

Transformation

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To Boldly Go Where Everyone Else Has Already Been

Judy Matsuoka

In a recent ruling, the U.S. Court of Appeals for the Third Circuit stated that "Historically, society has tended to isolate and segregate individuals...and such forms of discrimination continue to be a serious and pervasive social problem." Was this a case addressing the glass ceiling women face in employment? A lawsuit pressing the rights of people of color to live in neighborhoods of their choosing? A class action suit on behalf of poor children inadequately educated in under-funded schools? No, the case, *Idell S. vs. Snider*, ruled that placing a person in a nursing home against her will, when she could have been cared for in the community, was a violation of the Americans with Disabilities Act, the 1990 landmark civil rights law guaranteeing equal access and equal opportunity for persons with disabilities.

People with disabilities form the single largest minority group in the United States; approximately 14% of the population or 1 in every 7 Americans has a physical, cognitive, sensory, or emotional disability. Chances are that you know someone with a disability, have a

disability yourself, had a disability, or will acquire a disability sometime in the future. Disabilities occur in all ages, income groups, ethnic groups, and gender identities. However, if you are poor, you have a greater chance of becoming disabled due to your lack of access to health care. And if you are a woman, you have a greater chance of becoming disabled because of your longer life expectancy. At this middle stage of my life, I can look ahead and see something of the disabilities that will arise from the chronic conditions I got from living—although luck, fate, or karma may add or subtract one or two. In fact, I now think of myself as a "TAB"—Temporarily Abled-Bodied for I know that if we all live long enough, we each will surely have a disability.

Disabilities are indeed very prevalent, just part of the normal diversity of our community, yet persons with disabilities routinely struggle for basic human and civil rights. The September 1996 issue of *Mouth: The Voice of Disability Rights* states that "our people are kidnapped and held hostage in the

(continued on page 2)

name of care, that we are murdered in the name of mercy, enslaved in the name of sheltered employment, exploited by charities and politicians alike." Harsh words for harsh realities. Yet people with disabilities are the only minority group involuntarily incarcerated in nursing homes "for our own good" and treated as the subject of discussion once the topic turns to assisted suicide ("I'd rather be dead than to be in her shoes" —blind... paralyzed...or unable to speak.) To date, people with disabilities are the last minority group in the U.S. to have gotten civil rights legislation providing equal access and equal opportunity.

Equal access is the right to (boldly) go where everyone else can go, to use the same facilities and services, and to get the same information in a timely fashion. Equal opportunity is the right to compete, to make the same life decisions, to take on the same life risks and responsibilities as persons without disabilities at home and school, in the workplace and in the community. At the least, the lack of access and opportunity—a step in front of the restaurant door, an overly-perfumed woman on the escalator in front of you, the small print on a want ad—may be an inconvenience, an annoyance, a temporary obstacle. At the worst, inaccessibility and lack of opportunity can mean the stripping

away of almost every human and civil right you have. It can mean the involuntary placement in an institution.

Can you imagine being told when to go to bed, what to eat, and what to wear just because you have a disability? It is hard

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to feel like an adult with equal rights and responsibilities when somebody else decides when you go to the toilet. Yet this is the daily experience of the tens of thousands of Americans who live in nursing homes. If suddenly, tomorrow, you did not have the ability to get yourself out of bed, toilet or bathe yourself, what would you want to do—go to a nursing home or remain with your family and friends as a contributing member of your community?

Tens of thousands of Americans live in nursing homes or other institutions; many could

live in their own homes with personal assistance services. Personal assistance services (PAS) are provided by non-medical assistants—people who are employed by persons with disabilities to help with everything from bathing, dressing, and toileting to housework and cooking. Personal assistance services prevent the segregation of persons with disabilities into institutions and the overburdening of their families and friends should they remain at home. Additionally, using personal assistance services is more cost-effective than nursing homes with costs that range from one-half to one-fourth that of institutionalization.

