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SPECIAL COLLECTIONS

KINESIS

News About Women That's Not In The Dailies

WOMEN IN SOLIDARITY

AGAINST CORPORATE GLOBALIZATION

Also inside:

Woodward's struggle continues

Film Fest reviews

...and more

INSIDE

KINESIS

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Kinesis welcomes volunteers to work on all aspects of the paper. Our next *Writers' Meeting* is **Tues Nov 4** and **Tues Jan 6** at our new office, 309-877 E. Hastings St. Production for the Dec/Jan 1998 issue is from **Nov 18-26.** All women welcome even if you don't have experience.

Kinesis is published ten times a year by the Vancouver Status of Women. Its objectives are to be a non-sectarian feminist voice for women and to work actively for social change, specifically combatting sexism, racism, classism, homophobia, ableism, and imperialism. 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 Board.

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photo by Fatima Jaffer

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SUBMISSIONS
Women and girls are welcome to make submissions. We reserve the right to edit and submission does not guarantee publication. If possible, submissions should be typed, double spaced and must be signed and include an address, telephone number and SASE. Kinesis does not accept poetry or fiction. Editorial guidelines are available upon request.

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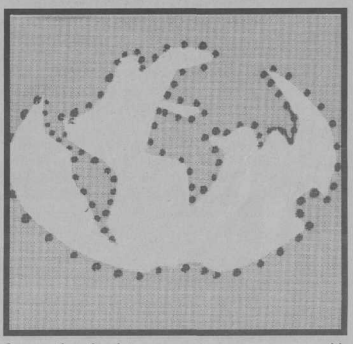

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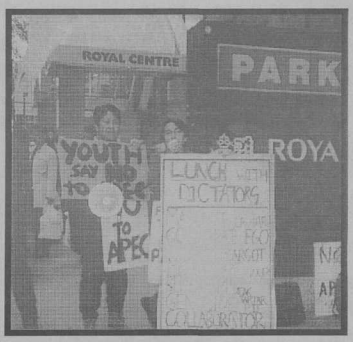

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As *Kinesis* goes to press, the federal government has put a "gag order" on the women's movement.

After repeatedly promising that a decision would be made on whether Status of Women Canada would provide funding for the Second International Women's Conference Against APEC, SWC has not done so.

The most recent promise was that, for sure, the decision would be made today, October 28. But SWC's Jackie Claxton effectively eluded all calls from NAC's president Joan Grant-Cummings, thereby breaking yet another promise.

APEC, as by now you must have heard, stands for the Asia Pacific Economic Cooperation, which will hit Vancouver later this month. A lot of activities challenging the anti-woman agenda of APEC are slated to take place concurrent the APEC Summit *[see page 15.]*

Even though SWC is responsible for doing "gender" analysis on federal government policies, it has made no effort to respond to women's groups analysis that APEC is harmful to women.

NAC, along with other social justice groups, will be bringing in women from APEC's 18-member countries for the Women's Conference. That takes bucks. And that's where SWC fits in, or should.

SWC's refusal to commit funding to the Women's Conference will mean even fewer women are able to discuss the impact of APEC and other so-called free trade agreements on the status of women in Canada and elsewhere.

Only weeks before the Women's Conference, women who need subsidies to be able to participate will not be able to come to Vancouver. Even if the funding eventually comes through--which women's groups must continue to demand--women who are flying to Vancouver will have to pay higher rates, and many women may not be able to change their schedules or make such quick arrangements for childcare.

So why is SWC reluctant to fund the Women's Conference? Word has it they say they'd have difficulty funding something that is "against" the agenda of the government, which is "for" APEC. Apparently also, many Members of Parliament (MPs) have expressed concern about funding groups that are opposed to APEC.

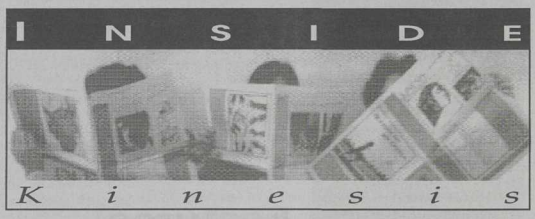
Meanwhile, women's groups are not sitting idly by. Many have already written to Hedy Fry demanding that her government fund the Women's Conference. As *Kinesis* goes to press, women are still being asked to write letters to Fry, Prime Minister Jean Chretien and their local MPs. Better still, flood their phone lines with calls or jam their fax machines.

As well, on October 30, NAC and other women's groups will be demonstrating in Halifax, in front of the place where Hedy Fry and the provincial status of women's ministers are meeting. Funding support for the Women's Conference will certainly be one of the demands, as will Canada's signing of the International Convention on Migrant Workers and their Families, the immediate and fair pay equity settlement with federal public sector workers, and of course increased and multi-year funding for women's organizations.

Very few women (and people) in Canada know much about what APEC is all about. That's because the federal government has been very deliberate in keeping information away from the public. Behind our backs, the Liberals are making deals, signing away our social programs, our full-time, full-year jobs, our natural resoures, our cultural organization, and so on...to the transnational corporations. They not only have a seat at the APEC table, they are setting much of the agenda.

This is all very much related to what's been happening around Canada's public pension system. As some of you may know, Finance Minister Paul Martin and the federal Liberals pushed legislation that radically changes the Canadian Pension Plan through two readings in the House of Commons. The proposed bill is detrimental to women. It's now in the Committee stage, which is where there may be our last opportunity to voice concerns about the legislation. It's likely that the government will try to rush through any kind of public "consultation," so it is critical that women prepare now to make submissions to the committee.

That's all we have time for as *Kinesis* goes to press. We urge women across the country to read this issue and other materials in their community on why we should resist the APEC agenda, and to wear red armbands on November 24, the National Women's Day of Protest Against APEC.



The weather has turned sour on us...I mean, wet! And as anyone who has lived in Vancouver knows, it ain't never going to stop raining...or at least that's how it feels.

It's so grey and wet, we tend to stay indoors a lot. So it's a bonus that when we do stay indoors to produce *Kinesis* during the winter "monsoons," the working environment is so cheery! We're not just referring to the delicious salmon, peach and mango paint job in the *Kinesis* production rooms, but to the energy, vitality and spirit of the women who've come into the offices this month.

In fact, we've noticed lots more activity in Vancouver these last couple of months and it may have something to do with numerous efforts underway to resist the corporate globalization agenda, as embodied in November's APEC (Asia Pacific Economic Cooperation) summit in Vancouver. There's plenty in this issue on the who, what, where, why and how of APEC, but our particular focus, this issue and in future, is on the resistance against APEC, women's global solidarity and the strengths (and weaknesses) of the different movements and strategies involved in anti-APEC struggles.

And to be sure *Kinesis* plays its part in continuing to build a more powerful, united women's movement in Canada and globally, the *Kinesis* Editorial Board has decided to run special supplements on what happens in this city around APEC. We have heard many women from across BC, Canada and other countries in APEC intend to be present in Vancouver, giving us unique opportunities to bring their stories to the pages of *Kinesis*.

Women volunteers from *Kinesis* will be attending the various anti-APEC summits and conferences, marching in demonstrations, taking part in numerous protests—and wearing red armbands [see page 15]—all with a view to recording it in text and photo essays for the December/January *Kinesis*.

Back to this month's news...we are sorry to announce that Sook C. Kong has left the *Kinesis* Editorial Board due to work, school and other pressures. Sook joined the Editorial Board earlier this year. Before that, she had been an avid reader and contributor to the paper. She assures us that she intends to continue to support *Kinesis* by offering her writing and other journalistic skills, as well as ideas and interest in its future growth. We are sad to see her go and wish her the best of luck in her ongoing and new adventures.

We'd like to thank new volunteers who worked on this month's issue of *Kinesis*. Thanks to Colleen Sheridan who took photographs and recorded Rosalie Tizya [see page]. Thanks also to new writers/voices Amy Johnson, Marion Pollack, Rosalie Tizya, Ali Grant and Louise Hara. And big thanks to all regular and ongoing volunteers for their time, labour, smiles and constant feedback on why so-and-so does not a good headline make!

If you'd like to be part of putting *Kinesis* together, call Agnes at 255-5499. No experience necessary!

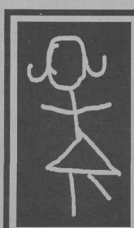
We'll be back again next month with our winter double issue! Until then, keep on moving and fighting back!

Our appreciation to the following supporters who became members, renewed their subscriptions or donated to Vancouver Status of Women in September.

Marine and Shipbuilders Local 506 * C.E.P. * VanCity Savings Credit Union * Gale Tyler * C.U.P.E Local 2396 * Maggie Sherlock * Nora Grove * Somer Brodribb * Alice Grange * Harriett Lew * Kelly Haydon * Dawn Simpson * Michelle Dodds * Jeanne St. Pierre * Skye Stuart * Louise DeBruijne * Wendy Baker * Heidi Henkenhaf * Anne Tyler * Kaye Bonfield * Marine Printers

A special thanks to our donors who give every month. Monthly donations assist VSW in establishing a reliable funding base to carry out our programs, services and Kinesis throughout the year. Thanks to:

Jody Gordon * Erin Graham * Barbara LeBrasseur * Eha Onno



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NEWS

Women workers + Nike = exploitation:

The truth behind the swoosh

compiled by Andrea Imada

The campaign to expose the exploitative labour practices in Nike factories took to the street on October 18th for the International Day of Action Against Nike Sweatshops. With a rallying cry of justice for workers, activists in 13 countries held events in 84 communities—distributing the "facts" on Nike, acting out street theatre, lobbying and, of course, holding demonstrations in front of selected Nike stores.

The international campaign is similar to the one which had some success in establishing independent monitoring of working conditions in The Gap's garment factories. A big part of the campaign against Nike has been to take aim at the company's massive and successful marketing of its products and its image.

The Nike swoosh, the slogan "Just Do It," lavish gifts of corporate sponsorship to schools and sports teams, and multi-million dollar sports superstar endorsements have all propelled Nike into a sportswear giant. Its flagship "Niketown" stores have been established in major cities across North America, peddling running shoes with a "winning" attitude. The ongoing educational and protest actions against Nike are aimed at dressing down Nike's reputation by revealing the truth behind the swoosh.

Hidden behind the hype of high-priced Nike athlete spokespeople are the real stories of the women who make Nikes. Sixty-plus hour weeks, piecework wages, and harsh workplace controls are the hard realities for the 500,000, mostly women, employed in Nike's subcontracted factories in China, Indonesia, Vietnam, and other countries.

Last April, 10,000 Indonesian Nike workers took to the streets during a dispute about payment of the new minimum wage: $2.46 a day. And in Vietnam on International Women's Day, March 8, 1997, 56 women employed by a Nike contractor were forced to run around the factory in the hot sun; several dozen of them collapsed. The workers receive $1.60 a day.

Here in Canada, Nike is also having an impact on the well-being of the manufacturing sector. In 1994, Nike stopped manufacturing its apparel in Canada, and as a result 125 garment workers lost their jobs. Nike refused to contribute to retraining programs for the laid-off workers, claiming that they were employees of the subcontractor and that Nike had no responsibility to them.

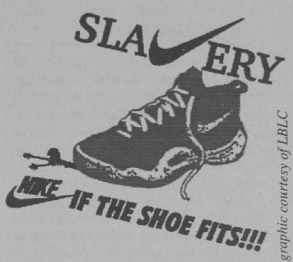
And more recently, in an attempt to control the lucrative hockey equipment market, Nike bought out the company that makes the famous hockey brand names, Bauer and Daoust. Earlier this year, Nike announced the closing of its Bauer skate manufacturing plant in Cambridge, Ontario—the result will be 400 unionized workers losing their jobs. Bauer's factory in Quebec may be the next victim of Nike profit making, although the company has made promises of "no job losses" there. Nike hasn't announced its future plans, but it is likely Nike will look to factories in Asia or Europe to produce its line of hockey products.

Workers' rights organizers in Canada say that protest actions on October 18th were held in Vancouver, in a number of cities in Manitoba and Saskatchewan, in Montreal, and in Toronto, Kingston, London and Peterborough in Ontario. Toronto and Vancouver were the two major centres for Nike protest activities on the Day of Action.

Women in Toronto were on the streets leading numerous actions to spread the word on the Nike rap. Spearheaded by the Labour Behind the Label Coalition (LBLC) and the Maquila Solidarity Network, a rally and information picket were set up outside a large Nike retail outlet to let shoppers know what they are really buying into.

Several activists also showed up with leaflets, petitions, buttons and a few balloons at the Toronto International Marathon and at the Athletic Centres of the University of Toronto and York University. LCLB says it hopes to connect with groups working on campuses around corporate sponsorships.

In Vancouver, the Justice Do it Nike! coalition took their protest to two Nike store locations, with placards, chalk slogans on the sidewalk, singing, street theatre and leaflets. One skit performed was a spoof advertisement for Nike "Air Genocides." One person displayed



graphic courtesy of LBLC

the shoe to the crowd, while the other gave a mock sales pitch linking companies like Nike to the killings of hundreds of thousands in East Timor. Also on sale were the Nike "Worker Kicker" and the "Sexual Harassment Cross-Trainer."

The demonstration's organizers say it was the largest of the four Nike protests they held since they started last Fall—more than 30 people actively participated in the protest actions with thousands more passing by throughout the day to hear the message.

Organizers in Canada are currently collecting signatures on the Citizen's Petition calling for a Federal Task Force to Stop Sweatshop Abuses in the Garment Industry. Supported by sixteen national women's, labour and human rights groups, LBLC released an Open Letter to the Prime Minister on October 2, and launched its citizen's petition two days later. The coalition is calling on more women to get involved in filling up the petitions. The goal is to present the petition at the end of January 1998.

As a follow-up campaign, the Canadian Labour Congress has declared December 1st to 6th as a "Week of Action Against Sweatshop Labour," and is encouraging groups and individuals to get involved. During that week and throughout the holiday season, different women's, church and labour groups will be holding activities to raise awareness around women's working conditions and consumerism.

The broad success of the October 18th actions have also prompted US organizers of the Campaign for Labor Rights to call for another International Nike Day of Action in April 1998. The emphasis will continue to be on local activities.

For more information about the anti-Nike and other workers' rights campaigns in Canada or copies of the Citizen's Petition, contact the Maquila Solidarity Network and Labour Behind the Label Coalition at 606 Shaw St. Toronto, ON, M6G 3L6; (416) 532-8584; or fax: (416) 532-7688; or e-mail:perg@web .net. A valuable resource produced by the LBLC and MSN is their Wear Fair Kit.

The Campaign for Labor Rights in the US also has information and action kits for groups who are interested in getting involved in the campaign. CLR can be reached at 1247 E Street SE, Washington, DC, USA 20003; e-mail: clr@igc.apc.org

Andrea Imada currently lives in Vancouver but is moving back to Toronto soon. She is and will always be a regular contributor to Kinesis.

Affordable housing in Vancouver's Downtown Eastside:

City Hall sides with developer

by Alice Kendall

It was standing room only at Vancouver City Hall on Monday, October 20, as the City Development Permit Committee discussed the application of Fama Holdings Limited's development plans for the old Woodward's building.

The last time Fama sought a development permit, women's, anti-poverty and social housing activists launched a campaign at the Woodward's site after Fama Holdings reneged on its promise to devote part of the building to social housing. Fama said it only wanted to build 400 units of market (for-profit) housing *[see* Kinesis *May 1997.]* Affordable housing is a critical issue for people living in the Downtown Eastside area.

Fama withdrew its development application. Since then, it has re-worked its development plans, but the reworking had nothing to do with any commitment to social housing; instead it was about building even smaller (and therefore, more) market suites.

Activists and community groups showed up at the hearing last month to challenge Fama's application and make yet another plea in their continuing struggle to ensure social housing be incorporated into the proposed housing project at the Woodward's site. Over 75 people spoke to the application, many of whom demanded the City's Development Permit Committee send the application to Vancouver City Council. "This is a political decision. It's time for these people [city councillors] to come up front and take responsibility," said Muggs Sigurgeirson, president of the Carnegie Community Centre Association.

The City's Social Planning Department, as part of its recommendations, expressed concern "about the impact this particular development will have on the existing SRO (single room occupancy) hotels in the immediate vicinity." Their concern reflected that expressed by the Downtown Eastside community—that continuing to allow the gentrification of the community will result in increased homelessness.

Ellen Woodsworth of the Vancouver Status of Women, Bridge Housing Project and Neighbourhood Helpers, spoke of the women in the community who already do not have access to affordable, safe housing and who will be in increased danger if Fama's application is approved.

Meanwhile, as the hearing proceeded inside City Hall, a 24-hour vigil was held on the lawn outside, organized by the Political Response Group in the Downtown Eastside. Cardboard boxes, representing the housing options of those living in the Downtown Eastside, were set up along 12th Avenue, and a soup line was set up.

At the end of the day, the Committee approved the application. Larry Beasley, chair of the Committee, said: "Legally, the Committee could not refer the matter back to Council. I do not legally see a way to not approve this development."

Alice Kendall is an anti-poverty activist and is on the Coordinating Collective at the Vancouver Status of Women.

Poverty in Canada:

Marching for economic justice

by Audrey Johnson

More than 200 people gathered at Canada Place on October 18 to mark the International Day for the Eradication of Poverty in Vancouver. The action, organized by the Working Group on Poverty—a coalition of 35 organizations representing social services, anti-poverty, business, banks and government—End Legislated Poverty and the Downtown Eastside Residents Association, got under way with a rousing speech from Mabel Nipshank of Battered Women's Support Services.

Nipshank, who was previously a community worker in the Downtown Eastside, spoke out about how corporate globalization impacts poor people and people in the Downtown Eastside, and how the agenda of big business and government is working against the eradication of poverty. She called on participants to organize and reiterated that this gathering was for people to voice their objections to the self-serving policies of government and big business.

The march was almost stifled, as the police tried to keep the protesters on the sidewalk. Whenever the crowd moved towards the street, the motorcycle cops would steer them back onto the sidewalk. The organizers of the action say they did apply for a parade permit, which would have "allowed" them to go on the streets, but the City of Vancouver rejected their application.

Halfway through the march, people got tired of being confined to the sidewalk and started chanting, "Hey hey ho ho, police brutality has got to go." With that, they all made their way onto the streets.

Along the route through the Downtown core, the march stopped at three of the big banks: the Bank of Montreal, CIBC and Toronto Dominion. At each of the banks, a notice was posted listing the income and assets of the top five banks compared to the income and "allowable" assets of a person on welfare. One year's profits as well as the assets of even one of those banks is enough to eradicate poverty in Canada. (We're talking in the trillions.)

Also targetted for its lack of contribution to eradicating poverty was the Vancouver Club, a private club where CEOs and big business executives hang out. There, organizers posted a sign comparing the exorbitant annual salaries of the top five CEOs in Canada to the annual amounts various categories of people receive from social assistance.

photo by John Starr

Jean Swanson of End Legislated Poverty speaking at the rally

After passing through Downtown via Georgia St and Hastings, the demonstration worked its way into the Downtown Eastside. Unlike in the Downtown core where most people just gawked, the people in the Downtown Eastside were very vocal in their support.

The march wound up at Carnegie Centre, where participants heard more speeches from members of the community, and enjoyed refreshments, networking and entertainment from a First Nations drumming group and the Raging Grannies.

Heckling broke out during the speeches when John Argue, coordinator of the Working Group, tried to read a Proclamation of the Day from Vancouver mayor Philip Owen and a letter from Glen Clark giving his support. Given the track records of both the municipal and provincial government on eradicating poverty, most people at the Carnegie rally weren't interested in hearing more government lies.

