VSW
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The Goldsberry report: "Rape in British Columbia"

Report will be excellent consciousness-raiser for civil servants

Rape Relief services are an appropriate priority for government funding. What's more, staffing for Rape Relief centres should be increased.

These are two major recommendations made in a report prepared for the ministry of the attorney general, and released in July.

The report, Rape in British Columbia, was commissioned in the fall of '77 by the provincial government so that it could assess funding requests being made by the Coalition of British Columbia Rape Centres.

What they got from researcher Nancy Goldsberry was an excellent analysis of rape and a series of coherent recommendations for changes in the medical, legal and social services response to rape in B.C.

Probably one of the best consciousness-raisers to have crept across the desks of provincial civil servants, the report provides a feminist perspective on what rape is, who rapes, and who gets raped.

The subjective understanding of the meaning of rape is far from a shared understanding, observes Goldsberry.

The Canadian Criminal Code defines rape as sexual penetration of a (woman's) vagina with a (man's) penis without the woman's consent outside of marriage.

She proposes a more realistic working definition: *any sexual intimacy forced by one person on another.* This definition attempts to describe not only those rapes which are reported (and rape is one of the most under-reported crimes) but *all* rapes.

Who rapes? As Goldsberry reports, there is no distinct difference between the rapist and other men. Rape can be viewed not as an act of deviance, but one of over-conforming, acting out qualities regarded as super-masculine: aggression, strength, dominance and competitiveness.
ness, and so on.

Rape is prompted not by sexual passion (many rapists have difficulties in getting an erection and having an orgasm), but by anger, power and sadism, in varying degrees.

Rape is an offence one man commits against another man's property - husband's or the father's. It's an offence which flourishes in a society where sexuality is a commodity to be bought and sold. *For men,* Goldsberry points out, *it is difficult to realize that rapists have no special ugly characteristics. It is a rare man who will admit that he, too, given the right circumstances, could be a potential rapist.*

Who gets labelled, "rapist"? Goldsberry cites Lewis and Clark: *generally, suspects from lower social-economic groups are more likely to be perceived by a jury and officers of the court as the sort of men likely to have committed rape, and therefore they are more likely to be convicted and labelled as 'rapist.'*

The majority of rapes that are reported to police and which proceed to court are those involving complete strangers. This despite the fact that the vast majority of rape assailants are men already known to the women as acquaintances.

Fine feminist stuff, suitable reading

All fine feminist stuff and beyond doubt highly suitable reading for the readership at whom the report is aimed.

The report stresses that rape is simply the extreme point in a continuum of exploitive relations: *many men believe that heterosexual conquest is a means to status and self-worth. Many women believe that submission is a means to status and self-worth. Coercion in normal sexual relationships is all too common. Very few of us wish to be rapists or victims, but until we are all frank with our individual use of sexuality as a power-wielding tool, we will continue to have rape in all its variations.*

Who gets raped? Goldsberry alludes to a famous anecdote: *Twenty years ago, Zero Mostel used to do a sketch in which he impersonated a Dixiecrat Senator conducting an investigation of the origins of World War II. At the climax of the sketch, the senator boomed out, in an excruciating mixture of triumph and suspicion, "What was Pearl Harbor doing in the Pacific?"*

The opportunity to rape, rather than any conscious or unconscious desire to be raped is demonstrably the operative factor. The report refers to Geller's study, done during a 23 day Toronto Transit Strike in 1974. Sexual offences against female hitchikers increased by 8 times compared to pre-and post-strike period.

Nearly one-third of rapes takes place in the woman's own home, rapists attack old as well as young, and are relatively more frequent in rural rather than urban environments.

When a person is sexually attacked, that person is in need of immediate sympathetic and effective medical and psychological care. What are your chances of getting that in this province?

Nurses in several B.C. hospitals told Goldsberry that directives specifically forbid them to talk with a woman awaiting a rape examination. This is because the nurses would legally be required to appear in court, should she be the first to hear a rape "complaint."

Moreover, it's universal procedure in B.C. to locate the woman's own doctor, to request her or his attendance. Many doctors decline, because they don't want to spend work time in court.

The report recommends that the ministry of health urge the inclusion of these procedures in B.C. hospitals:

* A standard medical exam.
* A salaried physician in a large hospital to eliminate doctors' reluctance to appear in court due to the financial loss of a day's work.
* Police to be called in only with the patient's full understanding and consent.
* Sexual assualt cases to be given priority treatment.
* A female doctor to be provided if the raped woman wants one.
* The hospital to allow a friend to be present at the examination and treatment, and transportation arrangements to be made for the woman to get home safely.

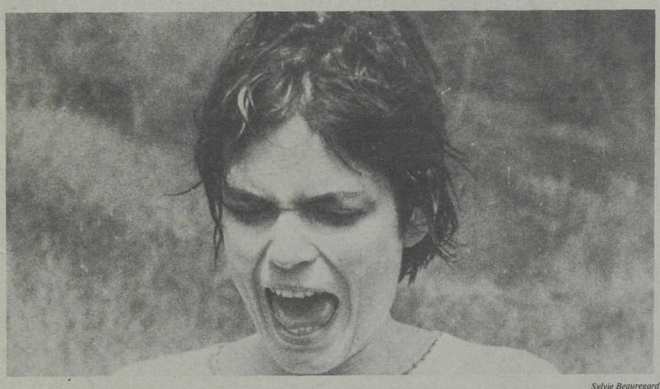
Speaking of police involvement in rape cases, Goldsberry states, *I would like to make it very clear that I am not "pointing a finger" of condemnation at the police in British Columbia. That has been done many times already by others, which is a problem in itself.*

She recommends:
* Women officers to be offered to the assault victim if possible.
* If no female officer is available, then the victim should have access to a "victim advocate." Victim advocates (from rape relief centres, for example) would be on-call for the investigating procedures, for follow-up counselling and for providing support during the courtroom appearance.
* All cases should be dealt with as "founded" unless there is real evidence the case is "unfounded." Some police departments use the "unfounded" category as a means of getting rid of difficult cases or of reducing their case workload.
* Police departments should provide resource materials and support service referrals for victims of sexual assault.

Rape laws protect our "owners"

In reviewing the legal response to rape, Goldsberry points out that *historically, rape laws were designed to protect men of noble class from trespass of their women. Rape laws still protect, not women, but their "owners." Any changes in rape laws must,* she asserts, *increase reporting and redefine sexual assault in such a manner as to prohibit the inherent sexism in the judicial system.*

In a special chapter on the sexual abuse, the report points out that the intent of the Criminal Code, which defines sexual abuse of children as a crime, is to punish violators - it does not protect the child victim from the consequences of the crime.



Sylvie Beauregard

Goldsberry recommends that a child sexual abuse response unit be developed in B.C., and that the child be supplied with an *outside advocate, who can act as a buffer between the family and the law.* Further, the focus of reporting must be on getting help for the child rather than punishing the offender.

Specific recommendations for the Ministry of Education request that the ministry develop a rape prevention resource package aimed at high school students; and that materials and symposia for counsellors and teachers be encouraged and, if need be, developed in conjunction with the BCTF.

One immediate remedy which I would suggest is an improvement in physical training for young women in high schools.. a generation of young women who are stronger, more self-assured and assertive would be less vulnerable not only to rape, but to other kinds of abuse.

Copies of this report are available to all (free - you've already paid in taxes) from 800 Hornby St.,Vancouver. Of special interest is an appendix to the report entitled "How Not To Get Raped."

LOCAL MOVEMENT NEWS

Finding an oasis for women in the downtown eastside

Janice Pentland-Smith

The Downtown Eastside Women's Centre at 412 East Hasting St. is different from other women's centres.

In this part of town women are concerned with the basic aspects of survival: food, shelter and safety. There can be a multitude of social service agencies in this area, but men, the primary users of services, outnumber women 4 to 1 - it can be overwhelming for a woman.

In a word, the Women's Centre is *busy*. About 30 women use the centre every day. They drop in for a visit with staff and friends, to meet for a weekly outing, to ask advice, to learn a craft or attend an English class. The majority of women are middle aged, or in the case of Chinese women who make up 40% of women visiting the Centre, older women. Very few women in their 20s or 30s drop in.

The Women's Centre has been around for almost 5 years. They are open every weekday except Wednesday from 10 a.m. - 7 p.m. and on Saturday from 10-5 p.m. In the past they were open until 9 p.m. but found that few women stayed out past the supper hours.

The downtown eastside is like a small town, say centre workers. Many of the residents have lived there most of their lives and know each other. The community consists of one third each Chinese, Native Indian, and Caucasian. In 1978 the Women's Centre did a survey profiling the women in the area and at present there are two workers on a Secretary of State grant who are compiling life histories of area residents. The workers say there is a stereotype of the skid row resident-transient, alcoholic etc, which doesn't apply to most of the people. *We found a striking pattern of long term residency in the area: a stability resembling that of a middle-class area in the city. Cheap rents are certainly a big reason for living in the area but not the only one: Convenient location and proximity to friends, relatives and social life were important to half of those interviewed.*

The Women's Centre had 5 full time workers, "Outreach" workers on a Canada Works grant. They work both in the centre and in the community. Most of their work is on a one-to-one basis. Unlike at other women's centres, groups are not successful. Human Resources attempted to organize weekly rap groups for women who had been in, or were presently involved in, abusive realtionships. Women found it hard to talk in a group, it was slow to get going and not well attended. However, there has recently been requests for an assertiveness training group and one has been planned. The workers say they hope that the women who have been asking for it will participate.

An important service to women is the follow-up work offered to women who have stayed at Powell Place, a women's shelter in the area. (Powell Place is in many ways similar to Transition House) The workers give assistance in finding a place to live, offer legal advice, and help women understand the procedures of Family Court and Human Resources.

At the Downtown Eastside Women's Centre *Lyn Buckle*

Lyn Buckle

The Women's Centre also gets referrals from St. James Social Service and the "hard to house" residents in the area. These residences are for people who for various reasons, e.g. alcohol or mental health problems, would not be able to get regular accommodation. Some of the women who use the Women's Centre have chronic mental health problems. They have been worked to death and want some kind of community connection to alleviate their isolation, workers explained.

What do the women who use the centre think about it?

It's different from other women's centres I've been to. They (other centres) are always so busy, people don't have time for you. Here they are busy too, but you always come first. They go out of their way to talk to you.

It's a good place to come. I used to come more often but I've moved. I don't get down as much as I used to but when I come shopping I try to drop in.

Here they give support to women. Support is what it's about.

The workers say that it's unlikely women who come to the centre will become feminists. They hope that small changes will take place. *Some women have been institutionalized, it's a long time since they made any decision for themselves. In an institution, manipulative behaviour is reinforced. Here we encourage personal decision making. You have to start where the woman is coming from and have respect for her no matter where that place is.*

They remember a woman who said, *This is an oasis in the downtown eastside.* It's a good description of the Downtown Eastside Women's Centre. ■

Women Against Violence Against Women project under way

Women Against Violence Against Women (WAVAW) is a project organized last spring to research and produce materials in the area of violence against women.

Initially sponsored by several groups from BCFW, Women Against Violence Against Women is employing 14 women under two contracts from the Secretary of State.

The group aims to produce resources materials in areas relating to rape, sexual harassment, pornography and violence in the home (including the sexual abuse of young girls).

One of the two project coordinators, Sue Moore, commented: *Research is well under way and the production of a leaflet directed to women in Vancouver and the Lower Mainland about violence in the home is almost completed.*

The other productions WAVAW is working on are a leaflet on sexual harassment, a video (or slide/sound) production on pornography, and a 16mm film on sexual harassment in the workforce.

We hope to culminate the project with a series of workshops for community groups and educational institutions throughout B.C., Moore added.

Of course, we face the age-old problem of government funding--you either get minimal wages and no production costs or production costs and no wages!

WAVAW is now seeking additional funding for production costs and workshop expenses.

In addition to this resource work WAVAW is working towards becoming an action group. They started by demonstrating against the film Kathy Tippel and by making written complaints against the "snuff" movie Bloodline.

WAVAW is located at #8 - 45 Kingsway, Vancouver. Phone 872-2250, extension 1. ■

LABOUR

AUCE meets with board of industrial inquiry

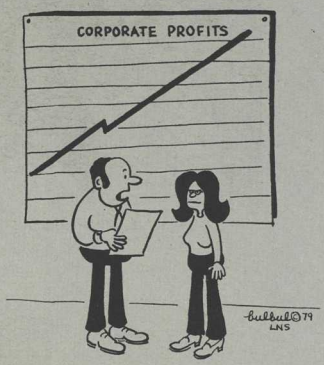
Keep your fingers crossed.

Local 2 of the Association of University and College Employees (AUCE) has presented its case to the board of industrial inquiry. The decision won't be down before we go to press, and an AUCE local 2 spokesperson told Kinesis: *The Contract Committee is not any more optimistic now about any form of arbitration than we were months ago.*

The three member board, which met at the Bayshore July 3-5 was made up of SFU nominee, Ian Stewart, AUCE nominee Dianne Mackenzie Baigent and chair Ed Peck.

AUCE local 2 was involved in a lengthy contract dispute with their employer, Simon Fraser university, which led to a full scale strike (including a bitter clash with police) in the spring. The decision to go to a board of industrial inquiry was made April 20.

AUCE's brief affirmed the principle of equal pay for equal work, and demanded retroactive pay for temporary workers. The SFU representative stated: *AUCE local 2 members have enjoyed a significant real growth in salaries not realized by most other employees in the province,* and quited the offical Socred dictum: *governments should not establish pay levels that the private sector cannot afford.*



WE CAN'T GIVE YOU A RAISE IT'S INFLATIONARY!

A zero increase was warranted, said the SFU representatives, but a 6% wage increase was offered in an attempt to avoid a full-scale strike.

In describing AUCE local 2 wages as being above average, the university team conveniently overlooked the more than two hundred grade zero and grade one workers in the bargaining unit. These workers are paid much less than workers in the same positions at UBC and Capilano College, where they received what would be the equivalent of a grade two wage at SFU.

Local 2 is awaiting the outcome fully aware that arbitrators have limited guidelines within which to make their decision.

Not in the business of social justice

In its brief, SFU quoted a December '75 arbitration decision: *An arbitrator should not look to notions of social justice in setting the terms and conditions of a collective agreement. For example, in setting the wage scales, an arbitrator should not consider what is a fair wage for certain kinds of work. There is no indication in the labour code that justice is to replace the law of supply and demand...*

AUCE Local 2 has launched greivance proceedings against Simon Fraser University in connection with the layoffs of nine library workers. Three of the nine currently hold executive positions in the union.

SFU did not provide adequate reasons for the layoffs, said an AUCE spokesperson.

AUCE Local 2 has also laid a complaint with the B.C.Labour Relations Board against the *union-busting tactics aimed at punishing union executive members,* the spokesperson concluded.■

CUPW: equal pay but no right to strike

by Marion Pollock

Postal workers have equal pay for equal work. They also have a national president, Jean-Claude Parrot, who is facing a three month prison sentence. In addition, they have no right to strike.

The latest round in the saga of C.U.P.W. versus the government began in early 1975. The union had signed a new collective agreement, but management refused to respect it. They violated every provision, and this resulted in more than 56,000 grievances.

Even before the contract expired in June of 1977 management gave postal workers a clear and distinct warning they were going to try to bust the union. The then Postmaster-General, Giles Lamontagne, made extraordinary efforts to characterize postal workers, their union, and its leadership as a bunch of irresponsible thieving, radicals. Parliament took the unprecedented step to pass Bill C-45, which specifically prohibited C.U.P.W. from striking during an election period.

The press ridiculed and belittled C.U.P.W. demands. But in fact these demands reflected the union's desire to fight for the real needs of its membership. These included paid maternity leave, improved personal leave benefits, a shorter work week, protection for part-time workers (mainly women) and job security. Technological change was also an issue facing postal workers.

C.U.P.W. participated in an 18 month farce called negotiations to no avail. The centrepiece of the Liberal negotiating strategy was a formula called average comparability of total compensation (A.C.T.C.). This was an attempt to ensure that postal workers' wages remained below that of the amount needed to survive. The union had no alternative but to strike.

On October 16, 1978, postal workers all across Canada told the boss they wanted a decent contract.

Postal workers were prepared to stand on the streets until their demands were met. But the government had other ideas and pushed through Bill C-8, the Post Office Continuation Act. This bill, a brutal and obscene piece of legislation, declared the strike retroactively illegal. It imposed compulsory arbitration and withdrew the right to strike.

Just in case this law didn't do the trick, the government arranged for the R.C.M.P. to raid the union offices. The entire National Executive Board was charged. Brother Parrot was jailed, and forced to read a demeaning statement, in order to get out on bail.

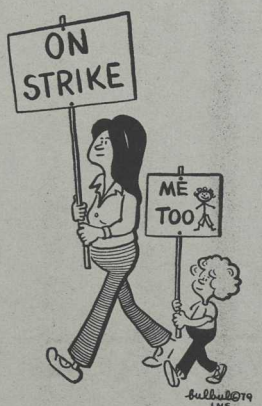
C.U.P.W. defied the legislation. Women, unions, and community groups saw their interests as identical with those of C.U.P.W. and came to that union's defense. Unfortunately, C.L.C. president Dennis McDermott didn't share this perspective. He did not encourage his affiliates to show any kind of support for C.U.P.W.

Faced with a series of frontal attacks, the union members reluctantly returned to work. Mamagement met this gesture with firings, suspensions, and harassment.

The arbitration report was another attack on the union. The gains made in previous contracts disappeared into the pockets of the employer. Electronic surveillance and individual work measurement are now part and parcel of the collective agreement.

C.U.P.W. is a national, public sector union. Approximately 50% of the membership are women. They have always played a significant role in the union although this has not always been recognized by the national union. In Vancouver, women were tough and determined picketers. They make up a sizeable portion of the shop steward body, and are in the process of building a strong and viable womens' committee. Postal women face the problems of all women workers: inadequate maternity leave, sexual harassment, a sexist employer, and shift schedules that ignore the demands of childcare. If inroads are made in any of these, all working women have made a gain.

