



Le Centre communautaire des femmes sud-asiatiques

IMMIGRANT GROUPS SAY LEGISLATION REFORMS REVEAL RACIST GOVERNMENT AGENDA

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Yesterday a media leak revealed that immigration officials are recommending the removal of citizenship rights from babies born to non-residents in Canada. This came on the heels of the racial profiling and arrest of 21 undocumented workers in Ontario this weekend. A network of immigrant and refugee groups is condemning both these developments as symptomatic of a "racist system of managed migration."

Conservative government reforms to citizenship, refugee and immigration law make it harder for migrants to gain permanent residency and citizenship, according to the group. The result has been an increase in the number of people facing detention and deportation. Bill C-31, called the Refugee Exclusion Act by migrant justice activists, has led to dramatic changes that include mandatory incarceration for many refugees as well as revocation of permanent residency status. Bill C-24, dubbed the Stealing Citizenship Act, makes citizenship harder to get and easier for the government to take away.

The East India Defence Committee is one of the groups that has been campaigning against Bill C-24. "The fact that Bill C-24 allows for the revocation of citizenship is illegal and disgraceful, and even more so considering that Indigenous people are the only people who are not themselves descendants of immigrants," states **Lakhbir Khunkhun of the East India Defence Committee**.

Reacting to the Conservative government's changes to the Temporary Foreign Worker Program and statements about the Live-In Caregiver Program, **Jane Ordinario of Migrante BC** says, "Minister Kenney has cried out that Filipino migrant workers are 'robbing' Canadians of their jobs, and implied that live-in caregivers are 'fraudulently' using the LCP. His comments are racist. The LCP has systematically marginalized our community into low-wage jobs, robbed countless women of their capacity to fully contribute to society, and torn many families apart."

"Most avenues to permanent residency and citizenship have been severely gutted as more people are entering Canada as temporary workers rather than as permanent residents," says **Omar Chu of the migrant justice group No One Is Illegal-Vancouver Coast Salish Territories**. "As imperialist capitalism forces migration due to environmental destruction, devastating social and economic conditions, wars, and oppression in countries mainly from the Global South, Canadian programs like the low-skilled Temporary Foreign Worker Program continue to wield the threat of deportation to keep migrant workers in indentured servitude."

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- We encourage you to send in your stories and articles for upcoming newsletters in any language by the 25th of every month to:
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CENTRE UPDATE



Centre Hours

Tuesday, Wednesday and Friday 9am—5pm
Monday and Thursday— 9am-9pm

The Centre is wheelchair accessible
Le centre est accessible aux fauteuils roulants.

Volunteers

If you are interested in helping out at the Centre, please contact Homa (Ext. 102 or homa@bellnet.ca) to coordinate a meeting!

Annual Picnic 2014

SAWCC's Annual Picnic took place on 9th of August at OKA Beach. We went there with full of enthusiastic participants by 4 school buses. Weather was perfect for our summer picnic. Delicious dishes were brought and shared among each other. Some of our women all ready sent their experiences. Further we need you feedback for our next picnic spot.

It was only on 10th of June, 2014 that I landed in Montreal, QC and introduced myself as "A NEWCOMER". But, soon I found myself as "A Family Member Of The SAWCC", where they welcome you with warmth and open arms. My (one of the) recent experience as an individual and as a member of this organization was a thrilling one. The picnic organized on Aug8, 2014 was an outstanding example of team work, spirit of responsibility and caring, excellent management and sisterhood. For me it was refreshing and rejuvenating episode after the initial exhausting trips to various offices of Quebec for settling down. I got introduced to the culture of Canada, the way Canadians live life "KINGSIZE". Besides sharing a variety of South Indian dishes, there was an exchange of thoughts and ideas. The landscape of Oka National Park was a treat for eyes, especially the cool water with lots of people enjoying swimming around. Looking forward for many such cherished moments with SAWCC family.

By Anupam Joshi

Tuesday September 16th, 2014

Professional Development (PD) Day for Centre staff from 9am - 2:30pm

The centre will be closed to clients and friends so the staff can engage in a day of professional development exercises and conversations.



Arts and Crafts

Every month SAWCC members and staff gather to work on a unique arts and crafts project together. Over the months the centre has collected quite a few of the final products – walking around the centre you'll be able to spot some of the wonderfully creative items we've all made together. (Continued on Page 13)



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Immigration Minister Chris Alexander has stated that the federal government “will not support efforts by any city council in Canada to offer sanctuary to individuals facing deportation.” In response to exclusionary and racist federal immigration laws, groups like Sanctuary Health state it is urgent for city councils to refuse to participate in the Tory government’s enforcement agenda. **Byron Cruz of Sanctuary Health** adds, “The city is the frontline for people with precarious immigration status, and municipal governments have the responsibility to ensure that every resident of the city feels included and safe. This includes playing a meaningful role in influencing other bodies like Translink and local police forces.”