Not surprisingly, members of the Working Group were trying to ensure the action was not "political" And ironically, the night before—the official International Day for the Eradication of Poverty—the provincial NDP held a $100 a plate fundraiser at the Hyatt Regency Hotel.

Audrey Johnson works at the Vancouver Status of Women.

Womyn Warriors

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NOV.29(SAT)'97@7:00PM

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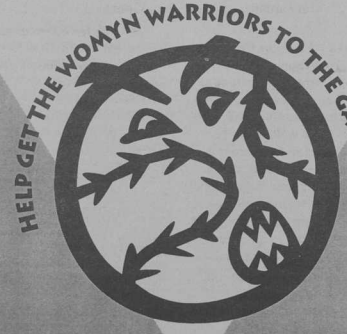

CALL FOR INFO AT 255-6506

A call for "Zero Poverty"

by Wei Yuen Fong

"Zero Poverty not Zero Deficit": that's the new campaign launched by the National Anti-Poverty Organization (NAPO) on October 17, the International Day for the Eradication of Poverty.

NAPO says it chose the campaign to give hope and inspiration to anti-poverty activists, many of whom were burning out and losing sight of the bigger picture given the day-to-day reality of increasing poverty and anti-poor legislation, actions and comments.

"NAPO felt that anti-poverty activists across the country could use a slogan to unite everything we've been working on," says Jean Swanson, past-president of the organization. "We thought 'Zero Poverty' is an appropriate slogan especially since governments have been working on the 'zero deficit' idea, which never really was the problem anyway."

The "Zero Poverty" slogan is a two word summary of NAPO's long-term goal, and is a visible symbol that reminds people that the problem is poverty, not poor people. NAPO says it intends to put forward the slogan everytime it holds a press conference or an action, and encourages other anti-poverty groups to do so as well.

To promote the campaign, the organization has produced a "Zero Poverty" manifesto and buttons with the slogan printed in English and in French, which will be distributed through group members and NAPO's board.

"The slogan can be used to help instill the idea in people's minds that zero poverty is an attainable goal," says Swanson. "Canada is the second richest country in the world, so if any country could bring about zero poverty it should be Canada."

For more on the "Zero Poverty" Campaign, contact the NAPO Board member in your area or the national office, 440-325 Dalhousie St, Ottawa, Ontario, K1N 7G2; tel: (613) 789-0096; fax: (613) 789-0141; e-mail: napo@web.apc.org; homepage: www.napo-onap.ca

Women and global social and economic justice:

Forging a feminist alliance

by Joan Grant-Cummings

This October, nine international feminist networks met in Brussels, Belgium to take stock of our work on economic and social rights. The nine networks are all part of the Women's Global Alliance for Social and Economic Rights (*Alianza*), formerly known as the Women's Global Alliance for Development Alternatives. At this meeting, we set out to analyze the current nature of the capitalist economic restructuring process, develop transformative strategies, and map out an action plan for the next year, based on this analysis.

Alianza (the Spanish word for "Alliance") first started to come together during the Miami Summit of the Americas in 1991, where heads of states of North and South American countries (along with business leaders and a few non-governmental organizations) met to discuss a free trade agreement among the countries of the Americas. At that meeting, four feminists networks got together to talk about shared common issues concerning economic development and their gross dissatisfaction with economic development in their own countries.

It was strongly felt that a feminist "international" perspective based on "gender, race and class" had to be incorporated into economic development policies. At that time, the debt crisis in the Caribbean and Latin American countries was in full swing. Neo-liberalism was just being talked about, and privatization and deregulation had just started to take root in those countries. Free trade in the region was beginning and the International Monetary Fund (IMF) and the World Bank were of major concern.

The feminist networks largely talked about creating alternative models and pledged to work with other progressive organizations. Over the years, *Alianza* has grown, as the member networks began connecting with more like-minded feminist organizations. The various international conferences that have happened since—the Rio Conference (on Environment and Development), the Cairo Population Summit (1994); the Vienna Human Rights Conference (1994); the Copenhagen Social Development Conference (1995); the Fourth World Conference on Women in Beijing (1995); and Habitat II in Istanbul (1996)—all provided opportunities to expand *Alianza*. Today *Alianza* is comprised of eight Northern networks and one Southern network *[see box.]*

From the very beginning, *Alianza's* agenda was shaped by the only Southern feminist network at the table, the Development Alternatives With Women for a New Era (DAWN). It was DAWN that challenged the Northern networks to look "in your own backyard" at the inequalities that women in the North face and the inequality among the different sectors of women in the North. DAWN also pressed Northern feminists to understand that the economic restructuring processes in the North were our version of Structural Adjustment Programs (SAPs) in the South.

At the meeting in Brussels, the first resolution accepted for implementation over the next two years was the equalization of the representation from the South; that is, increasing the Southern membership to eight by the year 1999. It was agreed that resources needed to be committed to guarantee the participation of other Southern networks.

Alianza is in effect an international feminist think tank on economic and social rights. The feminist organizations involved come with different political and ideological analyses based in the work the women do in their home countries. *Alianza* aims to create a space within the feminist movement internationally to analyze and research women's conditions as a result of trade and economic policies, to develop transformative action plans to deal with fighting for women's economic and social rights, and to assist each other in the development of information and organizing tools in our countries.

graphic from International Women's Tribune Centre (IWTC)

Many member groups of each of the nine networks are grassroots women's organizations. To solidify the importance of Alianza being a "grassroots" and not a purely "academic" think tank, it was agreed that networks being invited to participate in *Alianza* needed to have grassroots women's groups within their structures. The purpose is to ensure that the analyses and work being brought to the table were informed by women in their communities.

continued on next page

Alianza member groups

Alternative Women in Development (Alt WID): a US-based group of feminist researchers and activists which does advocacy work on gender equality, economic, racial justice and environmental sustainability projects with women in their own communities. Alt-WID is currently engaged in economic literacy projects with women from the inner cities and Aboriginal women's communities, and in lobbying to stop President Bill Clinton's fast-tracking of bills which will deny Americans any input into the Multilateral Agreement on Investments (MAI) and all other trade agreements.

Canadian Research Institute for the Advancement of Women (CRIAW): a bilingual (English and French), non-profit, national organization, CRIAW's continuing objective is to build bridges between women's groups and community-based research and universities and university-based research. CRIAW has extensive networks within the women's movement, and has developed a computerized database of individuals working on women's issues.

The Centre for Women's Global Leadership (CWGL): based in the US, the Centre focuses on developing a feminist perspective on how race, culture, sexuality and geography affect the exercising of power, and on the conduct of public policy globally within a human rights framework. The Centre holds a Human Rights Institute each year and for the past seven years has organized globally the "16 Days of Activism Against Gender Violence" (November 25 to December 10). The Centre has monitored the United Nations and advocated for women's human rights to the UN.

Development Alternatives With Women for a New Era (DAWN): a network of women from the economic South which is actively engaged in feminist research, activism, and social reform in Latin America, Africa, the Caribbean and Asia. DAWN is currently working on the political economy of globalization, social reproduction, reproductive rights, sustainable livelihood, analyzing the implementation of UN agreements, and transformative mechanisms, among other things.

The National Action Committee on the Status of Women (NAC): the largest national feminist lobby group in Canada with more than 730 member groups registered, representing over three million women. Most of NAC's activities centre around the production of documents based in feminist research on issues pertaining to women's equality rights, such as: women and unpaid work, male violence against women, women and poverty, health, pensions, housing, and international solidarity.

Network Women in Development Europe (WIDE): a European network of individuals and representatives from European NGOs and academic institutions which focuses on the integration of a gender perspective into European Union (a trading bloc of European nations) and into each member states' development cooperation and external policies. Twelve European countries are represented. WIDE is currently engaged in projects focusing on the World Trade Organization (WTO) and the MAI, particularly through the "Women Take On the WTO" campaign.

European Solidarity Towards Equal Participation of People (Eurostep): an advocacy organization which acts as a coordinating lobby group of 21 like-minded European and non-denominational NGOs. Eurostep is represented in *Alianza* by its Gender Working Group.

Society for International Development/Women in Development Working Group (SID-WIN): a global network of individuals and organizations concerned with development which is participatory, pluralistic and sustainable. SID/WIN is working for a world that is people-centred, sustainable, democratic, just and inclusive.

Women, Environment and Development Organization (WEDO): the US-based WEDO organizes the Women's Linkage Caucus for all UN conferences and monitors UN agreements, and makes presentations at UN gatherings. WEDO acts as a source of education about UN processes and bodies. In addition, it does international work on women's health and the environment, biodiversity, *et cetera*.

Women and unpaid work in Canada:

The reality of work and wealth

by Ellen Woodsworth

The "When Women Count Symposium" held in Ottawa on Oct 17 and 18 was attended by more than seventy women representing the breadth and diversity of the women of Canada. The symposium, sponsored by Mothers are Women (MAW), gave women an opportunity to discuss and strategize about women's unpaid work.

From the National Farmer's Union representative from Peace River, Alberta, to the president of the National Action Committee on the Status of Women from Toronto, to the president of the Association Femmes Educational and Sociale from Quebec, to BC Voice of Women, to PEI women, all participants concluded that women are unpaid, underpaid and overworked. Women also agreed that unpaid work sets the foundation for women's underpaid work and low status (economically, socially and politically) in the world, and that this situation is on the increase.

The conference participants say these facts will be substantiated when the results of the 1996 Canadian Census, with statistics on unpaid work, is released in March 1998. Women's groups will be calling for action on that day to highlight the results.

As well, women are being asked for input into questions they want included in the 2001 Census, as the current set of questions on unpaid work does not assign it any economic value. (The deadline for submissions is March 1998.) The women at the MAW symposium stressed that questions related to volunteer work must be included in the section on "Labour Force Activities" rather than "Household Activities," so that the information gets included in the Gross National Product (GNP), the standard measure of economic well-being of a country.

Symposium participants vowed to continue to put collective pressure on Statistics Canada to ensure there is an adequate accounting of the contribution to society of women's unpaid work in their homes and increasingly in their communities to make up for the cuts to social, health and education services. The participants demanded not only more data on the unpaid work that sustains communities, but its integration into public policy so that the reality of all women's lives and work is included wherever they live and whatever they do.

The conference highlighted specific policy areas such as pensions, health care reform, job training programs, foreign aid, and the poverty of women, in which such data is critical for adequate evaluation and which form the basis on which policy decisions are made.

Under the current system, the real economic picture is not given. Proposals were made to assess the usefulness of alternative systems of measurement such as the Genuine Progress Indicator, which would count both unpaid work and environmental resources as having economic value.

Many women also pointed out that it is the unpaid and uncounted work of women in the South that fuels the economies of the North. And Aboriginal women pointed to the unpaid and unrecognized work of Aboriginal women that enabled the country of Canada to be established.

Union women raised their concerns that unpaid workers will be used to undermine their paid jobs, and that the union movement needs to work with, and not exclude, unpaid workers. Last year, for example, the Italian Housewives Union was established at the convention of the Italian equivalent of the Canadian Labour Congress.

Frustration was expressed about the potential impact APEC (Asia Pacific Economic Cooperation) and the secretive MAI (Multilateral Agreement on Investment) will have on both women's unpaid and paid work. These concerns were followed by demands that multi-year funding be given to women's groups to track the impact of such economic policies on women's paid and unpaid work. Women in European countries were successful in getting such funding for the work of examining European Union policies.

In a teleconference call during the Symposium, Secretary of State for the Status for Women Hedy Fry was taken to task for her government's funding cuts to women's organizations and social programs. These cuts have decreased the amount of essential community services available to women and children. Volunteers, most of whom are women, are being forced to fill in the gaps.

At the symposium, women from NAC put forward a strategic action proposal that the national women's umbrella organization is pursuing. NAC will carry out a popular education campaign on unpaid work with all their members in 1997-98.

A campaign was also initiated which would link unpaid work to the issue of how social benefits and wealth are distributed and shared in this country. This campaign will lead the women of Canada into the new millennium and make the 2001 Census "A Women's Census."

To join the fight to get women's unpaid work recognized, contact Mothers Are Women, PO Box 4104, Stn E, Ottawa, Ontario, K1S 5B1; tel: (613) 722-7851; e-mail: maw@cyberus.ca

Ellen Woodsworth is from Unwaged Women Worker's Association of Canada.

Women and global social and economic justice:

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Alianza's strength lies in developing an analysis that is driven by making the connections between the situation of women in the South and in the North, with the Northern groups understanding that our role is not to be "prescriptive," or to create policies for the South.

At the Brussels meeting, we identified 16 areas that triggered major concern for us all, and we decided on a work plan for the next year.

The areas of concern are:

1) the WTO;

2) the current process of the privatization of the United Nations;

3) the status of women's economic, cultural and social rights;

4) the Multilateral Agreement on Investments (MAI) and the role of OECD (Organization for Economic Cooperation and Development) countries;

5) regional economic integration—the evolution of trading blocs and the convergence of the power of these trading blocs into the World Trade Organization (WTO);

6) the need to develop alternatives to challenge the dominant restructuring trends. Of particular concern is the current restructuring of the UN away from development and towards a role of peace-keeping and promoting investment and trade;

7) assessment of the feminist movement's engagement at international level to deal with such bodies as the WTO, World Bank, *et cetera*;

8) the need to challenge the notion of security. The feminist movement is pressing for a broader definition which includes security from poverty and the safeguarding of social programs and sustainable development; whereas, the United States and Japan are pushing for a definition restricted to peace keeping and promoting investment and trade;

9) protection of women and, in particular, the need to move towards more assertive positions on migrant workers, sex workers, and issues on trafficking;

10) the relationships between advocacy, research and transformative strategies;

11) women's access to credit and land;

12) the issue of biodiversity in the Andean region;

13) women, trade, biodiversity and biotechnology, and the links between agriculture and labour;

14) the subterranean economy: the trafficking in women, girls, labour, drugs, *et cetera*;

15) armed conflict and human rights assistance; and

16) environmental links to health and food.

From these concerns, six broad grouping areas were developed: Trade, Economic and Social Rights, the United Nations, Security, Economic Integration, and the Subterranean Economy.

As for the workplan and commitments for 1997-98, the member networks in Brussels decided to focus on the following:

1) supporting one another's campaigns and activities globally;

2) addressing the tensions and complementarities among different feminist networks' strategies for dealing with globalization;

3) working within the feminist movement;

4) creating transformative strategies;

5) Increasing the membership of networks from the South to equalize Northern membership by the year 1999;

6) producing a position paper on "Labour Restructuring as a Result of Economic Integration;"

7) intervening in the construction and ratification process of MAI which is expected to be signed by OECD countries in April or May of 1998. (Currently the European Union and the US Congress are "bogging" down process, which presents opportunities for feminist groups to challenge the MAI);

8) developing a preliminary paper on "the Subterranean Economy and Women;"

9) producing position paper on "Economic Rights and Citizenship;"

10) participating in the Human Rights Global Campaign leading up to 50th anniversary of United Nations Declaration on Human Rights in 1998. (The campaign will be led by the Centre for Women's Global Leadership);

11) developing analysis on biodiversity issues;

12) participating in the Gender and Trade WTO Survey Project initiated by Women Take on the WTO; and

13) developing popular education material on the MAI/WTO.

Alianza will be meeting again in Lima, Peru in October 1998.

Joan Grant-Cummings is the president of the National Action Committee on the Status of Women.

MOVEMENT MATTERS

listings information

Movement Matters is designed to be a network of news, updates and information of special interest to the women's movement.

Submissions to Movement Matters should be no more than 500 words, typed, double spaced and may be edited for length. Deadline is the 18th of the month preceding publication.

compiled by Ali Grant

Adrienne Rich rejects national award

Renowned lesbian, feminist poet Adrienne Rich got a chance to snub the elites in the United States, including the president. Awarded the 1997 National Medal for the Arts, which was to be presented by President Bill Clinton, Rich refused to take it.

In announcing her decision in a letter to National Endowment for the Arts chair Jane Alexander, Rich wrote: "I simply felt I cannot be used this way...I am against a government where so much power is concentrated in so few hands."

Rich is the author of numerous books of poetry and four books of essays. Her first volume of poetry, *A Change of World*, was published in 1951; her latest collection is *Dark Fields of the Republic, Poems 1991-1995*.

For Rich, poetry is an instrument of change and, as she wrote to Alexander, "the very meaning of art, as I understand it, is incompatible with the cynical politics of this administration." In particular, she pointed out her dismay with the widening gap between the wealthy and powerful and those who have neither wealth nor power.

In her letter, Rich went on to say that art "means nothing if it simply decorates the dinner table of power which holds it hostage."

[from off our backs, *August-September 1997]*

Women form coalition against legal aid cuts

West Coast LEAF (Women's Legal Education and Action Fund) is spearheading a coalition of women representing social justice groups in British Columbia's Lower Mainland to discuss and develop strategies around the impacts of cuts to legal aid services on women.

As usual, women have been the hardest hit by the February 1997 government cutbacks and the subsequent re-prioritizing of cases eligible for legal aid by the Legal Services Society (LSS). The changes that hurt women most are the elimination of legal aid coverage for changing child support orders and the narrowing of eligibility criteria for changes in custody and access orders. Advocates for women involved in custody and access disputes say that the requirement that corroboration be provided by a health care professional in circumstances where abuse is alleged, ignores the dynamics of abuse and the reality of most women's lives when they interact with the health and legal systems.

This was among the issues discussed at the first meeting of the coalition, which involved representatives from 27 groups, including women from anti-poverty groups, immigrant and refugee women's groups, women's shelters and LSS. Another area the women's coalition is looking into is making connections with the Canadian Bar Association-facilitated legal aid coalition—the Coalition for Access to Justice—to ensure that women's concerns are addressed in any lobbying efforts against the cutbacks to legal aid.

West Coast LEAF is calling on other individuals and organizations interested in the issue to get involved in the women's coalition.

Contact West Coast LEAF, 1517-409 Granville St, Vancouver, BC, V6C 1T2; tel (604) 684-8772; e-mail wcleaf@dowco.com

[Information from LEAFlet, *Fall 1997]*

NAWL report critical of mediation

Proponents of mediation and other forms of "alternative dispute resolution" (ADR) argue that these are speedier, less antagonistic and more humane ways to deal with "family disputes." Many women's groups disagree with this position, and the National Association of Women and the Law (NAWL) recently completed a study with researchers from Equality Matters!, assessing just how well women's interests are protected in the mediation and ADR processes.

The NAWL\Equality Matters study, funded by the Independent Policy Research Fund of Status of Women Canada (SWC), raises serious questions about women's experiences with mediation. NAWL points to some of the many dangers associated with the gendered power imbalances inherent in the mediation process, a process which often takes place in a private, informal setting without a publicly accountable decision maker.

The study is complete, but SWC says it is still assessing the document before determining if it will publish the document. *[The federal government supports the use of ADR and conditional sentencing, as well as other "cost-saving" legal remedies.]*

If you're interested in the results of this study, contact SWC to find out if and when it will be distributed: Zeynep Karman, Director, Research Directorate, Status of Women Canada, 360 Albert St, Ottawa, ON, K1A 1C3; tel (613) 995-7835. For more info on NAWL and other current research projects contact: NAWL, 1 Nicholas St, Suite 604, Ottawa, ON K1N 7B7; tel (613) 241-7570; e-mail nawl@ftn.net

[information from Jurisfemme, *Fall 1997]*

Lesbians out on the road

With funding from the BC and Yukon Regional Office of Status of Women Canada, Vancouver's Lesbian and Gay Immigration Task Force (LEGIT) is taking its show on the road. LEGIT plans to visit eight cities in Western Canada in order to get the message out on same-sex immigration options, and to expand its lobbying efforts for changes to Canadian immigration regulations.

