

40th Anniversary Interview with Eileen Weir Transcript

Please introduce yourself and your involvement with WRDA.

Ok, my name is Eileen Weir. I currently work for Shankill Women's Centre, I coordinate Greater North Belfast Women's Network and my association with WRDA goes back, I'm saying 25 years but it just might be that wee bit longer. I first came to WRDA and done the Facilitation programme, away back then, and strangely enough my presentation at the end of my exam was networking because I've a passion for networking and bringing people together. I have to say I passed my NVQ and it was the first qualification that I had and it remains the first qualification that I have. I have loads of OCNs and things like that but, for the qualification of NVQ. It set me in a good space because now I facilitate right across North and West Belfast and beyond.

Back then I was the facilitator's representative on the Management Board at that time. But I moved and things took over and I then came off the Management Committee and I think five years ago, a wee bit more, I was reintroduced to the Board of WRDA and I am currently on the Board of WRDA. [1.44]

Thank you Eileen. Tell us a bit about yourself and your journey as a feminist.

I suppose my journey, I really didn't start with feminists. It's a thing that feminists really don't like about me because I don't like using the word "feminist". And partly that is because the women that I work with at grassroots level don't see themselves as feminists. It's still a wee bit of a dirty word out there because of different things that have happened, you know. Radical feminism and things like that so I prefer not to use it for myself. That's not to say that I'm not a feminist but I don't like labels of any type, off anybody.

But my journey, without using the word 'feminist', actually started within the Trade Union movement, when I joined the Trade Union movement in '75 I got involved in things that involved women. I was on the Women's Advisory Committee of the Transport and General Workers Union and I think that's where I got my beliefs of what was right and what was wrong, and the way women were being treated. So, I joined the Trade Union movement to make a difference and through the Trade Union ranks for 20 years I made a difference within the Women's Advisory Committee of the Trade Union on Equal Pay, fair employment, all the stuff that came out in and around that time. We fought long and hard for the Equal Pay Act, weren't happy with the Equal Pay Act, and then we fought to get Equal Pay for Equal Value. So, that is where I would say my feminist views, my point of views, is on a rights based campaign which I still do today.

After leaving the Trade Union movement when I was made redundant I then became heavily involved in community, and I became heavily involved in community within the women's movement. Shankill Women's Centre, I actually volunteered there first after my redundancy. I then was able to continue to make, hopefully, try to make lives different for women and try to make a difference within the community setting rather than the Trade Union setting. [4.29].

What was the impact of the Troubles on WRDA and the women's movement generally?

I think the Women's Centres and women's organisations were established in the early 80s and I think part of the reason for that to be established, there was nothing out there for women or where women could go. You know, men were in the bars and at that time women didn't go into bars on their own. Way back in them old days, olden days [laughing].

I can only talk about my knowledge of Shankill Women's Centre. Women got together and gathered in their houses to help and support each other and it was really somewhere that women could go to have that conversation and to be educated, because they became the breadwinners in the homes. You know, women didn't particularly get educated that well in schools because they were to leave school, get a job, get married, have kids and be the housewife. So education became a big thing within Shankill Women's Centre. Then they were able to get a wee bottom floor unit on the Shankill, which I called the Hummingbird, and women started coming in to get educated. Childcare was a big issue then and it still is a big issue now. You know, we're going back to the early 80s and childcare was the main thing that stopped women from being educated, that just went on.

Then there was a lot of other stuff that was happening within communities. Domestic violence was one. Women having to go up and down to the prisons to visit men that were in prisons, who were getting three meals a day and a bed to sleep in every night. But women were actually struggling, kids, food, work, everything. So, the weight of the Troubles as such, if you weren't in prison you had all the work to do, you became a lone parent, a single parent overnight. With all the stuff that was happening within communities, with all the conflict that was going on, with not knowing, you know money was scarce then (and scarce now) for those communities.

A lot of stuff that we done or I done even within the Trade Union movement, before the Good Friday Agreement, and during the conflict, women were still meeting and coming together, but we done an awful lot of it under the radar. For the safety of the women, because it was always about the safety of the women. There is not a women's centre that I know off that you can just walk into. You have to ring a bell to get in and that was put in as a safety mechanism so estranged partners couldn't just come into the women's centre and start a row with their partners. So it was a safe, secure place that women could come in, have a cup of tea, join in an education class if they wanted to but they didn't necessarily have to. It was a drop in facility for women who were suffering, being traumatized, who maybe needed help in counselling or finance help, and education.

