \$25—supporting or organizational membership ___ \$50 & above—sustaining gift

Enclose this with your tax-deductible check made out to the Women's Project and send to 1601 Dennison, Little Rock, AR 72202

MUFFLER & PIPE FROM FLEXIBEE PART
NO CATALYTIC CONVERTER
ROOTS ON SEALS - TRANSMISSION

**WOMEN'S
PROJECT**

1601 Dennison
Little Rock, AR 72202

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Permit No. 448

THE WOMEN'S PROJECT
2224 MAIN STREET
LITTLE ROCK, AR 72202
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THE WOMEN'S PROJECT
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372-5113

TRANSFORMATION

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BORN POOR

*Single Mothers Earn Less Than 50 Cents
for Every Dollar a Man Makes. Their
Children Pay the Price.*

The group most vulnerable to poverty in the United States is children. They are poor largely because their mothers are poor. Single mothers and their children, in fact, constitute 93% of the AFDC (Aid to Families with Dependent Children) population, but contrary to popular belief, the majority of poor people in this country live in waged poverty. Most bounce back and forth between jobs with low wages, unemployment and sometimes welfare. The bulk of their experience, however, is low-waged employment--in jobs like those in sweatshops, where 90% of the employees are female, usually minority and earn less than minimum wage; or jobs at McDonald's where the midnight shift is called the mother's shift and the challenge is all in the feet; or in jobs as home-health aides, where upward mobility is restricted to the flights of tenement stairs the workers climb to get to the indigent elderly they care for. What happens to the children during their mother's employment? I can tell you one thing: they don't go to quality day-care centers. They are more likely left at home as latchkey children.

In 1977, when women constituted only 33% of the labor force, they accounted for 53% of the minimum wage workers. Currently, female heads of households employed full time outside the home earn 47 cents to the dollar earned by men. Though 60% of them are fully employed, the majority are still poor or near poor.

Employment for lowerclass women with children by no means guarantees they can bootstrap their way out of poverty. Quite the contrary! What employment sometimes does achieve is at least temporary respite from the insidious welfare monster that pokes and probes into their lives, defiles and degrades them and otherwise commits them to an indeterminate sentence in a hell of red tape.

Had many of the children in poverty (whose only crime is having been born) been the children of fathers who died instead of abandoning them, they and their mothers might have become Social Security recipients. But for a quirk of fate they would have been vastly more income secure, as well as free of the stigma of living on the dole. What's the intrinsic difference between children of Social Security recipients and those of welfare recipients? Nothing. Yet a family of four on welfare receives, on the average, less income than a single individual on Social Security.

For most, poverty is merely an ugly survival struggle. For some, it's an early grave: children who die of lead-paint poisoning or "failure to thrive" (the only medicine for which is food); children charred to death in the firetraps that they were forced to call home....

A study done in 1980 by the state of Maine (which is 98% white) concluded that poor children died in fires at 12

times the rate of non-poor children, of disease at 8 times the rate, and so on. The bloodcurdling reality is that poverty is the No. 1 killer of children in the United States today--and until we deal with the tragedy of those quiet, private, almost secret deaths and the agony of the mothers who often can't even afford to bury them, we will never sort out the proper course.

One Christmas not too long ago, a welfare mother I knew returned home with an infant who had been hospitalized with pneumonia. Her apartment had no heat, no hot water, no electricity. She put the baby and her other two children in bed with her that night in the hope of keeping them warm. In the morning two of her children woke up next to a dead baby.

We have ceased to feel with our hearts and in our guts, and as a result we have been unsuccessful in thinking with our heads. We are facing a demographic day of reckoning, the likes of which none of us can afford to be complacent about.

The Greeks had a saying: There will be no justice in Athens until the uninjured parties are as indigent as the injured parties.

- a speech by Theresa Funicello, co-director of Social Agenda, an ant. poverty organization in New York, delivered before the American Society of Newspaper Editors. Reprinted from the Los Angeles Times Magazine 5/25/86.