Same-sex relationships are currently not recognized under the Family Class category of immigration to Canada. This means, lesbian and gay Canadians cannot sponsor their partners for purposes of immigration. However, due to years of careful lobbying by LEGIT, lesbians and gays can now make an *independent* application for permanent resident status, requesting that the application be granted on *humanitarian and compassionate* (H&C) grounds. This is the only immigration option that takes into account a same-sex relationship. Furthermore, the same-sex partner of an eligible applicant (for example, an independent/skilled worker applicant) can also apply in this way, which makes Canada an option for partners looking for a third country.

The organizers of the LEGIT roadshow point out that most people don't know this option exists because Canada Immigration has kept it in the closet. Despite the success of so many applications (LEGIT has successfully helped more than 300 couples), the situation is far from satisfactory. The way that H & C applications are processed is inconsistent varying from place to place and from officer to officer.

LEGIT continues to lobby for change. The roadshow (first) stage of the project will involve political organizing and information sharing in Nelson, Prince George, Whitehorse, Edmonton, Calgary, Regina, Saskatoon and Winnipeg. The second stage will involve a national strategy session in Ottawa in March 1998, followed by consultations with federal ministers and others, with the aim of having full and equal immigration rights extended to lesbians and gay men in Canada.

For information on when the roadshow will arrive in your town and/or to get involved in organizing, contact: LEGIT Vancouver, PO Box 384, Vancouver, BC, V6C 2N2; tel. (604) 876-1266; e-mail ali@lightspeed.bc.ca

NZ's *Broadsheet* folds

New Zealand's feminist magazine *Broadsheet* has issued its *final fabulous fling*. After 25 years in existence, women involved in the magazine say they cannot afford to keep it going. Since July 1972, when a small collective of women excited about a growing international Women's Liberation Movement put the first issue together, *Broadsheet* has emerged as a critical part of the national feminist political scene.

"The magazine gave feminists an outlet, an opportunity for publication," writes long-time Collective member Claire-Louise McCurdy in the final issue. "The twenty-five years of *Broadsheet* are a record of feminisms in Aotearoa/New Zealand...A record of 'woman's place' and of women's challenges to the place."

The demise of *Broadsheet* is due to the same reason that has closed many a feminist publication, bookstore and business: not enough money and resources. But as McCurdy says, "*Broadsheet* ceases with this issue because we cannot afford to continue. I wonder whether we can really afford to stop?"

Kinesis thanks *Broadsheet* for its years and years of contributions to the feminist movement. In sisterhood.

[information from Broadsheet, *Winter 1997]*

International Buy Nothing Day

Noticed all those TV ads for Christmas gifts *already*? Fed up with the endless marketing and advertising messages to spend, spend, spend? Well then mark Friday, November 28th on your calendar—International Buy Nothing Day is approaching again.

Called a 24-hour moratorium on consumer spending, this day of protest was so successful last year that the organizers called it the "biggest spontaneous outburst of anti-consumer sentiment the world has ever seen." They suggest several ways you can celebrate the day this year:

1) Don't buy anything; go 24-hours without making a single purchase. (You'll be surprised how hard it is).

2) Postering: get a hold of the poster, make copies, and put it up anywhere it'll be noticed.

3) Street theatre: get together with some friends and use your imagination.

4) Stage a credit card cut-up. All you need is a pair of scissors.

5) Give "Christmas Gift Exemption Vouchers." Get hold of the voucher, make copies, or even better, make your own. Give them to your friends to exempt them from buying you presents and encourage them to spend time with you instead of doing the consumerism thing.

6) Prepare a press release. If you're going to do a mass credit card destruction, or street theatre, let your local media know about it.

7) Collaborate: find out who's doing what where and make the connection.

The poster, the gift exemption certificate and lots of other interesting anti-consumer stuff can be found at www.adbusters.org. Or you can contact Buy Nothing Day at: 1243 West 7th Ave., Vancouver, BC V6H 1B7; tel (604) 736-9401; e-mail buynothingday@ adbusters .org

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First Nations women in Canada:

The circle's closing in on colonialism

The connections between the realities and struggles of Aboriginal women in Canada and the genocidal agenda of corporate globalization were highlighted at a recent panel discussion in Vancouver. The panel, which featured two powerful speakers and a lively discussion afterwards, was the third and last of a series of public information sessions leading up to the Second International Women's Conference Against APEC, November 17-18.

The Aboriginal Women's panel discussion was organized by the Aboriginal Women's Action Network (AWAN), with the support of the Women's Conference's Outreach Committee. Much of the work was coordinated by committee chair and AWAN member Donna Dickison.

The panel itself was facilitated by AWAN's Rain Daniels and included as speakers, Rosalie Tizya and Fay Blaney, a member of AWAN and a vice president of the National Action Committee on the Status of Women. Blaney, Daniels and Dickison are also on the steering committee with the Second International Women's Conference.

Below, Kinesis presents excerpts of the talk given by Rosalie Tizya. Tizya is of the Vuntat Gwich'in Nation (north of the Arctic Circle). She currently runs her own business, Little Scout Research and Consulting, through which she works with different First Nations communities, particularly in helping people deal with deep trauma. A longtime community activist, Tizya previously worked at the United Native Nations and the Union of BC Indian Chiefs, both based in Vancouver.

Rejection, denial, betrayal—all of these issues are why we begin to fight each other. And when we're done with one another, the corporate interest will move in very easily.

by Rosalie Tizya

What I want to share with you is probably something that this country has never really [dealt with.] There are about ten Indian reserves I go into. *[Ed note: see end of article]* I work with street kids in small towns, and they are literally called "throw-away kids" by different agencies and communities. For some of these children, many of their relatives are dead from alcohol and violence. Their parents are dead and they're being raised by grandparents who are indigent; they're confined to their homes. These children are 12, 13, 14, 15-years old.

Probably one of the most horrific situations I've been involved in was when I got called to a community in Ontario on February 11. A chief and her daughter were shot and killed. Could I come in there and work with the community because now there's going to be revenge. Twenty years ago I said to the Indian leadership, "If we don't do something about the emotional rage that's existing in communities we're going to see a lot of Bosnias in Canada."

There are 633 Indian reserves. If you want to talk about economics, these reserves were designed by economists in the 18th and 19th century to be concentration camps. They are places where Indians are confined.

When I started my business, I was told that if I established it on a reserve I wouldn't have to pay taxes. The suggestion was that I should go live on the reserve too, and then I would be completely tax free. That's telling me as an Indian woman to go into a concentration camp and live there, then I would enjoy my rights as an Indian person.

When I got the call from this chief's brother, I told him I had been expecting a call like this for a long time. I went over and spent 14 days there. I did therapy with individual people and with the whole community. There are 112 people living on this reserve, and every single one of them has been sexually abused. Even the babies.

The very first people to come forward were the women who were dealing with their own abuse. It takes an enormous amount of courage for people to be able to do this, to go inside and literally clean out all of that [experience] and to take their place as a human being. To be a mother for the first time. To be a sister for the first time. To be a daughter for the first time.

The second group that came forward were the young people. The third wave will be the men, and the last group will be the children. The children are not going to come unless they know all of the adults are safe.

In this community, people had revenge on their minds. They had homicide on their minds. The young people would go out onto the highway so trucks would hit them. We've been working now since February, and over half of that community is okay. All the suicidal and homicidal tendencies are not there anymore. They've learned to express their stored-up anger and release it in safe ways. All of the rage is coming out in healthy ways and they're allowing it out; no one is taking it. This is going to be a healthy community, an extremely healthy community.

This is only one community, and I've been in at least ten of them. I've worked around the clock, and I've still got 15 other reserves calling right now.

One of the questions that comes up from everyone is, Why, why did I have to be born into this family? Why did I have to be beaten every day? Why did my family have to go through this? I went to see the Minister of Health [Allan Rock] in Ottawa two weeks ago, and some of the people from the reserves came with me. We wanted to tell him how very, very deep this problem goes. He told me he would get the Department of Indian Affairs (DIA) to consult with me on a national healing program. I said, No, Indian Affairs is the root cause of all of this trauma. How can it also now try to heal?

After that meeting, I went back to the community in Ontario and we sat in a circle. They wanted know why all this [abuse] happens. I said, when I work with a child, often that child by the age of eleven has been raped maybe six or seven times. When they begin to talk about what has happened to them, it's either a father or an uncle or a brother or a cousin—someone in the community that's a relation. Or it might be a mother, an aunt, a sister.

When I work with the parents, it's a father, a brother, an uncle, a cousin, a grandfather. When I work with the great grandparents it's a father, an uncle. It's the same thing. Eventually at the end of it, there is a man in a black robe [a priest] or an RCMP officer or an Indian affairs agent.

So why don't we talk about where this tragedy all comes from? When Pope Alexander the Sixth gave instructions to the Spanish king and queen to go into the oceans to find some lands and convert the non-Christian peoples to Christianity... that's where this comes from. What has Christianity done to the indigenous people of North America? What has it destroyed?

When the British came here, they imposed some of the same assimilation policies they experimented with in Ireland—policies such as forcibly removing peoples from their lands and destroying their language. These same policies were used to destroy the Indian culture and to destroy

photo by Colleen Sheridan

Rosalie Tizya

the Indian peoples' soul. But they left the bodies standing, so that governments in Canada can say to the world that they're being good to the Indians. "Look, they're standing there; we give them land to live on; we pay their education; we pay their welfare; what more do they want?"

But when you go into these communities and you see people tearing at each other, you have to ask yourself, What does it mean to be an Indian in this country? What does it mean to have your soul ripped out of you and to be told that anything you do to be an Indian person in this country is barbaric and cruel and inhuman?

The more you love what the government is doing, the more favouritism is given to you. But those who say, I believe I am an Indian person, I have a right to be who I am, are made to feel small to the point where our insides literally shrink right down.

The processes that governments and economic leaders are implementing are intended to destroy the human soul, and that is really the issue we are dealing with now. Rejection, denial, betrayal—all of these issues are why we begin to fight each other. And when we are done with one another, the corporate interest will move in very easily. The ground is being laid for this to happen.

The DIA has a responsibility historically and legally to protect the rights of indigenous people here. Even the colonial court system, the Supreme Court of Canada in two decisions—the Sparrow decision and the Guerin decision—told the government of Canada it has a legally binding obligation to protect the interests of the Indian peoples. They cannot get rid of that trust unless the Indian people agree to it.

So what is happening now is that the government is afraid that the Indian people across Canada are going to sue it for breaches of trust. They are supposed to protect the Indian people from abuse and from being molested. They have not in many, many cases fulfilled that obligation. The Auditor General of Canada in 1996 said that Indian Affairs was incapable of fulfilling this trust. Therefore, the government is open to massive lawsuits by Indian people all over Canada. We're talking about multi-billions of dollars.

So in response, the Canadian government implemented a process in 1987 called the Lands, Revenues and Trusts Review. What the federal government was trying to do is develop alternative legislation to the Indian Act. They're saying that Indian self-government will be recognized, and they're saying to provincial governments: Don't worry, it's not going to cost you anything; these Indian governments are going to have to raise their own money by taxing their people.

The people in the communities are poverty stricken. Where are the Indian governments going to get their taxes from? This alternative legislation opens the door for Indian lands to be sold.

Every process the federal government and the provincial governments have put in place now for Indian peoples is to get themselves out of their fiduciary duty [to Indian peoples]...

This new legislation is saying that if you don't like the Indian Act that "protects" your rights, then you can have your land changed into private property. You can withdraw it from the Indian Act and put your land under a system where you can register it with the Land Titles Office, and you can raise money that way.

Many of these Pacific Rim countries that are part of APEC are at the doorsteps of these reserves. And if you're poor and somebody comes in with $20 million, what are you going to do? In fact, your land may be worth a whole lot more, and that's not even talking about the spiritual value of the land.

On this little reserve [in Ontario] I work in, there is so much power in those healthy people now, not just emotionally but physically, spiritually and mentally. This country is not ready for what these people can do. People with an enormous amount of courage to go inside and retrieve and reclaim their soul and put that out to the world and say this is who I am and if you don't like it too bad, because I'm not going anywhere...it's very powerful. And I've seen this happen over and over again.

Businesses and governments think they can continue to dominate, but the colonial circle that began 500 years ago is closing. Everything goes in a circle. Elders 30 years ago told me: Don't feel bad, Rosalie; we went to a reservation school. What goes around will come around. Some circles are bigger than others; they take longer, but they'll come down.

When people have been about as low as they can get in life..., they come up rising, still themselves, more powerful than ever.

That colonial circle is closing. A lot of the work I do now is looking at the impact, not of governments, but of the economic leaders. The greed, the profit—it is pure, unadulterated greed. And that's why people in the community are in the situation they're in.

Another community I'm working in is involved in a treaty process. They're at each other's throats. They don't even know how they got into it. They go and sit at the table and they have no rights, they have no say; it's totally controlled [by the governments' agenda.] They have to borrow the money [to enable them to participate in the treaty process.]

You want to talk about APEC... that's the BC treaty process. Why are governments involved? For more than 100 years they refused to recognize the Indian title of Indian people in British Columbia. Now, all of a sudden they're involved in a province-wide treaty process.

In the Delgamuukw decision that came out of the BC Court of Appeal, one of the judges said he believed that the Crown and the Indian people are titled to co-exist; one did not have to be extinguished for the other to survive. And what he instructed the parties to do was sit down and work it out. But he also said the provincial Crown has a fiduciary obligation to the Indian people. *[The Delgamuukw case is related to the land claim of the Gitxsan and Wet'suwet'en peoples and is currently before the Supreme Court of Canda.]*

Every process the federal government and the provincial governments have put in place now for Indian peoples is to get themselves out of their fiduciary duty because they don't want to be sued for breaches of trust. That is what the treaty process is all about. At the end of the day, they want people to change their land from Indian title land into private property title. They also want the Indian people to agree they no longer are under the fiduciary obligation of any government in Canada.

When that is accomplished, it will mean that all of this reserve land is open for business. People are afraid that someone will come in and say, We can buy your land and then you'll have the money you need. But then, where will the children be?

As I walked in here today I thought, You know in these communities, the women carry the weight of the world on their shoulders; they really literally, emotionally, spiritually, physically and mentally carry the weight of the world on their shoulders. They take the brunt of the beatings and the anger and the rage.

And when I came in today, I also saw this notice pinned up on the wall: An Urgent Call to Action (for the National Women's Day of Protest Against APEC *[see page 15]*). Beside it, there was a notice for Nexus APEC 97: a forum to promote Native trade in conjunction with APEC. Assembly of First Nations Chief Phil Fontaine is going to speak at the APEC Summit. All these Indian chiefs are going to speak at APEC, and I have to ask what kind of world are we establishing for our children?

You and I know that what people say and what you see are two different things, right? For example, the church says one thing and we hear it with our ears, but our eyes see them doing something entirely different.

There's an old man I work with who speaks his language. He said, Rosalie, one day the [priest] strapped me so long, my hands just fell. I said, When you speak your language now do your hands still hurt. He said. Yes. It's one thing to get punished for violating a commandment or something, but he got punished for speaking his language. I asked him why a huge institution like the church and a big, big government would be so afraid of a little eight-year old speaking his language. He thought about it and said, They're scared of my spirituality because it is self-healing.

Indian spirituality is self-healing and extremely powerful, because it allows us to be a human being, to take our place in the world, not having to justify who we are to anybody, least of all to a man in a black robe.

I had a meeting with a lawyer yesterday and I told her: The world is a puzzle and in the medicine wheel there are four first nations: the black, the red, the white, and the yellow race. And when I put the puzzle together, sometimes a piece doesn't quite fit. I can try all kinds of ways and it still doesn't fit. I put it aside and I take another one, but I don't throw that piece away. Eventually, I find where it fits.

We are all a piece of the puzzle of the world. We define our place in the world and we become a piece of the puzzle that fits. That is what Indian spirituality is all about. That is what governments have tried to destroy, what churches have tried to destroy, and what corporations are trying to destroy.

If it wasn't APEC, it would be something else because that is the nature of the beast. I get communities to tell me all of the things that make them feel small inside and they start looking at everything. Then I ask, What makes you feel big inside? Our self-worth as a human being, our self-esteem, what we can do with our lives.

We define our place in the world and we become a piece of the puzzle that fits. That is what Indian spirituality is all about. That is what governments, ... churches... and... corporations are trying to destroy.

Doesn't it make sense for us to build on what makes us feel big inside, rather than looking at what makes us small? When people have been about as low as they can get in life from everything that has been thrown at them, they come up rising, still themselves, more powerful than ever. Nothing is going to stop that; nothing in the world is going to ever, ever make these people go back to the way things were. It's behind them now and it'll never be in front of them again.

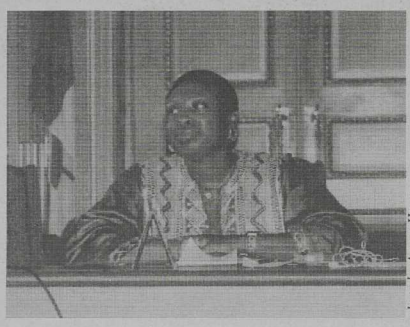
[Ed note: Tizya uses the term "Indian" to denote all indigenous peoples in Canada, except Inuit, Innu and Metis peoples.]

Thanks to Colleen Sheridan for taping the Aboriginal women's panel on APEC, and to Fay Blaney and Viola Thomas for clarifying information for this piece.

Challenging the global corporate agenda:

Remaking the economy through women's eyes

by Joan Grant-Cummings



Joan Grant-Cummings

photo by Agnes Huang

The Canadian government's active involvement in APEC (the Asia-Pacific Economic Cooperation) is a continuation of economic policies based on its strong support and commitment to the capitalist economic restructuring process—the globalization of the world economies. We continue to feel the impact of the Free Trade Agreement with the US, and the North American Free Trade Agreement. For those of us who continue to deal with the devastation of FTA and NAFTA, APEC will be even scarier!

What does this mean for women in Canada? Trade issues, contrary to what our governments and big business would like us to believe, are not "gender-neutral." Many engaged in the development of trade policies blink and stare blindly at you when you bring up the issue of gender. When they sufficiently recover, they mumble unintelligibly that issues of gender and democracy in trade are "philosophical discussions."

Women and markets

Our governments and transnational corporations (TNCs) have over the past two decades tried to sell us on the benefits of globalizing every nation's economy. They have tried to convince us that "market-led" economies and trade will "liberate the masses from poverty."

Women are impacted by "markets" in many ways. In a capitalist system like Canada, a market is a place where goods and services are exchanged and valued in money. Money markets determine whether or not women have work by affecting factory closings, downsizing in the public (government) and private sectors, and determining what we grow and eat.

In money markets, TNCs increase profits by forcing women in different communities and countries to compete for the lowest wages. Advertising markets define our needs and wants, even how we see ourselves as women. Financial markets control the cost of food and other basic items. And then we have commodity markets, where women are defined as both consumers and producers of goods.

Of particular concern to women is that the markets also take advantage of our skills as "caregivers," in terms of our work in child care, elder care, and as teachers, domestic workers, nurses, political activists, church volunteers, *et cetera*. All of this is unrecognized, unpaid and devalued.

The United Nations Development Program's (UNDP) 1995 Human Development Report states that in 1993 women added over $11 trillion worth of "household work" to the world economy. This is in addition to our contributions to subsistence agriculture, informal sector activities, and subcontracting operations of multinational corporations.

