

PRAGNA PATEL SPEAKING AT
THE SYLVIA PANKHURST
MEMORIAL LECTURE



JOURNAL OF THE NATIONAL ASSEMBLY OF WOMEN 50P AUTUMN 2026

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comrades in art

IN August 1952 at the invitation of the Soviet Women's Anti-Fascist Committee, the newly formed National Assembly of Women sent a delegation of 12 women to the Soviet Union.

They spent a month in the USSR and having decided they wanted to concentrate on the part that women played in Soviet society "as mothers, as workers, as citizens, as our Charter says" they visited factories, nurseries, shops and families in their homes.

Amongst their number was Pearl Binder, artist, writer, designer and founder member of the Artist International Association (AIA). Established in 1933 the AIA aimed to unify artists across Europe against the rise of fascism and war.

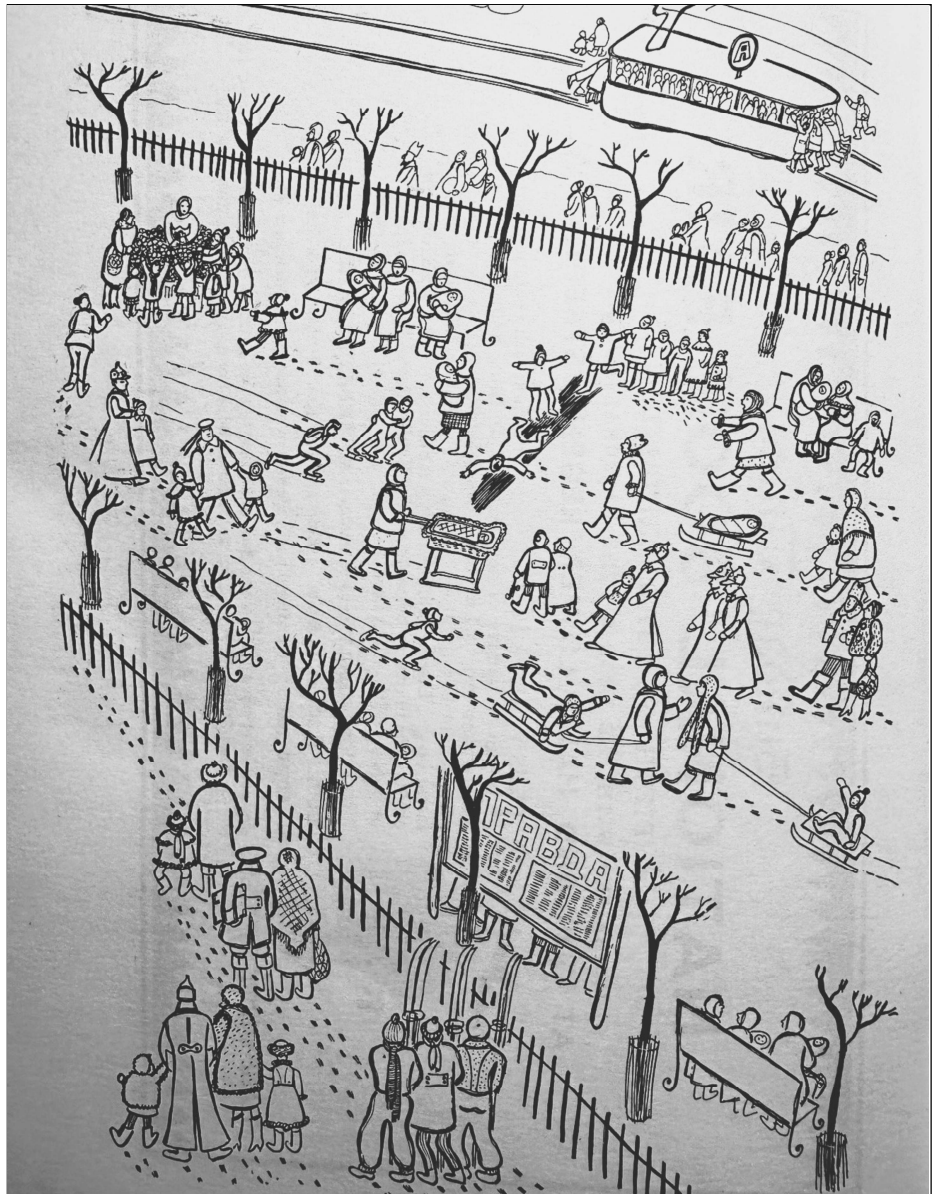
Her work is currently being celebrated at the Towner Gallery in Eastbourne along with that of the 10 other artists who founded the AIA. The exhibition includes artists who supported their aims notably Paul Nash and Dame Laura Knight.