So why are many people with disabilities not given a choice, a voice in deciding how they want to live? The answer is complex but familiar—an intertwining of political, economic, and social factors that serve to preserve the power structure. People with disabilities have been systematically marginalized. The long term care policy of the United States has given people with disabilities an entitlement to nursing homes and other institutionalized services while barely funding home- and community-based services. Economically, people with disabilities are usually poor people; 75% of those with disabilities are unemployed and 75% of the employed can find only part-time work. Affording private personal assistance services is beyond the financial reach of most. Legislated into

poverty by "benefits" which link health care to welfare, people with disabilities are seen solely as the recipients of services, not as policy makers and potential service providers. Stereotypes perpetuate the disempowerment: disabled Americans are seen as unable—too incompetent to share the power. (And ableism, like the other "isms," perhaps has its greatest power to wound when it is internalized.) There is a lot at stake. The nursing home industry is a multi-billion dollar business with no financial interest in seeing "patients" living in their own homes and directing their own lives at lower costs than institutionalization. Hence people with disabilities are told that there is no option but to enter nursing homes in order to receive the needed assistance with daily activities.

Idell S. vs. Snider may be the disability community's *Brown vs. the Board of Education*, the 1954 Supreme Court ruling which determined that segregated schools were inherently unfair and illegal. *Idell S. vs. Snider* will put pressure on state health care agencies to shift funds from institutional services (nursing homes) to community-based home care. Laws already have been passed in several states to divert a portion of Medicaid funds from institutional care to in-home personal assistance services, and the Arkansas state legislature will have the opportunity this session to do the same. The Arkansas bill, which requests that 25% of the Medicaid

allocation for nursing homes be used to fund community-based personal assistance services, also has a provision that persons with disabilities may have the choice to directly hire, train, and fire their personal care assistants. This choice will turn persons with



disabilities from being the objects of care into the employers of caregivers, empowered to determine who will provide their personal care and how that care is to be delivered.

The Women's Project has, for fifteen years, worked for all women and against all forms of discrimination and oppression. Working to see that women and men with disabilities have the same rights for self-determination as others without disabilities is certainly part of our progressive agenda.

What must we do? We must remain vigilant that the federal

law, the Americans with Disabilities Act (ADA) is not eroded. The ADA does place demands for accessibility and non-discrimination on local and state governments, employers, and public facilities. Because of this, the ADA is a favorite target of the Right Wing which would like to drastically reduce the role of the federal government as a protector of civil rights. Philip Howard, author of *The Death of Common Sense*, proposed repealing the ADA and other federal laws affecting persons with disabilities (namely Section 504 of the Rehabilitation Act and the Individuals with Disabilities Education Act) as the first step to eliminating government regulations based on the efforts to promote equality. He states in his 1995 best seller that the federal government cannot and should not promote equality between citizens because such attempts to change the distribution of privilege and resources between the "haves" and the "have nots" provoke too much resentment. Mr. Howard uses the ADA as his primary example of the government out of control since the ADA requirements seem difficult for non-disabled people to understand and because complying with the ADA costs the non-disabled money for curb cuts, ramps, and other accommodations—money that can seem wasted if it is spent on people the society doesn't value.

Far right conservative legislators also view the ADA as a federal burden. Newt Gingrich,

soon after being named Speaker of the House, stated that he wanted to "study" the idea of turning civil rights protections for persons with disabilities over to the states—in other words, repeal federal legal protections. Representative Dick Armey stated that he wants to "rewrite" the ADA since it is a "disaster" in its current state. Senator Phil Gramm, recently a contender for the Republican presidential nomination, said that the ADA is an intrusion into states' rights and is a burden on business.

And on the local level, in California, South Carolina, and Washington State, some municipal officials announced their intentions to refuse to comply with the ADA as part of the so-called "counties movement," based on their movement's legal theory that the Constitution and English common law make counties the most important and powerful units of government. According to this theory, counties can nullify and disobey state and federal laws. It is most interesting to note that the legal theories expounded by the counties movement were developed by members of the Posse Comitatus, the oldest and largest right wing militia group in the United States.

We must remain vigilant that the state laws protecting the human rights of people with disabilities remain intact and protected if we are to avoid repeating the horrors of history. Over half of the states in the U.S. during the 1930s had laws allowing

the involuntary sterilization of people with disabilities (the Eugenics movement) and people with disabilities were the involuntary subjects of medical experimentation. People with mental and physical disabilities were among the first groups the Nazi genocide targeted as "expendable for the greater good." Now we have Dr. Jack Kevorkian saying that physician assisted suicide needn't be just for those who are terminally ill but "for those

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whose quality of life is nil, like quadriplegics." Dr. Kevorkian is not advocating fair housing, affordable health care, personal assistance services, accessible transportation, and equal employment opportunities to increase the quality of life, but rather death as a quick fix social solution. (At a recent protest, activists carried signs reading "KKK—Kevorkian Kills Krips" as a not-too-subtle labeling of

physician assisted suicide as a hate crime against people with disabilities.) The first priority should be life with dignity; legalized physician assisted suicide threatens the lives of only one minority group—people with disabilities.

