

Review of the Month

Maya Angelou

Born 4th April 1928



Lend with Care

This month's loan of £15 has gone to the Zipindule Group in Malawi.



The members are grateful for the previous loans that they acquired from Lendwithcare. These loans really helped to expand their businesses and they managed to pay school fees, feed and clothe their children. They generated these profits after investing their loan shares in their businesses namely selling snacks, vegetables and livestock as well as running general stores and restaurants. They are requesting another loan to continue growing their businesses.

Margret is a member of Zipindule. She is married with 4 children. Margret has been selling onions (with the help of 2 family members) for 10 years and the proceeds she get supports her husband provide for their household. She will use her loan share to purchase onions for sale. The other members of the group will use their loan shares to buy stocks of vegetables, groceries and restaurant materials like cooking oil, rice and flour. These women hope that their businesses will continue to grow and provide a critical source of income for their families.

Promoting a Culture of Peace with Love and Conscience

The preamble to the Universal Declaration of Human Rights states that "*disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of humankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.*" Moreover, article 1 of the Declaration states that "*all human beings are born free and equal in dignity and rights and are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*"

The task of the UN to save future generations from the scourge of war requires transformation

towards a culture of peace, which consists of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society.

Conscious of the need for the creation of conditions of stability and well-being and peaceful and friendly relations based on respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion, the General Assembly declared **5 April** the International Day of Conscience.

The General Assembly invited all Member States, organizations of the United Nations system and other international and regional organizations, as well as the private sector and civil society, including non-governmental organizations and individuals, to build the Culture of Peace with Love and Conscience in accordance with the culture and other appropriate circumstances or customs of their local, national and regional communities, including through quality education and public awareness-raising activities, thereby fostering sustainable development.

Influential Women: Eglantyne Jebb (1876 -1928)

Eglantyne Jebb was a British social reformer who founded the Save the Children organisation at the end of the First World War.



She was born in 1876 in Ellesmere, Shropshire, and grew up on her family's estate. The Jebbs were a well-off family with a strong social conscience and commitment to public service. Having studied history at Lady Margaret Hall, Oxford, Eglantyne trained to become a school teacher, but a year's experience as a primary school teacher convinced her that this was not her vocation, though it increased her awareness of the difficulties and widespread nature of poverty faced by young children.

For several years prior to World War One Eglantyne had, what today would be respected as a lesbian relationship with Margaret Keynes (sister of Maynard Keynes). Their extensive correspondence reveals a very loving and intense relationship. Sadly, the social mores of the time (and Margaret's mother's intentions for her daughter) meant that their relationship came to an end with Margaret's marriage.

After the First World War ended, Britain kept up a blockade that left children in cities like Berlin and Vienna starving. Eglantyne, and her sister Dorothy Buxton, were part of the Fight the Famine

movement, spreading information about what was happening in Europe. They decided that more positive action was required so in May 1919 they started the Save the Children Fund at a packed public meeting in London's Royal Albert Hall.

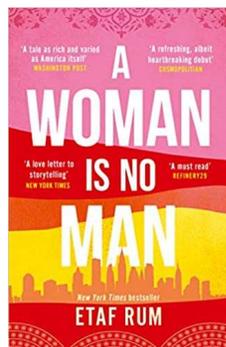
This was just the beginning - over the next decades Save the Children would grow to become a global organisation saving thousands of Children's lives each year.

In 1923, when the Russian relief effort was coming to an end, she turned to another issue - that of children's rights. Eglantyne's *Declaration of the Rights of the Child* was adopted by The League of Nations, a forerunner to the UN, and it inspired today's UN Convention on the Rights of the Child. That states that all children no matter where they are, who they are, what religion they follow are protected against violence, entitled to education and health care and are able to express their own opinions.

The Church of England remembers her life and service annually on its liturgical calendar on 17 December.

Carol Reed

Book of the Month



United States, with the basic lesson that marriage and motherhood are a women's destiny. Adjusting to life in an alien land, the only thing she longs for is love, but just gets abuse in

return. She and Adam die under mysterious circumstances leaving behind four girls. 18 years later, her oldest daughter Deya has similar destiny on her doorstep, being raised by her conservative grandmother Fareeda, who wants her to remain an Arab girl and shuns any Americanization like reading or going to college. But, an anonymous letter leads her to an adventurous journey from Brooklyn to Manhattan and she finds out dark secrets about her family. Will this enable her to write her own destiny?