Born in Salford, Manchester in 1904 she moved to London in the 1920s and documented, through her lithographs, the lives of working people in East London and beyond including her many visits to Moscow.

A political activist and anti-fascist, she became a respected TV artist, author and designer, including for Joan Littlewood's theatre and Wedgewood.

A blue plaque in Kemptown, Brighton commemorates her former home where she lived with her husband, the anti-fascist lawyer and Labour politician Frederick Elwyn-Jones.

COMRADES IN ART: ARTISTS AGAINST FASCISM RUNS AT THE TOWNER, EASTBOURNE UNTIL 18 OCTOBER
TOWNEREASTBOURNE.ORG.UK



MOSCOW BOULEVARD BY PEARL BINDER

Twelve British Women Tell What They Saw in Russia

4d

THE KREMLIN

Twelve British women of many opinions, outlooks and occupations—housewives, a weaver, an industrial nurse, a trade union official, a scientist, a teacher and an artist and writer—recently spent a month in the Soviet Union as guests of the Soviet Women's Anti-Fascist Committee.

Sent by the National Assembly of Women, not as experts but as typical representatives of the millions of ordinary British women, they here report on what they saw in the U.S.S.R.



Delegates with Tatyana Murashkina, deputy mayor of Stalingrad (third from left) on the Volga embankment in the city.

Continued from previous page

thought "My Bonnie Lies over the Ocean" was appropriate to the occasion.

Then into the lock by a great white archway over which was inscribed "Glory to the Soviet People, the Builders of Communism". We watched fascinated while the huge lock led the gates lowered. The huge lock led in eight minutes—and all at the touch of a button!

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WHO WE ARE

Mrs. Gertrude Carling, 59 Hamilton Avenue, Pollokshields, Glasgow, chairman of the Glasgow Committee of the National Assembly of Women, a clerical worker. Mrs. Carling headed the delegation.

Miss Elizabeth Harrison, 50, Tetherdown, London, N.10, member of the Executive Committee of the National Assembly of Women, national organiser of the Tobacco Workers' Union.

Mrs. Elwyn Jones (Pearl Binder), 35, Addison Road, Kensington, London, W.14, artist and writer, member of "Writers for Peace".

Mrs. Pat Wing, 29 Derwent Grove, London, S.E.22, industrial nurse, secretary of the Camberwell Committee of the National Assembly of Women.

Mrs. Florence Mattison, 29 St. Martins View, Leeds, 7, housewife, chairman of the Leeds Committee of the National Assembly of Women, chairman of the Leeds Peace Committee.

Mrs. Evelyn F. Howley, 27, Calder Street, Colne, Lancs, weaver.

Mrs. Annie Mason, housewife, member of the National Assembly of Women.

Mrs. Dorcas G. Butler, Barne Cottage, Shelom Road, Briton Ferry, Neath, housewife, member of the National Assembly of Women.

Mrs. Elsie Bagshaw, 28, Richmond Avenue, Beechwood, Sowerby Bridge, Yorkshire, telephonist.

Mrs. Nina Drongin, Basement, 77 Denbigh Street, London, S.W.1, housewife.

Mrs. Mary Baxter, J.P., 8, Halsey Street, London, S.W.3, chairman of the London Committee of the National Assembly of Women, teacher.

Mrs. Antoinette Pirie, College Farm, North Hinksey, Oxford, reader in Ophthalmology in Oxford University, member of "Scientists for Peace".