We must actively include people with disabilities in our personal and collective work to bring about justice and equality for everyone: to end discrimination in public policy and social services, to bring about affordable health care, to end violence in our communities. This means adding the organizing around issues such as personal assistance services to free persons with disabilities from involuntary incarceration and to give back the rights and responsibilities of self-determination. It also means continuing our struggles against racism, sexism, and economic injustice while considering the issues of disability as certainly no person with a disability is without race or gender and few are free of economic interests. Women with disabilities and people of color with disabilities deal with the multiplicity of oppressions as the lines which so often divide us intersect in their lives. They who occupy the interstices know what others do not about reconciling differences in their lives and how to push the parameters of existing communities wide open so that the struggles of different communities overlap and become the common struggles of us all. ■

Surviving Against the Odds

Janet Perkins

In the last two years I have been very fortunate to have had the opportunity to travel to many communities throughout the Southeastern United States. I'm on the board of the Bert and Mary Meyer Foundation, and each year the board members visit with community based organizations who are applying to the Foundation for financial support.

My awareness has been broadened tremendously. Sometimes in doing this work we think we know the issues in all of the various forms, but I realize I have been stretched and challenged over the last two years to really increase my understanding of poverty, hatred and injustice. I've seen what downright evil looks like and how frightening it can be.

I love fresh cut flowers. I often will buy a bouquet of brightly colored daisies or sunflowers or bachelor buttons, asters and glads with sprigs of fern and baby's breath. I never gave a second thought to how these treasured beauties, that have the power to lift my spirits, got to my florist or the local market where I purchase them.

In the fall of 1995, I did a site visit with a farmworker advocacy group in Apopka, Florida. The focus of the group's work is to educate farmworkers about

their rights, provide information to farmworkers and farmers about the dangers of pesticides, and to overall push for better working and living conditions for farmworkers.

Many of the workers had skin discolorations, or respiratory problems or other health problems they constantly faced with few options for treatment or cure.

On this visit, I was escorted to plants where vegetables and fruits are grown and processed. I was not allowed to enter a mushroom plant, but my patient guides explained to me the process of how mushrooms were grown and the conditions of the plant, which is dark and cold. I was taken to nursery after nursery to see how all the beautiful flowers are grown or shipped from other countries for processing. And I saw fields and fields

of ferns that extended for miles and miles. Apopka is known as the "Fern Capital of the World". All of the ferns that are in our flower arrangements or those big lush baskets of ferns we hang on our porches in the spring, more than likely originated in Apopka, Florida.

The workers are Latina/o, Haitian and African-American, with over 85% of the workers being Latina/o. More women are hired in the nurseries than men. In the fern fields you find more men than women. The wages for the nurseries or the fern fields are low, but the better pay is drawn from working in the fern fields. I spoke with female and male workers who recounted the same experiences of reaching down to cut the plants or ferns and encountering a snake. Or snakes would be hanging above their heads from trees and just fall on them.

Many of the workers had skin discolorations, or respiratory problems or other health problems they constantly faced with few options for treatment or cure. The workers made the connection that their medical problems are related to the pesticides that are sprayed in the fields. When the issue was raised with the farmowner, they deny that the pesticides had any connection, and refer to the pesticides as medicine used to help the plants to be healthier and to protect the workers against diseases.

Seeking medical attention was a last resort due to the lack of

insurance or the financial resources necessary to see a physician. And most of the time if the workers became so ill that seeing a doctor was their only alternative, the doctor would only prescribe drugs to treat the symptoms, again refusing to affirm the connection between their exposure to the pesticides and the physical problems they were having.

I visited the homes of many of the Latina/o farm workers. Mobile homes were the primary dwellings available to these farmworkers. The rent ranged from \$400.00 to \$700.00 or more per month. Therefore, you seldom saw a trailer being occupied by just one person or one family unit. The norm was for at least 5 to 12 people to live in one dilapidated, rat infested, 2 bedroom trailer. The farm owner generally is the owner of these trailer communities that should be condemned. The workers must pay the farmowner for rent, the use of the butane tanks and for sewer privileges.

Many of these trailer communities are located on the land next to the farms where people work. When the fields are sprayed, the pesticides drain off into the water supply of the trailers. The children's playground is in these fields and on the dirt roads where puddles of contaminated water stand for long periods of time.

