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Sylvia Rayburn

Three out of five of the poor in Canada are women

Gus Long

The majority of Canadian women, whatever their backgrounds, are very vulnerable to becoming poor overnight.

So opens the National Council of Welfare's latest report, entitled "Women and Poverty" released October 2.

According to the Council, poverty is overwhelmingly a woman's problem: three of every five poor Canadians are women, and one of every six Canadian women is poor.

Two of three elderly widows have incomes below the poverty line, and they constitute the poorest group in the country.

The stereotype of poor women, the single-parent mother, accounts for 168,000 of Canada's poor women. The percentage of poor single-parent mothers decreases with age, as children grow up and family responsibilities decline, but on average 44 percent of all single-parent mothers --and their children--live in poverty.

Most people who work for the minimum wage in Canada are women, and in no province does the minimum wage provide more than just barely enough to support one person above the poverty line. Only Nova Scotia is worse than B.C.

For working mothers, family responsibilities are an added burden. Day care

LNS

facilities are inadequate. There is no paid leave for mothers who must care for sick children. Ontario has single-handedly blocked an attempt to introduce a "child-care drop-out" provision for pension purposes.

Husbands' pensions plans seldom provide adequate protection for widows: fewer

turn to p.21

Lions Gate

We lost at Lions Gate.

At this year's annual general meeting of Lions Gate Hospital September 19, all four of the new board members elected are anti-choice on abortion.

That means that four of the twelve-member board of the hospital, which serves the communities of North and West Vancouver, will now make the disruption of abortion services their number one priority.

The feeling was totally different from the pro-choice victory of the year before, said pro-choice supporter Sheila Perrett.

Anti-choicers turned out in force, flaunting their typical array of fetus imagery.

The voting wasn't even close.

Imcumbent and pro-choicer Marilyn Webb for example, got 221 votes. Another pro-choicer, John Bell, came in with 234.

Compare those numbers with anti-choicers Mike Welton and Norman Duce. They received 419 and 438 votes respectively.

You could call it a Duce coup, commented a pro-choice organizer in despair.

Duce recommended himself to the meeting by saying that he had four children. two of whom had been born at Lions Gate. That meant, he said, that he was very familiar with the emergency and maternity sections of Lions Gate.

Not as familiar as your wife! came a pro-choice interjection.

What went wrong? The North Shore Women's Centre worked hard on getting people out.

When I thought of the pro-choicers who could have been at the meeting, but weren't, I felt sick, said a North Shore woman.

The "pro-lifers" had the numbers. They got their people out there and we didn't.

Unemployment is caused by lazy toads?

High Unemployment?

Kick seasonal, sick and pregnant workers off unemployment insurance. For good measure, make sure that people whose spouses have jobs can't get unemployment benefits.

These are among changes in unemployment insurance being considered by Employment Minister Ron Atkey. "I'm not going to get my employment plans through cabinet unless I cut somewhere," he told members of the National Action Council when they met with him to protest the proposed cuts.

In British Columbia, the changes might mean the end of unemployment insurance payments to about 9,000 women who will apply for maternity benefits within the next twelve months. Add 15,000 who will collect unemployment sick benefits and as many as 50,000 seasonal workers.

The Tories are also contemplating the introduction of a two-tiered system which would tend to give women lower benefits. In the system under consideration, 96% of women would be reduced in benefits, compared to 61% of men.

What the Conservatives are doing with these proposals is testing the water. Probably, in the light of angry protests, they will make some small concessions. They'll give those concessions a lot of media play while pushing through the other cuts.

Architect of these new Tory cutbacks, Toronto MP Paul McCrossan, says that high unemployment insurance payments foster cheating.

How does he know that?

I found that at public meetings and coffee parties I only needed to mention unemployment insurance and it would provoke two or three people to rail against it...

Which just goes to show what kind of coffee parties and meetings McCrossan goes to.

The young and the single, says Mc Crossan, don't need as much money as heads of families. Families with two working parents, he says, have something he calls *self-insurance.*

A sinister phrase.

I think we assume that a person just entering the labour force, says Mc Crossan, *doesn't have the high income but neither does he (sic) have the obligations because you don't start off at $100 a week buying a house.*

He adds, *I don't think you can just say that low income means low security.*

Insurance claimants without dependants, McCrossan emphasizes, should get less than those with dependants. The rate is now 60% across the board, but he would like to see that dropped to 50% for single people.

He is also quite determined that people who quit their jobs should not be eligible for unemployment insurance.

We're paying about $500 million a year to people who quit their jobs. Giving them full benefits is like paying an arsonist to burn down his own house.

What about the woman who quits because of sexual harassment on the job?

The Conservatives want to introduce the new bill by March 1. Now's the time to protest. Write to Ron Atkey, Minister of Employment and Immigration, Parliament Buildings, Ottawa.

B.C. Fed rallies

The British Columbia Federation of Labour is organizing against the UIC cutbacks. As this issue goes to press, they are preparing for a rally October 11 at the Garden Auditorium of the PNE at 8 p.m.

Nurse-Nice-Guy will be no more

The government must realize that the jig is up. It can't have a free ride any longer on the backs of overworked and underpaid nurses.

Doris Shepherd, a leader of the Registered Nurses Association (RNABC) speaking.

When the association sits down this fall to hammer out a new contract with the government, Shepherd warns there will be *no more "Nurse Nice Guy".*

At the union's two-day wage and policy conference in Vancouver recently, Shepherd told nurses that they had to stand united to demand the *decent wages and working conditions we deserve.*

Shepherd condemned the government's Essential Services Disputes Act as being harmful to nurses.

Last year, in binding arbitration under this act, hospital nurses received a rotten agreement, she said.

What happened was insult added to injury, compounded by inequity. Given the way employers abuse the law, let's hope essential services legislation doesn't force nurses to the picket line, Shepherd warns.

Bargaining for next year's contract will begin before the binding arbitration, which produced the 1978-79 contract, is implemented.

And who knows if the nurses' retroactive will have been paid by then, she said.

Nurses earn $8.28 an hour after one year.

LOCAL MOVEMENT NEWS

Happy October 18 female persons!

A mere fifty years ago, Canadian women were judged to be 'persons' under the British North America Act, Canada's constitution.

The Person's Case was a legal battle between the government of Prime Minister Mackenzie King and five Canadian suffragists over the eligibility of women for Senate appointment.

The Canadian Supreme Court ruled in 1928 that women were not "persons" under the BNA Act and were thus ineligible for Senate appointment. The women, Emily Murphy, Nellie McClung, Louise McKinney, Irene Parlby and Henrietta Muir Edwards, appealed that ruling to the British Privy Council which overturned the Supreme Court decision the following year. In 1931, King appointed the first woman to the Senate. She was Cairine Wilson of Montreal, first national president of the National Federation of Liberal Women.

WomanVision, Vancouver's only feminist radio program, is commemorating the fiftieth anniversary of the "Person's Case" with a documentary series about the case, which it is producing with the help of a $2,000 grant from Secretary of State.

The three-part documentary will be aired on Vancouver Co-operative Radio, 102.7 FM Monday, November 5th, 12th, and 19th on the WomanVision show at 7:00pm.

The first part of the series will consider social conditions and events - like the fight for the franchise - leading up to the Person's Case. The second part will focus on the case itself and public reaction to it and the third will examine the aftermath in the depression years and legal landmarks affecting women since 1929.

The WomanVision program collective is

Emily Murphy

collecting historial materials, including prose, poetry, diaries, music and is interviewing women in the legal profession, suggragists, relatives and friends of the women who launched the Person's Case. Anyone with suggestions about materials or interview subjects is invited to contact WomanVision at Vancouver Co-Operative Radio, 337 Carrall Street, Vancouver - 684-8494.

SENATOR NANCY BELL will be speaking on October 18 on women in the senate. This lecture is part of the noon-hour series at the Women's Resources Centre 1144 Robson, entitled Women in Jeopardy. It is being sponsored by the National Action Committee.

In Victoria, the Feminist History Group has organized the Person Project. Their activities include a photographic exhibition showing the women involved in the Persons' Case decision; an art exhibition, and a 30-minute program with a local television station.

Calgary women are holding a 'gala evening' at a local hotel. Called Women Celebrate Women, this $35-a-plate affair for 800 has sold out. Doris Anderson and Margaret Atwood will be keynote speakers.■

VSW is planning a gargantuan auction

On December 1, at the Bayview School, an auction of unprecedented grandeur will be taking place. VSW will auction off such rare and irreplaceable items as a picture of Sandry Currie in her nun's habit...an entire feminist library...a retreat from the struggle in a sister's woods cabin...babysitting...chinese meals for your friends...cakes baked fresh for your favourite lover on the morning of her/his birthday...a chance to spend your weekend producing Kinesis...an uncontested place on the Muckamuck picket line...

All this and more if you GET BUSY NOW. Go through your clothes closet. Anything in there you haven't worn for six months? Donate it to the auction. Take a look at your library. How many books do you have that you won't re-read (how many times can you read Flying, anyway?). Put them aside for the auction.

THE AUCTION will be a highlight of our annual Christmas party. Three committees are already organizing for that event. You can join the auction committee, or the food committee or even the publicity committee simply by calling VSW at 736 1313.

VSW quarterly meeting

VSW QUARTERLY MEETING takes place on October 24 in the basement of KITSILANO LIBRARY, 8th and MacDonald at 7.30 p.m. The constitution will be on the agenda.

SYLVIA SPRING, executive member of VSW, has been appointed to the national taskforce on sexism in the broadcast media by David MacDonald, the federal minister responsible for the status of women. NAC president Lynn McDonald is also among the six members of the public on the 20-member-board. They will meet monthly and produce a report in the spring.

BCFW CONVENTION COMING UP: VSW members are reminded to get their names in *immediately* if they want to go as delegates.

Proposed changes in the constitution were debated at length at VSW executive meetings in August and September. The following amendments were proposed and accepted:

1. (1)....f (1...B) the number 14 becomes 21
16. (3) quorum of 3 is altered to 6 members
17. members' meeting becomes extraordinary general meeting
26. (2) This article is moved down to become (3)
    (3) This article is moved up to become (2) and annual is changed to extraordinary general
    (4) Corrected to ByLaw 26 (3)
50. An article (2) is added, which reads: Written notice of an Annual General Meeting shall be given to members not less than 30 calendar days prior to such meeting.

A lot of debate occurred over the purpose served by a consistution. Contentious viewpoints covered the Constitution as (1) a structure protecting the organization, (2) guarantee of democratic control, (3) a bureaucratic requirement under the Societies Act.■

Women's Building is alive and well!

Gillian Marie and Sylvie Beauregard

We have activities planned for the next few months, but first, an update on our summer activities.

The work of formulating a constitution has been completed. It was a difficult process.

The constitution is on its way to the Registrar of Societies for approval, a procedure that will hopefully take six weeks. Copies will be made available to interested women.

Briefly, the objects of the society are:

to develop a funding base to purchase and maintain a women's building;

to provide facilities for women and women's groups with a feminist perspective;

to provide an environment where women can gain from mutual support.

On disillusion of the society, its assets and BCRIC shares would be handed over to a women's organization with similar aims and goals.

We have put together a brochure publicising the women's building and the work of the planning committee.

This brochure is available from Vancouver Status of Women, 1090 West 7th. We would appreciate any assistance with the brochure's distribution, as we want it to reach as many women as possible. Please call VSW at 736 1313 if you have any ideas.

We are working on a grant proposal fom Secretary of State to help pay for the on-going expenses of the committee. This grant would cover phone, rent and publicity costs.

Our big news: the women's building now has a room of its own! We share offices with the Women's Legal Clinic, 253 E.11th.

We meet there every second Thursday at 5.30 p.m. The next meeting is on Thursday, November 8. Women prepared to give some energy to the planning committee should contact us.

Fund-raising activities are planned for this fall, which include a benefit dance mid-November.

We are working on organizing benefits with popular feminist musicians. Watch of details in your Kinesis.

Women with experience in organizing benefits are welcome to join the fund-raising committee.

We are receiving pledged BCRIC shares. If you would like to donate your shares, we would appreciate receiving them. Send them by registered mail to:

The Women's Building
P.O.Box 66017 Station F Vancouver
V5N 5L4 ■

WAVAW group organizes on the island

Vancouver Island has a Women Against Violence Against Women group, too. Three Victoria women's groups, Transition House, Rape Assault Centre and SWAG, have joined together to do public education about violence against women. They are planning to produce two video tapes on that topic, which will be of particular relevance to Island women.

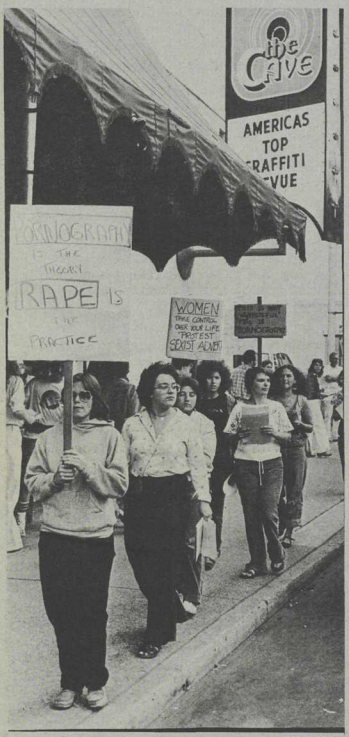
You can contact the Vancouver Island Women Against Violence Against Women at 1947 Cook Street, Victoria, B.C.■

WOMEN AGAINST VIOLENCE

WASA protests porno poster

Suzanne Perreault

On Monday, August 13th, 1979 at 8:30pm, outside the Cave nightclub, Women Against Sexist Advertising protested the use of pornography to advertise a hair and fashion show. A large number of womens' groups supported this action by attending and being part of the picket line. The Salon 545 poster was not primarily concerned with advertising hair fashions, furs, jewelry, footware or the majority of any other products to be displayed there that night. Nor did it portray the use to which the profits from the show were intended. The poster even



WASA protest outside the Cave *Marion Barling*

failed to provide sufficient information about the show itself. *Its primary use was to degrade and objectify women.*

(Sepia poster concentrated on the right buttock of a reclining woman.)

We asked the public to support our action by boycotting the show. If they had already purchased their tickets to demand refunds and send their donation for the Children's Hospital Fund directly to the sponsor, the Variety Club. We had addressed envelopes for this purpose. The hospital would then receive the entire donation, not just the profits for the evening.

The hair and fashion show was held to support the Children's Hospital Fund and to promote the United Nation's "Year of the Child", which strives to give children a vision of a better world, with freedom, health and equality for all people. It is ironic that the oppression of women through pornography was employed for this purpose. Also, the press attended this demonstration but unfortunately, press coverage for this event was inaccurate and sensational despite press releases given prior to the event. Pornography and the sexploitation of women are major contributors to the objectification of women. As objects, women cannot function in the world as independent human beings. This is not only crippling but dangerous. When carried to its logical conclusion, the soft core pornography exemplified by the Salon 545 poster leads to "snuff movies" in which women are tortured and killed for the purpose of the viewers' sexual titillation. This leads to violence against women being not only practised but socially accepted.

Pornography is the theory - rape and violence against women is the practise.■

Protest against violence towards lesbians, gays

Verbal abuse, physical abuse, beatings, gang assaults.

There has been a marked increase in violence against lesbians and gay men in Vancouver over the past few months.

This was the focus of a protest rally August 11 at Robson Square. Fifteen groups were represented, including CUPE, AUCE, SORWUC, BCFW, VSW, Vancouver Rape Relief and the Lesbian Information Line.

Addressing the crowd of 200 on behalf of Vancouver Rape Relief, Yvette Perreault said:

I am here as a lesbian, as a feminist, as a woman. I have experienced violence for being each of these. Sometimes it's hard to tell what they're beating you up for, and most times it just doesn't matter.

We must all stand together, emphasized Perreault:

Women, homosexuals and lesbians, the non-white and the poor are being scapegoated for the pain and misfortune of this decaying society. And the heat is on.

And we must understand mutual rights and responsibilities:

You have a right to ask us for help, and you have a right to expect us to be here with you.

You also have a responsibility to be there for and with us.■

Prostitutes face zealous city fathers, cops

Kinesis staff writers

Police and zealous city fathers are pushing for amendments to the Criminal Code which would make it easier to bust prostitutes.

At its annual convention in Vancouver recently, the Canadian Association of Police Chiefs passed a resolution urging that soliciting by a prostitute not have to be "pressing and persistent."

Mayor of Vancouver Jack Volrich is upset that Justice Minister Jacques Flynn does not intend to revive the bill to amend the Code. The bill died last spring when the New Democratic Party caucus insisted that committee hearings be held and witnesses for and against the bill be heard.

The bill was aimed at undermining the Supreme Court decision of 1978 which ruled the Vancouver woman Debra Hutt, who approached a policeman in an unmarked car, had not demonstrated the necessary "pressing and presistent" behaviour. The Supreme Court also ruled that a car is not a public place.

Following the Supreme Court acquittal of Hutt, 280 soliciting charges were dropped.

In February of this year Vancouver police renewed their zeal in laying soliciting charges again. They did this because an Ontario Court of Appeal decision appeared to counteract the Hutt decision, and said that approaching more than one potential client was sufficient to pass as "pressing and persistent."

They were further inspired by a pre-trial order of Provincial Court Judge Nick Mussallem who told 20 people to stay away from select downtown street corners. The order was upheld by the B.C.Supreme Court.

Calgary police also got in on the act. They laid charges against 61 women in the belief that the Vancouver and Ontario rulings would mean that a prostitute could be charged if she had approached more than one man.

The first of those Vancouver February arrests went to trial August 15. The soliciting charge was thrown out.

Alicia Allen, 33, was acquitted by Judge Kerry Smith.

How can a prostitute make a living if she is not allowed to approach a prospective customer? he asked.

Smith ruled that the facts were *virtually identical* to the Supreme Court ruling in the Hutt case, and that the element of pestering was not present.

Looks like the Vancouver police and an upset Mayor Volrich are back to square one.

Justice Minister Flynn has reportedly suggested to Volrich that he try to introduce a municipal nuisance by-law. *We would be happy to have a nuisance by-law if it is upheld by the Supreme Court,* Volrich responded.

We'll have to wait and see what Volrich in fact intends to do.

At Vancouver City Council September 19, Doug Little urged support for for the Canadian Association of Police Chiefs.

We should do all we can to let our police know we are behind them, he urged.

Little and Warnett Kennedy both concurred emphatically with the cops' complaint that they are 'seriously hampered' by the current criminal code. Little's motion of support passed 8-3.

Opposed were councillors Darlene Marzari, Harry Rankin and Mike Harcourt. Councillor Marguerite Ford did vote in support of the motion, but said that the police should keep their noses out of law-making,

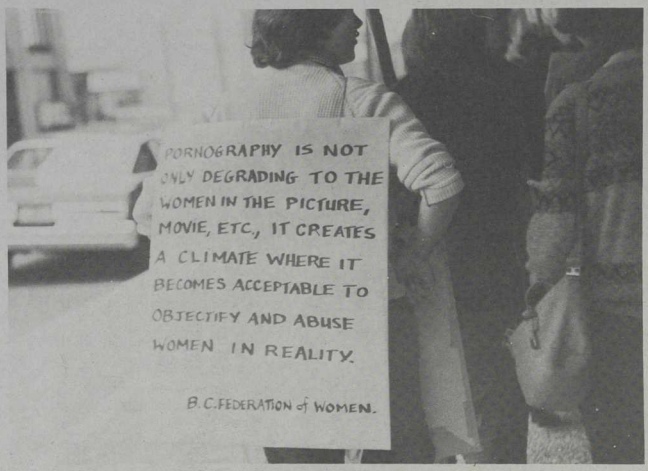
I still live in a country where our police enforce the laws, not write them.

Prostitution has never been illegal in Canada. Soliciting for the purposes of prostitution is the crime. For the one who solicits, that is. Men who buy the services of prostitutes have never been branded criminals.

From a feminist perspective, the criminal code drips with sexism. The proposed amendments, which the police chiefs and Mayor Volrich would like so much to see, would merely compound hypocrisy and would make the lives of prostitutes even more difficult.■

SFU conference on pornography

Philosophers contemplate navels, feminists raise the real issue



Carole Reed

Pornography: a two-day forum for all members of the community seeking an open discussion on a question of public concern.

What a joke.

When Simon Fraser University first planned this conference in the spring, there was some embarassed last-minute scrambling to include feminists.

AUCE 2's strike intervened, and the forum was re-scheduled for September 21-22.

Lorenne Clark, Debra Lewis and Susan Wendell were permitted to speak for feminism.

All have impeccable academic credentials, which is why they were let in. All have an active, political commitment to the women's movement, which had nothing to do with their being permitted to speak.

When it comes to discussing pornography, only "experts" need apply. Especially when it's a forum for all members of the community.

If you're a member of the concerned public, better forget it. The conference was held in the ritzy Holiday Inn deep in the heart of the financial district. It cost $40.00 to get in.

Twenty-eight people spoke. Twenty-four men and four women. Philosophers, educators, psychologists, cops, theatre owners, writers, artists, politicians...

Did they include any women who have actually been portrayed in pornography, who have been abused because of pornography?

Of course not.

Missing persons

To remind the public and conference participants of these missing persons, the British Columbia Federation of Women (BCFW) staged a two-hour protest outside the hotel on the second morning of the conference.

Inside, Clark, Lewis and Wendell spoke in support of the demonstrators.

In a succinct and eloquent flyer, BCFW explained the reason for the protest:

We are tired of liberal rhetoric which denies the woman-hatred inherent in pornography. The same people who defend pornography in the name of "sexual liberation" and "freedom of speech" strenuously oppose all portrays of Jewish or Third World people that are anti-semetic or racist.

Imagine, the BCFW statement continued, *the public outcry that would occur if there were special movie-houses where viewers could see whites beating up blacks, Christians mutilating Jews. But if it's called pornography and women are the victims, you are a prude to object.*

To tell the locals about pornography, the conference flew in "experts" from New York and Denmark.

Danish criminologist Berl Kutchinsky described pornography as a *harmless bore*. Most types of sex crimes, he claims, have decreased since the Danes legalized pornography.

The trouble with Kutchinsky's research, comments Debra Lewis, *is that it is virtually irrelevant.*

It is not even asking the right questions. Kutchinsky makes no distinction between erotica and violent pornography. And he concentrates on the effects of pornography on men.

Feminists do not claim that that there is a one-to-one relationship between sex crimes and pornography. We recognize both as being part of the systematic use of violence against women. We also suspect that, over and above that systematic violence against women, there is a causal connection between pornography and incidents of violent crime.

Kutchinsky admits that there has not been any reduction in rape since the legalization of pornography in Denmark.

The inability of a liberal ideology to deal with the issue of censorship was the theme of Clark's address.

On the one hand, liberals say that you can't argue for censorship if you don't have solid data about the negative influence on pornography. On the other, they say that even to conduct that kind of research would be an invasion of privacy.

Violence vs. erotica

Sex should not be the issue with regard to pornography, said Susan Wendell, coercion should.

Wendell outlined to the conference three sorts of actions which would directly contribute to solving the dilemma posed by pornography:

- Creation and distribution of good quality erotic material which depicts adults enjoying sex together as equals.

- Appropriate changes in legislation and enforcement practices which will result in more effective prevention of rape and other kinds of assault, including sexual acts between adults and children.

- Legal regulation of sale and distribution of material which recommends or clearly condones unjustified physical coercion and sexual acts between adults and children.

The majority of speakers at the conference simply refused to deal with the links between violence against women and pornography. For the most part, they advocated a freedom of expression position. There was a constant attempt to link the feminists up with the moralists.

But as Debra Lewis points out (in her address, see below) moralism and pornography are reverse sides of the same coin: both seek to control and demean women's sexuality.■

Kinesis staff writers

Coercion and consensual sexual activity are *different*

Debra Lewis

First, and most importantly, I am a feminist. As a feminist, I approach the issue of pornography from the particular perspective of women, based on an overall analysis of society which recognizes the economic, social and sexual oppression of women.

We believe that pornography is simply one part of a social system based on the oppression of women. As victims of such oppression, we do not believe that academic objectivity deals with the issue in a real way, in a way which reflects the impact of violence on our lives. In this way, this conference itself is no less open to criticism. Of the six lead speakers in these sessions, only one is a woman and a feminist. Of the remaining twenty or so panelists, only two are, to my knowledge, feminists. We do not believe that such tokenism adequately reflects our concern with the issue.