C.U.P.W. is preparing for a new round of negotiations. They are more than prepared to continue the struggle. In order to win, your support must also continue.■



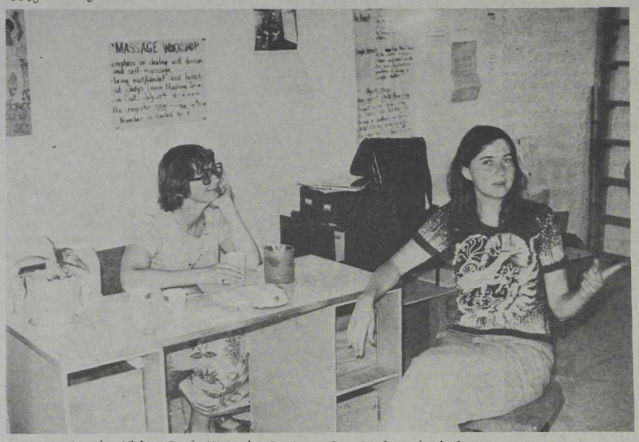
Feminism and trade unionism

Reserve Sunday October 14 for a working women's conference. The Vancouver group, Working Women Unite, are planning a conference on feminism and trade unionism. Themes at the day-long event include health and safety, how feminist issues relate to working women, the older working woman, sexual harassment, women's committees within unions, the abc's of feminism.

All women are invited to attend. More details to come in the September issue. For further information on Working Women Unite, write box 65563 Station F, Vancouver, B.C.■

White Rock women celebrate opening of their new centre

Jody Hawley



At the White Rock Women's Centre: Sue Lash and Linda Marcotte

White Rock women celebrated their move into a new storefront location with an open house July 19.

The new White Rock Women's Place, a former bookstore, is centrally located at 15505 Marine Drive. In you're out in White Rock, it's the blue building with the rainbow.

With a Secretary of State summer grant, four students have been hired to set up programs, operate the centre and build the referral and information resources.

The centre is open every day: Monday to Friday 1:00 p.m. - 4:00 p.m.; Tuesday mornings 9:30 a.m. - 12 noon and Wednesday evenings: 7:00 p.m. - 9:00 p.m.

They offer free legal, health information, educational and job counselling, mother and child drop-in, clothing exchange, resume and interview counselling...

Their phone: 536-9611■

VSW going for its constitutional

The Vancouver Status of Women has had three constitutions in the past six years. The last one still does not reflect the way we operate. And (you guessed it) we have better things to do than re-write constitutions!

That's why the outgoing executive prepared a bare-bones constitution. If you are a member of VSW, you will have received the proposed constitution with Kinesis. If you're a subscriber, but would like to read this new proposal (you a constitution nut or something?) we'll be happy to send you one.

The purpose of this slender constitution is that we fulfil the requirements under the society's act and leave the details (such as how many membership meetings we have each year) flexible.

On August 22, there will be a meeting at VSW (1090 West 7th) to discuss this proposed constitution. The entire new executive will be there, and you are invited to come, too. If you can't make that meeting, please phone in your comments, suggestions etc.

After this discussion, we will take the constitution to a general meeting of the membership on October 24 for final ratification or rejection. Then we can devote the year to bigger and better things.■

A gathering of women at the White Rock Women's Centre opening

what lies ahead?

After a one-month break, Kinesis will be back, with feisty fall issues.

Features will include:

OUR FOOD, OURSELVES: Twinkies drove a man to murder, said the defense in a recent San Francisco trial. Just think what mayhem twinkie-type chemicals are creating in your insides! We'll explore the connection between feminism and food politics.

THE NUCLEAR REACTION: There are women in Vancouver who have been anti-nuke activists since the fifties. We'll talk with them, and find out how feminists are linking up with the anti-nuclear movement across the world.

DYING FOR WORK: VSW staffer Gillian Marie is researching occupational health hazards for women, beginning in the home workplace. Debra Lewis, also on VSW staff, is researching SEXUAL HARASSMENT. We'll keep you posted.■

At Kinesis, we're taking a break during August. We will be back in the fall with a fat double issue for September-October. See you then!

LOCAL NEWS

Fired for bigamy in 1979

Margaret Caldwell taught commerce courses in a Catholic school. She herself is Catholic.

But then she went and married a Protestant. And the Protestant had been married before.

Margaret Caldwell was fired from her job for being a bigamist.

Discrimination on the basis of religion and marital status?

No discrimination, says a board of inquiry, ruling under the B.C. human rights code. Any B.C.Catholic school *can decide that Catholic teachers practice what the church preaches, namely that one should not marry a person who, in the church's eyes, is married to someone else.*

Representing the North Vancouver school, St. Thomas Aquinas, against which the charge of discrimination was laid, Alfred Clarke said: *Faith is assimilated through contact with people who bear witness to it. How could this school in imparting its message about the permanency and sacred nature of marriage be expected to allow a teacher in violation of that law to carry on teaching, especially with the possibility that the circumstances of her marriage might be known?*

Interesting parallel arguments could be developed against the hiring of gay teachers...

Referring to Caldwell's wedding, Clark observed: *It is significant she invited only one teacher of the staff, a non-catholic, to her wedding. I suggest her actions are capable of the inference that she knew others would be offended by her marriage outside the church.*

Clark also noted: *The Catholic Church takes its mission to promote family life very seriously...(it) goes to extensive sacrifice to operate these schools.*

Add to that sacrifice thousands of dollars of public funds, under the Independent Schools Support Act.

I think it's rather sickening, said president of the B.C. Teachers' Federation Al Blakey, *taxpayers are being forced to pay for religious discrimination. The issue is simple: Are publicly-funded independent schools free to abuse human rights?*

Looks like it.

Director of the human rights branch Kathleen Ruff put the decision in perspective: *the ruling in effect says that any employer can decide not to hire a person on the basis of sex, race or marital status.*

Now they can say religion is a bona fide qualification and want only only Catholics for the job, or that sex is a bona fide qualification and want only men, or that race is a bona fide qualification and want only white people, Ruff concluded.

Allan Williams, Minister of Labour and responsible for the human rights code, said July 20 that his ministry will appeal one part of the board of inquiry decision. But Williams will not appeal a controversial part of the ruling - which says (under Section 22 of the code) that non-profit organizations are allowed to show their members preference in hiring.

The upshot of this is that Williams and his ministry agree that Caldwell has been discriminated against, right enough, but that Catholic schools are within their rights to discriminate. ■

Fast for prison justice, August 10

For four years now women and men in prisons across Canada, along with outraged citizens, have held a one-day hunger fast on National Prison Justice Day, August 10.

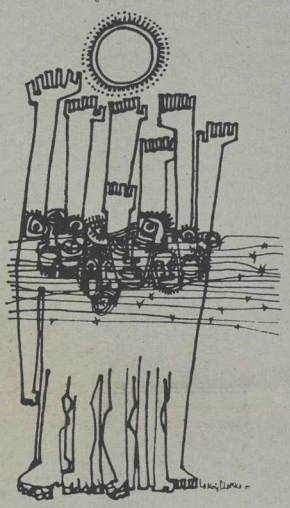
This year, a vigil-fast will take place in front of the B.C. Penitentiary and Okalla starting Thursday, August 9 at 7 p.m. and lasting for a twenty-four hour period.

This August 10 has been set aside by prisoners and their friends and families to protest the mounting number of prison suicides and deaths.

Vigil-keepers will be demanding the abolition of solitary confinement in any form and under any name. (Euphemiems, of course, abound: in Millhaven and Laval solitary is called the Special Handling Unit.)

A call is also being made for the retention of legislation which abolished capital punishment in 1976, for a moratorium on prison construction, for an end to excessive sentencing, and for prompt public inquests into prison deaths.

Speakers at the Thursday night demonstration will include Svend Robinson MP. At 2 p.m. there will be a service at the grounds in memory of those who have died



LNS

in prison over the years.

Sponsors for this year's August 10 protest include B.C. Civil Liberties, First United Church, Canadian Memorial Church, Society of Friends, Prisoners' Rights Group, Solitary Confinement Abolition Project and Vancouver Status of Women.

I am sick to death of prisons. I think we have wasted so much of human people...to keep women at this point in time in cells that are only toilets is completely uncivilized..if something drastic is not done in the near future we are in for far more trouble.

(Isabel Macneill, former director of Kingston Women's Prison) ■

Snatch-a-fetus, buy-a-fetus

Anti-choicer Dr.Philip Ney has come up with a new gimmick.

Why not dash into a hospital and snatch an aborted fetus? If it dies (!), says Ney, you can report the doctor who performed the abortion to the College of Physicians and Surgeons, recommending a charge of negligence.

Ney told 100 delegates to an anti-choice conference at UBC recently that it is within anyone's rights to protect another person. This would be the legal justification for the hospital raid.

Ney, who received a standing ovation, told delegates that he is part of an anti-choice group in Victoria which has bought a fetus (for an undisclosed sum). He added that "four or five" others have been bought by anti-choicers in the Prince George area. He recommended the buy-a-fetus scheme to conference participants. ■

Is board management-oriented?

The provincial labour minister is still trying to decide if its board of inquiry into the Susan Jorgensen case is too management-oriented.

Susan Jorgensen, a 25-year-old employee of B.C. Ice and Cold Storage laid a complaint with the B.C. human rights branch in February 1977 because the company would not let her become a shedworker, a job performed only by men, on the grounds that the work is too heavy.

J.J. Camp, the lawyer for the branch, representing Jorgensen, argued that the board was too management-oriented because board member Jack Bourne was the company representative in a 1965 arbitration case between Nelson Brothers Fisheries and a nightwatchmen.

The complaint about Bourne was originally raised by the United Fishermen and Allied Workers Union. President of that union, Jack Nichol, says, *We should be here as an advocate. The outcome to this is of...importance to people in the fishing industry ...a major demand in collective bargaining.* He says the union supports the principle of equal pay for the 2,500 women workers in the fishing industry. ■

B.C. Pen a castle?

Look, I am pro-life and I am not in favour of the death penalty. We should establish factories in the Canadian north to make these guys repay society, in part at least, for their crimes.

I can recall when I was a kid - had just come over from Holland - and we used to think B.C.Pen was some sort of castle.

Now they are neglecting the place, the walls are dirty and the grass is not trimmed. They are not making them work any more.

Bill Vander Zalm, provincial minister for municipal affairs. ■

Send medical aid to Nicaragua

A Vancouver group, Medical Aid to Nicaragua (MATN) has been formed recently to solicit support for the purchase of medical aid. The end of the war in Nicaragua leaves in its wake an utterly devastated country. Recent fighting and indiscriminate bombing of major cities by Somozan forces have resulted in thousands of civilian deaths and massive destruction of homes and property.

A non-partisan group, MATN has the support of clergy, lawyers, doctors and ordinary folks like you and me.

According to Maclean's of July 23, from 12,000 to 20,000 Nicaraguans have died since the fighting began. Homeless refugees huddle in grossly inadequate centres in and around the capital. Over 100,000 others have fled for their lives to nearby Costa Rica and Honduras. Maclean's estimates that there are at least 250,000 refugees struggling to survive incredible hardships in Nicaragua.

Nicaragua faces a disastrous economic future. The cost of this war is even greater than that of the 1972 earthquake which leveled downtown Managua, and which cost 772 million U.S. dollars according to United Nations estimates (Latin American Economic Review, July 6, 1979). With an inherited foreign debt of $2 billion, bombed-out cities and roads, the prospect of no autumn harvests, a wounded and displaced population, reconstruction will be a costly process, requiring continued assistance from foreign countries.

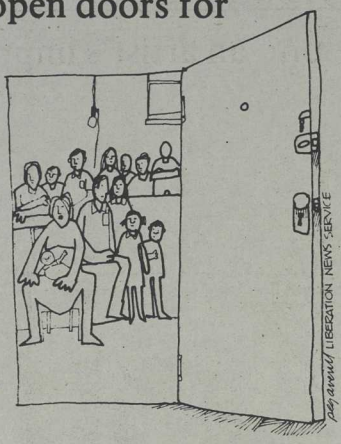
MATN hopes to raise $50,000 in the immediate future, said spokesperson for the group, Rick Graig.

Send in a donation to MATN, 2524 Cypress Street, Vancouver, V6J 3N2

Contributors wishing a tax receipt can make a donation payable to OXFAM-Canada. ■

CITY POLITICS

Ward system would open doors for women



We believe that it is essential that the wishes of the majority of Vancouver electors in last year's plebiscite be heeded in the implementation of a ward system, Debra Lewis told a governmental review commission which is looking into the issue of a ward system in Vancouver.

Last November, Vancouver electors said yes to a ward system. They also elected a mayor, Jack Volrich, who doesn't like wards. So Volrich hand-picked a review committee to meditate upon the wisdom of the electors' decision.

Those who worked to raise the pro-ward issue at election time are faced with doing that work all over again--presenting brief after brief to the review commission.

While affirming VSW's commitment to a ward system, Lewis spoke specifically to the issue of women's involvement in politics at the municipal level.

Those women who can juggle both family responsibilities and/or work outside the home with political activity are most likely to find the logical level of involvement to be that closest to home.

The accessibility of government and its relation to the participation rate of women can be clearly demonstrated by the proportion of women who are successful at various levels of government. For example, only one woman is represented in the federal cabinet (3.3%), four in the B.C. legislature (7%) and three out of 11 in city council (27.3%), Lewis pointed out.

It is likely that those figures also reflect the relative cost involved in a decision to run for office. The broader the scale of the campaign necessary (an at-large system demands a city-wide media blitz), the less possible it becomes for women (making 57% of men's wages) to take part.

Apart from the accessibility to the political process which a ward system would encourage, there is the issue of accountability to the community you are elected to represent. The at-large system militates against accountability.

As Lewis put it, *if at any given time a choice is presented between accessibility to a community and the actions needed to compete in a city-wide popularity contest at a future date the councillor choosing the former would certainly be considered politically naive or worse.*

It is clear to us that accessibility and accountability can only be ensured by electing city council on a ward, area, or community basis, Lewis concluded. ■

Bus route cuts penalize women, kids

On Tuesday, July 10, VSW and many other community groups and individuals in Vancouver made representation to City Council in opposition to recent bus route cuts by B.C. Hydro. More than a dozen delegations were present to speak in support of a motion by Ald. Harry Rankin to oppose the cuts and request a meeting with the provincial government to discuss long range transit plans.

In presenting VSW's position, Debra Lewis noted, *there is no doubt in our minds that public transit is a women's issue. We are less likely, in the first place, to have access to our own private means of transportation. If we are married, any car owned by the family is likely to be primarily for the use of a husband. If we are single, our lower salaries make the ownership and operation of an automobile virtually impossible.*

Lewis also pointed out that working mothers, particularly single parents, are likely to be doubly dependent on public transit. *Many of us,* she noted, *are in the position of taking one bus to drop our children at a child care centre and another to work. An affordable efficient transit service is doubly important to us, and route cutbacks and rising fares hit us twice as hard.*

Both Lewis and a representative of Vancouver Rape Relief pointed out that the safety of women is an additional concern when considering transit cuts. The spokeswoman for Rape Relief pointed out that 42 trip cuts mean 42 additional opportunities for women to be placed in potentially dangerous situations while waiting for buses. She noted that assaults in such circumstances are not restricted to night hours.

The current cuts, resulting in 42 fewer trips per day, are only the latest in a series of transit cutbacks covering the last three years. Since the fall of 1976, fares have doubled. The priorities of government are clear when money spent on roads for the use of cars is called a "public expenditure" and funds used for public transit are labelled "subsidied". Efficient, affordable transit services must be seen as a public right, in the same way as health care, education, etc, are considered to be a social responsibility.

Quite a different approach to public transit can be seen in a recent decision by the Swedish state railway to set its domestic train fares back 12 years. The Rirsdag (parliament) recently adopted a new general transportation policy based on the premise that such public transportation systems should not be expected to pay for themselves.

Although Rankin's motion eventually passed, it remains to be seen how vigorously Council as a whole will pursue its intent. If the experience of the past few years is any indication, a great deal more public pressure will be necessary before all levels of government give a real committment to efficient, safe, affordable public transit in Vancouver and the Lower Mainland. ■

DERA's solution: vote STUPID

The Downtown Eastside Residents' Association (DERA) has the solution to our political problems. Next time, vote S.T.U.P.I.D. (Society to Unseat Political Incumbents Democratically).

DERA unveiled its solution in a recent letter to The Courier. In that letter, DERA president Bruce Eriksen, proposed:

...let's abolish the ward system at all levels. This system produces corruption and parochialism. Worst of all, I suspect every level of government elected under the ward or constituency system in Canada is a hot bed of closet commies. Just look closely at Victoria, Edmonton, Ottawa etc.

Let's organize the S.T.U.P.I.D. party and elect all 282 members of parliament and all 57 members of the legislature at large, advocates DERA. Possible S.T.U.P.I.D. candidates who could help turn this country right-side up: Jack Volrich, Helen Boyce, Doug Little, Bernice Gerard, Don Bellamy, Warnett Kennedy, George Puil, Doug Collins..

S.T.U.P.I.D. policies would include:

* abolition of all public ground transportation
* freeways, bridges, third and fourth crossings
* pay as you go user fees for police, fire, etc.
* replace low income and family housing with strata-title highrises. ■

Who can afford housing?

The city's Planning Department has completed a comprehensive study of housing needs in Vancouver called Affordable Housing Study. It will be debated in City Council in the near future. It confirms, with statistics, what tens of thousands of Vancouver citizens are painfully aware of, namely, that our city has a serious housing crisis and City Council is doing little about it.

The report notes that:

* Of Vancouver's 75,545 home owners, 14,270 or 19% are paying over 25% of their income to finance their homes, that is, they are paying more than they can afford.
* Of Vancouver's 85,685 renters, 38,130 or 45% are paying higher rents than they can afford.
* 5,000 households are overcrowded.
* 15,000 units are in need of major repairs.
* An estimated 2,000 handicapped households and 6,000 elderly face serious housing suitability problems, that is, they do not have housing that meets their basic needs.