Joint statement released in Vancouver, 19 August 2014 by migrant justice groups No-One is Illegal, Migrante, East India Defence Committee and Sanctuary Health.

<http://themailander.com/2014/08/19/immigrant-groups-say-legislation-reforms-reveal-racist-government-agenda/>

WORLD WAR I ANNIVERSARY CELEBRATIONS PROBLEMATIC

World War One (WWI) began on July 28, 1914. Now that a hundred years have passed, it is time to introspect both Punjab’s role to ‘save the civilisation’ and the socio-political impact of the war recruitment on Punjabis.

Internationally, WWI is remembered through reenactments, public events in Europe, and websites documenting historical events. In Canada, the 100th anniversary has been commemorated by the Canadian government through exhibits, the expansion of the honour guard at the Tomb of the Unknown Soldier at the National War Memorial in Ottawa, as well as the issuing of a special edition silver coin created by the Royal Canadian Mint. However, missing from local and international dialogue is the grave impact the role had on people of colour living in colonies, including Punjabis.

At the beginning of the war, strength of the Punjabis in the British army was around 100,000 and then it rose exponentially. Foreign and Commonwealth Office (FCO) UK gives a count of 1.2 million soldiers from the subcontinent, while as per David Omissi and Rajit Mazumder, during the war years, till December 1919, 1,440,437 men were recruited, including 877,068 combatants and 563,369 non-combatants.

By the end of the war, Punjab had provided some 360,000 combat recruits (almost half of the total combat force from the subcontinent), including 136,000 Muslims, 88,925 Sikhs and 23,000 Hindus.

The main recruitment ground was the Dhan-Potohar area of the then Rawalpindi district and in the war employment drive 120,000 Punjabis were recruited from this area alone. The majority of them were Muslims and Sikhs. Out of nine Victoria Crosses (VCs) awarded to the entire army from the subcontinent for valour and bravery, eight of them are Punjabis but at the hefty cost of 61,041 Punjabi soldiers dead and 67,771 wounded.

An army train is crossing bridges in leaps, taking our poor sons locked away — this is one of the countless departing images narrated in Punjabi folk songs by women for their soldier sons and beloveds. There is this unbearable pain, rage and lament about induction of Punjabi youth as colonial subjects where women cry and their men stand speechless.

Chandler once wrote: “to say goodbye is to die a little.” But for Punjabi mothers and lovers these goodbyes were outright deaths, foretold bereavement gestures of lonely travellers.

Looking at the socio-economic indicators of war recruiting areas, it is obvious that the primary reason of this huge enrolment was poverty and hunger. Mulk Raj Anand captured this trauma in his remarkable novel 'Across the Black Waters' (1939) where Lalu, the main protagonist and a Punjabi peasant, gets himself recruited in the army for the sole purpose of reclaiming the piece of land his family lost, as a reward for serving.

But when he returns home, he finds his family destroyed and his parents dead. This was every returning soldier's tale.

There were propaganda songs as well to encourage war registration, which were sung and delivered at the behest of local lords who were assigned recruitment targets and who never shied away from using intimidation and coercion.



But the promised life was a hell, a horrific experience culminating in nameless graves of these peasant boys all over Europe, Africa and Persian Gulf still waiting their visitors since a century.

This becomes more saddening while reading their letters from the war front. One soldier wrote:

"No man can return to the Punjab whole. Only the broken limbed can go back."

Another one grieves: "In one hour 10,000 men are killed. What more can I write?"

And this one: "As a man climbs a plum tree and shakes down the plums [so that] they fall and lie in heaps, so are men here fallen."

Most of these letters were detained and censored by the war office as they carried strong messages to their fellow Punjabis to stop joining British army for war. Soldiers may have known about that censorship so they started using coded language: "Think this over till you understand it," or lines like these: "It is to be hoped that Uncle Censor will forward this letter on safely."

And, after all these losses, when the war ends and wounded soldiers start arriving back home, they are rewarded with the Jallianwala Bagh massacre in 1919 by the same army within a year. This brutality in Amritsar, Punjab, depicts how the colonial establishment valued all these sacrifices of the Punjabi soldiers and their families. This also proves that these young boys of Punjab were nothing more than a disposable mass for the English army.