Academic objectivity myth

But the myth of academic objectivity has further implications. None of the women speaking here today is here due to grass-roots involvement with either the issue of pornography or the women's movement. It is true that some of us are involved at that level as well, but it has been made quite clear that we are allowed to participate because of our academic qualifications and not because of our grass-roots experience.

This is academic elitism at its worst. We cannot divide the study of an issue from the actual experience of those whom it affects most directly. To do so is an artificial way of viewing the world, and an inslut to those of us who have brought attention to the problem in the first place.

The women's movement is constantly struggling to make public those issues traditionally seen as non-existent, trivial, or of marginal importance. But we continually see our issues ripped-off by the so-called experts, and then excluded from those forums set up to examine the problem. My decision to participate in this forum was ▶

based in part on the need to articulate these objections.

To focus directly on the issue of pornography, the feminist perspective presents two conditions without which we believe any consideration of the problem to be valueless. In the first place, we believe that a distinction must be drawn between the issue of violence and coercion and that of consensual sexual activity between consenting equals. It is the former material that we would define as pornographic, as opposed to other forms of erotica, which display desirable interactions between human beings of either sex. However, conventional studies of the use and abuse of pornography draw no such distinctions, and are consequently of minimal value from a feminist perspective.

It is however, the case that sexuality and violence are closely linked in our culture, and it is from this fact that our concerns about pornography, as we define it, stem. We do not see the existence of pornography as divorced from the prevalence of other forms of violence against women nor, indeed, from the general position of women in a fundamentally mysogynist society.

Pornography is one part of an ideological system which promotes women as acceptable targets of violence and coercion. Robin Morgan has stated, "Pornography is the theory, rape is the practice." This is, admittedly, placing the problem somewhat simplistically, yet it is clear to us that the existence and acceptance of pornography as a legitimate media subject is an important weapon in the social control of women.

British sociologist Jalna Hanmer, in her work on violence against women, notes:

"A sociological definition of violence needs to include both the use of force and its threat, as both compel or constrain women to behave or not to behave in certain ways. Death is at one extreme of the continuum while the threat of force is at the other. Lying in between are a variety of everyday occurrences from wounding and grievous bodily harm to indecent assault and rape. A definition of violence should include the legal categories and move beyond to include all modes of behaviour that coerce compliance. This definition is a feminine one, based on the perspective of women."

Pornography has its role in social control in two ways. First, it displays women as acceptable targets of violence and coercion. In the eyes of men, this reinforces our image as submissive and masochistic, and justifies their coercive behaviour towards us. Second, such portrayal exerts an influence over how we as women see ourselves. It presents male dominance/female submission as the norm, and reinforces the hegemony of such relations over us.

In addition, it presents us with a clear warning of the alternatives available to us should we step beyond the traditional roles ascribed to us. Women who do not choose to accept our position as the property of individual men become open territory through pornography or other socially approved acts of violence.

As feminists, then, we do not see the issue of 'social costs and benefits' of pornography as a simple question of the direct relationship between pornographic material and specific acts of violent behaviour. In fact, a perusal of existing research in this area, keeping in mind the criticisms I have already made, is inconclusive at best and both confused and confusing at worst.

Yet, even assuming that such research, performed from a feminist perspective, would have some value, it is only the tip of the iceberg concerning the effects of pornography as an ideological tool. As such it is a part of a superstructure which supports and maintains existing social relationships regardless of the overt use of violence.

This is not to say that we as feminists are unconcerned about effects of pornography on acts of physical violence. It does mean that pornography, as well as rape, wife battering, prostitution, and other forms of violence against women must be seen as part of a broader social framework.

The title of this session, then, 'social costs and benefits', neglects to ask several important questions. First, and most importantly is, costs for whom? I'm sure that it will not surprise you that my answer is that it is women and children who pay the price for the existence of pornography and other forms of sexual coercion. Periodic fluctuations in what society is prepared to label violent crime do not account for the all-pervasive nature of violence and coercion in our lives. Many sociologists have indicated that the threat of violence is an underlying feature of all exploitive relationships whether based on class, race or ethnic origin. This is no less true for women.

Virtually all women are aware of the threat of violence in their lives. We know that there are places we should not go, things we should not do. This is not to say that all of us suffer actual physical violence. There are

a myriad of other control mechanisms, both economic and social, to insure that we remain in our proper place. But violence is the bottom line, the weapon to be used when others fail.

This then, provides some explanation of the rise in violent pornography in the past few years. Women are increasingly unwilling to accept a passive and submissive role and, although this movement is still at a very initial stage, the threat to male supremacy is a real one. Pornography then comes out of the closet.

Although we no longer burn self-sufficient women at the stake as witches, it is perhaps only because our methods of social control have become more sophisticated. Images of violence against women, from the pages of Vogue magazine to snuff movies have become increasingly acceptable, even fashionable.

But the message is as clear as it was to our sisters at the stake : this time you have gone too far, and this may well be your fate.

The next question to be asked, then, is who benefits? Certainly it is true that, in the short run, men, individually and as a group, are allowed to maintain a dominant position through the control of women by pornography. But the issue is more complex than this. I suggest that it is the state as a whole which most benefits from controlling women. I refer to the state not only as government, but as the entire system of legal, cultural and ideological structures which exert control over our lives and sustain exploitive relationships based on sex as well as class and race. Our entire social system is based on relations of inequality. Individual men are offered the short term gains of insuring their favoured position vis a vis women so that, in the long run, the social system remains intact.

This approach means that, as feminists, we are opposed to both conventional approaches to the issue of pornography. We are opposed to the traditional civil libertarian stance which advocates the elimination of all controls concerning pornographic literature. Freedom of choice is a myth in a society based on relations which are oppressive, in which only the priviledged have a real influence on what we are allowed to see and do.

Pornography and moralism are no more than opposite sides of the same coin

Yet we are equally opposed to a moralistic approach which insists that it is sexuality itself which needs to be censored and controlled. This is simply the other side of the coin preventing the development of genuine erotica based on new principles which would promote real freedom of choice in our sexual relationships.

Pornography and moralism are no more than opposite sides of the same coin - the one seeks to control women through overt violence and threats, while the other uses the more subtle approach of limiting the options available to us. In this way, ironically enough, they work hand in hand to ensure that women are maintained in a dependent, submissive position.■

Pink collar workers see red: IIC gyps AUCE 2 workers

Ann Schaeffer

Women workers: Beware of Industrial Inquiry Commissions bearing settlements of 6 and 1%.

Local 2 of the Association of University and College Employees (AUCE) at Simon Fraser University recently received these stellar sums in a binding IIC decision covering two years.

To quote from the IIC report: "Effective November 22, 1978, all of the pay rates... which expired on March 31, 1978, shall be increased by 6%. Effective November 22, 1979, all rates shall be increased by a further 1%." In addition, employees of 15 years will be granted one additional day of annual vacation for each additional year of service to a maximum of five days, resulting in entitlement to six weeks in the 19th year. In making its decision, the Commission "remain seized of the matter" of wages of grade 0 and 1 workers, mostly temporary and/or student workers doing the same tasks as grade 2 workers.

Why did they settle for more?

Meanwhile, within the past few months other campus groups have settled for significantly greater sums for significantly less effort than AUCE 2:

* Poly-Party, representing about 70 tradespeople, agreed to a two-year contract with a 9% increase in the first year and 7½% in the second. The agreement was reached in mediation.

* Faculty (represented by the Faculty Association, not a union) were granted 6% across-the-board by the Board of Governors as well as an increase in career progress payments averaging 2.67%.

* Administrative and professional staff (the recipients of bonuses, cocktail parties, trips to Harrison Hot Springs, etc. during the course of SFU's many recent strikes) received an 8% salary increase as well as a career progress pool (1.3% of payroll) to be distributed among eligible managers.

AUCE 2's 600 members, predominantly women, are clerical, technical and library workers at the university. Approximately 200 are temporary workers, the great majority in grades 0 and 1.

Prior to the appointment of the IIC the union undertook a 6½-week all-out strike of the campus after a series of rotating strikes from December to February failed to produce results. Mass picketing and shows of support from numerous Lower Mainland unions characterized the lengthy strike. During one mass-picketing episode, 18 peaceful marchers were dragged away and arrested by RCMP officers. (See sidebar)

AUCE 2 is a young union--the IIC settlement is only their third contract with SFU. The first contract (Nov. 1974 - Nov. 1976) was easily won, considering that estimates of the total wage increase range from 36% (AUCE figures) to 70% (university figures). Union arguments at the time revolved around the concept of equal pay for work of equal value and took into account the salaries paid to entry-level janitors at the institution. The administration persisted in comparing salaries to those of similar workers at UBC.

In the second round of negotiations, AIB controls were in effect and the university was already arguing that AUCE 2 workers were "overpaid", primarily because corresponding UBC workers had already been caught in the AIB squeeze. These negotiations resulted in an erosion of AUCE 2's earlier victory. In a 17-month contract, wage increases were only 3.68% and 2.54% while inflation averaged around 9% per year.

The most recent contract further erodes the real wages of AUCE 2 workers. During the lengthy negotiations (which began several months after the contract expired and were not completed for nearly a year, with the publication of the IIC document), the university's position progressed from offering 0% with a bonus (which would not affect the base rate of pay and would thus not be included in negotiations for the next contract) to their final offer of 6% spread over two years. The union's final position was to demand a two-year contract with a 6% increase in the first year and another 3% in the second year.

The university's history of bargaining with AUCE 2 would seem to indicate either that they made a very serious mistake in signing the first contract or that something more sinister is afoot. If AUCE 2 workers are, indeed, overpaid (a slipper concept at best), then that is a result of their first contract, on which the administration has attempted to renege (intentionally or not) practically ever since the ink dried on their signauures. One wonders if a large, bureaucratic institution such as SFU, with overpaid administrators and personnel officers, would be likely to make such a silly mistake. More than once, the Industrial Inquiry Commission decision unabashedly (and somewhat embarassingly) praised SFU's traditional and rather unimaginative bargaining methods.

("By comparison with the method employed by the Employer, the approach and techniques used by the Union leave something to be desired...In short, we are satisfied that the methods and techniques used by the Employer in carrying out salary comparisons are generally superior to those employed by the Union...Consequently we are obliged to attach a good deal more credence to them.")

Regardless of the long-run intent of the university administration, it is clear that the Commission's decision is in many ways a defeat for AUCE 2, for other unions with a majority of women members and for unorganized women workers as well. The Commission refused to consider the concept of equal pay for work of equal value, conveniently opting out of any ethical or equitable considerations by saying that the concept was not a part of the existing collective agreement, and therefore none of their business. They also wrote that "however desirable the objective, it is not something which can reasonably be achieved in our present society", taking the words out of the administration's brief to them, and, referring to another decision for moral support, that the Labour Code "contains no provision 'that justice is to replace the law of supply and demand'...while such standards as a just wage are based upon desirable concepts, they are not relevant in our collective bargaining scene where wage gains are won by economic power."

Women are betrayed by such reasoning which serves to perpetuate inequities in wages and in the many facets of life which are affected by economics. As long as wages are determined by simple comparisons with primarily unorganized workers (clerical, secretarial) who also happen to be women, the real purchasing power of both the organized and unorganized sectors will stagnate and fall behind. And, according to the logic of the above statements, if we don't already have economic power, we won't get it through collective bargaining. We're trapped!

The only course open to us is to refuse to accept this mode of thinking. Making wage comparisons is a tricky business, and in the AUCE 2 case it backfired. Lest I sound too negative, I'd like to point out that there were many positive consequences of AUCE 2's most recent battle.

In face of government attack, AUCE decides it can't go it alone

For one, the AUCE Provincial, representing six locals, has applied for affiliation with the Canadian Labour Congress, and in turn, the B.C. Federation of Labour. As a union, they learned what many workers as individuals have learned before forming a union--that they can't go it alone. The union has maintained its independent status as an autonomous, democratic, locally-based union ever since its inception; now it seeks to improve on that status by sheltering under the CLC umbrella. This is in the face of government actions circumscribing the basic rights of the collective bargaining process, particularly for public sector employees, including the right to strike and to picket.

A great deal of solidarity was expressed by other unionists, who risked arrest and criminal records to show their support for women's struggles for equitable wages and better working conditions. Hopefully this will inspire AUCE 2 members and other pink-collar workers to continue fighting with more drive and determination in their next, inevitable battle.

It became evident that "you don't win principles such as equal pay for work of equal value in third party settlements. They will be won only by women unionists fighting hard on picket lines", in the words of Norma Edelman, coordinator of the union. Knowing that you won't be given your rights, you have to grab them, in the words of a famous feminist, gives women workers a more reasonable picture of the obstacles we'll have to face. Employers aren't going to give anything away. AUCE 2 and other pathbreaking unions must be prepared to strike long and hard.

And the university administration was surely not blind to the fact that AUCE 2's strike vote was only won by a slight majority. That just wasn't enough to convince them that the membership were serious about their wage demands.

Poly-party: a bargaining table breeze

Poly-Party's recent settlement was won on the basis of a 69% strike vote. Although they have also endured a lengthy strike (fall of 1976) their settlements have been reasonable in terms of the rate of inflations. Although SFU's enrolment has declined (it is down 1½% from last fall), presumably as a result of its negative labour environment, this does not entirely explain Poly-Party's success at the bargaining table.■

LABOUR'S STRUGGLE

On strike over issue human rights board should have settled long ago

At B.C. Ice and Storage, they're out on the picket line over an issue which should have been settled by a human rights branch board of inquiry years ago.

Susan Jorgensen is on the line, too, striking for equal pay for equal work. It's three years since she first filed complaint with the B.C. Human Rights Branch, *I allege I am not paid a wage equal to male employees.*

A lineworker at B.C. Ice and Storage, Jorgensen racks fish. It's a job she's been doing since she started there in 1973. It's defined as "women's work" and pays less than the other jobs at the plant, traditionally performed by men.

"They have one seniority list but if there is a layoff, they lay the women off before the men. I'd been sent home many times, for a day, a week or months depending on the season. But there'd be a man hired that day and they'd keep him on. The company would say he was doing a different job."

Although Jorgensen's complaint names her union's collective agreement as being discriminatory, she says she has had the support of the union - United Fishermen and Allied Workers - throughout.

A union can't always get what it wants in a collective agreement, she explains. The workers at B.C. Ice and Cold Storage are currently out on strike over wages and the creation of a single rate for all workers.

The Board of Inquiry, first convened in January of this year, has been postponed one more time until January 1979.■

RCMP playing musical chairs with SFU 18 charges

Ann Schaeffer

On March 22, a mass rally of students and unionists was called to support the AUCE 2 workers who were entering the third week of their strike against Simon Fraser University.

There was music and then the inevitable speeches. It was a beautiful, warm clear day. Hawks circled overhead; three curious deer wandered down from the mountain to have a look at the hundreds of peaceful demonstrators. Early on, some students tried to block a car going up the road to the campus but AUCE 2 organizers made them get back on the median. Then one of the speakers, BCGEU secretary-treasurer John Fryer said everyone crossing the picket line was a scab and that he, for one, was going to go stand in the middle of the road and stop them from going through to the university.

About 100 people joined him, blocking traffic in both directions. Almost immediately, four or five RCMP cars arrived as well as several groups of men in suits, carrying walkie-talkies. An announcement came over the P.A. system that it was okay to move in circles, that people should keep moving and let cars through. The police were actually directing cars to turn around, telling the drivers, *They won't let you through, go park down the hill.*

The rally emcee came on over the P.A. system again, asking for RCMP help in directing traffic and reminding the picketers, over and over again, that this was a peaceful demonstration in support of AUCE, and that they should keep moving, and may chant if they wanted to.

By this time no cars were coming through. It turned out that the RCMP were blocking cars at the bottom of the hill.

The marchers were peaceful.

The RCMP had a special video unit to take pictures of all the people walking on the line; they also took photographs. Plainclothesmen kept walking around and talking on their walkie-talkies. Nothing happened.

I kept expecting the injunction to show up. By this time the marchers had been walking in circles for an hour and a half. It had been a long time since any cars had even tried to go through the picket line. I left. On the way home I heard sensational accounts on the radio, saying that the crowd was violent and that the police had had to arrest many demonstrators. About one month later, charges were laid against 18 of those arrested - "obstructing a police officer" and "blocking a highway." Their trials were scheduled invididually over a four-month period, even though all of the charges were identical and a mass trial would have been more feasible, less costly and less time-consuming.

The first trial, that of Peter Armitage, was held at the end of July. He was convicted of blocking a highway and finded $250. The second charge was dropped because the defence convincingly argued that Starek, the officer in charge, did not adequately inform the picketers that their actions were illegal, nor did he use the p.a. system to announce his desire that they clear the road.

Within the past week, at least two of the remaining 17 have received subpoenas changing the charges to "obstructing a highway" and "obstructing a particular RCMP officer", rather than the officer in charge, presumably so that there can be no doubt that a specific officer was obstructed and charges can't be dismissed as easily. It is expected that the rest of those arrested will eventually receive subpoenas as well.

The next trials are scheduled for the end of October.

Support Ann Russell

Ann Russell, BCFW activist, goes before the court October 29.

The trials are taking place in the provincial courts in Burnaby. Attend to support Anne Russell on the morning of October 29.

The majority of the trials will be held in November. Some are scheduled for the same time as the B.C.Fed convention so it is expected that they will be rescheduled.

SFU 18 spokesperson Bill Burgess says *these arrests are an attack on fundamental workers' rights. The pickets faced intimidation tactics in the form of police camera surveillance and the use of excessive force. The charges are an alarming extension of the use of the criminal legal system in place of civil proceedings, if any, appropriate to labour disputes.*

When you can be arrested and sent to jail on charges of blocking a highway, simply by being photographed on the picket line, this is an attack against our hard-won right to strike.

THE SFU 18 DEFENCE COMMITTEE NEEDS FUNDS TO CONTINUE THE COSTLY LEGAL BATTLES. DONATIONS CAN BE SENT TO: c/o AUCE PROVINCIAL OFFICE, #901 - 207 W. Hastings, Vancouver V6B 1J8.■

BCGEU recognizes sexual harassment

The Women's Rights Committee of the B.C. Federation of Labour has just completed its interim report on sexual harassment.

Unions including the Letter Carriers, Postal Workers and B.C. Telecommunications have been developing policy which recognizes sexual harassment as a major issue facing women workers.

The Women's Committee of the BCGEU (B.C. Government Employees Union) has been circulating a questionnaire on sexual harassment. BCGEU member Maureen Headley comments:

"It was quite clear from the narratives provided by the returned questionnaires that the most blatant types of sexual harassment occur with young women on their first jobs."
"As women get older, the examples of harassment seem to change. The harassment becomes much more subtle."
"Three of the needs identified in the questionnaires were quite clear. Women want more discussion and public education on the subject, an opportunity to talk about the problem with other women workers, and some training on how to deal with the problem."

As a result of the survey, the BCGEU has agreed to include a discussion of sexual harassment in shop steward courses, and to develop a workshop on the topic which would give rank and file members a chance to talk about their own experience of harassment.

(Sisterhood info)■

The strike, the struggle, continues. . .

The strike continues at Muckamuck.

In a decision Friday, August 24th, the B.C. Labor Relations Board rejected a management application to reconsider the original June 6th decision against decertification.

The labor board panel also rejected an appeal by the employer who claimed that current employees at the restaurant (i.e. scabs) want the union disbanded.

The panel said it had no 'persuasive evidence' that the union, Service Office and Retail Workers of Canada Local 1, did not have the support of the majority of the employees who went on strike.

But what if those employees who went out on strike aren't on the picket lines regularly?

The panel ruled that in every lengthy strike there will be some employees who went out on strike who do not picket, but who remain interested in the dispute and who plan to return to work when a settlement is reached.■

Nobody can do it like a union can

When employees of a McDonald's restaurant formed a union recently in Shawnigan, Quebec, big Mac managers all over the world started getting indigestion.

An organizer for the Confederation of National Trade Unions (CNTU), to which the new union is affiliated, says that this is the first time workers anywhere in the McDonald's chain have been successfully organized.

The union is preparing a set of contract demands while the Quebec labour department considers its request for accreditation. Shawnigan is a strong union town, and probably as good a place as any in which to start the big Mac attack.■

ACROSS CANADA

Beware the Beautiful 80's

The multi-million dollar Shoppers Drug Mart chain has turned the ignition on a new campaign to boost cosmetic sales to $100 million by the end of what Shopper's president, Murray Koffler calls, "The Beautiful '80's".

The drug store chain, under the guise of promoting women's "beauty" as being in the same league as health and fitness, wants to suck $100 million out of the hard-earned pocketbooks of women.

President Koffler admitted that cosmetic sales, "represent the real growth area of the company - and for the drug retailing industry as a whole," - outstripping prescription drugs and personal hygiene products.

The male-owned chain is bent on pushing its cosmetic products. "The Look-At-Me Decade" its glossy advertising campaign is costing the company millions, and is also costing women millions - not just in terms of $$$, but self-image and respect.

Cosmetic ads covertly pedal the theory that if a woman isn't all dolled up, Barbie doll style, she won't attract a man - and that just won't do, now would it?

So, the message is, if you don't wear blood red nailpolish, the wet-look lipstick and gobs of gunk on your face, you're not attractive. And if you're not attractive, "beautiful" etc. then what are you???

But to add insult to injury, the company is camoflauging the trite hype under the banner of "fitness".

To quote the story in McLean's: "It will be a 'glorious day' rhapsodized Shoppers' founder and chairman, Murray Koffler, when "we will know that 'beauty' has joined the basics of 'health and fitness" for which Shoppers Drug Mart stores have always been known, and we will become the community centre that protects and maintains the health, fitness and beauty of all its citizens."

Company officials have said that in order to raise sales they plan to reach, as yet, untouched markets. Who is to be the new market? "Mr. & Mrs. Canada," says Koffler. Yuck and Ugh.

VSW urges women to do something about this massive exploitation of half the population. It's time men were told that they are not going to get fat and rich by exploiting and degrading our inherent true beauty - naturalness. We can do our bit by refusing to shop at Shoppers Drug.

Woman wins damages in harassment case

Toronto - In a landmark decision, an Ontario Human Rights Commission board of inquiry has awarded a Toronto woman $3,000 in damages and $500 in lost wages after she filed a complaint of sexual harassment on the job.

Nineteen-year-old Maria Ballesta, an immigrant from Uraguay, filed the complaint against Toronto meat-packing firm MacIver and Lines Ltd. and a male employee. Hired in August, 1976, she said she was dismissed and discriminated against because of her sex.

Ballesta said a male co-worker made sexual advances toward her and physically assaulted her in front of a company supervisor who failed to take any action. When she complained, she was accused of lying and told to get out.

The case was the first of its kind to reach the tribunal stage.

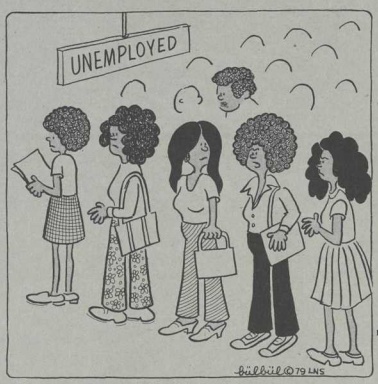
However, no evidence was presented because the hearing was adjourned ten minutes after it started while lawyers negotiated a settlement.

According to Jim Stratton, director of conciliation and compliance for the human rights commission, the case "will bring to public attention that sexual harassment of employees is a serious human rights problem in our province."

MacIver and Lines will apologize to Ballesta. The co-worker named in the complaint also agreed to send a letter of apology to her.

The company also said it will hold a seminar with the human rights commission on company premises to explain the human rights code.

Upstream



EVER NOTICE WHEN THE ECONOMY COOLS ... WE GET THE FREEZE OUT!

Working women attack cutbacks

The effect of government cutbacks on women was the theme of the recent founding convention of the Saskatchewan Working Women's Association (SWAA).

The association came into being as a result of two women's conferences sponsored by the Saskatchewan Federation of Labour in '77 and '78. Those involved in the formation of the association, which now has active locals in Regina, Saskatoon and Prince Albert, believe that there is a need for working women to organize.

The founding conference dealt with the effect of cutbacks in education, day care, healthy care and the effect of cutbacks on private sector jobs such as clerical and service occupations.

For more information, contact the Saskatchewan Working Women's Association, Box 4154, Regina, Saskatchewan.

Jamaican women get landed

The nine Jamaican women will be granted permanent landed immigrant status, Immigration Official, Ron Atkey confirmed September 19th.

