Vancouver Status of Women
2029 W. 4th Avenue
Vancouver, B.C. V6J 1N3

INSIDE

BAD NEWS ABOUT UNEMPLOYMENT INSURANCE	1
WHAT WILL HAPPEN NOW AT VGH?	2
SORWUC NEWS - UNITED BANK WORKERS' NEW PLANS	3
UPDATE ON THE NURSES' STRUGGLE	5
WOMEN AS ARTISTS/ART AS POLITICS	6
DANISH WOMEN'S CAMP	10
PRABHA GOES TO CUBA	CENTRE
INDIAN RIGHTS FOR INDIAN WOMEN	14
NON-TRADITIONAL WORK - W.E.A.T. APPRAISED	18
PROGRAMME FOR THE FILM FESTIVAL	21

AND OTHER STUFF INCLUDING ALL YOU NEVER WANTED TO KNOW ABOUT "PRO-LIFE"

Serials Div., Main Library
University of B.C.
Vancouver 8 B.C.

SUBSCRIBE TO KINESIS!

Published By Vancouver Status of Women
2029 West 4th Avenue, Vancouver, B.C.

NAME: _____ Subscriber Only ____
Member/Subscriber ____

ADDRESS: _____

_____ AMOUNT ENCLOSED:

Subs are $8/year Individual (or what you can afford), $15/year Institutions. VSW membership is by donation. Please remember that VSW operates on inadequate funding – we need member support!

SPECIAL COLLECTIONS

KINESIS

50 c

Vol 7 no 8

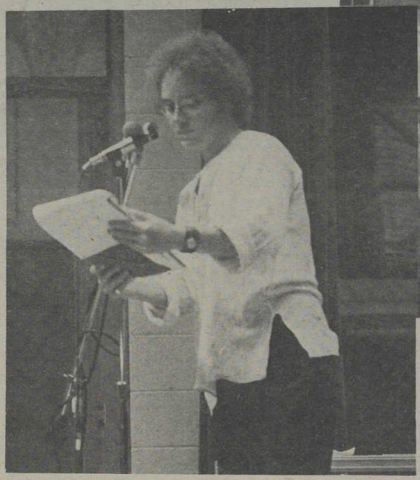
SEPTEMBER '78 Vancouver Status of Women

PRO-CHOICE MARCH

art & politics uic cutbacks
cuba visited
vgh - what next?

Below: CCCA activist Liz Whynot chairs pro-choice rally.

Right: Rally participants.



Lyn Buckle pictures.

PRO CHOICE RALLY

Demonstrating support for a woman's fundamental right to choose, 800 people marched in downtown Vancouver July 28. Later, more than 500 crowded into St.Andrew's Wesley United Church for a rally.

Taking part were representatives from the women's movement, from trade unions, political parties, doctors' and nurses' associations, and numerous community groups. Concerned Citizens for Choice on Abortion organized the action.

Unemployment Insurance Slashed

UIC CHANGES as of Sept 1/78

1. The necessity to work a minimum of 40 weeks to be eligible for UIC the first time around. Employment & Immigration Minister Bud Cullen explained:
"We are in fact excluding those who have at best a tenuous and marginal attachment to the labour force."

"Also, we are making sure that individuals returning to the labour force after a long absence are not attracted back solely because of the existence of unemployment insurance benefits," Cullen said.

2. Claimants applying for a second claim will have to have worked at least as many insurable weeks as they have received benefits under their first claim.

Cullen said (The Vancouver Sun, Sept 1/78) this measure would give claimants an incentive to make their claims as short as possible, since it would affect their future entitlement; it would break the cycle of reliance on unemployment insurance that some claimants have built up, and it would require claimants to prove a substantial work record before requalifying for unemployment insurance.

"The purpose of this decrease is to make it more attractive for potential unemployment insurance claimants to accept jobs now paying close to the current level of benefits," he said.

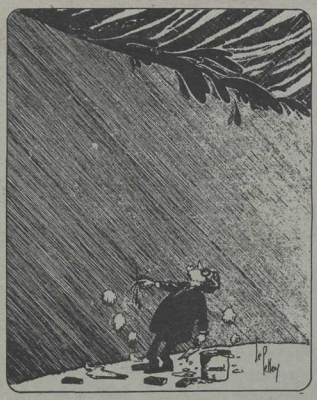
3. Reduction in benefits from 66 2/3 to 60%.

"A reduction in rate, shared by all claimants, should make jobs at the lower end of the income scale more attractive," Cullen said.

But, premiums will likely go up as there will be cost sharing for those few people who might be entitled to extended benefits.

Who will suffer most - WOMEN followed by YOUNG PEOPLE and IMMIGRANTS.

In October/77, the Advisory Council on the Status of Women wrote a damming report of Cullen's Comprehensive Review of the Unemployment Insurance Program in Canada. The Council said:



LNS

Although the Minister makes the claim that this Review makes an important contribution to the understanding of how the unemployment insurance scheme relates 'to a changing social and economic environment', it is apparent that by its lack of objective analysis of the data, and by its technique of making sweeping generalizations about women claimants which are not substantiated by the data, this Review is dangerously misleading in the picture it purports to draw of women claimants. It should not be used for policy purposes until a more thorough and detailed analysis of available information has been undertaken."

"A preliminary reading of the Review gives rise to serious concern about the way in which female claimants have been dealt with in the study. Throughout the Review, statements are made about women which bear no relationship to the data presented. Constant innuendoes about the labour force behaviour of women perpetuate widely-held myths and fail to take into account recent research on this subject. Women are referred to as "secondary income earners with unstable employment patterns" leaving the reader with the strong impression that their salaries are not an essential part of family income.

Cullen has obviously relied on the Comprehensive Review and ignored the detailed analysis of the Advisory Council on the Status of Women.

WRITE YOUR M.P. AND BUD CULLEN TO INSIST THAT HE WITHDRAW THESE PROPOSALS!! ●

Wood & Hoon INDICTED

BETSY WOOD AND GAY HOON, TWO WELL-KNOWN PRISONERS' RIGHTS ACTIVISTS, HAVE BEEN INDICTED AND WILL STAND TRIAL THIS FALL ON CHARGES OF COMPLICITY IN A JANUARY ESCAPE ATTEMPT BY 5 PRISONERS AT THE B.C. PENITENTIARY. Wood and Hoon were among visitors at the B.C. Pen on the morning of Jan. 28th when the aborted break-out attempt occurred. Police and Prison officials refer to this incident as a "hostage-taking" but in fact the visitors were locked-in the prison by fleeing guards. Wood and Hoon were immediately charged with complicity in this event.

Despite the findings of a lengthy Preliminary Inquiry in which all charges against Wood and Hoon were dismissed, the prosecution has chosen to take Wood and Hoon to trial by DIRECT INDICTMENT which completely nullifies the decision reached at the Preliminary Inquiry. Their first court appearance is set for October 2nd.

At the conclusion of this Inquiry, Judge Clare of the New Westminster County Court stated ". . . *I have made fairly complete notes throughout the preliminary hearing or the inquiry, and at no time did anybody, whether it be an inmate or a hostage, at any time say that either Wood or Hoon were accomplices or parties to this . . .*" Judge Clare also stated that he could find no direct evidence from Wood or Hoon's written correspondence or recorded conversations with B.C. Pen prisoners to show they were arranging a prison break, and no evidence was produced by the prosecution to show how the Crown Exhibits, a gun and a set of handcuffs, got into the B.C. Pen for use in the escape attempt.

Dave Bennett, Ralph Saumer and Richard Wright go to trial on September 11th at the New Westminster Court-House on charges including attempted murder, and attempted escape relating to the January break-out attempt. Steven Hall was sentenced to life and has been sent to the Millhaven Pen's "hostage-takers" unit in Ontario. Andy Bruce will be tried separately this fall for his role in the aborted escape attempt.

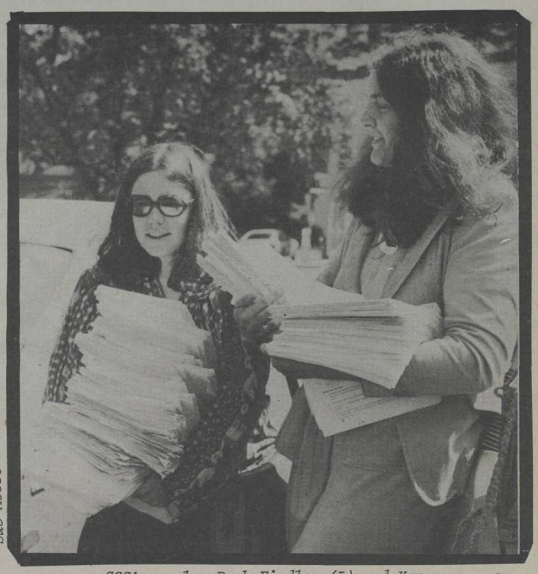
DO PRISONERS HAVE THE RIGHT TO TRY TO ESCAPE FROM THE BRUTALLIZING EFFECTS OF SOLITARY CONFINEMENT? This is a central issue in these trials.

All of these five men have spent YEARS in solitary confinement at one of the most barbaric prisons in North America, the B.C. Penitentiary. Wood and Hoon have been central figures in the public education campaign to have SOLITARY CONFINEMENT abolished.

WE MUST BE PRESENT AT THESE TRIALS TO DEMONSTRATE OUR SOLIDARITY.

More information from the SOLITARY CONFINEMENT ABOLITION PROJECT, Box 758, Station A, Vancouver, B.C.

CCCA



Sue Moore

CCCA people: Barb Findlay (L) and Karen Lameke (R) taking 4000 memberships in to Vancouver General Hospital.

what happens now ????

FIGHT CONTINUES!

Concerned Citizens for Choice on Abortion (CCCA) learned August 21st that the Annual General Meeting of the Vancouver General Hospital scheduled for September 27th, 1978 is not going to be held.

$2.00 memberships will be returned from VGH.

VGH HAS YET TO EXPLAIN:

- What is the status of the Corporation?
- What is the status of the present membership?
- What is the status of the thousands of applications for membership now held by V.G.H.?
- Why are applications for membership no longer being accepted?

This announcement leaves many questions unanswered.

The Hon. Bob McClelland has been quoted as saying that the Administrator will carry out all the business of the Corporation's A.G.M. Will all applications for membership be accepted and will these applicants be able to vote for new members of the Board of Trustees when the term of the Administrator is over?

Barbara Findlay, spokeswoman for CCCA, commented that pro-choice on abortion members of the Corporation have always supported the hospital in its determination of hospital procedures and urged that the administration of the hospital be returned to normal as quickly as possible.

She went on to say that CCCA anticipates further attempts by anti-abortion forces to take over other Lower Mainland hospitals. On Friday August 18th, 1978 CCCA learned that Lions Gate, whose deadline for membership applications was Sunday August 20th, was being flooded by anti-aboriton applications. "CCCA only managed to sign up 800 applications before the deadline but we hope that this is sufficient to prevent a single issue group from gaining control of Lions Gate Hospital." Findlay queried "Is the government going to look to appoint administrators to all these hospitals? Surely the government should take an unequivocal stand that the availability of abortion is a medical procedure just as, for example is blood transfusions, and stop this nonsense once and for all. Hospitals could then get down to their business of patient care".

DEFENCE FUND

Money is urgently needed for Wood/Hoon Defence Fund (Note: the Prelim. cost $15,000 and the trial is expected to cost $40,000 so dig deeply). Forward cheques or money orders to CCEC Credit Union, #10 - 246 East Broadway, Vancouver, B.C.

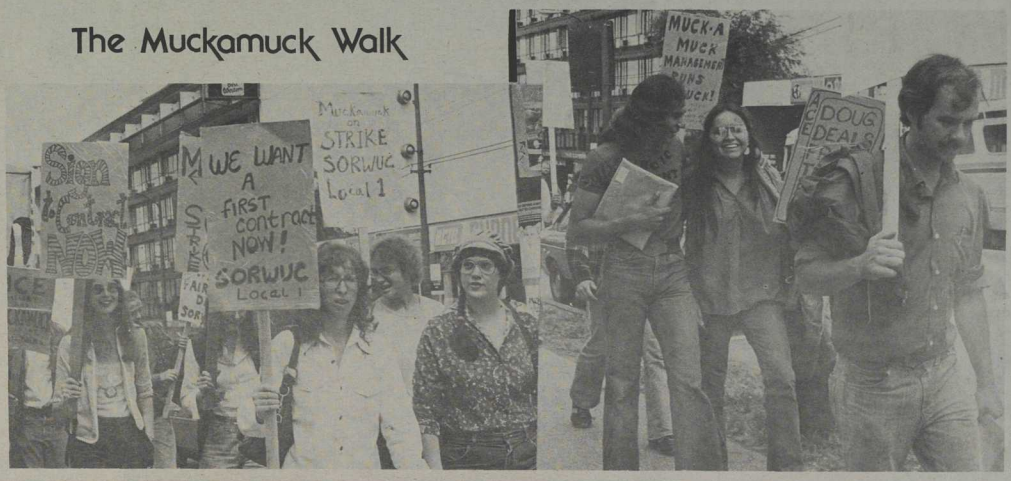
* * * * * * *

See the July/August issue of Kinesis for in-depth interview with Wood and Hoon. Correction: in the background to that interview it should have read that Wood was charged separately with conveying a car onto prison grounds to facilitate an escape attempt and that Hoon was charged separately with 2 counts related to supplying a gun for this purpose.

LIONS GATE HOSPITAL ANNUAL GENERAL MEETING

All new members of Lions Gate Hospital - attend the AGM at North Vancouver Senior Secondary School Gymnasium, 23rd Street and St. George's Avenue, North Vancouver, on Wednesday, Sept. 20, 1978, 7 P.M.