EXPANDING OUR MEANING OF DIVERSITY TO MEAN WHAT WE SAY

It has become increasingly common for those of us working in the women's movement and the battered women's movement to talk about the necessity for diversity or inclusiveness. In general, people have thought the word "diversity" was a code to mean women of color and lesbians. This perspective sometimes has led women to focus their work and attention on these two groups of people, while failing to recognize other groups of under represented women. A result has sometimes been conflict and anger and an absence of understanding why it is important to be so concerned about diversity issues in our social change work.

The focus of these comments will be the battered women's movement even though one can generalize from them for any organizations within the women's movement.

Before we talk about diversity, it is necessary to talk about the -isms that prevent us from automatically having diversity in our programs, or to put it another way, to talk about how there is a dominant culture that holds power and controls our institutions while there are many who do not have equal access. Again and again, we hear people in the battered women's movement ask why must we work on issues of racism, anti-semitism, classism, ageism, homophobia, ableism--and the list goes on and on, listing out the systems of discrimination that keep people out of the mainstream. Why, they ask, do we not just concentrate on the needs of battered women?

And it is only slowly that we have come to understand the answer to this question: that we will never end violence against women and children until we change the context that creates and supports it. As long as we permit society's norm to be one that allows one group of people to have power and control over another group and to maintain that power through violence, then we will have violence against women and children.

Therefore, we cannot support the violence of racism, economic injustice, ableism, ageism, anti-semitism, homophobia, etc., and work against violence against women in a vacuum outside its societal context. All of these systems of dominance and control and violence are inter-connected and support one another.

The other answer to this question is that we have to work against these -isms within our programs if we want to provide both safety and equality to every kind of woman within our doors. There is not equal access to services if women experience the emotional violence of discrimination and prejudice. Where is the safety for women who are treated as not entirely acceptable or as negatively different? And there is no equality in programs where there is not equal access to staff and board positions and decision-making power.

All of this is preface to our subject of expanding our meaning of diversity. At the NCADV National Conference this July many women had their consciousness raised by groups of women who are not always recognized or given the opportunity to speak in our programs. The issue of diversity came to have new meaning at that conference and continues to grow.



Here are some of the women who are not always offered safety from -isms and equality in participation in our programs.

1) Women with disabilities. How many battered women's shelters are wheelchair accessible? Or have the capacity to work with hearing and sight impaired staff and residents? And yet we know that differently abled women experience violence, and we also know they are talented workers kept out of our programs.

2) Older women. Very few women over 50 are in our shelters as either staff or residents and yet older women get beaten. Many feel they are getting subsumed and made invisible under the expression "elder abuse."

3) Women of color. We especially see gaps in the equality of access to positions of leadership in our programs. Also, where is the visibility of Native American Women, Asian American Women, and women who don't speak English? Is there safety, accessibility, and equality for them?

4) Rural women. Are there programs available for the women who need them in our rural areas? What do we expect rural women to give up in order to be safe or to work in a battered women's program?

5) Prostitutes. Violence and abuse against prostitutes stand at the core of the issue of violence against women. Yet what programs openly welcome prostitutes and stand in solidarity with them?

6) Jewish women. Because of the prevalence of anti-semitism, many Jewish women working in our movement choose invisibility. And where are the battered Jewish women?

7) Lesbians. Because homophobic attacks have so often successfully frightened women and impeded our social change work, many lesbians do not feel safe to be visible as workers in shelters and many battered lesbians do not feel safe from homophobic violence if they enter as residents. Yet we know homophobia is one of the main weapons devised to keep sexism in place and therefore affects every woman.

8) Women of middle and upper income. For a long time we have dismissed battered middle and upperclass women by saying they don't need our movement because they can afford to buy safety and services, such as lodging or therapy. In doing so, we have gone against our politic that domestic violence is a societal problem requiring a societal solution rather than a personal problem requiring a personal solution such as "fixing" or "treating" the battered woman and her batterer. We have left middle and upperclass battered women in their isolation to seek personal solutions instead of joining in this movement to end violence against women and children. Where are the support groups that are

held in other locations than the shelter in order to reach different kinds of women?