It is women who have shouldered a major piece of the pie in "adjusting" to trade liberalization. We have borne the "social burden." When governments redistribute economic resources toward the trade sector, or give tax breaks to corporations, or eliminate tariffs and other trade barriers, social services are the first things cut to make up for the revenue shortfall. And women and children are the ones who rely most on and use social services.

This is a global phenomenon. Whether we live in Quezon City, Montego Bay, Cornerbrook, Accra, Brooklyn or Tuvalu, the impact of "globalization of the markets" is being felt. The startling increase in women's poverty, unemployment, low paying jobs, "unpaid work," privatization of government services, destruction of social programs, environmental degradation, migration of women seeking economic security, destruction of local and subsistence farming in favour of agribusiness, deregulation and lack of government and big business accountability, erosion of democracy, and increased repressiveness of governments, are all characteristics of these "liberating" trade and economic policies. Where are the "dividends" for women, Aboriginal communities, the elderly, children and workers?

Trade issues, contrary to what our governments and big business would like us to believe, are not "gender-neutral."

Our governments willingly surrender our sovereignty to "corporate citizens" who seem to have more clout than individuals, communities and organizations concerned with democracy, equality, justice and the protection and sustainability of the environment and a country's resources.

Health, education, social development are all being commodified through this trade liberalization process. The presumption that markets lead to an efficient allocation of resources and an efficient determination of prices and costs because they are perfectly competitive is fatally flawed. In fact, they are biased against women.

There are sectors in the economy that further disadvantage women—the subterranean (underground) economy. The subterranean economy flourishes globally in the trafficking of women and girls, labour and drugs. Where is the gender neutrality when it is almost always only women and girls who are sold as "slaves?"

Canada has the second highest rate of the G-7 countries—the seven richest nations—in low-paying women's jobs. The Canadian labour market, like many others, still perpetuates biases in wages, promotions and working conditions. And the federal government still refuses, after 13 years of fighting, to enforce federal pay equity legislation; in effect, breaking the law.

The capitalist economic restructuring process first hit women in the South through the Structural Adjustment Programs (SAPs). It was women in the South who, through their lived experiences and analyses, pushed women in the North to analyze and examine our own conditions with regard to capitalism. Now, women in the North and in the South together understand that the next phase of economic integration is underway, as demonstrated by regional trading blocks such as APEC, and the rise of the power of the World Trade Organization (WTO)—the seat of control of global capitalist economic trade policies.

This increased role of the WTO, which replaced the General Agreement on Tariffs and Trade (GATT) in 1994, is very significant. With the International Monetary Fund (IMF) and the World Bank (WB), the WTO completes the "triad" in charge of promoting a capitalist international economic order and coordinating "coherence in international policy-making." The WTO is also the venue for the settlement of trade disputes. Compared to the previous mechanisms under GATT, the WTO is a tighter, stricter and more powerful enforcement mechanism, with a large measure of its control being under the US thumb.

If trade agreements such as APEC are signed, if NAFTA's net is widened into the Free Trade Area of the Americas (FTAA), and if the Multilateral Agreement on Investment (MAI)—the latest bill of rights for multinational corporations—is signed by our governments, women can expect to lose more control over our governments, communities, work, economy and trade.

The MAI, in its present form, gives big business the right to be seen as citizens without boundaries, obligations, accountability or responsibility. These "corporate citizens" will have the right to sue our governments, individuals and organizations that disagree with their agenda. Witness the current lawsuit being brought against the Lubicon Nation [in Alberta] by a powerful pulp and paper giant. The MAI will give corporations the right to pick up stakes and leave if they do not feel that the community or country they operate in is "big business friendly" enough, or if their profit-margins are compromised.

Women's resistance and transformation

Women must be at the forefront of the fight for our economic and social rights. Globally, women are still dealing with institutionalized sexism in the workplace, the government, the home and the larger community. We still only control 10 percent of the world's economy and own only one percent of the world's lands, even though we make up 50 percent of the world's population.

While peoples' movements seem a safe place for women's resistance, they are also places where patriarchy and sexism still rule. Regardless of the "progressive" nature of the environmental, anti-poverty, labour, human rights, and development groups, a women's equality perspective is generally lacking. Strategies, in many cases, do not take into account the fact that women in general and different populations of women such as Aboriginal women, women with disabilities, lesbians, girl children, women farmers, women who work in the home, and women of colour are especially discriminated against in a capitalist economic system.

Civil societies or progressive movements must have at the centre of analysis the situation of women in this oppressive economic system. Failure to do so will result in solutions and strategies doomed to fail.

The other important debate among progressives must be the inequities contained in the North and in the South. Solutions developed in the North must include a clear analysis, driven by the South. If we are serious about building globalized resistance and transformative strategies, then these principles must be the basis of any action plan. It all still comes down to dealing with patriarchy, white supremacy and capitalism.

The refrain: "If it is not appropriate for women; it is not appropriate" is direct, serious and simple.

Globalization poses certain opportunities in building a globalized resistance. It is up to us decide what our bottom line is and what our 20 year plan will be. The Business Council on National Issues is already way ahead of its 20 year plan!

continued on next page

Women's centres work towards alternative economic models:

Connecting the dots

by Louise Hara, as told to Fatima Jaffer

Louise Hara is a long-time feminist activist who works at the Port Coquitlam Women's Resource Centre in the Lower Mainland of BC. She spoke with Kinesis *last month about how women's organizations, in particular her own, are broadening their political analysis as a result of efforts by the international women's movement to raise awareness about the impacts of corporate globalization—through mechanisms such as the Asia Pacific Economic Co-operation (APEC)—on women and children in Canada and worldwide.*

Over 90 percent of the women who use the women's centre in our community are living in poverty, and they experience the multiple issues attendant to poverty. We realized there are fewer and fewer ways for us to address these issues and that the avenues we used in the past are closing down. And we now know that it is because we're having to deal with corporate globalization and the globalization of poverty.

This realization for us didn't come until [women from the Port Coquitlam Women's Resource Centre] attended the National Action Committee on the Status of Women's (NAC) Annual General Meeting in September. There, we heard from women who were mobilizing against corporate globalization. It was then that we could finally put words or meanings to what we were seeing.

When we had heard the term "the globalization of poverty" in the past, we always thought of other countries where we could see the connections directly. But now, when women come to the centre and talk about their realities, we understand the [global corporate] agenda is as present here as in other countries. Because Canada is a country of privilege, a wealthy country, it's more difficult for us to put the same names on it [as in poorer countries].

We're seeing globalization of poverty in the way that women are being squeezed out of the workforce and put through government training to occupy "feminized ghettoes." We're seeing it in the way that higher education is being cut off, in the way that all the values of the social safety net are being eroded, and in the way that women are being asked to carry the extra burden when social services are cut, without any additional resources given to us.

At NAC, we heard about the impacts of APEC and connected the dots between NAFTA and the International Monetary Fund (IMF). When we understand the various parts of the [corporate] agenda, it helps us to see the domino affect within our own country, an effect which goes right into women's lives in the neighbourhood. That domino effect includes the fact that welfare is being cut back to create an enhanced atmosphere for corporations to make more money because it provides them with cheap labour pools. It explains why there is not enough food and water to sustain us; how our resources are being undermined; how we're being encouraged to take less and less; and how we become so desperate that we accept any little crumb thrown our way and see that as a benefit rather than below all the minimums we would have accepted in the past.

The domino effect is there, particularly in the poor-bashing agenda that is everywhere, which we have started internalizing. By doing that, we're not reacting against it; we're not naming or trying to stop it.

We've talked about these things at the women's centre and understand that the only way we can address them is to step out of the corporate agenda, to start from scratch and go from there. We've started talking about creating non-profit enterprises or an economic atmosphere within which women can see themselves operating. We're going back to popular education methods in an effort to create alternative economic vehicles for women, to step outside the government agenda and create a reality for ourselves that responds to our needs built on our vision and values. We believe women can have some independence from the system, can go beyond its limitations.

Our strategy over the next two years is to build a community, an economic resource base for women. It would start out of the women's centre but would become a stand-alone entity where women can work with each other to create these community venues, whatever they are, and build an ethic, whatever that looks like.

We've tried to connect with other groups about this vision. WomenFutures, [the Vancouver-based women's community economic development organization] was one of the first groups we went to, but they were hampered by their own funding needs. So we pulled together other agencies in our community and we're starting with a Community Kitchens Network, as one vehicle to bring women together to work towards addressing an immediate need: food. (Last year, we were told the first thing women need is access to food when they don't have money.)

We're also trying to educate ourselves about popular education, and about how to bring us back to community values and into new ways of working as women. The next step for us may be to hold a kind of alternative economic trade fair, which could encourage the formation of networks and groups.

Ultimately, it's about going back to the ground and starting from the very local level. It's a struggle for us because we really bought into that other picture [of responding to the government agenda and working within its framework and institutions.] The risks and fears of separating ourselves from that agenda is a struggle in itself. We're seeing within our own organization the same kind of conflicts that we see when we look outside our organization at how women are struggling and trying to network in new ways. But we're learning from other women globally that this can be a powerful strategy. We're listening and we're learning.

Fatima Jaffer is a regular contributor to Kinesis. *She will be among women covering November's anti-APEC activities for* Kinesis.

Challenging the global corporate agenda:

continued from previous page

We need space to develop our think tanks, freedom to disagree with one another without penalty and character assassinations, freedom to make mistakes, while finding solutions. None of us have it all contained in our heads. The solutions must include the work of women most impacted. Migrant workers' associations, homeworkers' associations, farm women's associations, frontline women's equality workers, community health and social services workers, and women's lived experiences, must collectively inform any analysis and any strategy.

We must demand that no trade agreement or economic policy be enacted and enforced without a "gender mapping" of its effects on women, and that women be equal architects in the process. We must demand that social accounting be included in the budget lines—the cost to women, the environment, whole communities, *et cetera*, must be included in all economic indicators. Many women are developing other economic indicators, replacing the Gross National Product (GNP) with the Genuine Progress Indicator (GPI), which measures benefits and not just money flow.

Money markets determine whether or not women have work by affecting factory closings, downsizing in the public and private sectors, and determining what we grow and eat.

Women's groups in Europe engaging the European Union [the trade bloc among European countries] around trade agreements were successful in getting their governments to give multi-year funding to feminist organizations to do ongoing gender impact studies of the trade and economic policies, and lobby their governments for change. They have just completed a gender mapping of the EU's policies, which will make them more transparent and women's lobbying more effective. They have also created a campaign called Women's Eyes On the World Trade Organization (WEWTO), and are currently pushing the WTO to deal with gender issues and democracy.

How do we do this work and push forward our agenda, and not just react to "their" agenda? What kind of grassroots public education strategy and organizing are we going to put in place so that we all "get it," and not just the few "converted ones"? How do we use popular formats to build resistance and transform? We are told every day that we are "consumers" and "shareholders." How effectively can we use this power to create our own globalized markets based on people-centred, fair trade?

These are some of the discussions we need to have at the Second International Women's Conference Against APEC [in Vancouver, November 17-18.]

We have examples from women in Africa, Asia, Latin America and the Caribbean of how women can and do create "markets" that bring benefits to our communities. Our support for social services, public education, credit unions, small businesses, local farmers, public pensions, Medicare, workers' rights, public daycare and food cooperatives, are all examples of ways in which we are resisting the global corporate agenda.

Corporate control is not inevitable; governments still have power. It is who they listen to and agree to be controlled by that has to change.

The National Action Committee on the Status of Women is in the process of developing popular education information on the MAI, WTO, GATT and other elements of the world's trading systems that we need to know how to resist. To find out more, contact NAC, 203-234 Eglinton Ave East, Toronto, Ontario, M4P 1K5; tel: (416) 932-1718 or toll free: 1-800-665-5124.

Joan Grant-Cummings is the president of the NAC, the largest national feminist lobbying group in Canada.

Second International Women's Conference Against APEC:

Implementing our own vision

by Cenen Bagon as told to Lisa Valencia-Svensson

More than 400 women from British Columbia, other provinces and territories in Canada, and countries around the world are expected to gather in Vancouver this month for the Second International Women's Conference Against APEC (the Asia-Pacific Economic Cooperation). The Women's Conference, which will take place November 17 to 18, aims to "increase awareness about the many issues surrounding APEC which will affect the lives of women in Asia and the Pacific Rim and to develop effective strategies to oppose APEC's regressive trade policies." The program includes a number of plenary speeches on the four main themes of the conference: Labour, Human Rights, Environment, and Economic and Social Development. As well, there will be workshops and strategizing sessions for more in-depth discussions of the theme areas [see page 15 for an outline of the program and registration information.]

Lisa Valencia-Svensson had the opportunity to speak to Cenen Bagon about the history leading up to the Second International Women's Conference, the goals and desired outcomes of the Women's Conference, and some of the political debates that arose during the organizing of the conference.

Bagon is a key member on the steering committee of the Women's Conference, and a member-at-large of the National Action Committee on the Status of Women's Executive Committee. Lisa Valencia-Svensson recently completed a research project with the Vancouver Status of Women for which she wrote a lengthy document analyzing corporate globalization and its impacts on women.

Lisa Valencia-Svensson: Could you tell us when the idea for the conference was generated?

Cenen Bagon: At the First International Women's Conference on APEC last November in Manila, [the Philippines], NAC was asked to organize the Second International Women's Conference. Because earlier this year NAC was in a very difficult situation financially and staff-wise and because it was an international women's conference, we felt we should involve other women's organizations and individuals in the organizing. So myself and other women from NAC called for the first meeting to see if there were women interested in organizing this Women's Conference. Quite a few women attended.

We also asked women from the People's Summit to attend because we wanted the Women's Conference to be part of the People's Summit. *[The People's Summit on APEC bills itself "an open, public gathering of people from around the Asia Pacific who are concerned about the trade liberalization being promoted by members of APEC." Convened by non-governmental, labour and people's organizations, it is a parallel conference to official 1997 APEC Summit. The People's Summit includes forums, on issues such as Sustainability, Labour, Arms Trade, Poverty, and Youth.]*

Valencia-Svensson: Could you give us a brief background on the First International Women's Conference on APEC? Who organized it and what were the outcomes?

Bagon: It was organized by a coalition of women's organizations in the Philippines. It was part of the Manila People's Summit, which was part of the official APEC conference. At the Women's Conference, they discussed women's experiences and had several demands on issues such as democratic government, human rights, environment and labour rights.

Valencia-Svensson: There were demands made to the 18 APEC member countries?

Bagon: There were demands as well as plans for action. The Second International Women's Conference coalition agreed that we were going to organize this conference as an offshoot from where the first conference left off. What we're doing is looking at the main issues discussed at the First Women's Conference.

Valencia-Svensson: Why is the Second Women's Conference explicitly "against" APEC, when the first one was simply a Women's Conference "on" APEC?

Bagon: The women's conference in the Philippines was also against APEC. I think the use of the word "on" as opposed to "against" was more tactical, so they can get funding from people and institutions who were open to discussions around APEC or even open to strategizing for an alternative to APEC.

Valencia-Svensson: So it's related to funding.

Bagon: I think so. I spoke to one of the organizers in Manila who visited here recently and asked her that question. She said it was specifically because of funding. I took a "beating" on that one [in the coalition] because I suggested that if we changed the conference title to "on," women and some funders might be more open to giving us money. I said it wouldn't mean we change our direction or our discussions; it was just for funding purposes.

Valencia-Svensson: Were there certain funders you had in mind in suggesting the title be "on APEC"?

Bagon: The government. Not just Canadian governments but also other governments internationally.

Valencia-Svensson: Was there any funding denied because of the explicit "against APEC" stance of the Women's Conference?

Bagon: Some funders explicitly said it would be difficult for them to fund the conference. Even when we tried to organize community forums, some groups had difficulty getting their boards, which were not as progressive, to allow us into their meetings or into their buildings. They said they could not be a sponsor because of the name.

And of course, Status of Women Canada, which up till now has been stalling on giving the Women's Conference any money, said that it would be hard for the government to fund something that is explicitly, in its name, opposing the government. NAC responded that NAC always opposes the government and its policies as long as its policies are working against women and children. *[For an update on SWC's decision regarding funding to the Women's Conference, see As* Kinesis *goes to press, page 2.]*

Valencia-Svensson: Were there similar discussions among the organizers of the Women's Conference about remaining attached to the People's Summit, such as whether there should be a completely independent women's conference?

Bagon: We discussed that when we first started organizing the Women's Conference. We agreed then that we were going to attach ourselves to the People's Summit. Some women now, but I don't think it's all of the women in the organizing committee, feel the Women's Conference should be independent because they say some of the organizers of the People's Summit have a different position on what the conference is about. *[The People's Summit does not take an official stance of being "against APEC;" rather, the Summit is allowing the participants to discuss and determine the position it should take. Some groups participating in the organizing of the People's Summit are less progressive than others.]*

Valencia-Svensson: Were there other key debates among the organizers of the Women's Conference?

Bagon: The debates were mainly around politics because women working in a coalition bring their own politics. For me, I always worked around the bottom line, which is that all of us in the coalition are against APEC.

One key political debate was the issue of "to engage or not to engage" in the APEC process. I think on that issue, in particular, women had different definitions of what it means. For me, I define "engagement" as progressive movements engaging in the process of change, and that includes organizing and educating in communities, locally, nationally and internationally. Part of that work also includes lobbying governments so that governments policies aren't detrimental to our needs. That's what I mean by engagement. Other people see it differently.

Valencia-Svensson: What kind of outreach has been going on in terms of getting women aware about the conference and also perhaps even mobilized and organized before the conference?

Bagon: We've had several educational and organizing events happen. One here in Vancouver; another in Surrey; another in Richmond; and there's one with Aboriginal women on Saturday *[see page 8.]* There was also a cabaret event.

In [the August issue of] its newsletter *Action Now*, NAC published its position on APEC, and there was a very good discussion on APEC at NAC's annual general meeting, as well as at the NAC-BC regional conference in Kamloops.

Valencia-Svensson: Aside from discussions and putting NAC's position into *Action Now*, has NAC had an ongoing campaign? For example, there seems to have been more mobilizing done leading up to the National Women's March Against Poverty [coordinated by NAC and the Canadian Labour Congress] last year. I haven't noticed as big a build up. Has there been a similar campaign of building the issues up that leads us into the conference?

Bagon: Because of our limited resources, we really made sure it was at the NAC AGM where the big educational work was done.

Valencia-Svensson: So NAC didn't have the resources to do a bigger national campaign?

Bagon: No. It was really about making use of the AGM and *Action Now*, and also the participation in the Women's Conference organizing. And of course when Joan [Grant-Cummings, president of NAC] and other executive members go do outreach work in different regions, they bring the current position of NAC on APEC.

Valencia-Svensson: I want to move now to the content of the conference. What do you feel are the key questions the women's movement needs to be addressing?

Bagon: In my opinion what needs to be addressed is what strategies should be acted on internationally and how to oppose not only APEC's direction but also the capitalistic and economical restructuring most governments are leading into in response to countries' economic crises. I think it would be really good for women to come up with strategies for the short term, to come up with, say, international campaigns which are do-able for women in all countries, and which would be effective.

photo by Colleen Sheridan

Cenen Bagon

It would be really good for women to come up with ... international campaigns which are do-able for women in all countries, and which would be effective.

I'd also like to see women start a discussion around alternatives to the economic restructuring of this government. I know that governments always say the economic restructuring is in response to economic crisis, but I say, it is really capitalism that is in crisis.