Amarjit Singh Chandan is perhaps the only Punjabi writer to have explored this theme in detail. Recently, he said in an interview: "War songs are propaganda, patriotic, jingoistic. A folk song by its nature is a collective pursuit of masses initiated by an individual. It is an epigram. The folksongs on the wars lie printed on paper but nobody sings them, nobody even talks about them. In personal and collective consciousness intensity of tragedies rarely goes beyond three generations. It is disturbing to note that the loss of thousands of soldiers in WWI is absent from the memory. One main factor was that the British colonial state took much care of soldiers' families by giving them ināms, jagirs, sanads, pensions etc. After the war, the rewards bestowed were numerous."

Amarjit Singh is absolutely right but these rewards didn't erase the scars of war from the Punjabi psyche as almost every second family, particularly in the salt range area of Rawalpindi/Potohar lost a son or a relative. My own great grandfather served in WWI and was awarded a sword of honour and couple of other war awards but he used to express his guilt of fighting for the Crown as a subject in an army where locals were even barred to be commissioned officers because of their nativity and the warped Victorian values of racism.

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It is a fact that the British coloniser threw these untrained peasant boys knowingly straight into the jaws of death by exposing them directly to the vastly superior Germans and their lethal weaponry.

Sadly I couldn't find a single Punjabi folk line that shows how the returning soldiers with war awards and honours were greeted or remembered. A rich oral tradition of ours famous for honouring her heroes is completely silent. But they are being remembered and cashed in by many an organisation in the UK, which is busy selling them and their dead comrades as willing and eager soldiers who were dying to prove themselves as Rāj loyalists. They are ignoring the displacement and alienation this war caused all over the Punjab that resulted into a grass root level national movement for independence.

By

Mahmood Awan

www.sikhchic.com

Special to *The Asian Pacific Post*

<http://www.asianpacificpost.com/article/6360-wwi-anniversary-celebrations-problematic.html>

VIDHYA MUNSHI 1919-2014

POSTER GIRL OF THE INDIAN WOMEN'S MOVEMENT

Vidya Munshi was at the forefront of activism for over 65 years, joining the Indian communists in UK when the communist party was still illegal in India, becoming West Bengal's first working woman journalist, and advocating throughout the cause of women.

She has been a familiar figure marching down the streets of Kolkata, taller than her 5'7", head held high, protesting a dowry murder or the rape of a slum-dweller. A pair of high-powered glasses hides her twinkling eyes, but her hearty laugh and ready wit have regaled audiences, whether on religious fundamentalism or land rights for women. She remembers every debate clearly, the complexities and nuances of each issue that saw her in the forefront and in solidarity with movements in Vietnam, Cuba and the former Soviet Union. At 89 years, nothing deters the indomitable Vidya Munshi, least of all the cerebral stroke that in 2002 paralysed the right side of her body.



Vidya *di*, as she is affectionately called, has just finished recording the history of the National Federation of Indian Women (NFIW) that was formed in 1954 with democratic mass organisations from different states and progressive women leaders. She dictated the important events of the last 54 years, and challenges before the NFIW -- of which she is an executive member and the only living founder member -- from memory (sometimes referring to an odd document) to her husband Sunil Munshi who took painstaking notes, longhand. Perhaps her urge to report can be traced back decades, to 1952, when she became the first working woman journalist in West Bengal as a correspondent for the Mumbai-based *Blitz*.

Those acquainted with Vidya *di* know this is not an unusual feat for her. She has been in the forefront of activism for over 65 years, joining the communist movement whilst studying in the UK and becoming a member of the national council of the Communist Party of India (CPI). Later, she became president of the Paschim Bangla Mahila Samiti and worked for several years as member of the West Bengal State Social Welfare Advisory Board and Commission for Women for its first nine years.

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On March 1, one caught glimpses of Vidya *di*'s old spirit when, seated in a wheelchair, she was surrounded by groups of young enthusiastic women eager to hear her speak. It was only fitting that she was guest of honour at the exhibition 'Poster Women', an exciting initiative tracing the country's vibrant women's movement through posters. In fact, this is the first time such an exhibition has been attempted in India, probably anywhere in the world. Swayam, a women's rights organisation focusing on ending violence against women, Zubaan, a feminist publishing house in New Delhi, and Seagull Foundation for the Arts have come together to bring this unique exhibition of 157 posters to Kolkata.