The Muckamuck Walk



Lyn Buckle

Sue Moore

BANKWORKERS
TO CONCENTRATE ON MEMBERSHIP

The United Bank Workers Section of SORWUC has decided to stop negotiations with the banks of B.C.

For the time being, they will concentrate on building a stronger organization.

In this statement, the United Bank Workers (UBW) explain the reasons for this major change in strategy, announced July 31:

"Our union is not yet strong enough to take on the banks and the Canadian Labour Congress together."

WE ARE NOT GIVING UP

"We are not giving up. When thousands of bank workers in B. C. are organized, we will have enormous bargaining power. But to do that, we will need the support of organized labour and especially the support of other women workers. The United Bank Workers Section in B. C. will continue to build our own organization within SORWUC, as well as helping to organize workers in other industries, so that we will have the strength to compel the banks to sign the kind of union contract that bank workers deserve."

MAJOR ACCOMPLISHMENTS

"Our union has achieved major accomplishments toward our goal of a union in the banking industry. Almost two years ago we applied for certification for a B. C. bank branch. At that time we were told it was illegal to join, that it was against the Bank Act. We established the legal right of bank workers to organize. There are now bank employees throughout the province who have experience in organizing, negotiation, and fighting unfair labour practices.

"In Saskatchewan, where we do have support of other unions, the United Bank Workers Saskatchewan Section is continuing to negotiate with the Royal Bank at Melfort and the Toronto-Dominion Bank in Regina."

WE DO NOT HAVE THE MONEY

"In B.C. we do not have the money to continue negotions, and we are not yet strong enought among bank employees to be able to win a good contract. Negotiations with the banks have been a farce. They are holding anti-union meetings in the branches, withholding benefits and wage increases from certified branches, and firing union members. The banks encourage division among bank workers by portraying the union as a third party. They encourage bank employees to "wait and see" if the union will be successful, realizing that as long as the union is a small minority of bank employees we do not have the bargaining power to win a good contract."

CLC CAMPAIGNING AGAINST US

"But to organize such a large unorganized industry we need the active support of all trade unionists. The Canadian Labour Congress (CLC) has been actively campaigning against our union. CLC representatives have told local unions in B.C. not to give us any support. *"The lack of support from the CLC has hindered our campaign as much as the anti-union actions of the banks"* said Jackie Ainsworth, UBW Vice President, *"As long as most unions in B. C. continue to kowtow to the CLC executive, thousands of workers will remain unorganized. The CLC and its affiliates must take responsibility for that."*

MUCKAMUCK

Community support was shown for the Muckamuck workers on August 12 as the strike entered its 10th week. SORWUC members and supporters walked from Muckamuck restaurant, where workers are on strike for a first contract, to Ace Galleries, owned by Muckamuck boss, Doug Christmas. Picketers and strike fund contributions are NEEDED. Phone 684 2834 for info.

BCFW

The 5th Annual Convention of British Columbia Federation of Women (BCFW) takes place November 10, 11, 12 and 13 at Capilano College in North Vancouver.

What form and direction will this convention take?

A BCFW planning convention committee spokesperson, Sue Moore, comments:

"We have solicited an evaluation of last year's convention and some input for this year's from all member groups and standing committee members. On the basis of those responses, we have formulated the following focus for the upcoming convention.

"Basically, this convention - BCFW's fifth - will concentrate on a series of workshops. And there will be a workshop on what BCFW is, and how to use it; several workshops on Communication Skills - from assertiveness training and constructive criticism workshops to a workshop on how to use the establishment media. In addition, there will be a workshops on organizing - dealing with methods of organizing around issues emphasizing the existence of different needs in different communities.

We hope this convention will accomplish several things - first, a knowledge of how BCFW is working now and how it could work more efficiently in the future; second - the sharing of communication skills; third - the development of practical skills for local community-based organizing."

A detailed agenda listing specific workshops will be mailed to all member groups.

A women's dance with appropriate refreshments is also in the works.

VSW members are eligible to attend the convention as VSW delegates. For our delegate requirements, see the flyer inserted in this issue.•

a victory for the pregnant male

"Women should not be granted equal treatment in the work force only on the condition of and at the price of denying their role as mothers... that is not equal treatment and equal respect for every person regardless of sex."

David Vickers, arguing that discrimination on the basis of pregnancy is discrimination on the basis of sex

"If pregnancy is equated to sex, then some curious and unfortunate results can arise."

Commissioner Hebenton rejecting charge of sex discrimination

A Human Rights Inquiry Board decided July 11 that the Surrey School Board violated the B. C. Human Rights Code by denying sick benefits to teachers with pregnancy-related sicknesses.

But the decision also stated that the school board did not discriminate against the teachers on the basis of sex. Commissioner Sholto Hebenton claimed that the code's provision prohibiting discrimination on the basis of sex did not relate to pregnancy.

Lawyer David Vickers, who acted for the provincial Human Rights Branch and the Surrey Teachers' Association had argued at the hearing:

"Since pregnancy is only common to women, to deny leave is to discrimination against women... the result of this policy is that it discriminates squarely against women - the only people in our society who can become pregnant.

Vickers concluded:

"...women as a class and pregnancy are inextricably linked as part of the biological system of the human race. Women should have the freedom to choose to become mothers without being palized therefore or being treated as persons with less rights and protection in the work force. The historical and ongoing fact is that there is bias and discrimination in the work force directed towards women on the basis of pregnancy."

Hebenton's decision seems to be based on the rationale that equal treatment of the sexes means the same treatment. If there are no special rules for men who become pregnant, then we cannot protect the rights of pregnant women by adopting sex discrimination standards. We have to have two classes of women: those who become pregnant and those who don't.

Hebenton is unable to admit that discrimination based on pregnancy is discrimination against women.

Women Penalized for Pregnancy

Hebenton's ruling is in agreement with the June 1977 judgement from the Federal Court of Appeal in the Bliss case. Hebenton agrees with that case *"that special rules about prenancy do not constitute discrimination on the basis of sex."*

One more time, the legal machinery of the land has declared its unwillingness to allow women to participate fully in the workforce. If it is in society's best interest for women to continue bearing children, it is necessary that women not be denied the protection of the law.

In declaring that the Surrey School Board violated the Human Rights Code on the basis of lack of reasonable cause, but did not violate the Code on the basis of sex discrimination, the Board of Inquiry penalized a woman for becoming pregnant.

It is noteworthy that the Hon. Allan Williams, B. C.'s Minister of Labour, who appoints the Commissioners on such Boards of Inquiry, chose only one man to make this decision which is vital to all women.

Justice Delayed

In November of 1976 (not a typo, folks) Ms. Gawne, with three summers of experience on a surveying crew in Armstrong, B. C., was referred to a company who had placed a job order with Canada Manpower (as it was then called) for a experienced chainman.

Ms. Gawne was interviewed, and told that hiring a woman would make the wives of the other crew members jealous. Besides, it would involve the extra expense of renting another hotel room on out-of-town jobs. Two days later, a man with less experience was hired.

Penticton Civil Liberties referred the case to the Human Rights Branch in January 1977.

The Human Rights Branch has requested a Board of Inquiry. No response from Williams.

Jane Gawne has waited too long.

Williams' reluctance to appoint Boards of Inquiry is infamous. Request after request dies upon his desk. There are two possibilities here: Williams never cleans his desk or he is not committed to enforcing the Human Rights Code.

Commission At Last

Labour Minister Allan Williams finally got round to appointing a new B.C.Human Rights Commission August 30. There has been no Commission since the former Commission ended its term of office December '77.

Expanding the Commission to ten from five members, Williams appointed two women only. One of the two heads the Commission : Margaret Strongitharm.

Two women being appointed to a commission of ten is not a just reflection of the proportion of women in B.C.'s population. Nor is it true that this province lacks enough competent women who can accurately reflect women's concerns.

One can only hope that the Minister will provide the Commission with a copy of the last annual report prepared by the outgoing Commission.

A report of this nature is usually tabled in the House, but Williams has, to date, been unwilling to share it with other members of the Legislative Assembly.

One for Us

The Canada Labour Relations Board has ruled that women on maternity leave retain their employee status and the right to vote in elections deciding whether employees want a union.

The landmark decision resulted from an application by the Retail Clerks Internation Union to represent employees at a Downsview, Ont. branch of the Canadian Imperial Bank of Commerce.

Two women on maternity leave had been excluded from the voters' list by the bank which argued that the employer-employee relationship ended during the period of leave. The bank said there was no guarantee the women would return to work, and if they did might be at a different branch of the bank. Therefore, it said the women had no right to vote, but their replacements did.

The board, however, ruled that the federal government recognized, "after a long battle fought by several groups, the important contribution of women in the Canadian marketplace and the fact that women engaged in a career should be free to have children and yet be able to retain their employment if they so desire --at the end of maternity leave."

from UPSTREAM, August'78)

VGH NURSES

UPDATE prepared by JANICE PENTLAND SMITH

Next month, Kinesis will bring you the inside story on the VGH situation. Nurse Verna Lovell has been preparing an analysis of the past months and will give us this analysis from her feminist perspective.

***

In the meanwhile, the following is a brief run down of events since the last issue.

• The Committee formed to investigate the firings of the three clinical directors recommended that they be rehired without conditions. This was announced to the press before the nurses concerned were advised.

• One week later hospital President Larry Truitt requested a meeting with the nurses and told them that their reinstatement would be conditional. Truitt had also taken it upon himself to write new job descriptions for the nurses. All three refused to return and one nurse is sueing the hospital for wrongful dismissal.

• Soon after two senior nurses resigned. One stated that she would not work at a hospital which treated senior staff in the manner of VGH. The other in response to the hospital's refusal to close beds in an understaffed area.

• By the beginning of August,15 senior nurses had resigned. These were mainly from the surgical unit. These resignations were all individual decisions and did not represent a mass protest. Several other senior nurses are also considering resigning.

• Despite these resignations and growing unrest among hospital staff the administration has refused to admit that nursing concerns are valid. They have also attempted to cover up the seriousness of staffing problems with blatantly transparent statements.

• Kinesis was told that Bazowski has a good reputation as an administrator and that the mood among nurses is one of cautious optimism. Bazowski has met with the nurses and they felt he listened to them. He removed the conditions placed by Truitt on the reinstatement of the three clinical directors and they have returned.

• The Committee of Concerned Nurses is still active and will continue to fight for their demands. One of the demands of the group is for the closure of beds which cannot be adequately staffed. The hospital has now closed some of these beds but has denied that it has done so in response to staff pressure. Despite the denials of the administration the nurses are aware that their actions brought about the institution of Bazowski.

• Kinesis was told that Bazowski has complete authority, which might include restructuring the administration and changing the constitution. Should he take such an action or actions it seems probable that these changes would be made in a way that deals with the problem presented by the present structure in terms of the abortion issue.

In response to the resignation of the 15 senior nurses the hospital claimed that summer is always a time for high staff turnover! Many of these nurses had been at VGH for 10 - 15 years.

• On Tuesday August 8th Health Minister McLelland met with the Board of Trustees and later publicly stated that the government would not intervene. Three days later after an emergency cabinet meeting he announced the government takeover of the hospital. On Friday August 11th VGH was placed in the hands of public administrator, Peter Bazowski.

FAMILY ALLOWANCE

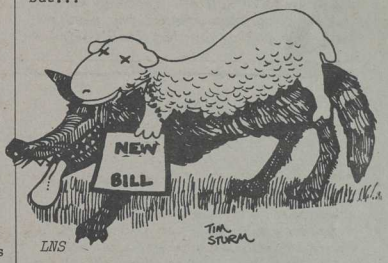
On August 25, the Minister of Finance, Jean Chretien announced an increase of $20 a month to each household now in receipt of the Guaranteed Income Supplement.

After some hesitation, the Hon. W.Vander Zalm has agreed to pass this amount on to seniors in B.C.

In the same dramatic announcement, Jean Chretien promised changes in deductions and family allowances for children. Deductions for income purposes would be lowered; family allowance would go down to $20, instead of up to $28, but families earning under $18,000 a year would receive up to $200 per year per child as a tax credit.

Although J.Chretien stated in a question period that this would be a traditional tax credit, where one would have to be paying income tax to benefit, the Minister of Health and Welfare, Monique Begin, who is responsible for the programme, stated that it would, in fact, be a subsidy programme which would be similare to the B.C.Renters' tax credit programme, for example. In this case, a family which did not have to pay income tax would file a statement of earnings and receive $200 per child plus $20 per month per child : an increase of $104.

But...



B.C.Human Resources Minister W.Vander Zalm is now saying that he fears he will have to consider this income, and deduct the whole of the $200 per child from welfare cheques.

The best that we can guess is that families whose income is less than $8,000 a year, with two kids, will receive $40. a month in family allowance : either a cash grant or a reduction of their income tax to nil. Families in the $8,000 - $20,000 bracket will gain some amount of benefit through a tax credit when filing income tax.

BUT UNLESS A GREAT DEAL OF PRESSURE IS PUT ON THE MINISTER OF HEALTH AND WELFARE, MONIQUE BEGIN, AND ON VANDER ZALM, FAMILIES RECEIVING SOCIAL ASSISTANCE WILL BE PENALIZED. Write to Begin and ask her to ensure that the Federal government concession will not simply go into the Provincial Government's pocket.

VSW NEWS

Come to the Quarterly Meeting of V.S.W. to discuss plans for fall actions. Time: September 26, 7.30 p.m. Place: Kitsilano Library (in the downstairs meeting room) at 8th and MacDonald.

Coming up November 1, 1978, V.S.W. will have a staff vacancy for an office coordinator. Duties include office administration, coordination of volunteers and press officer responsibilities. Call Sue at 736 1313 for more information.