Governments say their plan is good for everyone, but we know that people who are marginalized and just getting by economically are being impacted more negatively than ever. Because of that, we should come up with a common international vision and a common international strategy or alternative to this economic restructuring. I think women should also start looking to a process whereby we can actually discuss, research and work towards our own economic restructuring, from which all of us, and especially women and children, would benefit.

Valencia-Svensson: I presume there were also strategies and actions that came out of the First Women's Conference. Can you tell us what some of those were and how they've actually been carried out in the year since that conference?

Bagon: I don't have the list of the strategies or what has come out since then. I think basically the strategy was to make governments accountable to the policies they were implementing in their countries that affect women and children. The strategy was also to demand that governments abide by the United Nations' conventions they signed, which are meant to benefit women.

Valencia-Svensson: Are you aware of any concrete follow-up work that has been done, and any successes that have been achieved since last year's conference?

Bagon: I really don't know. We do our part here in Canada. We did a lot of work in terms of demanding government accountability at all levels. We also participated in different international conferences, and are part of the continuing organizing and networking of women. I haven't attended any international conferences, but I'm sure they are coming up with some vision that could work internationally for women.

Valencia-Svensson: There have been a lot of international conferences on various themes taking place in the last few years: Copenhagen [UN Summit on Social Development,] Beijing [Fourth World Conference on Women,] Cairo [International Conference on Population and Development,] and so on. NAC participated at a lot of these, and certainly that work is important. However, I also know there are criticisms, not just in Canada but in other countries, that the women's movement is putting too much effort into international conferences and not into the follow-up work. There are a lot of women on the ground who don't really hear much after each conference. Does NAC have any plans to move beyond the official international conference mechanism?

Bagon: That's precisely why NAC is pushing for the Second Women's Conference to come up with implementation plans rather than just action plans.

With regards to past international conferences, NAC makes a contribution by participating in those international conferences. And when we come back here, we incorporate some of the strategies into our own campaigns. For example, the Toy Awareness Campaign *[focusing on the exploitation of women working in toy factories]* came from Beijing, and we took that up and continue to do so.

Part of NAC's priority campaign is to eradicate poverty and move closer to women's equality. This year, we are focusing on funding for women's groups because the only way women can democratically work towards equality is through doing organizing and educational work in their communities. Without funding, this is very difficult to achieve.

Another priority is to demand that the government implement all the UN conventions they've signed, and to look into what the government has and has not done in terms of those conventions. Another part of our priority campaign is to work more with Aboriginal women. We are putting a lot of effort and resources into supporting Aboriginal women and their organizing.

For NAC, I think that when we attend international conferences, we do bring the work back into the organization, and we try as much as we can, given our resources, to do work we've agreed to do, and not only nationally but internationally.

Valencia-Svensson: What are some of the plans NAC has for ongoing grassroots organizing in Canada around issues of economic globalization?

Bagon: NAC has been working with coalitions fighting against poverty, fighting for social policies. We do have our own campaigns, but we also put importance in coalition building because we know that women who are in a poverty situation also work with anti-poverty organizations, not just women-only organizations. I think that's also grassroots organizing.

Valencia-Svensson: In terms of what will come out of the Second International Women's Conference, you've already mentioned that you're interested in seeing concrete strategies as well as implementation plans. What do the organizers of this year's conference hope will happen as a follow-up? Are they thinking that there will be another women's conference next year or maybe that we should unhook ourselves from [the APEC leaders'] agenda and set our own schedule?

Bagon: We are going to encourage the Malaysian women to organize the Third International Women's Conference and New Zealand the Fourth. *[The next two APEC Leaders' Summits are scheduled to happen in Malaysia in 1998 and New Zealand in 1999.]*

Valencia-Svensson: Has there been any discussion within the women's movement internationally of unhooking itself from the APEC timetable specifically and maybe coming up with other international meetings and report back mechanisms?

Bagon: I can see some exciting outcomes from the [Women's Global Alliance on Social and Economic Rights] meeting in Brussels that Joan [Grant-Cummings] recently attended *[see page 5.]* One aspect I remember from what I read was that women are really interested in passing on strategies among themselves on how we can achieve equality internationally. I agree that women could organize themselves outside of other international conferences, but I still think we can make use of the international conferences that are happening.

Valencia-Svensson: The reason I was referring to the APEC timetable specifically is that, even as we speak, the Multilateral Agreement on Investments (MAI) and the extension of NAFTA to incorporate more countries in the Americas are being negotiated. It would seem that it might be more useful for women to meet regularly to discuss the whole picture of corporate globalization.

Bagon: I agree with that, and that's why I said hopefully it will be agreed upon at the Women's Conference that women should really work towards designing our own alternatives to the present economic system.

Like in NAC, we do have a resolution passed around APEC, and included in that is a reference to building alternatives. We're hoping that in next year's priority campaign, the issue of developing our own women's economic and political vision can be discussed.

Women, labour and APEC:

Linking the issues

by Marion Pollack as told to Lisa Valencia-Svensson:

Kinesis' *Lisa Valencia-Svensson had an opportunity to interview Marion Pollack about the key issues and challenges APEC (the Asia Pacific Economic Cooperation) raises for the labour movement, and the involvement of labour women in the Second International Women's Conference Against APEC and the People's Summit on APEC.*

Pollack is a postal worker and an activist with the Canadian Union of Postal Workers (CUPW). She is also a member of the steering committee of the Women's Conference.

Lisa Valencia-Svensson: Are there a lot of women active in the labour movement involved in organizing the Women's Conference?

Marion Pollack: Unfortunately not. There is myself, a woman from the Canadian Auto Workers and a woman from the BC Federation of Labour who regularly attend planning committee meetings.

Valencia-Svensson: Why have you, as labour women, chosen to work specifically with the Women's Conference, rather than the People's Summit or its Labour Issues Forum?

Pollack: I think women's and labour issues are really intertwined, so I don't think there is a big difference. I'm a trade unionist because I'm a woman, and I'm a feminist because I'm a trade unionist. I think it's really important that workers' issues are at women's conferences because, the effects of globalization hits women workers the hardest.

Valencia-Svensson: Do you feel there has been a sufficient connection between women's issues and labour issues in the planning and in the actual content of the Women's Conference?

Pollack: Yes, one of the four theme areas is "Labour and Migrant Workers." But I also think issues like human rights are very important to labour women. Issues like the environment are becoming increasingly important. And the whole issue of development is going to become increasingly important.

Valencia-Svensson: Are these links being made by a lot of other people in the labour movement?

Pollack: It's a struggle. I think increasingly more and more women are seeing the links, and I think that more and more the leadership of the union movement is. It's certainly not there yet; we've got a long way to go, but I see a real big change even in terms of my participation [in broader social justice issues] from ten years ago to now.

Valencia-Svensson: Do you have concerns with the fact that the Women's Conference is outright "against" APEC, whereas the People's Summit has not taken a specific position, but has left its position open to discussion?

Pollack: I think we're actually getting lost in this whole discussion of "on" or "against" APEC, and we're not talking about the really important issues. The issue which I, as a trade unionist and as a feminist, feel is most crucial is creating tactics and strategies so I and other women I know can build solidarity links with women and workers throughout the South and the North.

Valencia-Svensson: Certainly one of the big debates that seems to follow along with the signing of trade agreements is whether social movements and progressive movements should be fighting for the inclusion of "social charters" or "social clauses" into the agreements in order to safeguard certain rights [such as labour, human rights and environment.] Do you think that this is a strategy which should be taking up a lot of our attention?

Pollack: No, because it's not a strategy which we as individuals or organizations can actually [be successful at.] The federal government has not listened to me, to my organization [CUPW] in the past, and I really doubt they're going to listen in the future. I don't have a lot of input into whether there is a social clause or not. Where I do have input is in developing and implementing solidarity strategies, and that's where the focus needs to be.

Valencia-Svensson: What are some of the specific strategies in your mind?

Pollack: One of the reasons I'm participating in the Women's Conference is that I'm actually not too sure about what strategies would work, and I need to learn more. I think we have to talk about boycotts, and about when they're appropriate and when they're not. They're not always appropriate, so they have to be clearly called for by the people in the countries affected. We should also talk about consumer strategies.

Another area for discussion is how those of us working in the same industry or for the same transnational corporation can work together. As a postal worker, I know that similar technologies are being used in postal systems all across the world, and it would be really important for postal workers, not only in Canada but in all the other Asia Pacific countries, to talk about how we should respond to the changing technology.

What's also really important is that we figure out how we can defend public services. It's clear to me that one of the effects of globalization is the gutting of public services.

To me those are the things I can do, and in which I can actually have some input.

Valencia-Svensson: I've been wondering why there hasn't been a stronger "anti-" APEC voice, the same way there was a strong anti-NAFTA (North American Free Trade Agreement) voice. This is true, not just of the labour movement, but of other progressive movements. What are your thoughts on this?

Pollack: I don't know for sure, but I think people are tired. In terms of unions, we're fighting so hard just to keep our heads above water that it's difficult to look outside our own little struggle to see what's going on in the world. The right-wing attacks [the backlash against progressive peoples and movements] of the past ten years and the effects of NAFTA have made it a lot harder for us to look outside ourselves.

Marion Pollack

photo by Agnes Huang

We're fighting every day just to maintain what we've got.

Valencia-Svensson: And yet APEC will only continue to intensify all of these harsh realities.

Pollack: Oh, there's no question about that, but I just think people are so caught up in their own struggles.

Valencia-Svensson: The Canadian Labour Congress (CLC) has adopted different strategies for each of the particular free trade agreements being negotiated: APEC, MAI (the Multilateral Agreement on Investments), FTAA (Free Trade Area of the Americas). I know they've adopted one particular strategical position towards FTAA, which would extend NAFTA to cover North, Central and South America. Then, they have different positions on the MAI, and on APEC. Do you feel the labour movement should be tackling these issues piece-meal, or should they tackle overall the agenda of increasing corporate control and profits driving these agreements?

Pollack: I'm not too sure; it's a hard question. One thing I like about the labour movement is that there is room enough for discussion and debate. I don't know this stuff well enough to know whether the CLC should take one position or different positions based on the specific situation.

Do I think there has to be some overall fights for certain things? Yes, I think that, overall, we have to fight for strong public services; we have to fight as a trade union movement for access to reproductive freedom because that really impacts on working women. I think there's a whole series of things the trade union movement has to fight for, and what I see as one of my roles is making sure that they carry out these fights.

I would like the CLC to join in with workers and women in the North and the South to talk about the right to organize, both in terms of unions and political groups; to talk about freedom from harassment, which includes sexual harassment; to talk about reproductive rights; and to talk about a strong public sector.

Valencia-Svensson: In terms of the People's Summit, which sectors of the labour movement has it been targeted to, mainly?

Pollack: I think because of the cost of attending the People's Summit and because it's happening in the middle of the week, it's not primarily for the rank-and-file trade unions. It's not for people like me; it's much more for people in leadership positions in their union. I think we would need a lot more funding to be able to bring in a whole bunch of rank-and-file trade unionists.

Valencia-Svensson: Has there been an effort on the part of the organizers of the People's Summit to ensure a lot of women trade unionists will be able to attend?

Pollack: As far as I know, it's supposed to be 50-50 [men/women] in terms of all the summits, including the Labour Summit. Except of course the Women's conference which will be 100 percent women. At the Vancouver and District Labour Council (VDLC), of which I'm on the executive, there's encouragement for women to attend.

Valencia-Svensson: In your union, as well as in the VDLC, has there been much discussion of how to make use of what comes out the People's Summit and the Women's Conference?

Pollack: The way the VDLC works is we carry out campaigns of the CLC, and we've had some discussions about carrying on this work after the APEC Summit is over?

One of reasons we need to have these conferences is to talk about these issues, and hopefully bring some clarity to them.

Valencia-Svensson: Do you feel there will be enough room for really concrete discussions?

Pollack: I hope so. I have faith that a lot that the people coming to the People's Summit from both the North and the South want to talk, not only about the general issues, but also about concrete ideas.

The night before the official opening of the People's Summit, the Labour Issues Forum is having a "speak out" of rank-and-file trade unionists from a number of countries: Thailand, Malaysia, and others. We're going to have people who actually working in factories talking about their work conditions, and about how pressure and activism from the North affects them. Hopefully, this will lead and help concretize a lot of the discussions.

Anti-APEC activities in Vancouver:

Resistance is *not* futile!

Women and social justice activists in Vancouver are gearing up to take on the "suits" when the APEC (Asia Pacific Economic Cooperation) Summit hits town, November 19 to 25. The activists are planning numerous protests around the city to educate people about the evils of APEC and clearly show their opposition to more so-called free [for whom?] trade agreements.

APEC is a group of 18 countries of the Asia Pacific, working to promote free trade and investment in the region. The member countries in APEC are: Australia, Brunei, Canada, Chile, China, Hong Kong, Indonesia, Japan, South Korea, Malaysia, New Zealand, Papua New Guinea, the Philippines, Singapore, Taiwan, Thailand and the United States. The heads of state of all these nations will all be in Vancouver to further push the entrenchment of capitalism.

APEC started in 1989 as a forum for the exchange of ideas and an informal, non-binding consultative body. Today, APEC looks more like a formal "free trade zone," along the lines of NAFTA (North American Free Trade Agreement).

APEC is about increasing the profit-making opportunities of transnational corporations, and is part of the larger trade liberalization, deregulation and privatization trend that is supported by almost all governments in the world. APEC is extremely dangerous to women and other marginalized groups of people.

What follows is a brief outline of some of the anti-APEC organizing that has and will be going in Vancouver to challenge the corporate globalization agenda which spewed out APEC.

Lounge singer Jimmy Sushil (aka Sheila James) sings and speaks out against APEC at a women's fund-raising cabaret for the Second International Women's Conference Against APEC.

November 24: Wear a Red Armband

by Agnes Huang

The Feminist Networking Group (FNG) is calling on women across Canada to wear red armbands on November 24, the National Women's Day of Protest Against APEC, in solidarity with all women who oppose APEC and corporate globalization.

At the last annual general meeting of the National Action Committee on the Status of Women (NAC) in September, the membership passed a resolution which, among other things, declared the National Women's Day of Protest, which will coincide with the first day of the APEC Leaders' Summit.

Taking the lead, the Vancouver Status of Women (VSW) quickly called together the FNG to plan an anti-APEC campaign for November 24th and strategies for mobilizing women in every community. The FNG, which has since been meeting weekly, is a coalition of feminist organizations and individual feminists in British Columbia's Lower Mainland.

The idea of red armbands came after discussion about picking a campaign that was do-able, and that was accessible to the broadest range of women. "We're trying to get as many women as possible all over the country involved in this campaign," says VSW's Ema Oropeza.

The FNG has also produced a brochure explaining the danger APEC (and other free trade agreements) poses to women, and calling on all women to join in on the National Women's Day of Protest. Already, many women's, labour, students' and other social justice groups are helping to spread the campaign around.

The FNG is asking individual women and women's groups to hand out red armbands at their organizations or places where they hang out, and to other women they know or to women on the street (or in laundromats, schools, malls, and so on). Other actions the FNG is proposing women can do, include: contacting your local Member of Parliament and telling him or her that you oppose APEC and the federal government's secrecy around free trade processes; writing letters to the editor; calling in during radio programs discussing APEC; holding an informational workshop for women in your community; or organizing a protest activity on November 24.

The FNG is also encouraging women to carry out their own "Random Act of Protest" against APEC. Here are what some Vancouver feminists say they're planning to do...

Says Downtown Eastside community activist Ellen Woodsworth: "I'm going to paint an anti-APEC image on my bright orange rain poncho and wander around the city;" and

Says a volunteer at *Kinesis*, who wishes to remain anonymous: "I'm going to walk into the Vancouver Stock Exchange and throw up on some guy's shiny new Gucci shoes."

(Other ideas could include: putting an anti-APEC sign on your lawn or your car window; flying a kite with an anti-APEC message on its tail; or staging a protest in a store that sells Nike products *[see page 3.]*)

For a copy of the Feminist Networking Group's brochure or to find more about the National Women's Day of Protest Against APEC, contact the FNG, c/o Vancouver Status of Women, tel: (604) 255-5499; fax: (604) 255-5511; e-mail: vsw@web.net. Or call NAC at (416) 932-1718 or toll free: 1-800-665-5124.

VSW has also prepared a 52-page document outlining the history and context of corporate globalization, its impact on women, strategies of resistance, and a glossary and resource guide. To get a copy, contact VSW.

Second International Women's Conference Against APEC

Organized by a coalition of women's and labour groups and individual feminists, the Second International Women's Conference Against APEC will take place in Vancouver, November 17-18, at the Plaza of Nations. The conference is expected to bring together more than 400 women for discussions and strategizing *[see page 12.]*

To register for the Women's Conference, call: (604) 291-4023; fax: (604) 291-5518; or e-mail: rjiwa@arts.sfu.ca. The cost of attending the conference is sliding scale $0 to $250. There will also be a free reception open to all women on November 16.

Below are some of the highlights from the agenda of the Women's Conference:

Sunday, November 16:

6:00-8:00pm	Open reception at Simon Fraser University, Harbour Centre, 515 W. Hastings St. (Please RSVP at 291-4023)

Monday, November 17:

9:00-10:00am	Keynote Speech will be given by Jeanette Armstrong (Okanagan Nation, Penticton, BC)
10:00-11:00am	Opening Plenary with speakers on four main themes: Choung Lai Har (Hong Kong) speaking on Labour Yayori Matsui (Japan) on Human Rights Katie Rich* (Davis Inlet, Labrador) on Environment Sunera Thobani (Canada) on Economic & Social Development. [* not confirmed]
1:00-4:30pm	Various workshops will be held on the four theme areas and others determined by participants.

November 18:

10:15am-noon	Strategizing around theme areas with facilitators: Leni Marin (US) on Labour Bella Galhos (East Timor) on Human Rights Sarojini Rengan (Malaysia) on the Environment Tanya Suarez (Mexico) on Economic & Social Development (Among the issues to be discussed are Popular Education; Researchers' Forum; Community Economic Development; Popular Theatre/Dance; International Campaigns; Strategies for Migrant Women)
Noon-1:30pm	Demonstration in Downtown Vancouver
1:30-3:00pm	More workshops on Strategies and Actions
3:30-5:00pm	Closing Plenary and "Call to Action"

Saying NO! to APEC

by Joan Bridget

A grassroots coalition in Vancouver, called the Network Opposed to Anti-People Economic Control (NO! to APEC), has been organizing for more than a year to challenge the imperialist globalization agenda behind APEC.

The coalition, made up of women, youths, students, and environmental, social justice and community groups, has conducted a campaign to educate people about the negative impacts of free trade. Through monthly workshops, newsletters, conferences, forums and demonstrations, NO! to APEC has built a strong resistance leading up to the APEC Summit.

NO! to APEC activities

On November 21-24, NO! to APEC will host the "People's Conference Against Imperialist Globalization: Continuing the Resistance!"

The conference will present the coalition's position on APEC and imperialist globalization; further the gains of the 1996 People's Conference in the Philippines [the site of the previous APEC leaders' summit]; consolidate the coalition, its members and supporters; and help build the anti-imperialist movement inside and outside of Canada. Registration for local delegates is $100, and for out-of-town delegates is $400 (includes local travel, food, accommodation, and conference costs). *[The conference has been organized by volunteer labour, with no funding support from government or any other institutions.]*

NO! to APEC will hold a Solidarity March and Demonstration on November 24, starting at 11:45 am. The march will begin at the Kalayaan Centre, 451 Powell Street (across from Oppenheimer Park), and move towards the Trade and Convention Centre/Canada Place. Following the demonstration, there will be a discussion at the Kalayaan Centre.