Vidya *di* was introduced to the power of posters in 1943 when she and her colleagues held their first poster exhibition in Sheffield, UK. The exhibition was on the trauma of the Bengal Famine where, through posters, they recounted the seven instances of famine that had occurred in undivided Bengal under British colonial rule. The money collected at the exhibition was sent back to India to aid the stricken peasants. "Since then I have drawn so many posters on various issues, whether on rights of women and youth, protesting the retrenchment of workers, or demanding communal peace. The visual power of posters can hardly be undermined," says Vidya *di*. Indeed, if she had preserved posters of various historical movements during her time, they would have been an important testimonial to the social, political and cultural heritage she has been part of and helped create.

What made Vidya *di* different from others is that she never hesitated to speak her mind or do what she thought was best for the women's cause. Many comrades in the communist party, says Vidya *di*, deplored her decision to work for women's issues. "But if women do not take on the responsibility of giving priority to women's issues, believe me the men never will. If we depend on men we will still be waiting for things to change," she laughs.

She took the battle right into the lion's den, as the communist party is not known to easily give women a voice or space. To the discomfort of party bosses, Vidya *di* advocated that women's issues be "a running battle -- a priority -- with all other battles" and that socialism itself would not automatically solve the problems of women. Bela Bandhopadhyaya, a close friend, remembers that when, at a conference, some male leaders lamented that young women were not joining the movement, Vidya *di* retorted that if the party patriarchs did not mend their ways even the older women would be forced to leave!

In the years that followed, Vidya *di* endeared herself to women in Bengal as she found common cause with them. Given the difficult times, it is her non-sectarian attitude and ability to work with women from different organisations on a common platform that will perhaps be remembered most. "Left political parties are usually rigid and boycott autonomous women's organisations and treat them as pariahs. Vidya *di* was different," says a member of Sachetana, a non-party-affiliated group. "I was amazed how Vidya *di* would listen with great attention and interest to everything that was discussed at various meetings. No issue was trivial for her, even a newcomer demanded her attention," says Anuradha Kapoor of Swayam.

Vidya *di* was introduced to the world of politics by her uncle; her father, a well-known criminal lawyer, inculcated in her the love of books. But it was her maternal grandmother who kick-started her entry into the public arena. When Vidya *di* set her heart on studying medicine after standing first among the girls in the matriculation examination, it was her grandmother who stood by her against family resistance. "Why should she not go? Her father has the money, the girl has the courage," her grandmother argued.

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Vidya Munsî, nee Kanuga, left home in 1938 to become a doctor. But politics occupied all her attention and in 1942 she gave up her studies and joined the band of Indian communists in the UK when the communist party was still illegal in India. Since then, she has never looked back.

On her return from the UK she married the geographer Sunil Munsî, editor of the now-defunct journal *The Student*. There, she was groomed to be a reporter and Vidya *di*, a Gujarati by birth, learnt to write Bengali. "From sheer necessity," she guffaws. "I was suddenly asked to edit the Bengali *Chalar Pathe*. You can't have an editor who does not know the language!"

A few years later, she became Kolkata correspondent for the *Blitz* weekly, a paper critical of government policy and excelling in investigative journalism. She worked at the *Blitz* for 10 years, and one of her exciting 'scoops', she recalls, was on two Canadian pilots who would fly from Hong Kong with gold and drop it on an island in the Sunderbans; the gold would then be smuggled by small boats into Kolkata. Another of her major stories that made the headlines was on the Chinakuri mine disaster in Asansol, where hundreds of miners were killed. The famous playwright Utpal Dutt later scripted the tragedy into the chilling play *Angar*.

For the many women who crowded to see the Poster Women exhibition, Vidya *di* represents a symbol of courage and struggle -- the women's movement's very own Poster Girl.

By Rajashri Dasgupta

(Rajashri Dasgupta is an independent journalist based in Kolkata)

InfoChange News & Features, March 2008

THÉRÈSE CASGRAIN: FEMINIST ICON, QUIETLY DROPPED AS FEDERAL AWARD NAMESAKE

Federal award named after feminist icon and heroine of Quebec women's rights movement eliminated

The Harper government has spent millions to commemorate the War of 1812 and other episodes from Canadian history, but has also erased at least one inspiring piece of the past.

Thérèse Casgrain, a feminist icon and Quebec heroine who died in 1981, has been quietly removed from a national honour, to be replaced by a volunteer award bearing the prime minister's banner.

The Thérèse Casgrain Volunteer Award was created in 1982 by the Liberal government of Pierre Trudeau.

Casgrain fought for the right of Quebec women to vote, which they finally won in 1940.