We did an awful lot of stuff under the radar, although there was some protests that people came together on. The time that they were going to close the Royal Maternity Hospital, Shankill and Falls got together and protested out on the ground about the closure of that maternity hospital and it didn't close. Protesting can work.

I would say a lot of experience through the conflict was through the Trade Union movement, through working in the factory that I worked in. Especially the early 70s, it

was really hard. I was 14 when it started and 44 when it finished, so you had all those years, you had the Loyalist strike, Bloody Sunday, Bloody Friday, you had all these things that were happening in the community and women were the ones that were picking up the pieces in their houses, even within industry. Going out to work, and having to go out to work because you were the only breadwinner in the home. It wasn't easy and women seemed to get the brunt of it all because a lot of the men were in prison, or they were involved in the organisations. The paramilitary organisations, the combatant organisations that were out there. [10.15].

Thank you, Eileen. Do you think paramilitarism still exercises a degree of control over the women's movement in certain areas today?

I would say they don't hold control over them because that's a word that we don't recognize within women's centres. The people who control women's centres are the people who use the women's centres, who come into the women's centres. But there are occasions when they don't make it easy. There have been a number of women's centres who have been attacked because they have had somebody in visiting, maybe coming from the South. I think Mary Robinson came to Windsor Women's Centre and then the brand-new centre was actually burnt out, so you get that intimidation but they're faceless and you can't do anything about faceless, they're not prepared to come and sit round the table and have a conversation about what their issues actually are and to listen to shy things happen within the women's centres.

The other thing is paramilitarism, as far as I'm concerned, is away. But there are certain ones who are carrying a badge of paramilitarism that is a front for organised crime and unfortunately, in our communities we still have a lot of that. We have, I use the word 'gatekeepers', who speak on behalf of communities who don't even talk to the community that they're speaking on behalf of. I don't think there's any one organisation can speak for everybody. I certainly can't speak for all women, I can speak for the women that I speak to, but I can't speak for all women. I can't speak for the Shankill Road, I can't speak for Tigers Bay, I can speak on behalf of women who live in those areas who come in contact with me. So, there is no one organisation can state that they speak for everybody because they don't. [12.47].

How do you feel the feminist movement in NI, or perhaps the Women's Movement, has changed over the last 40 years?

I believe that the Women's Movement is the best, well oiled machine and organisation that there is, probably in Europe, not just in Northern Ireland, because we work together. Doesn't matter who you are or where you're from, we don't use the orange and green card because we have a lot of women from different countries, different races, and different agendas within women and we listen to them all. The women's movement listens to them all. There's organisation, there's networkers within it, there's joint lobbyist groups, joint women's feminist groups and its fed in right through the movement.

Working in the women's centres, when you look at our procedures, within our financial procedures, within our rules, within the organisations, it's a non-threatening environment. We don't have to hide any longer to go into women's centres where

probably 40 years ago I probably wouldn't have been free enough during what was happening, even just in the late 90s before the Good Friday Agreement, to openly walk out and go over to Falls Women's Centre and go in, which we did do but you had to get there in a different way. Now it's a lot freer, we move freely without trying to hide, where we did have to when the conflict was really hard.

I've worked with all organisations, all women's centres, I work across North and West, South and East Belfast and we're integrated. That's not to say that there isn't problems within it but if the women's movement's well oiled machine was up in Stormont it would be a lesson learned from those people who think that they can run things and say things. Women talk about the issues and no one person makes the decision. It comes from the movement and not just from individuals [15.24].

Thank you Eileen. Yes, so it has quite a collective character, the women's movement. There's a lot of consensus seeking I suppose. Thank you for that.

You've always been outspoken about women's rights and what you see happening in the community where you work and live. I think it's fair to say this is not easy, I'm thinking about the reaction to your participation in the NI Affairs Select Committee panel and other incidents. Can you tell us a bit about that and how you deal with abuse and harassment as an outspoken woman?