Now my trips to the market and the florist are not so casual. I have the faces of women, chil-

dren and men etched in my memory each time I purchase a bouquet of flowers or carrots or mushrooms that remind me someone that works under the most indecent conditions, lives in less than human surroundings and labors minus a hope of getting ahead enough to college educate their children or purchase a home, to provide me with

I've met community organizers who don't take a salary for their work, therefore they must work a full-time job elsewhere to support themselves and their families.

fruits and vegetables and flowers for my pleasure.

Although I'm well aware of how greed motivates some to be totally uncaring and disrespectful of others, I have been startled and horrified at how far people will go to take advantage of entire communities because they are poor or communities of color. By their calculations these communities are worthless and the ideal spots for any kind of activity no matter how harmful it can be to the residents.

Chemical plants, phosphate

mines and defense plants have been deliberately located in rural, poor, African-American communities. People are sick and dying. I've gone into communities where house after house was pointed out to me as empty because the entire family died from cancer. I've met people with unexplainable skin growths and lumps and bumps.

In North Carolina, I had the painful experience of meeting young women who are physically disabled from working in the poultry plants. They are unable to use their hands because of the fast speed they had to work processing chickens. Grown women have had to work in urine-soaked clothing because they could not leave the line to use the bathroom.

One woman was so badly injured from a fall in a North Carolina poultry plant that she had to have surgery and was confined to a wheelchair. Three weeks after surgery the company insisted that she return to work, because otherwise she would not be covered by the workers compensation insurance. Not knowing her rights, and fearing all loss of income, this woman returned to work on the line in a wheelchair.

Over this two year period of visiting these communities and being educated about how people must survive, and moved by the incredibly indecent treatment of people, I had to question what I was witnessing. We live in a world that teaches us that

our primary goal in life should be to get ahead. What does that mean? Is it perfectly alright to get ahead by any means necessary? Is it okay to totally disregard others and value those whom you see as less than you as a human commodity placed in this world for your benefit and your means of gaining more from the sweat of their brows?

I've gone through these exchanges with myself more than once in an effort to understand the degradation of other human beings. I finally resolved within myself that I really did not want to understand the minds and hearts of people who are capable of mistreatment of others. These people are evil and too often they are held in high esteem because of their skills in business. At whose expense did they gain their success is never questioned. We are entirely too impressed with money, power and what someone has acquired.

The outright unkindness and mistreatment of others stood out and grabbed me throughout all my visits to these communities, but the strength, determination and tenacity of those to survive in spite of the conditions is what truly stayed with me. Many of the community-based groups I have been fortunate to learn from do this work with little or no resources, and whatever financial support they are able to raise is reserved for their work. I've met community organizers who don't take a salary for their work, therefore they must work a full-

time job elsewhere to support themselves and their families. Some take incredible risks, face physical threats and have lost their livelihoods because of their determination to organize against the injustices in their communities. Nothing deters them. They never shrink from the task no matter what the obstacles or barriers are.



Whenever I return from these trips my vision is refined and depth is added to my work as a funder and as a community organizer. As a funder I've learned that sometimes you must go see what people are writing about in a proposal. It can sound very dry and uneventful on paper, but once you enter their community and see the devastation and the efforts they have launched to correct the wrongs you can be more than impressed. Also, hatred and evil have had a long run of damaging and destroying communities, therefore it's going to take more than one or two

years of providing financial support and being in partnership with a community in order for change to occur.

As an organizer I know my work cannot be limited or reduced to working on behalf of only a few. All of our lives are so connected and tied to each other, and our ability to experience a better life will also take all of us crossing many lines of diversity and showing an interest in issues other than our own. I feel strongly that more and more opportunities must be offered for people to get together and share who they are and what their struggles are. The isolation and lack of information has got to be dealt with in order for us to truly embrace each other and for us to have some involvement in each others' work.

I've also learned that if we are going to get anywhere in this struggle for justice, we had better identify who the enemy is and come to recognize that we spend too much energy fighting each other. Too many organizations and individuals who say they are on the side of justice, create more havoc and chaos among each other, keeping us from really making the progress of which we're capable. We must never lose sight of what is really important and not get hung up over process and analysis, and in thinking one way is better than another. The paths that we are going to take are going to be many; my only hope and desire is that we all are able to experience justice and freedom. ■

Same Sex Marriage Act in Arkansas: What's the Real Issue?