The overwhelming majority of those with affordability problems are in the lowest income groups - senior citizens, people on social assistance, single mothers with children, the working poor (people working at such miserably low wages that they are no better off than those on welfare), the handicapped.

In all some 40,000 Vancouver households, about 25% of the total, are experiencing serious housing problems of one kind or another. ■

ORGANIZING

The Chrismas connection: an artist's impression

by Persimmon Blackbridge

1. Andy Worhol, Etc.

Rumor has it Andy Worhol is coming to the Ace Gallery (but that's not what I want to talk about). Last time he was in town I said, *Wow, (I said wow in those days) the Ace sure brings a lot of heavy artists up here.* That was when I was young and innocent.

2. Who Is Doug Chrismas and Why Are So Many People Mad At Him?

In Vancouver Doug Chrismas (along with his side kick Jane Erikson) owns the Ace Gallery, the perennially soon-to-open Names restaurant, and the Muckamuck restaurant. In Venice, California he owns three art galleries and an apartment block.

I don't know what else he owns. I never even heard of him till last year. I mean, I knew the Ace Gallery. It was this place that brought Heavy Artists (read Americans) up here (read Lower Mainland), and the Muckamuck is that Native restaurant (read white-owned with Native staff). Chrismas is kind of low profile. The Muckamuck workers hardly knew what he looked like until they decided to join a union. But in Venice, California, everyone knows who Doug is.

3. Chrismas in Venice

People in Venice don't like the changes they see happening in their town. You might say they're standing in the way of progress. For a long time Venice has been a quiet sort of town. There's a real racial mix there as well as a large population of older people. There's a lot of low income housing. There's also a large and vital artistic community. People in Venice are proud of their diversity. They don't want to change. Progress means becoming a resort for the rich refugees from L.A. It means low-income housing bought up by developers. It means racial minorities, the poor, and the elderly pushed out. It means three art galleries which all refuse to show Venice artists.
Owned by guess who.

When Chrismas started construction of his third gallery, the Venice town council explained their fears for the future of Venice to him. He refused to take the issues seriously. The town council got an order to cease construction pending an inquiry into the future of Venice, which Chrismas ignored. Several people from the artists' community forum asked him to commit himself to one or two shows of Venice artists a year, particularly featuring minority artists. Chrismas called this "totalitarian". He opened Rauschenberg in the illegally constructed gallery amidst community picketing.

Meanwhile, the senior citizens living in the low-rent apartment block Chrismas just bought are waiting to learn their fate at the hands of this responsible, public-spirited entrepreneur.

4. That Ace

At one point in a talk with angry Venice artists, Chrismas bragged, *I'm a Canadian and the Canadians won't talk to me, because I won't show Canadian art.*
Proud of yourself, Doug?

I know there's this myth that great art always had a Made-in-New York sticker on it (or Made-in-Paris if before 1945). Living elsewhere warps your chromosones or something. Well, I'm not sure what makes a great artist, but I know what makes a famous artist. The media and the kind of media manipulation it takes is out of reach of most Canadians. It's not a question of art, it's a question of money. If you become a media sweetheart, a Name, people will pay a lot more for your work. And certain gallery owners would rather sell Names than art. It's more profitable.

5. Running Amuckamuck

The staff at Muckamuck tried to work things out individually for a long time before they decided to unionize. But management's answer to complaints was to say that the staff should be grateful for what they had because there's plenty of other Native people who need jobs. Patron as in patronizing.

So what are they asking for?
Regular breaks in the middle of each eight-hour shift (management would only allow breaks right when they got to work or just before they left). Another demand was consistent, pre-posted scheduling. The workers were tired of being called up at the last minute and told, *Oh by the way, you're on shift tonight.* That plays hell with any plans someone might have for what they thought was a day off, and is especially hard for people who need childcare. People who complained might find their hours so cut back that they would no longer make a living. There were other problems: the system of $5 to $50 fines for things like forgetting to tie up a garbage bag, etc. Ad nauseum.

The Muckamuck workers went to the Service, Office, and Retail Workers Union of Canada (SORWUC) because it's a strictly democratic union where the people involved make the decisions, not union bureaucrats.

After SORWUC applied for certification, seven of the activists at Muckamuck were fired. Their rehiring was added to the list of demands for the first contract. There were four attempts at negotiation. Each time Chrismas came late, left early, and refused to discuss union proposals. As harassment on the job was escalating, the workers voted to strike.

The strike is now in its fourteenth month, and Chrismas refuses to return to the bargaining table. He has hired scab labour and reopened the Muckamuck with part of it redecorated as a "cowboy bar" (which the original workers feel is a slap in the face to Native people).

The strikers have asked customers to boycott the Muckamuck until the strike is settled. Business has been cut by over 80%. Chrismas is losing a lot of money, but I guess he has plenty more where that came from. Maybe he's using the Muckamuck as a tax write-off. Or maybe his ego is greater than his greed in this case.

6. Code

There's a lot of artists on the Muckamuck picket line. I guess the connection is clear. We're tired of being put down. That's what I want to talk about.

7. Late News

Another Chrismas Charmer

Word has just arrived from Venice that ace buck-maker has recently purchased a $650,000 building, the front of which he plans to convert to the Charmer's Tea House.

And guess who is going to staff this lil' charmer? The senior citizens who live in the complex!

At a closed meeting with those tenants, father Chrismas explained that he learned all about afternoon tea in British Columbia where people do that sort of thing and where the people who work in the tea houses are all over 60 years of age.

He called for a commitment from the tenants to step forward and volunteer as waiters and waitresses, *it would give you people something to do,* he said.

Besides, Doug has to make monthly payments on the building of $7000 and the rents are just $2000. If he can find a way to make up that elusive $5000, he promised, *then you people won't have to worry about moving or your rent going up.*

Fun, fun, fun, till Douggie takes your housing away...
It's just simply to have fun, concluded the new owner of the $650,000 building, the resale value of which would be greatly enhanced if the sidewalk cafe were installed.

Now you know what an ass the ace is, call SORWUC - 684 2834 - and reserve a spot on the Muckamuck picket line. Do it today! ■

Sylvia Luck Patterson

ACROSS CANADA

Tobique women took the long walk to Ottawa

OTTAWA - Indian women and children from Tobique Reserve in New Brunswick took a long walk to Parliament Hill beginning July 15 to draw attention to poor housing conditions and the Indian Act that allows the band council to discriminate against women.

They appealed directly to the new Prime Minister Joseph Clark to investigate living conditions on their reserve for mothers who are raising children alone.

Some have retained their Indian status but have been put out of their homes by their husbands after family disputes. Others are widows or women who have lost their Indian status on marriage to a non-Indian and have returned to the reserve following the breakup of the marriage.

They say that in spite of a three month occupation of the band council offices in 1977 and a petition to the UN Human Rights Committee in 1978, their names are still at the bottom of the band council's list for new houses while they remain in overcrowded buildings in need of repair.

"We've tried the Department of Indian Affairs, the Federal Human Rights Commission and the courts and got no help," said one of the organizers of the walk in a telephone interview from Tobique. "This isn't a new problem. My mother brought us up alone and she didn't get a house until two years before she died. But it's International Year of the Child and we're worried about our children."

Elderly women and babies were among the group of about 10 women and 20 children. They travelled by car from the reserve 120 miles northwest of Fredericton to Montreal, where they began the walk on July 15. Indian and non-Indian women from across Canada joined them.

As well as visiting members of Parliament, the women also plan to approach the U.S. Embassy and the British High Commission to seek support for their petition now before the U.N. Human Rights Committee.

Sandra Lovelace, who signed the petition to the United Nations in January 1978, said this week that she still hopes the international body will put pressure on the Canadian government to remove the section from the Indian Act that forces a woman to give up her Indian status and treaty rights on marriage to a non-Indian.

But she said the committee is still waiting for a reply from the Canadian government to a request last September for information to help it decide whether the issue can be admitted for discussion.

After meeting the delegation, Joe Clark called the Indian Act a "disgrace to Canada." Watch to see if his promise to amend the Act is fulfilled soon.■

Joe is "well versed in women's issues."

David MacDonald is the new federal minister responsible for the Status of Women. Says MacDonald:

I think it is important to point out that for the first time in this country we have a Prime Minister who is well-versed in women's issues and committed beyond doubt to the principle of equality for women. When he was leader of the Opposition, Mr. Clark was a strong advocate of women's rights and spoke out on many occasions on women's issues, especially in relation to women and work. That's nice, isn't it?

We're 50 year old persons, and celebrating

The National Action Committee on the Status of Women (NAC) commemorates the 50th Anniversary of the Persons' Case, the decision that women were persons within the meaning of the British North America Act and could therefore be members of the Senate. The case was first taken by five Alberta women to the Supreme Court of Canada, which ruled April 24, 1928, that women were not persons. The women appealed to the Privy Council in England, which on October 18, 1929, overturned that decision. The first woman was appointed to the Senate the following year.

The first woman appointed to the Senate was Cairine Wilson.

The five women were: Henrietta Muir Edwards, Nellie McClung, Louise McKinney, Emily Murphy and Irene Parlby.

To celebrate this important anniversary, NAC commissioned a medallion, designed by the distinguished sculptor, Dora de Pedery-Hunt. It is available, in silver or bronze and is 4.4 cm in diameter.

"The subject of this medal is celebration! Celebration of Canadian women becoming "persons", of joy and delight that at least one great step was taken. The five women represent but do not portray the "Five" who helped us to achieve it. Instead of banners, I used the International Women's Year logo; the bird-like forms add life and movement to the medal, also their beaks point to the future. I never believe in looking back anyway! says medal designer, Dora de Pedery-Hunt.

NAC also held a contest for the design of a seal to mark this occasion. The winner,

Jamie Bennett, a student at Sheridan College, Graphic Design Department, received her $500 prize at an unveiling in Ottawa. The award presentation was made by Hsio-Yen Shih, Director of the National Gallery of Canada.

Of course, the struggle for women's rights goes on; we may be persons, but we are not yet equal persons, says a NAC spokesperson.

NAC urges you to *celebrate this occasion by treating yourself and a friend to some seals and a medallion.*

The medallion comes in bronze (for $20.00) and silver (for $40.00). Both seals and medallions, fund-raisers for NAC, are available from NAC offices at 40 St. Clair Ave. East, Toronto, Ontario M4T 1M9 ■

Sexual harassment should be crime

Sexual harassment should be a criminal offence, says chairperson of Alberta's human rights commission, Max Wyman.

He says the Alberta commission is currently investigating seven complaints of sexual harassment, but does not have power to fight them.

Procedures of investigating complaints of sexual harassment in Alberta do not include questioning of other people on the work site. The matter is discussed only with the complainant and the accused.■

Would beat wife, cop says

If it was my house, I would have beat my wife for the condition it was in, said detective Bruce Dunne. He was referring to the messy state of the southeast Calgary home of a man busted for illegal possession of ammunition. Speaking at the preliminary hearing against the man, Dunne testified that the accused's home provided *good cause for wife-beating.* ■ *The Albertan*

On grounds of pregnancy

The first woman in Canada to work as an airline pilot has been grounded without benefits because she is pregnant.

Rosella Bjornson, 31, of Winnipeg, will not be compensated by the Canadian Airline Pilots Association (CALPA) for the 10 months she won't be allowed to fly.

Through CALPA's mutual aid fund pilots receive up to 70% of their salaries for anything up to a year when they are off work because of illness.

"I cannot get the CALPA benefits," says Bjornson, "presumably because I am not sick, just pregnant. Hence, I don't deserve it."

Bjornson, who works for Transair Ltd., has been given a compulsory leave of absence by the company, but won't receive any benefits from them.

The International Civil Aviation Organization and the Department of Transport both require the grounding of commercial pilots presumed to be pregnant until one month after the birth.

"I feel that I could work," comments Bjornson. "It's a perfectly normal pregnancy. If there were any complications I would like to be grounded." ■

Stelco's sexist hiring challenged

We are challenging Stelco's refusal to hire women. We want to work in their main plant, and we're sure many people will support our right to do so.

Two Edmonton women, Lynda Little and Sarah Butson, have announced they are launching a campaign to publicize and win support for their right to be hired by the Steel Company of Canada (Stelco).

Stelco employs about 700 workers in its two Edmonton plants. None are women, though women regularly apply for jobs there.

Little and Butson, both experienced industrial plant workers, first applied for production jobs at Stelco several months ago. After much persistence they found that Stelco, as well as many other large industrial employers, will not hire women for plant work.

Even though Stelco has a high staff turnover and hires steadily, they were denied interviews. They were told women could not work in the steel mill as they did not meet weight requirements and there were no women's washrooms.

The Alberta human rights commission is conducting an investigation of sexual discrimination on their behalf.■ *Socialist Voice*

ACROSS CANADA

A myth: abortion laws were liberalized

An UPSTREAM article

At the annual meeting of the Canadian Association for the Repeal of the Abortion Law (C.A.R.A.L.), Professor Bernard Dickens of the University of Toronto Law School exploded many firmly held myths about the operation of the Canadian abortion law (s. 251 of the Criminal Code).

Briefly, the current law as revised in 1969 says that abortions must be performed in an approved or accredited hospital, and that the hospital's Therapeutic Abortion Committee must certify in advance that the women's health would be endangered by continuing the pregnancy.

What happened in 1969 anyway?

First, said Dickens, it is a mistake to believe that the 1969 Criminal Code amendment liberalized the abortion law. He explained that in 1975, when the Supreme Court of Canada was busy reversing a jury acquittal so as to send Henry Morgentaler to jail for performing abortions outside the Criminal Code, the Court noted that the preamendment Canadian law was the same as British law in 1938.

And in 1938, in the Bourne case, the English Courts held that abortion was lawful if the doctor in good faith decided that abortion was necessary to preserve the women's life or health. Evidence of "good faith" was seen if the doctor consulted with other physicians and if one other physician agreed with his/her decision to abort.

The definition of 'health', as used in the U.K., included mental health since the Bourne case itself involved a young rape victim who would have become "a mental wreck" without the abortion.

Therefore the 1969 Criminal Code amendment in Canada simply made explicit what had been implicit in the previous Canadian law. It introduced no additional grounds for abortion upon the agreement of two (private) physicians, demanded the concurrence of a Therapeutic Abortion Committee.

The Badgely Report (February 1977), said Dickens, showed how unevenly abortion services are available in Canada. Access to Committees is a matter of geographical good fortune. There is no appeal from a Committee's decision to refuse abortion--even if that decision is made for administrative reasons rather than medical ones. In fact, the woman does not even have the right to find out why her request has been refused.

Some of the common reasons for refusal include exhaustion of a hospital set quota for abortions or the woman's residence being outside the area the hospital was set up to serve.

Indeed, the so-called 'liberal' abortion law in Canada violates the otherwise sacred principle of doctor-patient confidentiality since it gives provincial Ministry of health the absolute right to information surrounding the granting (not the refusal) of an abortion request.

Abortion and compulsory sterilization

Dickens also shot down the idea that physicians who make sterilization a condition of abortion are acting within their rights.

If an abortion is medically justified, he noted, it cannot be witheld because other conditions are not met. In fact, a physician who does this is under great risk of being charged with assault and battery since, under the pressure of wanting an abortion, a woman may give consent to sterilization which is not free consent. And a doctor performing surgery without a patient's free consent is in danger of legal liability.

Hospitals and physicians have a responsibility

As a final point, Dickens said that physicians who object to abortion risk civil liability if they refuse services to an existing patient. This is because physicians have duties to supply continuous care to patients. If they intend to withdraw their services (over a disagreement with a patient's choice of therapy), they must give due warning and continue to provide care until a patient can reasonably find an alternative source of health care.

The Alberta Supreme Court recently held a doctor liable for failing to help his patient find access to legal abortion in Edmonton. The doctor had argued that he only had admitting privileges to hospitals without Therapeutic Abortion Committees. But the Court said that the doctor's legal duty was to refer the patient to physicians with admitting privileges at hospitals where there were Committees. Therefore a doctor who refuses to refer a patient entitled to abortion to a physician or agency able to help could be in violation of his/her legal duty.

Further, hospitals themselves have duties to patients and may not be able to excuse a violation of those duties by saying they have decided not to set up a Therapeutic Abortion Committee. In other words, hospitals cannot voluntarily disable themselves from meeting their patients' health needs.

Anyone for a test case?■

How the Feminist Party was officially launched

by Brig Anderson

On a hot July Sunday afternoon a memorable and dramatic event took place at the Ontario Institute of Education in Toronto.

The Feminist Party of Canada was officially launched by 350 women and a sprinkling of men who gave a standing ovation to speakers Mary O'Brien, Sociologist at York University, and veteran women's movement activists Angela Miles and Margaret Evans.

It was a festive and memorable occasion. For once women were celebrating themselves instead of elected male party officials: they had become the focus of their own attentive efforts. The speaker table was decorated with red roses and Swedish breads to accompany the song Bread and Roses sung by Leo Hoicks.

Jane Carnwarth and Sally Jay of the Univsity of Toronto Alumnae Dramatic Club read excerpts from Gail Fox's poem Separation: *We are leaving the winter of our dreams... we are the second sex and we are leaving it...*

Introducing the speakers, Margaret Evans said a feminist party was necessary because in one hundred years of political activity with men, achieving the vote and universal suffrage had not brought about equal political representation with men.

The number of women seeking federal office rose from 4 in 1921 to 137 in 1974. But the number of women who won seats in those 53 years rose only from one to nine. *The dismal prognosis is that, at this rate, we will need another 842 years to achieve equal representation at the federal level,* Evans said.

We cannot afford to wait that long, Evans continued. She called for a founding convention for a Feminist Party for the fall or spring of 1980. As school vice-principal, and teacher who was raised a Tory, she said there was no party that was close to her interests, that she wanted to get away from *all those grey men and one woman in white* (the new PC cabinet) to create a party with a feminist perspective that would make the world a better and more humane place. She wanted her son and his children to grow up away from the "nuclear nonsense" that enabled the government to spend millions on defense and the construction of lethal weapons.