It goes with the job. One of the reasons why the network was set up was to be a conduit for women to be able to speak out about what was happening in their communities but they feared speaking out within their communities. So one of the reasons the network was setup was so if there were issues within communities and women were fearful, or they were seeing things that were happening, they could bring it to the table at the network and then I would approach on behalf of the network and not on behalf of that individual or on behalf of that area. [16.52]

It would be done so no one was singled out, unfortunately I was the one that was speaking so I would be the one that would be singled out for any harassment or anything else. The incident that you're talking about, I was fearful probably for the first time in my life and I lived through the conflict. I was fearful of my own community at that time and I've never felt that fear before. [17.17].

There was a tweet put out, Jamie Bryson put a tweet out and I'm saying that publicly because it was a fact. He put a tweet out saying things that I had said, that took out of a half hour conversation two things that I had said. If he had retweeted the whole conversation it couldn't have been construed the way it was construed. Because I had made a comment about the Loyalist Community Council not representing everybody it went viral. Not only me, but the other five women that were with me but unfortunately I was the only name that was mentioned. [18.06].

I live, not on the Shankill now, but I live within that community and there was a lot happening within the community at that time with the Protocol and everything that was going on. It wasn't Jamie Bryson that I feared, not at all, I feared the young people that were being roped in to that whole social media rioting, antisocial behaviour, and I was fearful that something would happen to me, or my car, or something threw at my house because I live on an interface. So it took me a long

while and you did start off that I speak out, and I speak out based on what I'm being told by the women that I work with. I was told, and we had took advice through the Equality Commission and different organisations, and we were told not to respond in any one way. That took me about three months to actually get my cognitive dissonance changed because I normally would have approached the individual and had a conversation with them to get my point across but I was advised and told not to do that. [19.38].

Now, with hindsight, I had great women round me, supporting me. WRDA was one of those organisations that rallied round along with other organisations, along with my network. They rallied round and supported me but still I had that fear within me. But in saying that, on hindsight, I think it was the best advice because now I can shake Jamie Bryson's hand and say "thank you for reaching my words to all your followers because I could've never reached that amount of people". The responses that I was getting in, phone calls, emails, and people stopping me on the street saying "you were right, they don't speak for everybody". They do speak for people but not for everybody and my point was that you have to listen to the voices that are not being heard and not only the voices that are being heard [20.45].

Thank you Eileen. I remember looking at the news coverage and everything that was happening on social media during that time and it was incredible because we hadn't had anything like that in a long while. It was particularly shocking to hear to you say that was the first time that you'd feared for your safety, having lived through everything else that's happened here. Its very brave of you to continue to speak out, very much so.

There was five women on that panel and everyone got a touch but because you were named you were a particular target. Do you think that its harder for women from the loyalist community to put themselves out there and be outspoken whenever it goes against more well known loyalist community narratives? [21.56]

Yeah, I do. It probably goes back to my Trade Union days because when I was within the Trade Union from '75, so you're talking the biggest balk of the conflict here. I can remember hearing things at the Women's Advisory Committee. There were people on that Women's Advisory Committee that I didn't know at that time, know them now, Avila Killmurray was the Women's Officer, Monica McWilliams was on that committee and May Blood was on that committee. Even then, they were not known. Monica was known because she had done a fantastic book on domestic violence around that time. [22.52].

So, I was hearing things round that table and I was hearing from women who lived in West Belfast, I was hearing from women who lived in South Belfast. But I also, because it was an amalgamated Transport and General Workers Union, it was North-South, so I was hearing views from the South as well. I wasn't hearing none of that within my own community because you didn't have contact with anyone else in other communities because you lived and breathed your own community. Anything you done, you did within your own community. So, the light went on for me when I joined that Trade Union Movement [23.28].

So, I lived very much a double life. I done all my campaigning and all my shouting round the Trade Union movement, within the Trade Union movement, but couldn't say any of that within my own community. I'll give you a for instance; strip-searching in Armagh women's prison and it happened to be Republican women prisoners that were being searched. In my community that was a Republican issue, and I believed that it was a Republican issue because it was Republican women that were being strip-searched. Within the Trade Union movement that was a human rights issue and it wasn't a Republican issue, so I campaigned against strip-searching in Armagh within the Trade Union movement. I couldn't have went home and said that I was campaigning against strip-searching in Armagh because it would've been seen that I was supporting the Republican movement. [24.33].