RAPE RELIEF

Rape Relief has been funded on an interim basis by the provincial government. The various ministries concerned have already requested their funding proposal for the next fiscal year (April 79/80)

Spokesperson at Vancouver Rape Relief comments: *We have learned that the Ministry of Human Resources is going into 'project funding' next year. The terms are not clear, and this proposal gives us cause for concern.*

WOMEN as ARTISTS
ART as POLITICS

What constitutes a feminist perspective in art? Does it mean presenting women making art? Or recognizing that traditional women's crafts - macrame, hand-built ceramics, quilting, batik - are just as much art as, for example, an abstract lithograph? Or does it involve women artists whose work makes some commitment to other women?

The conference, WOMEN AND THE VISUAL ARTS, organized by the Women's Studies Summer Insitute at Simon Fraser University July 28 and 29 raised these questions. It brought together a wide range of women artists with diverse attitudes towards feminism.

Speakers at the conference included painters, film-makers, and photographers. Art work for the conference was provided by the Bau-Xi, an establishment Vancouver gallery. The Women's Inter-Art Co-operative mounted a lunch-time display of women's arts, which have historically been denigrated and dismissed as non-serious.

Marian Penner Bancroft, Josie Cook, Holly Devor, Patricia Johnston, Jan Martell and Claudie Viallon spoke about their work as women artists. Josie Cook and Holly Devor were the two whose perspective was overtly feminist.

The fact that she is able to make art at all, Josie Cook said, is due to the support which she receives from other feminists. Cook's approach to her works is influenced by experiences common to many women. After Art School, she married and found her identity as an artist disappearing under the demands of children. She got back into making art because of the encouragement she received from other women. This encouragement enabled her to respect her work, and to really consider it as art - art work can legitimately depict dreams, a kitchen window, an arm chair....

The Women's Inter-Art Co-op, Cook said, has been a great inspiration. She has a studio there away from the dishes and the children and is able to be much more productive.

political tool

Holly Devor emphasized that she had a really definite, political commitment to her art, and understands that her art is a political tool. She explained that she wanted to show images of women in particular, and also of men, who have moved outside traditional sex roles. Her photographs are images of people being direct and open, strong, not coy, really showing something of themselves.

In speaking of her photographic images, Marian Penner Bancroft also revealed a perspective which has been deeply influenced by feminism. Her work, she commented, differs from the prevailing mode of being aggressive with the camera, of "shooting" people and "capturing" shots. A lot of photography - press photography is a central example - presents images of disaster and tragedy from a completely impersonal point of view. There is an emphasis on technique and an alienation from content. A lot of male photography works from an impersonal, technique-oriented place. Bancroft's photographs of her family and friends convey a marvellous and moving sense of shared life between the people being photographed and the photographer.

feminist view

Discussion following the presentations was long and heated and moved into the arena of feminist vs. non-feminist ideas about women as artists. What is women's position in the art world - how important is it to be accepted by the male-identified establishment galleries. Holly Devor commented that the content and emphasis of her work makes it unacceptable for galleries. The people who are interested in her work - women - cannot afford to pay gallery prices. With these two factors, the issue of 'making it' in the established art world is not an issue.

And the question inevitably, came up: Is there a women's sensibility in art?

Persimmon Blackridge, Vancouver feminist artist, comments:

Given that women, for thousands of years, have been subjected, cross-culturally, to the same treatment, it would be surprising if there were not recognizable patterns in their artistic response. Whether or not that response always comes up is another matter. Male culture defines what is important in art, as elsewhere.

Multi-Media

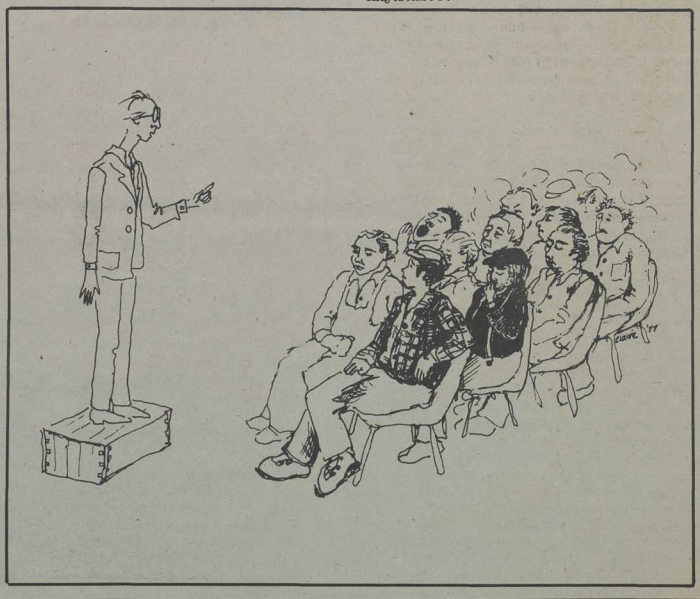
Is the political artist a person devoted to painting happy workers with their fists in the air?

Is s/he intent on hammering in the message at the expense of artistic competence?

The MULTI-MEDIA, MULTI-POLITICAL ART SHOW, which took place at Vanguard Books, Vancouver from August 21 - 31, was a powerful, positive refutation of these tired old stereotypes of political artists.

The show lived up to its name. It brought together a really wide range of styles by artists whose work addresses social issues. *to p.7*

LECTURE TO THE WORKERS, by Claire Kujundzic.



Above: Persimmon Blackbridge's Desert #2, in the WOMEN AS ARTISTS lunch-time show. Below: One of Josie Cook's pieces in the MULTI-MEDIA, MULTI-POLITICAL ART SHOW.

Multi-Political Art Show discussion

by Persimmon Blackbridge and Gayla Reid

Some of the artists in the show volunteered to talk about their work and views. Elizabeth Shefrin, Josie Cook, Bruce Russell, Holly Devor, and Persimmon Blackbridge spoke on August 31st to an audience of artists, feminists, leftists, friends, relations, and assorted others. One topic that came up in several talks was a concern with sex roles. Persimmon said that in her sculpture she tries to show positive, strong images of women. Much art in our society shows women as passive sex objects, existing solely for the benefit of the viewer (presumed male). Persimmon tries to show women as active, free human beings. She and Holly both stressed the importance of presenting a positive vision. It may not always be a realistic rellection of our lives, but it's something to work toward and draw strength from.

Holly's photographs often deal with sex roles. "The people in my photographs aren't confused about their gender," she said, "but sometimes the viewers are. So maybe they'll stop and think about it, and maybe start to see the stereotypes we've all been indoctrinated with."

Some of Bruce's work deals with men's sex role conditioning. "I use very classical images," he said, "that people can readily identify and feel safe with, so they get drawn in before they notice something's wrong. The man is too soft,sensuous, gentle. He doesn't really fit the male image. I try to make it subtle so people won't just say, 'oh, that's a picture of an effeminate man, that doesn't have anything to do with me.' They'll be drawn into it first."

Art as a political tool was another theme. Although many 'political heavies' seem to think that art is a frivolous occupation, the panel agreed that an artwork which creates an emotional experience and moves the viewer is worth its weight in rhetoric. Josie said that art as self-expression is also politically important. "Our feelings aren't valued in this society. They're deadened, they *have* to be, for us to stand the alienation of our lives. My art work helps me get in touch with my feelings, which I have to do before I say 'I can't live like this. It's got to change."

She is upset by the conditioning in passivity she sees children receiving today. "They sit in front of the TV and get spoon-fed this weird version of life. They aren't learning to make decisions, to take action, to make their own lives. They're learning to accept what they're given. My kids get mimeographed turkeys to color for their art class in school. It teaches them that they can't do things for themselves. It teaches them to follow orders. Art work has helped me to undo that kind of conditioning in my own life. I think it's really important."

The capitalist art market drew its share of fire. It was pointed out that the rich can effectively control what gets shown at galleries, who gets grants, and what the criteria for good art are, simply through their economic power. Only 2% of artists in Canada earn their living from their art work. This has more to do with politics than with the "quality" of their art work. Elizabeth feels that in order for art to be used as a luxury commodity or investment, in the capitalist system it must first be alienated from our everyday lives. It can't be a creative outlet we all participate in.

The snobbery of the art world also came under attack. "The prevalent attitude is that most people are philistines with no taste," said Persimmon. "Well, we're not. If people are only exposed to black velvet paintings, they're going to develop a fine taste in black velvet paintings. If artists come on like elitist snobs or elitist punks, people are going to resent them. If people are made to feel out of place in 'fine' art galleries, they won't go. If they're (over col 3)

Gerda

RECLAIM THE NIGHT

WOMEN RECLAIM THE NIGHT! 200 women marched along Granville Street and down Davie Street on August 25th to reclaim the night. Take Back the Night Marches were held the same evening in Halifax and Ottawa, and recently across the United States and Western Europe.

Purpose

A flyer describing the purpose of the march, said:

We march tonight in strength, to reclaim the night for ourselves - for all women.

This march draws attention to the need for safety of women both on & off the streets. The streets at night have always meant danger, or at the very least, harassment for women. Women are also experiencing violent attacks in the home, and are stopped from leaving by oppressive legislation which intends to keep the family together despite beatings and even murder. *to col 2*

It is not a crime for women to be alone on the street.
We have the right to walk the street without being harassed,
We have the right to leave abusive family situations.
We have the right to defend ourselves when attacked under any circumstances.

This march is an expression of our claim to these rights; this march expresses our power and strength as women.

Women are not responsible for crimes against women; all women regardless of age, race, class or sexual preference are potential victims. It is men who are rapists and wife-beaters. Violence against women is the logical consequence of the commonly accepted power relationships between men and women. It is perpetuated by a sexist, racist, authoritarian culture through media, language and the educational system.

It's time that intervention to prevent acts of violence against women became a community ethic. Too often women's cries have gone unheeded on the streets and in the home: We need to find ways to publicly oppose violence against women. Men must be re-educated to respect our integrity and our right to defend it; men should confront other men who are being violent.

We are here to celebrate our strength together as women, to exorcise fear from our spirits and take hold of the power we have. ●

Attend EVALUATION

An evaluation meeting will be held to discuss the Vancouver march on Tuesday, September 12, 7.30 p.m. at the Full Circle Coffeehouse, 152 East 8th Ave., Vancouver.

Multi-Political Art

FROM PAGE 7

continually told that great art is above them, they won't look. And if they have to scrub floors all day, they're not going to care about *anything*."

A topic that gave rise to heated debate from the audience was whether or not there are objective standards in art. Elizabeth said, "It's a myth that there's good art and bad art. There are conventions; there are fashions; there are different tastes. There can be subjective standards but how can there be objective ones?"

Subjective?

Some people in the audience thought that some artworks are absolutely objectively better than others, and that objective standards are what challenge artists to improve. Bruce felt that there could be objective standards, but only within very limited frameworks. "If you're trying to do a realist painting and no one can tell if it's a rabbit or an apple, well obviously you've failed somewhere. But if you asked me, objectively, which was better art, a Jackson Pollack painting or a bit of crocheted lace, I couldn't say. It's subjective."

Holly felt that many standards in art are not objectively, but culturally determined, and are often based on class, race, or sex. The standards of the dominant culture are usually considered "objective" and the rest discounted.

Tied to that discussion was one on whether artists have certain inborn talents, or whether anyone, given the desire and opportunity, could be an artist. Many people in the audience thought that was carrying non-elitism too far. Everyone had their conflicting story. A teacher with children of her own said that in her experience, children differ greatly in their talents and interests. Another woman said that although she was a competent visual artist, she had no talent in music no matter how hard she tried. Persimmon replied that she had been sure she had no artistic talent up until six years ago. "I was squashed in grade school. They convinced me that I was no good. I couldn't color inside the lines of the mimeographed turkeys. I just gave up. But now I feel like -- if I can do it, anyone can."

Positive

People from the audience were very positive about the show itself. The variety in style and content was a welcome change from left-orthodox socialist realism vintage 1930. "Let's do it again" seemed to be the general feeling. Bruce said that anyone interested in being involved in future political art shows should contact Vanguard Books. ●

AUGUST 10 : NATIONAL PRISON JUSTICE DAY

Two women prisoners returning to Oakall from court waved their fists in solidarity towards Pamela Cowlishaw as she stood under her black umbrella at the National Prison Justice Display at the front gate. It was August 10.

The next day, another woman got the message out to us, that "we did something, too" for the August 10 National Prison Justice Day. We'll have to wait for the details about that one.

The important thing is that August 10 - National Prison Justice Day - happened again, for the third year and with greater show of strength across the country than ever before. Whenever statistics are used to represent growing forces of protest movements, one can safely double the media estimate. Therefore, conceivably 7,000 and not 3,500?. The all-day news flashes proved that August 10 is now news. It cannot be ignored, because it isn't going to go away.

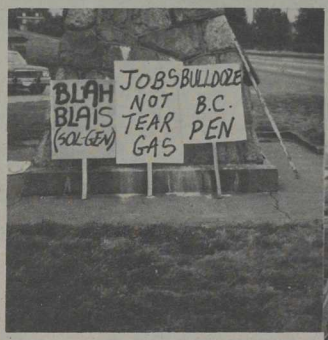
Peaceful, non-violent protests are exposing the incompetence and indifference to the unnecessary suffering and death which has been responsible for more than 100 lives lost since 1970 in the Canadian Federal Penitentiary system. A system which breeds mental degradation and physical deterioration for the women it holds in custody, has to go.

August 10, National Prison Justice Day, is established now as a national day. Work is already underway for August 10, 1979.

One correction should be made to the article in the Vancouver Sun, August 11 which states:" *all citizens are potential victims and hostages of the prisoners who eventually emerge from the system."*

Anyone working with prisoners knows that the reason the public must be concerned about prison treatment for their own personal safety is that some are released in a more embittered condition than when they entered. Some, not all, have difficulty in adjusting to the rat race where over a million are scrambling for jobs in one of the richest countries of the world. Some, not all, may have been so devastated that they may possibly contribute to more victimization. Some, not all, may fall into that category.