The only dissenting voice of the afternoon was that of Laura Sabia who said she wanted to play Devil's Advocate and warned against dividing women in politics as they are now divided on issues such as abortion on demand.

She cautioned the audience to consider the result of further isolating women's issues instead of making them people's issues. Her surprise speech and early departure gave members of the New Democratic Party fuel for attack and pessimistic comments about ghettoizing women in politics.

But the inspiring and eloquent testimony of the main speaker Mary O'Brien carried the day. *We want a new relationship with our environment because the conditions of our lives are such that if we don't work to change them, we won't be around,* she said.

Women are intimate with violation; the threat of violence is always with us, with wife beatings in the home and television surveillance in the work place following us even to the washrooms. *We are going to change these conditions not only because we can, but because we must--the politics of integration must replace the politics of violation.* She said it was no utopian or idealist dream. Women are practical but know they must build a world of vision.

We have until now been in the servants' quarters of established political life. When we move upstairs to the main house, it will be not merely to fill the same chairs, but to rearrange and transform the entire establishment, states the Feminist Party Platform, *women can change society and reinvent life.*

Feminism is an extension of socialism, O'Brien said. *It is using the energy and spirit of the Women's Movement in Canada, in the shape of women's collectives, women's centres, coalitions of women's groups and services. Through them, we maintain visibility and pressure governments to make significant changes for the majority of the poor, the unemployed, the unpensioned, and the unorganized women, who are still the physically and mentally battered in Canada.*

WRITE & SUPPORT THE FPC, Box 322, Maple, Ontario. Phone (416) 487-9427.■

VIOLENCE

Feminists show United Way the way

was our input worth it?

A recently released report of the United Way has made a number of recommendations concerning services for the victims of domestic violence. The report was the result of a two-year task force which grew out of the United Way sponsored symposium on Family Violence in the spring of 1977.

Feminist input to the final report is evident. However, it was not accomplished without considerable time and effort expended by representatives of the women's movement, including several members of Vancouver Status of Women. Earlier drafts of the report provided a considerably watered down view of the issues involved, and it was only through constant pressure from the feminist women involved that the report finally reached an acceptable format.

A report to the task force by Gillian Walker, included in the appendices, provides a set of "Grounding Assumptions" for those who are working with women who have been assaulted in the home.

These include the following:

* Violence is not an acceptable form of family interaction.
* It is men who beat women, there appear to be exceptions, but men in danger or in abusive situations have the economic option of leaving, which is less available to women.
* A woman does not deserve to be beaten, no matter what she does...
* There are very real pressures, not only on the family, but in the family as a result of what "the family" has come to mean and is expected to do in our current society. These pressures are enforced by the institutions which make up our system in such a way that "the family" can become a trap, especially for women and more especially for women with children..
* Women stay in abusive situations for a number of reasons. So far it is apparent that:

a) They do not percieve the situation as avoidable or remediable.

b) They do not see any real alternatives outside the family.

c) There are very few alternatives and the institutions of society are not set up to provide alternatives but to reinforce the family as such.

The Task Force Report makes a number of recommendations. Specifically, it recommends that the ministry of human resources policy manual be re-written to recognize that a woman should in no way be pressured to remain in a violent living situation. Further, any statement she makes with respect to this be accepted at face value. She should not be routinely required to initiate legal action to obtain financial support from her husband, nor should she have to "prove" her case to financial aid or social workers before obtaining the financial assistance she needs.

LNS

The task force also recommends the continuation and expansion of support groups for women who have been battered. To this end, a continuing committee has been formed to formulate proposals for such groups (and, in addition, groups designed to help men who batter change their behaviour). This summer, Carol Sanders-Krause (under the sponsorship of VSW) is carrying out an evaluation of such programmes to date. The committee, which includes representatives of VSW, Transition House, Balsam House (second stage transition house), women's and men's group leaders and a number of established agencies, will then make further recommendations concerning the range of services which should be accessible to women in assaultive situations.

The family is the most violent institution that any average citizen will encounter in her lifetime

The success of this committee will depend on its willingness to adopt a clearly feminist perspective. Programmes provided for abused women must be based on advocacy and support services. Any model which assumes that wife battering is the result of "communications breakdown" will not either adequately reflect what is happening or provide acceptable solutions for the women and children involved. Women must be given options and support to allow them to take control over their own lives and make their own choices.

The legal working group of the task force clearly recognizes the total inadequacy of the legal system in dealing with domestic assaults. The report states: *The Task Force does not advocate the use of criminal sanctions in every case of wife battering. However, it does advocate access to the court system for victims of family assault on a basis equal to that for victims of assault by strangers.*

Specifically, the report recommended that the police respond to all calls from women reporting assault by their husbands, that the husband be arrested in all cases where a court order has been violated and that police decisions on arrest in domestic assault cases be based on the same criteria as other cases in which the parties are not married to each other. Such assaults should be heard in criminal court in order that they be defined as crimes rather than in family court where they are likely to be seen as a "private matter."

Clearly, the final task force report accepts many of the premises advanced by feminists. But larger questions are involved. Hundreds of woman-hours were spent with the task force and its working groups to ensure that feminist perspectives were included. The process was frustrating and intellectually and emotionally draining for many of the women involved. Those of us in the women's movement will have to decide whether such expenditure of energy is worth it, or if our time and effort would be better spent within a framework that is clearly feminist from the outset. Issues such as domestic violence are our issues, and it is essential to ensure that it is we who are defining the problems and developing solutions.

The Report of the Task Force on Family Violence is available through the United Way of the Lower Mainland, 1625 West 8th Avenue, Vancouver, B.C. (telephone 731-7781). VSW will be monitoring the progress of the Task Force recommendations.

B.C. children are property of guardians and law-makers

At the present time in B.C., children have no legal rights of their own. They simply "belong to" people who make decisions about their rights.

It's time to bring the Berger commission's recommendations on children's rights into effect, said MLA Lary Lauk (NDP Vancouver Centre), introducing a private bill to that effect into the legislature on July 13.

The B.C. Royal Commission on Family and Children's Law - the Berger commission - prepared a draft for "The Children's Act" in 1976. They included a Statement of Children's Rights:

Each child should have the right to:

* food, clothing and housing to ensure good health and personal development
* an environment free from physical abuse, exploitation and degrading treatment
* health care necessary to promote physical and mental health and to remedy illness
* residence with parents and siblings except where it is in the best interests of the child and family members for the child to reside elsewhere
* parent and adult support, guidance and continuity in the child's life
* an education that ensures every child the opportunity to reach and exercise her or his full potential
* play and recreation

Sylvie Beauregard

When decisions about guardianship and custody are being made, the child should:

* be consulted
* receive counselling and legal aid
* have a competent interpreter where language is a barrier
* have an explanation of all decisions

Finally children should have the right to be informed of their rights.

If these rights were not being met, a parent, a child or any concerned person could ask a judge to examine the facts and make a "judicial declaration" - a statement of who is entitled to a particular right and who is responsible for meeting it. These public statements by the court would, over time, build up examples that could influence the standards of child care and of services offered to families.

Lauk, describing these recommendations as "eloquent", told the press that the Children's Rights Act would not be discussed within the legislature this year, the Year of the Child.

I asked the house leader if it would be debated and he indicated there was no intention to do so.

CHILD ABUSE

Physical abuse more damaging than childhood diseases

Joey Thompson

In Oliver Twist's day, parents were expected to control and discipline their children by administering regular beatings with a paddle or whip. A child who dared question or defy a parent or teacher felt the hot sting of a belt across the backside.

Today society is examining the continued use of corporal punishment and more subtle forms of child abuse-psychological, emotional and nutritional deprivation. Attitudes regarding children's and parent's roles are changing: the strap has disappeared from the school classroom.

Child abuse, as it is now recognized, implies intentionally or unintentionally hurting, injuring or destroying a child's physical and emotional well-being. Because most of it occurs within the private rooms of the nuclear or extended family, experts find it impossible to report how many children are abused. They can only estimate.

Local research conducted by the Social Planning and Research Department of United Way of the Lower Mainland and evaluations done by community workers reveal that thousands of children are abused every year in B.C. Dr. James Carter, paediatrician for the Vancouver General Hospital's child abuse team says physical abuse may be a greater killer of children between six and seventeen months of age than any childhood disease. Unless hospitalization is required, a child may not come to the attention of the people who have expertise and understanding necessary to deal with the abuse.

Experts cite several reasons why child abuse is either undetected or overlooked by parents, neighbours, educators, doctors, day care and social workers:

* Abuse of a child is a relatively new perspective on an historically accepted mode of discipline. The battered child is not seen as such, thus a problem is not identified.
* Little is known about where and how to report incidences of child abuse. Professionals and the public also fear personal reprisal and are not familiar with the agency that handles such cases.
* Some people don't believe parents would really harm their children. Others feel physical punishment is socially acceptable.
* Professionals also find it difficult to determine what constitutes child abuse and how to collect 'evidence' in order to substantiate such claims.
* The tradition still prevails that children are the property of their parents and that parents are entitled to discipline them by using physical force. Many people are reluctant to invade the family's privacy.

All of us have the potential to abuse

Family violence-wife battering and child abuse-cuts through all socio-economic lines. Parents who beat their children are educated or illiterate, low income or upper class, from cities and rural regions. Every parent is a potential abuser: *All of us have the potential to abuse but we all don't act upon it*, says social worker Halina Klajner of the Ministry of Human Resources Child Abuse Team.

Many abusive parents were abused children. The pattern of family violence can be passed on from generation to generation; some children who witness dad beating mum and mum beating sister grow to accept physical violence as a natural part of life.

Effective parenting is not taught in public schools or learned by reading textbooks. Children copy their role models; they adopt the childrearing habits of their parents.

Elizabeth Davoren, a psychiatric social worker, author and consultant to the Extended Family Centre in San Francisco, says battering parents have usually been taught some very potent lessons by their own parents. *They learn to survive by conforming to their parents' wishes and to perform feats abnormal for their respective stages of development*, she says. No matter how well they behave, or how much love they give their parents it is never enough, and they learn that children must be punished to achieve desired results.

This destructive childrearing method produces adults who have an understandable stake in having children. They want children to provide for them what they tried to provide for their parents. They believe their babies will love them and make them feel better.

Davoren says this misunderstanding of the needs of children, coupled with a willingness to punish as severely as necessary to meet extremely high expections, *often leads to serious physical injury of their children.*

More recent studies emanating from the work of professionals such as Dr. Sydney Segal, professor of paediatrics at the University of B.C., have found a link between the abusive parent and an absence of bonding between mother and child at the time of birth.

Experts say bonding is important

Says Segal: *A great deal of study has shown the importance for a baby to have access to her or his parents at birth and for a long time afterwards. The initiation of this process of bonding interaction requires skin to skin contact between mother and baby, a lot of privacy for them, and free exchange of eye contact. These opportunities are most essential, yet our hospital practices for the most part have not kept up with this new knowledge.*

The approach to childbirth routines has not been humane in many hospitals...it is changing, but not quickly enough.

Jane Corcoran, birth counsellor and member of CAIM, (Campaign Association for the Legalization of Midwifery), said research shows that children born by cesarean section or forceps and babies who are placed in intensive care immediately after birth are at least 10 times more likely to be abused. *The mother who has a pleasant, comfortable and relatively painless birth develops a more positive attitude toward her child.*

Another suspected contributing factor to child abuse is the "special" or "target" child who may not have been the sex that the parents wanted. Perhaps the youngster is "difficult", retarded or a slow learner. Or the child may unwittingly remind the parent of her or his shortcomings.

The distressed parent who drinks, has financial problems, or feels isolated and inadequate is also a potential abuser. The effects of the abuse reinforce the parents' concept of inadequacy and worthlessness. Professionals say aggressive or violent parents can re-learn how to respond to their children through community support and training programs.

Dr. Murray Straus, researcher, professor of sociology and speaker at the United Way Symposium on Family Violence, cited several ways to prevent and reduce family violence.

He said parents and society at large must eliminate physical punishment as a mode of childrearing. Parents must also take steps to reduce acts of violence between their children. Straus also recommended that parents and children be provided techniques for coping with and resolving the inevitable conflicts of family life by means other than force and coercion. Lastly, he said government and private agencies should fund research to determine the social and psychological conditions which lead some parents to be cold and distant rather than warm and loving, and translate the results into programs to assist parents.

But the responsibility does not rest solely on the shoulders of parents. A United Way report entitled Obstacles to the Identification and Reporting of Child Abuse found that a majority of workers in the area did not feel adequately equipped to deal with suspected cases of child battering and as a result were often unwilling to get involved.

Clearly, workers and the community need to be informed of reporting procedures and to be made aware of the remedial rather than punitive role of reporting.

Says the report: *It could be surmised that some of the most important gate-keepers in the system i.e. educators, police and social workers, either because of ignorance of mandatory reporting laws and reporting procedures, or because of other reasons such as fear of adverse consequences to reporter and/or to family may be ensuring that abused children do not receive the full protection and therapy available in the community.*

Educators, day care workers and community health nurses spend a lot of time with children and are thus in an appropriate position to detect child abuse and neglect in the early stages.

Provincial government delinquent

However, the child abuse problem does not stop at detection. Segal says the provincial government has been delinquent in providing and/or funding rehabilitative services for parents.

Fund allocation has not been realistic in serving the needs of child abuse...there can be no political disagreement about the ▶

cont. from p.11

need of children to grow up free of preventable handicaps, and to be protected from being maimed as a result of parental brutality, he said.

Family legislation has also been slow in responding to the more contemporary attitudes regarding children's rights. B.C.'s Protection of Children Act has undergone only minor revisions since it was first passed 75 years ago.

Says Mish Vadasz, former member of the Royal Commission on Family and Children's Law and United Way Task Force participant: *We want to get away from the child as chattel approach and operate on the principle that children are persons with needs, feelings and opinions. While parents have the primary responsibility to fulfil these needs, the government and its agencies have the secondary responsibility to help the parents meet their obligations. Instead of providing legislation only to remove children from their families, we need legislation to support our common goal of meeting children's needs.*

Women need support services

Women's organizations are critical of the government's failure to offer distressed parents, particularly women, support services which they say could greatly reduce the financial and emotional pressures that are the cause of many outbursts of rage.

The government talks about laws and children's rights but the trouble is not with the child. It is with the lack of support services for mother, commented Corcoran.

Lawyer Tom Grove said the Protection of Children Act fails to guarantee children and families certain rights including the right to support services. He said that while the provincial MInistry of Human Resources sponsors many services, none are required by law. *In other words, such programs rest on the whim of the government in power. These services are not consistent throughout the province and are subject to an individual social worker's discretion.*

Last fall a new Family and Child Services Act was introduced in B.C.

The Coalition Task Force on Children and the Law, a group of people involved with family and children's law, is concerned about the content of the proposed legislation. Some of the points raised by the Coalition Task Force are that new legislation should:

* Encourage parents or guardians to seek help before a complete family breakdown.
* Address the community's responsibility for every individual, especially children. The number of family breakdowns and the cost in dollars will be lessened if a preventive and supportive role to the family is played by the government and the community.
* Give children the protection of legal status. Children remain possessions or objects with no rights.
* Recognize that a child under five years has a different sense of time.
* Make provision for special needs of children who have physical, social and emotional handicaps. The government and community should provide extra support and services to the family to enable those children to have the same opportunities as all other children.
* Respond to the needs of Native Indian children, balancing the concerns of society as a whole with a respect for cultural traditions.
* Set out the role, function and authority of social workers to prevent the abuse of power.
* Make provisions for a family advocate to consult with the child and act as counsel for the interests and welfare of that child in decisions respecting such matters as adoption, protection, guardianship and alleged delinquency.
* Make provisions for children between the ages of 17 and 19 to have protection and financial support in their own right where the family is no longer available to provide these.
* Make provision for accountability and review of services to families and children.

The government has defended the bill saying that the provincial legislation will for the first time spell out the requirement that *a parent having custody of a child shall take all reasonable measures to ensure that the child is not in need of apprehension* by child welfare authorities. But it is precisely this clause which has community groups worried. They say the bill errs in that it focuses on the parents' responsibility rather than on community assistance which public agencies should make available to children. ■

Kids on the street were abused at home

Child prostitution begins at home. Debra Boyer, from Seattle's survival line for young prostitutes, estimates that up to 70% of the kids on the streets have been sexually molested, raped or abused as young children. *That means the problem begins in the residential areas, right in the homes.*

Boyer was speaking at an information exchange day where representatives from numerous community and service groups discussed the contents of an 8 month study on the sexual exploitation of children in Vancouver.

Commissioned by TRACY (Taking Responsible Action for Children and Youth), a research group linked to the United Way, the report claims that between 200 and 300 teenage prostitutes, both girls and boys, will be working as prostitutes this summer in Vancouver.

These kids are true sexual victims, says Amy Napier-Hemy, a human sexuality consultant with the ministry of human resourses. *After the first negative sexual experience as a young child, they develop a very low self-esteem. They know that what happened isn't right, that somehow they have become different from other kids. Soon they leave home to escape the web of sexual harassment, but where can they go? The only place for them now is the street, and it's there that the pattern of abuse and exploitation is completed: some become prostitutes just in order to survive.*

The girls tend to be between 14 and 15, with the boys being a bit younger. At the present time, says the report, there are slightly more girls than boys, but this can fluctuate according to the season and customer demand. Most of them are from anglo, caucasian backgrounds.

Vancouver teenage prostitutes tend to work in the Davie Street area, according to TRACY researchers, whose local information is based upon interviews with six teenage prostitutes from that district. The report also refers to the existence of teenage prostitution in the Commercial and Broadway area, a claim which has drawn protests of sensational media coverage of TRACY findings from east end residents.