Judy Matsuoka

When the Arkansas legislature convenes this month, legislators in both houses will be asked to vote on a bill defining marriage in Arkansas as "only between a man and a woman" and prohibiting the recognition of same-sex marriages performed in other states. This bill is patterned after the federal Defense of Marriage Act (DOMA) which President Clinton signed in September, 1996. The lead sponsor of the Arkansas bill, Rep. Doug Kidd (D.), said he introduced the bill because of the calls he received from constituents following the signing of DOMA.

To respond to this bill, a political action group, the Arkansas Non-Discrimination Alliance (ANDA) was formed. This group is a coalition of organizations fighting for civil rights, and includes the Women's Project, the Coalition for Choice, Mainstream, and the ACLU, and leaders in the gay, lesbian, bisexual and transgender community. This group has already begun planning and organizing to lobby against the same-sex marriage bill in Arkansas.

But, what is the real issue? Gays and lesbians are not "attacking" the institution of marriage—so what need is there for

a law defending (heterosexual) marriage? Although ANDA leaders will fight against the same-sex marriage bill, they also say that legislators should focus on the real problem of discrimi-

Most Arkansans, including Governor Huckabee, believe that existing laws prohibit discrimination against lesbians and gay men in employment.

nation against gays and lesbians in employment, housing, and public accommodations.

Most Arkansans, including Governor Huckabee, believe that existing laws prohibit discrimination against lesbians and gay men in employment. According to a December, 1996 poll of Arkansans conducted by the Opinion Research Associates, 72% believe that it is currently illegal to fire someone because that person is gay or lesbian. In fact,

however, the Arkansas Civil Rights Act of 1993 does *not* include protection against such discrimination because of "sexual orientation."

The Opinion Research Associates' statewide poll showed that 67% of Arkansans would be strongly opposed to state legislation that would allow persons of the same sex to marry. To some, this is not a surprising response given the Southern stereotypes for conservatism. However, these same respondents were strongly opposed to discrimination against gays and lesbians in employment, public accommodations, and housing.

Eighty-four percent (84%) believe that a person should not be denied the right to rent or buy a home solely because they are gay or lesbian, and 85% believe that gays and lesbians should not be denied service in public accommodations (stores, restaurants, theaters, etc.). Seventy-six percent (76%) believe that employers should not be allowed to fire employees solely because they are lesbians or gay men, and 55% would favor the passage of state legislation—such as an amendment to the Arkansas Civil Rights Act—to prohibit such discrimination.

Every civil rights movement needs the support of individuals who believe in fairness and equality. We must help people understand that equal rights are not special rights. We must get the word out that Arkansans believe that basic civil rights should be extended to people

who are lesbian and gay. If you are a registered voter in Arkansas, let your legislators and the Governor know that you, their constituent, support non-discrimination in employment, housing, public accommodations, and yes, marriage. If you are gay or lesbian and have experienced discrimination on the job or in housing and public accommodations—or are a family member or friend of someone gay or lesbian—share your story.

Every civil rights movement needs the support of individuals who believe in fairness and equality.

Reassure the legislators of your support (the poll showed that only 22% of people would be less likely to vote for a legislator who supported non-discrimination against gays and lesbians in employment). And above all, be faithful that this civil rights movement, like the ones before it, will be successful. ■

For more information or to help with donations of time or money, contact ANDA, P.O. Box 55851, Little Rock, AR 72215 or call the Women's Project at 501/372-5113 or wproject@aol.com



Rebecca G. Carey

Suzanne Pharr
author of *Homophobia: A Weapon of Sexism*

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"This essential book provides keen analysis and tactical guidance to people concerned about the growing power of the Right. Pharr's dissection of the Right is accessible, informed and always strategic."

—Urvashi Vaid, author of *Virtual Equality: The Mainstreaming of Gay and Lesbian Liberation*

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constructs a progressive view of the politics of our time that will make sense to students, activists and all who are trying to understand the current threat to democracy. A long-time economic and social justice activist from the South, Pharr blends personal anecdote and contemporary cutting-edge analysis—along with a vision of a multi-issue, multi-racial movement—to create a powerful call to action for each of us.

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New Books in the Library



Pushing The Limits: Disabled Dykes Produce Culture edited by Shelley Tremain, Women's

Press, Canada - Addressing the power and importance of language, graphically illustrating the misuse of power, corruption and convenience that governs the medical profession, and questioning the passive disinterest of our non-disabled sisters, this book is both painful and celebratory. Contributors include Audre Lorde, Connie Panzarino and Pat Parker.