PIECES FROM "WE WERE THERE"

sylvia progress report



SYLVIA PANKHURST MEMORIAL COMMITTEE MEMBER MEGAN DOBNEY UPDATES ON PROGRESS AT THE ANNUAL SYLVIA PANKHURST MEMORIAL LECTURE

I don't propose to go back into the mists of time – suffice it to say that we have been at this for about 28 years and are becoming cautiously positive!

So let's start by reminding ourselves what we are campaigning for... see the maquette of the statue made by the late Ian Walters – beautiful and moving.

We've had our eyes on Clerkenwell Green for the site for the past 10 years – pending its refurbishment. We've been positively supported by Islington Councillors and have had lots of discussions as to where on the Green she should go as the works on the Green continued.

So, imagine our surprise in December 2021 when we were told we had to apply for planning permission. But we got stuck in and the Council has been supporting us with a consultant.

Our pre-planning application went in and came out with some minor amendments and we looked in more detail as to the exact site – away from underground pipework and all that jiggery-pokery.

We always intended that Sylvia would be somewhere in the central area of the Green, striding across towards the Marx Memorial Library. One of the stumbling blocks has been "the toilets".

They're not actually toilets – they were closed in the 1980s. They were underground so not accessible to many people and have been boarded round for years waiting for the Council to sort them out.

So surprise surprise again! One June morning this year when I arrived in Clerkenwell Green there were council notices fastened to railings. Basically they said we're going to fill them in and tidy it all up – starting 29 June and completing in August.

You can see some of the triangular shape of the footprint of the toilet block in the picture below.

We were concerned that this work was to be started but that there had been no engagement with us about where Sylvia should go. We were waiting for the amendments to the planning application to be done but had been unable to see what was inside the boarded up area and didn't know what was planned for it. And it was clear that an important benefit of placing Sylvia on the site of the old toilets would be no underground pipes etc.

Obviously we immediately contacted the Council to find out what their thinking was on Sylvia's siting. And that didn't take long as the answer was "none". It is a clear case of the left hand and the right hand not communicating.

But now, a question.

Who knows what a 'finial' is? Happily, when I asked that question at the Sylvia lecture there was one answer (correct).

We didn't know what one is either, but as as you can see below, it's basically a stick with a knob on it.

It was there behind the hoardings, it came down, and then it went back up... duly refurbished

The photograph below shows the newly planted footprint of the former toilets (with finial) in front of the Marx Memorial Library. We are looking at a spot on the raised area, probably slightly nearer to the library.

The statue created by Ian Walters is not a formal statue, she's moving and dynamic, and we don't want her in a formal environment. Happily the earlier suggestion of planting has been amended to something less formal so (hopefully) will



be easier to amend in due course.

And we are assured that the finial will come down when the time comes and that Sylvia will take precedence.

The last meeting we had with our consultant went over the timeline of appointing specialists, receiving their reports and submitting the full planning application.

We hope to get the application in by early November. It will then take around eight weeks for a response and unless they throw a googly at us we can then plan for installation.

It is of course important to remain optimistic but who knows...



women against the far right sylvia pa

PRAGNA PATEL: SYLVIA PANKHURST
MEMORIAL LECTURE 8 AUGUST 2026 AT
WORTLEY HALL, SOUTH YORKSHIRE

THANKYOU for inviting me to deliver this year's Sylvia Pankhurst memorial lecture. It is an absolute honour and privilege to reflect on her legacy and what it means for all of us, particularly in the current political crisis caused by an unprecedented right-wing resurgence.

I don't suppose many of us could have predicted the speed with which the far right has gained ascendancy worldwide in the last decade or so. But what makes

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the resurgence particularly alarming is that it is no longer contained at the fringes but has been mainstreamed by state policies and fuelled by social media and the spread of misinformation, disinformation and conspiracy theories, which in the West often tends to revolve around racist anti-migrant discourse, irrespective of the government in power.