The Jamaican women faced deportation for not having declared that they were leaving children behind in Jamaica, when they applied to the Canadian government under a domestic work program. The Canadian government said that they wanted single women, without dependants. But as the Jamaican women point out, the officials knew they had children, and turned a blind eye until the program ended in 1975.

The women, all living in Toronto, were ordered deported in January after taking their case to the Federal Court. The court ruled that the deportation was valid, but did not rule on the question of whether or not the human rights commission had jurisdiction over the immigration department.

The former Liberal government had asked the Federal Court of Canada to rule that the human rights commission did not in fact have the right to rule on immigration cases, arguing that the commission would be swamped with appeals by immigrants being deported.

But the Conservatives have decided to let the human rights commission investigate complaints of racial discrimination against immigration officials and their practices.

Woman wins share of the farm

On Ontario woman has received 30% of the family farm, in a divorce settlement handed down recently by the Ontario Supreme Court.

County court Judge Brian Clements said the woman, of Tilbury East Township south of Chatham, is entitled to more than $280,000 of the $712,000 estate, including the 30% of the farm.

After her marriage in 1953, the woman worked full-time on the farm maintaining the family home and raising four children, as well as keeping the farm books.

Her husband had argued that he had total ownership rights to the farm assets because he had inherited the farm from his parents. But the judge ruled that that was contrary to the Family Law Reform Act.

CP info.

Women's Institutes going strong

Requests for amendments to the Canada Pension Plan and Old Age Security Pension, a Canada-wide policy for disposal of hazardous wastes, and child custody legislation, were among the resolutions carried at a four-day conference of the Federated Women's Institutes (FWI) held in Saskatoon recently.

The 60 year old FWI is a 50,000 member rural organization with the motto "for home and country".

Commenting on the current Canada Pension Plan, the FWI said that women who work in the home contribute "a lifetime of unpaid child care functions on behalf of their families and society, only to find themselves alone and practically destitue in old age, since work in the home builds no security for old age."

SAC being phased out

The Saskatchewan Advisory Council on the Status of Women (SAC) is being phased out.

The council has outlived its usefulness, says the minister responsible for the status of women, Gordon Snyder.

He intends to allocate $40,000 to volunteer women's groups because, "they more accurately reflect the feelings of the majority of Saskatchewan citizens."

Illegal to deny abortion access

The Alberta Supreme Court recently held a doctor liable for failing to help his patient find access to a legal abortion in Edmonton.

The doctor had argued that he only had admitting privileges at hospitals without Therapeutic Abortion Committees. However, the Court said that the doctor's legal duty was to refer his patient to a doctor with admitting privileges at hosptials where there were committees. Therefore a doctor who refuses to refer a patient entitled to an abortion, to a doctor or an agency able to help, could be in violation of her/his legal duty.

Northern Women's Journal -Aug/Sept '79

NORTHERN WOMEN

Campaign sparked by Yukon women gets Linklater out of jail

Kristine Linklater is free.

After a day-long hearing, Justice Harry Maddison granted the request of her lawyer Paul O'Brien that she be released until the time of her appeal.

That appeal will be heard in Vancouver late in '79 or early in 1980.

Linklater, a 23 year old Yukon Indian woman from Old Crow, was found guilty of second degree murder in March of this year for shooting her husband. He had beaten her time and time again.

The sentence: life imprisonment. She would not have been eligible for parole for ten years.

At the bail hearing, O'Brien pointed out that if her appeal is successful, and a verdict of manslaughter returned in place of the murder conviction, the time Linklater will have spent in custody by then could amount to more than the sentence for manslaughter.

If the appeal is not successful, Linklater will again face the 10 year term in Kingston.

Her bail release is a significant victory for the women's movement whose efforts succeeded in bringing Linklater's case to media attention.

It's worthwhile re-tracing the steps:

1. Yukon women, appalled at the verdict of murder for a woman repeatedly beaten throughout a marriage marred by drunken violence, write letters to their local papers. They write to the politicians. They contact the CBC in Winnipeg to get coverage of Linklater's case on Our Native Land. In addition, they contact the women's media. The newsletter of the Yukon Status of Women Council, the Optimist, covers the case thoroughly. Upstream, the Ottawa women's newspaper, launches an appeal fund of Linklater. Kinesis covers the case.

LNS

2. A reporter from Whitehorse, Mary McGuire, files her story not only with the Whitehorse Star, but also with the Toronto Globe and Mail.

3. The civil liberties associations of Vancouver and Toronto, Indian Rights for Indian Women, the Alberta and Ontario Status of Women Councils, along with VSW, join the letter-writing protest to politicians.

4. Eventually, spurred on by the fuss, a Toronto Star reporter arrives in Whitehorse. His quest: a personal interview with Linklater. His story, "Kristine's Downhill Run to Tragedy" appears in April. The title alludes to the fact that Kristine, before marriage, was a champion downhill ski racer. The article speaks not only to the Linklater case, but to the whole issue of wife-beating.

He quotes local Yukon residents:

"So many women here are scared to say anything about it. They blame themselves. They say they fell down the stairs, or they hit themselves on a door. Well, they're not fooling anybody. We know where they got it from..."

Wife-beating, concludes the Star report, is *"the great unmentioned crime of the Yukon."*

Jones offers to put Linklater up in his own home.

5. Moved by the Star story, a Toronto woman offers to pay the expenses of treatment for alcoholism Linklater might require. She is now attending treatment sessions at Toronto's Donwood institute. Recently, she told Upstream in a telephone interview that we was very glad to be out of jail and was enjoying her stay at the clinic.

6. Linklater's is not an exceptional case, Sharon Grunberg, of The Whitehorse Star, comments:

"...a satisfactory conclusion to the Linklater case will not be the end of the story. This tragedy has pointed out graphically what many of us already knew: we do not have sufficient alcohol treatment facilities or education and job training opportunities in the North. The sudden impact of our technologically advanced culture has not been cushioned by programs designed to help human beings make the transition."■

New Caledonia allows women's access

Trude la Bossiere

Prince George's College of New Caledonia board will allow "Women's Access Activities" to the extent of the special grant for this purpose received from the ministry of eduction. The two recommendations put forth by principal Charles McCaffray were passed at the July 14 board meeting in Prince George.

The uneventful vote was in sharp contrast to the ugly atmosphere created at the June meeting in Burns Lake. We weren't at the Friday evening public meeting at which a female employment counsellor was verbally shredded (in public) after reporting on the need for re-entry skills training and commenting on the popularity of women's studies courses offered over the winter in the Burns Lake area.

Minutes of the meeting appear inoffensive, which is understandably for the better. Who wants to be reminded of unpleasantness?

Apparently a letter outlining the behavious of certain board members was sent to Chair Ruth Rushant. She didn't make the letter public and a source states that Rushant is concerned with keeping a viable working body going in the form of council and the Women's Advisory Committee. She apparently says that much work is needed to bring an awareness of women's problems with the college to the attention of board members.

Women from the Interim Advisory Committee expressed relief at board approval and say they are willing to work hard and without confrontation on the hiring of a staff person and the hope of starting some programming for January 1980.

Principal McCaffray was more effusive, promising to meet with the executive early in the week to determine how much was left of the $25,000 grant and to discuss job descriptions for the staff person. He stated that the college would be able to act quickly on this matter, and that he would be reporting in full, to the council in April 1980.

The activities should be interesting to watch. The male board memebers, although appearing chastised at this last meeting, appear determined by their actions and comments to undermine efforts by women to gain access to college programs.

The College of New Caledonia region includes Burns Lake, Granisle, Quesnel and Mackenzie as well as Prince George, which is 12% of all British Columbia.■

Will Yukon women get a transition house?

Will the Yukon Indian Women's Association get a transition house in the Yukon?

Federal MP Erick Neilsen says that a women's transistion house is "rightly or wrongly, just not a priority."

There are more important concerns in the Yukon. Like roads.

Somer Brodribb of Whitehorse comments:

Community support for a transition house in Whitehorse has been something like you would expect a colony of lepers to receive....residents living three blocks away from the proposed site of the house complained that "a whole gang of beat-up women and their damn kids hanging around it going to lower the tone of the place."

In 1976 Flo Whyard, then minister of Human Resources, told the Indian women: *"there is no way I can commit this government now to assumption of an operatin cost for such a hostel three years down the road."*

The new minister of Human Resources, Meg McCall, supports the proposal. Neilsen, now minister of Public Works, admits there are 370 Public Works houses in Whitehorse, many of them empty.

Would one of those be too much to ask for?

For three years, the transition house proposal has been doing the desk shuffle. Rob Hart, regional consultant for demonstration grants, warns that he expects most proposals to be eliminated or reduced in size. These are times of fiscal restraint. **Somer Boderibb info**

ASPEN still blowin' in the wind

Trude la Bossiere

The newsletter ASPEN, written by and about northern women, received a $3,000 publishing grant from the Secretary of State recently. ASPEN had been in a temporary hiatus after its initial $1200 was spent on three issues this past spring.

The money was quickly swallowed by the editor's wages, and plans are to produce ASPEN by volunteer labour only this time around. With core costs such as telephone, printing, and postage on the increase, the Women's Equal Rights Association (WERA) of Prince George decided to drop the paid editorial position in order to produce throughout the winter and spring.

ASPEN is a co-operative effort of WERA and the Northern Women's Network (NWN) and includes women's groups from Burns Lake to Fort Nelson.
Each issue of ASPEN focusses on one issue in depth, with the hope of providing an information link with women throughout the north.

Some of the material being prepared for the September issue includes a report on Women's Access Programming at the College of New Caledonia, a project WERA has been lobbying for, and the beginning of a series of profiles on local women.

Subscriptions are $5.00 per year and are available from ASPEN, c/o WERA, 1306 7th Avenue, Prince George, B.C. V2L 3P1.■

To court or not to court, that is the question

Ellen Baragon

Ellen Baragon, a former Rape Relief worker, took part in the recent East Vancouver project, Neighbours Against Rape. She is also an activist in the prisoners' rights movement.

An increasing trend in rape crisis centres around North America is to move away from the criminal justice system.

The decisions being made by workers inside sexual assault (Berkeley, USA and Vancouver, B.C.) may serve to discourage rape victims from taking their attacker to court, and will lay new precedents for the anti-rape movement.

This latest trend has developed out of rape crisis centres' desire to foster a 'radicalization' through open rejection of the present judicial system. Some rape crisis workers believe it is unreasonably destructive and cruel to jail rapists. But there are other reasons for this move.

Many women feel the court process is ineffectual for the victim's needs and is most often more abusive to her than it is helpful, largely because of sexist attitudes held by the judge, jury and legal profession. Secondly, many women believe that because the judicial system is based on racist, classist principles, we are supporting racism and classism by taking a case to court.

In addition, there is the influence of the prison movement which asserts that prisons are cruel, useless, institutions of the state, and that therefore it is politically incorrect to encourage prison convictions for rapists.

Vancouver Rape Relief for example, is not making 'not-to-court' an official policy, nor is it refusing to do court accompaniment, but will be drawing up special forms and drafts for the rape victim. These will be used as part of a kind of screening process against court appearances, and favouring alternatives. The rape victim will be asked to state her needs (this word, italicalized, is used in part of the Rape Releif resolution) on a form and then to discuss them at length with the staff. She will be given literature to read on the negative aspects of the prison system with grim descriptions of what her attacker will be facing inside. Also, she will be told about the unpleasantness of being a witness in a rape trial.

Decisions such as these to reduce support for rape trials raise disturbing and crucial questions for rape victims and feminists.

How hard are feminists willing to fight to end rape? Is the anti-rape struggle a priority or has it been side-stepped to make room for other issues? If women still believe that eliminating rape is the ultimate priority they should be fighting on all possible fronts, including rape trials.

Whether a woman decides for herself to proceed to trial or not, both choices are deserving our respect and support, if we agree that the needs of the victim are optimum.

Rape crisis centres were born out of the women's movement to deal specifically with rape victims, overwhelmingly female. It would be irresponsible for those centres to use rape victims as a pivot for varied political aims and do this independently of the women's movement as a whole.

Of course feminists have a responsibility to oppose racism and classism. But this is quite different from rape crisis centres developing socialistic or anarchistic revolutionary programs which are far removed from the needs and interests of the rape victim, and directly contradictory to women in general. This is not to say that supporting racist, classist institutions benefits any woman. However, empathizing and supporting the rapist is definitely against her interests.

The Santa Cruz Women Against Rape group printed a letter in The Wall Paper. Here is an excerpt:

'We cannot turn our backs to the racism of the system when a black man is being prosecuted...we must not support a racist process for any end.'

The statement is indicative of the analysis which makes distinctions between rapists into categories of black/white, poor and not poor. Again, rape crosses all racial, class lines. This is a fact. It is absurd and dishonest to hold the victim responsible if she was raped by a man who was black or poor. Rape is not more acceptable when committed by a black poor man than a white affluent one.

Certainly, the rape victim should not be responsible for political solutions to racism in society. Her experience was rape. It is not racist of her to condemn the rapist for rape. It is racist, however, to provide special concessions for those rapists who happen to be of a particular race. It is plain sophistry to confuse women with this analysis and use them as a scapegoat for the state's racist practices. Incarceration of rapists is not a classist or racist action in itself. Prisoners' rights is a highly inappropriate issue with which to confront a victim of a rape. She does not deserve this kind of guilt being placed on her.

The major reason for the success of the anti-rape movement has been the absolute denouncement of male violence, categorically. A softening of feminists' views on rape trials; discussions over the future of the 'poor' rapist; making differentiations between rapists; talking about rape as a 'problem' which will only be alleviated come the Revolution, does nothing whatsoever to support and resolve anything for the rape victim, or for all women for that matter.

It will serve to make the rape victim feel greater alienation and confusion when she must deal with political issues she may not be familiar with. No matter how well thought-out the crisis worker's analysis is on these issues, to many rape victims, her analysis will probably mean little. Also, it is extremely dangerous for the women's movement as a whole, because in the mind of the public, these messages will seem clear: that women's 'libbers' have finally come to the conclusion that rape isn't as bad as they make it out to be; that in fact prisoners' rights (male) are a greater priority; that women who feel confused or guilty are justified in those feelnggs.

What do feminists owe the rapist anyway? Where do feminists draw the line between humanitarianism and acting against the interests of oppressed women? If feminists feel the need to work on political issues related to men, they should exercise their freedom to do so, outside of the rape crisis centre.

Feminism developed into an autonomous movement in order to force distinctions between women's political objectives and those of the male left. This move came after women in the 'left' realized that the traditional working class movements were dominated by men and designed to address men primarily, not women.

Also, it became clear that rape crossed all class and racial lines and that this fact could not be ignored if the anti-rape struggle was to germinate. As with union organizing, it is impossible to identify with the employer in order to form a union successfully. The interests of boss and workers are incompatible. Unionists understand this and would be justifiably opposed to those workers who put energy into taking the bosses' interest into account.

The rapist and his victim have a similar relationship to each other in terms of domination, power and control. A victim or her advocate, in attempting to identify and 'help' promote the interest of the rapist, is equally incorrect.

Vancouver Rape Relief is saying that they have not made any official policy changes but have merely chosen to focus on those activities which avoid using societal institutions, i.e. criminal court. 'Unofficial' policy is a convenient term to use for a strategy which an organization does not want to be held accountable for. Further, while it may not be a line which is actually forced on the victim, the new resolution would certainly put pressure on the victim not to go to court. This is particularly true in an instance where the workers do not put any energy into educating themselves about the judicial system and court procedures in an ongoing way. For even if the woman in question managed to ignore the obvious bias against rape trials, she would surely lose her confidence in the ability of the worker as an advocate. This loss of confidence would be warranted.

Currently, Vancouver Rape Relief does not plan to cover the area of the police or courts in their working committee structures. These committees are ongoing groups within the collective, whose job it is to research and create systems for dealing with the various tasks facing the organization, for instance: press, medical, office►

maintenance, community contacts, education...

In order to eliminate rape and all forms of sexual violence, women must fight back with contempt of sexual violence. Whether this is via a leaflet, lecture, demonstration, trial or physical combat, it is vital to our survival.

Confrontation tactics are useful

The most recent activities that women in the anti-rape movement have been engaging in is confrontation tactics. Women confronting rapists in the workplace, the home, and public denouncement and humiliation are positive ways of dealing with the situation. The rapist may not become rehabilitated, but the woman in question can take advantage of the feminist support and utilize it to regain her strength and self-confidence.

Another program which Vancouver Rape Relief sponsored was Neighbours Against Rape. This program prompted neighbourhood involvement in rape prevention tactics in a sound, sensible way that was easy for the communities to implement once the need was established. These kinds of projects should be actively pursued and rape prevention should be the key focus for the future. But, alternatives such as these can and should be done simultaneously with feminist-backed rape trials. Neither rules the other out.

Women are responsible to defend other women against sexual aggression in all ways, whether it is preventative, or after the fact, emotional or physical support.

Of course prisons are bad, so is capitalism. Prison is a state institution and cannot be beneficial in the long run, any more than any other capitalist institution. Ideally, feminists working today will bring about a change so radical these kinds of institutions will cease to exist.

Now, what are the advantages of incarceration of rapists for women?

1) Prison walls do restrain the rapist from raping again. Even if this isn't a permanent solution, it can prevent those rapes from occurring while he is inside, and the numbers of victims can be quite substantial in any given 2-3 year period.

2) It is crucial for a woman who has been raped, to know that her feelings about the attack are validated and supported. Women must know that the larger community acknowledges the violation of her rights to freedom from abuse and that visible, concrete steps are being taken as part of a process of obtaining justice.

Woman needs support, validation

To a large extent, the trial can provide her with this, and although the system can be abusive for the woman, she may decide that this choice outweighs that factor.

The act of striking back which the trial can provide is very important in terms of learning to defend our rights and our lives when they have been threatened and/or violated. Sometimes what we do in retaliation against a crime is not reflective of our long-term goals or even a highly constructive way of dealing with crime against women. In fact, many of us would not choose court for ourselves if we had a choice in the matter. Yet for some women, the trial would be the only real, valid process.

The point is, if we fail to do anything, we risk losing dignity and strength, and without this choice the victim will likely feel more frustrated and her sense of victimization and powerlessness would increase. Above all, a woman's choice on this matter should not be based on guilt or posed in terms of huge, complex political issues. She should be able to make a clear choice, with the full support and expertise of feminist knowledge of the judicial system and a sound analysis of rape.

Lest we forget public enemy number one: The Rapist. The argument that men become more brutal as a factor against going to trial is a weak one. The fact is, most rapists have never even seen a prison before raping and most likely will not be convicted for the rape. These facts in themselves show that violence is bred outside of prison, and that the violence is still at an extremely unacceptable level.

So that while a rapist may become 'more' violent once outside prison, this change is impossible for women to measure or appreciate. Basically it all works out the same for women either way, the common denominator is rape. Further, the reality is that most women are raped by men with no past convictions, so that taking a larger perspective is useless, abstract speculation.

In conclusion, the anti-rape movement needs a feminist approach with a clear objective: to eliminate rape wherever and however possible. What does it mean when we begin to lose sight of how crucial this struggle is and how important our choices for strategy? Rape Relief in Vancouver up until recently restricted men from working for Rape Relief for very obvious reasons. Now that policy has changed, and men are becoming more involved in the internal structure. Men are being represented in Rape Relief campaign literature. Probably the 'to-court-or-not-to-court' issue is not a purely isolated question, but part of an overall changing perspective. Involvement with rape crisis centres on any level allows men to make decisions about the organization and ultimately about the women's movement as a whole.

This is not desirable in any instance. Rape must be fought in the homes, in the streets and in the courts if that is where the struggle lies.

Liberalism is the enemy of all political movements, including the feminist one, but for our success, we must learn who's side we're on and stay there. Rape poses this choice for us: is it him or her?

Kinesis has invited a response from Vancouver Rape Relief. We also welcome comments from readers. Remember: deadline is October 15.■

Prison Justice Day shouldn't be just one day

by the Solitary Confinement Abolition Project.

Prison Justice Day is a relatively new event to the public, but that's because the media has only recently begun to make public the news that on August 10th prisoners pay tribute to those who have died in this country's prisons.

Prison Justice Day began as a hunger strike in 1976, a time of prison riots and hostage takings. Prisoners were tired of rioting; the government was tired of rioting, and so came the Parliamentary Subcommittee on prison violence. It proposed many changes to the prison system, but they have been slow in coming or have not come at all.

There has been more violence in your prisons in this decade than over the past 30 years. The reason for most if is has been to bring to the attention of the public the poor conditions your prisons are in.

You, the taxpayer, have been paying $20,000 a year to keep one person behind bars. That's a cool $200,000,000 a year for the almost 10,000 federal prisoners. When you take into account the provincial and city jails, you can at least double that figure. That's at least double last year's defense budget. The $20,000 per year is frequently spent on a person who has stolen or defrauded $500 or less. She/he is confined for two years or more. Where is the justice in this? Why not instead have the person remain in society, repaying the loss while she/he continues to work.

The Gazette/LNS

- exerpted from ODYSSEY, the prisoners' voice at Millhaven Pen., Ontario

Locally, most of the citizen support for Prison Justice Day happened at the now-emptying B.C. Penitentiary, (from which prisoners are being transferred to Kent, the new maximum security prison in Agassiz. A substantial crowd gathered August 9 to hear MP Svend Robinson denounce the prison system. Then the media left, missing the high point of this year's memorial. Drumming and carrying placards, about 30 native people suddenly spilled out onto the highway, stopping traffic in a manner reminiscent of the marches in support of Leonard Peltier. This drew the attention of 5 New Westminster police cruisers, that ordered our sound system turned off. Eight people camped overnight.

The next day several people went to express support for the hunger and work strikers at Oakalla. They learned that nearly all the women, as is their custom, had participated. About two-thirds of the men did, with two going to the hole (solitary confinement) for a week, due to disruptions they caused to the regular prison schedule. There was near complete participation by the prisoners at the B.C. Pen and at Matsqui. Whereas last year Matsqui prisoners had had all privileges cut for a month, this year reprisals were much less harsh. Could this be a sign that just maybe prisoners are beginning to heard?

Prison Justice Day must not happen only on August 10th, but every day of the year. Only in that way will its aims be realized. They are - 1. to put an end to senseless deaths in prisons, and 2. to support the human rights of prisoners.■

Keep on rolling: a flashy story

A flasher approached a Vancouver woman, Carole Carl, as she was painting the outside of the Main Hotel recently. He walked up to her, pulled down his pants, and grabbed her leg.

Carl took her paint roller, and painted him up and down. "It was marine enamel," she said later. "It's very hard to get off."

The man fled, but police had no trouble picking him up, His bright orange coat of paint was flashing.■

Abortions *cause* child abuse

Look at Prince Edward Island, New Brunswick and Newfoundland, says Dr.Phillip Ney. They have low rates of abortion and "relatively stable" rates of child abuse.

What he calls "permissive abortion" decreases an individuals "instinctual restraint" against the occasional rage felt towards dependents. Abortion, you see diminishes the "social taboo against aggressing the defenseless."■

INTERNATIONAL

Pregnant women radiant

Pregnant women living near the Three Mile Island nuclear power plant will be studied during the next two years by scientists trying to learn how they are affected by low-level radiation, and by the fear of it. An estimated 8,000 women will give birth between March 28th, the day of the radiation leak, and March 27, 1981, who live within a ten mile radius of the nuclear facility. Pregnant women living near the plant were advised to leave the area after the accident because their body tissues are particularly susceptible to the effects of radiation. *BMR*

Dalkon Shield settlement for near death, hysterectomy

Carie Palmer, a Denver woman who blamed a faulty Dalkon Shield IUD for her near death and emergency hysterectomy, was awarded $6.8 million in her suit against the A.H. Robbins Company in Denver District Court July 30th. The case was one of about 400 that have been filed against Robbins for its manufacture of the IUD birth control device in the early 70's. This is the seventh to come to trial, and only the second in which a jury ruled in favor of the woman.

The Dalkon Shield was taken off the market in 1974 as the device was suspected of causing septic abortions causing the deaths of at least 15 pregnant woman.

Meanwhile, an English woman, Ellen Fineberg, who contracted pelvic inflammatory disease from the plastic beetle with claws, is taking her case to trial.

Fineberg is suing for compensation for her injuries and also "punitive damages", claiming that Robbins and the shield's inventors did not adequately test the device before marketing it, and that when it did come to their attention that the shield was dangerous, they suppressed the evidence.