Autobiography Of A Family Photo by Jacqueline Woodson, N.A.L. - This novel "will open your heart, show you something you need to see: the slow, long dissolution of the family she loves; the slow, long growth of strength in a girl too stubborn to be broken down. Look closely. This is a photo of great beauty, great heartbreak, greater love." -Dorothy Allison. "Brilliant, moving, semi-surreal-and daring." -*Publishers Weekly*.

Try This At Home! A Do-It-Yourself Guide To Winning Lesbian and Gay Civil Rights by Matthew A. Coles, The New Press, is a practical guide for grass roots groups and individuals on how to pass laws and policies that protect lesbi-

ans, gay men, and bisexuals from discrimination. Written by the director of the lesbian and gay and AIDS projects at the ACLU.

Keeping Women and Children Last: America's War on the Poor by Ruth Sidel, Penguin Books - "A powerful economic and political analysis, soberly convincing. A very important, wisely written book at a cold time in our nation's history." ...Jonathan Kozol

EVEN MORE NEW BOOKS:

- *We Know Where You Live* by Jean Taylor (Lesbian Mystery)
- *The Black Experience In Books For Children And Young Adults* by Ersye Kirk.
- *Challenging Conceptions: Planning A Family By Self-Insemination* by Lisa Saffron.
- *Voice of Indigenous Peoples: Native People Address The United Nations*, edited by Alexander Ewen.
- *Black Betty* by Walter Mosley (African-American Mystery)

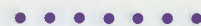
NEW VIDEOS:

- 500 Nations: The True Native American Experience
- Straight from the Heart
- The Best Defense: Self Defense for the Gay & Lesbian Community
- Daughters of the Dust
- Fiction & Other Truths: A Film about Jane Rule

BOOK NEWS:

A Banned Books Week article in *Publishers Weekly*, Sept. 23, 1996, pointed out that while attempts to censor books fell by 11%, broad challenges to the freedom to read, including attacks on entire curricula, rose by 46%. A third of the attacks directly or indirectly involve the religious right. The book challenged most often was *I Know Why the Caged Bird Sings* by Maya Angelou, which reflects the disproportionate number of attacks on books written by African American women.

Coincidentally, the Women's Project has begun a reading group which, through the discussion of fiction by people of color, is attempting to learn more about racism. Their first book is *Sula* by Toni Morrison. Call us for more information.



The Women's Prison Book Project is a group of volunteers providing women in prison with free reading material spanning a broad range of topics. Based in Minneapolis, they receive and fill requests from women imprisoned throughout the U.S. Financial contributions and book donations, new or used, are always welcome. WPBP, c/o Arise Resource Center & Bookstore, 2441 Lyndale Ave. South, Minneapolis, MN 55405. ■



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Wishlist

The Women's Project is in need of the following items:

Office Supplies

- ✓ photocopier paper
- ✓ black pens and markers
- ✓ red pens and markers
- ✓ Royal Alpha 6000 typewriter
- ✓ box sealing tape
- ✓ Imagewriter printer ribbons

- ✓ Apple laser printer cartridges

For the Library

- ✓ bookcases
- ✓ gently used books
- ✓ subscriptions to periodicals

For MIWatch Program

- ✓ infant and child car seats

For Accessibility

- ✓ doorbell on ramp

For Marianna Food Bank

- ✓ Macintosh computer & printer

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Letters to the editor are welcome.

* Printed on recycled paper. *

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Current Projects

■ Prison Project

A support and advocacy project for women in prison that provides support groups for battered women in prison, a prisoner-led AIDS program and a transportation program for the children of incarcerated mothers.

■ Women's Watchcare Network

A project to monitor and respond to incidents of racial, religious, sexual, and anti-gay violence; and to provide education and strategies to counter the activities of hate groups and the Radical Right.

■ The Social Justice Project

Workshops on understanding racism and homophobia and developing methods to eliminate them; women's economic issues; organizational development for social change organizations.

■ Women and AIDS

A project to develop strategies for working with women and caregivers around AIDS issues.

■ African-American Women's Institute for Social Justice

A project which creates strategies for overcoming the barriers that hinder African-American women's efforts toward power and self-determination.

■ Communications and Events

A newsletter, a lending library, statewide and regional conferences, and production of women singers, poets and novelists.

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