Sylvia Weldon outside B.C.Pen on National Prison Justice Day.



PRG pics

prisoners' rights group

BLAIS BLUNDERS

In report, presumably about the August 10 National Prison Justice Day (and printed in the Vancouver Province on August 11), the Solicitor General, J.J.Blais, made the following errors:

"No new prisons will be constructed without a reduction in obsolete facilities."

Comment- B.C.Penitentiary was supposed to be phased out about 50 years ago. This year Kent Maximum Security Institution will be completed at Agassiz, housing 190. They will accept approx. 135 - 150 from the B.C. Pen's general prison population, and that is all! The B.C.Pen continues business at its old stand catering to the other three areas - reception, super max. security unit, and protective custody unit, totally approximately 200-300 men.

The Women's Penitentiary at Kingston, about 100 years old, and slated for demolition about 40 years ago, still stands in all its monstrosity. Yet Blais insists that his:

"...overall goal is a reduction of total penitentiary population."

"Five new prisons under construction and others being planned as part of a five year $230 million building programme."

Comment - The Moratorium Committee on Prison Construction (M.C.P.C.) more accurately estimates it to be a $460 million building programme (already inflated to $500 million) for construction of 24 new Federal institutions across Canada in the next five years, with nine nearing completion, by the end of 1978.

Blais, the Province reports,

defends the quality of medical and psychiatric care in prisons.

Comment - We are left to discover how he defends his position.

Blais, the report continues,

acknowledges more than 100 suicides in Federal prisons since 1962.

Comment - Date is actually since 1970.

Blais adds:

"... in 1978 there have been one suicide and one murder..."

Comment - Unable to obtain accurate statistics, it can be safely stated that prison suicides and murders have in recorded in 1978 Canadian newspapers as taking place at B.C.Penitentiary, Archambault, Millhaven and Dorchester, to name a few. How can this total "one suicide and one murder"?

Blais says:

"... only the most dangerous and disturbed offenders" are housed in our prisons.

Comment - Any nation of 23 million people, housing 20,000 (exclusive of 9,400 federally) "dangerous" prisoners must be on the brink of disaster with such a social fabric. Prevailing government statistics indicate closer to 5% - 8% of such types. The remainder can be listed among the various levels of non-violent, non-dangerous or 'habituals'.

Blais calls for:

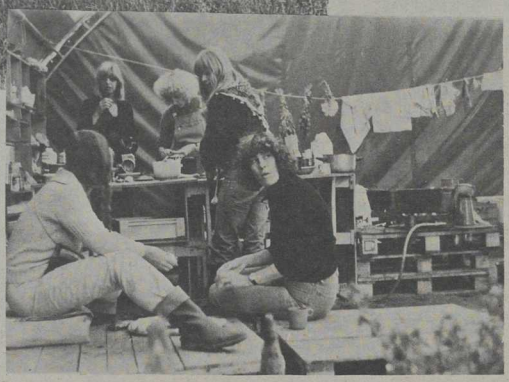
a balance between consideration of inmates' situations...with concern for police, correctional officers and the victim of criminal acts.

Comment - This would be more like trying to "strike a balance" between the officer using handcuffs, revolver and clubs on the young woman or man held powerless, doubled over between four other police stalwarts.

This is why we need Kinesis so desperately - to break through this growing barrage of lies! They can lead us nowhere but into a police state - with or without our eyes open.

The combination of error, distortion and the big lie - the incredible blatancy with which the highest in the land brazen their way through the news media - has become so frequent as to have become accepted.

Danish women's camp



gillian pics

gillian marie

For five years I have heard of the Danish "women's island", snippets of information about a place where women can enjoy each others company and learn from each other in an environment of women only. These fragments whetted my curiousity to find out if the island did in fact exist, and if so, to visit it. I asked women in the movement for more substantial information - did they know of the camp? If so, how could I get in touch with the collective? Many women had heard of it, others wanted to know about it, but no one really knew any more about it then I did. A friend located an article in Ms (Nov., 1972) by Barbara Robin who had been to Femø, and through Yetta Birkland-Hansen I was able finally to locate the addresses of the women's collective who organize these camps each year. Yetta had herself been to Femø. I had proof that it did exist!

I did not get a response to my enquiries before leaving Vancouver this summer for Scandinavia because the collective had moved to a new house. I was determined to go to Denmark and find the mythical island myself.
Finding the new address of the collective while at a women's conference in London, I made my way to Copenhagen. The women who run the Women's House in Copenhagen explained that the Femø camp is used to introduce Danish women to the movement through courses run by the Redstockings. The demand for the camp is so great that 1200 Danish women are turned away each year. It is run on a week-workshop basis, a new topic discussed each week.

However, on Sejerø, a less structured camp open to all women between June 16 and August 25 has been organized by a lesbian collective. So with the relevant train, bus and ferry information I set off for Sejerø. It takes three hours to get to the island by public transport. After leaving the train at Holback, the bus takes you through the Danish countryside. Green fields of grain and the yellow flowers of rape stretch as far as the eye can see. The road winds through villages of white-washed houses, some with thatched roofs, and ends at Havnø, a fishing village and the terminus for the ferry to Sejerø. The ferry carries supplies for the farming and fishing population of the island and takes about fifty minutes to make the crossing to the village of Sejerby.

If you are lucky, there may be someone on the boat who is also headed for the island camp. If not, its a lovely five kilometer walk to the camp, along the sea. The camp is situated on a narrow part of the island, land leased from a local farmer. It consists of one large kitchen-eating tent; five sleeping tents, twelve women in each one; and an outhouse cum bathroom. The outhouse, the only semi-permanent structure, houses the telephone, the only contact with the outside world.

I was greeted at the camp with a hot cup of herbal tea, and the sound of guitar playing and women singing. A woman lent me a dry pair of pants as mine had got wet in a rainstorm. Supper was just finished, so I ate salad, and bread with soft cheese made at the camp from sour milk and herbs. Several Dutch women offered space in their tent, so I settled in with my bed-roll and sleeping bag.

The camp is organized on anarchic principles. There are no work teams for cleaning or cooking. Jobs, such as emptying the shit cans or washing mounds of dishes, were done when necessary. Whoever wants to start dinner prepares and cooks the food for the whole camp. One evening five Dutch women and I prepared supper for the camp: consisting of buckwheat beans, and vegetables in a sauce, with a salad of grated apple, carrot and cucumber. I also learnt how to make the delicious soft cheese at the camp. Directions as to where and how to buy supplies are posted in the kitchen tent. When someone sees we are low on eggs for example, she phones up the egg woman and orders enough for the next few days. Cooking is vegetarian, and herbs picked on the island hang in the tent. Dinners - eaten by candlelight - are scrumptious lively affairs, usually followed by an impromptu jam session. One evening we had a meeting in which the structure of the camp was explained and two workshops set up for the next day, one for massage, the other for herb collecting. Women shared their information, explaining the uses of herbs that we picked as we walked toward the sea. Women relaxed together, walked, read, lay in the sun, or swam in the sea five minutes walk from the camp. There was time to be alone, or to share experiences with other women.

There were thirty-five women at the camp the week I was there. It was an international gathering with women there from Denmark, the Netherlands, Germany, Sweden, Norway, Austalia, and California. The common language was English. The camp was smaller than usual because the weather was cold and changeable. One weekend last year two hundred women were camping at Sejerø.

The camp is a great place to visit. I felt very much a part of an international sisterhood as we shared our concerns and solutions to common problems. Women's energy is powerful and the warmth and sharing that was such an important part of the camp proved that an anarchic structure can work. It was hard to leave.

For information on next year's camp, write to: The Sejerø Group,
Women's House,
Gothersgade 37,
1123 Copenhagen K,
Denmark.
The approximate cost is return fare Copenhagen - Sejerø $19; one week at the camp $45 or as much as you can afford to pay. If you plan a trip to Europe, I recommend a visit to the women's camp. ●

FESTIVAL in CUBA

Prabha pics

When over 20,000 people gathered in Havana, Cuba, from July 28 to August 5 for the 11th World Festival of Youth and Students, Vancouver feminist Prabha Khosla was among them.

In this interview, Gayla Reid of Kinesis speaks with Prabha to record her personal impressions of the Festival, and of Cuba.

Above: Cuban people among the one million on closing day of the festival. Below: Cuban children welcome Canadian delegates.

KINESIS: *I think the best place to start is to ask you to explain what the festival was about and who it was directed at.*

PRABHA: The theme of the festival was "for anti-imperialist solidarity, peace and friendship."
The real focus of the festival, however, was clearly directed towards U.S. imperialism. I was among the 240 Canadian delegates and we were housed with the U.S. delegation, to make up a North American contingent of 700. Very frequently during the festival, I felt that the comments were being directed specifically at this group. Time and time again the Cubans were saying to the U.S. delegates: "Look what we have managed to do despite the blockade." Time and time again they would say, "Look, it's not the American people we're opposing, it is the government of the U.S." It was made extremely plain that the subject of the festival was an attack on U.S. imperialism. On every day of the festival, there was a session called "Youth Accuses Imperialism" and there was also a huge display called "Cuba Accuses" - about the actions of the CIA.

KINESIS: *How did these festivals get going?*

PRABHA: The first one took place in Prague in 1947, and there was one in Helsinki in '62. The last one was in the G.D.R. (German Democratic Republic). They are now held regularly every five years. This is the first time there's been one in Latin America and the western hemisphere. The Cubans have been working on it for two years. They haven't had so many foreigners in Cuba since '59. I want to stress that this festival was not like some kind of exclusive conference - it was a whole people number. It was really a mass effort - 60,000 Cuban people volunteered throughout the festival. The streets throughout Havana and in Havana province had all been decorated. Everybody had been working for the festival.

KINESIS: *The massive scale of the festival is staggering. It sounds like a huge, political Olympics: a million people at the closing ceremonies, 60,000 at the opening, delegates from 140 countries. How do you cope with that scale? How does it feel?*

PRABHA: It's totally incredible. Really. In the Latin American Stadium, where the opening ceremonies were held, the crowd feeling was something else. When the Chilean delegates marched in, the whole place was on its feet - chanting, shouting, clapping. About 40% from each delegation marched and the rest were in the stands. Delegates in the stands had their own dances, chants, shouts. It was an amazing place to be - so much energy. The Canadian delegation was one of the most subdued and undemonstrative, I must say. And compared to the African delegations who were dancing and singing the whole time time the Soviet group looked like a large, pale ghost.

KINESIS: *Who got the most tumultuous reception besides the Chileans?*

PRABHA: Vietnam, of course. And Puerto Rico, South Africa, Nicaragua, Palestine and Cuba were some of the groups receiving the greatest applause. By the end of the evening my hands were sore from clapping and I was hoarse.

KINESIS: *I understand that delegates carried huge placards, wore national costumes and so on. What happened with Canada? Did you see any feminist banners?*

PRABHA: The Canadian delegation was led by a woman, a Native American in traditional dress. I think we have to admit that having a Native American lead Canada's group is a form of tokenism which doesn't have much to do with the realities at home. Jamaica and Cuba also were led by women, I noticed. The only women's liberation banners were carried by the English and the Australians.

KINESIS: *These festivals are traditionally a focus of Communist Party, C.P., energies. As a person who isn't in the C.P., did you feel out of place in the delegation?*

PRABHA: Well, this contingent was the most diverse one the Canadians have ever sent to a festival. Of course, not being C.P. meant that I was on the periphery. I didn't have a hand in drafting Canada's paper to the Women's Commission, for example. Pat Smith, of Press Gang and the Women's Educational Press went as part of the group from Toronto and she's not C.P. either. I did meet people from other countries whose politics weren't C.P. I met a gay anarchist from Australia, who told me to give his love to the Open Road people. As soon as he learned I was from Canada, he wanted to know about Open Road.

cont. on 12

from pg. 11

Many Cubans wanted to know if I was in the Party. What they understood about the difference between the C.P. here and the C.P. there I wasn't able to guage.

KINESIS: *The festival invited some heavies: Yasir Arafat, the PLO leader, Sam Nujoma of SWAPO in Namibia, Joshua Nkomo and Robert Mugabe from the Patriotic Front in Zimbabwe, and the heads of the Chilean C.P. and the MIR in Chile (Movement of the Revolutionary Left). Did you get to hear any of these people speak?*

PRABHA: We just missed out on Arafat. We went to a session where we thought he'd be speaking, but he was scheduled somewhere else. But I did get to hear Joshua Nkomo. I'd seen him on Canadian tv last year, and the contrast between his caution in a capitalist country and his expansive manner in Cuba was really striking. Again, I felt his remarks were directed right at the U.S. delegates - he spoke about the unity of the African struggle for independence. One thing I remember him saying was that the struggle will not continue. The struggle is going to end! Delegates from African countries were there in the audience, clapping and dancing....

Solidarity with the people of South Africa, Namibia and Zimbabwe was a central theme of the festival. At the Cuban Academy of Sciences the festival had set up huge International Centre of Anti-Imperialist Solidarity. It was a poster and art display and the Canadian contribution was a series of paintings dealing with apartheid in South Africa, which had been well prepared and which was well received. It mentioned, of course, the involvement of Alcan, Inco, Falconbridge, Massey Ferguson and other Canadian multinationals in Namibia and South Africa. It also dealt with campaigns in Canada to boycott South African goods and to end bank loans to South Africa and so on.

Some of the other displays I remember in particular were the ones from Vietnam, about the war, and the one from Mexico. The Mexican exhibit had lots of old photographs from the "frozen revolution" - incredible pictures of women in long dresses carrying guns, and taking part in that struggle.

Women's Commission

KINESIS: *Tell me about the Women's Commission. What happened there?*

PRABHA: The Women's Commission was a bore. The Commissions were official presentations from the participating countries on political subjects and they took place on every day of the festival. The lengthy official title of the Women's Commission was: "The struggle to create coordination that will enable young women to obtain their rights and contribute fully to the development of society." I heard presentations from Israel, Chile, India and Ireland. After those, I left.