BMR/Spare Rib

Sexual harassment is nothing new

Workplace sexual harassment of women by supervisors, foremen, and other male workers is nothing new. In 1912, for example, women striking for union recognition at a corset factory in Kalamazoo, Michigan listed foremen harassing them for sexual favours as one of their complaints.

(LNS)

Reprisal rape in Rome

A few days after the screening of a rape trial on Italian TV. Lucia Luconi, an employee of the TV company, was raped by seven men. An incident like this had been predicted by feminists taking part in a discussion after the programme and the Italian press clearly recognized the incident as a reprisal raid. The men, young and well-dressed, were from the richest suburb of Rome.

There was no need to call a demonstration to draw attention to the assault. The programme had already attracted widepsread comment and the reprisal made the headlines. One radio broadcaster, reading the news item, declared himself "ashamed to be a man". The courage of these two women, who were prepared to make their ordeal public in a country where most victims are too ashamed to report attacks, has already had results. An unprecedented number of women have started coming forward to report rapes. In the past only an estimated 10% had dared to do so.

Fiorella, the eighteen year old subject of the programme, has not only suffered rape, but also put up with the humiliation of having her sex life exposed on television - her assailants got away with two year suspended sentences and damages of two million lira.

Fiorella has given all the money to start a rape crisis centre.

Spare Rib

Seven Days

Sterile but gainfully employed

The Allied Chemical Corporation like American Cyanamid, has required the sterilization of all female employees of childbearing age who want to continue in certain jobs. Two women agreed to have the operation.

Other large chemical companies have also practiced "protective discrimination," usually restricted to moving women of child-bearing age into jobs within the company (often at lower pay) where they are not exposed to toxic substances. Among these companies are Dow Chemical, Monsanto, Du Pont, General Motors, Bunker Hill Smelting, St. Joseph Zinc, Eastman Kodak, and Firestone Tire and Rubber.

Irish debate contraception

Orgasm and masturbation are fairly taboo words in Ireland, a country where one of the most widely sued school books about sex, My Dear Daughter, sums up the entire female genital area coyly as "folds of skin". So the first conference on women's health held in Dublin in May broke new ground with a public discussion of female sexuality. The conference was extremely well attended with an age range from 14 to 69. School students bitterly denounced the quality of sex education in schools, controlled by "people who are celibate and have repressed their own experience of sexuality".

The major issue at the moment is contraception. The governing Fianna Fail party is in an uproar because Agriculture Minister Jim Gibbons has refused to vote for the restrictive Contraceptive Bill which is shortly to come before the Dail. Such a defection is unheard of in this party, which prides itself on its strict adherence to party discipline. Gibbons has decided however that contraception is a 'moral' not a political issue and has been granted the right to conscientious objection.

He isn't the only one who opposes the Bill. The Contraception Action Campaign is agitating against it too, but for very different reasons. They fear that the Bill will further restrict the distribution of contraceptives. At present the Irish Medical Association is deliberating on the question of Intra-Uterine Devices. Are they abortifacients? Or are they contraceptives? Once classified as abortifacients they would be exempted from the terms of the Bill. Would that then mean that the growing numbers of women who already have them inserted will be contravening the law against abortion? It should provide interesting material for lawyers for years to come.

Spare Rib

Studying herbal abortion

A survey of women using herbs to bring on menstruation and induce abortion is being conducted by the Women's Health Services, in Santa Fe, New Mexico.

During the last 10 or 15 years, a growing number of women seem to have been using herbs and herbal preparations to help regulate their menstrual cycles and/or terminate unwanted pregnancies. There are numerous books which tell of the virtues of various herbs and how they may be used for this purpose. Many people have a favorite emmenogogue (used to bring on a late period) or abortifacient (used to induce abortion) herb or compound formula.

Many of these recommendations and recipies are based on incomplete information passed on from generation to generation over the years. In this situation, much of the understanding of the specific advantages (effectiveness) and disadvantages (contraindications and/or toxicity) that may have been known in the distant past have been lost. In addition, much of the scientific research into the use of herbs and plant-origin drugs was terminated in the 1930's.

A team of physicians, health care workers, and herbalists is working, through the University of New Mexico School of Medicine, to determine the usefulness and possible side effects of herbs used as emmenogogues and abortifacients.

They are sending out a questionnaire to see which herbs are most effective with the least side-effects, and to get some idea of how many people are using these herbs, and how they use them.

If you have used an herb to bring on your period or to abort, they would like to hear from you. Contact Kristine Kellerhouse, Women's Health Services, 316 E Marcy Street, Santa Fe, New Mexico 87501. Phone 505-988-8869.

World support wins acquittal

Maria Antonia Palla, a woman journalist, who was put on trial May 14, 1979 in Lisbon, Portugal, has been acquitted, following a worldwide campaign of support demonstrations.

Two years ago, she presented a television program on abortion, during which women (faces not shown) testified to the brutality of their illegal abortions. Both pre- and post-revolutionary Portuguese governments have banned all abortion. Maria Antonia was harassed for two years for having said, on the program, that abortions didn't have to be butcheries, but could be clean, safe, inexpensive, legal. The government formally charged her with 'outrage to public morals' (same charge brought against the Three Marias) and 'encouraging a crime'. *MRW*

INTERNATIONAL

Ten million unionists for choice

The Trade Union Council (TUC) of Britain has announced a national day of protest October 27 against the Tory moves to restrict abortion even further.

TUC (equivalent to the CLC) has over 10 million members through its many affiliates.

Look what she made him do

A London court was seduced into believing a man's claim that he didn't have the power to refuse to have sex with an 11-year-old girl.

Adrian Mellett, a 29-year-old conductor, described the young girl as *"a school girl nymphomaniac"*. The judges believed him. The story goes that the young girl followed Mellett, "a shy Irish bus conductor home from work and got into bed with him because she had a weakness for men in uniform."

Mellett, who claims he is a Roman Catholic brought up to believe that sex before marriage is wrong, claimed he was, "no match for the temptress."

Mellet also told the courts that he thought the girl was more than 16 (legal age) at the time, especially because *"she is taller than he is"*. The judges gave him a conditional discharge.

Bust the clients, eh what?

"Accepting unlawful solicitation" should be a crime, according to the Justices Clerks Society, which is reviewing the prostitution law in Britain.

If it became an offence to change the customers, says the society, the number of prostitution violations would be quickly reduced.

The general tone of their report, to the British Criminal Law Revision Committee, which is set up to review sex offence laws is, apart from this novel twist, punitive and repressive.

The law against street soliciting should be retained, they claim, because "respectable people" living in areas where prostitutes solicit are "affronted".

Citizens are also affronted, says the society, when male motorists "in their excited state" are unable to separate "the respectable woman" from the prostitute.

Sedate doctors trash Valium

A U.S. Senate health subcommittee is taking a look at Valium, the country's top-selling tranquillizer.

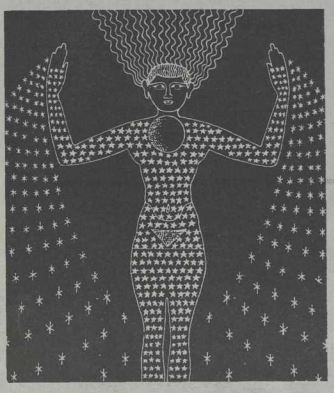
Manufacturers Hoffman LaRiche make a tidy $210 million annually from Valium sales. In 1978 alone, more than 44.6 million prescriptions for the drug were filled. About 20% of the entire U.S. population is now taking Valium.

Subcommittee witness Dr. Nelson Hendler estimates 97% of physicians "in general" prescribe so-called minor tranquillizers for patients experiencing anxiety. In so doing, he says, "you may create the situation you are trying to avoid."

Addiction to tranquillizers is much more widespread and more serious than the manufacturers are prepared to admit.

One woman who testified to Valium addiction, said that during withdrawal she experienced "a complete loss of self-respect, a complete loss of confidence." Women are prescribed twice as many tranquillizers as are men.

Doctors, too, are caught up in Valium addiction, "While all the other doctors were reading their morning mail, I was eating mine," a psychiatrist told the subcommittee.



Boston women taking back their night

Yes, that's right. We're taking back the night!

This was the chant of an estimated 5000 women who marched through the streets of Boston, August 18. Black, Hispanic, Asian, Native American and white women, young and old, joined together to demand an end to violence against women.

Recent incidents of such violence included the murders of 12 Black women and one white woman between January and May and the rape of eight women in the Brighton area of Boston.

Police received 372 reports of sexual assault in the Boston area from November 1978 to April 1979, according to the coalition. *Women of colour have been particularly subjected to acts of violence*, said coalition speaker Gail Sullivan. *LNS*

New Jersey woman could lose job for self-defense

by Marjorie Ackerman

(LNS) - Bulesa Gibbs, a 47 year old Black woman convicted of atrocious assault and battery against her husband, was placed on five years probation at her sentencing on July 2nd in Piscataway, New Jersey. Mother of 11 children and married for 23 years, Gibbs endured frequent abuse from her husband, Johnny Gibbs. This abuse included being threatened with a shotgun, beaten with a baseball bat, and in one instance taking her son to the hospital after his father hit him with a shovel. As a result of shooting her husband in an attempt to defend herself, Gibbs was arrested and then found guilty by an all-white jury on May 17th.

The shooting for which Gibbs was convicted occured last October during an argument she had with her husband. After a four-day absence, Johnny Gibbs returned home. Gibbs told him to leave, at which point an argument broke out and he threatened her with a pot of water which was boiling on the stove. The argument continued, and when he picked up the pot and started towards her, Gibbs shot him five times.

Gibbs spent three weeks in jail. She was then released on her own recognizance at about the same time Johnny Gibbs was released from the hospital. He immediately resumed his harassment.

At her trial, Gibbs pleaded self defence. But despite a New Jersey law which states she has a right to respond with deadly force if she has a reasonable and honest belief that she is in danger of great bodily harm, and despite a doctor's testimony that a scalding over 50 percent of her body could have been fatal, Gibbs was convicted. With this conviction, Gibbs faced a sentence of up to 17 years.

Before the sentencing, the presiding judge, Alan A Rockoff, received over 100 letters and petitions with several hundred signatures. During the sentencing Rockoff spoke extensively to the courtroom filled with Gibb's supporters. A leaflet sent out by the Women's Self Defense Law Project, largely responsible for inspiring the letters and petitions, was read and criticized for being 'inflammatory." Rockoff found fault with the accusations of racism and sexism, stating that this country has been through the civil rights movement and now we are in a different time in which we are all "people". Turning to Gibbs, Rockoff stated: "You are not a Black woman. You were not tried by an all-white jury..." and went on to insist that Gibbs' conviction was arrived at in a just manner by a jury (8 white men and 4 white women) of her peers.

Rockoff also criticized her attempt at self defense. He questioned: Why didn't she go to the police for help, why didn't she yell to her son who was sitting in the living room, why didn't she call her brother who is a policeman. Rockoff asked; What did she do instead? She went in and got a gun and shot Johnny Gibbs. By asking these questions, Rockoff was obscuring the fact that Gibbs had previously tried these alternatives and that her life was in immediate danger.

Although Rockoff denied that his decision to place Gibbs on probation had anything to do with the letters and petitions, there was consensus among everyone in the courtroom that his leniency was directly attributable to this wide response.

Gibbs, who earns her living by driving a school bus in Piscataway, will be facing a hearing where it will be decided whether she may keep her driver's license. Letters supporting Gibb's right to keep her driver's license and thus her job should be sent to: Board of Education, Piscataway Township, New Jersey 08854. *LNS*

Marriage is no excuse for rape

James Chretien, a 32-year-old Massachusetts man, was convicted September 21 of raping his wife. It is that state's first such conviction.

Chretien's lawyers sought to have the rape charge thrown out because the divorce decree between Chretien and his wife had not been finalized.

Court Judge John Irwin ruled that marriage is not a defence against a charge of rape.

U.S. planning week for choice

The U.S. pro-choice movement will hold a nationally coordinated week of action October 22 - 29. It will kick off with a rally outside St. Patrick's Cathedral in New York, with speeches by religious leaders for free choice. Fifty organizations are jointly sponsoring the action.

FESTIVALS

Summertime — everywhere there was song and celebration

The Island Women's Festival—a wonderful weekend of relaxation , music, song, theatre, sun, massage, exercise *Gillian Marie*

Island weekend joyful

Gillian Marie

On a grey, rainy, cold day in Vancouver, the Island Women's Festival feels like a long time ago. Yet the weekend still radiated warmth for me, and as one of the women stated: *It's the beginning of the year for me.*

It was a wonderful weekend of relaxation, music, song, theatre, sun, massage, exercise, sharing, loving and caring.

The weekend did have some structure but only what was necessary. Workshops were set up for the mornings and the afternoons. Some were informational, others were more active.

The tone of the weekend was set for me by Saturday morning's informal gatherings of women talking about their feelings for women. In our circle, we began by stating what each of us felt about the women in our lives. We then discussed both the joy and pain of relationships - both lesbian and heterosexual - and how the model for lesbian relationships is the heterosexual one which dominates society.

We discussed how it is possible to have relationships that are not romantically based and possessive. Experience seemed to show that it was more likely if we did not live with our lovers, but rather lived alone. One woman shared her recent experience of moving away from her lover, and going through the process of learning how to give herself the love and support that she had previously given to her partner. She had been able to see the roles that she had played in this and former relationships. This workshop was for me a joyful experience, where I could take risks and feel only acceptance and support, and not judgement. Both lesbian and heterosexual women shared their lives and feelings for women, and no one was put down.

This was in fact a characteristic of the whole weekend. The sun shone brilliantly, as workshops took place on such subjects as: belly dancing, creativity, theatre groups, self-defense, wife-battering resources, goddess religions, women and the law, birthing and the politics of health care, how to build a solar greenhouse, and a multitude of others.

We were royally entertained by the Denwomen Theatre Group (can we get them to come to the city sometime?), by an impromptu group who performed the abortion skit (which Vancouver women saw at the CCCA rally this spring), and by women musicians in evening concert (though I would have enjoyed more women's music, as opposed to women performing mostly men's songs and sentiments).

A high for me was getting up before the sun to take part in the white buffalo ceremony, a modification of a prairie Indian women's ceremony.

It was a wonderful time. The physical beauty of the property on which it was held was the finishing touch to the festival.

One of my more vivid memories is of women sitting in circles, surrounded by a circle of trees - a circle within a circle within a circle.■

Nelson women's festival

Shelagh Wilson

"Women sharing - women swimming - women singing - women eating - women dancing - women together"

On July 21st Kootenay women and friends gathered together at a collectively-built community hall called Vallican Whole. They came together to celebrate being women and to raise funds for the Nelson Women's Centre.

The coming together happened slowly. It was a hot day - close to 100 degrees F. For most of the afternoon small groups of women wandered down to the nearby swimming hole. Cool, sweet relief from the heat! Laughter and talk rippled the air as women came together, stripped of clothes and stripped of the necessary defenses we need to survive in that "other world".

Back at "The Whole" women gathered in small knots around the bar or the rummage table or on the back porch near the swings. The childcare that had been organized in a nearby home was not really needed because there were so few children.

Sometime in the late afternoon, films were shown. Some would have preferred more structured activities in the afternoon - an opportunity to learn new skills as well as providing a vehicle to help women from difference areas get to know one another. Others however appreciated the value in moving away from organization and structure.

The festival was a coming together that happened organically. There was no organized beginning. No structured "opening" where the women who arrived were told what options they had. For a stranger this "looseness" felt vaguely uncomfortable. For rural women however, in the middle of the growing season, a day free or organization was a welcome relief from daily routines. Would it have been possible to meet both groups needs? The showing of films helped but it was too little and came too late.

After the films, came the feast - pot-luck supper, good food, home grown food - delicious! And then the entertainment began interwoven with an auction of various goods from wooden toys to a magic Indian healing stick. Women from the area played the piano and sang - one women did a fantastic belly dance; another read poetry and another..., the energy began to build as we reveled in the skill and talent of our sisters and were touched by their lyrics. The magic of women coming together was at work once again and then the dancing began. Around midnight those with children or animals to milk in the early morning began to drift towards their cars. After an hour or two, only a few diehards remained and they they too left. Most everyone appeared happy with the day. True, the gathering was much smaller than had been anticipated, but the energy was high in spite of the overwhelming heat. Thank you Nelson women for a fine celebration.■

How long, oh lord, how long?

Abortion: Where we have to go, what we need to get there

Spokeswoman, February 1973

by Concerned Citizens for Choice

Last summer, when abortion services at VGH were threatened by anti-abortionists, the women's movement and its supporters fused into a fighting force. A new organization was called into being, Concerned Citizens for Choice on Abortion (CCCA).

CCCA held a demonstration of 700, endorsed by 40 organizations and individuals, on July 28, 1978. Some of the endorsers were large, provincial bodies: the B.C. NDP, the B.C. United Church. Some were trade unions: CUPW, no stranger to unjust federal law; SORWUC and AUCE, victims of arbitrary government rulings. The endorsers had a combined membership of perhaps 75,000.

On the heels of that demonstration, CCCA signed up 5000 supporters to vote for pro-choice trustees at the scheduled September 1978 meeting of VGH. When the Socred government stepped in and put the hospital under trusteeship, cancelling the annual general meeting and suspending the elected board of trustees, CCCA turned at once to obtaining memberships for the Lions Gate Hospital meeting. At that meeting pro-choice supporters outvoted the anti-abortionists by about 800 to 35.

Those were heady days. But the victories were shortlived, for in this year's round of hospital meetings, the anti-abortionists have made considerable headway.

What is needed by the pro-choice movement is an analysis of where things stand and a strategy for winning abortion rights for all.

Who supports abortion rights?

The majority is on our side.

A Gallup Poll conducted in mid-February 1979 showed that 57% of Canadians over 18 agree that "the decision to have an abortion should be made solely by a woman and her physician." Those who disagreed were asked a second question: "Would you make an exception in the case of a woman whose mental and physical health is in danger?" Adding those who agreed with the second question to those who agreed with the first, brought the total to 87%.

Public response to CCCA's aims and actions over the past year bears out the polls' findings that the majority is on our side.

Yet five years ago, 62% agreed with the first statement in the Gallup Poll. Interestingly, the greatest drop-off in agreement has occurred among those under 30 and between 30 and 50 years of age. While the majority of Canadians are pro-choice, the anti-abortionists have been making inroads into our support.

Who opposes abortion rights? The inaccurately named Pro Life Society claims there are 35 anti-abortion groups in BC, with a membership of 11,000. They say Vancouver has 1,500 members, Victoria 2,000, Kamloops about 1,000. In the past few weeks, these separate groups joined together in a province-wide federation.

Last year, according to Betty Green, chairperson of the Vancouver group, the society received $47,000 in donations and membership fees, and spent more than $40,000 getting their message out. $25,000 was spent on radio commercials during the federal election campaign.

Said Green in an interview in the Courier on June 12, "Pro-Lifers" come from various age and income brackets, and most have "some kind of religious background". This is reflected in the $13,000 received from church collection plates and other individual donations.

But Pro Life has political friends, too. Bernice Gerard, Vancouver city councillor, founded the society together with Green in 1973. Benno Friesen, Tory MP from Surrey, has pledged to help amend the Criminal Code to "protect the rights of unborn children".

Two days before the provincial election, on May 8, 1979, the Columbian printed a page-one story on the anti-abortion views of Socred Minister Bill Vander Zalm. Vander Zalm said he has always been an "ardent" supporter of the "pro-life" position in an election leaflet circulated by the Coalition for Life. He also stated that he has used his position in the Cabinet, particularly when he was Human Resources Minister, to cut off funding for groups, such as Planned Parenthood, that support freedom of choice on abortion.

What are the anti-abortionists up to?

At the end of June, a four-day conference of the national umbrella group, Alliance for Life, was held at UBC. Although we have few details of the conference, it is known that Canadian anti-abortionists have organizational and financial ties with similar groups in the U.S. and Europe, and that an international network has been growing in the past few years.

Information about their activities is collected by the Canadian Association for the Repeal of Abortion Laws (CARAL), a Toronto-based pro-choice group. In a recent newsletter, CARAL noted these "pro-life" projects:▸

ABORTION—THE ETERNAL ISSUE

*Lawsuits: In Ottawa and in Saskatchewan, anti-abortionists have gone to court alleging that abortion is contrary to the Bill of Rights. Both suits were seeking injunctions restraining the performance of abortions.

*Legislation: In Ontario last October, a private members' bill was read in the legislature that closely paralleled the horrendously anti-women bills passed in several U.S. cities, such as Akron, Ohio. The object is to intimidate and deter women from seeking abortions by putting time-consuming and humiliating obstacles in their paths. No action was taken on this bill.

In Nova Scotia, a "bill of rights for children" that would include a "right to be born" clause has been introduced into the legislative assembly.

*Attacks on Medicare: In Nova Scotia, Alberta, and Ontario, various efforts are underway to restrict or eliminate medical insurance for abortions. These include introducing a bill into the Nova Scotia legislature, presenting a brief to Alberta hospitals minister, and the adoption by OHIP of new restrictions regarding payment for out-of-province abortions.

With its stepped-up propaganda and organizing in B.C., the anti-abortionists are clearly preparing to launch similar attacks on the right to choose here.

Our main enemy is the law

The anti-abortionist movement, with its terrorist tactics, ranging from doctored photos of babies in garbage cans to firebombing abortion clinics while in operation, as they have done in at least six U.S. cities, is appalling. But we must not be fooled into thinking it is the main enemy.

As the list above shows, the anti-abortionists themselves are focusing on the law and the courts in their efforts toward a permanent victory over women's rights. In the end it is the state that controls a woman's right to choose. And it is against the state and its laws that we, too, must direct our campaign.

For example, the limited abortion rights we have are set out in the federal Criminal Code, which makes it abundantly clear that abortion in Canada is basically illegal. Section 251, the amendment that anti-abortionists want ruled unconstitutional, permits some legal abortions, under tightly restricted conditions.

While individual hospitals are vested with the right to decide whether or not to provide abortion services, there is provision for the provincial attorneys-general to review each abortion patient's case. This has not happened, to our knowledge in B.C., but the A-G's office is empowered to prosecute hospitals, doctors and patients, should it feel an abortion has been granted too leniently. The Badgley Report of 1977 showed that fewer than half the publicly-funded hospitals in BC have set up abortion committees. The percentage is much lower across Canada. This situation cannot be changed without changing the law. CCCA calls for the repeal of all anti-abortion laws.

Government cutbacks are another problem. In France, Britain, and the U.S., cutbacks have seriously reduced the availability of abortion even for those women who overcome the legal hurdles. After the passage of the Hyde Amendment in the U.S. in 1977, which cut off federal aid for abortion to women on welfare, clinics and hospitals were so generally hard-hit that abortions dropped by approximately 60%.

For some years now, in Canada, we've experienced cutbacks in health services. Clark was elected on a balance-the-budget program with a plank that is explicitly aimed at cutting medical insurance and reducing the federal share of health-service costs. Currently, the Socred government's bare-bones funding of B.C. hospitals has been aired in the legislature, and has roused the ire of both the B.C. Medical Association and hospital administrations.

Guess which services are likely to go first?

Thus, while it is necessary to continue to fight for the right to choose abortion at local hospitals, we cannot restrict our vision or efforts to the local situation.

We must fight for repeal of the federal anti-abortion laws. We must fight for the establishment of full abortion facilities in all hospitals, as well as for additional abortion clinics. We must fight against cutbacks of health services, and against any revision of medicare fees that reduce women's health benefits.

To gain all this, we must take on the federal and provincial legislatures and health ministries, as well as the policy-making bodies of local hospitals. We must take on the same power structure that the anti-abortionists are aiming at.

Admittedly, the scale is more heavily weighted against the right to choose than it is against the "pro-life" bigots. Thier views are based on millennia of women's oppression.

We are part of a wider struggle

As women, we face oppression in the work force, oppression in the home, oppression that prevents us from taking control of our bodies, our minds, our lives.

This is not by accident. In part, it is because it's profitable to the corporations to push us to the margins of society. The owners of corporations disclaim social responsibility for the fundamental needs of workers, in order to maintain their profits. Instead, the burden of feeding and maintaining the workforce is assigned to women, to our unpaid labour in the home.

It's obvious that a large part of women's oppression is our imprisonment in the home. And it's our vulnerability to becoming pregnant, our lack of control over our own bodies, that is, in the large part, the means of our enslavement. If women were completely free to look for work in the economy, women in the hundreds of thousands would press new demands. For example, the demand to join the workforce with equal jobs and equal pay. Or the demand that the services women provide, such as daycare centres, be provided with government funds.