(continued on page 3.)

current work

The Women's Project currently is funded to work on:

- Social Justice Project — anti-racism/human relations workshops & bi-racial forums on topics of mutual concern. Funded by the Winthrop Rockefeller Foundation.

- Southern Technical Assistance Project — technical assistance to domestic violence programs in the South. Funded by the Conrad Hilton Foundation.

- Workshops for feminist and domestic violence organizations nationally, on homophobia, internalized homophobia, and lesbian strategizing. Funded by the Chicago Resource Center and the Windom Fund.

Women's Project — Our Goal

Our goal is social change or, as the poet Adrienne Rich writes, "the transformation of the world." We believe this world can be changed to become a place of peace and justice for all women.

We take risks in our work; we take unpopular stands. We work for all women and against all forms of discrimination and oppression. We believe that we cannot work for all women and against sexism unless we also work against racism, classism, ageism, anti-Semitism, heterosexism and homophobia. We see the connection among these oppressions as the context for violence against women in this society.

We are concerned in particular about issues of importance to traditionally underrepresented women: poor women, aged women, women of color, teenage mothers, lesbians, women in prisons, etc. All are women who experience discrimination and violence against their lives.

We are committed to working multi-culturally, multi-racially, and to making our work and cultural events accessible to low income women. We believe that women will not know equality until they know economic justice.

We believe that a few committed women working in coalition and in consensus with other women can make significant change in the quality of life for all women

M E M B E R S H I P

WE INVITE YOU TO JOIN US IN OUR WORK BY BECOMING A MEMBER OF THE WOMEN'S PROJECT.

Name _____ Phone: Day _____ Evening _____

Address _____

ZIP _____

Ways you would like to share in our work:

help produce cultural events — forums, dinners, concerts, lectures

organize a group of women to work on economic justice issues

help establish referral systems for the many women who call us for assistance

research all the available services for lesbians in the state

do a media news watch for instances of discrimination or violence against women

organize with us against any workfare plan that doesn't provide childcare and transportation and job training

organize a group of women to work with women in prison

join us in women's meetings to discuss issues of deepest concern to women and to plan strategies for action

help us with mailings, typing and filing work in the office

Issues you'd like to see the Women's Project work on: _____

Please give according to your ability. Suggested contributions: ___ \$5—low-income women, students, single mothers, sr. citizens

___ \$10—general membership ___ \$25—supporting or organizational membership ___ \$50 & above—sustaining gift

Enclose this with your tax-deductible check made out to the Women's Project and send to 1601 Dennison, Little Rock, AR 72202

As part of Domestic Violence Awareness Week, October 6-12, 1986

NATIONAL DAY OF UNITY . . . A CELEBRATION!



**join us
in mourning
the victims —**

**join us
in celebrating
the survivors —**

**join us
in affirming a
non-violent future!**

Sunday, October 12, 1986

7:00-8:30 p.m. State Capitol

Sponsors

**Advocates For Battered Women, Inc.
Rape Crisis Program, AR Dept. of Health
Women of Color United Against Domestic Violence
AR Coalition Against Violence to Women and Children**

BOOK REVIEW:

The Handmaid's Tale

by Margaret Atwood
Houghton Mifflin Company
311 pages. \$16.95

Offred, one of the handmaids of this tale, goes to her favorite newspaper stand one morning to buy cigarettes. Living in an age some 25 years or so hence in which there is no currency, she hands the new male employee (who has suddenly replaced the woman who worked there) her Compucard, but the machine rejects it, indicating it is no longer valid. She then goes to work and discovers that all the women have been fired. Later that day, she learns that all women everywhere have been fired, and all their Compucards have been invalidated. The only way they can receive the money in their accounts is through their husband, if they have one.

And so it begins. Margaret Atwood has written a futuristic story about a world controlled by the extremists of the religious right who have taken over what used to be the United States and now is called the Republic of Gilead. The story is chilling in its believability and in its lining out what could happen if the backlash against women continues to grow.

The world she describes has every human regimented, but in particular, women are totally controlled by men. The healthy ones who haven't had their genes distorted by toxic chemicals are used as handmaids or breeders. Other women, a few, are given a small amount of power and allowed to control the breeders. All other women do menial jobs, service men, or are sent to the "colonies" to lose their lives cleaning up toxic waste spills, or if they are lucky, farming.