Children are prime sexual targets because they are trained to do what adults tell them to do, TRACY claims. The pattern of exploitation starts with the child in the home being used for sexual favours by adults in exchange for gifts, money, attention and affection. The message: sex is for exchange, or sale.

Sylvie Beauregard

Turning out

While some children in Vancouver are being actively recruited for prostitution by adults, most teenage prostitutes turn themselves out, often with the guidance of a friend of the same sex. By hanging out in places where prostitution is apparent they gradually become involved. For many, the pimp or "boyfriend" appears on the scene sometime later.

Violence on the streets is common-from customers, from pimps, and from other prostitutes competing for work. In particular, young prostitutes who move into high-class areas (such as Georgia Street, in Vancouver) will be harassed and possibly beaten up.

Very little is known about the local off-street exploitation of children and adolescents in prostitution and pornography, says TRACY researchers. *Rumour has it that there is a pornography organization operating in Vancouver, Kamloops and Prince George...but it is unlikely that this operation is as sophisticated and widespread as those operating in Los Angeles and other major American cities.*

Police estimate that there are probably more than 200 Vancouver adults seducing 12 - 15 year old girls.

Role of pornography

Child molesters (who prefer young girls) and chickenhawks (whose preference is for boys) may make use of pornography to introduce the subject of sex into a conversation with a child. *Pornography is most frequently used to sexually stimulate both the adult and the child as well as to break down inhibitions a child may have regarding the acts that he or she is expected to commit...young girls may be shown pictures of young females in erotic nude poses and persuaded that it is perfectly alright for a girl to act similiarly...In almost all cases, the professional photographer of such publications will himself make use of the child sexually before, during the after the photographic process.*

Two action groups were formed out of the information exchange day following release of the TRACY report. One group, according to Amy Napier-Hemy, will develop a strategy for preventive education, *part of which will teach the child when it is appropriate to say NO! to an adult.* The other group will come up with proposals for strengthening existing social services to the children who are on the streets right now.

Canadians go in for beating, strapping

70% of Canadians are not opposed to corporal punishment of children by parents. 53% think that strapping at school is ok, too.

The same poll reports that the substantial opposition to corporal punishment is found in Quebec, where 81% oppose strapping in schools and 70% are against corporal punishment in the home. *(The Weekend Poll; July 7)*

A recent study conducted by sociologist Murray Straus revealed that 81 per cent of American parents employed corporal punishment on their children at some time over the past year. More than 60% of the parents surveyed spanked or beat their children on an average of at least once a week. And perhaps the most surprising of all was the finding that 46% of all college students had been beaten or physically assaulted by a parent at some time during their senior year of high school.

and other forms of cruel physical punishment as children.

Prior to 1966, according to the Swedish Family Code, parents were entitled to some extent to use corporal punishment as a means of education. In 1966, however, this section was excluded. Thereby the last parental right to intentionally inflict bodily harm on children vanished and the general provision about assault came into force within the field of Family Law. This implies that only the slightest forms of corporal reprimands fall outside the offence of assault. To what extent the legal change also changed the habits in the Swedish population is not yet clear. The general enlightened opinion was then and is still that all forms of corporal punishment are contrary to good upbringing of children. (Mary Van Stolk)

In celebration of the International Year of the Child, Sweden extended its protection of the child against physical abuse.

As of July 1, it is illegal, under Swedish law, to subject a child to "insulting treatment." *Any act, which, for the purpose of punishment, causes the child physical injury or pain, even if the disturbance is mild and passing,* is now outlawed.

Mary Van Stolk, a Canadian who has studied family violence extensively, comments: *Canada needs to implement and enforce its existing laws. Children will be best protected when the Magna Carta has been extended into North American homes. One standard of law for all members of a community.*

Protection for all citizens means removing Section 43 from the Canadian Criminal Code, which says: "Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.

Corporal punishment in the home, in the school and in the prison is not the answer to family violence and crime. (RCMP Gazette/SWAG June 79) ■

Sylvie Beauregard

How much is anyone's pain diminished by this report?

Yvette Perrault, of the Coalition of British Columbia Rape Relief Centres, worked with the TRACY group. Here she voices some feminist concerns about this study:

Our fear is that this report ("an exploratory study") will be used as a basis to apply for even more money to do a "REAL" study on sexual exploitation of children and we know that another study or report won't fix it for those kids on the street. We all know the problem exists. Some form of direct action needs to be developed to meet some of the (unmet) needs of the children - the needs that they go to the streets to meet.

We are also concerned about the lack of analysis in the report. Why does this form of exploitation take place? What factors lead to children being exploited by men? Why are they victims? Also lacking is a clear statement of who is exploiting the children - one gets the feeling that these crimes are only one sided - or "society" is to blame - "environmental" factors lead to kids taking to the streets - "children are being abused" - by whom? The great finger from the sky?

We're hoping that the two action groups will address these problems. ■

* Of all the situations that are likely to cause parents to spank their children, the one most likely to do so is that of observing a son beating up his brother or sister. A parent beats the child on the grounds that violence within the family will not be tolerated!

* Children who are spanked at home are more likely to be physically violent towards their peers at school.

* People who find sexual pleasure through physical pain ("discipline lovers") virtually always have had a history of a great deal of corporal punishment ("discipline") in their own backgrounds: they were frequently spanked by their parents, and they are quite moralistic in justifying the use of painful corporal punishment on their own children.

* Children who are frequently spanked tend to be conspicuously quieter, less articulate and more sullen than those who grew up under milder forms of discipline.

* Frequent use of physical punishment is strongly associated with the development of a low self-image in children.

* Virtually every study ever made into the background of violent adults show them to have been subjected to beatings

INTERNATIONAL

Majority favour abortion

By a majority of 60-37 percent, Americans support the U.S. Supreme Court decision that legalizes abortions performed during the first three months of pregnancy.

This finding of a Lou Harris poll conducted in March for the National Abortion Rights Action League shows a 7 percent increase in support for the right to choose over the 53-40 percent majority in 1977.

By a narrow 50-48 percent, blacks and white Catholics oppose the majority viewpoint.

The poll also showed:

* 61-32 percent agree that "most unwanted children end up being subject to child abuse, and it's a mistake to force unwanted children to be born."

* 59-45 percent reject the anti-abortion argument that "to perform an abortion is the equivalent of murder because a fetus' life has been eliminated."

* 55-37 percent disagree with the claim that "the life of a baby is just as important as the life of a mother, so abortions should be banned."

But the anti-choice minority is clearly more determined to have its opinions felt at the polls.

When the 60 percent of the public who favor legal abortions were asked: "If a candidate for political office stood for most of the things you believe in but took a stand on abortion you disagreed with, would you vote against that candidate or not?", a 63-30 percent majority said they would not.

When the 37 percent who oppose abortion were asked the same question, 53-37 percent said they would vote against the candidate. ■

New Directions for Women

We should do our own abortions

Women should do their own abortions, says Marilyn Waring, a New Zealand MP. She is a high-profile member of the ruling National party, which outlawed all abortions more than eighteen months ago.

Waring stated publicly that women should consider the menstrual extraction technique of abortion because of the complete breakdown of abortion services throughout the country. Her comments are causing an uproar and are under legal scrutiny. ■

British tighten abortion law

The House of Commons voted 242 to 98 Friday to tighten Britain's controversial abortion laws substantially.

The lower house approved in principle a bill, sponsored by Conservative MP John Corrie, to cut the maximum time limit for abortions to 20 weeks from 28 weeks of pregnancy.

Exceptions would be to save a mother's life or to save her from grave physical or mental injury or in cases of fetal abnormality. ■

Bill to ban wife-beating attacked

Kenyan parliamentarians have defeated a bill which would have forbidden men from beating their wives.

MP Kimunai Soi said it is African custom to teach women manners by beating them.

During parliamentary debate, Soi complained that if the bill had passed, "even slapping your wife" would have been ruled out.

The bill also would have given first wives the right to decide whether their husbands may take a second wife, and given wives access to the family chequebook.

The legislature rejected the bill by an overwhelming majority, describing it as the work of a small, Westernized elite. ■

Anti-choicers go after legislatures

Abortion is the legal right "of all women," declared the U.S. Supreme Court in 1973. Yet, since that time, abortion-rights activists have had to fight to protect their victory.

Most recently, New Jersey and Massachusetts have surfaced with repressive anti-abortion legislation; in the latter state the bill was signed into law.

It's a toss-up to determine which bill is the more burdensome. New Jersey's bill, which has already passed 51-17 in the state

LNS

General Assembly, is based on the issue of "informed consent." (It is modelled after a bill passed into law last year in Ohio.) But what a woman is informed of and what she ends up consenting to will unquestionably place a real psychological tax on her.

First, her doctor or abortion counsellor must show pictures of the human fetus at various stages of growth, "informing" her that the fetus is a person from the moment of conception. While the patient must be told of the alleged hazards such as sterility, premature births and low birth weights in the future which follow an abortion, evidence not backed up by scientific fact, she learns little or nothing about the risk of carrying a child to full term and then through labor. Armed with this dubious information, a woman in need of an abortion will be required to wait 48 hours to consider the doctor's two-fold advice: to carry the fetus to term or to place the child up for adoption.

For women under 18, the whole procedure will most likely assume nightmarish proportions, for both parents will be informed that their daughter is pregnant.

And woe to the minor and the poor if they wait until the twelfth week of pregnancy to abort. All second trimester abortions, which are now defined to start at the twelfth week and not the thirteenth or fourteenth, must be performed in hospitals. Average hospital costs for a trimester abortion is $600 instead of the abortion clinic's $285.

Gruesome bill will pass

"What is really gruesome about this bill", says attorney Regina Little of the National Lawyers Guild, "is that it will probably pass." The bill is only one step away from effectively harassing women who chose to have abortions if the New Jersey Senate approves it.

In Massachusetts there is no "probably". On June 12, Governor Edward J.King signed a prohibitive abortion bill. The law forbids the use of state or any other public funds for victims of rape or incest. Public school teachers, municipal workers, county employees, welfare recipients and others covered by the Massachusetts Group Insurance Commission will all be denied abortion aid.

"The legislature's decision not to allow victims of rape and incest to get publicly-funded abortions is nothing short of idiotic, said Nancy Gertner, attorney for the Massachusetts chapter of the American Civil Liberties Union. State Senator Joseph B. Walsh countered that pro-choice advocates want only to destroy a "living, breathing fetus".

Massachusetts women may have a temporary reprieve: enactment of the law could be delayed because of a pending ACLU suit in the Supreme Court.

Massive organizing by N.O.W. led to the defeat of a similar bill in Colorado in April. In a 10-4 vote the Colorado Senate Appropriations Committee will continue funding abortion services and referral services. "Colorado is one of the 16 states that continue funding all or "medically necessary" abortions.

The legislation on which the Colorado and Massachusetts laws were modelled was distributed nationally last year by the American Legislative Exchange Counsel (ALEC). There will certainly be more battles in more states as politicians seeking political advantage sponser this type of anti-abortion legislation.

Abortion rights forces have also won a partial victory in North Carolina. That state's House of Representatives voted 72-42 to continue full Medicaid funded abortions for poor women. ■ *LNS*

Weber's defeat is affirmative action's gain

Brian Weber's hope of squashing an affirmative action program negotiated between the United Steel Workers and the Kaiser Aluminum Corporation came to a dismal end June 27 when the Supreme Court reversed two lower court rulings in his favor and held the plan legal. If successful, Weber's suit could have meant the end of hundreds of affirmative action programs throughout the country.

Weber, an employee at a Kaiser plant in Gramercy, Louisiana, filed a suit against both the company and the United Steelworkers of America in 1975, charging that the affirmative action program made him, as a white male, a victim of "reverse discrimination." The program was similar to others negotiated by the Union with several other major aluminum and steel companies. It reserved for Blacks half of the places in an on-the-job apprenticeship program for skilled jobs (with a five percent goal for women). Although Black and white applicants to the program were selected from separate lists, Weber claimed that because he had more seniority that some of the Black admitted, his rights were violated under Title VII of the 1964 Civil Rights Act.

At a press conference in New York City, a day after the decision was handed down, representatives of the Affirmative Action Task Force, the National Conference of Black Lawyers and the National Lawyers Guild, spoke about the "narrowness" of the ruling and the need to continue the fight to expand and defend affirmative action programs.

"The decision does not dispel the myth of 'reverse discrimination'," the Task Force stated. "Facts show there is no such thing as reverse discrimination. One has only to look at the growing disparities between Blacks and whites in employment, wages, life expectancies, etc. to see the system of discrimination against Blacks as well as other minorities."

After pointing out these gaps, the Task Force statement noted that the decision was "a partial victory for those denied access to job training, employment and/or educational placement because of race and sex. "A total victory," said the Task Force, "will only be won through our long and militant struggles such as those which brought the civil rights laws that were passed in the first place." ■ *LNS*

INTERNATIONAL

Supreme Court OK's Vets' preference at expense of women

NEW YORK (LNS) -- In a ruling widely viewed as a blow to women's rights, the Supreme Court on June 5 upheld the constitutionality of a Massachusetts statute that gives preference to veterans of the armed forces who are seeking employment in state civil service jobs. The Massachusetts law gives any veteran who passes the Civil Service test a right to be hired before any non-veteran, regardless of test scores.

The law had been challenged by Helen B. Feeney, who was represented by the American Civil Liberties Union. In her suit, Feeney charged that she was denied several chances for promotion because veterans always got first crack at the jobs. A number of groups, including the National Organization for Women and the League of Women Voters had filed briefs on her behalf.

Considering that until 1967 Federal Law prohibited women from making up more than two percent of the armed forces, and that there is still a limitation on the numbers of women allowed, the reinstatement of the Massachusetts statute will have a "severely damaging impact on women in the workforce," says Susan Blumental from the Legal Defense and Education Fund in New York City

While some states offer veterans some form of preference in employment, ususally a five or 10 point bonus on the civil service test, the Massachusetts law gives veterans an absolute life-time preference over all applicants seeking civil service jobs.

"This statute ensures that sex discrimination will continue in the workforce," Blumenthal stated. "Traditionally, women hold the lower-paying and less-skilled jobs -- usually as file clerks, secretaries... Veterans will not be challenging women for these jobs." ■

LNS Women's Graphics

Celebrating with lesbian pride

New York (LNS) Hundreds of thousands of lesbians and gay men marched through the streets of several U.S. cities during the month of June to celebrate the tenth anniversary of the Stonewall Rebellion which sparked the beginning of the present day lesbian and gay movement.

In past years Third World and radical participants in the protests have often complained about the domination of the demonstrations by mostly white lesbians and gay men. But this year, organizers in Boston and New York, in particular, worked hard to ensure the participation of Third World lesbians and gay men, as well as groups and individuals with more radical perspectives.

San Francisco's gay pride march also took place June 24th and attracted more than 200,000 lesbians and gay men. After marching through downtown San Francisco, they congregated at Civic Center plaza -- the scene of last month's clash between the police and lesbians and gay men outraged by the light sentence given to Dan White. White, a former supervisor on San Francisco's city council had murdered gay supervisor Harvey Milk, and S.F. Mayor George Moscone last November.

A national march for lesbian and gay rights has been planned for October 14, in Washington, D.C. According to Eric Rofes of the steering committee for the March on Washington, "The march is important as both a celebration of 10 years of lesbian and gay pride and as a sign for all people to see our strength, our numbers and our outrage at the increased violence and oppression focused on lesbians and gay men."■

Pan Am flight attendants win contract

After a strike lasting only four and a half hours which grounded flights internationally, a newly-formed union of flight attendants won a first-time contract from Pan American Airlines.

The Independent Union of Flight Attendants, an independent union comprised mostly of women, was founded by a worldwide group of flight attendants. The attendants were dissatisfied with agreements negotiated under the Transport Workers Union which had previously represented them.

The strike was called on the heels of a 30 day "cooling off" period declared by the National Mediation Board after 16 months of negotiations failed to produce a settlement.

The negotiations were marked by a condescending attitude from management who refused to take the predominately female group of attendants seriously.

Long multi-stop flights of up to 13 hours a day (work hours Pan Am does not demand of its pilots and engineers), a wage scale lagging grossly behind the rest of the industry, and no health and safety clause is what management considered sufficient compensation for the "glamor job" of flight attendants.

Flight attendants battle stress, fatigue, monotony and time/space dislocation during their workday. Health and safety hazards like ozone exposure are not uncommon, and many attendants on trans-atlantic routes have reported spitting up blood and chest pains, both characteristic of ozone poisoning. In addition, female attendants experience an abnormally high rate of miscarriage.

The new contract will contain wage increases bringing them to parity with the rest of the industry, a health and safety clause and a greatly strengthened grievance procedure to aid enforcement. ■

by Mary Klein *info from Union WAGE*

Soho 16 decision: "Police lied."

All six of the defended cases in the Night trials in London which have been heard so far have been won, and the women acquitted.

In Marylebone Magistrates Court, women described the celebratory walk through Soho last October - a protest against male violence and pornography. The walk was peaceful and happy until large numbers of police arrived, truncheons drawn, and began hitting out wildly, causing many severe injuries. They also arrested 16 women.

Ethel Findlay, charged with obstructing the police, produced a photograph of a policeman hitting her with a truncheon while she was on the ground. This, and her verbal evidence, caused the magistrate, Sir Ivor Rigby, to say that PC Donald had "not only given untrue evidence but deliberately lied".

When Jean Fraser was being tried, it was pointed out that one police officer, Sergeant Lamb, had come to court wearing a male chauvinist pig tie. Later the defence barrister, Marguerite Russell, asked to see his notebook and forced him to admit crossing out a sentence in which he described hitting women over the head. The magistrate stopped the case, saying he had heard enough - and that the police evidence was inadequate. He did the same when finding Andrea Webb and Jane Grote not guilty.

Marian Laurens was acquitted on two charges of assaulting police. In evidence, a policeman said she had called him a 'cunt'. Her barrister explained that no feminist would use this word as an insult, and the magistrate took the point. "Since the demonstration was protesting against exploitation of the female body, I find it unbelievable that she should have used this epithet."