She also became the first female leader of a political party in Canada, heading the CCF in Quebec, and was appointed to the Senate in 1970 by Trudeau.



The Casgrain award honoured Canadian activists such as June Callwood until it was eliminated — unannounced — by the federal government in 2010.

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Family never consulted

Human Resources and Skills Development Canada, which had administered the Casgrain award, was instructed in 2010 to create a Prime Minister's Volunteer Award in its place, to be handed out in a ceremony each year presided over by Prime Minister Stephen Harper.

Michèle Nadeau, Casgrain's granddaughter, says her family and the Montreal-based Thérèse Casgrain Foundation, which she heads, were not consulted about whether the award should be eliminated.

"We were informed of a sort of internal review that was done by the Human Resources Department, and they decided to discontinue. But we were never consulted.

"Basically, we were advised that at some point the award would be discontinued. Members of the family, the grandchildren, etc., the great grandchildren, were rather upset."

An image of Casgrain and her namesake volunteer-award medal also disappeared from Canada's \$50 bank note in 2012, replaced by the image of an icebreaker on a new currency series.

An image of the so-called Famous Five women was removed from the same bank note.

The Casgrain Award was killed once before by the Progressive Conservative government of Brian Mulroney in 1990, but was revived in 2001 by the Chretien Liberals.

Elimination never communicated to public

A spokesman for Employment and Social Development Canada, the successor department to Human Resources, says the Casgrain award was reviewed in 2010 following the fall speech from the throne, which announced plans for a new volunteer award.

"Discussions took place with the Casgrain Foundation and it was decided that Human Resources and Skills Development Canada end the program, rather than re-orient and re-launch it," Pierre Nolet said in an email.

"There was no public announcement of its end. The spirit and objectives of the Therese Casgrain Volunteer Award were retained in two national categories of the PMVA [Prime Minister's Volunteer Award]."

The Prime Minister's Volunteer Awards, launched in 2011, honour 17 Canadians from across the country each year.

The awards ceremony was held Feb. 27 this year in Toronto, with Harper personally presenting a medal and certificate to each winner, and having his picture taken with them.

By Dean Beeby

The Canadian Press

<http://www.cbc.ca/m/touch/canada/montreal/story/1.2719588>

INDOLOGIST SUKUMARI DEAD

Sukumaridi, as she was fondly called by her admirers, belonged to a rare breed of scholars who had equal grasp of English and Sanskrit literature. She began her career as a lecturer in English at Lady Brabourne College, joined Jadavpur University's Comparative Literature department on the request of Buddhadeb Basu, and later shifted to the Sanskrit department.

Born to Christian parents on July 12, 1921, Sukumari used to joke that she shared her birthday with Julius Caesar. But her Christian lineage came in the way when she wanted to do her graduation in Sanskrit. Calcutta University didn't allow her. Sukumari did her masters in English in 1944 and took up teaching at Lady Brabourne College, a year later. She had to do her masters in Sanskrit as a private candidate, 10 years later.

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Her command over Sanskrit helped her delve deep into Sanskrit texts — the Vedas, and Bhagavad Gita — and unravel the societal patterns in ancient India and evolution of culture and religion. "Sukumaridi wouldn't accept anything as they came. She wouldn't accept anything without reason. It inspired me as a student. It is this quality that also made her controversial among orthodox Sanskrit scholars," said Bijoya Goswami.



Her Marxist outlook prompted her for a dispassionate and objective study of religious texts. Tracing the evolution of devis in her popular book — Leged of Devis, Bhattacharji analysed how Lakshmi — the goddess of harvest in the pre-Aryan agrarian society turned into alakshmi in the Aryan society. Some such original thoughts have found their way in her books — Bede Samsay O Nastikko, Bede Khuda O Khadya, Balmikir Ram. She authored 34 books such as The Gita — Its Why and How, Human & Society in Ancient India, Fatalism in Ancient India.

But her erudition never overshadowed her amiable nature, her love for students and colleagues, recalls Bijoya Goswami. "We had set up a student welfare fund in our department. Sukumaridi took the initiative. It was meant to support students who struggled to come to the university. The fund remains till date. Many students gave back the money later, some couldn't," Goswami said.

After her retirement in 1986, Sukumari Bhattacharji pursued her research at her Naktala residence till she shifted to an apartment in the neighbourhood much later. She was suffering from respiratory problems and was admitted to SSKM Hospital on Friday. City intelligentsia — Nabanita Dev Sen, Amiya Bagchi, Yashodhara Bagchi, Ratnabali Chatterjee — CPM leader Shyamal Chakrabarty, social activist Kumar Rana were present when her body was handed over to the RG Kar Medical College on Saturday afternoon.