This novel isn't to be missed. Its power comes both from Atwood's stark style and also from her nightmare vision of what we can lose and adjust to in order to survive. There are small glimmers of hope in the novel but the light is pale against the grim background of the destruction of women's spirits and lives.

After reading Margaret Atwood's description of the world as it could become, women will no doubt feel even more resolved in their struggle for their equality and freedom. There will seem little time to waste.

EXPANDING OUR MEANING OF DIVERSITY TO MEAN WHAT WE SAY

(continued from page 2.)

held in other locations than the shelter in order to reach different kinds of women?

These eight groups represent some of our diversity. Each deserves a chapter, a book, not just a paragraph. And there are others not listed here. We need to gain the integrity of our language. When we say our programs are for all women, we need to mean every woman, and if she has not been a part of the dominant culture, we need to have the courage to list her by name. That is, we must say that our programs are for all women: old and young, rich and poor, women of all religions, lesbians, women of color, prostitutes, the differently abled, and those who don't speak English. To say the words is a major political act, one filled with risk and filled with the promise of a world that includes everyone in safety and equality.



WORKSHOPS

The Women's Project presents workshops on

**RACISM
HOMOPHOBIA
HUMAN RELATIONS**

If your group would like a workshop, contact the Women's Project (501) 372-5113

On the light side: the tables are turned...

EXCERPTS FROM THE HETEROSEXUAL QUESTIONNAIRE

Author Unknown

- 1) What caused your heterosexuality?
- 2) When and how did you first decide you were a heterosexual?
- 3) Is it possible your heterosexuality is just a phase you may outgrow?
- 4) Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
- 5) If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
- 6) To whom have you disclosed your heterosexuality?
- 7) Why do heterosexuals feel compelled to seduce others into their sexual orientation?
- 8) If you chose to nurture children, would you want them to be heterosexual, knowing the problems they would face?
- 9) The great majority of child molesters (95%) are heterosexual males. Do you really consider it safe to expose children to heterosexual male teachers?
- 10) Why do heterosexuals place so much emphasis on sex?
- 11) With all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
- 12) A disproportionate number of criminals and other irresponsible or antisocial types are heterosexual. Why would anyone want to hire a heterosexual for a responsible position?
- 13) Why are heterosexuals so promiscuous?
- 14) Do heterosexuals make it a point of attributing heterosexuality to famous people to justify their own heterosexuality?
- 15) There seem to be few happy heterosexuals. Techniques have been developed that help people change if they want to. Should they consider trying aversion therapy?

6th An. Women's Retreat

November 7-9, 1986

The Arkansas Women's Retreat will be held in a state park lodge that has bunk beds for 110 people, a lounge, and showers. We will also have the use of a dining hall that has a fireplace, walk-in coolers, an ice-maker, and cooking facilities. There is a lake with boats and canoes for rent, and tennis courts are available.

The weekend will be a time to have fun, to meet people, to relax, and to hold some discussions on issues that are important to us. Women can call together discussion groups on any topic they wish. Come prepared to give workshops, and lead discussions.

Please bring musical instruments, your voice and song, poetry, things to share or sell (such as women's books and records and crafts). We hope to have a talent show & impromptu video-drama on Saturday night. Bring your talents to share! Children are welcome; bring toys and books and games to entertain them.

The retreat will not be highly organized so that we can make of it what we wish it to be once we are all together. Bring ideas and creative energy.

What else to bring:

- 1) bedding for bunk beds; It may be cold-bring blankets and warm clothes.
- 2) food for the weekend. You must supply all your own food. There are refrigerators for storage, but you will need cooking utensils, cups and glasses. Bring something that can be shared with others at a large group meal Saturday night.
- 3) sports equipment or games that you and others might enjoy;
- 4) flashlights, towels, toiletries
- 5) children, friends, your mother (?)

What to leave at home:

- 1) Animals, unless you can keep them in your car and or on a leash.
- 2) Alcohol and Drugs.