That's how narrow minded, at that time, everything was and I'm not saying it was anybody's fault it's just that's the way it was then. There was very few, there's been a few Protestant women, May Blood is one, Betty Sinclair is another one. We have women from a Protestant tradition speaking out. Unfortunately, there's are a lot who fear speaking out because Unionism is divided. If it wasn't divided we would only have one Unionist party but we don't, so there is a division within Unionism and not all Unionists believe the same thing. So it's a wee bit more complex within Protestant communities and it is that wee bit harder. I think what would make it easier to be honest, if we could introduce 1325, UNR Resolution. Women would be round the table and then men would get used to those women and what they're actually saying. They're not fighting or wanting to argue against people, they just want their point of view put across. That example of us being invited to the Northern Ireland Affairs Committee, that was the first time the women's movement was invited to that. To get a seat at the table and then we were harassed for doing it. I don't want to take anyone else's opinion away from them but allow us to have ours without that intimidation attached to it. [26.20].

Thank you Eileen.

You were one of the first Community Facilitators trained by WRDA. Can you tell us about the origin of the community facilitator programme?

I got to hear about it, I was working part time. I was volunteering and I was working part time in Shankill Women's Centre. Now, the facilitator programme, which I thought was great, if you're working you can't do it because the facilitator's programme is to try and encourage you to get into work, to earn some money. Because I was part time, I qualified, because I wasn't in a full time job. It was scary for me at that time because I realised later on in life, not later on in life but probably my last years of school, that I had dyslexia and it really scared me that I'm going to go hear and do this NVQ, how I'm I going to do the NVQ because of my dyslexia. But in saying that, the way the course was run, you had time. It takes someone to read something, you know they can read it in five minutes, it will take me ten minutes. It takes me longer to do things, I'm not very good at putting things on paper. I can't put down how I think, the words all hit me up the face. But nevertheless, I did the facilitation course and the origin of that was to get women into employment and I

have to say it was not long after it that I got a full time job in Shankill Women's Centre. [28.27].

Doing that actually broke a lot of barriers for me personally, because of my dyslexia. Its only when I'm asked to do something, "can you write a report, get me that report by the end of the day". It'll never happen, I know it'll never happen. I have to say my manager and people understand that and give you that wee bit more time to do it. But it doesn't stop me doing my job, doesn't stop me speaking out because I can speak out rather than read a speech. I don't do things like that. But the origin of that, it was Belfast based, I did it hear in these premises in Mount Charles and I got to meet people that I wouldn't have met, wouldn't have come across. And actually one of those , Bernie, she was campaigning at that time for Cancer Lifeline, for premises in Ardoyne. I was chairperson of WISPA at the time and we got WISPA to do a charity walk, men and all wearing bras up and down the Shankill and filled buckets. We bought a lot of bricks. That came through me meeting her at WRDA on a facilitation programme. A lot of the women I still see every now and again, and there's a bond there because we were in the room together, and there's a bond there that lasts till today. We still come across each other every now and again and its great. So, its not just about educating you, you're also getting involved with other people and meeting different people who you wouldn't normally meet. [30.21].

You have been involved in women's education and development programmes throughout your long career. How has women's community-based education changed over that time?

I would say, I don't if change is... We're in more demand, that's the change. There's a change, we didn't see very much of the peace dividend coming into the areas of the organisations that worked through the conflict. We probably were getting more money prior to the Good Friday Agreement, which wasn't an awful lot at that time but then didn't have the same amount of women. But over the years, women coming when their husbands got out, partners got out of prison, women were actually coming and wanting to get educated, wanting to have a better job. Wanting to be able to bring into the family their wages. The courses that we put on now in comparison to the courses that we put on years ago, we're doing GCSE English, GCSE Maths. We have a lot of people who our educational system let down and we have people coming in for basic English and basic Maths. Then they move on into the GCSE level. There're counselling courses, there's umpteen courses. When you look across the women's sector and look and see the different things that are happening in different women's centres theres therapies, theres counselling. We meet the needs of the communities and the people that come in and that's one of the ethos, its not us that put the programmes in, its what we're being asked for to put on because there's demand. We've done sign language classes as well, we've done Spanish classes as well, so every year it might change but we're inundated. Shankill Women's Centre in particular moved from one room, to two rooms, now we're in a building with four rooms. Now we're getting a new build that's being built just off the interface at Lanark Way. So if the demand wasn't there why were we able to secure a brand new building and its because we have the demand. [33.20].