In the UK, we first woke up to widespread far-right violence in August 2024 following the horrific killings of three young girls – Elsie Dot Stancombe, Alice DaSilva Aguiar and Bebe King – by Axel Rudukubana, an 18-year-old British citizen of Rwandan origins. His senseless and misogynist violence against the girls became the focal point for race riots that were also fanned by right-wing politicians like Nigel Farage who utilised the issue and other grievances to mainstream an extreme ethno-nationalist, racist and misogynist agenda in the wider political discourse with the aim of destroying the plural and democratic fabric of society. Right-wing populism has emboldened far-right groups to play on the fears of the white working classes, vast swathes of which feel either culturally aggrieved or economically left behind. (The latter with some justification.) Driven by a siege mentality and convinced of their margin-

alisation in their own country, their answer is to engage in what they believe to be justified political violence.

Two years on from the 2024 riots, we have seen an escalation in far-right politics accompanied by the widespread flying of English and British flags from homes and streets across the country, all of which has generated a febrile atmosphere of violence and fear. Racist protests and pogroms against migrants, Muslims and other minorities have become a regular occurrence, as we saw in Southampton in June this year, following the horrific killing of Henry Nowak by a British Sikh man, and in Northern Ireland, following a stabbing attack by a Sudanese asylum seeker. In Northern Ireland in particular, the racial violence was ramped up to another level with the torching of homes and cars belonging to minorities in ways that constituted a grave danger to their lives. I should add that the widespread anti-migrant racism has also been fanned by the likes of Elon Musk, who, according to *The Guardian*, has posted twice as often about race and immigration in the UK, on his social media network, than about the achievements of his own company SpaceX. Some of the far-right rhetoric and violence has taken on Christian nationalist overtones.

At the same time, in response, the government has capitulated to an ever-increasing authoritarian agenda largely set by the far right, resulting in a clamp down on equality initiatives, the criminalisation of protest and dissent and cruel and inhumane immigration policies. What we are in effect witnessing is the rise and normalisation of right-wing identity politics that comes on the back of an abject failure to acknowledge Britain's colonial legacy, the years of neoliberal policies on austerity and privatisation and the Brexit disaster, all of which has deepened inequality and division.

Unlike the 70s and 80s, what makes the manifestation of the far right contemporaneous in form is that it uses the markers of religion, culture and nationhood, and not just colour, to divide people into the categories of 'insiders' and 'outsiders'. This has the potential to radicalise a diverse range of actors, including members of ethnic minorities (particularly British Sikhs and Hindus), who are also drawn towards far-right ideology by its anti-Muslim and anti-asylum rhetoric.

Another significant characteristic of the new racism is the ways in which it has successfully appropriated the discourse around violence against women and the need to protect 'our' women and girls to stoke fears among ordinary white parents. The manipulation of such fears and anxieties has proven very effective; in 2024/5, many women were drawn to racist and far-right protests claiming they were not racist but were merely seeking to safeguard women from migrant men.

'Protect our women and girls' was a common refrain. Paradoxically, some women adopted tactics and slogans used by the feminist movement. For example, in 2024, they organised 'pink protests' against migrants in areas across the UK. The colour pink is often associated with feminist struggle against male violence but in these protests, it was appropriated out of so-called maternal concerns, although clearly the wider goal was racist. What this tells us is that far-right groups and fascist movements in the UK and across the whole of Europe are cleaning up their act by appealing to dis-

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parate constituencies, including women, to build new political credibility that is essential to mainstreaming far-right politics. In the current situation, such rhetoric appeals to parents who, to a certain degree, understandably see the family as the only source of security and certainty in an increasingly precarious world where they feel dispossessed.

Such weaponisation of violence against women by the far-right is of course not new to the history of racial oppression. From slavery to contemporary forms of racism, the myth of hypersexualised black males (now also increasingly Muslim, migrant and refugee males) as sexual predators who pose a danger to white women and girls has always been a politically expedient core of white supremacist politics.

I was very struck by the fact that, in her time, Sylvia Pankhurst was also compelled to challenge stereotypes of black men as rapists, predators and abusers of

ankhurst memorial lecture

women; sentiments voiced at that time, not just by the far right but also by elements of the left. As part of her anti-racist activism, she gave space to the black journalist ED Morel, who wrote a critical article about the deployment of black troops fighting in the First World War and how they were referred to by others. I quote as “black savages and primitive African barbarians, perpetuating an abominable outrage upon womanhood, upon the white races and upon civilisation”.