The retreat will begin after 4p.m. on Friday & end at 2p.m. on Sunday.

The cost of the retreat is \$15 for the weekend. Make checks payable to the Women's Project and mail to the Women's Project, 1601 Dennison, LR, AR 72202, before October 15, 1986. Upon receiving your registration, we'll send you a receipt to use for admission and a map to the park. For further information, call Suzanne Pharr, 372-5113.

NAME _____ PHONE _____

ADDRESS _____ ZIP _____

NUMBER IN PARTY _____ CHILDREN _____ AMOUNT ENCLOSED _____

LIST NAMES OF ALL REGISTERING; DETACH AND MAIL. (NO REFUNDS)

****PLEASE SHARE THIS NOTICE WITH ALL YOUR WOMAN FRIENDS****

**WOMEN'S
PROJECT**

1601 Dennison
Little Rock, AR 72202

NON-PROFIT
ORGANIZATION
U.S. POSTAGE PAID
Little Rock, Arkansas
Permit No. 448

Lynn Frost

219 Bower St.
Hot Springs AR 71901



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TRANSFORMATION

Volume 1, No. 4. Women's Project, 1601 Dennison, Little Rock, Arkansas 72202, 501/372-5113. December, 1986.

Goodbye 1986, Hello 1987

1986 has been a good year for the Women's Project. We applied for and received our 501(c)3 tax exempt status and celebrated it with a fifth anniversary dinner for 100 women, honoring Evangeline Brown for her work for women, and listening to sixteen women speak about the most important issues for the Project to undertake. We became a membership organization in April and since then have received almost 100 memberships. We introduced a quarterly newsletter with a mailing list of 600.

For our cultural work, in February, we produced the singing group, Sweet Honey and thee Rock, for an audience of 1,200, and in September, Casselberry and DuPre for an audience of 100.

The Project sponsored a women's retreat for 40 women in October. We also participated in the followup training for the Leadership Conference we had organized in 1985.

There have been 14 anti-racism workshops for people throughout the state under our funding for the Social Justice Project. The Project also cooperated with the Winthrop Rockefeller Foundation in organizing the Women's Economic Development Coalition and in sponsoring the first regional meeting in Eastern Arkansas. Another piece of cooperative work with the Foundation has been to sit on the committee, for the third year, that selects and trains Rockefeller fellows.

With the funding for the Homophobia Project, we have given 15 two-day and 4 one session homophobia workshops in Arkansas and nationally. On two occasions, we provided two day trainings on racism, sexism and

and homophobia for the US 2's (young missionaries) for the United Methodist Church's Board of Global Ministries in New York. We supported the development of a gay and lesbian switchboard by the Arkansas Gay and Lesbian Task Force and provided training for its volunteers.

For the Southern Technical Assistance Project, we have presented 15 one and two day workshops to battered women's programs and coalitions as well as convened a two day meeting in Little Rock of the coalition staff from eleven Southern States to do problem solving and strategizing about issues related to battered women.

It has been a busy year. We have worked in coalition with such organizations as Women of Color United Against Domestic Violence, Advocates for Battered Women, Arkansas Coalition Against Violence to Women and Children, the Tri-District Council, Dermott Community Action, the Public Policy

"It is our profound desire to give our unflagging effort to transform the world so that it is a green and growing place of equal opportunity for all people."

Project and more. Nationally, our one full time staff member has served as First Vice-Chair of the National Coalition Against Domestic Violence, with responsibility for oversight of the work of a \$260,000 grant from the Department of Justice and the development of a national conference for 1,500 women from the battered women's movement.

Next year. Our plans are to expand our work and to put more emphasis upon women and economics. We have always worked on three tracks that we see as completely interconnected: violence against women and children (battering, rape and incest), social justice (racism, sexism, homophobia, ageism, ableism, anti-semitism), and women and economics. It has been our experience that when we examine any one of these, we find interconnected components of all three.