Absolutely nothing new was happening. Same old stuff. How women are oppressed in each country: lack of childcare, unavailability of abortion .... I've heard it a million times.

Actually the delegates from Chile did present an interesting paper. It discussed the problems of left groups not having addressed women's issues specifically during the Allende regime.

I know that women's issues weren't the centre of the festival. O.K. But it's about time we got around to some ideas with dealing with oppression instead of detailing it one more time.

Nuclear Family

KINESIS: *In Cuba, women have abortion on demand, childcare centres and nurseries and they walk the streets at night in safety. Since 1975 they have had a Family Code which spells out that women and men must share domestic tasks equally. Did you get to speak with any Cuban women about these feminist issues? Did you find out how the legislated equality of the Family Code is working out in practice?*

PRABHA: I'd say the Cuban women are really enthusiastic about the changes. Really. I think the Family Code provisions would work out better among the young people than the older ones. I noticed that the younger men were definitely less into machismo - they're much quieter. I think that as North American feminists we have to recognize that the Cuban Family Code is historically important as one way to try and end sexism within socialism. But while the Code stresses the equality of partners within the family unit, it also sanctions the heterosexual family as being the "elementary cell" of society. For feminists, I think it's very disturbing that the nuclear family is promoted in this way in Cuba. There are no facilities for communal living, and gays are discriminated against.

Gay Rights Issue

KINESIS: *How did the issue of lesbian and gay rights come up?*

PRABHA: I was wearing a gay rights button and I raised the issue. The older Cuban men I spoke with about it couldn't understand. "But don't you like the feel of a man's body?", they wanted to know. If you are gay in Cuba you're not allowed anywhere near children. You couldn't possibly work as a teacher.

Some of the U.S. delegation wanted to develop a statement for the Commission on Women which would include references to the contributions of lesbians to the women's movement and which would list gay rights as one aspect of the struggle for equality in the U.S.

On the Thursday morning, when the proposed statement including lesbian and gay rights was discussed at breakfast by some U.S. feminists, there was a huge fight. Those supporting the statement were attacked by other members of the U.S. delegation for showing a lack of respect for the Cubans. A lot of people felt that public mention of lesbian and gay rights would merely embarrass the Cubans and other delegations, and even that it's not an issue anyway!

So that statement never got made.

It's difficult to keep raising the question of gay rights, when it causes very heavy tension. But I feel we have to demand the right to say that there is a gay rights struggle going on in North America. The Cubans have to hear that being gay doesn't disqualify you from being revolutionary. If we back down on this, we just perpetuate our own oppression.

The Cubans are addressing the issue of sexism. I saw some guerrilla theatre by Cubans which was very hard-hitting against machismo. And they are attacking sexism not, as we are, in an advanced capitalist society, but in a Third World context where economic matters are paramount. They're not waiting until some later date to talk about sexism. But they have not yet recognized the oppression of heterosexism.

Above: Cuban billboard with Festival theme.

Centre: Cuban translator (L) with Prabha (R).

Below: Chilean delegation at the opening ceremonies.

Prabha pics

KINESIS: *What about racism?*

PRABHA: I looked as hard as I could for it. And I couldn't find a trace of racism. The Cubans do not see themselves as "black Cubans" or "white Cubans" or whatever. They're Cubans, and that's all.

Childen's Code

KINESIS: *Cuba presented its new Children's Code on August 4, during the time of the Festival. The Code guarantees the right of all children to education, medical care and so on. It formally outlaws any discrimination against children born out of wedlock. Was there much discussion of the Children's Code?*

PRABHA: You didn't really need to speak to anyone about legislating children's rights, because the importance of children in Cuba leaps right out at you. Children are big stuff in Cuba. Really big stuff.

It's not that they put on special "kid's shows" or anything like that. It's that the children were just present, everywhere, all the time.

I am trying to explain to you how moved I was by seeing the children in Cuba: they're bubbling, their eyes shine, they're allowed to grow. I was just so happy to see kids with shoes on. You never see that in Third World countries! The life in them was not destroyed. I've seen too many Third World kids with ribs sticking out, too many pictures of swollen bellies and the life gone out of the kids' faces. For me, the children of Cuba were one of the highlights of the festival.

KINESIS: *Were you allowed to go anywhere you wanted? Did you have translators with you all the time? What did you see of Havana and of the rest of Cuba?*

PRABHA: There were no restrictions. They told us we could go anywhere and talk to anyone. For the 700 North Americans there were about 20 Cuban translators. The Cubans insisted that they were open to all kinds of questions about Cuba - they didn't really want to know about Canada. I talked for a long time with some older Cuban men down on the beach about all sorts of things. These were men who remembered how things were before '59. They kept saying there was no comparison between now and then.

In terms of life expectancy, health standards, and the quality of the food, that undeniably true. Cuba is still a society in transition.

Some Canadian delegates, who flew from Montreal to Cuba, and who have never lived in a third world country, could not quite grasp just how far the Cubans have come. I think if you've been in a Third World country, seen shanty town and so on - and then you go to Cuba and compare the way people look, people respond - then you have some sense of the transformation since '59.

Transportation and housing are the biggest problems in Cuba. A lot of the cars are pre-1959 antiques. While we were travelling in Havana province I noticed a large depot full of old buses - and I wondered what they were doing there until I realized: they're American-made and the Cubans can't get spare parts for them.

That tour of Havana province also took us to Alamar - a modern town outside Havana, complete with concrete high-rise apartments, a theatre, day care centre and so on. The architect was a woman. The heavy machinery for building is from the USSR, but the technological know-how and the labour is Cuban. We also went to the dairy producing district. Before '59 the Cubans had to import powdered milk but now they have tons of milk producing cows. We were greeted with great enthusiasm because they have Canadian Holsteins!

This tour included some delegates from the U.S. and when Ramon Castro (Fidel's elder brother and his look-alike) showed up, again, it was to them he was speaking. His theme was a familiar one: the economic blockade.

KINESIS: *Did the Cubans on the street talk to you about the economic blockade much?*

PRABHA: All the time. They talked about not being able to obtain things like medicine. They were extremely aware of how much they have to depend on the USSR, and how they would have perished without them. I didn't have much consciousness of what a big thing the blockade was till I went to Cuba.

Attitude toward USSR

KINESIS: *Castro is taking a USSR line these days, and devoted quite a bit of his July 26 address to attacking China. Did you get any sense from the ordinary Cubans that they feel dominated by the Soviet Union?*

PRABHA: No I didn't. The talk was all of friendship and solidarity. The people on the street would also attack China for being a traitor to 'international proletarianism.' Look at how the Chinese betrayed the Angolans, they'd say. Look at how they ignored Chile. I don't doubt, you know, that it's easier for Cubans

TURN TO P.20

INDIAN RIGHTS FOR INDIAN WOMEN

By Joan Woodward

Indians as problems - not problems of Indians - seems to be the tenor of any legislation ever passed in regard to Indians in Canada. The Indian woman has been a convenient scapegoat for the power structure of a white society bent on the assimilation of Indian lands. Indians have now been effectively divided amongst themselves making the appropriation of their lands a little easier for all those who eye those lands with envy.

LOSS OF STATUS

For quite some time now, we have been hearing news of a group called Indian Rights for Indian Women. It seems that an Indian woman who marries a white man loses her status as an Indian. This means: she may not inherit property willed to her by relatives on the reserve; she must leave her own home on the reserve even if it is in her name; she can have no access to band funds to improve her own education or that of her children; and her children will be denied the cultural and social amenities of the Indian community such as Indian day care or play groups. Most punitive of all, is the fact that she can be denied the right to return to her parent's or relative's home on the reserve even if she is in dire need, very ill, widowed, divorced or separated. No such restrictions are provided in the Indian Act for Indian men.

MEDIA EXPLOITS

Governments and media are exploiting this aspect of the problem of Indian women to the fullest, as can be expected.

A recent assembly of British Columbia's Indians (the United Native Nations) was held in July at Williams Lake.

SOLIDARITY

A section of the conference was dedicated to the problem of loss of status for Indian women, and large numbers of men as well as women agreed, I am told, that the fight for Indian rights for Indian women was one to be taken up in a spirit of solidarity between both Indian women and Indian men. There was no mention made of this support in the conference coverage in B.C.'s major dailies.

A similar conference to the one at Williams Lake was held in June on the Morely Indian Reserve in Alberta. It was decided that status for Indian women would be a major topic, but representatives from the I.R.I.W. were not allowed to attend. This kind of attitude is not entirely new. But it allows the blame for the problems of Indians to be placed on the Indians themselves.

The Indian Rights for Indian Women issue first came to a head in 1973, just after the federal government had published one of its famous "white papers" proposing that the Indian Act be phased out. Indians across the country protested that the few rights they had were to be gradually removed, eventually leaving them with nothing at all. A twenty-four year old Indian male, Harold Cardinal, emerged as one of the foremost figures in the debate. He stated: "We do not want the Indian Act retained because it is a good piece of legislation, it isn't. It is discriminatory from start to finish. But it is a lever in our hands and an embarrassment to the government, as it should be... We would rather continue to live in bondage under the Indian Act than surrender our sacred rights."

GENTLEMEN'S AGREEMENT

The government finally gave way to the demands of the major Indian organizations (most of which seem to have almost exclusively male executives and memberships) and agreed that no part of the Indian Act would be changed until the entire Act had been revised in consultation with the National Indian Brotherhood. The result of this gentlemen's agreement was that a powerful blanket of silence was imposed on discussion of the status of Indian women, even among Indians.

The consultative process as regards the revision of the Indian Act has been going on since 1975 between the federal cabinet and the National Indian Brotherhood. In December, 1977, the topic of band membership was briefly broached, but the loss of status for women was not even mentioned as though seen by all the men concerned, by tacit and mutual consent, as a matter too "delicate" to discuss. When the I.R.I.W. was finally allowed to make the briefest of presentations to the consulting parties, Indian leaders declared the women's presence was nothing but a sham, and refused them access to the negotiations. Such has remained the stance of the National Indian Brotherhood, and is being taken full advantage of by media and government. In a nationally read newspaper, the recent headline was: "Indian Leaders Warned to Halt Discrimination Against Women." And the article begins: "Justice Minister Ronald Basford has warned Indian leaders that Parliament is not going to tolerate for too long the discrimination against women contained in the Indian Act." Yet the man does nothing, as he easily could, to assure that members of the I.R.I.W. are at least represented at joint government-N.I.B. negotiations.

Sexism on the part of many, and we have reason to fear, perhaps the majority of Indian men, has not always existed. Carefully documented evidence tells us that Indian societies before the advent of white settlements were not patriarchial. There is some evidence of a matriarchial tendency, but for the most

turn to p.20, col 2

LESBIAN MOTHERS

MOTHERHOOD, LESBIANISM AND CHILD CUSTODY
PAMPHLET BY FRANCIE WYLAND

This pamphlet was written by a founder member of Wages Due Lesbians. As we would therefore expect she sees the lesbian struggle for child custody as just one battle against the many controls which capitalist societies seek to impose upon women's sexuality, reproduction, labour and leisure.

She contends that lesbians' social and economic problems are *not* different from other women's needs, but rather an extreme expression of them. Our society places more and more emphasis upon the material benefits which parents can confer upon children and new forms of divorce procedures which supposedly aim at 'equalizing' men and women are in fact ensuring that custody goes to the richer parent -usually the father. When parental 'fitness' is judged solely by financial standards almost all women are potentially 'unfit' mothers. For many women economic considerations alone impose a false choice between the free expression of their lesbianism or motherhood.

Propoganda, both from straight society and extremist lesbians, promulgates the idea that it is inherently 'unlesbian' to want children. Some lesbian separatists claim that no 'real' lesbian would want to be involved in rearing a male child. ("With that idea of victory, who needs defeat?" asks Ms. Wyland) Legal proceedings themselves are frequently beyond the financial reach of many women. If they get to the courts, they face paradoxical attempts both to criminalize and trivialize lesbianism. "Orgasm means more to them than children or anything else" inveighed Judge Albert Caris (ret'd) when he had first forced a mother to choose between her woman lover or her children and then, when she chose the lover, berated her for being 'unnatural' twice over.
But *all* women who rebel against the state are liable to 'control' of the most intimate rights of all. Women may be condemned to a childlessness they do not desire (as with compulsory sterilizations performed in Harlem); forced to conceive and bear children they do not want (by the state's witholding contraception and safe abortion).

They may be unable to get work whereby they can raise their children outside the nuclear family if they so desire. Political activity can be curtailed by threatening to deny custody to 'troublesome' children. For lesbians it may be tantamount to a court order to stay in the closet. (One of the reasons why an English mother lost custody, incidentally, was because copies of *SPARE RIB* were openly displayed in her home). A mere dozen North American lesbians have ever been granted custody unconditionally.

Ms. Wyland points out that there is no contradiction in women's claiming both the right to safe contraception *and* the right to have a child every year: no paradox in demanding both the right to a job with a decent wage outside the home *and* the right to stay at home to raise one' children and be paid for it. What matters is that the women concerned should have made a free choice instead of being coerced or tricked into the course most convenient to the state.

Women have indeed begun to fight back. In 1974 the Italian government tottered when a women's referendum demanded legal contraception. In Zambia women are organizing themselves against government pressure to be sterilized. In the USA a massive movement started in the 1960's, led mainly by black women, to fight for adequate financial recognition of the work women do within the home - work without which a capitalist society cannot continue. In France prostitutes are mobilizing themselves against prison sentences which first separate them from their children and then take the children into care because of the mothers' 'neglect'.

Ms. Wyland's pamphlet welds black women and white women, gay and straight, mothers and childless, whores and virtuous wives into one cheated mass. She believes that women themselves are coming to realize that they have for far too long been taught to distrust and condemn each other lest they unite against their common enemies. Winning the battle for lesbian custody must automatically entail gains for all women, gay or straight.