Big difference now is our childcare. We're not getting proper childcare funding, we're not getting funding. We have a brand new building but we need workers to go and work in those buildings you know, so that we can actually encourage women from the communities to go and get educated. [33.39].

I done my figures last year, how many women I worked with who had went through different programmes that I had put on. My programmes are slightly different from the educational programmes, although its education mine is good relations and peacebuilding and my figures was 500 women I worked with, me alone. That's not counting the education department in Shankill Women's Centre, that's not counting our young women's project, and its not counting our health and wellbeing project. So, there's 30 members of staff now where before there was maybe six members of staff. So the change is the demand from the community and in particular from women and because that demand is there our funding is being cut. A lot of the women's centres are really going with cap in hand, even now, because Stormont is not up and running. Not that I think that would make a big difference anyways as far as the money is concerned but I believe that we need to be looking at. I have a lot of time for our tourism industry, I think we need our tourism industry but if the community workers and the women at grassroots level weren't doing what they were doing there wouldn't be a tourism trade here. We're doing the good relations, the peacebuilding, the education, the health and wellbeing, and looking after our young women, our single parents and things like that. If we weren't doing that we would have conflict, rioting on the ground, and who wants to visit Belfast when there's riots? Nobody. The same with industry. Industry is able to set up businesses here because we have peace but it's the people at grassroots level who have maintained that peace. Whether its through education, whether its through the programmes that we put in place, businesses are here and they're being invested in. Our tourism is being invested in, our businesses and even more so now because of the Single Market that we're able to access through the European Union, so businesses are going to be very wealthy and big investment into those areas which is needed. So I want investment in the women's movement. Not funding, investment. Invest in us because if you invest in us these businesses are going to have employees that will be able to do the work. [36.26].

Thank you Eileen. Yes it does seem that there is a real kind of disparity there in the work that the women's movement has been doing and the money that it gets for that work so it was interesting what you were saying there, you have seen increased demand for our services, we're offering a broader range of services but we're less valued for it.

I would also like to say something about women's work, unpaid work. Because women within communities are caring for someone with a disability within their family, their children, but they're also maybe caring for an elderly parent as well, or elderly parents who are able are doing the childminding to allow the mothers to get educated or go out and get a part time job somewhere. So the unpaid work that women are doing in the communities when its based on the caring roles, and the childcare roles saves 360bn pound a year. [37.46].

I think it is somewhere in that figure. It is all that work of what Marxist theorists call Social Reproduction, that's all done by women and there is very little value attached to that work even though our society couldn't function without it.

And the women's movement and women's centres, that takes in everyone, it takes in WRDA. We're dealing with the trauma of these women who have lived through the conflict, who have passed down that trauma to their younger people and we're working with those people too. Having something to do on a daily basis or even on a weekly basis helps with that trauma, helps with that mental health and to be able to say "I'm going down to have a cup of tea and I'm going to do a wee class down in a centre", you know that, to some people, is life changing and it keeps the waiting lists down in the hospitals as well. So if we weren't there, there would be an awful lot more people suffering mental health issues and dealing with trauma. Especially with the cost of living, not being educated to be able to get a decent job, to be able to afford even a wee weekend away with their family. That's not really being unrealistic, women in particular, and families, need time together, need a break, but the cost of living, its feed, heat, school uniforms. The price of school uniforms and everything else. And its mainly, I'm not saying there's no men suffering from it, its mainly women who carry the can, who go without to give to others.

Thank you Eileen, yes that's undeniably true. You mentioned earlier that you serve on the Women's Resource and Development Agency's Management Committee. I was wondering if you could outline your role on the Management Committee? [39.57].

My role on the Management Committee, well I don't know if it is my role [laughing] or not but its what I see my role as. There's a mixture of skills on the Management Committee and sometimes I question what's my skill, but I'm in touch. I'm in touch with whats happening at grassroots level because I work across the areas that I work across and the amount of people that I'm in contact with and the amount of people that I network with. So I bring that to the table, I know whats happening, I know the conversations that going on. When there's something that comes to the Management Committee I would like to think that I have that input when it comes to something at WRDA, is that already being done because there is no point reinventing the wheel, because that money could go to something else if someone is already doing it. [41.06].