For 1987, we are seeking funding to hire 3 additional staff members to work more directly on women and economics to look at issues of self-esteem, leadership, job readiness, and impact upon economic development plans so that they include women and people of color and also consider quality of life

(continued on page 4)

Economic Justice for Women in Arkansas

Rich in natural and human resources, Arkansas is an economically poor state. For decades, it has ranked in the lowest 10% per capita income of \$7,388.00. Fully employed women in the rural south earn a median income that is 14% below their urban counterparts in the region, 18% below women's median income nationwide, and 51% below the nationwide median earnings for men. The median earnings for employed black men are slightly above those of white and black women.

Agricultural wealth has remained in the hands of the few while changes have occurred in the agricultural labor force, moving from work intensive to highly mechanized farming performed by few laborers. Family farms, like elsewhere, are disappearing. There has been little industrial or corporate development. Much of the farm and timber land is owned by people and corporations residing outside the state. The state has chosen a route of survival which involved short term solutions which have made people lose in the long run: low taxes, right to work laws, tax breaks for businesses and industries that have taken advantage of them and then left

the state for better deals, often in third world countries.

The people who have been hurt the most by the state's economic decisions are women and blacks. They have been at the bottom of the labor force in training, job opportunities, and pay. Because of social inequities of sexism and racism, women and blacks have received limited education and skills training in a low-ranked educational system where teachers are paid at the lowest scale in the nation, where one in four Arkansans will not complete high school, and where 23.4% of Arkansas children live in poverty.

In a recent study, women in Arkansas were ranked 49th in equality. Blacks in Arkansas might be ranked much the same if there were a similar study of racial equality. Job training and opportunities are first available to white men, and then to black men and white women. Black women are at the bottom of the list. 14.9% of Arkansas families live below the poverty level. 51% of female workers in Arkansas have children

under six, presenting profound implications for not only employment, but childcare as well.

As with many Southern states, Arkansas is shifting away from the region's traditional industrial base toward economic development efforts geared to attracting high

We believe that real and lasting change comes when people organize on their own behalf to make the changes necessary to insure their well-being.

technology and capital-intensive industries that customarily bring in their upper level staff from the outside. While high ranking state officials court Japanese and American communications and car production industries, small groups of people within the state are beginning to talk about economic justice in different ways: looking at the overall quality of life in Arkansas which produces workers, examining ways that all people can be involved in work through labor intensive businesses and industries, being concerned about equitable education and skills training, and giving serious thought to long-range solutions which will benefit everyone.

It is the purpose of the Women's Project to work on issues of primary concern to women, and therefore in the current popular discussion of economic development, advocate for the inclusion of women, both black and white, in all stages of planning for state and community economic development. We have witnessed the feminization of poverty for women across the state who are heads of households, older women, disabled women, lesbians, and single/divorced/widowed middle-

(continued on page 4)

— WANTED —

**VOLUNTEERS TO STAFF
THE ARKANSAS GAY
AND LESBIAN RIGHTS
SWITCHBOARD.**

FOR MORE INFORMATION ON
HOW TO VOLUNTEER, CALL
THE SWITCHBOARD AT
501/374-5503.

WORKSHOPS

**The Women's Project
presents workshops on
RACISM
HOMOPHOBIA
HUMAN RELATIONS
BOARD DEVELOPMENT**

**If your group would like a
workshop, contact the
Women's Project
(501) 372-5113**

HANDICAPPED ORGANIZED WOMEN

Handicapped Organized Women (HOW) is a non-profit support group for physically disabled women 18 years and older.

HOW was founded in Charlotte, N.C. in 1979 by Deborah Crouch McKeithan and became a national network in 1983. There are now almost 100 chapters being developed in this country and Canada.

The functions of the HOW program are

1) Support

HOW offers an opportunity to share successes and failures, lean on each other when necessary, and make an art out of caring for each other.

Support is the starting point and underlying current throughout a HOW chapter.

2) Social Activities

3) Education

Chapters have speakers on topics of interest or importance to the group.

4) Community participation

Projects are selected to develop skills, a feeling of self-worth, and public awareness of the abilities of disabled women.

5) Self-help

Members are encouraged to act assertively on their own behalf and use resources set up in the community for disabled people. The ultimate goal is for members to do as much as possible for themselves before seeking help from others.