MOTHERHOOD, LESBIANISM AND CHILD CUSTODY is published by Falling Wall Press Ltd., 79 Richmond Rd., Montpelier, Bristol BS6 5EP, England.

and it is distributed by Wages Due Lesbians Toronto, P.O.Box 38, Station E, Toronto, Ontario. $1.70 36pp Illustrated.

This review was written by Alice Hennegan, for GAY NEWS, London.

Other titles available from the Falling Wall Press/Wages for Housework

WOMEN AT W.A.R.
by Women Against Rape, London and Bristol. For the first time in print, women in Britain tell of the rape they have experienced and what they are doing to stop it. $1.60

WOMEN'S LIBERATION AND REVOLUTION
A Bibliography compiled by Sheila Rowbotham. $1.50

SEXUAL RELATIONS & THE CLASS STRUGGLE and LOVE & THE NEW MORALITY by Alexandra Kollontai. $1.50

THE POWER OF WOMEN & THE SUBVERSION OF THE COMMUNITY by Mariarosa Dalla Costa and Selma James. $2.50

ALL WORK AND NO PAY: Women, Housework and Wages Due. Edited by Wendy Edmond and Suzie Fleming. $11.00 hardback; $ 3.00 softback

DEFENCE

The LESBIAN MOTHER'S DEFENCE FUND is a recently formed group in Toronto which exists to assist women fighting child custody cases. They are part of the Wages for Housework organization. Their address: Lesbian Mother's Defence Fund, P.O.Box 38, Station E, Toronto, Ontario M6H 4E1.

They offer:

* Pre-legal advice, with information on custody battles and victories in North America and England.

* Ongoing financial and emotional support.

* Referrals to expert, sympathetic lawyers. ●

ANTI-CHOICE'S BETTY GREEN

These are excerpts from an interview with "Pro-Life" member Betty Green by Jeanine Mitchell. The interview was part of the Co-op Radio's Sunrise program recently. In it, Green slams: United Way, YWCA, Planned Parenthood and VSW.

JEANNINE MITCHELL (TO GREEN): *You're having to make an effort to reach a wider variety of the public at this point in your campaign to stop abortions at VGH. I think a lot of people are going to be asking some hard questions about some of the policies that your group has carried out (The Pro-Life Society of B.C.).*

For example, when you condemn abortion and in many cases, birth control, you leave the actual work with the living, such as help for rape victims and battered wives and kids, and legal and other kinds of counselling to what you describe as "anti-life feminists."

To make matters even more confusing, you campaign to cut off funds for these efforts to help the living and now you're threatening to boycott the United Way campaign. Could you give some explanation for those policies?

BETTY GREEN: Certainly. Would you like to give them to me one by one, because you started with a long list of things of which you are accusing us? We are attempting to protect the lives of the unborn children who are threatened by abortions in our hospitals. We're also trying to protect their mothers, many of whom are cruelly deceived about what the reality of abortion is, and who only find out after the deed's been done and seriously regret what's happened to them. As far as threatening to cut off funding to the United Way and being accused of not helping those in need - I think there's a corollary in there - I think it's very interesting that it's pro-life people who seem to be the major supporters of those institutions. But you know, like everyone else, in conscience, when a particular organization to which we are giving our funds in the belief that that organization is doing good, is discovered instead to be promoting an evil....

MITCHELL: *An evil?*

GREEN: Promoting abortion, we cannot continue to give funds on that basis.

MITCHELL: *Does that include birth control?*

GREEN: We're not saying that we won't continue to give funds to those charities which are attempting to do good. We're simply saying that because the United Way funds are channelled to an agency like, for example, the YWCA, which has come out in favour of abortion....

MITCHELL: *They're in favour of <u>choice</u> on abortion.*

GREEN: Well, if you say that a woman has a choice, you are saying that the unborn child doesn't have any right to be protected.

MITCHELL: *Does that explain why you're trying to have funds cut off from Rape Relief and from the Vancouver Status of Women?*

GREEN: We have never asked for funds to be cut off from Rape Relief.

MITCHELL: *Excuse me - your newsletter has urged people to campaign to the government to have funds cut off for these groups, which you describe as "anti-life feminists."*

GREEN: I haven't seen the words 'Rape Relief' in my newsletter anywhere.

MITCHELL: *It's well known that you've been organizing on that issue since there was a confrontation in the interior over Rape Relief because Rape Relief people say that they feel that a woman who's been raped has the right to have an abortion; and this is against "Pro Life" policy.*

GREEN: I believe what you're talking about is an incident where a woman answered an ad asking for volunteers to work for Rape Relief and when this woman arrived at the session where the volunteers were being trained she found that the conversation...was directed primarily at abortion and the availability of abortion...pregnancy in rape is one thing that is very, very unusual if the girl gets proper treatment as soon as the event has happened.

MITCHELL: *I understand that one of your supporters does not believe that pregnancy can occur from rape because the egg will reject unwanted sperm. How do you deal with people who are out a bit on the fringe on issues like that? Is it embarrassing?*

GREEN: No. I don't know who...said that...You may have read... (a) paper which was presented to the Senate hearings in the United States and you may also have read ... at those same hearings where pro-abortion doctors presented papers stating that the incidence of pregnancy from rape is virtually nil in a treated rape victim, that even in unprotected intercourse between consenting adults the incidence of pregnancy is only 3%. Where you have a violent act upon a woman the hormonal reaction of her body is to build up such hormonal changes that it does interfere with natural ovulation.

MITCHELL: *That explains why you don't see abortion as a possibility for a woman who's been raped?*

GREEN: A very, very rare possibility. Rape is always being used as a smokescreen for abortion. These women are not demanding legalized abortion only for rape. They are using rape as the "hard case" to justify 57 thousand abortions a year in Canada.

You also claimed that pro-life is opposed to birth control. We as an organization deal with the protection of human life, from conception. And you know, what people chose to do prior to conception we believe is their own personal business.

MITCHELL: *That does not jive with comments made in the "Pro Life" newsletter which describe birth control as an evil. And that is apparently one of the problems which you've had with the Planned Parenthood group, which you've also had funds cut off from....*

GREEN: We have argued with Planned Parenthood not about their education - making available information about contraceptive methods....

MITCHELL: *That is not what your newsletter is saying, Mrs. Green.*

CCCA RALLY

Lyn Buckle

GREEN: We have opposed Planned Parenthood because they advocate abortion as back-up birth control and they say if your contraceptive method fails, then you are entitled to have an abortion....

MITCHELL: *There is no 100% method of birth control.*

GREEN: And they fail to see the distinction between preventing the life and killing it once it's begun.

MITCHELL: *Many people in your organization do oppose birth control.... But you're not publicizing that because it would weaken your position in the public....*

GREEN: There is a mentality built up in this hate campaign about not getting pregnant. It is sort of an anti-child campaign that builds up a mentality where people look upon having a child as a disaster instead of upon the child as something that could bring joy into your life.

MITCHELL: *Where does hate fit into the "pro-life" scheme of things?*

GREEN: Hate?

MITCHELL: *Hate. Anti-abortion literature labels other people "anti-life". It compares women wanting abortions to Nazis and slave owners. It tells handicapped and old people that they'll be the next to be killed by these "anti-life" people. That goes into a level of hate which I think we can see in the burnings, fire-bombings down in the States of abortion clinics, and in the hate letters and hate phone calls which people have received when they have stood out in public for choice.*

GREEN: I think where you see hate are in places like the Status of Women newsletter, where they imply that Pro-life people are burning down clinics and these kinds of things. Now Pro-life people are not doing that and nobody has ever been charged and found guilty in the United States for those crimes.

MITCHELL: *The feminists have pointed out that it is very interesting that no one has ever been found guilty.*

GREEN: Indications have been coming out of the media in the States that a lot of these fire bombings and things that have been going on are done because the very lucrative abortion business is something that is very enticing to the criminal element.

MITCHELL: *O.K. On August 8, 1977 the Ladies Clinic in Omaha Nebraska was fire-bombed. A local newspaper received a pasted-up letter saying: "You'd bomb a concentration camp. Why not an abortion clinic?" Now that to me does not sound like the work of the Mafia.*

GREEN: You know who said that one? That was put out by Planned Parenthood in a most unbelievable, slanderous packet of cartoons which they distributed to university newspapers. Our people would never say such a thing. And that statement you're making comes out of an attempt by a Planned Parenthood organization in Chicago to slander the pro-life movement.

MITCHELL: *Who's funding your movement? You say it's all individuals, but the Catholic Grey Nuns of Winnipeg went to great lengths to cover their tracks after donating fifty thousand dollars to an ad campaign.*

GREEN: They didn't go to any great lengths. The Grey Nuns formed an organization called Valade Vitae and last year they funded a billboard campaign across Canada.

MITCHELL: *I have in front of me a news story headed "Major Ad Company speaks for Mystery Anti-Abortion Group." There was no way to contact that group, and that was finally discovered by the media.*

GREEN: It wasn't finally discovered by the media. The ads were placed by Valade Vitae....

MITCHELL: *The ads were placed but who was providing the money was not mentioned....*

GREEN: And press notices were sent out across the country when the foundation was set up....

MITCHELL: *So you're saying, in effect, that funding from the Church has been very open?*

GREEN: We get no direct funding from Valade Vitae. We greatly appreciated that billboard campaign...our money comes from our membership and from a letter which always goes out to every church once a year asking for their support, from our dances and our bake sales....

MITCHELL: *Getting away from bake sales....*

GREEN: Now as far as the Status of Women is concerned. The Status of Women was established to promote the resolutions brought in by the Royal Commission on the Status of Women and one of the things is the demand that abortion be taken off the Criminal Code....

MITCHELL: *I'd like to move off the Status of Women and speak about some of the techniques used by your organization, including stacking of nomination meetings to cut off choice for people when they want to vote in the federal election....*

GREEN: They (the Status of Women) are working for that purpose. They are being funded by the tax-payer's money and we as taxpayers....

MITCHELL: *Are you going to address my question?*

GREEN: We say that only the people who believe in what they're doing should voluntarily support them....

MITCHELL: *I'm going to wrap this up.*

GREEN: And I and my friends shouldn't be forced through public money to help them do something to which we're totally opposed. ●

Gerda

PRO CHOICERS

Women's Exploratory Apprenticeship Training Program
- AN INTRODUCTION TO NON-TRADITIONAL JOBS FOR WOMEN

by Lorri Rudland

This course is given by the Ministry of Labour - it is for women only, runs for 3 months, and is restricted to 16 women per session. The next course with vacancies commences on Dec. 4th. Kinesis talked to 2 women who have taken this course, Paulette and Prabha, about their impressions of its usefulness to women.

KINESIS: *What is the purpose of the Women's Exploratory Apprenticeship Training Program?*

PAULETTE: This is a course given by the Min. of Labour so that women can have an opportunity to see what kind of trade they would like to go into. It's a survey course - a little welding, carpentry, joinery, auto mechanics, plumbing, electrical work, etc. From this introduction, women can make a choice to enter the trade they prefer.

PRABHA: We as women have been denied access to non-traditional work because of our sex. The course gives us an opportunity to see what those skills are and to get a higher paying job than traditional jobs for women like secretarial work.

KINESIS: *What were your personal experiences as you went through this course?*

PAULETTE: There is a level of sexism operating at all times, because this is a course for women only, taught by men in an all male vocational college. However, even though our instructor was male, he related to myself and the other women as adults. He was never patronizing. I think it's real important that women be treated as adults. We've lost our self-esteem with a lot of non-traditional jobs because of the way we've been treated.

This course showed me that I need to *learn* those skills and that I *can* learn them. Women don't have an innate quality which means they can't build things.

TABLESAW TURN-ON

For example, I really got turned on to the table saw. It was a wonderful experience to see a table-saw, to be afraid of it, but to get through that fear. I had a sense of pride when I made a file-box, fitted it together, and *it fit.* It made me feel more confident that

NON-TRADITIONAL JOBS

I can accomplish things now, that I can go on to build a house which is what I want to do.

PRABHA: I had no perception of non-traditional occupations. I didn't know the names of anything, I knew no jargon of the trades.

I learned how to use a lot of machines. I had real fear in the beginning. The table saw looks vicious and the radial arms on the band saw. The course was really good in that it had a lot of stress on safety, and we were covered by Worker's Compensation while we took it.

I felt really good to be able to learn those things, it was fascinating to see things created right in front of your eyes.

And, *it's just not that hard.* There is all this mystique about how women can not do things. But we *can* do it. Women can do more things then men can. We can type, we can cook, and we can use a table saw. It is just that we have never been given the chance. It was men's domain and they would not let us near it.

HOW TO APPLY FOR W.E.A.T.

KINESIS: *How do women get into this program and is there any financial support?*

PAULETTE: Women must apply to the Min. of Labour, which is provincial. The course is not well-advertised and most enrollments occur by women recommending the course to other women. There is a small stipend available but it is quite discriminatory. Married women living with their spouse get $180 per month whereas single women even if they have children get only $50.

KINESIS: *Is there any other financing available?*

PRABHA: No. There was at one time. Originally, the course was approved by Canada Manpower and women could receive UIC. However since the amalgamation of Manpower and UIC, these laws have changed. The Min. of Labour should re-evaluate their criteria. It is just not realistically designed to meet women's needs and recognize women's reality.

There are 2 additional stipends for special circumstances. A transportation allowance of $2 per day if you travel more than 100 miles a day, and $40 per month if you have moved from another city to take the course.

KINESIS: *I recall a newspaper clipping in which Lloyd Staedtler, Director of this program, said something to the effect that it was a waste of the government's money, that women who take the course never use it, that they don't go into apprenticeship training, and that women can take the course in high school any way.*

PRABHA: I think Lloyd Staedtler is a misogynist. He does not like women, he should not be working with women. He has come into that course as a man from the Apprenticeship Board who is supposed to help women and answer their questions. But he is absolutely oblivious to the realities of women's roles or women's lives.