Thus, there is a powerful section of society with a material interest in restricting the availability of abortion.

In the last few years we have entered a new period of economic austerity. This has meant social service cutbacks that especially affect women, such as in daycare. It has also meant that women are especially hard hit by unemployment. If we review the record, new concessions or progressive measures from governments are fewer and fewer, and harder and harder to win.

Spokeswoman, February 1973

You may recognize your younger selves in this picture—an abortion rally of the early 70's.

Of necessity, that means that the pro-choice movement must look for powerful allies if it is to achieve success in repealing the anti-abortion laws. One candidate is the trade union movement. The struggle for the eight-hour day, for decent wages, for a universal medicare system, and for many democratic rights has given the trade unions a legacy of fighting for socially progressive causes. The new austerity period is making them more receptive to the needs of other layers in society.

That is why it is so important that the B.C. Federation of Labour adopted a resolution in support of a woman's right to choose abortion at its convention in November, 1978. That resolution pledged active support to the fight for abortion rights. This new policy should enable the labour movement and women trade unionists to help in forming coalitions for abortion rights, in organizing rallies and demonstrations, in developing educational campaigns for a woman's right to choose.

An example of what can be done is the conference held in November, 1978 in Britain. Organized jointly by the feminist National Abortion Campaign (NAC) and the LARC (a grouping within the Labour Party fighting for Abortion rights), it was a conference of trade unionists. Nearly 500 delegates (women and men) from the principal British trade unions attended and voted to support the NAC's efforts to increase the number of walk-in abortion clinics. They also voted to support the March 31, 1979 International Day of Action on Abortion Rights.

Most importantly, the conference mandated the delegates to organize a demonstration by the worker's movement in the event the British Parliament made the slightest move to restrict the abortion laws.

Such ground work prepared the U.K. women's movement and trade union movement to jointly challenge the move in the House of Commons, reported in the July 14, 1979 Vancouver Sun, to cut the maximum time limit for abortions to 20 weeks from 28 weeks of pregnancy.

"Let's show the Pope where we stand!
Let's get out there and get pregnant!"

A strategy for winning abortion rights

The way we will win abortion rights, just as the way we will win any of the demands of the women's and workers' movements, is by relying on the strength of our numbers. We need an action campaign that involves massive numbers of people. The majority of Canadians may support a woman's right to choose, but their support must be mobilized if it is to count.

It was a mass action campaign that drove back the anti-abortionists in the VGH struggle. Although the VGH meeting was cancelled, the "pro-lifers" submitted far fewer membership applications than CCCA did. It was our lack of numbers that lost the abortion issue at Lions Gate this September.

The "pro life" movement knows this. In addition to its legislative and legal efforts, it masses its supporters for an annual march on Washington each January. This year, 60,000 "pro-lifers" protested on the anniversary of the 1973 U.S. Supreme Court decision that abortion is a woman's right to choose. They delivered a red rose to each senator and representative in "commemoration" of the unborn.

We won in Surrey by our numbers.

Because the strength of the abortion rights movement lies in the numbers that can be won to taking an active part, the value of lobbying as a tactic can be placed in perspective. When a small delegation goes to talk to the powers that be -- MPs, MLAs, hospital administrators -- it is not likely to meet with success if it bases its appeal on the powers of reason, justice, and goodwill. Those are inadequate weapons against the inflexible rule of the dollar and of the size of the lobbyists' constituency. A much more powerful method of making our influence felt is by calling on all supporters of abortion rights to join in frequent, militant actions around clear demands. "Defend a Woman's Right to Choose at VGH" and "Repeal All Anti-Abortion Laws" are demands that have shown their power to attract a wide range of supporters. CCCA rallied a united front of 50 otherwise diverse organizations and individuals which endorsed these demands for the rally on March 31 this year.

This is a mass action strategy, the strategy that will work for us.

Is it truly reliable? Where has this strategy got us in the past? Space limitations allow only a few examples:

ITALY, 1975-76 - In a series of demonstrations beginning in December 1975, Italian women launched a massive campaign for legal abortion. Initially, 30,000 women turned out, later more than 100,000 marched in the streets. The government dissolved itself rather than deal with the women's demands for abortion and divorce. But in late 1977, Italian women won limited, legal abortion rights, similar to those we have in Canada. A new round of actions has begun in response to the Pope's threat to excommunicate doctors and nurses who perform abortions. 7,000 women gathered in Florence in early 1979 to demand implementation of the new abortion law.

U.S., 1978 - Faced with the possibility of losing the Equal Rights Amendment, 100,000 marched on Washington on July 9, 1978. This finally won an extension of the deadline for ratification from a reluctant Congress.

IRAN, 1979 - Between March 8 and March 11, tens of thousands of Iranian women joined in strikes, street demonstrations, and sit-ins to counter attempts by Ayatollah Khomeini to restrict women's rights. In addition to trying to reinstate the veil, Khomeini had urged a ban on abortion, suspension of a law that had prohibited bigamy and restricted arbitrary divorce by men, and an end to co-education in the schools. The Ayatollah was forced to modify and in some cases retract his anti-women decrees.

The International Day of Action for Abortion Rights, March 31, 1979

In more than 20 countries, tens of thousands of persons expressed their common determination on the same day to fight for women's right to choose. For example, 1000 attended the first proabortion meeting ever held in Venezuela, at least 1500 turned out in various cities in Australia, there were 5000 out in London, 7000 in Belgium, approximately 7000 in the Netherlands, about 2300 in various cities in Spain, and 5000 out in New York.

In English-speaking Canada, the largest demonstration was in Vancouver where 300 turned out to march up Georgia Street. An additional 300-400 demonstrated in Edmonton, Regina, and Toronto. Quebecoise sisters organized the largest action-2000 in Montreal.

ORGANIZING

Do you feel stirred out of the doldrums? Come help us plan the next stage of the abortion rights struggle.

Among the ideas discussed at CCCA meetings lately are:

* A conference to draw together supporters in the lower mainland and/or across the province.
* An educational program to inform people about the status of abortion in Canada and to combat the distortions of the anti-abortionists.
* Serving as a clearing-house for data about local hospital meetings and their outcomes across B.C.

CCCA meetings are open to all. For information, phone Tessa Stewart 324-8890.

To whom it may concern:

CCCA needs your participation. For information about the next meeting, please call Tessa Stewart at 324-8890. CCCA and Kinesis invite your responses to this article.

by: Ann Thompson, Nancy Wigge, Tessa Steward, Linda Grant and Sharon Hager

for: Concerned Citizens for Choice on Abortion ■

Should feminists become involved in anti-nuclear issues?

Will working on nukes take energy away from feminist struggles?

How should feminists relate to the anti-nuclear movement? Are nukes a women's issue?

This section in Kinesis is an attempt to open debate on those questions.

Vancouver Status of Women will be making a presentation to the B.C. Royal Commission Inquiry into uranium mining. The Commission's hearings open September 25 in Vancouver and continue until February.

This is an open invitation to Kinesis readers to take part in preparing that brief. If you are interested, please call Gayla at VSW - 736-1313.

What do feminists elsewhere have to say about the women's movement/anti-nuke connection?

Close to 100,000 people demonstrated against nukes in Washington D.C. May 6 President Carter told organizers that closing of nuclear power plants was "out of the question."

Feminist Anti-Nuclear Task Force formed

In the U.S., the Feminist Anti-Nuclear Task Force has been formed in response to the crisis at Three Mile Island. They comment: "Three Mile Island was a crisis which vividly demonstrated to the world that the impact of nuclear energy use is most devastating to women. Energy policy is one of the most critical decisions of our time. Women must make our power felt and our voices heard so that energy policies answer our needs and concerns."

The Feminist Anti-Nuclear Task Force has issued the following statement which outlines their reasons for organizing as feminists against nuclear power:

* The Harrisburg disaster makes clear that radiation hazards threaten women and children first. Yet no studies adequately assess the health effects of radiation on present and future populations. Medical science lacks even the knowledge to define and monitor populations at risk. In the face of inadequate safety controls and inadequate evacuation plans, women bear the final burden of fleeing with our families from a nuclear horror. *We who bear ultimate responsibility for the health and well-being of our children, ourselves, and our families, must halt the lethal threat of radiation and nuclear destruction.*

* The risk of genetic mutations and life-threatening disease increases with the use of nuclear power. Already certain medical technologies - like amniocentesis - make it possible for us to screen for birth defects. But women have little to say in the development and use of these technologies. We must ensure that we have control over our reproductive capabilities so that these technologies are not used in human "quality control" or as tools to carry out racist, sexist, heterosexist, and classist priorities. *We must demand that medical science instead be devoted to controlling the hazards to which human beings are exposed.*

* Nuclear energy poses serious reproductive hazards. Other industries using toxic substances - lead, benzene, and others - have developed policies that keep women out of jobs, or force us to undergo sterilization on the grounds of 'protecting' our reproductive health. But we all make babies. Until we eliminate nuclear and other hazardous industries, *feminists must lead the fight to ensure the whole health of workers of all classes and races, and both sexes, without erecting new job barriers for women.*

* The nuclear industry is exempt from financial responsibility in the event of a nuclear disaster. Women do not control the nuclear industry which produces the disasters, nor do we control the government which allows these disasters to happen. But women pay the price. Who will compensate us for our forced job loss and our evacuation expenses? How can we put a price on damage to our reproductive potential? Who will foot the bill when women must support the ill and the dying as a result of a nuclear disaster? *Women must force those responsible to be accountable for their destruction.*

* Energy is a feminist issue. Women have been caretakers and nurturers for centuries. Thus we know the crucial link between survival and the regenerative, nurturing use of all our resources. We also know that the exploitation and domination of Mother Earth reflects and perpetuates the violent exploitation to which women ourselves are subjected. Myth, language and history make this clear. *We must end the nuclear threat before it becomes the ultimate violent act. We call on women worldwide to resist, with our rage, our hearts, and our actions, this final threat to our survival.*

Many feminists now want to support anti-nuclear efforts in a way that preserves their integrity, speaks to their interests, and contributes a visible women's presence.

'No, you may not go out and play. It's falling-out.'

WSP/LNS

The Feminist Anti-Nuclear Task Force is developing a network to link women's groups. Their address: 1747 Connecticut Avenue N.W., Washington, D.C. 20009 USA

Holly Near on nukes

Holly Near, who is spending this fall singing at anti-nuclear protests across the States, was asked in a recent Big Mama Rag interview to outline her sense of connection between the women's movement and anti-nuclear organizing. Near replied:

First of all, I think women in the women's movement have done an incredible amount of work in trying both to teach women that we have potential, which has been taught out of us for generations, as well as to give women power and support to go and be our best.

We are doing work across the board against racism, class, drugs, alcoholism, oppression of disabled peoples, and we aren't all good at doing all those things all of the time. We aren't perfect organizers, but there are women who focus on all these different things, all of which have to do with the quality of life for women. So, I'm not suggesting that we stop doing these important things; but I do feel that we have to incorporate anti-nuke information, consciousness and activity into whatever we're doing because we're not going to last too much longer with things going the way they are. What good will it do to create quality of life organizations for women if we all die of leukemia or the world blows up?

With nuke stuff, the information has been so kept from us that we don't realize how urgent it is. There are reputable scientists who think that we have a few years to get our shit together and turn this thing around or we'll be in big trouble. That's one point - it's just out of survival.

Second of all is that women, if they give themselves the room and time to practice it, have an incredible, instinctual understanding of life. I don't know whether it's because we are potential child bearers, because we have a life cycle every month, or because our oppression has protected us from being the pigs we might have been if we'd been in power - I don't know what the analysis behind it is, but I do know that we have a spirituality, a power that once acknowledged and given room to grow is very powerful. And I've noticed in talking to women of different cultures that in almost every one, women take a leading role in the spiritual development of their people. So, if we can figure out how to take our political and economic knowledge, our understanding of life, and our instincts and intuition, all those things we have been "accused" of in a negative way, and we use them, I think we can turn this thing around. I have to believe that and I don't think it will happen without women.

OFF OUR BACKS, the Washington D.C. feminist newspaper, has given the anti-nuclear issue in-depth coverage. Here ▶

are some comments from them on women and the U.S. anti-nuke movement:

Why feminists have not been involved

Although individual women are a strong force in the anti-nuclear movement, there has not been a large organized feminist support. Part of the reason for this, it seems, may be the image of the issue and the people involved. To feminists, radical or otherwise, other issues have appeared to be more crucial and more demanding of everyone's limited energy and resources. Radical feminists have also seen the anti-nuclear movement as somewhat liberal groups, led by men and concentrating on a "soft" ecological issue. This is changing. Feminists are now seeing the issue as one that affects everyone's future, but particularly women, who have less control over the situation and who will have less choice over their reproductive lives if it continues. Pregnant women workers at the Three Mile Island plant had to evacuate the area and were not paid for the time off work. The question has been posed that supporting the anti-nuclear effort with its human reproduction emphasis may be implicitly supporting the right-to-life movement. But the demands of pro-abortion and anti-nuclear activists are for choice-to choose not to have children or to choose to have children who are healthy.

The structure of the anti-nuclear movement reflects influences of the women's movement and women's frustrations with their place in 1960's radical groups. According to Seven Days, members of anti-nuke groups who are too young to have learned from that are "determined to avoid the elitism, sexism, and centralized organization that they have heard were common during the antiwar struggle". Most are small, local groups that have not as yet engendered powerful leaders.■

What your local nuclear power plant can do to you

Dr. Helen Caldicott

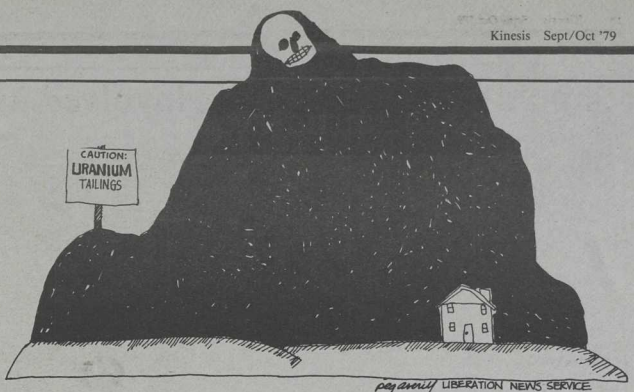
Nuclear power poses the greatest public hazard the world has ever encountered because of the inevitable contamination of the biosphere with plutonium and radioactive wastes. Cessation of all forms of nuclear power is the ultimate form of preventative medicine.

The fuel cycle of nuclear power plants is complex, but not too difficult to understand. It has many biological and medical implications which must be understood by the average person in the street as well as by the politicians who make most important decisions for society.

In this article, I describe the fuel cycle step by step and explain the medical dangers arising from each step.

1. Mining. Uranium is the fuel for atomic reactors. When it is mined from the ground it emits a radioactive gas called radon which is often inhaled into the lungs of miners where it converts after four days to lead 210 which remains radioactive for more than 100 years. Radiation in the body is carcinogenic (cancer-causing). It has been discovered in the U.S. that up to 20% of uranium miners die of lung cancer over a 20 year period of mining.

2. Milling. After the uranium is mined it is then milled and refined. Thousands of tons of waste ore



(called tailings) are discarded and left lying in huge heaps on the ground. The tailings generated in the U.S.A. over the next 24 years may produce 45 cases of lung cancer in the world per year for tens of thousands of years. The causative agent is again the gas radon, which is continually emitted from the waste uranium in the tailings.

3. Enrichment and Fuel Fabrication. The uranium is then enriched and fabricated into fuel rods which are transported to the nuclear reactor, and placed in the reactor core. A typical 1000 megawatt reactor contains 526 bundles and each bundle consists of 12 rods. The radioactive uranium produces heat by fission which is utilized to generate electricity. During this

process uranium is converted to many radioactive daughter products which are the ashes or wastes of nuclear power. Once a year one quarter of the rods are removed from the reactor core because their generating life has ceased. The rods are both thermally and radioactively very hot. They must be stored on racks in cooling ponds containing water for weeks prior to removal for more permanent storage elsewhere or possible reprocessing. They now contain a very large amount of biologically dangerous radioactive materials including strontium 90, iodine 131, cesium 137 and plutonium.

4. Reprocessing. Eventually it is hoped these rods will be transported in caskets to a reprocessing plant where they will be dissolved in nitric acid.

During reprocessing, the plutonium is purified and removed from the solution, in powder form as plutonium dioxide. It will then be used as either fuel for atomic bombs or fuel for "breeder nuclear reactors" (reacots which breed plutonium). It is as this point in the fuel cycle that the greatest dangers arise once the plutonium is separated. Plutonium is an extremely potent cancer producing material, appropriately named after Pluto, the God of Hell. It enters the body by inhalation of contaminated air, where it is deposited in the lungs. Because of its potent cancer producing properties the acceptable body dose has been set at less than 1 millionth of a gram (an invisible particle). There is some evidence this level has been set too high. Cancer will not appear until 15 or 20 years after inhalation. By extrapolation, 1 lb of plutonium, universally dispersed would be adequate to kill every man, woman and child on earth. Because plutonium is the basic material of atomic bombs, it is more valuable than heroin on the black market, and therefore vulnerable to theft by terrorists, racketeers, non-nuclear nations and deranged individuals. Reactor grade plutonium makes inefficient but dirty bombs.

It also has a curious physical property of igniting spontaneously when exposed to air, thereby producing tiny aerosolised particles which are dispersed by wind currents and avail-▶

able for inhalation by humans and animals.

By the year 2,020 in the U.S.A., the industry will have produced 30,000 tons of plutonium, most of which will be in powdered form. There will be 100,000 shipments of this material annually on the highways of America. Plutonium must be transported very carefully, packed in small quantities in separate containers because only 10 lbs. is "critical mass" which means that a spontaneous atomic explosion could occur if 10 lbs. or more were compacted together in a finite space. One could envisage disastrous consequences if a truck were to crash and discharge some of its deadly contents.

Plutonium half-life of 24,400 years

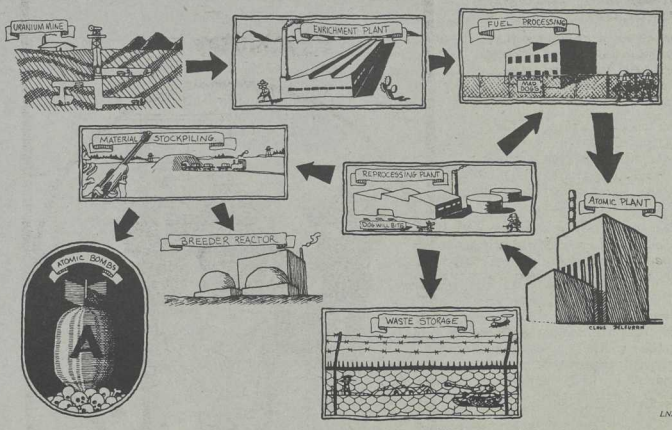
The most crucial property of plutonium is a half life of 24,400 years (half life of a radioactive substance is the period of time for half a given quantity to decay, and a smiliar period for half of the remaining radioactivity to decay, ad infinitum). Therefore radiation from man-made plutonium will exist on earth for at least half a million years. To illustrate the enormous medical problems arising from the physical properties of plutonium: if an individual dies of lung cancer engendered by plutonium, his body will return to dust, but the plutonium lives on to produce cancer in another human being.

Although it will be used as "fuel" in breeder reactors, more plutonium will be produced than will be utilized. So there will be a continual net increase in plutonium manufactured. The nuclear industry has not yet decided what to do with all this plutonium.

5. Waste Storage. There are no permanent safe methods of disposal and storage available at this point in time. After the plutonium is extracted from the radioactive waste, very dangerous biological elements remain, which have no further use and are pure waste products. This remaining solution contains some plutonium, radioactive iodine, strontium 90, cesium, as previously mentioned, and many other highly toxic radio-nuclides. Because it is extremely hot, the solution must be stored and cooled continuously for years. Currently tanks with a 30 year lifespan are being used. Every month numerous leaks of radioactive wastes are reported in the U.S.A. in quantities from several gallons to 200,000 gallons. When this dangerous fluid leaks it inevitably contaminates the local water system and the various elements are taken up by the food cycle. Radioactive iodine, strontium 90 and cesium are absorbed by roots of grass and vegetables and are further concentrated in the flesh and milk of animals when they eat the grass.

Iodine 131, strontium 90 and plutonium are concentrated in milk, both human and animal. Cesium is concentrated in muscle (meat) and plutonium is also concentrated 1,000 times in fish compared to the background water concentration. These substances are invisible, tasteless and odourless. It is impossible to know when one is eating or drinking or inhaling radioactive elements.

6. Biological Properties of Radioactive Waste. All cells of the body have a central nucleus which contains genes, the basic inherited material which controls all our characteristics (colour of eyes, and hair, size, facial characteristics, enzyme systems etc.). Genes are changed by radioactive particles. Cells and genes which are actively dividing (as in fetuses, babies and young children) are most susceptible to the effects of radiation. If a gene which controls the rate of cell division is altered by radiation, the cell may divide in an uncontrolled fashion to produce cancer and leukemia. It may take from 15-30 years before cancer appears after the cell is exposed to radiation. If a gene in the sperm or egg is altered by a radioactive particle, the young may be born either with an inherited disease, or the baby may appear normal, but will transmit the damaged gene to future generations, to become manifest in later years.



Radioactive iodine is absorbed through the bowel wall, and migrates in the blood to the thyroid gland where it may produce thyroid cancer.

Strontium 90 is also absorbed through the bowel after being ingested in contaminated milk, and is incorporated in bone because it chemically resembles calcium. This element causes osteogenic sarcoma - a highly malignant, lethal bone tumor, and

leukemia, a cancer of the white blood cells. The blood cells are formed in the bone marrow, and are therefore subjected to the effects of radiation from strontium 90 in the adjacent bone.

Cesium 137 is deposited in muscles of the body where it can produce malignant changes.

Plutonium is one of the most carcinogenic substances known. It is not absorbed through the bowel wall, except in infants in the first four weeks of life when it is ingested in milk. As previously described, infants are extremely sensitive to the toxic effects of radiation. The route of entry of plutonium is by inhalation of contaminated air into the lungs. Small particles of plutonium are deposited deep in the respiratory passages, where they remain for years. It is accepted that one millionth of 1 gram of plutonium is also absorbed from the lungs into the blood stream where it is carried to the liver (to produce a very malignant liver cancer), to bone (where like strontium 90, it causes osteogenic sarcoma and leukemia), and it is selectively taken up from the circulation by the testes and ovaries where, because of its incredible gene changing properties, it may cause an increased incidence of deformed and diseased babies, both now and in future generations. Plutonium also crosses the placenta from mother's blood into the blood of the fetus, where it may kill a cell responsible for development of part of an organ, e.g. heart, brain, etc. causing gross deformities to occur in the developing fetus. This mechanism for production of fetal deformities is called teratogenesis and is different from the deformities caused by genetic mutation in the egg or sperm, because although the basic gene structure of the cells of the fetus is normal, an important cell in the developing fetus has been killed leading to a localized deformity. (Similar to the action of the drug thalidomide).

Massive quantities of radioactive wastes are being and will be produced in the future. The safe storage of waste is unsolved, and even if there were a present-day solution, we could not predict a stable society or world for half a million years; we could not guarantee incorruptible guards, or moral policicians and we certainly cannot prevent earthquakes, cyclones or even wars. Waste is leaking now, inevitably it will leak in the future. We could therefore predict epidemics of cancer and leukemia in children and young adults,, and an increased incidence of inherited disease (there are 2,000 described inherited diseases). It is also inevitable that plutonium will be stolen and utilized for atomic weapon production (2 tons of plutonium are presently unaccounted for in the U.S.A.).

It has been claimed that 80-90% of all cancers may be caused by environmental pollutants. There was a 5% increase in cancer in the U.S.A. in the first seven months of 1975, and a total 3% rise in 1975.

Governments spend millions of dollars searching the causes of cancer, leukemia, and inherited disease, but simultaneously spend billions of dollars in an industry that will directly propagate these diseases. ■

Portland speaks frankly about Anti-Psychiatry Bibliography

THE ANTI-PSYCHIATRY BIBLIOGRAPHY AND RESOURCE GUIDE by Portland Frank. Second Edition. PRESS GANG PUBLISHERS, 160 pp. $4.50 paper, $12.50 cloth.

Available November 1, 1979

Anti-psychiatry is a two-fold movement. It actively pushes to abolish the psychiatric system. But it also seeks out new ways to deal with a person's pain.

That's what Portland Frank says in the introduction to her new edition of The Anti-Psychiatry Bibliography and Resource Guide.