A HOW chapter was started in Little Rock in September. Each meeting includes emotional support or "sharing and caring" and we have had one guest speaker, but we are still very much involved with just getting started. We are spending a lot of time talking about planning and publicity. Anyone who is interested in joining us and helping to form Pulaski County HOW is welcome and needed. We meet at 519 E. Capitol on the second and fourth Tuesday of each month at 7:30 PM. The building has a wheelchair ramp in the back and a restroom that is accessible. If anyone would like to talk to one of us about the group, she can call Becky Bowden at 371-0398 or Cheri Catlett at 562-4816.

-Becky Bowden

The Women's Project Offers Holiday Gifts

These books are available from the Women's Project and would make excellent holiday gifts.

Claiming An Identity They Taught Me to Despise. Michelle Cliff. \$4.00

Naming the Violence: Speaking Out About Lesbian Battering. Kerry Lobel for the National Coalition Against Domestic Violence. \$10.95

Sister/Outsider. Audre Lorde. \$7.95

Zami: A New Spelling of My Name. Audre Lorde. \$8.95

The Cancer Journals. Audre Lorde. \$5.00

This Bridge Called My Back: Writings by Radical Women of Color. Edited by Cherrie Moraga and Gloria Anzaluda. \$8.95

Women and Male Violence. Susan Schechter. \$8.00

Home Girls: A Black Feminist Anthology. Edited by Barbara Smith. \$10.95.

AGLTF ESTABLISHES "SWITCHBOARD"

Volunteers with the Arkansas Gay and Lesbian Task Force will establish a statewide information and referral service when the telephone becomes active on December 15, 1986.

The Task Force hopes to unify the gay and lesbian community by publicizing our resources and by providing a friendly listening ear.

The "Switchboard" will refer callers to health and legal services, special interest groups, and church and social opportunities. The telephone number is also currently being used by the Arkansas Aids Foundation as its AIDS Information Hotline.

AGLTF's "Switchboard" can be reached at (501) 374-5503 throughout the week from 6:30pm to 10:30pm.

*The Women's Project
invites you to an open
house
for its membership in
celebration of the holiday
season:
Christmas, Solstice,
Hanukkah and Kwanza.*

*come join us
between 4pm and 7pm
Friday, December 19, 1986.
bring new members and your
best festive spirit.
1601 Dennison
Little Rock*

TO PLEDGE OR TO TITHE? SUPPORT THE WOMEN'S PROJECT

Organizations like the Women's Project, depend on community support for their survival. Regardless of your income, you can help. Pledging a fixed amount of

money each month or pledging a proportion of your income (called tithing) to the Women's Project enables you to join 1 in 10 Americans who contribute to charity in this fashion. In fact, 40% of Americans

pledge a dollar amount to their church/synagogue each week and 30% pledge a proportion of their income.

Here's how easy it is.

Tithing

Many Americans tithe 1% of their income. Still others tithe 3%, 5% or 20%.

Take your gross income and multiply it by the amount you'd like to tithe.

Example: \$12,000 x 1% (.01) = \$120.00/year. You can contribute it weekly, monthly, quarterly, or whatever works best for you. The Women's Project can even send you a reminder.

Pledging

Perhaps you'd like to think of contributing in another way. Be creative.

Example: 10 cents x 365 /days = \$36.50/year.

Example: Pledge the cost of going to a movie each month. \$5/month x 12 months = \$60.00

Again, chose how often to pledge -- monthly, quarterly or that one time contribution.

Giving makes us feel good, makes us know that our support has made a difference.

=====
Name _____

Address _____

City _____

State _____ Zip _____ Phone _____

I would like to make a one time gift

- \$500
- \$100
- \$ 50
- \$ 25

_____ Other

I would like to pledge \$ _____

Please bill me monthly
 quarterly.

Tax Reform Makes Giving Now A Sensible Idea

If you are not going to itemize deductions this year or next, make any charitable contribution to the Women's Project for 1987 in 1986. According to the National Committee for Responsive Philanthropy, an important new benefit for lesser income taxpayers and a big plus for hard pressed charities has perished in the name of tax reform.