However, there is an added sense of irony in the use of such dangerous racial narratives in the current context, because the same movement that laments violence against women and frames immigration as a direct threat to white women has no problem in promoting a wider culture of toxic masculinity in which celebrity and misogyny mix in dangerous ways to sexualise and commodify women and view them as targets of violence. Andrew Tate and his cohorts come to mind here. Recent research has also revealed that many of the far-right rioters involved in the protests have been charged and convicted of offences related to domestic abuse. In the aftermath of the Southampton attack on Henry Novak, for instance, data emerged to show that 22 out of the 37 detained men involved in the racist protests had been accused or convicted of intimate partner violence, some on multiple occasions, involving serious assaults, threats and extreme coercive and controlling behaviour. None of this comes as a surprise since the correlation between those who are violent in public and those who are violent in intimate private spaces is now well known.

Ultimately, these contradictory developments serve not to advance women's rights but to shore up extremist far-right ideology at the centre of which lies violence against women and the maintenance of traditional family structures in which women must occupy strict gendered roles.

The other interesting thing about these events is that at the same time, within anti-racist circles, there was little or no analysis or commentary about the gendered experience of the racial violence and its impact on black and minoritised women who were affected in multiple ways.

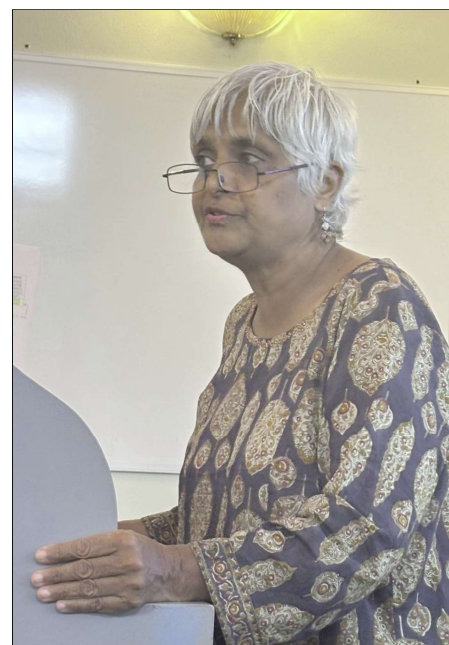
The exclusion of women's voices within anti-racist commentary led Project Resist to embark on research to document the complex ways in which the 2024 far-right riots affected black and minoritised women and the organisations that support them. In particular, we examined the impact on women and children from the post-industrial heartlands of the UK: areas which have seen an unprecedented surge in right-leaning populism over the past decade, as demonstrated by the success of Reform UK in the 2024 local council elections.

In our research, women spoke of how their individual sense of safety, freedom of movement and well-being in public spaces was compromised by the riots and how their fear of racial abuse was heightened. Women and children talked of being subject to increased harassment and assaults in public spaces – on the streets, in schools and on public transport. They also described experiencing increased levels of discrimination when engaging with statutory services, mostly due to the mainstreaming and normalisation of discrimination and racism that has occurred at the same time. But this reality

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represented only one side of the coin; the other side concerned the use of the far-right riots by religious and community forces to maintain patriarchal structures of power and control. In fact, the standout feature of our research was the ways in which women's autonomy and security were equally compromised by the imposition of greater levels of patriarchal control from within their own communities: women and girls were frequently told by male members of their families and by community leaders not to go out for their own “safety” and “protection” from the riots. But this was used as an excuse to confine them even more to their homes and to monitor their movements, which left women even more vulnerable to gender-based abuse, including domestic abuse, honour-based violence and forced marriage.

Women's heightened social control and surveillance were compounded by local authority responses to the racist violence. Even where some protection measures were considered by the police and local authorities, they did so after liaising with male community leaders and religious institutions only, thus prioritising their



safety and security over the needs of women's centres and shelters that served vulnerable women. Consequently, women frequently faced a stark choice: remain at home and suffer gender-based violence or exit and risk racial violence. The exclusion and marginalisation of women's organisations continued in the aftermath of the riots as local authorities drew up plans and made a small amount of funds available to aid recovery and rebuild community cohesion. Women's organisations yet again found themselves completely sidelined and unprotected by both the state and community leaderships.