There have been a lot of books about the state of women in the Arab world, but few are as touching as this one. Rum has very artfully braided together the story of Isra and Deya, and adorned it with insights from Fareeda and Sarah. The reader can feel Isra's pain and wants to help her. Palestinian history is so reeked in violence that it has been handed down to generations and manifests in men like Adam and Khaled, and over time this kind of behavior has been normalized. For many women, studying is an act of compliance, to make an impact in this world; but for women like Deya and Isra, it's an act of defiance. The struggle of these women, whether to defy or not, has been skilfully brought out in the story.

Writing this would have been a quite an emotional turmoil for the author. Islamophobia plagues our world today and exposing such a dark side of the Arab world by an Arab woman would be considered a betrayal of the community. The Quran holds women in high regard, but men do not. A woman is no man because she is considered inferior to a man, but a woman is also no man because what she might lack in physical strength, she makes up for with resilience and emotional strength.

Women inspiring action, transforming lives

Bitesize 6: Accepting criticism honestly

In the March issue of this newsletter, I explained how I might be able to interrupt the bias when I spot a micro-aggression, that is, a brief, commonplace, verbal, behavioural or mental event that denigrates a person of colour. Huh! As if I am the one who spots them! As if I am never the one to perpetrate them! Huh! For, despite attempts to educate myself so that I can be a useful racial equality ally, I am still likely to say or do things sometimes that are racially problematic. I make mistakes. After all, I have been born, raised, educated and have lived in a white society for a long time. I am unlikely to be able to undo my social conditioning in just a few months.

Let's imagine then that I have, on meeting someone of colour, expressed surprise that they play a classical musical instrument, or that they are good at swimming, or I have commented on their hair or asked them where they are from, *really?* or have given up on pronouncing their 'difficult' name or have offered them a 'skin-coloured' Elastoplast which is actually pink or have taken over their talk in a business meeting by attempting to explain on their behalf what they were already explaining perfectly well or.....

And let's imagine that I have been called out with a sigh, a groan, an irritated look, a remark about offence, a mention of racism. What should I do? Well, some things that would be very **unhelpful** for me to do would be to explain that I am not a racist, that I don't 'see colour' or to say that I intended the remark as a compliment or that I did not intend to offend. Or to accuse the person offended of being touchy. The following might be more helpful forms of

behaviour. I can remember to:

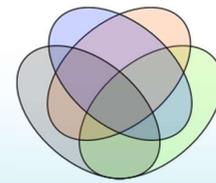
1. Stop. Listen. Be open to criticism.
2. Thank the person for alerting me to the offence.
3. Apologise.*
4. Realise that being called out means that someone has not given up on me. The calling out is coming from a place of encouragement.
5. Reframe the calling out as a learning opportunity rather than a criticism or an attack.
6. Ask them to teach me, if they feel okay to, what part of what I did or said was wrong and why.
7. Ask, 'Is there anything else I'm getting wrong?'
8. Bear in mind that the person who has been insulted might not feel like educating me that day. They may have had too many micro aggressions to explain yet again. So, I may have to sit with the uncomfortable feeling that I have been offensive. Yes, sit with it. For some time. Better for me to sit with being uncomfortable for a while than to be oblivious and for the other person to have to sit with the feeling of having been demeaned yet again by a derogatory or hostile message. Also, in my experience, when I feel uncomfortable it usually means I have something deep and important to learn.

*Number 3, in the list of helpful behaviour above, is just one word, 'apologise'. But, as the song goes, 'Sorry is the hardest word...' So, I was grateful when someone told me about [episode 129 of The Allusionist](#) which deconstructs what a good apology is. The episode is not specifically for those learning to be a racial equality ally but it is definitely useful for life generally.

Tessa Woodward

Intersectionality

This is an analytical framework to understand how aspects of a



person's social and political identities **combine** to create different

modes of discrimination and privilege. Examples of these aspects include gender, sex, race, class, sexuality, religion, disability, or physical appearance.

Intersectionality identifies multiple factors of advantage and disadvantage. These intersecting and overlapping social identities may be both empowering and oppressing. For example, a black woman might face discrimination from a business that is not distinctly due to her race (because the business does not discriminate against black men) nor distinctly due to her gender (because the business does not discriminate against white women), but due to a combination of the two factors.

Intersectionality broadens the lens of the first and second waves of feminism, which largely focused on the experiences of women who were both white and middle-class, to include the different experiences of women of colour, women who are poor, immigrant women, and other groups. Intersectional feminism aims to separate itself from white feminism by acknowledging women's different experiences and identities.

Kyriarchy is a term coined by Elisabeth Schussler Fiorenza, a radical feminist. It is a social system or set of connecting social systems built around domination, oppression, and submission. **Kyriarchy** is a term that extends patriarchy to encompass and connect to other structures of oppression and privilege.