Mary O'Brien, who took off her jumper in a personal protest against the pornography on sale, was cleared of a charge of insulting behaviour when it was pointed out that there was no "public" around to insult. She was fined a nominal five pounds for assaulting a policeman, having offered no defence.

The six women so far acquitted are considering civil action against the police for assault, wrongful arrest and malicious prosecution. The ten still to be tried are asking for their charges to be dropped.■

Capitalism at work

Rosemary Belson, a 22 year-old rookie cab driver fired after she reported she was raped by a passenger, has been reinstated, a San Francisco cab company official says.

"I'll give her a second chance," said Cataline Wong, the firm's personnel director. She acted after Belson had told reporters of her firing and threatened to take her case to the U.S. Equal Employment Opportunity Commission.

Cab owner Guey Wong fired the woman on a Friday, saying she was careless when she picked up the passenger on Thursday at a bus station frequented by transients. Belson told police she was raped at gunpoint by the man.

"I can't afford to take any chances," Mr. Wong told her when he fired her as a reporter stood by. "I'm lucky the cab wasn't hurt. You might endanger my insurance, you might increase my rates."

His other two women drivers, he said, have never been raped.

Ms.Belson said she was happy to get her cab back. "I'll be a lot more careful now," she said. She said the firm gave her a break when it hired her in the first place because she is so young.■ UP

PUBLICATIONS

Broadside wants to be read outside the movement

Broadside, a publication produced in Toronto by a feminist collective, commences regular monthly publication this September. One of the collective members, Eve Zaremba, was in Vancouver recently, and spoke with Kinesis.

Kinesis: *We've read your first issue, in which you say that Broadside is not intended as a house organ. What readership are you trying to reach? Why do you think Broadside is necessary?*

Eve: We don't want to present the women's movement to itself. We already have papers, like Upstream and Kinesis, that are doing that. We aim to reach people who read, but don't read house organs, people who are progressive but not necessarily feminists or activists.

We want to make connections between the so-called "women's issues" and other issues. We do want political analyses, especially the kind that breaks out of the mould we've had put upon us about what is a "women's issue" and what isn't. UIC is a women's issue, what's happening in Iran is a women's issue.

Most people get their information about the women's movement from mass media, which tends to segregate and misrepresent us.

That mass media information is of course full of wild generalizations: "the women's libbers will hate this." We need a voice of our own.

Kinesis: *Will Broadside be a national paper? If so, do you see it reaching the same audience as Upstream?*

Eve: Broadside is coming out of Toronto, and that's our prime target initially. We're looking at making contacts across Canada for distribution, and we hope to have stringers from lots of different areas. In B.C. we'd certainly want to have someone from the lower mainland, from Victoria, from the Nelson area writing for Broadside. We're just starting a building process that's going to take years.

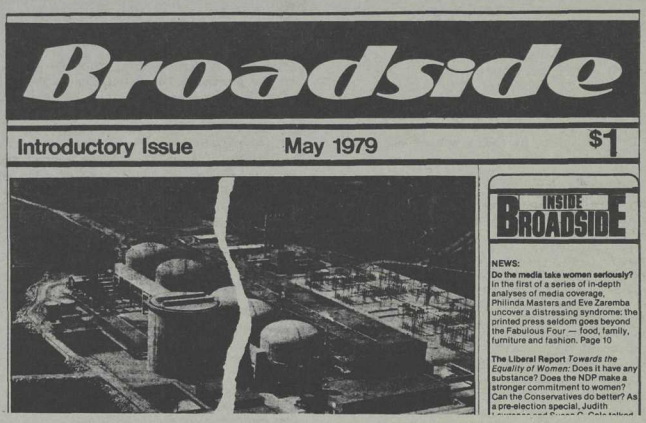
I don't think that it makes too much sense to compare us with Upstream, or with Kinesis for that matter. Our orientation and approach will be different. To give a specific example - take the women's building articles that have been coming out of Kinesis. In Broadside, the way we'd approach it would be different. We might do an article about the fact that women's buildings are being developed across Canada - such an article would look at the building in Winnipeg, the building proposals here. It would be written from the point of view not of somebody who is involved but of somebody who isn't.

Kinesis: *Your lead story in the introductory issue of Broadside was about the nuclear issue. Were we right to see this as a deliberate statement of intent?*

Eve: Well yes. Ecology is a women's issue. Nuclear power is a women's issue. By having that as our lead, we managed to get the paper into outlets which would not accept Broadside if it was just what people think of as being "feminist news." We got it into bookstores that are into environmental issues, and that's one of the places we want to be.

Kinesis: *Do you see Broadside as speaking to the feminists in Toronto. Or isn't it a paper for them?*

Eve: Feminists are hardly a homogenous group. A lot of people are ready for something where the issues discussed are not all internal, not all movement stuff. In the Broadside collective we're all hard-edged feminists, for sure. The problems we're going to face will probably be back-to-front to the problems being faced by Kinesis. You get complaints from your readership about "too much lesbian coverage." One of the complaints Broadside's introductory issue received from the women's community was that there was too little coverage of lesbian issues. For us, lesbian issues are integral to our politics, not a separate subject. But it's not possible to please everybody!



Kinesis: *How many copies of Broadside will you print? How did you get your introductory issue out into circulation?*

Eve: We'll be looking at a press run of between 3,000 and 5,000 copies. The introductory issue we sent to the whole women's network. The major chore was to get it into the non-women's outlets. By the end of the first week we were in 70 Toronto outlets, working with a volunteer distribution committee of 12 to 15 people.

Kinesis: *Tell us something about your collective. How many women are involved?*

Eve: We had our first meeting in January '78 and we met once a week for the next 15 months, until our introductory issue was completed. In September, when we go to publishing 12 times a year, we will have one member of the collective hired full time to work as editor - there are 11 people in the collective. We have a variety of backgrounds: graphic arts, printing, design, market research, journalism... We all work shifts in the office. There's a writing group, a photography group, a distribution group. These include Broadside collective members and others.

Hammering out a structure, a process and a legal way of doing things has taken a lot of energy. After much debate and investigation, we decided to incorporate as a business, Broadside Communications Ltd. The members of the collective are the owners and directors. We put in our own money, and we hope to attract other people to take out shares.

Kinesis: *Why did you decide to take the business route?*

Eve: We took a long look at how movement papers in the past have started. And how they died. Why has it been so hard? Print media, when you think about it, is really the only media we women can get our hands on. Why the burn-out? We have resources - not much money - and we decided to try a different way of doing things.

Kinesis: *What will make Broadside a success for you?*

Eve: When anybody, either to our left or right, who wants to say anything about the women's movement will have to read us.

Subscribe to Broadside. 12 issues for $8. ☆ Mail your sub. to Broadside, P.O. Box 494, Station P, Toronto, Ontario M5S 2T1 ■

Feminist reading for cabin and canoe

Received for summer reading: Centennial College has just published the most immaculate, elegant and visually exciting issue of Canadian Women's Studies yet. Their Spring/Printemps 1979 Vol. #1 No. 3 on Creativity contains a section on women artists such as Jane Rule, Margaret Atwood and Anne-Claire Poirier on their work; book reviews, poetry and fiction as well as profiles of women quilt makers, painters, and dancers. CWS is a bilingual quarterly, and for $3. It is available from WS/CF, 651 Warden Ave., Scarborough M1L 3Z6. Subscription for one year is $10, $5 for students.

Fireweed, A women's Literary and Cultural Journal, Issue 2, Spring 1979, contains "Our Most Precious Resource" : A Critical Analysis of International Year of the Child, by Christine Bearchell; Some Perspectives on Child Abuse by Kathleen McDonnell, and Images of Children: Photographs by Annette Clough, Laura Jones, Gail Kenney and Arlene Moscovitch. Available from Box 279, Station B, Toronto M5T 2W2, $10 for 4 issues plus $2 for postage.

Canadian Newsletter of Research on Women, Spring 1979, on Women and Politics, Women and Political Theory available from the department of sociology, OISE, 252 Bloor St. W., Toronto M5S 1V6

Next issue: Two Thirds: A Journal of Dependency and Underdevelopment; papers accepted until Aug. 15/79.

Forthcoming: The Manitoba Women's Newspaper, Winnipeg, will publish its first edition this September, to draw together both urban and rural Manitoba women with the help of a Secretary of State grant. From: 447 Webb Place, Winnipeg R3B 2P2

A special Commemorative Issue on Women in Body Politic will appear in the fall to coincide with the 50th anniversary of the declaration of Canadian women as "persons." Box 7289, Station A, Toronto M5W 1X9

Special issue of Dorothy Livesay in Room of One's Own, Vol. #5. #1, $4.00 October 1979. From P.O. Box 46160, Station G, Vancouver, V6R 4G5. Subscription $7.50 for 4 issues in Canada.

Open Road, Vancouver anarchist papers, has a women's issue just out. From Open Road, Box 6135, Station G, Vancouver. Small donation would help meet their costs. ■

HANSARD

Where did the women's economic rights branch get to?

Whatever did happen to the women's economic rights branch?

Within the ministry for economic development, it was the only branch within any department of the B.C. government to address itself specifically to women's concerns.

Rosemary Brown (NDP Burnaby-Edmonds) raised this issue in the legislature on July 5.

The Hon. Don Phillips (minister of economic development) responded.

Here are some excerpts:

BROWN: I wonder what has happened to the women's economic rights branch? Does it still exist?

PHILLIPS: *The full mandate of the women's economic rights branch is now included in the social economic branch of the economic analysis and research bureau in the department, performing, basically, the same function...*

BROWN...Maybe the minister will elaborate?

PHILLIPS: *What we're looking at here in this particular branch is the total impact on people, not just necessarily females and children...*

BROWN: I'm really pleased to hear that it's looking at the total impact on people, because I was under the impression that we were people, too.... I'm asking the minister to give me some indication of the kind of research that's being done, and the ways in which the female people of this province are being integrated into the economic planning of this province.

A year ago, a task force on single industries in the north (*i.e. Northern British Columbia Women's Task Force Report on Single Industry Resource Communities*)...and I'm interested to find out what's been done in terms of implementing some of these recommendations.

Also, at the time when there was a women's economics branch a study was done on the appropriate child care scheme for a new town based on a north east coal development... some recommendations were made in terms of introducing day care services...I would be interested in what has has happened to that ...now that the minister has seen fit to wipe out that particular branch...

The federal government has been funding the women's research centre to do some studies in cooperation with two women's communities in the north. They have been voicing some concerns...one of the major concerns is the whole business of childcare facilities.

Yukon, Fort Nelson women preparing study on effects of pipeline

Brown then referred to a study in progress for the Northern Pipeline Agency which is being done by women from the Yukon Status of Women Council and the Fort Nelson women's centre, in cooperation with the women's research centre in Vancouver. That study will relate to the agency the expected impact of the Alaska Highway gas pipeline upon the women in communities along the pipeline. The Fort Nelson and Whitehorse women describe what happens when a small community experiences a sudden influx of workers.

BROWN: One of the things the women talked about was something as simple as the business of shopping...small businesses take the attitude that the influx of people is going to be temporary. They have not been expanding to deal with the additional workforce that is coming in, and the women are talking about having to line up to do something as basic and as simple as their grocery shopping.

These things came out of the federal research done by the Fort Nelson women's centre and the Yukon Status of Women Council.

You're not funding any research...I have been in touch with the Fort Nelson women and they tell me there is no funding; there is no research, there are no inquiries coming out of your ministry on this. They are expressing some real concerns about what is going to happen to their community once their workforce moves in with their families.

One of the things they reminded me of was that in their report they talked about February as their suicide month. They brought to my attention that this year was no different...They were talking about the fact that mental health remains their biggest problem. There used to be a travelling psychologist who used to go through Fort Nelson. That person is no longer there; that visiting psychologist has been removed.

If ever there was a time when the ministry of economic development needed a women's economic rights branch, it is now.

PHILLIPS: *The mandate of the women's economic rights branch has not been wiped out, and to say so is not right...*

With regard to the pipeline, we will be assessing that...The pipeline is off one day and on the next day. We'll get excited about that and take some action when we're sure the pipeline is going ahead.

With regards to the new townsite, the women's rights branch headed the economic impact on that particular department. We will certainly take into consideration their recommendations when that development goes ahead. To say we've wiped out the branch is not true.

The Socred member for North Peace River threw in a few gems:

Anthony Brummet, Social Credit member for North Peace River, threw in a few gems:

BRUMMET: I think what you have reflected in that material is a very small minority view...I know quite a few women in Fort Nelson and they simply form an integral part of the community. Many of them don't want special women's groups. They don't want special women's consideration. They have equality of opportunity. They fit into the community where they want. All you have to do is send up a request to say, "Are any of you women in Fort Nelson unhappy?", and you will find three or four that will get together and submit a wonderful brief to you.

You *(addressing Brown)* seem to object to the minister referring to women as "people" but we don't make a distinction.

Dennis Cocke (NDP New Westminster) assessed Brummet's familiarity with women's issues:

COCKE: That minister over there says, "Oh, the women in Fort Nelson all all satisfied...you know...he goes up there and talks to the wives of the chamber of commerce at a cocktail party...some of them are quite satisfied.■

When will B.C. implement proposals from women in northern communities?

Take a women's studies course this fall

Simon Fraser

W.S. 100-3 INTRODUCTION TO WOMEN'S STUDIES
An interdisiplinary study of women's roles; the course will focus of women's work in the home and the labour force, explanations of women's position and the women's movement.

W.S. 200-3 WOMEN'S ROLES: A COMPARATIVE STUDY
A cross-cultural examination of the socialization process, psychological attributes, family organization, work roles, degree of power, and prestige of women through a study of selected cultures.

W.S. 201-3 WOMEN IN CANADA 1600-1920
Canadian women have a history of their own although it is not often found in the text books.

W.S. 301-3 SPECIAL TOPICS: WOMEN AND UTOPIAS
This is a course about visions of a better world. In the most interesting of these, there is a call not only for a total reorganization of the 'public' life of a society, but for a change in human relationships, in sexuality and sexual practices, in reproduction and childbearing, and in family structure.

W.S. 400-5 ADVANCED WOMEN'S STUDIES
In the Advanced Women's Studies seminar this term we will take up questions about the objectivity of science by focusing on the study of women in the family.

Course outlines and complete information about the program are available from the women's studies general office - 9102 CC (291-3593)

Vancouver Community College

You don't need any pre-requisities to enroll in Women's Studies from VCC. Women's Studies 116 is offered at two locations - at Langara campus (100 W.49th) and out of the YWCA.

This is an inter-disciplinary course (a mix of sociology, psychology, herstory and literature) which will focus on women and work. Call Rosalie Hawyrlko (461 1024) or Gillian (736 1313) for all the details.

Non-credit VCC courses include: Wen-do, Assertivenes Training, How to Fix Household Appliances. Ask Rosalie for details.■

Speak another language?

Various organizations providing services to battered wives need a resource list of women who have second languages and who would be willing to talk with a battered woman in connection with a counsellor.

If you have a second language and are willing to help, call Dana Janssen, manager of the battered wives programme, YWCA - 683 2531.■

Sitting down to *The Dinner Party* again

by Helen Mintz

This article developed from the talk that Judy Chicago gave at Langara in June. Many people, those who had seen the exhibit and those who hadn't, shared their view with me. I also got a lot of help from friends, particularly housemates.

The Dinner Party as a work of art is impressive. Its sheer magnitude in terms of physical size, number of people involved and length of time in the making boggles the mind. Much of the actual work is so beautiful as to be moving. Each setting has been researched in terms both of the life of the individual woman as well as the "craft" techniques of her time. Various techniques such as embroidery, weaving and China painting have been skillfully integrated for each setting. The Dinner Party sees innovations in these techniques: raised sculpting off of the China plates as one example.

The very process of creating The Dinner Party seeks to challenge the image of the artist as an isolated (and usually tormented male) person. When she spoke recently at Langara Campus of Vancouver Community College, Chicago briefly described the collective process involved in the creation of the piece. Both men and women were encouraged to get involved at whatever level they could, provided they were both consistent and responsible. For some this meant coming in to embroider for four hours a week. For others is meant a full time commitment to work on the piece over a period of years. Those who so chose became involved in the consciousness raising groups that were set up around the project.

Completing The Dinner Party involved grappling with the relationship of the interpersonal process to the seriousness of the work itself. (How do you involve many, many people in a co-operative effort without getting so bogged down in the interpersonal dynamics that the work ceases to be a focus?)

It is fantastic to see something like The Dinner Party developing from the efforts of so many people. No doubt there is much that can be learned about working in groups from the experiences of this project. Chicago said that there are people travelling around, specifically to pass on this knowledge and to facilitate similar projects.

The Dinner Party challenges the traditional art world on many different levels. The work is a recognition of the obvious function that art serves in creating and perpetuating values in our society. It stands as a criticism of the recognized cultural expressions in Western civilization which have ignored both the lived experiences and the contributions of women. But more than a criticism, the work is an attempt at rectification. It is an attempt to rewrite women into history.

Chicago and the people who worked with her used traditional women's techniques, giving value as art to those modes of expression which have been devalued. When we look at the history of painting we see many inspired and brilliant men. Meanwhile, the ruling class women who practiced the fine arts of embroidery and needlework were, we were told, "just learning patience and servitude." The names, lives and works of the male painters are part of the heritage of Western civilization; the embroiderers are forgotten, much of their work lost.

These women's techniques have been used to highlight the lives of women who, in the estimation of those who worked on the project, have made a significant contribution to women in history. Although I have spent many years studying the great men of history, I have never heard of most of the women so featured.

What is the Dinner Party?

Judy Chicago described The Dinner Party to an overcrowed hall at Langara College in June. The Dinner Party is a work of art that represents an attempt to reinterpret the history of Western civilization from the point of view of women. The work, which involved over 400 people and took over five years to complete, was started by Judy Chicago. After two years of working alone, she involved other people and the work was completed on a co-operative basis. The piece incorporates traditional women's techniques such as hand stitching, weaving, and China painting.