The book began as a small project back in the make-work days of OFY. In its first edition it was published by the Mental Patients' Association (MPA).

Its real beginning, however, goes back much further, to the early sixties, when Portland was training to be a nurse in Montreal. As part of that training, she worked in the psychiatric wing of a hospital.

I would take one of my patients up for shock, and she would beg and plead not to go because she knew what it did to her. For days after, she would be lost, says Portland.

That was her introduction to the basic tenet of anti-psychiatry: that psychiatric institutions, as they now stand, are grossly unsatisfactory in nearly all respects.

Portland began keeping a scrapbook of mental health issues in Canada. *I was going to change the nursing profession,* she recalls.

One night in the nurses' residence, Portland freaked out herself. She was carted off in a wheelchair to the psychiatric wing of Montreal's Jewish General. *They had cheese bagels I could throw across the room,* says Portland wryly.

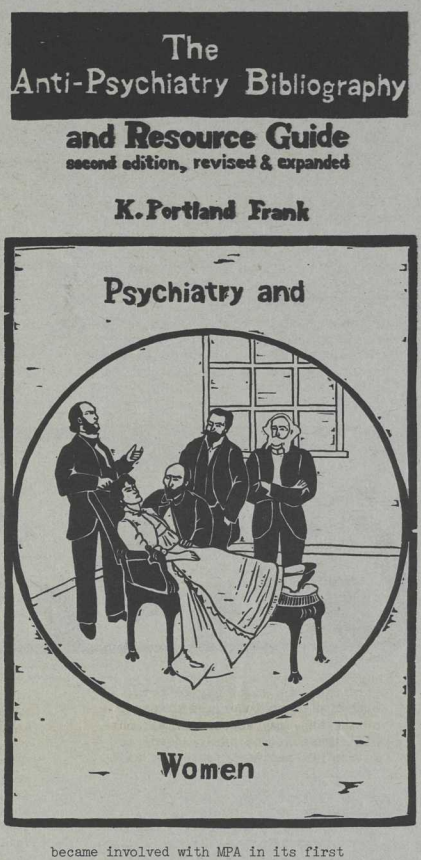
They told me I was just going in for a week, and that if I was good, the doctors would talk to the sisters at the nursing school and I'd be allowed back in.

But they kept her not one week, but three months. Then she was booted out of nursing school. The diagnosis?

Manic depressive with hysterical tendencies.

They kept telling me I shouldn't be a nurse, I should be an artist. I dropped my art work for eight years due to that. It's a wonder I ever got back to it.

After doing time at SFU for a B.A. in psychology (*I was fried inside and out with the academic word*) Portland



became involved with MPA in its first year of operations.

Living in an MPA house, she concentrated on collecting her file-cards and clippings. By the early 70's, anti-psychiatry books and articles had appeared in numerous places, and activism for mental patients' rights, promoted by such groups as MPA, was growing. When the first edition of the bibliography was published (in 1974), it sold out.

Press Gang, which had taken over the distribution of the bibliography from MPA, suggested to Portland that she do an updated edition. That was three years ago.

While forever aspiring to make this new edition as perfect, all-inclusive and definitive as possible, I have become guilty of holding up the presses. And although even in its present form it still feels more like a working paper than a finished product, we all agreed that the time has come to stop adding to it and just get it out, she explains.

Those of you who are familiar with the first bibliography will notice major changes. Apart from its far greater length, the material has been organized, Portland points out, *to make a more cohesive statement reflecting the perspective of mental patients' liberation, especially feminism and anti-capitalism/imperialism.*

The other change is one of format, away from a strict bibliography to a catalogue style. The first section is an introduction to the anti-psychiatry movement and its writings. That is followed by chapters on 'The Politics of Sanity and Madness', 'Psychiatry and the Law', 'Mind Control Technology' - the name but a few.

Each chapter in turn is further divided into sub-headings. The section on 'Psychiatry and Women' for example has entries for: Lesbians, Self-Help and Self-Defence Resources, Feminist Therapy and Feminist Spirituality. Individual entries are fully annotated.

There is also an anti-psychiatry glossary, with words from that movement's new language.

Heard of these?

Mentalism is the assumption that certain kinds of behaviour are sane/normal, and that anything outside of these is crazy. It does not take into account the idea that there might be individual reasons for crazy behaviour.

Sane Chauvinism means that mental patients are oppressed by non-patients' attitudes towards them. As an oppressive force, it runs parallel to many others, such as sexism and racism.

Politically, the perspective of the bibliography is always clear. Mental health is not a system of health but of sickness. It is a profit-oriented industry run by ruling-class whites who make dollars while punishing deviants.

The bibliography is illustrated with woodcuts by Portland. She made them over a two-year period especially for this book. They are incredibly strong, and beautiful.

At the Women's Art Gallery

To celebrate the appearance of the bibliography, Portland Frank and Persimmon are having a show of anti-psychiatry sculptures and woodcuts (the originals) throughout October at the Women's Art Galley, Women In Focus, 6 - 45 Kingsway.■

WOMEN AND POVERTY from p.1

than one in four receives any regular benefits from her dead husband's employer, and even then she probably receives only fifty percent of his pension entitlement.

Government pensions will not keep an elderly woman out of poverty: in no province does the guaranteed minimum income for elderly people reach the poverty line. B.C. is well down on this list, behind Prince Edward Island, Nova Scotia, Saskatchewan and Alberta.

In the event of marriage breakdown, wives do not receive a fair share of property and seldom receive adequate alimony/maintenance payments. If a single-parent mother cannot find or take a job outside of the home, welfare guarantees her - and her children - a life of poverty and humiliation. At one time B.C. led the way in social assistance rates. However, our maximum rates now put us behind Saskatchewan and Prince Edward Island.

What can be done for Canada's 1,219,000 poor women?

Equality of opportunity in the education system and in the labour market; "equal pay for work of equal value" to circumvent "female" occupations; increased child care; "sick children's leave"; a "child-care drop-out" period for pension purposes; legislation making spouses financial equals; automatic enforcement of maintenance orders by courts; expansion of the refundable child tax credit through elimination of the married tax exemption--these are some of the long-term measures considered in the report.

More immediate steps include the expansion of the refundable child tax credit by elimination of the tax exemption for dependent children; conversion of the "equivalent-to-marriage" tax exemption for single parents into a refundable tax credit; increases in social assistance rates and OAS/GIS pensions to meet the poverty lines.

The Council concludes that unless governments "vigorously intervene", *there is no reason to believe that future generations of Canadian women will be any less vulnerable to poverty.*

Copies of the report are available from: Federated Anti-Poverty Groups of B.C., 3-411 Sixth Street, New Westminster, B.C. V3L 3B1. Please include 25¢ for postage.■

A letter to all feminists, all lesbians, all lesbian-feminists. . .

Yvette Perreault

This is a story of increasing police interference and brutality. A story that concerns all lesbians, all feminists and all BCFW members.

At the last Rights of Lesbians Subcommittee meeting, it was brought to our attention that a Vancouver store, the California Gift Company, had a sexist window display:

- a woman sitting on a toilet, her knees elevated, toilet paper tucked in her bodice, a book strategically placed at the base of the toilet was entitled: "How To Play With Your Pussy."
- next to this was a mannequin of a young boy wearing small briefs. A sign (keyring) hanging from his finger read: "Under 21".

On behalf of the Rights of Lesbians Subcommittee, I wrote a letter protesting this offensive display.

We had anticipated one of two things:

- The California Gift Co. owners would immediately recognize the error of their ways, being gay brothers and all, and change the display while apologizing profusely.
- or they would disagree with us and do nothing.

We were unprepared for what did happen.

The following day, a local tv station called me, at work (interesting how quickly that connection was made) to ask for my comment on a "series of actions against the California Gift Co.". Apparently, during the past three nights, the store's windows had been stickered and spray-painted. No group had claimed responsibility for the actions.

I responded with a general rap on sexist advertising and the objectification of women and said that although I did not know who had stickered and painted, the Rights of Lesbians Subcommittee could certainly understand why women would be so angry.

Visited by Vancouver City Police

The same day, I was visited, at home, by the Vancouver City Police. The purpose of the visit was to investigate a complaint of destruction of property by the California Gift Co. Listening with shock and amazement, I pointed out that while the Rights of Lesbians Subcommittee would assume full responsibility for our letter, we were in no way connected with the actions. The police replied saying that he knew that those "This Exploits and Degrades Women" stickers were BCFW stickers (not true), and that these types of actions were typical BCFW ones (also not true). He wanted information on:
- who had defaced this private property?
- what were we planning to do next? (After all, this had to be nipped in the bud before windows were smashed!)
- and, if I wouldn't tell him anything, would I give the women connected with this, the message to stop: "Better that you tell these women to stop before this gets worse and we have to kick down a few doors and bash in a few heads".

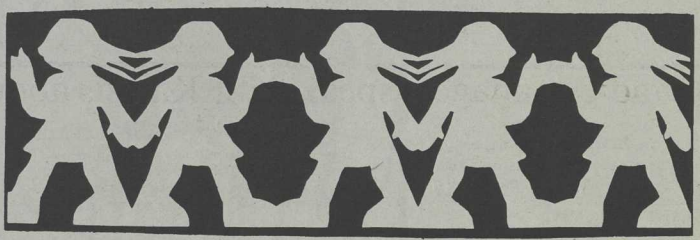
The visit ended. I thought they only talked like that in the movies.

My reactions varied from anger to fright (I know that other women have experienced far worse) to the realization that I was/am not anonymous anymore. This means that you too, sisters, are not anonymous anymore.

As a feminist, I have written dozens of "appalled and disgusted" letters. This is the first time I have done so on behalf of a *Lesbian* Feminist organization. The reasons for and implications of the police harrassment at this time because of this letter are clear:
Lesbianism is an easily identifiable symbol of rebellion.

The authorities understand the threat of women taking power over our lives and they connect, in fact they equate lesbian with feminist with radical. They may not always be right, but police don't have to be right to threaten and harrass you!

As lesbians, as feminists, and as women, we have good reason to fear and to be angry and to struggle even harder. Many of us have been lulled into a false sense of security. Being a lesbian in the women's community in Vancouver is relatively safe. It's easy and seductive to assume that because it's okay here, it's getting better, or at least safer, for everyone, everywhere, *if we never intend to win.*



As feminists, it's crucial that we hear and study each other's experiences so we can sharpen our perceptions and hone that pit of awareness until we are able to use our fear and rage even more productively. Obvious similarities and connections appear between our stories:

- The Body Politic's subscription list and material is confiscated by the authorities.
- The Vancouver Sun is able to legally discriminate against male homosexual and lesbian groups by refusing to print ads for GATE (Gay Alliance Towards Equality) and LIL (Lesbian Information Line).
- A teacher in Saskatchewan is fired from his teaching position because someone complained he was gay (Body Politic July '79)
- There is a visible and threatening police presence during the recent National Lesbian Conference in Toronto. Police later charge an organizer of the Conference with violating a liquor license.
- Lesbians are harrassed during a demonstration against Nuclear Energy in Washington. They are harrassed by other anti-nuke marchers.
- Two lesbians from Edmonton are sentenced to life in prison for killing a man who sexually assaulted one of the women.
- A lesbian mother who had been awarded custody of her two children has them taken away by a judge because she left England and moved to Toronto to live with her lover.
- A lesbian from Vancouver is turned back at the US border because she carries a LIL card.
- Homosexual men and women are often badly beaten on Vancouver streets by young, heterosexual men.
- A lesbian has her arm broken by a gang of straight boy/men when she is walking a Vancouver street with her lover.
- Homosexuals are executed (shot) in Iran for the crime of sodomy.
- Stink bombs are thrown into a meeting at the West End Community Centre to protest violence against gays.

It is easy to see that male homosexuals and lesbians are being persecuted by society, the state and the police (which are simply an arm of this capitalist, racist patriarchy). It is clear too, that we are not being harrassed because of some "morality" question, but because we are indeed threatening.

It is vitally important that we continue to study our own oppression and analyze the connections we have with other oppressed groups (drop-ins, discussion groups, study groups, CR's, support groups have been developed and are being used.

However, simply recognizing and understanding how and why we are held becomes demoralizing and defeating. We deal with so much depressing shit! The only way to combat and prevent depression, burn-out and failure is for us to ACT on what we know to be true.

Political activity is a term that scares many women. Our very existence as lesbians and as feminists is a political act. A protest or praise is a political act. A lesbian radio show, an all women's bar and baseball team is a political statement. Lesbian drop-ins and women's bookstores are political, as are women's art, music, and culture. Women supporting each other, taking care of each other, demanding our rights and spreading the word to other women is clearly political.

But, there's still a problem: even with this much "political activity' going on, very little is changing. We have not eradicated the oppression of lesbians. Nothing less is worth fighting for or worth settling for. We need *MORE, MANY MORE,* well planned, tightly organized, successfully carried out and thoroughly evaluated *ACTIONS:* more than our International Women's Day Celebrations, more than Gay Rights Rallies, protests, benefits, and occasional spraypainting and leafletting. It is time to go from taking care of ourselves to direct, consistent actions which will continue to politicize us and raise public consciousness and let them know that we are here to stay and we are determined to succeed!

Educating for action

Action-oriented groups inspire and

keep their members. Actions prevent burn-out!

Every meeting, drop-in, discussion group, can include an action conclusion. Theory/discussion are presented first then are followed immediately with ways to act on that. For example, after a discussion on lesbians in prison, provide women with names of women in prison they can write to, let women know what the Women's Prisoner Rights Group is doing, organize workshops for the women in prison.

We have to believe in our power and capabilities. Change can and does occur. Protest letters and spray-painting do lead to the removal of offensive billboards.

There are countless suggestions for actual actions:

- Public statements can be made effectively by wearing buttons, and T-shirts with messages. Leaflets and stickers handed out or stuck to poles and walls reach a great number of people. Speaking out, face-to-face confrontations with individuals or groups, articles on TV, radio and in the papers, graffiti, and spray-painting also politicize the masses!

- Publicity: the media picks up quickly on innovative ideas. The Rape Relief "Rapist Jogger" poster received national coverage as well as politicizing women and men and preventing rapes.

- Use the alternative media to get your message out to other women and groups; there are many allies and supporters and potential members out there.

- If we are successful, our aims and purpose will be clear to others and women will be encouraged to transform their beliefs into action, too. This is a way of passing on our skills and what we know. We are beginning to share resources and skills with other groups and we have a right to ask for their help and support in return. However, we also have a responsibility to be out there with and for those groups who are demonstrating, picketing, need help because they are in trouble. Our lines of communication can be tightened, and we can use the existing resources (BCFW network) to keep each other informed.

- Inevitably, there are real consequences for anyone or any group who takes risks and acts, especially if you are successful (threatening). Women in trouble need concrete support:

-We need a resource list of lawyers who are prepared to advise and fight for us (on lesbian mother custody cases, lesbians fighting legal battles, activists who are arrested).

-Telephone trees can be set up so we can reach each other quickly in emergencies.

- We can set up support for lesbians who have been harassed, beaten arrested (emotional support, a lesbian bail fund, child care....)

I want to live in a world where there is no more oppression and no more violence. I don't believe this will be possible unless more and more of us protest, fight against and fight back and creative alternatives to those systems and institutions that oppress us now. Women anywhere who initiate and carry out innovative, consistent, sustained actions to protest violence and oppression and to make positive statements about lesbians and women are indeed "Making a Revolution."■

Quadra managers speak with Kinesis about solemn feminists

Joey Thompson

It's tinsel-time at the Quadra on Homer.

The club has GOT IT like so many other disco dens in Vancouver - the flashing red, blue, green and gold spiral lights, the silver ball that sets off neurotic pinpoints of light, the loud, pulsating music and disc jockey.

But the clientele is different - women - nothing but women; gay women, straight women, political women, separatist women, U.S. women, indifferent women, sexist women.

The two club operators are also female. The disco duet guarantee that club profits are going into their pockets - not some rich, exploitive guy who is making them work and feel dirt cheap.

Susan and Heather opened the club last July to the tune of a costly monthly lease. Now that the club is attracting a respectable number of patrons, the two women want to buy. The original price was $119,000, says Susan. But the fatcat owner twirled his moustache when he saw how women were actually making a go of a club which has been through several unsuccessful face changes and personalities. (A few years ago, seniors were waltzing to Lawrence Welk in ballroom attires.)

Now the owner has upped the price to $128,000 and changed the details of payment - making it more difficult for Susan and Heather to finance a loan.

He says if the women don't buy it, he'll run it as a women's club!

They've told him politely that they don't think it would work. But for now the future of the "gay establishment" is uncertain - and as insecure as the women's political commitment to feminism - "women's lib," Susan calls it.

There's been much criticism bandied about. Feminists have witnessed several night club acts there which they say are sexist and disgusting.

One involves the posting of a Hubba Hubba poster depicting a provocative woman exposing 'tits and ass' while announcing the opening of the club. Someone tore if from the wall.

I said it was a joke, a humorous poster, says Susan. *They have no right to do that, that's an intrusion of other people's rights and beliefs.*

Another scene involved the night prowler cigarette lady who entered the club, with permission from Susan, wearing fish-net stockings and a skimpy outfit.

Feminists complained about her being here. They said some rude things about her. I thought her outfit was great.

Feminists have no sense of humour and you can quote me on that, she told Kinesis.

Susan and Heather are not political, nor do they pretend to be. They don't want politics intruding on their night life scene - or affecting their pocket books.

I am tired of women/feminists coming here saying who can come in and who can't. It's a place to come and dance, not make political statements, says Susan.

I mean we all believe in the same things- we're all against rape and children being molested. We have the same principles.

And about the almost steady diet of disco: Susan says they'll play what the women want. And not all women want feminist music.

Not all women want disco either. We'll change it to punk rock or motown or new wave, or whatever women respond to.

Besides, there isn't enough feminist music to play. It belongs at home.

They've toyed with the idea of bringing in live music. And are eyeballing the price of beer and drinks with a price hike in mind.

The 300 or so women who frequent the place on weekends (anywhere from 25 to 150 on weekdays) pay about $1.25 for a beer and a little more for hard liquor.

We didn't want to open the place with high prices. Our prices are a little too low. We'll have to raise them soon, says Susan.

Right now we are just breaking even.

The two women are also afraid of breaking the law and the rules of the two hovering branches: liquor control and human rights. In order to avoid the bureaucratic red tape they advertise the place as a gay establishment. Women Only just wouldn't sit right with the LCB and HRB.

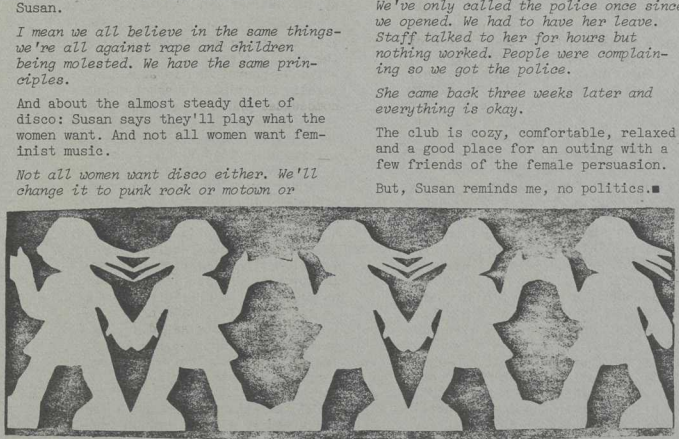
They say they are trying to avoid hassles. And that means calling the cops to oust a drunk woman, if all other attempts to do so fail.

We've only called the police once since we opened. We had to have her leave. Staff talked to her for hours but nothing worked. People were complaining so we got the police.

She came back three weeks later and everything is okay.

The club is cozy, comfortable, relaxed and a good place for an outing with a few friends of the female persuasion.

But, Susan reminds me, no politics.■



Lesbian Drop-In

LESBIAN DROP-IN meets every Wednesday at the Women's Bookstore, 804 Richards St. starting at 8 p.m. It is a discussion group around lesbian issues. Discussions focus on analyzing and exploring our oppression as lesbians and discussing ways of taking action to transform our oppression.■

Non-violent or non-feminist?

How to say "Peace" to a rapist and not survive

Ellen Baragon

(Rape is)....."an exaggeration of the usual relationship between a man and a woman." - Susan Griffin

In an April 26/79 publication of WIN, a 'freedom through non-violent action' magazine, an article entitled "Rape Resistance through Non-Violence" was printed.

The author was Mary Crane, but much of her information came from several 'specialists' in non-violent actions.

Here is a summation of what Mary Crane and many other 'non-violent' feminists are saying about self-defence for women.

"Not every assailant can immediately be won over by non-violent persuasion and resistance....In such an instance we may choose to endure a rape rather than injure our assailant. This is a defensible position from our non-violent perspective".

Essentially what this statement says, is, "When it really comes down to it, the rapist's life is more important than my own or my sisters'.

Mary Crane's views on self-defence will be dealt with here, one by one. Most men and unfortunately, most women also, view rape as part of an overall 'problem' inside a sexist society, and as a glaring example of male oppressiveness. What many fail to realize, is the critical heights to which sexual violence has escalated.

Rape is an immediately life-threatening situation and puts a woman in one of the most terrifying, dangerous positions she can find herself. Statistics on crime in general indicate a significant decrease in the United States in the last year, while rape is the only single crime on the increase, (not to mention the ones which go unreported). Rape is not merely a social flaw in the fabric of North American culture, but it is a war being waged against females from infancy to old age.

A grim example: female children of six months have been sexually abused to the point where their internal organs must be medically attended to and rearranged up until the age of fifteen after such an attack. Apart from the harm an instance such as this can cause an individual woman or child, the implications for the female population as a whole are severe and longlasting.

There may be many instances where women may have a choice as to what actions they may choose to take, in a potentially violent situation. Sometimes a domestic quarrel with a spouse or highly-charged interaction between parent and child, affords women the choice between fighting back physically or not.

But unfortunately, rape very rarely affords us the time or opportunity to make those choices, however admirable and thought out they may be. When a rapist grabs you from behind, with a knife at your throat, or his hands choking you, there is little room to sort out your views on the 'non-violent approach'.

You must choose as best you can, with the odds against you, how to save yourself, or at least survive the experience, physically and emotionally. This is assuming of course, that most women feel their lives are just as valuable as the attackers. Research would bear out that this is true.

Colette French/Press Gang

CRANE: *"As non-violent women, we understand that while it is certainly not healthy for women to be raped, it is also not healthy for men to rape.*

On the contrary, rape provides men with enormous power and strength over women. Rape ensures that the victim (and women generally) understand that they are not only weaker and less powerful, but that they are objects which may be abused beyond any limit, sexually and otherwise.

Without this ability to terrorize and subjugate women, men would be forced to deal with women as equals. They would have to relinquish the power and privilege they now enjoy.

Secondly, why must women continually be encouraged to worry and fret over the male emotional psyche? Of course, male violence is unhealthy for the society as a whole, but must we always be forced to 'consider the man's point of view'?

CRANE: *"We can both respect, cherish the humanity of all men while at the same time maintaining a healthy self-protectiveness against possible male assaults."*

'Healthy self-protectiveness' is a catch phrase as much as the term 'rape problem' is, (a term which Crane uses repeatedly). Real self protectiveness means to come out of the situation alive and well, if at all possible.

If we stop to consider how unhealthy damaging our 'opponent' is, we further the inevitability of dangerous circumstances.

Also, is it not absurd to suggest that women 'cherish and respect' all men, even the ones who rape us? Crane has probably never asked a rape victim to respect the humanity of her attacker. Of course, this would be a colossal insult.

Reject male violence completely

Women do not have an obligation, nor is it necessary for a feminist society to respect any form of human behavior (and persons), who commit gross violent acts on women. It is imperative for ourselves as individuals and for the growth of feminist principles to reject completely male violence in all forms as totally unacceptable behavior.

We must stop reinforcing undesirable behavior through traditional female practices of soothing, forgiving and attempting to 'change' male personalities, on a one-to-one basis. In men's eyes this kind of approach can only undermine the strength of women that feminists have fought long and hard to illustrate.

Of course, it is quite possible that Crane is using such language in a general abstract way, and not actually suggesting we physically console the attacker. But her words have the same implication. Women do not need to be encouraged to 'nurture and forgive' in order to repel a rapist. Women need support and strength from other women to gain the confidence and courage to do this.

CRANE: *"Inflicting minor injury on an assailant to avoid rape becomes an acceptable choice compared with the more permanent anger and frustration and possible physical damage a rape might cause the resister."*

Here, Crane seems to give women some measure of freedom in choosing to secure her own personal safety first, but

quickly retracts it.