Women who participated in anti-racist protests within local communities also felt unsafe in those spaces. Some women described how the community protests were dominated by young men who were drawn towards religious sloganeering – shouting allahu akbar. They mobilised extreme religious and misogynist ideologies and ‘bro-culture’ dynamics that made women uncomfortable because they recognised that these same undercurrents also produce the breeding ground for violence against women. They felt that the framing of anti-racist resistance in religious terms would reinforce a very conservative and sectarian form of identity that has profound implications for women's right to exercise choice and autonomy. It is striking to note that the kinds of secular anti-racist slogans that were used in the 70s and 80s, such as ‘we are here because you were there’ or ‘self-defence is no offence’, have been displaced by religious slogans that reinforce religious identity politics. This has very specific implications for women's rights. As one women's organisation said: “No one is looking at the wider impact of racism and how it draws young men into radicalisation and is informed by right-wing misogyny.”

The question then is how do we challenge these developments when Left politics has itself become fragmented, divisive and dogmatic? We are at a political juncture where regressive identity politics have taken hold at both ends of the politi-

cal spectrum – Right and Left. On the Left, it is far removed from class struggles and instead radiates forms of authoritarianism from above and from below (ie. within our own political movements).

Post Rushdie, much of what passes as left and anti-racist politics within Asian communities especially has coalesced around religious identities that are fundamentalist and ultra-conservative in nature. By promoting multi-faith policies, both the state and community leaders have opened up spaces in which conservative and fundamentalist religious leaderships have opportunistically stepped in,

we must urgently return to a material analysis of class exploitation and inequality

making demands that largely revolve around protecting and privileging religious identity and policing dissent, while leaving intact issues of racial and structural inequality. Key themes to emerge from fundamentalist politics include the normalisation of a heightened culture of censorship, greater patriarchal control, sectarian violence and the de-secularisation of civic spaces and civic culture, all of which has greatly undermined the potential for developing solidarity and alliances based on shared political values.

The same thing is repeated in other social justice movements. Following the Black Lives Matter movement, for example, race identity politics has reduced anti-racism to a matter of white privilege (which also ignores questions of class). We have seen the corporatisation of black politics resulting in an endless obsession with identity terminology (minority, minoritised or global majority) and a focus on unconscious bias training, interpersonal relations and the removal of barriers to upward individual mobility, all of which has benefited the elite rather than address those affected by racial and structural inequality. This development has strong parallels with the discredited

racial awareness training of the 1970s and 80s that moved away from grass roots political activism towards a politics that generated guilt, recrimination, splintered unity and paralysis of action.

To answer the question, I believe that a good starting point is to turn to the great history makers, those thinkers and activists whose acts of resistance offer invaluable lessons.

At the height of the civil rights movement in the US, Martin Luther King and others like Bayard Rustin understood that the anti-racist movement could not coalesce around the idea that identity politics held the key to liberation. They were acutely aware that the struggle for civil rights had to be waged side by side the struggle against poverty. Similarly, in the fight for Indian independence, Gandhi understood that political freedom without economic freedom was meaningless, which is why he also addressed the need for economic self-sufficiency.

Sylvia Pankhurst's own extraordinary history of struggle and her refusal to take the line of least resistance when demanding freedom for all is also instructive. She stood bravely and firmly not just for women's suffrage but for universal suffrage, which meant waging a simultaneous struggle against labour exploitation, colonialism, racism, war and the patriarchy. When she said that the struggle for freedom involved casting aside differences of race, nationality and gender, she understood only too well that the struggle had to be intersectional (long before the word became fashionable), indivisible and multi-directional. I am particularly struck by her offer of conditional support to the Emperor of Ethiopia, Haile Selassie. She once told him that she did not support him because he was an emperor but because she believed in his cause against European imperialism.