And from November 27-28, the youths and students of NO! to APEC will be holding the 2nd International Youth and Student Caucus. Convened by the Asian Students Association and the Radical Society of New Zealand, the conference will help to name what APEC and other free trade agreements have meant for the majority of people in the Asia Pacific, and young people in particular. Registration fee is $50 for local delegates and $100 for out-of-town delegates.

For more information about NO! to APEC's activities, call (604) 215-9190 or 215-1103; fax: (604) 214-11103; or e-mail: notoapec@vcn.bc.ca

APEC Alert at UBC

by Kelly Haydon

The authorities' reaction to APEC Alert's anti-Apec activities at the University of British Columbia have become increasingly confrontational. For several months, the group has been holding actions to protest the unilateral decision by former UBC President David Strangway to host the APEC Economic Leaders' Meeting (AELM) on campus *[see Kinesis, October 1997.]*

One of APEC Alert's activities which has garnered more attention is its weekly road hockey game in the driveway of current president Martha Piper's house on campus. Initially, only security guards were present watching the game, but at their last game, four RCMP and three security guards showed up. They informed the activists that they couldn't play there and, in fact, even brought in a large truck and parked it in the driveway to block the game.

Piper's reaction to APEC Alert has also been interesting. APEC Alert initially wrote to her about their concerns last February when Piper was still living in Alberta. They received no reply. They wrote again at the end of August when she officially took over the presidency position. Again, no reply.

Then, in mid-September, they received a letter from Piper stating her support for the AELM on campus. In her letter, she wrote: "what better place than a university campus to illustrate the immense value of these democratic principles to the APEC leaders, the world press, and the international community."

After initially refusing to meet with APEC Alert members, the president's office contacted the group to set up a closed door meeting with Piper and four to six members of APEC Alert. The group refused these conditions, and invited Piper to speak at one of their open organizing meetings. Piper declined the invitation.

APEC Alert activities

APEC Alert has been holding various workshops and educationals on campus and elsewhere in the city to help students and activists confront the APEC agenda. One workshop, entitled "Colour Connected," focused on the impact of globalization on indigenous peoples and people of colour, particularly women. On November 8, APEC Alert will be holding an all-day workshop on civil disobedience.

A tent city called, "Democracy Village," will be erected in front of the Goddess of Democracy statue starting November 17. At the end of the week, students from other universities will be join in on the tent city.

Also on November 17, APEC Alert will hold "Voices of East Timor", a mock trial of Indonesian president Suharto for crimes against humanity in the killing of hundreds of thousands of East Timorese people.

APEC Alert will mark the first day of the AELM, November 24, with "Free University," a campus-wide Teach-in and Speak-out throughout the day. The event will feature a panel of local and international activists and music. APEC Alert is also calling for a "Student Walkout" on both days that the leaders of the 18 APEC countries will be on campus.

On the morning on November 25, APEC Alert will host a "Lunch with Dictators" as part of is Day of Action Against APEC. Later, students will join up with the NO! to APEC march and rally.

For more information about APEC Alert's activities, contact them at (604) 251-9914; e-mail: alert@netinfo.ubc.ca; or check out their website: www.cs.ubc.ca/spider/fuller/apec_alert

Artists unite against APEC

by Leanne Johnson

In a continuing attempt to broaden their community-based support, the NO! to APEC Coalition put out a call to Vancouver artists to get involved in helping to get their anti-APEC message out loud and clear.

Vancouver artists answered the call and held their first meeting in October. The meeting was a success, bringing together more than 30 artists and arts organizations to form an "Art Against APEC" action plan.

As a result of ongoing planning meetings, several events have been organized in and around Vancouver to help educate both the artistic community and the general public on issues surrounding APEC.

Organizer Liz Hardwick says that governments and cultural organizations like the Vancouver Cultural Alliance have tried to sway artists into supporting the APEC agenda [through offers of grant money, as part of its "Canada Year of the Asia Pacific".]

Government promises of lucrative new "markets" for artists are being countered by members of Art Against APEC. How, they ask, can art and culture survive and flourish when, in the language of APEC, countries become "economies" and people become "human resources"?

The artists involved in anti-APEC work say they fear a trend towards trinketization of art and culture. Art that no longer reflects a culture, but becomes commodifiable and marketable object in a supply and demand economy, empty and meaningless. In such a climate, art that makes consumers of art "uncomfortable"—such as feminist, lesbian and gay, and anti-establishment art—will no longer be encouraged, supported or accepted.

Like APEC, NAFTA (the North American Free Trade Agreement) promised to open up markets to artists; but in place of new markets, artists have seen unprecedented cuts to arts funding in this country. The voices of many new and emerging artists have been lost with recent cuts to the Canada Council. Cuts to funding slowly erodes the Canadian cultural identity by creating a monopoly for art that has strong financial backing. Entertainment factories, like Hollywood and Disney, then become the main deciders of what "art" is produced.

Art Against APEC activities

Art Against APEC is meeting every Saturday to work on making puppets, murals, banners and other props for various APEC protest activities.

Art Against APEC will also be holding a Music Festival on November 14, 15 and 20, each day at a different location.

And on November 25, Art Against APEC will be participating in the NO! to APEC march and rally starting at Oppenheimer Park. For that, the artists are building a big (possibly 40 feet) figure.

Anyone interested in getting involved and supporting the freedom of Canadian cultural and artistic expression, should call Art Against APEC in Vancouver at (604) 253-6316.

Leanne is a local cranky Vancouver-based writer and arts activist.

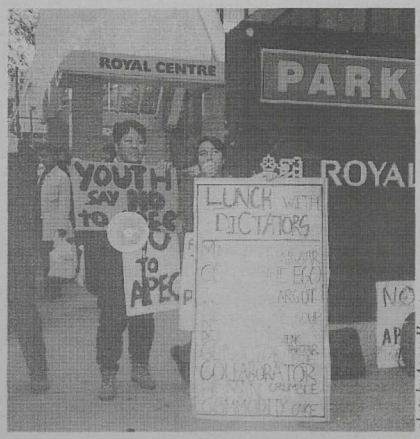


photo by Agnes Huang

(right) **No! to APEC protest outside $400 a plate federal Liberal Party fundraising dinner. Prime Minister Jean Chretien stayed inside.**

Review of Exile Shanghai *at the Vancouver International Film Festival:*

Nostalgia for a divided city

by Laiwan

EXILE SHANGHAI
Directed by Ulrike Ottinger
Ulrike Ottinger Filmproduktion/Transfax Film Productions
Germany / Israel, 1997

Exile Shanghai is a test of endurance. The four and a half hours you need to watch this film should *at least* have been some kind of radical experiment of cinematic time and space. Unfortunately, Ottinger's vision is limited. She falls short in translating the fullness of what is an amazing story of Jewish exiles living in Shanghai between 1860 and 1949, and also fails to manifest any cinematic experimentation to which her past films allude. (Ottinger's previous films, such as *The Image of Dorian Gray in the Yellow Press* (1984), are rooted in experimental filmmaking and narrative.)

Structurally, *Exile Shanghai* is made up of interviews with six former members of the Jewish expatriate community in Shanghai, now all residents of Northern California. Mixed in among long, slow pans of contemporary land and cityscapes of Shanghai, these interviews primarily tell of various memories of arriving there — either having escaped the pogroms in Russia or the Nazis in Europe — and trying to find a home in what was one of the most highly colonized cities of China.

The history of modern Shanghai is unique and must be contextualized by the history of the Opium War if one is to understand the weak points of this film.

Towards the end of the 1700s, China had a self-sufficient, pre-capitalist economy that created many goods like tea, silk and ceramic china. Europe had little that China needed, so most of these goods had to be paid for in silver, which few countries could do. Meanwhile, Britain had succeeded in colonizing India and began to grow opium poppies there as a cash crop. This opium was exported to China, and although in 1800, opium was banned by Emperor Jia Qing — he was unsettled by the destructive social effects of the trade — smuggling and bribery became widespread among British and Chinese traders.

The rapid escalation of opium addiction and the drain on the Chinese economy in 1838 caused the Chinese government to clamp down on and destroy many illegal British and American opium storehouses. As this was supposedly an act against freedom of trade, Britain declared war on China.

In the course of the Opium War, Britain's modern military strength resulted in China's defeat and humiliating treaties like the Treaty of Nanjing (1842). This required China, among many things, to pay Britain an indemnity of 21 million silver dollars, grant them most-favoured nation status, allow them access to five other ports for trade, and hand over the port of Hong Kong to Britain. The treaty of Wangxia (1844) granted similar trade privileges to America after American troops were sent in to support the British.

Trading made Shanghai a busy port city where most European ships docked. The opening of China for trade was considered to be beneficial for the West; however, it was enacted in a way that impoverished China economically and humiliated the country culturally. Shanghai's urban geography in the mid-1800s embodied this. The city was divided among the major European powers so each nation had its own bordered area (or concession) with its own laws and languages.

For example, in the French concession, everyone would be governed by French law; children would be schooled in the French language and culture; and social clubs would exist for French citizens and allies — primarily the British, Dutch, German, Russian and American. The Chinese worked as domestics within these concessions but were not permitted to socialize in the homes or clubs. When Anna Mae Wong, then a famous American actress, visited Shanghai to promote her film, she wasn't allowed to go bowling nor enter the American Club. This made the Chinese exiles in their own city.

Ottinger's film only touches the tip of the iceberg in relation to the larger philosophical and historical meaning of the word 'exile'. (The story of Anna Mae Wong is one of the few inclusions of the Chinese experience of exile mentioned in *Exile Shanghai*.) She fails to examine the impacting socio-political forces that have created situations of exile among particular cultures of people, and she also fails to explore subversive relationships that can exist within these situations.

Ottinger's first problem is that the six interviewees she chose tell similar stories. She films the six speaking with minimal intervention or editing cuts on her part, and many times details are repeated by interviewees. This may be an 'interesting' exploration in the construction of storytelling or narrative in supposedly 'real' filmic time, but it becomes absurd in light of the length of the film and the realization that something else is being left out. What is not being told? What has been silenced? What is wanting to be forgotten?

In 1942, the Japanese who had invaded China and now governed Shanghai, confined Jewish people to the area of Hongkew, instead of exterminating them as the Nazis had directed. Hongkew, full of crumbling, unhygienic, undeveloped hovels, became the ghetto for Jewish people of all class backgrounds in Shanghai. This was the poverty-stricken centre where Jews lived among Chinese and both had a common enemy: the Japanese. For these six interviewees, Hongkew is an unforgettable site.

In light of the type of life many of those interviewed had in Shanghai before they were moved to Hongkew, it is clear that Ottinger's subjects lived among a particular middle and upper class. The fact that all six now live in Northern California makes me wonder how Ottinger conducted her research or how she selected her interviewees. Since there were some 20,000 Jews who were confined in Hongkew between 1942-45, and not all were of the upper or middle classes, I wish Ottinger had included stories from other classes.

photo courtesy VIFF

Exile Shanghai

Ottinger's second problem is her use of imagery of contemporary Shanghai. Scattered among sections of interviews, Ottinger throws in scenes that can be interpreted as "everyChina"—bicyclists manoeuvering through the crowds and rain; fish, meat and vegetable markets; dhows along the docks; modern wedding preparations; shops and streetscenes. Although she shows us a few historic buildings like the Chinese Conservatory of Music which used to be the Jewish Club, she also lands up with footage like that of the Peace Hotel where her camera slowly caresses every wall as she pans an unpeopled lobby.

I understand that these scenes are meant to convey the spirit of the era through architecture. However, the number and repetition of scenes of "public" spaces makes me wonder what kind of filming permits, if any, she had obtained to make this film. I don't believe in the necessity of permits, but in a country like China, permits govern what kind of buildings can be filmed, who can be interviewed and what kind of contemporary Chinese research can be included. With or without permits, Ottinger should have constructed a film that more accurately portrays China.

In her credits, Ottinger lists the Centre for Jewish Studies in Shanghai, but we are never taken there nor told what they study. It seems a lot of Ottinger's footage of China are atmospheric or even gratuitous. China becomes an exotic backdrop for a very particular story, one that could have been broader in imagination and deeper in spirit.

An example of Ottinger's tokenism of the Chinese can be seen in her only interview with a Chinese person in this film — a woman who lived near the Jewish Club. This woman, beginning to recount her memories of Jewish exiles and speaking in Mandarin with subtitles, has hardly said five sentences when she is drowned out by music. I'm told this music is usually played at Yom Kippur. The camera slowly pans away from her while she's talking. She thinks she's being heard but her voice is without sound and the camera has moved on to caress walls and furnishings.

What is this scene about? Yom Kippur? Is the cost of translating from Mandarin so expensive that this is how Ottinger solves the problem? Is this woman speaking rubbish that she need not be heard? Why include her? Ottinger's intervention in this interview, while never doing so during the others, is obnoxious and exemplifies her bias and conservatism. It also reveals her wish to control the film's trajectory, and for a four and a half hour film, her control becomes obvious.

The six interviews barely touch on the subject of the larger narrative in which their victimization was implicated. The Holocaust that was happening in Europe and Germany was minimally referred to through personal stories of escape, but the many memories of Shanghai painted a nostalgia for the European tastes and culture they had brought with them. There are few stories of interaction with the Chinese people or culture. One interviewee told of a good Chinese domestic cook who could make European culinary dishes but personally ate none of it. Images accompanying this story were of a cook in a public restaurant who is pounding dough with incredible juggling skill and I automatically thought he was making *challa*, a braided Jewish bread, but instead it was Shanghai noodles.

China of the pre-Opium War and post-second World War is known to be a country of closed, self-imposed exile. Much of this came from a fear of invasion and a wish to be a self-sufficient society. Modern Communist China especially imposed this exile partly to heal the devastation and alienation experienced since the Opium War and in response to the massive hostility towards communism in western politics particularly in the 1950s.

A story of Jewish exiles in China could be rich with enlightening and empowering stories of subversion, rebellion against oppression, interracial relationships and a bridging of cultures. Instead, with *Exile Shanghai*, we participate in Ottinger's reminiscing of a lost colonial world that once existed among a hierarchy of divided exiles.

For information on Hongkew by survivors and families, see: http://www.bnaibrithwest.org/rickshaw

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Laiwan is an interdisciplinary artist and writer based in Vancouver, BC. She was born in Harare, Zimbabwe, of Chinese parents.

Plundering indigenous knowledge:

Biopiracy

by Amy Johnson

BIOPIRACY:
Plunder of Nature and Knowledge
by Vandana Shiva
between the lines
Toronto, Ontario, 1997

Renowned Indian physicist, ecologist and activist Vandana Shiva has authored a new book which continues her critique of western society's violation of nature. In *Biopiracy: Plunder of Nature and Knowledge*, Shiva tackles the new biotechnologies which are being developed at a rapid rate: genetic engineering of crops and animals, using animals as bioreactors, and hormonal experimentation, among others. She takes aim at the way life is being commodified, indigenous knowledge is being stolen, and what's left of communal biodiversity is being made into private property.

Biopiracy builds on her previous book, *Monocultures of the Mind*, which focuses on the way European imperialism destroys diverse indigenous economic, social and agricultural systems in the South. The forcible imposition of western standards and methodology brought poverty and instability to the regions of the world most abundant in natural resources.

In her other works, Shiva shows how the European notion of ownership makes sustainability impossible to achieve. The traditional concept of "the commons"—resources which belong to everyone—once ensured both human and planetary survival. Now that that value has disappeared, we no longer remember or recognize the importance of our interconnectedness.

In her introduction, "Piracy through Patents: The Second Coming of Columbus," Shiva characterizes intellectual property rights and patents (a hot topic at the international trade agreement tables lately) as mechanisms which perpetuate Eurocentric notions of knowledge and wealth. The plundering of the Earth and indigenous cultures, which began 500 years ago with colonization, is now proceeding to the level of the cell, thanks to the availability of new tools of genetic manipulation.

When the colonizers came to the Americas, they saw land which they thought was unowned; they proclaimed it "vacant." When the indigenous peoples wanted to use their land as they always had, the colonizers called them trespassers and used violence to take it for themselves.

Today, a parallel situation is revealing itself through "corporate colonization." Pharmaceutical companies are patenting traditional healing knowledge of plants and agri-business giants are buying the rights to the genetic makeup of seeds—seeds which have been painstakingly developed and cultivated over centuries by indigenous farmers. Again, the true "owners" are being treated as if they are the thieves, and farmers are now being forced to pay multinationals for the "right" to grow plants which were part of the commons.

Shiva refers often to the neem tree, which has been used as medicine and biopesticides in India for centuries. Its value was ignored by corporate interests until recently, when they were pressured to find alternatives to chemical products. Now, several American and Japanese companies are trying to get patents on certain ways of using the neem, even though Indian companies have long been making the same products.

These firms justify their claims by arguing that although traditional knowledge inspired the development of these products, they are sufficiently novel and different from the "source" to warrant a patent. Shiva uses this example to highlight how the source—biological resources and indigenous knowledge—is treated as cheap raw material and as something that accumulates value only after it has been tinkered with.

In taking apart western views of nature, Shiva illuminates the disasters created by thinking about living beings as machines. When we shift from seeing animals, for instance, as having worth just because they are living beings and only value them as instruments of production, we remove all ethical boundaries about how they are treated. This is done with the goal of maximizing production (and therefore profit).

It is documented that "Stress Syndrome" is common in animals in the livestock factories. "...pigs have to have their tails, teeth, and testicles cut off because they fight with each other and resort to what the industry calls 'cannibalism.' Eighteen percent of the piglets in factory farms are choked to death by their mother," writes Shiva. With the development of more biological tools, the stresses and diseases these animals experience will increase. "Already, the pig with the human growth hormone has a body weight that is more than its legs can carry."

In a chapter called "Can Life Be Made? Can Life Be Owned?" Shiva makes a case for the importance of ensuring that different life forms can direct themselves in the search for ecological sustainability. Self-regulation is intimately connected to a being's healing and regeneration.

"When organisms are treated as machines, and manipulated without recognition of their ability to self-organize, their capacity to heal and repair breaks down, and they need increasing inputs and controls to be maintained."

This leads us to examine the issues of control and power underlying the way we treat our biological resources. The new biotechnologies reproduce all the old patriarchal dichotomies: male/female, material/spiritual, active/passive and culture/nature. Nature is still treated as passive and empty, ready for exploitation and manipulation. Now that the land, oceans and air have been colonized and polluted, these biotech tools make it possible to invade and control those few things which have retained some autonomy. "It is in this sense that the seed and women's bodies as sites of regenerative power are, in the eyes of capitalist patriarchy, among the last colonies."

The scope of Shiva's work has always been impressive. Once again, in *Biopiracy*, she manages to sew together information from many fields and traditions, turning out a strong political and cultural analysis of biotechnology. Some people may find her writing style a bit academic and perhaps difficult to get through at times. Although *Biopiracy* is technical, I feel Shiva expresses her deep analysis as clearly as she can.

Her writing can be poetic, and in comparison to some other texts on biotechnology, is relatively accessible to a laywoman. The strong feminist and indigenous perspective is always apparent in her writing, as is her activist passion. Vandana Shiva is not only an accomplished scientist and writer, she is also one of the most compelling defenders of diversity, biological and otherwise.