The Dinner Party consists of 39 porcelain plates which represent 39 mythical and historical figures: the plates rest on ornate linen runners accompanied by porcelain chalices and flatware. These in turn are displayed on a 48 foot triangular table. The table stands upon a tile floor. On this "Heritage Floor" the names of an additional 999 women are organized. "The women represented on the floor are grouped around the women on the table. These groupings are based on common experiences, achievements, historic periods, or place of origin."

Judy Chicago

The Dinner Party table sits on what has been described as the Heritage Floor which "bears the names of 999 women to honor the heritage of women in history." The pamphlet distributed at the San Francisco exhibit of the work explains the criteria used for the selection of women for the floor:

** Did the woman make a significant contribution to society?*

** Did she attempt to improve conditions for women?*

** Did her life illuminate an aspect of women's experience to provide a model for the future?*

Thus we can see that both the form and the content of the work have been guided by an attempt to celebrate women's role, to bring women out of the closet, both historically and culturally.

When Chicago introduced her presentation of The Dinner Party at Langara College, she described it as "a reinterpretation of the last supper from the point of view of those who've done the cooking throughout history."

However, if one thinks about it, one realizes that most of the women, both on the table and on the floor, probably never cooked a meal in their lives.

Never cooked a meal in their lives

Many would only have entered the kitchen to tell the servants what to cook. For example, Isabella d'Este, an Italian noblewoman of the late fifteenth and early sixteenth century, is featured at the table. Grouped around her on the Heritage Floor are numerous rulers, noblewomen, as well as some scholars and various artists of the time. Cooking would not have been a big part of their lives. What about the people who really did the cooking? The Italian peasant women who may have raised eight children, fighting all the way against the oppression of the feudal lord. Where is she?

So what if they didn't cook?

What, you may well ask, is the significance of the amount of cooking each woman did? (After all, these are not applicants for a collective house.) It is significant because The Dinner Party seeks to provide us with a view of the lives and contributions of women who can serve as a source of both inspiration and emulation. The work has given many women a new sense of pride, a new sense of what they can become. It is important that we examine these women. Are they really in essence people we would seek to emulate? Is it clear that they are on the same team as we are?

Those who worked on The Dinner Party fought the sexism in our society. They did not, however, come to terms with the ruling class point of view which is presented through our culture. So that, rather than being told about the great male pharoahs, The Dinner Party presents us with a female pharoah who, we are to believe, made significant contributions to the welfare of women.

In fact, the pharoahs, both male and female, were the rulers of Egypt. They stood at the head of a state which was repressive to the majority of people, both men and women. If and when women in that ruling role, "attempted to improve conditions for women", it was only the small minority of women sharing their class who profited Elizabeth R., an honoured guest at The Dinner Party, was certainly a majestic ruler. However, despite what she may have done for a minority of women, her major contribution to history was to further the expansion of British colonialism. And it is pretty hard to argue that British colonialism was a positive thing for the majority of women affected by it.(Although there were some who really made a killing, old Queen E. for one.) It is useful to look at the relationship of the oppression of women to overall oppression in society. Class societies in Western civilization (of which we have a clear record) have all depended on an unequal relationship between men and women. Women have been seen as inferior to men and have, by and large, been excluded from the execution of power. Eleanor of Aquitaine, for example, a twelfth century Franch queen honoured at The Dinner Party, was both preceded and succeeded by a long line of predominantly male rulers.

History is ruling class view of the world

History is written by the ruling class to present its own world view. And so, the history that has been handed down to us highlights the rulers. (And of course the Church which could always be relied upon to save the souls of the poor and the wealth of the rich.) Because, by and large, women rarely directly exercised power, we have much history, little herstory.

When we look more closely for the lives of individual women, however, it is only ruling class women who can be found. (Those women from other classes who achieved fame usually acted in the interests of the rulers. Joan of Arc, who led the king's armies, is a good example.) However, upon closer inspection, we see that it is not only the women from the labouring classes who were excluded. The people, the workers and peasants upon whom society has depended, are almost invisible in the historical record. It is not only the women who cooked the dinners for the pharoahs who never get a mention (let alone ▸

DINNER PARTY ...

four star rating), but also the women and men who toiled to feed them, to clothe them, and to build the great pyramids in which their great remains lie.

Our understanding of our own history is important because it gives us a sense of who we are, where we came from, what we accomplished along the way and where and how we can go in the future. It is through our collective historical experience that we understand who our friends are and who are our enemies. If we substitute a female oppressive ruler for a male oppressive ruler, we are no further ahead.

If we are to rewrite "great men in history", our record will be one of rulers. Are we any further ahead? But we can document the struggle for the improvement of women's condition. One woman in the audience at Langara suggested to Chicago that we seek to create collective images, images that help us to identify with our collective struggle.

Does this mean that The Dinner Party has no value? No. By all means no. The work exposes the lie of our traditional history, of the traditional idea of the artist and of art itself. And in exposing this lie Chicago and those who worked with her have created a work of art that is a source of inspiration for many people. ■

Judy Chicago

"Kathy Tippel thinly disguised pornography."

by Women Against Violence Against Women

The movie "Kathy Tippel" oppresses women and is thinly-disguised pornography. In this film, director Verhoeven approaches the Kathy Tippel story in the guise of presenting a tale of a strong and independent woman, who rose above "sexual abuse and degradation". What, in fact he does is to exploit her story by cramming it with every type of titillating sexual arousal known to MANkind. Kathy is further exploited by the producer and director "cashing in" on marketing the film in the so-called 'woman's genre'.

Although Kathy is shown occasionally taking control over her own life, the majority of the film is concerned with scenes that reflect negative male myths and fantasies portraying women as : physically and viciously fighting each other, competitive - never supportive - companions, sex objects, sexually vulnerable and childlike.

Token scenes are included on the topics of child prostitution, initiation into prostitution, male nudity, brothel life, masturbation, pseudo-lesbianism, and a presentation of a rape scene that leaves no details to the imagination. Something for everyone! A particularily misogynistic approach is directed towards the character development of Kathy's older sister who is the only other female involved in the film.

Verhoeven continually over-uses sexually explicit scenes that are spurious to the content of the film in the name of "European realism".

Ultimately, Kathy's escape is not by economic independence, but through marriage to a man whom she believes is "the first man that never wanted anything from her". If he indeed wants nothing from her, he is alone for Verhoeven's producers will continue to wring every last cent they can from her story. ■

Bloodline: twelve million dollars to bring rape/murder to neighbourhood cinemas

by Brig Anderson

garrote or garrotte, also garrotte: a Spanish method of execution by means of an iron collar affixed to a post and tightened by a screw until the victim is strangled; strangulation with an implement (as a length of piano wire with wooden handles) used for this purpose --Webster's Third New International Dictionary

Will audiences be shocked at director Terence Young's use of 'snuff movies' in the 12 million dollar all-star thriller BLOODLINE?

Will they flinch at the sadistic voyerism of James Mason watching the filming and garrotting (see advertisement) of four different women hired especially for that purpose? Will they walk out and demand their money back? Not in my screening they didn't.

Unless another campaign is launched against the latest outbreak of woman-hating in movies, sodomy in LAST TANGO IN PARIS (1975), rape in SHAMPOO (1976) and child prostitution in PRETTY BABY (1977) will soon fade into insignificance as murder/rape escalate on the celluloid screen.

Our screens not only mirror life on the streets, they are an accurate reflection of it.

Snuff films are a part of the staple diet of pornographic film-makers and watchers. They belong to an increasingly profitable market for underground sex movies, and are now available in cheap videotapes for home viewing. What makes snuff films notorious and sinister is that the woman is shown enjoying sex i.e. the act of making love (?) with the man who has paid for her services. At the moment of orgasm he strangles her, in BLOODLINE, with the red ribbon she has decorated her neck with.

Writing about violence against women in movies is problematic. Interpreting visual language gives the critic the power to legitimize in words what has only been a fleeting and disturbing image on the screen.

Of course in BLOODLINE the horror is repeated four times: the swift jerk, the rolled-back head and bulging eyes, the mouth open in a mute scream--these are given a reality in print that the movie denies.

Unwittingly, the critic perpetuates the traditional mass entertainment function of women in film, as a projection of male fantasy, as the sexist values of the dominant patriarchal culture. To analyze and dissect sexist codes in BLOODLINE we must include at least a reference to its plot which, in some ways, shows how Hollywood applies a women's movement veneer to its ideology.

Audrey Hepburn, looking marvellous at age 50, as daughter of murdered head of a vast pharmaceutical empire, never once convinces as the autonomous career woman. She refuses to sell the company shares, but must rely on her husband-protector to rescue her.

The plot is as implausible as the heroine herself. Jay Scott in her movie review of July 4/79 writes in the Globe and Mail that Hepburn as victim is ideal, that she uses her, *tremulous voice as an instrument of torture: one whimper is like the scratch of a long red fingernail across an open heart--a haute couture Mia Farrow.*

Needed: feminist film critics

What this country needs is some feminist film critics who can give us the other side of the following synopsis of BLOODLINE: *But her victimization extends beyond the bounds of the script in Bloodline, the sloppiest, most luridly absurd international soap opera since The Other Side of Midnight, also based on a Sheldon novel.*

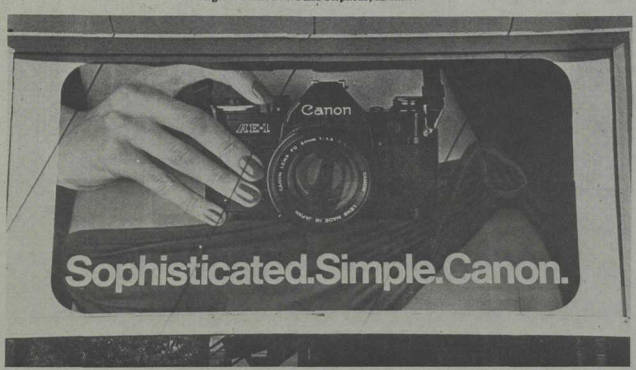
The money spent on this movie does not show up on the screen: it went to agents. The implication that if the plot had been better, if the cast had been given better lines, and the acting had been better, then BLOODLINE would have been worth seeing. Not a word is said about the use of snuff movies, or about the jealous, vindictive and murderous women in the movie.

Hepburn strolls through the park with her executive assistant and future husband Rhys Williams (Ben Gazarra). Her fault is that she has always wanted to be like her father, she says. *But I was born a girl. That was my original sin.* Vivian (Michelle Phillips) is married to politican James Mason and has no scruples. It is she who turns out to be the villian, having plotted the numerous murders in BLOODLINE. All the women are elegant, upper class, and with the exception of Hepburn, bitches and whores. They are all betrayed by men. ■

Summertime sexism rages on . . .

Gayla Reid

larger than life at 4th and Stephens, Kitsilano



Will somebody please trash this billboard?

WOMEN'S CULTURE

LIKE IT REALLY IS:

Woman-loving in the movies

by Brig Anderson

How can we produce a feminist culture in film production and criticism that will counter the dominant Hollywood sex and victim ages on our screens?

Kay Armatage, Canadian film-maker, teacher and critic, discusses the need for political feminist films (Feminist Filmmaking Theory and Practice, Canadian Women's Studies, vol. 3, p. 49-50.) Using her own film, Gertrude and Alice in Passing, an eight-minute fictionalized account of the friendship between Gertrude Stein and Alice Toklas (available, along with her earlier film, Jill Johnston October 1975 from the Canadian Filmmakers Distribution Centre, 406 Jarvis Street, Toronto, Ontario M4Y 2G6), she describes her deliberate use of:

* the pro-filmic event: creating theatre
* editing by fragmenting actors performances
* camera and audience as voyeur watching a spectacle

I can hardly wait to see Gertrude and Alice in Passing. It's about Gertrude's wild driving, and Alice's quarrelling with her in the car, but we as audience do not experience the alienation effect of mainstream cinema. Instead we are invited to participate in seeing how the film is done, identify with characters, and provide the happy ending, presumably by getting up at the end of the movie which is also the end of the quarrel.

The sad fact remains that friendship and love between women remains largely the prerogative of Hollywood, with the movies like Alice Doesn't Live Here Anymore, Julia and Girlfriends.

As Varda Burstyn points out in "The seductive Illusion: Women and class in the Hollywood cinema" (Socialist Voice, July/August 1979) these films exploit the image of the new autonomous women of the '70s, but the options for all are still traditional.

We still need models that aspire to a transcendence of sex/class roles, visionaries who break romantic with possessive love, who change relationships through struggling for intimacy, nurturance and permanence in collective ways.

Until then, we must be satisfied with women making films about issues and historical events: With Babies and Banners: A story of the Women's Emergency Brigade, documents the 1936-37 U.S. Flint Sit-Down strike against General Motors. Women were instrumental in winning the strike, an inspiring example of group action. (Available from W.L.H.F.P., P.O. Box 135, Franklin Lakes, N.Y. 07417)

Watch also for the Women Fighting Inco sudbury Film, now in the editing stage. Directors Martin Duckworth, Joyce Rock and Sophie Bissonnettee still need money to complete the documentary of how the women organized, the effects of their involvement on their own lives and on their families as the long strike continued for 14 months. (For more information, write to Jewn Kuyek, 260 Edmund Street, Sudbury, Ontario P3E 1M2, or phone (705) 674-3635)■

Award for "This Film is about Rape."

"This Film Is About Rape" was the winner of a major international film award on June 1st at the American Film Festival in New York.

The American Film Festival is conducted by the Educational Film Library Association and is the largest educational film event of its kind.

Entered in the "Changing Society" category of the Festival, the film won second prize. Over 1,000 films from all over North America and Europe were entered in the Festival and "This Film Is About Rape" was one of five Canadian entrants.

Rape Prevention Project coordinator, Dorthea Atwater of the B.C. Police Commission, explained the film was developed by Rape Crisis Centre workers and police officers working together.

We had a very good filmmaker, Bonnie Kreps, on the project for us, Atwater said, *we knew it was a good film.*

"This Film Is About Rape" is distributed through the Canadian Filmmakers Distribution Centre, #430, 144 Front Street W., Toronto, Ontario.■

Met Chiclet yet?

CHICLET GOMEZ, by Dorothy O'Connell
Deneau and Greenberg, Ottawa $4.95

Reviewed by Janet Beebe

Chiclet Gomez has apparently been on the bookstands for more than a year. I regret not having come across it sooner.

Dorothy O'Connell, characterized in the cover blurb as a "low-rent Erma Bombeck", has created in Chiclet Gomez a formidable character - a "tough public housing lady" with distinct feminist leanings.

This book is a compilation of 27 short stories narrated by Tillie, Chiclet's friend and neighbour in the project.

O'Connell's renderings of the adventure of Chiclet and gang struck me as very real, though of course the aim is comedy and the situations are fictionalized.

Chiclet seems to personify hope for change to those neighbours who support her, and her status in community evolves from her charisma. Her imaginative schemes range from fund-raising (always fund-raising) to running for mayor to organizing a summer retreat for mothers trapped year-round in the project.

Given the adversity of a public housing environment, it's not surprising that most of their plans fizzle, but necessity if nothing else drives them on.

This book is available locally. Read it twice and pass it on.■

Creating a new feminist myth of ecology, women and nature

WOMAN AND NATURE The Roaring Inside Her by Susan Griffin (Harper & Row) $9.95

Carolyn Benson Cohen

In Woman and Nature Susan Griffin speaks with two voices, the "paternal," or patriarchal voice, which expresses attitudes of men throughout history about nature and women, and, as she writes in the Preface, "my voice...quickly joined by the voices of other women, and voices from nature, with which I feel more and more strongly identified, particularly as I heard the opinions of men about us."

She has turned men's demeaning identification of woman with nature into an irony of acceptance and celebration. To do so, she places her own artistic consciousness at the center of the book, distilling time, events and feelings, and containing the two opposing voices. Griffin is an accomplished poet (read Like the Iris of an Eye, Harper and Row, 1976) and it is as a poet that she has written Woman and Nature.

Griffin's subjective approach establishes organic unity, but causes difficulties in the lengthy first sections where the patriarchal voice speaks. She provides an interesting bibliography but she has relied heavily on secondary sources for the judgments of men about women and the natural world. She further increases our distance by parodying the voice of patriarchal thought. Parody imitates, it works best when telling us about things already familiar. But Griffin is introducing information that is provocative and fascinating. She is telling us about the forces that have threatened us and we want to experience them more directly. Her artistry is to create in us her feelings about the patriarchal voice, but our feelings spring up spontaneously when she lets the voice speak directly for itself. Books One and Two of Woman and Nature create stereotypes and dangerously approach harangue. They should be more effective to support the rising countermelody of her feminist voice.

In the final two sections, "Passage," and "Her Vision," Griffin reaches her full poetic powers. She is eloquent about self-realization and growth: "The year when her anger gave her clarity and all her weeping was filled with intelligence." She is lyrical-her woman's voice rises and sings with a beauty that must be read aloud.

In these final sections Griffin is creating a new feminist myth, based on an ecology of woman and nature: "We say in every practice every act lives." In experiencing this book we enter a new time, with a new history, where images of nature verify the common, no longer deniable perceptions of the feminine being-historical, daily, physical, and erotic.

The new myth that Griffin creates is one of transition and becoming. When she tells of elephants burying their dead and instilling in their children hatred and fear of the hunter/killer, she says only when a whole generation passes without being captured or used to the hunter's purposes will the killer be absolved.

(New Directions for Women)

Atwood, Laurence censored

Teachers in Lambton County, Ontario have dropped six titles from the school board's book list after a group of parents complained they contained violence, profanity, blasphemy and descriptions of sexual acts.