Tax experts are recommending that planned contributions for 1987 be made in 1986. This ensures that progressive nonprofits like the Women's Project continue to generate community support and assist taxpayers with reducing the tax bite.

—Economic Justice—

(continued from page 2)

aged women who are unemployed, underpaid or ineligible for social security. We have seen women become so accustomed to being underpaid or unable to find work that they have come to see it as a given that women don't get fair treatment and they consequently sometimes lack the sense of self worth necessary to demand decent jobs and fair wages as their economic justice in a democratic society.

Because we see that economic issues for women in Arkansas are complex, going far beyond the lack of availability of high paying jobs and having to do with problems of self-esteem and skills and education, we think that women's economic lives can be improved only through following a diversified community organizing approach. We believe that real and lasting change comes when people organize on their own behalf to make changes necessary to insure their well being.

—Goodbye 1986, Hello, 1987—

(continued from page 1)

issues.

As we near the end of 1986, we want to thank the hundreds of women and men who supported us this year with time, money and words of appreciation. It is our profound desire to give in return for that support our unflagging effort to transform the world so that it is a green and growing place of equal opportunity for all people.

At this season, we believe that peace on earth begins with each of us everywhere as we learn to create authentic, equal relationships, first at home and then in the world that we walk in together.

current work

The Women's Project currently is funded to work on:

- Social Justice Project — anti-racism/human relations workshops & bi-racial forums on topics of mutual concern. Funded by the Winthrop Rockefeller Foundation.

- Southern Technical Assistance Project — technical assistance to domestic violence programs in the South. Funded by the Conrad Hilton Foundation.

- Workshops for feminist and domestic violence organizations nationally, on homophobia, internalized homophobia, and lesbian strategizing. Funded by the Chicago Resource Center and the Windom Fund.

Women's Project — Our Goal

Our goal is social change or, as the poet Adrienne Rich writes, "the transformation of the world." We believe this world can be changed to become a place of peace and justice for all women.

We take risks in our work; we take unpopular stands. We work for all women and against all forms of discrimination and oppression. We believe that we cannot work for all women and against sexism unless we also work against racism, classism, ageism, anti-Semitism, heterosexism and homophobia. We see the connection among these oppressions as the context for violence against women in this society.

We are concerned in particular about issues of importance to traditionally underrepresented women: poor women, aged women, women of color, teenage mothers, lesbians, women in prisons, etc. All are women who experience discrimination and violence against their lives.

We are committed to working multi-culturally, multi-racially, and to making our work and cultural events accessible to low income women. We believe that women will not know equality until they know economic justice.

We believe that a few committed women working in coalition and in consensus with other women can make significant change in the quality of life for all women

M E M B E R S H I P

WE INVITE YOU TO JOIN US IN OUR WORK BY BECOMING A MEMBER OF THE WOMEN'S PROJECT.

Name _____ Phone: Day _____ Evening _____

Address _____

ZIP _____

Ways you would like to share in our work:

- | | |
|--|--|
| <input type="checkbox"/> help produce cultural events — forums, dinners, concerts, lectures | <input type="checkbox"/> organize a group of women to work on economic justice issues |
| <input type="checkbox"/> help establish referral systems for the many women who call us for assistance | <input type="checkbox"/> research all the available services for lesbians in the state |
| <input type="checkbox"/> do a media news watch for instances of discrimination or violence against women | <input type="checkbox"/> organize with us against any workfare plan that doesn't provide childcare and transportation and job training |
| <input type="checkbox"/> organize a group of women to work with women in prison | <input type="checkbox"/> join us in women's meetings to discuss issues of deepest concern to women and to plan strategies for action |
| <input type="checkbox"/> help us with mailings, typing and filing work in the office | |

Issues you'd like to see the Women's Project work on: _____

Please give according to your ability. Suggested contributions: ___ \$5—low-income women, students, single mothers, sr. citizens

___ \$10—general membership ___ \$25—supporting or organizational membership ___ \$50 & above—sustaining gift

Enclose this with your tax-deductible check made out to the Women's Project and send to 1601 Dennison, Little Rock, AR 72202