This is Amy Johnson's first time writing for Kinesis. *She has a great interest in issues of colonialism and neo-colonialism.*

Vandana Shiva includes this Palestinian poem, "The Seed Keeper," in Biopiracy, *saying that in her struggle, she often draws inspiration from it:*

Burn our land
burn our dreams
pour acid onto our songs
cover with sawdust
the blood of our massacred people
muffle with your technology
the screams of all that is free,
wild and indigenous.
Destroy
Destroy
our grass and soil
raze to the ground
every farm and every village
our ancestors have built
every tree, every home
every book, every law
and all the equity and harmony.
Flatten with your bombs
every valley: erase with your edits
our past
our literature; our metaphor
Denude the forests
and the earth
till no insect,
no bird
no word
can find a place to hide.
Do that and more.
I do not fear your tyranny
I do not despair ever
for I guard one seed
a little live seed
that I shall safeguard
and plant again.

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Ceramics, artwork and jewelry
by kao and Cynthia Low
FRIDAY NOV. 21 7 - 12
SATURDAY NOV. 22 NOON - 8
SUNDAY NOV. 24 NOON - 8
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Reviews from the Vancouver International Film Festival:

Tragedy, sex, triumph

by Marusya Bociurkiw

For 16 years, the Vancouver International Film Festival has brought to the city a broad array of films from around the globe. Marusya Bociurkiw had a chance to take in a few films and videos this year, and provides Kinesis *readers her reviews. Bociurkiw is a writer, and film and video maker.*

Calling the Ghosts

Directed by Mandy Jacobsen and Karmen Jelincic
Produced by Bowery Productions
Distributed by Women Make Movies, New York, New York, 1996

One of the more horrifying revelations to emerge from the war in Bosnia-Herzegovina was the fact of Serbian-run concentration camps. A media community inured to images of war finally stood up and took notice when rumours of the camps began to leak out. This powerful video documents the experiences of two Muslim women, Jadranka Cigelj and Nusreta Sivac, who were interned in Omarska, the notorious Serb camp, and, in unflinching detail, illustrates the traumatic effects of war, rape and displacement on these and other women's lives.

Structured almost entirely through interviews with Cigelj and Sivac, the video manages to avoid the pitfalls one might otherwise expect from an American production company doing a piece on a far-away war. Raw and low-budget, *Calling the Ghosts* employs the aesthetics and form of an activist documentary; there is no soothing movie star narration and no slick production values to distance us from the facts of this tale.

The privileged backgrounds of the two primary interviewees opens up some interesting contradictions. Cigelj and Sivac—an attorney and judge, respectively—describe themselves as middle-class professionals oblivious to anything but their own well-being before the war. "I was an ordinary woman," says Cigelj, not without a trace of irony, "worried about my son and my household appliances." Growing up in the Bosnian town of Pryedor, she recalls never thinking twice about anyone's ethnicity, and only now, as she examines old photographs, does she realize they grew up in an integrated community composed of equal numbers of Serbs and Muslims. The comfort and peace of their idyllic schooldays, their beautiful summers where everyone co-existed happily, had, as it turns out, a thin veneer.

The invading soldiers, their captors, and even their rapists, were the very Serbs they had once socialized and worked with. Racism, at once so personal and so impersonal, had always existed beneath a surface of tolerance and goodwill.

Calling the Ghosts aptly conveys the unreal nature of this war, where a small, sleepy city could become a war zone in a matter of days. On April 29, 1992, the Serbs seized power in Pryedor. Muslim and Serb intellectuals were the first targets. Within weeks, Cigelj, Sivac, 34 other women and hundreds of men, found themselves in a concentration camp, where torture, rape and genocide were the order of the day. Sivac describes the rooms the women slept in, stained with the blood of the men who had been interrogated. At night, the women were taken out of their rooms, one by one, to be raped. In the daytime, they witnessed the killings of their friends and acquaintances: "You see rows of corpses, people you knew...I called that mental rape, and it was going on 24 hours a day."

It was a visit by international journalists that saved the lives of these women. When reporters demanded to see the Omarska camp, Serbian authorities acted swiftly to remove the women they had said weren't even there. Cigelj and Sivac returned to their families, but their lives were unalterably changed. Like thousands of other Bosnian Muslims, they left their homes forever and 'crossed over' into Croatia. Says Sivac: "It was a way to assist the ethnic cleansing without the actual murders."

From here, the video broadens its scope to look at a community of women refugees now living in Zagreb, recovering from the after-effects of rape and torture, yet refusing to stay silent. "They didn't think we'd talk," says one unnamed refugee. "If they knew how much we knew, they wouldn't have let us go." The women are organized, articulate, and conscious of the continuum of atrocities towards women that happens in every war.

Photo credit: Women Make Moveis

Jadranka Cigelj taking the testimony of a Bosnian refugee in August, 1993
From *Calling the Ghosts*

Sivac is unequivocal in her observations. "What the Serbs had was a planned strategy to systematically humiliate women. Simply, to destroy their spirit, to make women realize that they can't live in Serb-occupied territory. It was all planned...All along the goal was ethnic cleansing.

Better said, "genocide."

To deal with her anger, Cigelj began working with the Association of Women of Bosnia/Herzegovina and the Croatian Information Centre, gathering the testimonies of war victims, "to help those who stayed behind." *Calling the Ghosts* concludes with footage of Cigelj and Sivac attending the United Nations International War Crimes Tribunal to testify on behalf of all the witnesses, and to demand the inclusion of rape in the lexicon of war crimes. As a result of their efforts, Zejko Mjakic, the commander of the Omarska camp, was indicted in February 1995, and charged with genocide, crimes against humanity and war crimes. However, at the time of the video's release, he, along with hundreds of others like him had yet to be apprehended.

Calling the Ghosts recounts, with compassion and acuity, the heroic story of two women who transformed tragedy into activism. But it also makes a valuable statement about the ways in which women are affected by war. As Sivac says in the video, "When they were killing and raping older women, they were killing and raping living history; when they were raping younger women they were destroying future generations."

Erotica: a journey into female sexuality

Directed by Maya Gallus
Swept Away Productions Inc, Ontario, Canada, 1997

In the current multi-channel universe, where even golf now has a discourse all its own, images of female erotica are still as scarce as hen's teeth. *Erotica: a journey into female sexuality* is, in this context, extraordinary, if only because it was made for television—TV Ontario, to be exact.

Featuring a kinky 60-something dominatrix from Belgium, a Black woman rapper, a 90-year old sex writer, a butch drag queen-slash-sex educator, Annie Sprinkle, and others, this video is kinky, explicit, and about half an hour too long.

Ten women artists talk about the exploration and depiction of female sexuality in their work. Some are wonderfully articulate; others aren't. Putting a self-de-

continued on next page

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*And remember: You only pay 7% tax. No PST for you and me!

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Reviews from the Vancouver International Film Festival:

continued from previous page

scribed "amateur writer of erotica" (Ronnilyn Pustill) next to the deeply tongue-in-cheek, bawdy, and well-spoken Annie Sprinkle just doesn't work. Where Pustill is tentative and vague, Sprinkle is flawlessly poised, a kind of spin-doctor of sex.

Then there's Jeanne de Berg, the smooth-talking dominatrix from Belgium, juxtaposed against Candida Royalle, a New York porn producer with nothing to say. It's hit-and-miss with this piece, and oddly so, when there are so many great artists out there. It is also strange that the director would settle for sophomoric musings when, even in their own hometown (Toronto), she could have interviewed the likes of photographer Jennifer Gillmor, female ejaculation specialist (and theorist) Shannon Bell, poet Carol Camper...the list of vibrant women who make art about sex goes on and on.

Indeed, a decade's worth of theorizing and activism around sex and censorship is given no mention in this film, so that the cultural work depicted exists with almost no political context. There's a lot of white bread on this journey with only one woman of colour, Lique, an African American rapper, included in the mix. False assumptions about the 70's—when, supposedly, the entire women's community was anti-sex—abound, [pioneer lesbian erotica filmmaker] Barbara Hammer and [writer] Jill Johnston, notwithstanding.

But there's one scene in this video that has stayed with me. In it, Annie Sprinkle, performing for a live audience in New York, muses about her aging body and wonders if she's too old to do sex work. She describes (and points out) her wrinkles, sagging breasts, cellulite and large belly, and it looks like the performance will end on a sad, resigned note.

photo by Jill Posener, courtesy of Women Make Movies

Two or Three Things but Nothing for Sure

But then she takes a second look at her body, and says, "I think that in a lot of ways, older women are much sexier than younger women. There's a kind of ripeness, a juiciness, fire and awesome sensitivity....I think that older women are now the new sex symbols." It's extremely rare to see sexualized images of older, or even middle-aged women, and that alone makes this journey worth taking. Hopefully, *Erotica* will appear on TV screens outside of Ontario sometime soon.

Two or Three Things but Nothing for Sure

Directed by Tina DiFeliciantonio and Jane C.Wagner
Women Make Movies, New York, New York, 1996

There are some works that enter through your eyes and go straight to your heart, and you want to pass on its images and words to everyone that you know. *Two Or Three Things But Nothing For Sure* is such a video.

Produced for Britain's progressive Channel 4 by American directors Tina DeFeliciantonio and Jane C. Wagner, this is a stunning portrait of working class lesbian writer Dorothy Allison. It's only twelve minutes long, but it stays with you for days.

Based on writings from three of her books (*Trash*, *Skin*, and *Two or Three Things I know For Sure*), the video opens in an uncompromising fashion, with Allison's voice playing over a landscape shot of her South Carolina home, saying, "I write stories. I write fiction. I put on the page a third look at what I've seen in life: the condensed and reinvented experience of a cross-eyed working class lesbian addicted to language, violence, hope..."

Combining performance footage of Allison reading her work, interview excerpts, archival footage, dramatic re-enactment and gorgeous special effects, this work makes the best of the video format, transforming simple, minimal footage into a fast-moving montage of dream-like imagery that slides lyrically back and forth between memory and history. Old photographs from Dorothy Allison's childhood are superimposed onto laundry swaying from a line. Home movie footage flickers between shots of Allison reading, passionately and shamelessly.

In under fifteen minutes, we learn the most intimate details of Allison's life: that she was born into a poor South Carolina family, and had a stepfather who beat and raped her throughout her childhood. Her mother left him but then moved back—they couldn't afford the hotel that was their refuge—and stayed with him until her death.

Gathering together fragments of language, education and feminist politics, Allison managed to leave South Carolina but not the trauma of her childhood. In such ground-breaking books as *Bastard Out of South Carolina* (since made into a Hollywood film) and *Two Or Three Things I Know For Sure*, she describes how childhood sexual abuse "breaks your sense of what's possible, of what love can do."

But a surprising sense of possibility and hope radiates from the conclusion of this video. In an interview sequence intercut with images of Allison with her lover and young son, Allison describes her sexual and spiritual coming home. "At the point at which I had done enough of the work, I fell in love with somebody who could make me believe they loved me. And she convinced me that she would not let us go wrong....There are few places in me I didn't know were broken."

In the past decade, a plethora of accounts and analyses of incest and abuse have appeared in print and film. This is the first I have seen to address the issue with such complexity, precision, and poetic fluency. As much social-issue document as literary portrait, *Two or Three Things* is an important contribution to the canon of feminist video.

Two or Three Things but Nothing for Sure *was screened as part of "Brief Encounters: Lesbian Stories."*

11th ANNUAL INTERNATIONAL LESBIAN WEEK

NOVEMBER 16 - 22, 1997

A week of events by and for lesbians will be held to celebrate this year's International Lesbian Week in Vancouver. Most events are sliding scale, wheelchair accessible at some locations, and although there will not be onsite childcare, subsidies are available.

KIDS DAY

Sunday, November 16, 1pm
Harry's 1716 Charles St.
$0-7

For kids of all ages and their lesbian caretakers/friends/moms/aunts/etc... Meet at Harry's at 1pm for carpooling to Bonkers indoor playground in Richmond. The price at Bonkers is $7 for kids 4+, $5 for 2-3 year olds, $2 for younger kids. Adults are free. ILW's sliding scale applies, so contribute what you can, and ILW will pick up the rest! To register and for carpool information call Laura at 873-5181.

SEXPHILES

Sunday, November 16, 7pm
Celebrities, 1022 Davie St.
$10/13 at the door

A Benefit for ILW. Sexphiles 1997 is the third annual paranormal sex show for women who love women. This year's variety of the erotic, the exciting explicit promises to be even better than the real thing. Dance party follows. Tickets at Little Sister's, Women In Print and Harry's. For childcare subsidies or more info call 669-9110.

DELIGHTFUL YEARLY KREATIVE EXHIBITION

Monday November 17, 1-9pm
Dynamo Art Gallery, 2nd Fl-142 Hastings St

Come view artwork by local dykes. One day only. This venue is not wheelchair accessible. For more info call Linda at 645-6412

LESBO BINGO

Tuesday, November 18, 7pm
Doll & Penny's Cafe, 1167 Davie St.
Entry $0-5 sliding scale, additional cards 50 cents

ILW's third year of "L" for Lesbo Bingo. Come down with your sweetie and play a few cards. Exciting guest callers and lots of prizes and a fun time guaranteed. Bring the kids.

POOL TOURNEY

Wednesday, November 19
The Lotus, 455 Abbott St.
Admission is free

Come down to the Lotus and shoot some stick. Lots of great prizes.

LICK ME, SUCK ME, FUCK ME RAW

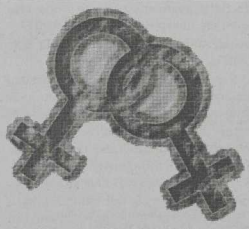
Thursday, November 20, 8pm doors open at 7:30pm
The Havana, 1212 Commercial Dr.
$0-15

Voices, images and alternative ideas to tame girl-girl sex. An evening with slides, video and plenty of discussion. For childcare subsidies call Kimcha at 254-9054

'D' IS FOR DYKE

Friday, November 21, 8:30pm
Emily Carr, 1400 Johnston St, Rm 328
$4-10

As part of ILW celebrations, Vancouver's annual Out On Screen Queer Film & Video Festival is presenting a retrospective of the National Film Board's Studio D films and videos. Studio D was the first publicly-funded feminist production unit of its kind in the world. With a



mandate to provide opportunities for Canadian women and to provide a forum for women's perspectives, it spawned a rich legacy of award winning social documentaries and talented filmmakers. Noted lesbian films from Studio D include Lynne Fernie and Aerlynn Weissman's *Forbidden Love* and Dionne Brand's *Long Time Comin'*. Studio D was shut down in 1996. For more info call 688-WEST, ext 2014. For childcare subsidies call 669-9110.

DRAG KING SHOW AND ILW WRAPUP PARTY

When: Saturday, November 22, 8pm
Where: The Lotus, 455 Abbott St.
Cost: $0-10

An all-star line up hosted by K.C. Dance. Party and nibbles after the show. For more info or childcare subsidies call 669-9110.

BULLETIN BOARD

read this

Bulletin Board listings have a maximum of 50 words. Groups, organizations and individuals eligible for free space in the Bulletin Board must be, or have, non-profit objectives.

Other free notices will be items of general public interest and will appear at the discretion of *Kinesis*.

Classifieds are $8 (+$0.56 GST) for the first 50 words or portion thereof, $4 (+$0.28 GST) for each additional 25 words or portion thereof and must be prepaid.

Deadline for all submissions is the 18th of the month preceding publication. Note: *Kinesis* is published ten times a year. Jul/Aug and Dec/Jan are double issues.

All submissions should include a contact name and telephone number for any clarification that may be required.

Listings will not be accepted over the telephone.

***Kinesis* encourages readers to research the goods and services advertised in Bulletin Board. *Kinesis* cannot guarantee the accuracy of the information provided or the safety and effectiveness of the services and products listed.**

Send submissions to Bulletin Board, *Kinesis*, #309-877 E. Hastings Street, Vancouver, BC, V6A 3Y1, or fax: (604) 255-5511. For more information call (604) 255-5499.

INVOLVEMENT

WANNA GET INVOLVED?

With *Kinesis*? We want to get involved with you too. Help plan our next issue. All women interested in what goes into *Kinesis*—whether it's news, features or arts—are invited to one of our next Story Meetings: **Tues Nov 4** and **Tues Jan 6** at 7 pm at our office, 309-877 E. Hastings St. For more information or if you can't make the meeting, but still want to find out about contributing to *Kinesis*, give Agnes a call at (604) 255-5499. New and experienced writers welcome. Childcare and travel subsidies available.

CALLING ALL VOLUNTEERS

Are you interested in finding out how *Kinesis* is put together? Well...just drop by during our next production dates and help us design and lay out Canada's national feminist newspaper. Production for the **December/January 1998** double issue is from **Nov 18-26**. No experience is necessary. Training and support will be provided. If this notice intrigues you, call us at (604) 255-5499. Childcare and travel subsidies available.

VSW WANTS YOU!

Want to get more involved but not sure where to begin? Join us—become a volunteer at Vancouver Status of Women. VSW volunteers plan events, lead groups, raise funds, answer the phone lines, organize the library, help connect women with the community resources they need, and get involved in other exciting jobs! The next volunteer orientation will be on **Thurs Nov 13** at 7pm at VSW, 309-877 E. Hastings St. For more info, call (604) 255-6554. Please call before the orientation to confirm attendance. Childcare subsidies available.

EVENTS

WEAR A RED ARMBAND

On **Mon Nov 24**, women across Canada are being asked to wear a Red Armband as a symbol of their opposition to APEC (the Asia Pacific Economic Cooperation) and other forms of corporate globalization. The action was called by the Lower Mainland Feminist Networking Group in BC as part of the National Women's Day of Protest Against APEC *[see page 15]*. The FNG has also produced an informational brochure explaining the evils of APEC and is asking women's groups to endorse the National Women's Day. For more info call the Vancouver Status of Women at (604) 255-6554, or e-mail vsw@web.net.

PARTY PARTY PARTY

Martini Mania, Cigar Mistress, Exquisite Munchies. The Grasshopper Restaurant, 1262 Davie St. **Wed Nov 19**, 9pm-2am. $5. DJ Ebony in the house with her unique mixin' stylze. Music: Hip Hop, House, R&B, Soul and Disco. Be there or be square!

SHEILA NORGATE

Artist Sheila Norgate and Little Sister's Bookstore announce a launch of Norgate's new book, Storm Clouds over Party Shoes: Etiquette Problems for the Ill-Bred Woman (Press Gang). **Mon Nov 17**, 7pm at the Community Arts Council, 837 Davie St, Vancouver. For more info call 689-4099.

HYSTER-Y OF HIPPOCRATES

Cheryl Hamilton and Kate Barry present *The Hyster-y of Hippocrates and Hypocrisy* at the Helen Pitt Gallery, 882 Homer St, Vancouver, **Nov 7- Dec 13**. This exhibit is an installation of mixed media paintings that look at the medicalization of women's bodies in the context of HIV, AIDS and chronic illness. Opening **Fri Nov 7** at 8pm. For gallery hours and more info call 681-6740.

SEXUAL HARASSMENT

The Lower Mainland WITT (Women in Trades, Technologies, Operations and Blue Collar Work) Association is hosting a talk on sexual harassment by carpenter, writer and poet Kate Braid **Mon Dec 8** at 6:30pm. Braid will address sexual harassment in the workplace, as it specifically relates to workers' compensation issues. Her talk will be at Rix's Club, SE2 Building, BC Institute of Technology, 3700 Willingdon Ave, Burnaby. The event is free. For more info call the WITT phoneline at (604) 688-9499.