[Sukumari's daughter is the historian, Tanika Sarkar.]

Article From Times of India

<http://timesofindia.indiatimes.com/city/kolkata/Indologist-Sukumari-dead/articleshow/35575670.cms>

SUKUMARI BHATTACHARJI: MARXIST, ATHEIST, SANSKRITIST

The woman who used Sanskrit as the key to understanding ancient India rationally and scientifically

Sukumari Bhattacharji died in Kolkata less than a fortnight before some ministers of the NDA government took the oath of office in Sanskrit. I wonder what the last of the great Indian Sanskrit scholars would have thought of the perplexing conceit of taking a living pledge in a dead language.

Today's identity politicians, almost all of whom would probably free-associate "Lata" with "Mangeshkar" or "creeper", and not Sanskrit declension, would have found Bhattacharji equally perplexing. Her family had converted to Christianity; many progressive Bengalis did, a century ago. Christian by birth and Marxist (and atheist) by persuasion, she used Sanskrit as the key to understanding ancient India rationally and scientifically, not as a handy easel on which to paint a modern, retrofitted Hindu identity.

"You don't know the Ramayana unless you've read Valmiki in Valmiki's language," she once told me. Very few

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Indians have done that, and it is an important standard, since the Adi Kavi sings of Rama the hero. Rama's apotheosis

happened afterwards, in interpolations, exegetical texts and folk traditions. The contemporary Ram bhakt would be

baffled by such niceties. And by Sukumaridi's response to the Babri demolition: to read Valmiki all over again, with more care than ever before, to discover if all this fuss was warranted — if there had ever been a maryada purushottam in the first place.

Legends of Devi



Sukumaridi nurtured a small family of informal students. I think I was adopted early, after she retired from teaching at university and started taking impromptu classes at her home in suburban Calcutta. By way of guru-dakshina, I helped to catalogue her huge collection of books and dusted them down with DDT. The internet was still a decade away, specialist texts from all over the world were irreplaceable, bugs were numerous in humid Calcutta and fortunately, DDT was cheap. Years later, when I told her that I had become a reporter deeply interested in the Jharkhand movement and Bhutan's violent struggle with democracy, her lips thinned. "Criminal waste," she said shortly. It was nice to know that she had taken me seriously.

Sukumaridi's last informal student was the activist, researcher and writer Kumar Rana. Incidentally, coincidentally, he is the kid brother of Santosh Rana, the Naxal who supported democracy and stood shoulder to shoulder with the flute-playing Ram Dayal Munda and the famously frugal AK Roy in the Jharkhand struggle. Thanks to Kumar's efforts, Sukumaridi's collected essays are being published in beautiful editions by the Bengali house Gangchil, whose name is perhaps a nod to the English publisher Seagull.

Sukumaridi failed to teach me Sanskrit to her exacting standards. More accurately, I eluded teaching. Perhaps, I was more interested in courses in the Latin and Greek classics that she had instituted in the name of her late husband, Amal Bhattacharji, at St Xavier's College. I hear that our Latin teacher, Fr Raymond Pilette, SJ, is also no more. Today, I retain fuzzy memories of deponent verbs, Julius Caesar's campaign diaries in Gaul and the haunting last stanza of Virgil's fourth eclogue. And, by some fuzzy but impressive logic, I can still get the drift of texts written in European languages that I don't know a word of, like Dutch. It is pattern recognition across languages.

Nifty parlour trick, but if I can ever get my head together and model it on a machine, it might tell us something new about the history of languages and their relationship. Then I could finally ask the memory of Sukumari Bhattacharji, to whom I owe so much of my education, to excuse my pitiful lapse into journalism.

By Pratik Kanjilal

"Opinion", *Indian Express*

<http://indianexpress.com/article/opinion/columns/sukumari-bhattacharji-marxist-atheist-sanskritist/>

MENOPAUSE, AN EMOTIONAL ROLLER COASTER

Perimenopause is the phase of menopause transition. It begins several years before menopause, when the ovaries gradually begin to make less **oestrogens** (a sex hormone). It also depends on **maternal age** of peri/menopause and its time of onset varies from woman to woman. The symptoms bring along certain inevitable and unexpected changes in a woman's life that the issue requires certain guidelines from the gynaecologist or general physician.