I disagree with him that women are not using the course or trying to get into apprenticeships. There are a lot of women working in non-traditional jobs who have taken that course, they are not there as apprentices, but they are working in the trade. A lot of those women are working for really low wages because they want to work in that area. Another problem is that the economic situation in this country is not so hot. When there are journeymen unemployed, then they are not going to hire apprentices especially if they are women.

KINESIS: *It's very difficult for women to get into apprenticeship training programs. How do you see sexist values operating to exclude women from these trades?*

PAULETTE: In some of the non-traditional apprenticeship trades, the Canada Employment & Immigration Centre has a program they *call* affirmative action. This means that in some, not all, of these trades they reserve *one* seat for a woman until 2 weeks before the course, even if there is a large waiting list of men. This is just the ultimate in tokenism.

PRABHA: That is true. It is also because the unions won't hire women. The unions - plumbers, electricians, etc., don't want women. This makes it much harder for us - we don't particularly want to be scab labour. Some women will not take certain jobs on because of this principle. But it is also our right to get that job and to be a part of that union.

At present, there are no women listed officially as apprentices in the non-traditional trades. The Apprenticeship Program and the Employers are very closely tied into the Unions.

Kinesis: *How many other courses of this kind are offered in B.C. or the rest of Canada?*

PRABHA: We think that it is the only course of its kind in Canada. We think it is a really important course and encourage women to apply. We have a right to that kind of course. It should be offered all over the province so that more women have access to it. ●

DEFEAT ANTI CHOICE in NEW ZEALAND

A world-wide campaign has been launched to force the New Zealand government to back down and repeal its oppressive anti-women bill on abortion.

The Internation Feminist Network (IFN) See Kinesis *Vol 7, #5* with headquarters in Geneva and Rome is coordinating the campaign.

As reported in Kinesis *Vol 7, #4* the New Zealand government forced through a bill just before Christmas 1977 which denies abortions to women

1. on the grounds of serious danger to life or physical or mental health;
2. if there is a risk of serious mental or physical handicap in the foetus;
3. because of socio-economic reasons.

A New Zealand feminist comments:

"The situation in our country has been ludicrous since the passing of the bill....doctors are almost unanimously against the new law, as are obstretricians and gynecologists. It would make a very comic scene if it were not for the real heartbreak and economic hardship of many New Zealand women who in order to obtain an abortion are forced to make an expensive trip to Australia.

An organization calling itself Sisters Overseas Service (SOS) has been set up to facilitate these trips. They have been subjected to harassment and at Easter their headquarters were burnt down. Naturally the anti-choice people are suspected of being behind this action."

She also explained to IFN that the opposition party in New Zealand, the Labour Party, has passed an overwhelming vote stating that "the Labour Party adopt as policy the right of New Zealand women to exercise their consciences on whether or not to have an abortion."

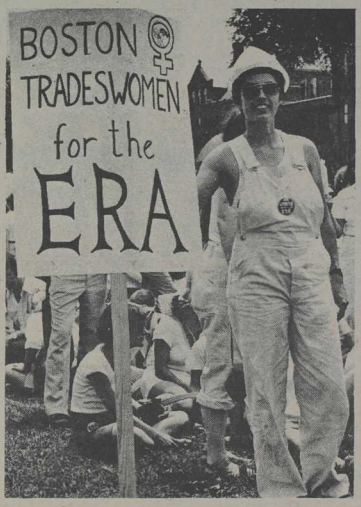
General elections come up in November 1978. Accordingly, write NOW to the prime minister of New Zealand expressing your disgust and astonishment at his party's abortion bill. Also write to the Labour Party leader, Bill Rowling, and comment with approval on his Party's current stand.

Both letters can be addressed to them at the Parliament Buildings
Wellington, New Zealand

BRITAIN

The British anti-abortion movement is trying to make anti-abortion a major election issue. In a recent by-election (in Garscadden) all parties were scared into running anti-choice candidates. The Labour candidate, who formerly voted in favour of choice on abortion, now says that he does not support abortion on demand. *(Spare Rib/OOB)*

HUGE SUPPORT FOR ERA



LNS

ONE HUNDRED THOUSAND MARCH FOR EQUAL RIGHTS AMENDMENT

In the largest demonstration for women's rights ever held in the U.S., a hundred thousand women gathered in Washington D.C. July 9 to demand ratification of the E.R.A.

Three more state legislatures must pass the E.R.A. for it to become law. Congress had orginally set March 1979 as the deadline for ratification by the necessary 38 states. Demonstrators demanded that Congress extend that ratification time.

Rightwinger Phyllis Schlafly called the demonstrators "the same crowd who went to Houston, a combination of federal employees and radicals and lesbians who spent $5 million of the taxpayer's money."

Many feminists have expressed concern that so much of the movement's energy and resources are going into the E.R.A. issue, while abortion and gay rights are under attack. Alexa Freeman, an editor of Quest, comments: "...to lose the ERA would be a devastating psychological defeat. There's no danger of falling into the trap of the single-issue approach of the suffrage movement; we're already too broadbased. The ERA march was a brillant display of unity among those bases."

PROPOSITION 13

The recent passage of the Jarvis Gann Initiative in California - PROPOSITION 13 - will have ramifications across North America. The proposition will mean a 58% cut in property taxes and thus cutbacks in budgets for essential social services and massive layoffs. Touted as a "taxpayer's revolt", the move will be picked up by right-wing forces as a convenient way of withdrawing state support for community programs, rape crisis centres, shelters for battered women, women's health clinics, alternative education programs, childcare, and so on.

With two-thirds of the state's property in the hands of corporations, $4.5 billion of the $7 billion roll-back in property taxes will go to such needy sectors of the California population as Lockheed Aircraft Corporation and Standard Oil Company of California.

Apartment owners and real estate interests are expected to reap a tax reduction of 60 percent. Proposition 13's co-sponsor, Paul Gann, is, in fact, a large real estate owner and politician. Howard Jarvis, the other sponsor, is a businessman, politician and vocal John Bircher.

LNS

SOME OF 75,000 WHO CELEBRATED GAY PRIDE WEEK IN NEW YORK CITY

prabha in cuba

from pg. 13

to talk about the 'glorious union' between themselves and the Soviet Union than to consider the question of Soviet control.

KINESIS: *I understand the Ethiopian delegates were kept under wraps to some extent. They did not give a press conference at the Festival. Do you think they were a bit of an embarrassment, given the Ethiopian/ Eritrean conflict?*

PRABHA: I didn't get to speak with any Ethiopians, and I'd agree that they were deliberately being kept low-profile. I got the sense that the Cubans were being really cautious about Eritrea.

KINESIS: *Did you meet with anyone from the Cuban Federation of Women. Did you find out how it was organized and what kind of work it does?*

PRABHA: I spoke with one Cuban woman who is a Federation member. The Federation is organized on a block-by-block basis of small, local groups. The women share information about health, education, legislation. They also try to make sure there's strong women's representation on the local CDR, the Committee for the Defense of the Revolution. CDR's are also organized on a block-by-block basis. They were formed as citizen militia to defend their country after the Bay of Pigs, but now they play more of a community role.

KINESIS: *Did you get to talk with any Cubans about how the CDR's function? Do all the neighbours know what you're up to in Cuba?*

PRABHA: One evening, all of the festival delegates were invited to a CDR block party. 85% of the Cubans are in CDR's, and so the whole city of Havana was partying on the streets that night. With beer and rum flowing, and children milling around for photographs, and lots of food and smiles and warm feelings - well, you get to talk but not at great length. The Cubans had been looking forward to this people-to-people contact for two years, they told me. I heard someone at the Festival say that the CDR's would make it hard for gay people to be alone together - but that's a second-hand comment.

KINESIS: *How would you sum up your experience of having gone to the Festival in Cuba?*

PRABHA: It was a positive thing to go to a socialist country and see how people feel about their revolution. It gives some perspective to what we are trying to do. But I'm not an expert on Cuba. What I got was just a glimpse. The Cubans see the revolution as a process; it's by no means complete. The most important thing you have to remember is that Cuba is a Third World country. What they've done in 19 years is incredible. ●

NATIVE WOMEN

CONT. FROM P. 14

part women and men were equal partners with equal, although different responsibilities, and saw one another as having equal rights to personhood.

The first passage of Indian legislation took place in 1869, and was based primarily on the white men's experience with those tribes of Eastern Canada which surrounded the European settlements of the day. These tribes were the Iroquois and the Algonquins.

IROQUOIS

The Iroquois were a more homogenous group than the Algonquins, and it has been found that it was matrifocal. That is to say, descent was traced matrilineally (through women, and post-marital residence was matrilocal - after marriage the husband went to live with his wife's family. Women's work consisted in the maintenance of the family and the family home, and in horticulture. Corn, beans and squash were the main crops, with the women organizing, jointly owning and working the gardens and also distributing the produce. Fishing rights were also held by the women. Then men's work consisted mainly in hunting, and in engaging in warfare when necessary. Because of this role, men were away for long periods of time, and this may account for what appears to be a female dominated society. Nevertheless, the special place of women did accord them certain advantages. Each dwelling, traditionally a longhouse, was owned by a senior woman, and in it lived her spouse, their daughters and spouses and their children. If a woman did not want her husband to continue living there, she simply tossed his personal effects out of the door of the longhouse and so divorced him. And, since the men were seldom at home, women were also responsible for most of the political affairs of the Iroquois Nation.

ALGONQUINS

The Algonquins were a more nomadic people, and so their social structure was not as cohesive as that of the Iroquois. Although agriculture and hunting were also their principal sources of sustenance, they tended to nucleate into small independent groups with little formal political or social organization. Post-marital residence patterns and tracing of descent varied from one group to another, and although the evidence suggests matralineal patterns predominated, the only consensus that has so far been arrived at is that this society was not primarily patriarchal.

These tribal patterns were in sharp contrast to the position of women in the European social structure of the time. The beliefs of government officials and others were firmly grounded in the European model in which the ideal "lady" was a delicate swooning

LNS

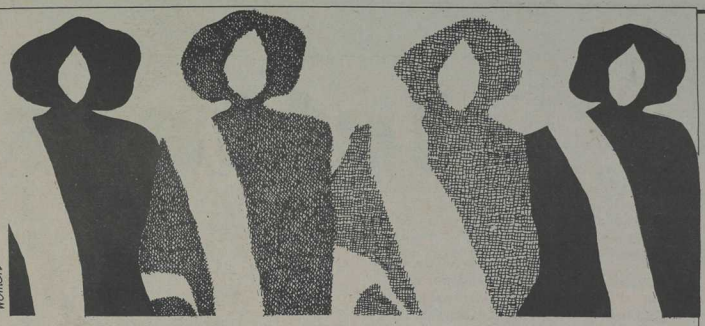
ornament totally dependent upon, and subservient to her man. She was not seen as being under the obligation to make any contribution to the society, and so for great numbers of poor women who were to be found working in the mines, the mills, on farms, and in domestic service, the term "lady" did not quite apply since their role in the society was seen as less than the ideal. In fact, even when women did contribute substantially through paid labour, they had little personal, and no political autonomy. And so it was that early reports on the "savages" of Upper and Lower Canada generated criticism of the Indian male, who declined to take over the work of women, and whose hunting was severely curtailed because of encroaching European settlements.

In this sociological framework, Indian men frequently spoke up on behalf of Indian women as well as on behalf of others, Halfbreeds, who, although they did not represent "the purity of the race" were as poor and downtrodden as the Indians themselves. The anthropologist Sally Weaver, has done extensive research on the evolution of the Indian people, and she gives frequent examples to illustrate that even partial segregation of the Indian people from Halfbreeds and from Whites was not the desire of the Indian people, nor were they ever, until very recently, consulted as to what the provisions of the Indian Act should be. White government officials imposed their own sense of necessity and morality.

For example; In 1872 the Grand Council of Ontario and Quebec Indians (founded in 1870) sent a strong letter to the Minister at Ottawa protesting among other things section six of the 1869 Act as follows:

"They (the members of the Grand Council) also desire amendments to section six of the Act of 1869 so that Indian women may have the privilege of marrying when and whom they please; without subjecting themselves to exclusion or expulsion from their tribes

turn to 21, top col 3



Video & Film Festival

VANCOUVER WOMEN'S VIDEO FILM FESTIVAL
1978
September 22, 23, 24, 1978
To be held at Mount Pleasant Community Centre, 3161 Ontario St., Vancouver

TENTATIVE PROGRAM NOTES

Video and film productions will be shown concurrently under topic areas. Each work will be introduced on the program brochure with a brief synopsis.
Wherever possible, topic areas will begin with a tape/film that gives a historical perspective on the subject. We are inviting the women producers to be present for discussion groups and panels following the screenings, as well as local women who are knowledgeable in the area. As the organizational work for this is still in process at the time of press, complete details will be available in the festival program brochure of both panel speakers and final program design.
Daycare must be pre-registered by September 7, 1978.

Friday, Sept. 22nd:
9:00 - 9:30 Registration
Video and film to be shown concurrently
9:30 - 12:30 MOTHERHOOD AND MARRIAGE
"Greatgrandmother" - "Take Her, She's Mad."
"Quebecoisient" - "Before the Time Comes"
"Would I Ever Like to Work" - "So Where's my Prince Already"
"Women's Suffrage Movement in Canada"
- Discussion -
12:30 - 1:15 Lunch
1:15 - 4:30 LEGAL, HEALTH, VIOLENCE AGAINST WOMEN
"Women and the Law" "Healthcaring: Our End of the Speculum" "Rule of Thumb" "Rape, the Reality" "Menses" "Fashion as a Social Control" "Anastasia Ma Cherie" "The Screwing I Got"
- Discussion -
7:30 p.m. Film: "Aloise" by Liliane de Kermadec.