CRANE: *"We are taking a serious risk however, in deciding that some forms of counter assault are acceptable and other forms are unacceptable....Safety tips such as the keeping of weapons and guard dogs and other counter assaultive measures have been purposely omitted since for most of us, these would be a clear breach of our non-violent commitment."*

In other words, rape is undesirable, but it is morally more righteous to allow yourself and your sisters to be brutalized than any one man (rapist).

CRANE: *"Rape situations that are most amenable to dialogue, include those where we are dealing with men with whom we want to have or maintain some measure of rapport, friends, relatives, neighbors..."*

Clearly this implies that rape by a man that the victim knows is more acceptable, and that women should attempt to maintain relationships with men that rape us.

Rape is never 'okay', in any form, whether it is between husband and wife, boyfriend and girlfriend, or father and daughter. It is dangerous for women to be encouraged to accept sexual violence under any circumstances, let alone gaining some kind of 'rapport' with the attacker.

Crane sets up a fictional incident to illustrate the 'non-violent' approach to a rape situation using various principles. One of these principles is:

"Seek to increase the sense of humanity the opponent feels about himself and you..." To the extent that we can help him recover a sense of what it means to be fully, wonderfully human, we may be able to stop his inhuman behavior toward us...Criticize your opponent's deeds, but do not imply that he is a bad person."

This example is taken from Ray Chandler's book, Dealing Non-Violently with Rape, a book which Crane recommends.

Scene: Masked man stops woman on street late at night. He puts a gun to her head and tells her to walk toward a deserted area. (R=resister, O=opponent)

R: I'm really frightened by this. Are you going to rape me? You are going to rape me. I've never had this experience before. I wish I could talk about it before we did it. I really want to talk to you.

O: Get undressed.

R: I really want to talk to you about how you would feel if one of your sisters or your mother was being raped. This happens to women all the time. I feel we're in a situation that we should talk about before you do something you may be sorry for.

O: Do you have any money?

R: No, I'm a poor person. I think you should realize we're neighbors and I don't think you really want to do this. I think we should get together another time when we're both less upset and we can talk about it.

O: Or I could blast your head off.

R: I'm really aware that you could blast my head off. I'm trying to react in a way that will maintain our humanity with each other. I wouldn't hurt you if I had the chance. If you would take the gun away from my head and we would look at each other, maybe we could talk about it.

This scene lacks an understanding of the reality we are dealing with and is the epitome of what a sexist world encourages women to do. It embraces all of the nonsensical, oppressive ways that women and men relate to each other. It asks that a woman be cool, thoughtful, sensitive and incredibly innovative when attacked, when she is frightened out of her life.

CRANE: *"Ideally we do not want simply to prevent the opponent by any means necessary from raping us and other women."*

Isn't achieving for women the freedom from brutalization and endless patterns of subjugation not a goal worthy in itself? How many women's lives does it cost for the non-violent appraoch to finally take hold?

The elimination of rape needs a commitment from women to end rape and take on this task as a priority, believing it to be crucial and important in itself.

Crane's views condone passivity and guilt over the little physical strength women do exert. Women have traditionally practiced 'non-violence' in their lives and been victimized despite this.

Of course, non-violent revolution is a respectable long-term goal, but how does this relate to women particularly? Most violent crimes are committed by men anyway, and very often against women. The reality of our present culture contradicts the 'non-violent' approach quite sharply. It would take a tremendous flexibility in one's analysis to accept both.

A last example of the non-violent approach, or message, which Crane suggests a woman may say to her attacker:

"I will not hurt you. You can trust that I believe it is against God's wishes for people to hurt one another."

What I might suggest here, is that if you choose to take the strategy printed above, you may want to shut your eyes, cross your fingers and pray, because the power you had may as well be with 'God', for you would have given it up from the beginning.

Marge Piercy makes the point well when she was asked how she felt about non-violence. She said simply, *"When somebody is stepping on your toes, you get them off."*

Ellen Baragon is a former Rape Relief worker who was involved in the recent East Vancouver project, 'Neighbours Against Rape.' ■

Joan Baez dumps former allies, U.S. revises myths about war

Daphne Morrison

At her concert in Vancouver on July 29, Joan Baez applauded Canada for bringing in the "boat people" and she also spoke against what she sees as the repressive dictatorship of Vietnam. It is, she says, engaged in serious violations of human rights.

Along with "Blowing in the Wind" this is fairly typical fare from Joan Baez these days, but the highly publicized attacks on Vietnam which she is making through the press and at the concerts on her tour are causing concern to many people. In a full-page advertisement which she and 80 co-signers took out in five national U.S. newspapers on May 30 this year, she claims that "thousands of innocent Vietnamese, many whose only 'crimes' are those of conscience, are being arrested, detained and tortured in prisons and re-education camps." She further claims that "people are shipped to re-education centres, and fed a starvation diet of stale rice", that "people are used as human mine detectors, clearing live mine fields with their hands and feet", and that "for many life is hell and death is prayed for." What should be a cause for celebration (the fourth anniversary of the ending of the U.S.'s 20 year war in Vietnam) instead is a "time for grieving".

Undoubtedly, Joan Baez has found another Cause. But is it the right one? The Guardian of July 4, 1979, claimed that on key points of fact, documentation and interpretation the Baez ad is "inaccurant and misleading." They printed a reply prepared by the Southeast Asia Resource Center. This reply made the following points: that the cruelty, violence and oppression practised by the U.S. government during its war against the Vietnamese would be hard for the current Vietnamese government to match; that Amnesty International's 1977 and 1978 reports on Vietnam do not list a single verified incident of torture; that the actual number of prisoners (the Baez ad stated there are between 150,000 to 200,000 political prisoners) is highly disputable; that the source of the facts in the ad is a single refugee who was known to have sympathetic connections with the Thieu government and whose charges of prison conditions in Vietnam are likely to be exaggerated and manufactured. They say that millions of Vietnamese do in fact live on a "starvation diet" because, in the aftermath of war, the country cannot meet the basic food needs of the population, and also because the U.S. government refuses to honour promises to provide post-war aid for agricultural recovery, and refuses to send in emergency food aid. Finally, the Southeast Asia Resource Center makes the point that every Vietnamese peasant is a human mine detector because of the U.S. government's legacy of hundreds of millions of pounds of unexploded munitions strewn across the country's rice paddies. In a footnote at the bottom of the article, the Center states that full documentation of these facts is available from them.

There is obviously no need nor justification for whitewashing Vietnam. If there are people being persecuted in that country it is as well we know it. But it is very difficult indeed to obtain accurate information about what is going on in Southeast Asia, and the vast majority of what we read in the western press is strongly biased against the socialist republic of Vietnam because of its claims to socialism. It would seem to be imperative that the facts should be indisputable before they are printed for great numbers of people to read.

There is also a growing atmosphere in the U.S. which seeks to defend and justify that country's involvement in the war against Vietnam. It can be seen, for instance, in a violently racist film like "The Deer Hunter", and also in a Memorial Day editorial in the Wall Street Journal. This created the essence of this climate of opinion by the following statement: "it may have been a hopeless pursuit, but surely it (the war) was an honourable one."

The Baez ad, whether wittingly or not, serves to reinforce this justification of the U.S. role in Vietnam. And the more "acceptable" this war in the past becomes, the more "acceptable" will a similar imperialist war be in the future.

If Joan Baez is so concerned with violations of human rights, why doesn't she use her position in the public eye to sing and speak out about the conditions in North American prisons, or the oppression suffered by native Indians, or the malnutrition and poverty experienced by hundreds and thousands of North Americans? The facts are more accessible and people have a right to know about them, too. Joan Baez doesn't have to go far from home at all in search for a human rights cause. ■

Musician-warrior describes her politics and personal herstory

When Cris Williamson performed in Vancouver earlier this year, some feminists loved the concert. Others criticized it for being apolitical. This interview, taped at that time, gives a closer look at Williamson's views on music, women and politics. Jackie Robbins and Teresa Trull were present during the interview.

BARB NEWTON: *I am interested in finding out about your background.*

CRIS WILLIAMSON: Well I was born in Deadwood, South Dakota, which is in the Black Hills, which the Sioux considered the centre of the universe. It's beautiful. My dad was in the forest service. We lived way back in the Rockies, where there were no people. There was music. We had a windup record player, and we used to listen to the songs of the Red Army. Wonderful, strange things. They were 78's. In the 40's the Russians were our allies, then in the 50's everyone turned around and hid all that stuff. We'd have been arrested for sure if we were out among people. But we didn't know. The highs and lows of Russian music are amazing, passionate.

Really I grew up on every type of music. Sunday was classical music. My mom would put something on; my mother loved music. We sang everywhere, as a family.

TERESA TRULL: At what point did it stop being a chore - "Oh, I have to go home; I have to practice", and become, "Oh, this is fun!"

CRIS: Only after the practice was done. I would play four-chord rock and roll songs of which I'd play 100, over 100 songs, because they all had the same basic stuff - from the radio. I have a real good ear for chords. I still play the same way. In the key of C you can play endlessly, so that was my favourite key at the time.

Then I would go back and play classical music, the way I heard it on the records, and my teacher would know that I was not reading, that I was playing from feeling. She would stop, 'cause classical music - a lot of it is to learn to read, to learn the language, the discipline of it, and I'm real grateful for it now because physically it takes a lot to continue to play the music. Though I don't play that way now, I more or less can accompany myself. I never thought of myself as a pianist, though it would be a great dream.

BARB: *Some of your work has a nice rhythmic quality; it has its high and low points.*

CRIS: It is kind of balanced now. The voice is the main instrument and the piano was just to accompany it. Now that Jackie (Robbins) accompanies me, I've been set free a little. I feel freer; plus, I'm getting better.

BARB: *Can we touch again upon that aspect of classical music - how you were encouraged to work with the notes, rather than the feelings. Does that cause problems?*

JACKIE ROBBINS: Definitely, there's problems. There's a stifling factor that diminishes the quality not only of the performance, but of enjoying the time that you're playing, because you are limited in that you must play within the range of what it says, not only in the realm of what's there on paper, but especially if you're playing under a conductor who is there to tell you how to interpret.

CRIS: A lot of public school and a lot of discipline can drive the imagination, or that little spark of fire, away. There's a lot of imaginationless people walking around, which breaks my heart because my music tends to stimulate the imagination and to stimulate the creativity in people. If everyone was doing it we wouldn't need to go around and stimulate. We could live a sort of normal life ourselves. But as it is, we are continuing this ancient tradition. I see that this is a continuous problem.

Cris Williamson

TERESA: So, the influences in your music have been many and diverse. But it's always interesting to note how people make decisions about what directions they are going to take.

CRIS: In 7th grade, after piano, I said to mom: "Can I take voice lessons now?" I had ruptured my vocal chords singing incorrectly. That's where discipline comes in. I've known pianists who have gotten tendonitis in their hand from playing incorrectly. What saved me was my attitude - I've got a really good attitude (and Jackie has this attitude, too). It saved me from stifling in potentially stifling situations. I saw it kill other people, but it didn't kill me.

JACKIE: Your attitude, or our attitudes, led us to taking an assertive position about the direction we wanted to move in. I think I know what I want to go for, both of us do; we have the initiative to say: this is what I want. A lot of people don't have that, and they are often discouraged.

There is a two-fold problem with music educators. Many of the music educators are frustrated performing artists. If you go to music school - I went to a conservatory of music - there's a performance major and there's an education major. And there's an elitist problem. The performers look down on the educators. Some educators are very creative and encouraging. But some of them are so frustrated in their own lives, that if they see the spark in your eye they will say - I didn't get to, so you won't get to.

CRIS: They're the ones I took lessons from - they wind up in small towns, teaching. Even in my family I don't know if they saw my talent as being particularly amazing. I sang well. I can sing in tune. I could naturally sing harmony. I have a natural voice - which means that it naturally developed and it naturally popped out. I'm lucky that way. I'm still learning to sing. It's an endless but beautiful process.

Every time I do a concert I take out the same things. They're not for sale. They're something I take out of my bag. I put them all out. For some of them, they're like special stones - each little song you can look at that way. You have to polish them, and learn not to wear them away, or wear yourself away at the same time. You have to keep the special nature of it. If you do the same song again and again and again, how can it still keep its life, because they do have lives of their own.

So there's where magic enters in - when you realize that people pay their money to go into a sort of surreal atmosphere, supra-real, almost. And they get transported. How does that happen? Is it lights? Shadow? The Voice? It's many, many things. Of course any one thing could disturb that. It takes only a drop to poison a water hole. So one learns to become a master of what one does, but you are also a student, endlessly.

BARB: *What you are talking about is the creative experience of music, and how to bring it out?*

CRIS: That's what we focus on. We don't focus on the money.

BARB: *This is to do with your life experience and some of the special things that make you who you are?*

CRIS: We tread that strange middle ground.

BARB: *How does one tread that strange middle ground?*

CRIS: By being a warrior. That's one ▶

phrase I use. To not be bought and sold. Confucius says - the person who owns the music, owns the world. Owns the world in his hand. The spinning world in his hand. That's the power! Look at all our globe, get up real high, you see that music is something that could be taken anywhere. Even if I sang in English in Europe, it could still work because the tones of the voice are the same. Music is made of vibrations in the air, it's not really something you can hold in your hand. It's not really something that can be bought and sold. And it's not real.

What is real is that I have to pay my rent, get the music to the people. Getting there is more than half the battle now, more. It used to be just half, now it's more than half. Because it's getting so prohibitive, everything. If I flew to get there, the tickets would cost so much and I couldn't really bring all that I wanted to bring.

Being musicians, there's a strange double standard which I think is something women have to go through a lot, too. We're learning about business, the buying and selling of things, ok. What are we buying and what are we selling? Well, I'm selling magic, which is limitless as long as I am taken care of, as long as I am given some amount of protection by the people who produce me, which involves a comprehension of what they're dealing with. In the women's movement, it was very difficult, because they were fighting elitism. I didn't have the problem, but their problem became my problem. I will work for free just as hard as I will work for a thousand dollars, or whatever I get.

We're still underpaid. I think magic is always underpaid because how can you put a value on it? People know that it's the most powerful thing going in the world. The women know it, because it deals with states of feeling. People think they're safely tucked away, and then it enters, because it is sound.

There are not alot of shields against that and I have to be very careful about what I evoke. (I have evoked ghosts that come out of people. They thought it was safely tucked away. Something they didn't even know from their childhood. And they come up tears streaming down their faces.) And the letters I get in the mail. People who are terminally ill. And they say - you, your music! Had I ever dreamt of such a thing and aimed for it, I wouldn't have gotten it.

I'm just trying to live and do great work

But I'm just trying to live and to do great work. I want to be a great artist. Great! Because I have studied the greatest. If Beethoven could write and be deaf, then that's the kind of work I am looking for. We have concerts that are signed. The deaf people will come to my concert and they say, "Your music is beautiful. I heard it." And I look at them, and the tears come out of my eyes, and I say, "Oh take me now". What more can I hope for in life than that? Life is so paradoxical. Why should we look for a perfect reality in an imperfect situation. That's what I meant about the delicate balance. It's a real tight rope walk.

BARB: *Are you still working with Olivia records?*

CRIS: Yes, we work. I'm not exclusive. That's the thing. Nobody owns me and I need my freedom.

JACKIE: There's no signatures.

BARB: *You can work with Olivia and with other people as well?*

CRIS: I can work with anyone I want. Why not!

BARB: *Artists can get themselves tied up with record contracts.*

CRIS: They come to me. People come to me. I don't go to them.

JACKIE: (Of Olivia): They projected themselves as an alternative and we called them out on that. We said, if you are in fact trying to be an alternative to the music business, then you have got to allow the freedom of the artist - even though you have to work on the outskirts.

CRIS: They'd never been a record company before. It's really difficult. You don't want to compete. But you must. You're forced to compete because of the dollars. And - there's the rub.

TERESA: Working with other women artists must have been tremendously exciting in terms of mutual support, in an area where there hadn't been much support at all. At one point it became limiting, confining and infringing on your freedom, and where you wanted it to go.

CRIS: It's that same ownership. How often there have been women who have never felt free, who have never realised they were oppressed. I'd never felt terribly oppressed, myself. If I did, I got out of it. I took care of it myself. That's what I'm always hoping people will do, women especially, to realize it and then start taking care of it. Then not go out and oppress others.

I realize I'm becoming a strong image. I always have been in my life. I said, "Oh, I'll go and do that. . ." because I didn't know I couldn't.

I think the women's movement is the most important movement going on in the world today, because it's returning us to feelings, and we need that. But one of the feelings that you uncover is anger.

You know, when women realize what has happened, and how did they go this long, they think that saying, "I am for women" can be interpreted as "I am therefore against men". Yet our planet is made up of men and women and we should feel free to relate to anyone we wish to, as deep as we want, in as many varieties - we could be rainbows of people instead of just one colour. Why pick one when you could be manifold, beautiful in so many different ways? In music I try to touch upon a smorgasbord of feeling. I can't just stick to one thing because I'm not that way, and people, I think, are not that way. I want to encourage humanity.

TERESA: Why is it that your audience primarily has in the past been women. Is it because of your music? Is it because of your association with Olivia? Or is it because women are opening up to feelings - either being angry, or whatever.

CRIS: I think all of those things are involved. It is also because I'm strong at what I do. Look at Amelia... we still have pictures of her on our wall. We need that strength. I realize I'm becoming a strong image. I always have been in my life. I said, "Oh, I'll go and do that..." because I didn't know I couldn't. And coming from my circumstances, coming out of the wilderness into urban areas, I did not know one could not do these things. So I just did them. I pursued my heart. I listen to my voices- to what they tell me to do. Often they lead me to many strange places.

It took two years to decide whether to go with Olivia, because of many things. Because it was a little limiting for me - their limits. It's like when you join up with folks, you often have to accept the limits which therefore exist. I tried it for awhile but then I just naturally grew beyond as I am going to do always. I don't want to be limited except by my own self and then I will work that out. But for someone to say to me - you can't have your hair long - what's that have to do with it?

BARB: *Did someone actually say that to you?*

CRIS: Oh, you wouldn't believe the amount of off-the-wall things! But that's because for a lot of women, when they join up, it's like joining the army. Cut the hair off - join the troops - get hard - get angular - it's the war - for God's sake. And it is a war - but there are many ways to fight the war and there are many ways to be a warrior. There are all kinds of warrior societies. You need to find people that are like yourself in different ways. And Jackie has been that for me because she supports what I do without detracting. For a long time I couldn't play with anybody because I would have to sacrifice what was best in order to. It was like people had to learn off me. Before the women's movement - I was out there seven years before the women's movement.

TERESA: So, discovering that the women's movement was too narrow for your focus, you are trying to reach a greater audience, more people...?

CRIS: For instance, women who hate men draw more attention to me. That's the thing they don't comprehend - what hate and love do.

BARB: *We become what we resist?*

CRIS: What you fear will happen to you. I know fear is at the heart of all hate. And all that anger. You are just so angry about being so terrified. I used to hate the police until I realized they'd just come right to me. Because they're sensitive to that. Negativity training. And it takes trice, quadruple the effort to overcome negativity, because it's so dense and so powerful. I respect it, but I won't have any truck with it.

There's nothing more heartbreaking than to have women stab you through the heart and then turn the knife. It's out of ignorance. Women are the nurturers, they have the capacity.

Now I want women to see we're all humanity under this great looming darkness, which could wipe out all of us. It won't matter if you're a man or a woman or a cat or a dog.

Cris Williamson has two records, both on the Olivia label : The Changer and the Changed, and Live Dream.■

Meg Christian coming

MEG CHRISTIAN is singing at Western Washington State University Concert Hall on Friday October 19. Tickets are $3.50 and are on sale locally at Ariel Books, the Women's Bookstore and Vancouver Status of Women.

The concert is wheelchair accessible and childcare is available. For childcare, you need to call ahead: 676 3460.

Reclaiming our cultural myths, rediscovering the goddess

Kinesis speaks with Barb Newton, who is giving courses in Women and Spirituality.

KINESIS: *What is your approach to the area of women and spirituality?*

BARB: I'm trying to do work which can be of use to women who are beginning to look behind women's experience in this culture. We've been living under a patriarchal, father god. We have got to get beyond seeing the past through patriarchal eyes. One defence of male dominance is that it has always been with us. But, has it? I want to question that.

That's why I'm looking at the pre-classical Greek cultures - those which were grouped around the eastern Mediterranean.

(We have a lot to learn about consciousness from the pre-literate cultures of India, for example, but I have to concentrate on just one area, or the material would be endless.)

Also, Greek culture formed the basis of our own Christian background, and our major cultural myths come from the area of the eastern Mediterranean.

What we are up against is that our vision of that culture, those myths, comes to us through 19th. century historians. They assume a patriarchal vision. H.D.F.Kitto, for example, thinks that the way things were in the patriarchy of the British empire is the way things have been for millions and millions of years.

KINESIS: *For example?*

BARB: Look at traditional historian's version of the Greek gods - the collection of patriarchs at Olympus. The assumption is that these Olympian gods were the most important. What they don't see is that the goddess figures were deliberately diminished, though they were the predecessors of the Olympus hierarchy. Take Athene. The patriarchal version is that Athene was born from the head of Zeus, the number one male god. (Zeus, by the way, was a snake god who worked his way up into being a male image.) Athene was originally a mother goddess figure, tremendously popular. As the Olympian patriarchal gods were taking over, Athene's power had to be dimished. One way they did this was to make Athene into a young virgin maid. That meant that she was easier to manipulate: the other mother figure was too powerful an influence, being a warrior and spiritual goddess image.

KINESIS: *Where do you get your information from? What are your sources?*

BARB: Mainstream classicists project their ideology of patriarchy back into the world of the Greek colonies. But there are exceptions to that. Jane Ellen Harrison is a shining example. She published work on Greek religion in the early years of this century. One of her books, Themis, re-issued in 1962, is about an original mother goddess. Jane Ellen Harrison had a tremendous influence on Gilbert Murray, who constantly acknowledged his debt to her. Needless to say, Gilbert Murray is now famous and Harrison unknown. She has another work, Prolegomena to the Study of Greek Religion, which was published in 1908. It took me two years to learn how to read that book, it's terribly difficult. It needs a good editing job so that the information in it would be accessible to many women.

Then there's Bachoefen, who was writing about myth, religion and mother-right in the middle of the nineteenth century, when hardly any other work was being done. E.O.James has two straightforward historical books, The Ancient Gods (1960) and The Cult of the Mother Goddess (1959).

There is a growing amount of knowledge which is still not totally acceptable to people in traditional disciplines. There

Head of Athena. Fourth century BC, Piraeus, Greece

are, however, people doing research across North America, mostly women, interested in an approach to history that gets beyond the obvious limits of logical discourse.

KINESIS: *What kinds of questions are these women asking?*

BARB: One thing is that they're looking at grandmother's crochet. Why did our grandmothers go crocheting little mandalas until they went blind? It has something to do with web-building, web-making. To look at that image in our myth - the spinners of fate are women. They're the original spinstressses, the spinsters. And of course that word, spinster, has been devalued, as have other words which relate to feminine power, with the karmic strength of women.

Another question: why is the muse feminine, if women have been so low down on the totem pole of religion? The muse, in our culture, is always feminine: it's a trace of recognition of the supreme creative power of women. If life doesn't always come from women, where does it come from; building freeways?

Why was it so very important for the Christian inquisition to try to destroy all vestiges of women's power if there was never any source for that fear - some past power?

KINESIS: *What use do you make of primary sources?*

BARB: In about 300 A.D. Christian monks burned down the library at Alexandria, which was a treasure house of information about the early presence of images of the great mother, and of the existence of the matriarchal clan. But we do have some primary material. I look to Plato, for example. In his ideal state he proposes real equality for women. Look at Euripides' plays - Electra, The Bacchae, The Trojan Women, Alcestis. Look at Thesmophoriazusae by Aristophanes. Perhaps the strong women of Greek tragedy were so crazy with hatred and revenge for good reason...

We need to reconstruct our herstory in that area. We don't understand the mythology and its roots. Jesus, you know, was simply the last in a long line of male prophets. Jesus was competing against Apollonius. There were a number of other religious cults, too, many of which had numerous women followers: Dionysius (or Bacchus), and Mithras. Isis, Demeter and Diana were goddesses whose cult following was important for centuries after Christ. The temple of Diana at Ephesus, and that of Demeter at Eleusius were not destroyed until around 400 A.D. Often what the Christians did was build a church on the spot where a temple had been.