The most frequent symptom is that of Hot Flashes/Hot flush. It is a quick feeling of **heat i.e. a red flushed face** and sweating. Nature cools the body by dilating blood vessels near the skin surface. **Heart rate** may **increase** causing **night sweats**. The lady should avoid **stress, spicy foods, heat, caffeine, alcohol, cigarette smoking and tight clothing**. A few useful tips may be **keeping bedrooms cool at night; using cotton clothing/bed sheets & linen and trying deep slow abdominal breathing@ 6-8/min**. It is advisable to **exercise daily (walking, swimming, dancing &/ bicycling)**. Talk to your **GP/Doctor** about **Hormone Replacement Therapy (HRT)**. **Non-prescription treatments** may include **Vitamin B Complex, Vitamin E, Ibuprofen and Botanicals & Herbs (Soy products and Evening Primrose softels)**.



Image from Google Images

Breast tenderness is due to **hormonal changes**, mostly **estrogens & progestons**. **HRT** can be used but with advice of the **doctor**. Life style changes can play a vital role in relieving the symptoms. Avoid **sedentary life style & high fat diet**. Take **low salt diet, rich fibre diet (to avoid fluid retention)**, natural **diuretics** e.g. parsley, celery, cucumbers, **multivitamins and alternative therapy** e.g. **acupuncture, massage, naturopathy and meditation**. Use **Ice packs** and supportive bra especially in exercise (padded with comforting material). There are many detrimental effects of perimenopause/menopause on **the sexual life**. **Loss of Estrogens & Testosterone** leads to changes in **sexual drives** and **loss of Libido is caused by vaginal dryness**. In addition, there are bladder **control problems, sleep disturbances, stress/depression/anxiety**. **Fear linked with getting pregnant, other health and family concerns** also contribute to the hazards of menopause. Effective tips include use of **water soluble lubricants** for vaginal dryness. The Non-water soluble lubricants should not be used as these weaken latex of condoms and act as culture media for bacterial growth in females.

Use of **condom safe guards ladies against the STD (sexually transmitted diseases) and pregnancy**. **Weakened pelvic muscles** cause **urinary/stress Incontinence**. **Coughing, sneezing, lifting can cause leakage of urine** in older women. In South Asian countries this problem in women is due to multiple normal vaginal deliveries, abortions, lack of awareness in remote/slum areas and lack of media & education. Presently, education policies are improving the situation. In **urge Incontinence, bladder** muscles squeeze at the wrong time (dribbling). **Painful urination, nocturia (urinate several times at night) and bladder problems** due to infections, previous pregnancy, nerve damage from diabetes or stroke, diuretics (water pills), tranquilizers. **Consult** your doctor for medical history (e.g. diabetes, hypertension etc.) and get a pelvic examination done. **Pelvic muscle exercises** for pelvic floor includes training the bladder to hold more urine, timed voiding, and weight loss of obese women.

Continued...

SLEEP PROBLEMS e.g. **insomnia** is the inability to fall asleep or stay asleep at night due to hot flushes. **Furthermore, waking up frequently** during the night with difficulty returning to sleep; waking up early with non-refreshing sleep add to the list. **Do not go to bed** unless tired, nap during day or **watch TV, eat or read in bed**. Go to bed only when sleepy, and try to follow same bed time each night. Avoid sleep pills. Keep bed room **cool**. If possible take a **bath/shower** at bed time. **Mood swings** lead to **irritability**, sadness, lack of motivation, anxiety aggressiveness, difficulty in **concentration**, fatigue, and tension. **Lifestyle changes-** meditation, reducing stress, eating healthy, yoga, rhythmic breathing, psychotherapy, creative outlets(sense of achievement) and **staying connected** with your family, community & friends. The **Weight gain** increases the risk of **hypertension, heart**

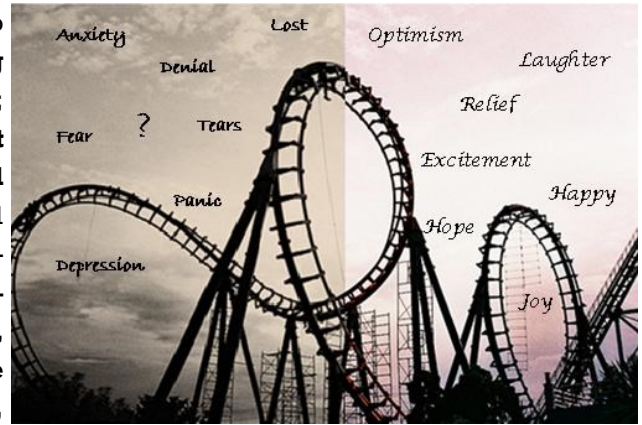


Image from Google Images

diseases, diabetes etc. Control body weight and consult your dietician. **Loss of muscle mass** requires **exercise** to **lower risk of osteoporosis, cardiovascular diseases, Insulin resistance, depression & anxiety**. Exercise keeps muscles & joints **strong** and **bowel** works well.