Removed from the reading list were Catcher in the Rye; Ecstasy of Rita Joe; La Guerre, Yes Sir; The Edible Woman; Cabbagetown and Rachel, Rachel. The last book was re-entered under its alternate title, A Jest of God. *(CP)*■

WOMEN IN SPORTS

Women are out, striking out

Orca players Sylvie Beauregard

by Libby Weiser

Voices are heard admist the barking of dogs, city street noises, and the watchful eyes of the physically handicapped spectators confined to wheelchairs.
All right, you got 'er, you got 'er swing-in there.
Okay Danyele, make it good now, make it good. You know where to put it.
Strike!
Oh yee! Beautiful!
Way to watch 'em there, way to watch 'em. Hey Murph! That was a beauty of a hit. Whoooe!
Orca, one down, runner on first, play for two, Orca. Ready on two.

Baseball season is in full swing at Connaught Park this Wednesday night. Orca isn't doing too well in this game; four of their regulars aren't playing, and in the league standings they are only fourth. However, last year they were in fourth place too before playoffs and then everyone came together to play cohesive integrated softball, and they ended up league champions. The team isn't odds on favorite this year to win since six people left from last year, but it could be Orca is one of those teams that take a while to gel and then, watch out! Any pitcher can become unbeatable and Danyele sure does know how to throw that ball well.

This season there are two Mariloma teams, as well as CP Air, the Chatham Stealers, and Unitow.

Why the name Orca? Well, seems that Orca is a killer whale and someone who came to a game had a dog named Orca and the name caught on.

This is competitive sports, but there is a feeling of fun here too. Orca plays with the recreational league which is the bottom rung. There is also Senior A, B and C. Senior A, Doc's Blues, is the second best team in the world. Senior league play takes place Tuesday and Thursday at South Memorial Park at 41st between Fraser and Knight. Game time is 7:30

Orca's manager, Geordie Stowell, isn't playing tonight.

The last game I hurt my leg. Massive tissue damage and I'm really bitter. I want to play real bad and it really hurts not to. As for the competition, I like it. It's a legitimate way to be competitive. I also like interacting and this is a really good way to do that. It's two or three times a week of playing. It's getting a whole bunch of people who are friends together. While we're here, we're really here and really together and getting more towards playoffs the teams start grouping. Some of it transfers to after the game and we start doing social things together. I love winning but it's nice just to play. By the way, injuries are an acceptable risk in this league. If the game is well played, injuries are cut to zero.

Another member of the team, and one of the originals, Deb Thiessen says, *Sure, it's competitive. I'm semi-competitive. I'm not quite so hot on winning as I am on playing, but most of the people on the team are fairly competitive. It's one way of getting it out. If you get it out on the field, then you're not getting it into your personal relationships. I love playing softball. I just like playing it. It's fun. Everybody plays for different reasons. Some people do it for exercise. I just like the skill, the feeling you get when you catch a ball or when you hit one.*

They are well liked in the league even though it is obvious they are gay and out. The team has a house painter, a library worker, a truck driver, letter carriers, women on UIC and welfare. In the five years Orca has been in existence at least thirty women have played. The team started when the original Mariloma team formed. There were too many for one team and so it split into two. It just so happened that the orginal Lomas stayed together and most of Geordie and her friends formed a separate group.

Mariloma is a sports club which has been around for 60 years out of Connaught Park. It originally started as a men's swim team and has been a men's football-rugby club. It is international in scope in that they have national calibre rugby players and their football program is one of the best. Within the last five years, women have become involved in it through field hockey, softball, baskerball and volleyball.

Libby Weiser

Orca finally got enough money to pay for tee shirts. It costs fifty dollars to join the league, sixty dollars for balls and equipment, about seventy-five dollars for tournament fees and then about one hundred dollars for tee shirts every year. Everyone pays twenty-five dollars to play and this is the lowest fee in the league since the team is the most unemployed.

Back to the game. It's one out, runner on first. Orca plays for two and makes a double play. But it's too late in the game to catch up and Loma wins.

Three cheers for Loma l. Hip hip, hurray, hurray, hurray. One for Orca, hurray!

Some of the Orca members wheel the physically handicapped back to their van.

Orca playoff games are at Connaught Park at either 3:30 or 6:30. Call Ariel books at 733-3511 to confirm days they play.■

Sports, women and the tories

The new minister for sports and fitness in the federal government is Steve Paproski, a former Edmonton Eskimo.

One of his first comments on taking over the job from Iona Campognolo's job was a caveat to athletes: *In this day and age, I think athletes have to look after themselves. I don't believe the stories that athletes are being forced to get along on one meal a day.*

We're not prepared to finance these people so that they have no other responsibilities in life. We're not a socialist country.

Loto Canada, the fund-raiser for sports and fitness is due to be axed, in accordance with a PC campaign promise.

Paproski says that private business will have to help out, *We have to muster some support from the business community to help these athletes get jobs.*

Michelle Hill, an Upstream reporter, puts this in a feminist perspective: *It seems probable that women's sports will suffer considerably in the new ministry. If funding for athletes is cut, you can be sure that one of the first programs to get hit will be the women's program. Instead of inching forward, we will probably be taking a few steps back.*■

Feminism and spirituality

FEMINISM AND SPIRITUALITY: Towards Healing and Integration

A workshop which includes ballads, tales of fantasy and illusion (both serious and tragic), myths of heroines and goddesses.

A photographic collection of 250 of the best of an extensive collection of the art and sculpture of the ancient Mediterranean societies. A gleaning from many sources.

Workshop themes include: Integration of sexuality and spirituality; healing self and others through music and poetry; structures of consciousness; creative space and spiritual change, and the path to personhood.

Barbara Newton will be organizing this workshop through Continuing Education at UBC. Times: Four 1 p.m. - 4:30 p.m. sessions on the last three Saturdays of September and the first Saturday of October.

For more details about place and time, call Barbara at 732-7916 ■

More debate about the women's building

The following thoughts were elicited from Ros Sherrard, a member of the Women's Building Planning Committee. Comments were thrown in from some of the other women workers at Wild West Organic Harvest--a warehouse distribution outlet run collectively by women--over morning coffee, and recorded by Gillian Marie for KINESIS.

The Fantasy of a Women's Building:

A place which included a benefit space, a good sound system, a concert area for women performers to perform in a supportive environment. *The Kay Gardner concert illustrated to many of us that a women-created space is really necessary in this city,* she said. *The women who organized that concert really tried to create a mood, but they were hampered by the constraints of the building that they had to rent. Just imagine what we could create with women's energy in our own building.*

A space which included a restaurant, one that was conscious of food politics. *We here at the warehouse are very conscious about food as a way in which we are controlled. The women's movement has worked at the issue of control of our bodies. A women's right to reproductive control over her body is a tenet of the women's movement. Some of us have learned assertiveness training to counter verbal abuse of our bodies and/or self defense techniques to prevent physical abuse. But we have given little attention to the way in which we are controlled by the food that we eat. Chemical additives do alter our moods, they do effect our response to situations. I would like to see a women's building that was holistic in its philosophy, and that includes food that we share.*

What about some of the objections that have been raised to the concept of a women's building? The centralization argument ?

Well, it is true that the women's movement has been diffuse, and I don't think that the women's building will change that. The women's movement is too large to fit into one building anyway, even if we wanted it to.

But I do see the need for a central place where we can organize politically, meet socially, and provide counselling services. We do have offices that provide these services, but they are scattered right now, and dependent on government grants. This situation has to change. We need a secure space that pays for itself, that won't be revoked by a grant, that contains our library, archives, files, information and referral contacts, telephones, typewriters, gestetners, and all the other equipment we need to organize political and social activity.

What about the argument that we already have all this at the YWCA?

Where's the lesbian resource centre in the Y? The present YWCA doesn't fill every woman's needs. There is no drop-in, no feminist training, no place to meet and, for example, decide how to deal with an instance of gross sexism in society. But I think that we also need a place where new women in town can go. A move to the city, or just a visit, is made much easier and more enjoyable for women if they can plug into the women's movement quickly.

Finally, what about the argument that it would be divisive of the local women's movement?

If we lived our lives by not doing things that are divisive, we would be dead. Many of us would never have left destructive relationships. I see this as a tactic that is used against us a lot. To say that a project could be divisive is to attempt to scare us into inactivity.■

Dear Kinesis,

I do not agree with the maxim that "the end justifies the means" - the means by which you achieve something determines the end, particularly with this kind of project, where the kind of involvement that women put into the building, the working together and striving etc. are things that will help shape the direction of the building when finally it is gained.

One of the best women's centres in London (England) was squatted. The ensuing fight to keep it (which was finally won, because they showed how much the community needed it), lives in the spirit of the building now.

A Women's building should not be a genteel and bureaucratically respectable place like the YWCA in Vancouver, but an experimental, creative, working centre where things get done, where people learn and where women

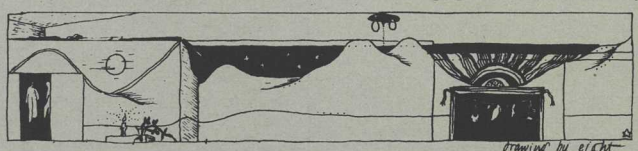
We don't want a women's building that looks like an airport. . .

can meet, with or without their children. It should be alive with the spirit of change, not like an airport terminal.

Already the way in which the funds have been collected for this building (the BCRIC shares) ensures at least that it will become a showpiece for the provincial government to say "Look - see what the feminists have done with their shares - just shows we are living in a democracy, and that our shares are being used by the people...blah blah".

It would have been far better if women gave their own money to the building (by begging, borrowing or stealing it.) I know there are many women who could not afford to do this, but I've also met plenty here who could afford to give quite a bit, particularly if it was to become a part of their lives.

The other thing of course, is to squat a building. Maybe one that's been left empty and derelict and re-build it. It would be a lot of work and money, but lots would be learned (about plumbing, wiring, painting, etc.) and gained from it. People could feel they had a real part in the centre's creation. The right for a building of this sort could be fought for - in the courts if necessary. It would help women unfamiliar with the feminist movement/community to punch in in a useful way and feel part of something growing. At the end of



such a struggle, there would be far more people involved and more support.

A women's centre should be for women only. The argument that this would be intimidating to women new to the movement doesn't quite make sense to me. If women come to the women's movement, it's usually because they want a breather from heterosexist dynamics. And what about the women who feel really uncomfortable with men around? A really thriving and creative women's centre has to be for women only at this point in time.

Finally, to put some perspective on my suggestions, I'm still not overly familiar with North America, with all the cultural legal, social differences. But if the only alternative to getting a women's building is the one that's being taken, then something is going wrong with the women's movement somewhere.

Beryl Bean■

Dear Women of Kinesis,

I find your "Devil's Advocacy" of the women's building written in a very negative and uninformative way. What if I hadn't had a copy of the April/May Kinesis to refer to? What has happened since then? Are the proposals still the same? What happened at the public meetings the women organizing the building held? Also, questions can be written to give negative or positive images, the questions you give lead to very negative images of the need, dreams and organization that has surrounded our building.

The points that you put forward are arguments that come up time and time again over each issue in the movement: the abortion issue will drain energy from the child care issue, women in prison concerns will divert energy from family court reforms, going on about the man issue is a waste of time and drains energy from everything...

"Women are dreaming: - Surely feminism is the dream of women, because a feminist society is not obtained overnight, should we stop dreaming?

As a past paid worker of V.S.W., past standing committee member of B.C.F.W. and a present worker of Women Against Violence Against Women here in Vancouver, I can see many of the assets: no more counselling with small children playing in the same room, no more standing in line for a typewriter, no more spending $2,000 on a shitty photocopier that breaks down weekly, no more paying $500 a month to men for the honour of overcrowded working conditions. We could share: the typewriters, the photocopiers, the child care facilities, the information and resource files. The rent would be buying our own space, woman controlled if not 100% woman used.

Most of all, that old-time favorite hassle, communications, would be a lot easier. How much better to meet representatives of the various organizations in our own coffee shop, have a shared bulletin board, call across the hall to find out what Rape Relief, SORWUC, the Women's Research Centre, W.A.V.A.W. or Women in Focus is doing today-not to mention the ease that 'out of town' women would have contacting the women's organizations of Vancouver...

I am all for the women's building. V.S.W. should be well aware of the need especially as they are no longer providing a free meeting space, have no reception area and no room for children to play in their offices (due to a forced move because of increased rents and an inability to raise sufficient funds to provide those "extras".)

What is the purpose of devil's advocacy in the women's movement - surely we have enough outside hassles to put up with. This is an incredible waste of time. The women's building committee has held public meetings, women from Vancouver/Lower Mainland have had the opportunity of attending these, women from outside the area have had the opportunity to write to them and give their views.

The only view I am interested in reading is the 'official' stand of V.S.W. - Are you for or against our building? Will you put any effort into organizing it? Will you use it when it is in existence? You give us no idea of this except in the way that this anonymous piece was written - I really hope that the impression I have is false.

Sue Moore, 27076 - 108th Avenue, Whonnock BC

VSW staff, members and executive have been working on the women's building committee since its inception. - Ed.■

BULLETIN BOARD

KINESIS

KINESIS is published monthly by the Vancouver Status of Women. Its objectives are to enhance understanding about the changing position of women in society and work actively towards achieving social change.

VIEWS EXPRESSED IN KINESIS are those of the writer and do not necessarily reflect VSW policy. All unsigned material is the responsibility of the KINESIS editorial group.

CORRESPONDENCE: KINESIS, Vancouver Status of Women, 1090 West 7 Ave., Vancouver, B.C. V6H 1B3.

MEMBERSHIP in Vancouver Status of Women is by donation. KINESIS is mailed monthly to all members. Individual subs to KINESIS are $8 per year. We ask members to base their donations on this and their own financial situations.

SUBMISSIONS are welcome. We reserve the right to edit, and submission does not guarantee publication. Include a SASE if you want your work returned.

DEADLINE: 15th of each month.

WORKERS ON THIS ISSUE: Janet Beebe, Lyn Buckle, Kris Craig, Jean Faguy, Janice Pentland Smith, Joey Thompson, Gayla Reid, Cat Wickstrom, Jan Wood, Leslie Macdonald

Women's Work Directory

Volume #1 of Women's Work Directory is now available by mail.

If you are in need of a product or service and would prefer to deal with a woman, write to us for your free copy of Women's Work Directory Vol. #1.

In it you will find 55 listirgs of women who: build furniture; read palms; take pictures and more.

Send 50 cents
to: Women's Work Directory
C/O 1612 East 8th Ave.
Vancouver, B.C. V5N 1T5

Completely produced by women. Watch for Volume #2.

LIL line 688-4519

LESBIAN INFORMATION LINE 685-4519

We want to be able to tell our callers what's on about town. If you have any information about upcoming events call us anytime and leave a message on our tape.

LESBIAN INFORMATION LINE 685-4519

Lil's grand garage sale

Don't forget the LIL Garage Sale, August 19, 10:00 a.m. - 3:00 p.m., 812 West 18th Ave. Phone 324-1193 to arrange to drop off all your choice junk.

Rock against repression

ROCK AGAINST REPRESSION August 11. Benefit in the Carpenters' Hall, 726 12th St. New Westminster. Film, speakers, dance for the SFU 18, CUPW, Adams Lab., Endako and Muckamuck workers. Ad Hoc will play. Price: $3.00 for employed people; $2.00 students and unemployed. Free to strikers.

Call 253-4810 for more details.

Woman identified

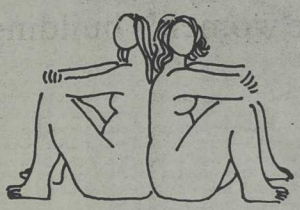
Canada's first lesbian show. Every Thursday evening at 7.30 on 102.7 FM.

August 9: Lesbians in Prisons.

August 16: Lesbian Art and the Art of Responsibility.

August 23: Lesbians and Alcohol.

August 30: Lesbians and Music.



by Claire Kujundzic

An exhibition of recent works by CLAIRE KUJUNZIC is open at the Women in Focus Art Gallery throughout August.

Gallery hours are 10 - 4 Monday through Friday, except for Thursday, when it is open until 8 p.m.

Water-colour prints by COLETTE FRENCH are scheduled for September; woodcut prints and sculpture with an anti-psychiatry theme by PORTLAND FRANK and PERSIMMON BLACKBRIDGE are coming up in October.

WOMEN IN FOCUS ART GALLERY is located at #6 - 45 Kingsway, Vancouver.

Mr. Women's Self Help

The Health Collective received a letter from the American Express Card company recently, canvassing for applications.

The letter was addressed: Mr. Women's Self-Help, Gynecological Clinic.

Mr. Kinesis got one, too.

Diaphragm fittings

If you are interested in getting a diaphragm, there is now a diaphragm collective that is doing fittings. They can be contacted through the Vancouver Women's Health Collective.

If you are interested in learning how to fit diaphragms, there will be a diaphragm teaching workshop Saturday, September 15th. For more info, contact the Health Collective, 736-6696

Post-abortion rap

If you have had an abortion and are left with unresolved feelings or if you simply want to talk with other women who have had the same experience, contact the Vancouver Women's Health Collective about a group being formed for that purpose. This will be a small group that will meet weekly with two facilitators. Call the Health Collective at 736-6696

Endometreosis

Several women who have endometreosis are meeting to share experiences and talk about research, treatment, etc. Call the Health Collective for more info. 736-6696

Trouble with allergies?

Having trouble with allergies? Women interested in a health group on allergies: talking about and doing research on the causes and cures for allergies, contact Laura: 873-5887.

Women's Report

Sustainers are keeping us alive in deep waters

Thank you, sustainers. Your contributions give us a powerful feeling of community support. Practically, they make the continued existence of Kinesis possible.

If you have not yet made a sustainer donation or pledge, but have sufficient income to do so, we ask you to think about it. Sustainers make a personal commitment to keeping Kinesis alive. Sustainers contribute $50 a year, in a lump sum or in ten installments of $5.00 (or any variation of the above).

Sustainers receive their own subscription, along with any number of free trial subs. for their friends.

Why not fill out this sustainer form to help Kinesis continue?

NAME _____

ADDRESS _____

_____ Postal code _____

I enclose my monthly installment of _____

I enclose a lump sum of $50 _____

Clip and mail to : Kinesis, Vancouver Status of Women, 1090 West 7th Ave., Vancouver V6H 1B3