I believe that feminists must lead the Left resistance against the Far Right, by transcending the limitations of identity politics and building movements based on our shared humanity and universal rights. In solidarity with trade unionists, anti-racists and other progressive forces, we must urgently return to a material analysis of class exploitation and inequality. We must challenge the wilful destruction of our planet and the obscene concentration of wealth in the hands of the few while billions of people are hungry, sick and homeless. Without such an analysis, we will not be able to get out of the dangerous political impasse in which we find ourselves: an impasse that has created a political vacuum in which the forces of authoritarianism, the Far Right and the Religious Right have stepped in, sowing seeds of hatred and division. Sylvia once said: "Our fight is not just for ourselves, but for future generations; we must leave a better world for those who come after us". The stakes could not be higher.

new residential seminar

**Saturday 7 to Sunday 8
November 2026**

**at Hillscourt, Rose Hill,
Birmingham B45 8RS**

**WOMEN ON THE
FRONTLINE: structural
misogyny: the state,
war, peace,
fundamentalism**

**Georgina Andrews Unison
activist; Skevi Koukouma
WIDF Vice-President;
'Lindsey' from Police Spies
Out Of Lives; Pragna Patel
Project Resist**

**Cost: £70 inclusive of B&B, Saturday
lunch and dinner (must be paid in
advance). This is heavily subsidised by
the Val Duncan Memorial Fund
Contact megan@gn.apc.org for how to
make individual payment, or to ask for an
invoice**

widf news

THE NAW is looking forward very much to participating in the forthcoming Women's International Democratic Federation's 18th Congress. WIDF congresses take place every four years, attended by delegates from affiliated organisations from across the world.

The Congress this year will take place from 4 to 6 December 2026 in Mexico City. EC members, Vicky Knight, Liz Payne and Ruth Winters are honoured to represent the NAW at this global gathering of women determined to fight for equality, justice and peace.

The overarching theme of the event is: 'The struggle of women for world peace and for the achievement of our rights'. Delegates will debate and decide on the WIDF's policy and strategy for the next four years, as well as electing leading officers and committees to take its work forward up to the 19th Congress in 2030.

In other news, Pam Flynn and Liz Payne attended the WIDF's recent online webinar 'Against War and Genocide'.

Finally, we very much look forward to welcoming WIDF's Vice-president, Skevi Koukouma, as a special guest at our November seminar (see above).

tuc gets it right (or, rather, left...)



ABOVE: ANNETTE MANSELL-GREEN SPEAKING AT THE NAW'S 2024 ANNUAL RESIDENTIAL SEMINAR
ABOVE RIGHT: JANE CELEBRATING WITH THE SISTERS AFTER RECEIVING HER AWARD

THIS year the TUC's Women's Gold Badge, and one of its Gold Badges, went to outstanding women – Unite the Union's Jane Stewart (also a member of the NAW's Executive Committee) and Annette Mansell-Green, former Chair of the TUC Women's Committee (and an NAW member). Each received a prestigious Gold Badge for their outstanding contribution to the trade union movement.



As dedicated trade unionists and life-long campaigners for workers' rights they have always been committed to equality and justice.

In accepting her award Annette warned that women's rights are on the precipice of going backwards saying: "it's up to all of us to work together in unity to ensure that the progress that's been made over the last couple of hundred years is not lost because we haven't organised and we haven't put our sisters first in the fight against the far right."

Jane Stewart was 16 when she started in the workplace as a scientist. She had

to go round collecting samples from various stations in the factory. In nearly every room she went into there were topless pictures and nude women all over the place. She complained about it and they did nothing. So she and a mate went round and ripped them all down and put up boys ones, just to wind them up. So, all the posters came off the walls for ever. That was in 1979 – a significant victory for a 16 year old.

Jane quickly became a union rep and has always supported women's rights. Her company was the first one in the UK to give full maternity pay for women for 39 weeks, so it was way before improved legislation. She believes it encouraged women to go into engineering which is a phenomenal thing as it's a typically male job. So the fact that they broke down that barrier is testament to what a trade union can do.