Osteoporosis and menopause : osteoporosis is a silent disease without any symptoms until a sudden bump, strain or a fall can cause a disc prolapse/fracture due to **bone** reabsorption and decreased bone mass. : **South Asian women** are more prone due to bone structure, lighter and thinner bones, body weight and family history (over 50 years of age). Useful tips include **limiting alcohol, smoking, removing loose household items, installing proper grab bars on tub & shower walls, besides toilet seat** and installing proper lights, intake of **calcium sources**: Milk, dairy products, seafood, dark green leafy vegetables, & **vitamin D (Sunlight, eggs, Salmon fish, cereals & milk fortified with Vit D) and calcitonin**. The **cosmetic hazard** involves the **skin** becoming **dry, itching, thinning, sagging, wrinkling especially along the neck, jawline & cheeks** with loss of elasticity and oil glands are not active. **Use moisturizers**, scrubbers, toners sunscreen lotions; **Wear gloves** when doing house/yard work, **Wear gloves** when doing house/yard work, eat bright colour fruits and vegetables and Soy, **Skip long hot showers**, meditate, exercise and enjoy adequate sleep(to avoid dark circles). **Hair loss/thinning** may be due to **psychological and/or physical reasons**. Don't make use of **prolonged birth pills, excessive tugging or yanking** and stress. **Go natural, have a balanced diet, multivitamins**.

INVESTIGATIONS AND DIAGNOSIS : A brief view of the these can be of help to a lady i.e. **TVS(trans vaginal sonography), Hysteroscopy and/, D & C(dilatation & curettage)** after a consultation with your gynaecologist. **Pap test after peri/menopause**: It informs about changes in cells of cervix to show any cervical cancer/ conditions leading to cancer. Routine screening every three years for women between ages 30-65. If Pap test & HPV are normal/negative, then repeat after 5 yrs. If Total Hysterectomy was done due to reasons other than cancer, don't repeat Pap & HPV after 65. When the reason is a cancerous one , repeat HPV& Pap as & when advised by your doctor. **Post-menopausal Bleeding** : causes can be **polyps** (growths may be non-cancerous in uterus, cervix, cervical canal), **endometrial hyperplasia hormone therapy, infection of uterus, other medicines(aspirin)**. **Bone mineral Density Test**: **All** Post-menopausal suffering from fractures and/or menopausal under 65 with additional risks and over 65.

By Anupam Joshi

OMBRE NAIL ART

Materials:

Top coat
Two nail polish colours you'd like to use for the ombre effect
A toothpick
Piece of sponge

1. Paint your nails using the lighter of the two colours and let them dry completely before continuing.
2. On a flat surface pour a few drops of the first nail polish you want to use
3. On the same surface pour out a few drops of the second colour. Make sure there is a bit of an overlap (see photo).
4. Using your toothpick, draw squiggles in the nail polish where the two colours overlap
5. Take your sponge and dab it directly on top of the nail polish.
6. Dab the sponge onto your nail a few times. Let it dry.
7. Repeat step 6 if you want to.
8. Make sure your nails are completely dry (they may be a bit bumpy).
9. Add as many layers of top coat as you need.



More Arts and Crafts!



Centre Communautaire des femmes sud-asiatiques

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33 years of sisterhood, strength, struggle and success 1981-2014

www.sawcc-ccfsa.ca

September 9– Financial Services for
Family (10:30am– 12:00 pm)

September 16– Center CLOSED.

Staff retreat (9:00– 2:30pm)

September 18– Executive Council
meeting (6pm–)

September 23– Legal aid(10:30am–
12:00 pm)

September 26– Volunteer Apprecia-
tion

September 30– Family Law
(10:30am– 12:00 pm)

9 Sept– Session d'information pour
la service Financial pour la famille
(10h30—12h)

16 Sept— Le centre va être ferme.
(9h-14h30)

18 Sept-Réunion du conseil adminis-
tratif 1(18h—)

23 Sept—Session d'information
sur L'aide juridique (10h30—12h)

26 Sept- Appréciation des bé-
névoles

30 Sept— Session d'information sur
le droit de la famille (10h30—12h)

September 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9 	10	11	12	13
14	15	16 	17	18 	19	20
21	22	23 	24	25	26	27
28	29	30 				