It's a very passionate committee, can be hard, hard work at times. In particular because WRDA has the Women's Sector Lobbyist, different proposals, childcare strategies, all these things. Its very professional which I'm not. When it comes to making lives better for women and better for different groups of women, I'm all in there and I like to think that I bring that grassroots knowledge to that table to be discussed and have part of that conversation. Just to make sure that WRDA is doing what it says on the tin. I have to say every time I try to get away someone else resigns from the Management Committee, there moving country and I'm here for another we while. I think its good to bring new blood into it and I think that's part of the last year, at the AGM, we brought on four younger women. I think that is very important for us to recognise as we get older, we need to be passing on our

knowledge to the younger generation to come in and fill the roles but still keep the ethos of the organisation going. Its very important to bring new blood in at all levels, not just at board level but also at grassroots level as well. [42.51].

Thank you Eileen, yes we're not going to let you escape any time soon. Just to pick up on what you were saying there do you think our Management Committee accurately reflects the women's movement here?

I think so. That's not to say that we don't have debates and sometimes its. We're women, we're all there for the right reasons, we're all there for the same thing but we'll want to make sure it's done right. I think we are [representative] because we need the people who are around that table. When you've somebody that has been in a role with the Trust, we've someone there who is very au fait with finance, we have people there from ethnic minorities. We're not saying its perfect but in the main it's a good reflection of civic society and that's what we need to have. We are talking about recruiting again and encouraging people from certain backgrounds to come on. The focus last year was to look at who we've got and who it is we need and trying to recruit to have a reflection of civic society round that table. We're not perfect, we can always improve and I don't think any organisation is perfect. I think we are always looking to improve and we're always looking to make a difference. [45.06].

Thank you Eileen. What are you most proud of from your long career and what do you feel is the organisation's greatest achievement?

I think everything that we do I'm proud of. Personally I'm proud of the women that I work with because they take risks everyday in life. They're the ones that's struggling and I fi can do something to make life a wee bit easier for those women then I'm proud [45.53].

Achievements not really there for me. I'm out there, I do my job, I want to make a difference and I believe that I am making a difference. Even if I make a difference with one person's life, I make a difference and those women are having a better life now than they did years and years ago [46.19]

The thing that changed me, personally, is I was lucky enough, some people would say unfortunate enough, but I was lucky enough to do a joint project with Shankill Women's Centre, Falls Women's Centre, and Windsor Women's Centre and it was to go up and work with women in the prison, preparing them to come out of prison. A lot of them were institutionalised. I learned an awful lot about me. I would have said prior to that I was non-judgemental. I didn't realise that I was judgemental and I found that out because the first day that I went into the prison on my own to work with the women, I was panicking. And I'm going "well, why I'm I panicking?". I was panicking because I was walking into a prison, so I just changed my mindset and said "I'm walking into another women's centre here" because that's all it was. There was nobody in that prison that I actually hadn't came across at a women's centre or a women's organisation. We all had those issues. So I suppose realising that within myself changed me for the better I hope but there's still probably a lot more changes. [47.37].

I don't think I have achieved what I want. I want childcare for all, you know, so if we were to get the things that we've lobbied for and the things that we protest for every other week for, it would be great. But the fact that I have been able to work across the community for the last 28 years I think is an achievement of its own [laughing] to be honest with you. You know, to keep going and still keep that passion, and it is a passion. I don't want to go back to the bad old days, I want women and in particular our younger women that's coming though now to have a better life than what we went through for 30 years. [48.20].

WRDA I think achieved an awful lot over the years, even within the staff. I think that you're sitting here recording me is an achievement. The website, the information that goes out from WRDA, the membership, you know it just goes on and on. The fact that its not out on its own, because there was a time when it was WRDA on its own, the fact that the women's centres, the women's organisations both urban and rural are all sitting down working together, to me that's a big achievement. In particular when there are so many differences within communities. You have urban but you have big differences within rural, so its sitting round the table making sure what is decided actually goes right across the province and not just in Belfast, it goes right across. The fact that the facilitation programme is out round the country now, its not just Belfast. I think the fact that you are a regional organisation and raching out to those organisations that the like of me can't do because I'm based in a certain area, but WRDA can reach out and I know they have reached out. They have been in Newry, Ballymena, Ballymoney, Belfast , Cookstown and I think that's a real achievement that we're taking the word out to those communities who wouldn't have the luxury of having a women's centre on their door stop.

Thank you Eileen.