AMAZING GREYS V

Amazing Greys and Amazing Greys in Training are holding a weekend gathering, in White Rock, BC, **Nov 7-9** to celebrate women in all our diversities, the energy, creativity and wisdom of mature women, and the adventure of aging. This fifth annual *Amazing Greys Gathering* will feature various workshops. The highlight of the weekend is a "Croning Ceremony" following a banquet. Registration is limited. The cost is $95. For more info write Amazing Greys c/o Wyneja K. Godwin, #7-15474 Victoria Ave, White Rock, BC, V4B 1H5 or call (604) 541-1778 or fax (604) 599-4362.

FREE WORKSHOPS

Douglas College in BC's Lower Mainland is holding free workshops for women attending or interested in attending the college. The next workshops will be held on **Mon Nov 17**, 2-4pm "Relaxation Techniques for Women" at David Lam Campus, Rm. 1430, 1250 Pinetree Way, Coquitlam. And on **Wed Nov 26**, 7-10pm the topic will be "Investing Tips for Women" also at David Lam Campus. Seating is limited but pre-registration is not necessary.

EVENTS

BREASTFEEDING CONFERENCE

A conference on becoming breastfeeding friendly by the year 2000, Breastfeeding: Nature's Way, will be held in Saskatoon, SK **Nov 13-14**. The conference will focus on the impact and issues of breastfeeding on the health of women, children and communities and the ways to strengthen and protect breastfeeding practices in hospitals and communities. For more info contact Marg Norum, Continuing Nursing and Medical Education, University of Saskatchewan, Saskatoon, SK; tel: (306) 966-7792 or 966-8360; fax: (306) 966-7673.

DYKEWORDS

Dykewords will be hosting literary cabarets on **Thurs Nov 13** and **Thurs Nov 27** at 9pm at The Lotus, 455 Abbott St, Vancouver. Readings of works-in-progress by recent graduates from a fiction workshop at the Kootenay School of Writing will be featured. Admission is $1-4. Everyone welcome. For more info call 685-7777.

WOMEN PAINTING WOMEN

Women Painting Women, a figurative art exhibit will be held **Nov 20 until January 1998** at the Whip Gallery, 209 E. 6th Ave, Vancouver. The show features works by Women's Figurative Art Group members Kate Barry, Isobel Carter, Elizabeth Godley, Kelly Haydon, marilyn lemon, Shelly Saville, Lyla Smith and Liz Wilcox. Opening reception **Thurs Nov 20** at 8pm.

RENEE RODIN

Renee Rodin will be reading on **Mon Nov 10** at 7:30pm at the VanDusen Room of the Vancouver Public Library (Central Branch), 350 West Georgia St. She will read from her book of prose poems *Bread and Salt*, as well as some new work. For more info call 731-8299.

RADICAL WOMEN PUBLIC MEETING

Radical Women are holding an Eyewitness report in Seattle from the International Feminist Brigade to Cuba on **Thurs Nov 20** at 7:30pm. Seattle Brigadistas will discuss their recent two-week trip to the island nation and the resolutions for upcoming actions passed at the International Solidarity Conference in Havana. Dinner with vegetarian option at 6:30pm optional, $6. At New Freeway Hall, 5018 Rainier Ave. S. Wheelchair accessible. For rides or childcare call (206) 722-6057 or 722-2453.

FAG-HAG: THE LOVE STORIES

Fag-Hag: The Love Stories, a play by new Canadian playwright Anne Farquhar, featured at this year's Vancouver Fringe Festival, will run from **Nov 6-9** and **Thurs Nov 13** to **Sat Nov 15** at 11pm at the Firehall Arts Centre, 280 E. Cordova, Vancouver. *Fag-Hag* is the tale of three women's love relationships with men who love men. For tickets and info call 689-0926. All proceeds for the **Nov 6** show will go to A Loving Spoonful.

ANDREA NEEDHAM

Andrea Needham will be speaking at the Vancouver People's Summit, **Thurs Nov 20**, 1-4pm as part of her Canadian tour to educate people about the plight of the East Timorese people. Needham is one of four British peace activists who were found innocent in an English court of charges arising from $3 million worth of damage they did to a British Aerospace military jet (which was going to be sold to the Indonesian government). She will also be speaking in Victoria on **Mon Nov 17**, 7:30pm, Rm. 159, Begbie Building, University of Victoria; in Nanaimo **Tues Nov 11** on the Nanoose Conversion Campaign Walk; in Comox **Wed Nov 12**; and on Hornby Island **Fri Nov 14**. For more info call (250) 595-7955.

EVENTS

JJ LEE - DISSECTION

JJ Lee will be exhibiting her work, *Dissection* until **Sat Dec 6** at the Artspeak Gallery, 233 Carrall St, Vancouver. The work represented in *Dissection* continues to address Chinese-Canadian identity through aspects of Western painting techniques. Lee's new work considers the physical presence of the Asian body, dissected, analyzed and categorized in terms of both gender and race. For more info call 688-0051.

VANCOUVER NEW PLAY FESTIVAL

The 24th Annual Vancouver New Play Festival will be held **Nov 7-23** at the Arts Club Revue Theatre, Granville Island. The festival opens with the world premiere *Criminal* by Elizabeth Dancoes, a powerful and poignant story about women's stoicism. For more info call 685-6228.

JAN PEACOCK INSTALLATION

Jan Peacock is presenting a new video installation called *The Book of Chairs* until **Fri Dec 12** at the Western Front, 303 E. 8th Ave. Peacock's videos re-work imagery in subtle and poetic ways that decenter both the narrator and the viewer. Gallery hours Tues-Sat, 12-5pm. For more info call 876-9343.

NOVEMBER MOTHER'S DAY

The Surrey Art Gallery invites all mothers and their friends to a non-traditional celebration with performances by Mom's the Word, music by the June Katz Trio and poetry by Diane Laloge on **Sun Nov 9**, 2-4pm. Admission is free and child care available by reserving at (604) 501-5566. The Gallery is located at 13750-88th Ave, Surrey, BC; tel: (604) 501-5580.

SHEILA NICKERSON

Sheila Nickerson, former poet laureate of Alaska, will read from her memoir of Alaska, *Disappearance: A Map* on **Thurs Nov 13** 7:30pm at Women In Print, 3566 W. 4th Ave, Vancouver. *Disappearance* is a potent map of love and loss and how we find our way back home through the landscape of the heart. Free admission. For more info call 732-4128.

PRESS GANG LAUNCH

Press Gang Publishers will launch and celebrate its fall release of feminist and lesbian books on **Fri Nov 14** at 8pm at The Heritage Hall, 3102 Main St, Vancouver. Sheila Norgate will present a slide show of images from her new book *Storm Clouds Over Party Shoes: Etiquette Problems For The Ill-Bred Woman*. Persimmon Blackbridge will read from her new novel *Prozac Highway* and Sheila Baxter from her new book *Still Raising Hell: Poverty, Activism & Other True Stories*. Admission is free. Complimentary refreshments. Everyone welcome and the site is wheelchair accessible. For more info call 876-7787.

HIV/AIDS CONFERENCE

The *1998 Women, Children & Youth HIV/AIDS Conference* will be held in Vancouver **Mar 6-Mar 7, 1998**. This conference will address the unique needs of women, children and youth infected with and affected by HIV disease. The conference will be held at the Coast Plaza at Stanley Park, 1733 Comox St. For more info call (604) 822-2626 or toll free within BC 1-800-663-0348.

VIDEO WORKSHOP

Video In Studios in Vancouver is offering a intensive production training workshop, "The Week-end Shoot," **Dec 6-7** from noon-6pm. Participants will cover technical aspects of both the new digital camera and the Hi8 camera. Other topics addressed include sound recording and microphones, and basic lighting principles. Cost is $250. The workshop will be held at 1965 Main St. For more info call 872-8337.

BULLETIN BOARD

EVENTS

WRITE OUT WEST CONFERENCE

Write Out West, the first Canadian lesbian, gay, bisexual and transgender writers' conference will be held **Nov 7-9** at Simon Fraser University Harbour Centre, 515 W. Hastings St. in Vancouver. The event will feature readings and panels by Luanne Armstrong, Persimmon Blackbridge, Marusya Bociurkiw, Rebecca Brown, Rosamund Elwin, Janine Fuller, Lizard Jones, Barbara Kuhne, Lydia Kwa, Larissa Lai, C. Allyson Lee, Daphne Marlatt, Shani Mootoo, Kathleen Oliver, Karen X. Tulchinsky, Betsy Warland and Barbara Wilson, among others. The fee to attend is $100. For more info call (604) 254-9222.

WOW FREE READING

Write Out West will host an opening reception **Fri Nov 7** at 7:30pm in the Alice McKay Room of the Vancouver Public Library, 350 W. Georgia St. Readings by a number of individuals including Persimmon Blackbridge, author of *Sunnybrook: A True Story With Lies* and *Prozac Highway* and Rosamund Elwin who wrote *Asha's Mums*. Attendance is free.

KISS & TELL PERFORMANCE

Kiss & Tell with experimental musician Emily Faryna will perform *That Long Distance Feeling: Perverts, Politics and Prozac* on **Sat Nov 8** at 8pm at the Roundhouse Community Centre, 181 Roundhouse Mews, Vancouver. The performance piece is a humourous and provocative collage of sound, image and spoken word. From Bill Gates, to phone sex to salvation through psychiatry the work charts a vivid course through the raptures of urban lesbian life. Tickets $5-15 sliding scale, available from Little Sister's, 1238 Davie St, Women In Print, 3566 W. 4th, and Womyns' Ware, 896 Commercial Dr. Part of the *Write Out West* conference.

MATERNAL ART EXHIBIT

Field Notes from Maternal Territories: An Exhibition About Mothering with artists jil p. weaving and Margaret Naylor will be held until **Sun Jan 4** at the Surrey Art Gallery, 13750-88th Ave, Surrey. In her paintings, weaving proposes a science fiction future where "mothering" becomes the work of a robot. Paired with these works is a sculptural installation by Margaret Naylor challenging the stereotypes of mothering through architectural metaphors for the mother's body. For more info call 501-5580.

SUSAN MCCASLIN & KATE BRAID

Susan McCaslin and Kate Braid will read from their beautiful chapbooks of fine poetry on **Tues Nov 25** at 7:30pm at Women In Print, 3566 W. 4th Ave, Vancouver. McCaslin will read from her *Letters to William Blake* and Braid from her collection entitled *A Woman's Fingerprint: Georgia O'Keefe Meets Emily Carr*. Both books are published by {m}Other Tongue Press. Free admission. For more info call 732-4128.

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GROUPS

WOMEN AGAINST APEC

The Lower Mainland Feminist Networking Group is meeting weekly to plan actions before and during the APEC Summit to be held in Vancouver November 19-25. In particular, the FNG is trying to mobilize women across Canada to participate in the National Women's Day of Protest Against APEC on **Mon Nov 24** by wearing a Red Armband and carrying out their own "Random Acts of Protest." The FNG will meet **every Thursday** until the APEC Summit at 7pm at the Vancouver Status of Women, 309-877 E. Hastings St. For more info call (604) 255-6554.

IWD ORGANIZING

The next meetings of the International Women's Day Committee in Vancouver will be Mon Nov 10 and Thurs Dec 11 at 7:00pm at the Britannia Public Library (upstairs), 1661 Napier St. Women are welcome to join in the planning for the March 1998 events. For further info call Claire at 708-0447.

POSITIVE WOMEN'S FUNDRAISING

The Positive Women's Network (PWN) is trying to raise funds by selling the 1998 Vancouver Entertainment Book. The books are $46, with the proceeds going to fund PWN's Wellness Program. To order call Nancy Pang at 681-2122 ext. 200, or visit PWN at 1107 Seymour St. in Vancouver.

WOMEN'S LEGAL CLINIC

Battered Women's Support Services in Vancouver and University of British Columbia Law Students Legal Advice Program are co-sponsoring free legal clinics for women on alternate Tuesdays from 6:30-8:30pm. Next clinic day **Nov 10**. To make an appointment or for more info call 822-5791.

REDEYE ON COOP RADIO

The Redeye program on Co-op Radio, 102.7FM is looking for new volunteers. The program covers current events, ideas and culture, from a progressive perspective. The show is looking for people to write scripts, suggest stories, organize interviews, operate the controls and host. No experience necessary. For more info call Karen at 254-0007.

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GROUPS

FIREMOON

Firemoon: Asia-Pacific Wimmin's Alliance welcomes all women of mixed, partial or full Asian and/or Pacific Islander heritage in the Lower Mainland to discussion groups, potlucks, rallies and more. For more info or to suggest discussion topics call Naomi at 473-9575 or e-mail boun@sfu.ca.

LIVING WITH CHRONIC ILLNESS

The Breast Implant Centre of BC is holding info and support sessions on *Living with Chronic Illness*. The next sessions will be held on **Nov 18, Nov 25 & Dec 2** in the evening. Topics of discussion will include: loss and grief, sexuality, and strategies that seem to help. Call (604) 875-2013 for more info, time and venue.

HEALING FROM WITHIN

Healing from Within is a support group in Vancouver for people who have lost their children to foster care. The group meets every second Friday at 6pm at 638 Alexander St. The group allows people a space to learn how to successfully deal with social workers, financial aid workers, lawyers and children and partners, among other things. Transportation, meals and children's gifts are provided. For more info call Alison at (604) 254-1389. Space is limited, so please call to confirm.

RAPE RELIEF

Vancouver Rape Relief and Woman's Shelter needs women who are interested in volunteering for their 24-hour crisis line and transition house for women and children. Training sessions are on Tuesday evenings. For more info and for a training interview call (604) 872-8212.

SUBMISSIONS

VIOLENCE AGAINST WOMEN

FREDA (the Feminist Research Education Development and Action Centre) in Vancouver is analyzing policies in British Columbia affecting women in or leaving abusive relationships. The project will include an annotated bibliography of all research dealing with violence against women in BC, and a critical analysis of BC-based policies. FREDA is seeking input, particularly unpublished research reports, needs assessments and curriculum materials. Contact FREDA at SFU Harbour Centre, 515 W. Hastings St, Vancouver, BC, V6B 5K3; tel: (604) 291-5197; fax: (604) 291-5189; e-mail: mhmorrow@sfu.ca.

SPIRITUALITY ANTHOLOGY

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CHILDREN OF EXILE

Children of Exile is an anthology of men and women of colour who were raised in white families or institutions: Native people who as children were in residential schools; Asian children adopted out of Bangladesh, Korea, Vietnam, etc; Black and racially mixed children who were

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BULLETIN BOARD

SUBMISSIONS

adopted or fostered in White homes; children of colour who went through a White system of group homes or other juvenile facilities. What was your experience like? Send essays, articles, letters, journalings, artwork, photography, interviews, etc. to Carol Camper, c/o Sister Vision Press, PO Box 217, Stn E, Toronto, ON, M6H 4E2. Include a self-addressed stamped envelope if you want your work returned. Deadline is **Feb 15, 1998**.

BLACK LESBIAN ARTISTS AND POETS

Kuumba, a Black lesbian and gay journal based in the US, is accepting ongoing submissions of poetry and artwork. *Kuumba* is dedicated to the celebration of the lives and experiences of Black people "in the life." For more info contact Mark Haile at BLK Publishing Company, Box 83912, Los Angeles, CA, 90083-0912; or call (310) 410-0808, fax (310) 410-9250, e-mail newsroom@blk.com.

WOMEN AND THE MILLENNIUM

Papers are invited for submission to be included in *Women and the Millennium*, edited by Somer Brodribb. This collection of essays will explore, within the frameworks of women's lives, some of the questions feminists are considering at the turn of the millennium. Deadline for proposal **Nov 28**. For more info contact Somer Brodribb, Department of Women's Studies, University of Victoria, Victoria, BC, V8W 3P4. Call (250) 472-4277, fax (250) 721-7210, or e-mail brodribb@uvvm.uvic.ca for more info.

LIVING UNDER FUNDAMENTALISM

Submissions from women are wanted for an anthology on the experience of living under religious fundamentalism. Short stories, poetry and first person experiences to a maximum of 3,000 words are requested. For more info contact Deb Ellis, PO Box 204, Dunnville, ON, N1A 2X5 or call (905) 774-8091. Deadline is **May 31.**

STRANGE FRUIT

Dark visions and distant gardens bear *Strange Fruit*, a new literary magazine giving voices to writers of colour. Now looking for submissions of poetry, short fiction, book reviews, graphics, critical essays, interviews, short plays, experimental works. Send writing to *Strange Fruit*, 1A Vermont Ave, Suite 37, Toronto, ON, M6G 1X6. Enclose SASE to receive reply. For more info call (416) 533-4761.

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FRASER RIVER PLACE CO-OP

Fraser River Place Co-op is accepting applications for 1-3 bedroom units. No subsidies, shares are $1600. Housing costs are $667-977. Participation required. S.A.S.E. 530 Ginger Dr, New Westminster BC, V3L 5K8.

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LYDIA KWA

Lydia Kwa, Ph.D., clinical psychologist in private practice, works with clients dealing with a wide range of issues. Central downtown Vancouver location. For appointments, call (604) 682-5818.

WHY WE HAVE A BODY
Why We Have a Body is a comedy written by Claire Chafee which will be produced by Random Acts at the Havana Cafe, 1212 Commercial Dr. in Vancouver Nov 7-15. The play is directed by Jackie Crossland, and will be performed by Erin Graham, Rosanne Johnson, Nora D. Randall and Taylor Stutchbury. In the play, the four women are all searching for something—the mother is an explorer, one daughter is a private investigator, and the other holds up 7-11 stores. Along comes a heterosexually married paleontologist and everybody has questions.

This hit play has been produced in San Francisco where it received The Bay Area Critic's Choice Award for original script, and in New York by The Women's Project where it received Newsday's George Oppenheimer Award.
Why We Have A Body will be performed Fri Nov 7 and Sat Nov 8 at 8pm, Sun Nov 9 at 2pm, Fri Nov 14 and Sat Nov 15 at 8pm, and Sun Nov 16 at 2pm. Tickets are $8-12 sliding scale. Call 874-3482 for advance tickets, or pick them up at Little Sisters, 1238 Davie St. or Urban Empire, 1108 Commercial Dr. Tickets also available at the door. Photo by Jehn Starr.

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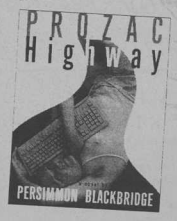
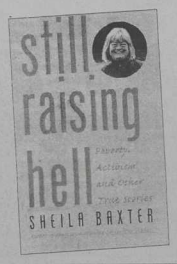


Storm Clouds Over Party Shoes: Etiquette Problems for the Ill-Bred Woman by Sheila Norgate puts a hilarious and artful twist on the rules of "good breeding." Includes 30 colour prints.

Prozac Highway, a new novel by Persimmon Blackbridge, delves into Internet romance, pharmaceutical remedies for life, and aging rebelliously.



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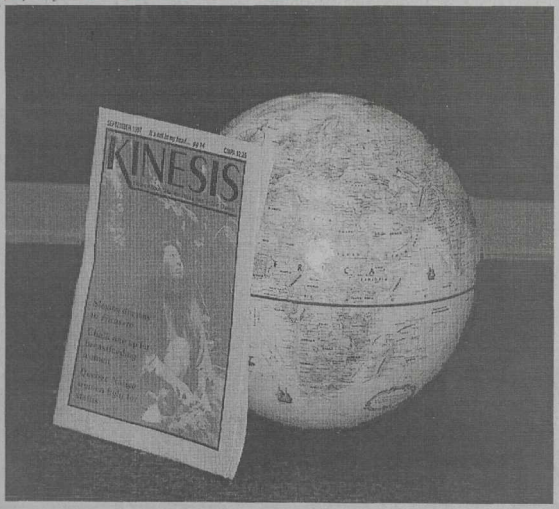

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