Saturday, September 23:
9:00 - 9:30 Registration
9:30 - 11:30 Continuation of LEGAL, HEALTH, VIOLENCE AGAINST WOMEN
"Ma Tete n'est pas mon corps est" "Voices from Within" "Lady from Grey Country"
- Discussion -
11:30 - 12:00 Barbara Halpern Martineau - speaker on: "History of Women in the Media"
12:00 - 12:30 Lunch
12:30 - 3:45 THE WOMEN'S MOVEMENT
"Paris Commune" "Les Filles du Roy" "Ti-Grace Atkinson: Interview" "Some American Feminists"
- Discussion -
3:45 - 5:00 ALTERNATIVES
"Women in the Trades" "Grease" "Karen: Women in Sports" "Journeywomen" "Like the Tree's" "Caroline Herschel: Astronomer"
- Discussion -
Over 40 productions have been selected.
9:00 - 1:30 Saturday Evening
Women's Dance with live band: $3.00

Sunday, September 24
9:00 - 9:30 Registration
9:30 - 12:30 CHANGING RELATIONSHIPS AMONG WOMEN
"Stress, Scars and Wrinkles" "Une Nef et Ses Sorcieres" "Psychosynthesis" "Prisms" "Feminist Lesbian Conference 1973" "Supernummeraries" "On a Cold Afternoon"
- Discussion -
12:30 - 1:30 Lunch
1:30 - 3:30 Panel debate on PERSPECTIVES AND DIRECTIONS FOR WOMEN IN THE MEDIA

An important part of the festival is the art environment within which the festival will be held. There will be many displays of paintings, photography, line drawings, soft sculptural works, life-size figures, weavings, and larger than life-size mythological animals. This work will be done by local women artists.

Please pre-register for festival tickets through:
Women in Focus,
#6 - 45 Kingsway,
Vancouver, B.C.
V5T 3S7
Telephone (604) 872-2250
Steering Committee for V.W.V.F.F.
See you there!

FROM P.20

and consequent loss of property and the rights they may have by virtue of their being members of any particular tribe."

Of course, such requests always went unheeded, but their presence is an indication to us that in spite of their poverty, the Indian people were once upon a time, a proud and unified group. It is quite clear that Indian men are by far the best allies for Indian women. And since the readership of this paper is largely white and female, what can we do about this intolerable situation? But perhaps, by offering this limited insight into Indian culture and the problems of Indian women, we may gain a greater understanding of our Indian sisters, and so, if asked to do so, we may be in a better position to offer support to them.

For more information, contact the Advisory Council on the Status of Women, 63 Sparks Street, Box 1541, Station B, Ottawa, Ontario. K1P 5R5 and ask for Indian Women and the Indian Act, or their most recent publication, Indian Women and the Law in Canada: Citizens Minus.

ABDUCTED

AN ABRIDGEMENT OF FUNDAMENTAL HUMAN RIGHTS....THE UNBELIEVABLE CASE OF DALIA ZEGHAR MASCHINO

THE FACTS:

1. The Montreal Urban Community Police Department has established substantial evidence that Dalila Zeghar Maschino, a young Algerian student, with landed immigrant status in Canada since August, 1975, was drugged, kidnapped and taken back to her native village in a private jet by her eldest brother, Mr. Messaoud Zeghar. His purpose is to have her marry a man of his choosing.

2. Dalila Zeghar Maschino has been legally married since March 10, 1975 to Denis Maschino of Paris, France. Dalila is a graduate student at Concordia University in Montreal, while Denis is a doctoral student at McGill University. They both have only a few months of residency requirements left before being accorded full Canadian Citizenship.

THE ISSUES:

1. That such an event can occur in our country is stupefying, and that the laws of our country have not been applied to protect a landed immigrant.

2. A young woman has been deprived of the basic human rights to choose where she will live and whom she will marry.

3. No public action has been taken by our government in this case.

THE ACTION REQUIRED:

Urge the Canadian government to take immediate and effective action toward the Algerian government to effect the return of Dalila Zeghar Maschino

(NAC News)

letters

fifty - fifty

A much delayed answer to your notice for the subscription/membership for Kinesis. I have decided to cancel my subscription as I do not wholeheartedly agree with your policy of publishing and supporting Lesbian News etc. I agree it is a Human Rights issue but women have a whole lot more to push for than the right for Lesbians to adopt children. We live in a changing world and thankfully much has improved because of people like you. I believe in the natural order of things, a female still is equipped to bear children a male to produce the sperm. My world consists of both such partners and gladly so, and I hope that my girls have all the freedom I enjoy but also respect the male world, it is as important as we are, 50 - 50 I believe.

excited!

To those women who are responsible for the publication of Kinesis: thank you. I was very excited when I read your paper to see such a wonderful coverage of lesbian and gay rights issues. It makes me feel good and warm when I know as a gay man I'm supported by women.

I regret I am unable to afford to send you more than eight dollars. Times are tight, but I know that VSW financing is even tougher than my own.

no disaster

Dear Sisters

As members of the Okanagan Women's Coalition we were dismayed to read in the July-August KINESIS that our coalition is a disaster. We are referring to the interview with Melanie, the anarcha-feminist who stated "Some of the dangers of structure being imposed from above were pointed out in what happened with coalitions of women's groups (in the Fraser Valley and the Okanagan) which the Secretary of States' department was going around setting up. They were a disaster....."

We think that most of the women who have been involved at all with the Okanagan Women's Coalition will agree with us that the Coalition was suggested rather than imposed. And so if has worked well for us.

It was formed to provide a vehicle for increased communications and co-operation between women's groups in the region to provide workshops of educational interest to women as well as to upgrade our personal and political skills.

The workshops did more than just bring helpful and inspiring resource women to the valley. Getting to know each other has been most important. We have found other women with experiences and needs similar to our own, though sometimes unique to our region. Member groups are no longer isolated little groups, often feeling alienated from their big city sisters. The workshops have attracted Okanagan women who are not members of our groups - it's good to know there are so many feminists in the area.

Another article in the same issue of KINESIS states that "Okanagan women seem satisfied with the coalition concept." Satisfied isn't the proper word. We are excited about next year's plans for workshops and a regional newsletter. We are worried about forseeable problems regarding the Coalition's structure. We are concerned about the problems inherent in our dependency on government funds. But we are looking forward to working together in the Okanagan Women's Coalition.

Heather Field
Dianne Allen
Kelowna Status of Women

disagree

Dear Sisters

This letter is in reference to the article in the May, 1978 issue of Kinesis concerning the North Shore Credit Union Annual Meeting of April 25, 1978. We are concerned that certain statements made in the article give a false impression of the actual situation regarding the North Shore Women's Centre. Further, we are concerned that the retraction of the offending paragraph was not forthcoming, as promised by the author, in the June issue of Kinesis.

The only involvement of the North Shore Women's Centre, as an organization, was to publicize information about the situation at the credit union in its newsletter. Several women, who as individuals are members of both the North Shore Women's Centre and the credit union attended the meeting in question. It was their intention to support, as individuals, the candidacy of a woman who was to be nominated from the floor that evening. The candidate however, had decided before attending the meeting that she would not seek the nomination. The implication that North Shore Women's Centre members put pressure on the prospective candidate to take a public stand on the staff problems issue and thereby caused her withdrawal is false.

We are concerned that the article also implies that there was a confrontation between members of the North Shore Women's Centre and the local NDP women's group. As some of us are members of both groups such a confrontation would be ludicrous.

In one fell swoop, the author of this article has put down one woman in particular, women as a class and two women's groups. We do not feel that this type of journalism is appropriate for a feminist publication.

In Sisterhood

Margaret Roy
Shirly Freund
Anne Billiert
Andree Lugsdin
Carol McQuarrie
Sheila N.L. Perret

response

I would like to thank the North Shore Women's Centre for their support in my struggle to combat sexism at the North Shore Credit Union. The article ("Credit Union Uses Entire Arsenal to Keep Feminists at Bay", Kinesis, May 1978) was not written with the intention of criticising the NSWC. The women involved in the dispute with Mary Bellerby happen to be members of the group, but this was a personal conflict and not a reflection of the attitude of the NSWC as a whole.

Judith Burke

●

I would like to voice my frustrations about the article/interview on anarcha-feminism in the last issue. The tone seems too smug and self-gratifying. Perhaps if more than 2 people had been interviewed, a more realistic view of this political perspective could have been shown. The opinions expressed were personal ones and not necessarily those held by all who identify as anarcha-feminists. The article continually puts anarchist theory into a vanguardist framework which indicates to me a misunderstanding of that theory.

Anarcha-feminists come from all walks of life and there is no set "line" on particular current issues (like punk rock on armed struggle). Not all of us have worked for the NDP, and many of us are working class and understand only too well why people who are political shop at Safeway.

Merlyn

KINESIS

ISSN 0317-9095

September 1978 Vol 7 #8

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 to work actively towards achieving 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 and production crew

SUBMISSIONS: VSW welcomes submissions from the feminist community and in particular, from VSW members. We do reserve the right to edit, and submission does not guarantee publication. Include a SASE if you want your work returned.

CORRESPONDENCE: Kinesis, Vancouver Status of Women, 2029 West 4th Avenue, Vancouver, B.C. V6J IN3.

Membership to Vancouver Status of Women is by donation and Kinesis is mailed monthly to all members.

Individual subscriptions to Kinesis are $8.00 per year and we would ask members to base their donations on this and their own financial position.

As we now have the status of a charitable organization and as we are unable to pay for Kinesis from these funds due to government regulations, we will be issuing tax deductible receipts for the balance of all membership donations over $8.00.

Please remember VSW operates on inadequate funding - we need member support!

WORKERS THIS ISSUE: Gerda Austerlander, Dorothy Restall, Gayla Reid, Lorri Rudland, Susan Weinstein.

ADVERTISING: Kinesis welcomes non-sexist, non-racist advertising. Call Gayla at 736 1313 for the ad. rates.

DISTRIBUTE Kinesis in your local laundromat, doctor's offices, etc. Call 736 1313 for freebie back issues

WOMEN FOR UNIONISM • SOLIDARITY • UNIONISM FOR WOMEN

For information on union organizing or the women's programme of the B.C. Federation of Labour, please contact:

bc fed

Director of Women's Programmes
B.C. Federation of Labour
3110 Boundary Road
Burnaby, B.C. V5M 4A2
430-1421

Conference

6th Annual Conference Sponsored by Victoria and UVIC Status of Women Action Groups.

October 27,28, 1978

GUEST SPEAKER: JUDGE NANCY MORRISON
Family Court
North Vancouver

Friday, Oct. 27 - 7:30 p.,. also FEMINIST ARTS FESTIVAL

SATURDAY WORKSHOPS - October 28, 1978

* Money beyond the grocery budget
* Participating in Politics
* Dealing with agression
* Health - what too many of us don't know
* Dealing with sexism

PREREGISTRATION ONLY

Cost $7.00 before October 19, 1978
For registration forms contact:

Shirley Nordstrom
1429 Monterey Avenue
Victoria, B. C.
Tel. 598-6485

KEEP US ALIVE! ADVERTISE IN KINESIS

Women

Film Course

FEMINIST FILM COURSE CANCELLED

The need to earn a living is taking precedence over my love of film, so I regretfully, sadly, must cancel the proposed film criticism class scheduled for September.

Thanks for your support over the last two years, I love you all,

Brig Anderson

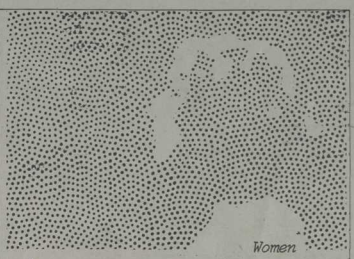
Women's Studies

Fall courses for credit are available in Women's Studies at Vancouver Community College. Interdisciplinary courses begin this month at Langara Campus and the Vancouver Public Library. Call Gayla 736 1313 for info.

Surveyor

WANTED FEMINIST SURVEYOR

We are a group of women setting up a Wilderness Community on the Bute Inlet. We would like a B.C. Licensed woman surveyor to survey this 25 acres. This survey has to be done within one year. If any woman is interested in doing this please write Womansong, Fulford Harbour, B. C.



Women

Assertiveness Training

ASSERTIVENESS TRAINING. VSW is organizing Assertiveness Training Courses for the fall. Call the office at 736 1313 for the full details.

Vancouver South

PARENT EFFECTIVENESS TRAINING

P.E.T. is a training program for parents - to teach them the skills they need for the most important job they will ever have - raising responsible children*

8 Sessions - $35.00

Commencing September 19, 1978 - November 7, 1978

Tuesday Afternoon 1:00 to 3:00 p.m.

*Also of prime importance in basic relationship training and counsellor training.

HEALTH AND IDENTITY

Introductory course for the newly emerging women. We hope that we can learn something of how our feelings work, what parts of our bodies they involve, how this is linked to thinking. We cannot think our way out of troubling feelings; but we can learn how better to cope with the energies constantly playing through us, through our bodies.

8 Sessions - $20.00

Commencing November 14, 1978 - December 19, 1978

Tuesday Afternoon 1:00 to 3:00 p.m.

- 4 Additional Sessions after Christmas.

For further information or to preregister phone weekdays, South Vancouver Family Place 325-5213.

Help Fund the Communist Weekly!

For 5 years the Canadian Marxist-Leninist Group IN STRUGGLE! has published every 2 weeks to make known the communist point of view within the Canadian working class. Today, both political repression and efforts to divide the english and french speaking proletariat are increasing. This is why it is so important for us to intervene every week. Support the weekly IN STRUGGLE!
Campaign objective: $60,000.
Send donation to:
Vancouver: 2542 Kingsway East, B.C.