Demeter and Persephone is, of course, a myth of mother-daughter relations. We need to reclaim and re-evaluate that myth. And you have Artemis, like Athene, a huntress warrior, virgin goddess. The word "virgin" has changed. It didn't mean a woman who had not yet been involved in a sexual relationship; it referred to a woman who was involved in activity to such an extent that sexuality was not the focus. Also, the status of virginity was self-renewing. As spring is the renewing season of the earth, virginity was renewable through special festivals.

KINESIS: *Don't you think that there are a lot of simple solutions going around? People have dismissed Christianity but welcome other religions with open arms.*

BARB: You mean, "let's worship Diana and it will all be groovey"? That's not what I'm talking about. I talking about the feminine principle in our spiritual lives. Misogynists did everything they could, but they still could not wipe it out. All they could do was degrade it. It has always been very strong in Ireland, and there's much work to be done in the area of Celtic myth. Despite the fact we've lived so long under a patriarchal father god, the assertiveness of women has not been stamped out. The negative powers just can't eliminate the source of life on this planet, unless they eliminate all of us.

We also have to look at why men have this ceaseless urge to dominate. What about the reverse of a Freudian analysis? What about men's desire to be women? There is a Northwest Indian saying, "as the earth is treated, so is the woman." When one sex is dominant, the other sex is sexual symbol. That imbalance is changing. Women have to take a lot more responsibility with how we are relating sexually to our own beings.

KINESIS: *What do you mean?*

BARB: Well, it's one thing to be typing, another thing to be all dressed up with some unspoken intent of relating sexually to the man who comes to the desk. One of the reasons I started a slide collection of images of goddesses and pre-literate Greek images of women was that I was feeling very strongly that fashion is fetish. The way we dress is central to the way we accept our bondage. Some of the images of women I have collected are of nudes with square shoulders, strong hands, great strength of character and beauty of form. The later you go - look at Roman nudes, for example - the more often you get rounded, weaker images of women, with less use of muscle.

KINESIS: *Where and when are you offering your course? Who can attend?*

BARB: It runs from October 13 - November 3
Time: Saturday afternoons, 1.30 - 4.00
Continuing Education and the Women's Resources Centre of UBC are sponsoring the course. Registration is limited. The sessions are open to anyone who is interested in examining cultural stereotypes and re-evaluating their notions of spiritual and feminist history. ■

Letters to Kinesis

We, at NAC, were very pleased to see the extensive coverage given the NAC Annual Meeting in your April/May issue. Here, I'd like to respond to some of the criticisms made in the article by Gillian Marie.

I think the point is rather missed on regional representation, a matter on which I feel particularly strongly having worked for several years to get any accepted at all. Of course, the system isn't perfect, but it's a great deal better than what it was even a few years ago. Prior to 1976 there was only one Executive Member outside Ontario and she did not attend meetings regularly. Lorenne Clark and myself were the only non-Ontario people to be elected for 1977-78 (both of us were then living in Nova Scotia, but with strong Ontario connections, and both of us, incidentally are ex-B.C.ers, Lorenne from Vancouver, me from New West.). A Quebec representative was also appointed after the election. In 1978-79, some of us actively recruited non-Ontario candidates and, in fact, one was elected from B.C. (Lee Grills), one from Alberta, the Quebec member ran again, one of the Ontario members was from the north, and a Newfoundland person was appointed to fill a vacancy (she is now Minister of Education in Newfoundland).

This year there are two from Quebec and one each from Nova Scotia, Newfoundland, Saskatchewan, Alberta and B.C. It is extremely helpful to have women from across the country on the Executive. It would be better still if we had more from outside Ontario, but it makes a great deal of difference just having those we do.

Regional representation is, unfortunately, expensive. For example, it will cost NAC up to $3,500 this fiscal year just to bring in our B.C. member. Only a small fraction of this is made up for by the member groups from B.C. (11 paid-up groups at $25 each = $275).

Many issues *are* national, like it or not

I cannot agree at all with Gillian Marie's conclusions that her concerns are 'local'. Of course, there is much work to do at the local level, but many issues, like it or not, require national action. Rape, abortion, prostitution, divorce, wife battering require legislative change at the federal level. Unemployment insurance and maternity benefits are federal matters, as is much job training, and job creation schemes and employment policy more generally. Many social services are federally funded, and many more services to women should be. Equal pay is both a federal and provincial matter, with the federal level leading in legislation, thanks partly to NAC's work. (Incidentally, equal pay for work of equal value, which NAC has always worked for, does protect women in job ghettoes. It is equal pay for the same job that does not. Marie is quite mixed up in her criticism of NAC.) Indian rights is a federal matter. So is income tax discrimination against women and pensions. Appointments to the bench, Senate, and federal Crown agencies and boards and commissions come under the federal government. The CBC is a federal Crown corporation, as is the CRTC, the regulating authority, both of which NAC has been working on regarding the derogatory portrayal of women in programming. In short, there really is a lot of work to be done at the federal level and we can use all the help we can get in doing it.

I am hoping that more of NAC's work will be done outside Ontario, by working committees in various cities, co-ordinated by the NAC Executive Member in the region. One good example of this working was NAC's brief to the CRTC on CTV, prepared by Lee Grills with much help from the North Shore Women's Centre. The decision by the CRTC, to renew CTV's licence, notes NAC's intervention and announces it will be bringing NAC representatives and CTV together for talks.

Now to get to the Wages for Housework situation. I don't think anyone in NAC is pleased with our handling of it. I think something has been learned from the experience and the same would not happen again. Our differences with Wages for Housework on issues remain important. These are well put in statements, approved unanimously by the Executive, by our past-president, Kay Macpherson, and vice-president, Lorenne Clark.

On closing, let me repeat that there is a lot of work to be done at the federal level for women and we very much hope we will have Vancouver Status of Women sharing it with us.

by Lynn McDonald, President
National Action Committee

"Kinesis", Editor

Re the proposed Women's Building, so you collect enough B.C.R.I.C. shares to make a down payment on a building. Then what? How do you meet mortgage payments, pay for maintenance, heat, light, telephone etc?

I suggest the 'planners' of this project have a talk with the executive director of the Y.W.C.A., and find out what maintaining a building costs. And remember the Y.W.C.A. has over 200 beds to rent, to defray mortgage payments.

It's a great dream, but it's time the co-ordinating committee woke up and realized that for this project to succeed you would need hard cold cash, and lots of it, every month!

by Patricia M. Russell

To The Editors

I would like to express my appreciation to Kinesis for the very fine articles that appeared in the July and August issues on The Dinner Party. The article by Helen Mintz was an excellent example of thoughtful and constructive criticism done in a spirit that makes clear some of the limitations of the piece, without taking cheap potshots at artist Judy Chicago or overlooking the very important contribution it makes. The article is very different from many very regretable and damaging pieces appearing elsewhere in art journals and the feminist press. I hope others will follow this example both in discussions of The Dinner Party and other major feminist works and projects. *by Sara Joy David*

Sylvie Bouchard

I thought the Persimmon Blackbridge article on Doug Chrismas and the Helen Mintz article on The Dinner Party and the Brig Anderson piece on Bloodline (which was recommended to me as good entertainment by a serious feminist who teaches courses on same in another city!) were quite good. The care and thoughtfulness of Mintz's article make it a very worthwhile contribution to the ongoing discussion on this major work.

Middle-class women are and always have been important members of all compassionate organizations. As a middle-class woman, with a successful husband whom I like, I sometimes feel that your publication does seem to have a kind of love affair with the young, poor and grubby. You can be quite poor and still keep clean and tidy. I know because I've been poor and I remember it well. I love you. Just had to say this.

I'd like to comment on suggestions that you curtail the lesbian perspective in Kinesis. I can't think of a single reason to substantiate placing limits on womyn's news in a feminist newspaper. I really don't believe that we're working as feminist to titillate the interest of the public. We are working to bring womyn together on issues of common concern. In the words of the new feminists, we should ask, "Is this good for women or bad for women?" before we decide that a feminist issue is beyond the range of our commitment.

We print these comments unsigned because they come to us on subscription renewals. While not intended as formal "Letters to the Editor", they are invaluable feedback.

BULLETIN BOARD

EVENTS

CAROL STREET, songwriter/guitarist singing original contemporary folk music, will be appearing at the Soft Rock Cafe on Wednesday, Oct. 24 at 9:30 p.m. along with Niels Petersen. Also at West End Community Centre (GATE benefit) Sept. 30, Mt. Pleasant Neighbourhood House Oct. 1, and Kits Coffee House Oct. 2.

MARGARET ATWOOD reads from her new book "Life Before Man" Saturday, Oct. 20 at the Literary Storefront, 213-131 Water St. in Gastown. Advance tickets only on sale from Friday, Oct. 5. $4, members $3. 7:30 p.m. door.

WALK-A-THON for the Rape Relief House, Sunday, Oct. 28 starting from Lumberman's Arch in Stanley Park. Call 872-8212 for information.

WOMEN'S STUDIES ASSN. CONFERENCE will be held November 2 and 3 at Capilano College. Workshops in Women in Therapy, Women in Rock Music, "Silences" by Tillie Olsen, and a presentation on Daly's "Gyn-Ecology" by the Lesbian Literary Society. For information, call Sheila Perret, 684-2457.

LAW UNION OF B.C. CONFERENCE at the UBC Faculty of Law, Rm. 178 from Oct. 26-28. Registration $10. Rape Relief will be making a presentation on Saturday, 3 p.m. For information, call 683-1321.

ART EXHIBITIONS coming up at the Women's Art Gallery:

October 1-30 Portland Frank & Persimmon, anti-psychiatry prints/sculptures
November 1-30 Wendy Davis, photography

At Women in Focus, #6-45 Kingsway, Vancouver (872-2250). Open Monday to Friday, 10a.m. to 4p.m.

Studio 58 presents the Canadian premiere of Hugh Whitmore's Stevie, a play based on the life of the poet(ess) Stevie Smith, Oct. 1 - Nov. 17 at Langara College. Tickets $3.50 weeknights, $4.00 weekends. 8:00 p.m.

COURSES

FEMINIST VIDEO WORKSHOPS in video preparation and production skills are being offered by Women In Focus, with the aim of developing a feminist perspective as an alternative to present-day male controlled media. Women only. October 2 and 9 at 6:30-9:30 p.m. October 21, 11 a.m. to 4 p.m. Pre-register at Women In Focus, #6-45 Kingsway, Vancouver (872-2250).

SOUTH VANCOUVER FAMILY PLACE is offering a variety of programs starting in Oct. All residents of South Vancouver, Cedar Cottage-Kensington, and Renfrew-Collingwood are invited. Programs are free. For information, call 325-5213 or 325-3114, or drop in to Family Place at 4932 Victoria Drive, Vancouver.

ASSERTIVENESS TRAINING, an introductory workshop for women, at Douglas College, Langley Campus-Section V on Saturday, October 27, 9:30-4:00 p.m. Instructor: Mary Burns. Pre-registration required; call 525-9211.

LITERARY STOREFRONT is offering the following workshops and courses:

SHORT FICTION, with Audrey Thomas
THE PROCESS OF POETRY, with Cathy Ford
CANADIAN WRITING IN THE 30's, with Dorothy Livesay
WRITING FOR CHILDREN, with Christie Harris Frances Duncan, Sue Ann Alderson, Doug Tait and Ann Blades
SONGWRITING, with Ferron

among others. Pre-registration a must for all courses, starting October 1. Call 688-9737.

1-DAY SYMPOSIUM FOR SINGLE MOTHERS. Saturday, Oct. 20, sponsored by the YWCA. Program includes: Doing it all - Alone, Children, Social Life, Law, Alternate Living Arrangements, Separation, A Single Mom from Day One, Looking After Yourself. For information or registration, contact the YWCA, 580 Burrard St., Vancouver. Register early, space is limited. Fee: $20 (subsidies available)

PEOPLE'S LAW SCHOOL is offering the following free night classes:

COMMON-LAW COUPLES, Oct. 18, 7:30-9:30 at Britannia Community Centre Library 1661 Napier St., Vancouver. Instructor: Gail Davidson.
THE FAMILY RELATIONS ACT, Nov. 5 & 6, 7:30-9:30 p.m. at Hastings Community Centre, 3096 E. Hastings, Vancouver. Instructor: Peter Brown, Anne Rowles.
CHILDREN AND FAMILY VIOLENCE, Nov. 22, 7:30-9:30 p.m. at South Vancouver Neighbourhood House, 6470 Victoria (at 49th Ave.) Instructors: MHR Child Abuse Team.
WOMEN AND FAMILY VIOLENCE, Nov. 29, 7:30-9:30 p.m. at South Vancouver Neighbourhood House, 6470 Victoria, Vancouver.

Please pre-register for courses by calling 734-1126.

CAPILANO COLLEGE Women's Resources Centre is offering the following workshops and courses:

ASSERTIVENESS TRAINING WORKSHOP, Oct. 20, 9am-4pm. Fee: $17.
HOW TO DECIDE: LIFE & CAREER PLANNING FOR WOMEN, Part 1 - Oct. 1,3,10 & 15 or Nov. 5,7,12 & 14, 9:15-11:15 a.m. Fee: $5. Part 2 - choose one of: Choosing a Career, or Finding a Job, Oct. 17,22,24 & 29, 9:15-11:15 a.m.
WOMEN IN THE MIDDLE, three sessions: Oct. 18, 9:15am-1:15pm; Oct. 25, 9:30-11:30am; Nov. 1, 9:30-11:30am.
OVERCOMING SPEECH ANXIETY & SHYNESS, Limited enrolment. Four sessions: Oct. 10,12,17 & 19, 1-2:30 p.m. Fee: $15.

For more information on the above courses, contact the Centre, Monday to Friday, 9am-4:30pm at 986-7911.

The LABOUR STUDIES program at Capilano College is offering these women's labour studies courses:

LABOUR HISTORY - THE ROLE OF WOMEN, Saturdays, Oct. 6 & 13 at 4911 Canada Way, Burnaby. Instructor: Maureen Headley, BCGEU. $8.
PARLIAMENTARY PROCEDURE & PUBLIC SPEAKING Saturdays from Oct. 20 to Nov. 3 at Capilano College. $12.

Register by mail to: Labour Studies Program, Capilano College, 2055 Purcell Way, North Vancouver (986-1911, loc. 334), or at the first meeting of the course.

WOMEN IN JEOPARDY: UBC Women's Resources Centre is offering free noon lectures at the Centre, 1144 Robson St. as follows:

Oct. 11 - Battered Women
Oct. 18 - Women are Persons
Oct. 25 - Sexual Harrassment

as well as a weekend conference on the above issues at Robson Square Media Centre behind the Old Courthouse. Fee: $10. October 26, 27. For pre-registration and information, call 685-3934. Coordinated by the National Action Committee on the Status of Women (NAC).

GROUPS

Women interested in joining a group forming to learn about MENOPAUSE and be mutually supportive through its symptoms, contact the Vancouver Women's Health Collective, 736-6696.

Do you miss a WOMEN'S COFFEEHOUSE in Vancouver? Would you be willing to put energy into organizing one? Do you have time, energy and commitment? If so, come to a meeting October 23 at Women In Focus, #6-45 Kingsway, 7:30 p.m.

THE DINNER PARTY PROJECT: A steering committee has recently been organized to bring Judy Chicago's The Dinner Party to Vancouver. We are investigating possible exhibition spaces as well as looking at when and how the exhibition should be organized. A critical part of the project will be to involve Canadian women artists. Look for further information in future issues of Kinesis. A general meeting will be called once there is a definite possibility of mounting the show. In the meantime, if you are interested in contributing to the project, write: The Dinner Party Project, P.O. Box 286, Delta, B.C.

JUST OUT

Free distribution of the second volume of the WOMEN'S WORK DIRECTORY begins Oct. 1. This directory advertises a wide range of traditional and non-traditional skills offered by women in the community. Hire a woman next time!

Recent titles at the women's bookstores:

VANCOUVER WOMEN'S BOOKSTORE - 804 Richards 684-0523 (all titles in paperback)

Six Of One, Rita Mae Brown, $2.50
Self Portrait, Anne Sexton, $8.00
The Death Notebooks, Anne Sexton, $4.55
Words for Dr. Y (poems), Anne Sexton, $4.55
Out of the Frying Pan, A decade of change in women's lives, Carol Hope & Nancy Young, $6.50
Period, A young woman's guide to menstruation, $7.50
Sturdy Black Bridges, Visions of Black women in literature, Parker, Isery & Sheftall, $7.50

ARIEL BOOKS - 2766 West 4th Ave, 733-3511

Woman and Nature, The roaring inside her, Susan Griffin, $13.75
Fat is a Feminist Issue, Susie Orbach (pb), $2.25
For Her Own Good, 150 years of the experts' advice to women, Ehrenreich & English, $4.95
Gyn-Ecology, Mary Daly, $20.50
Word Is Out, Stories of some of our lives, Nancy Adair & Casey Adair, $9.60
Begin At Start, Some thoughts on personal liberation & world change, Su Negrin, $3.95

BULLETIN BOARD

1980 WALL CALENDAR, produced by women of the Vancouver Women's Health Collective in collaboration with Press Gang, is now ready to order. The Women & Health Calendar is 11"x17", illustrated, with a pull-out sympto-thermal chart for women who want to record their menstrual cycle. Order from Press Gang, 603 Powell St., Vancouver. All orders should be pre-paid and include 10% for postage and handling. 1-4 copies, $3.50; 5-9 copies, $2.80; 10 or more, $2.10 each.

The MONTREAL HEALTH PRESS has just published a revised edition of its famous BIRTH CONTROL HANDBOOK, as well as an excellent new handbook on SEXUAL ASSAULT. Available at Vancouver Status of Women or write: Montreal Health Press, P.O. Box 1000, Stn. G, Montreal H2W 2N1. For single copies, send 50¢ for postage and handling.

New to B.C. or the women's movement? See GUIDE TO THE B.C. WOMEN'S MOVEMENT, published by Vancouver Status of Women. Updated regularly. Available from the VSW office, 1090 W. 7th in Vancouver.

Other publications available at Vancouver Status of Women:

Update on the Status of Women in B.C., 1978, $2.50
Feminist Library Reference Bibliography 1977, $1.00
Books for Little People, a non-sexist bibliography, 50¢
Sexist Ads Kit - How to Protest, 1976, 50¢
Rally Action Books: March 22, 1976 $1-$2.
Exploring Sex Roles - Kit for High School Counsellors, 1973, 50¢
Verbal Self-Defense Kit for Feminists, 1975, 50¢
Numerous legislative briefs, and more!

RESOURCES

LESBIAN INFORMATION LINE is open to calls Thursdays from 7-10 p.m. at 685-4519.

Vancouver Status of Women houses an extremely valuable RESOURCE LIBRARY/ARCHIVES at its offices at 1090 W. 7th Ave., Vancouver. We have the most extensive collection of material on women's issues in Vancouver, perhaps B.C. This archival material is available for use. Pass the word to women who are doing research...anyone from Women's Studies students to women doing research for a speech, panel or general interest would find this information invaluable. Our office hours are Monday to Thursday, 10am-6pm, phone 736-1313.

WOMANVISION, Co-op Radio's weekly radio program, by and about women, has moved its time slot from Tuesday evening to Monday evening from 7-8 p.m. We're happy to have the extra 15 minutes this new scheduling affords. For Kinesis readers outside of Vancouver, if you already have cable TV hookup, you can receive FM stations for a small extra monthly charge. The following cable companies carry Co-op Radio: Victoria 90.5 (FM), White Rock 104.7, M.S.A. 104.7, Delta 104.7, Sechelt 96.1, Gibsons 100.1, Cowichan 89.5, Central Interior (Prince George, Quesnel, Williams Lake, 100 Mile House) 102.7, Vercom (Vernon) 90.9, Western 104.7, Davin 102.7, Fraser 88.5, and Vancouver 102.7 FM.

Six of us produce and operate the show: Elizabeth Feder, Patricia Hogan, Rosemary Allenbach, Ann Russell, Mickey Verde, Sue Newman. As with most collectives, our energy levels go up and down. We're open to more women joining us. If you know about broadcasting, radio journalism, research, operating, or want to learn these skills, please call 684-8494 and leave a message for Womanvision. We'll contact you.

WOMEN AND WORK
A Conference

A Women and Work Conference is being held Sunday, October 14, 9:00-5:00 p.m. at Langara Community College, 100 West 49th Avenue in Vancouver.

Plan to attend! There will be films, artwork, and theatre as well as time to talk to each other.

Workshops scheduled are varied and numerous. Some examples:

Women's Labour History
What Is Women's Work?
Older Working Women
Sexual Harassment on the Job
Women in Non-traditional Jobs
Issues for Lesbians in the Workplace
Women and Unions
Immigrant & Third World Women
Health & Safety on the Job
Quality Childcare
Organizing the Unorganized
The Women's Movement - what's it about?

A plenary dissussion is planned for the end of the day to talk about issues brought up in workshops.

The conference is being co-sponsored by Working Women Unite and Langara's Continuing Education, Women's Studies. Cost: $2.00 for the entire day. Pre-register for child care at Langara Continuing Education (phone 324-5323/4), and bring a lunch. All women are welcome.

Working Women Unite is a member group of the B.C. Federation of Women concerned with issues of women and work. WWU seeks to forge links between the women's movement and trade unions, as well as articulate feminist demands which working women can take into their workplaces.

Women have always worked - in the home, in factories, in office buildings, in the streets, on farms. We strive to gain recognition for the work we do and to improve the quality of our lives.

WWU supports the struggle of the unemployed, women in the home, and women attempting to organize their workplace.

To contact Working Women Unite, write to: Box 65563, Station F, Vancouver, B.C.

Janet Beebe

Nearly 1,900 women commemorated the third running of the Women's 10KM Race around the Seawall at Stanley Park September 16. Women of all ages and levels of fitness can participate in this and other running events in Vancouver. The downtown YWCA has recently formed a group called Vancouver Women Running, which aims to address women's issues and encourage neighbourhood runs.

Jo Lacemby

SUSTAINER APPEAL

Response to our sustainer appeal has been tremendous. Since our first appeal in the April-May issue of Kinesis, you have pledged and donated more than $1700 to the Kinesis sustainer fund.

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

If you have not yet made a sustainer donation or pledge, but have sufficient income to do so, we ask you to think about it. Sustainers make a personal commitment to keep Kinesis alive.

Sustainers contribute $50 per year, in a lump sum or in installments of $5 or more. In return, you will receive your own subscription, along with any number of complimentary copies for your friends.

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

NAME _____

ADDRESS _____

_____ Postal Code _____

I enclose my monthly installment of ____

I enclose a lump sum of $50 ____

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

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

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

CORRESPONDENCE: Kinesis, Vancouver Status of Women, 1090 West 7th Avenue, Vancouver B.C. V6H 1B3.

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

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

DEADLINE: 15th of each month.

WORKERS ON THIS ISSUE: Janet Beebe, Kris Craig, Sue Kelly, Gayla Reid, Joey Thompson, Joan Woodward.

NEXT KINESIS PRODUCTION WEEKEND: October 20, 21. Sign up now!

WOMEN'S HEALTH SERIES II

"IT'S ALL IN YOUR HEAD!

Thurs.
Nov. 8
7:30-9:30

I THE MEDICAL MONOPOLY

*how organized medicine took control of healing
*what is health and who defines it?

&

HOW TO BREAK IT

*actions by women
*patient's rights

Thurs.
Nov. 15
7:30-9:30

II SELF-HELP

*the power of sharing skills and information
*breast and cervical self-exam
*health groups- some examples: endometriosis, menopause, children's health

Thurs.
Nov. 22
7:30-9:30

III POLITICS OF REPRODUCTION: WHO DECIDES?

*birth control: controversies (the Pill and the diaphragm)
*sterilization and its abuse
*abortion

Thurs.
Nov. 29
7:30-9:30

IV OCCUPATIONAL AND ENVIRONMENTAL HEALTH

*film and discussion
*hazards of women workers
*organizing for safety in the workplace

Thurs.
Dec. 6
7:30-9:30

V PSYCHIATRIC ABUSE

*women and the mental health system
*drugs as social control

&

EMOTIONAL SELF-HELP

*women's problem-solving groups
*peer counselling

at Britannia Community Centre
(Napier and Commercial)
Room L3 (above library)

Childcare: call 736-6696 for information

adapted from Bülbül 74

Presented by the Vancouver Women's Health Collective
1501 W. Broadway
736-6696

No Charge Women Only