Jane paid tribute in her TUC-produced video to Barbara Switzer, former NAW President: "The first general secretary election I got involved in was for Barbara Switzer. She wasn't successful but I'm [pleased to say that the second time I was heavily involved it was for Sharon Graham and she was successful! And she's been successful twice and I'm really delighted that we've got a strong woman leading out union."

She points out that women are 51% of the population and yet we don't get seats at tables. And closed by saying she thinks things are changing and how delighted she was to receive the TUC Women's Gold Badge on behalf of her union and on behalf of all the women out there.

the naw at wortley hall



left Some of the NAW crew relaxing after the annual South Yorkshire festival had closed

below Our stall (with its excellent array of stylish second hand clothes) raised near-

ly £400 but was also an opportunity for NAW members to catch up

overleaf 8-year-old Lylie Berwick raised £25 for the NAW with her very popular glitter tattoos (mostly dinosaurs)...



remembering **suzanne bezkorvany**

ROZ CARTER, FROM THE NAW'S WEST LONDON BRANCH, REMEMBERS SUZANNE BEZKORVANY – A VALUED AND ACTIVE MEMBER OF THE BRANCH

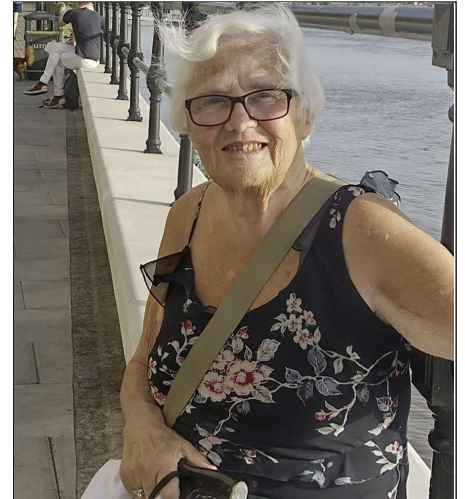
SUZANNE was a long-standing and enthusiastic member of our local NAW group and brought her personal commitment and dedication to our meetings for many years. She had devoted her life to music – alongside her husband – the violinist, Sergei Bezkorvany. She was a professional cellist and an inspiring teacher of cello. She regularly held NAW fund-raiser garden parties at her home in East Sheen – and delighted us with a recital.

She went with a group to visit Cuba – in support of the Cuban people and in

opposition to the US blockade which caused such hardship. She worked energetically, with other NAW members to raise funds for Medical Aid to Cuba and made special links between our NAW branch and a home for older people in Cuba. Our branch was able to send an ambulance to Cuba along with other much needed medical supplies.

She supported our meetings of International speakers from Medical Aid for Palestine, Medicines sans Frontières and a range of organisations on Women's rights. She supported the peace movements and union speakers and gave selflessly to such causes.

We miss her warmth, generosity and friendship and are pleased to be in touch with her beloved daughter, Nadia.



SEE CAPTION ON PREVIOUS PAGE

Are you already a member of the NAW?

IF you are, do you know other women who support the aims of international peace, anti-racism, and the furtherance of women rights who may be interested in joining too?

If you do please encourage them to sign up to the NAW so we can build a strong network of like-minded women in these challenging times.

If you're not already a member, we'd love you to consider joining us. Our main aim is supporting sisterhood, peace, and progress. If you believe in this too and would like to find out more, please have a look at our website www.sisters.org.uk

what's on...

NAW Executive Committee

meetings are usually online and are open to *all* members.

For more information about the meetings please contact the Secretary, Sandra Durkin, on naw@sisters.org.uk or at

72 Beaconsfield Road
Coventry CV2 4AR

NAW seminar

7 to 8 November at the NASUWT's lovely education centre – see page 6

join the NAW now!

*I would like to join the NAW. Here is £20 for the annual subscription (£10 unwaged) which includes my subscription to **sisters**, the journal of the NAW.*

Our organisation would like to affiliate to the NAW. Enclosed is:

£20 (local organisation/NAW branch), £45 (regional organisation), £60 (national)

Name

Address

postcode

Organisation

phone

email

Send to: Carolyn Simpson, c/o 26 Birchanger Road, London SE25 5BB