

1 Vancouver Transition House is one of 22 public social service facilities being dumped from the provincial government coffers March 31. The facilities are up for grabs to the highest bidder.

3 A three-day conference on Mothers and Daughters was held in White Rock, B.C. in late February. Elaine Littman gives us the story.

4 Existing abortion laws have brought two key cases into Canadian courts: the highly publicized Morgentaler case and the more recent arrest of Colleen Crosbie in Toronto. Jan DeGrass reports.

5 Although sexual abuse of female clients in psychotherapy isn't new, a number of recent studies have brought the problem to public attention. Sharon Burrows discusses some of the startling facts.

7 Kinesis celebrates International Women's Day this year with a special supplement on women in other countries, including reports on China, Zimbabwe, Puerto Rico, West Germany, the Philippines, Mozambique, and Poland.

9 Women at the Greenham Common, England and Comiso Italy peace camps have experienced an upsurge in civilian and military harassment. The harassment contributed to the closure of the Comiso camp.

22 Deb Thomas begins a new column in the Kinesis Arts section this month. Her quarterly review will focus on small press poetry by women writers.

24 Cy-Thea Sand reviews *Silenced*, a recent work by Makeda Silvera which reveal some of the hidden truths about the lives of domestics in Toronto.

Cover: photo by Mark Edwards. From Planned

Parenthood's 'People' Magazine.

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news about women that's not in the dailies



International Women's Day

Special supplement: reports on women from China, Poland, Grenada, Zimbabwe, West Germany, Central America, Mozambique, Namibia, England, and the Philippines.

Budget slashes welfare

To all appearances the January '84 budget continues to slash vital social services. But this time, it's not so easy for the public to respond. Unlike the July budget package which clearly set out the services to be eliminated, the January budget proceeds in dribs and drabs through the House, making it difficult for the public to know exactly what services will be eliminated in the upcoming weeks.

So far, B.C. has severely reduced legal aid services, something which hits women particularly hard. The NDP suspects there may be legislation waiting in the wings that would restrict eligibility requirements, but it's hard to tell exactly what the Socreds have in mind, they say.

Reductions in income assistance, however, are entirely clear. Single people under the age of 25 and couples without children lose \$50 during the first month on assistance and \$25 for the following six months. At the beginning of the ninth month recipients are returned to the original \$375 per month.

People 26 and over lose \$25 in the first month and everyone will not have an eight month waiting period before they can claim their \$100 exemption for earnings. Unemployable single parents with two children or with handicapped children will now have to wait eight months in order to receive a higher rate of assistance, if they are in need. UIC claimants are no longer eligible for half month income assistance while awaiting the arrival of their first UIC payments.

As for the Human Rights budget, it's been slashed by 45%, bringing it down to \$692,795, approximately 25 cents per capita per year. Student aid grants have been eliminated in their entirety and community clinics have received substantial cuts, a move which takes away from a preventative health emphasis. REACH clinic in Vancouver has lost 27 percent of its budget, for example, but at press time they had not assessed what the precise impact of this will be for REACH patients.

IWD Supplement

This year *Kinesis* celebrates International Women's Day by expanding our International section to a special supplement. Even then, the news we have about women in other countries is woefully inadequate.

We hope that some of the information presented here will encourage readers to look beyond the confines of the issues facing women locally and nationally and to remember that many of our sisters around the globe deal with the oppression they encounter in a manner unique to their own situations.

In this light, International Women's Day is a time of the year to reflect on the conditions of women everywhere. It is a time to remember that the women's movement is founded and forged on the principle that however unique each woman's struggle may be, our consciousness as a movement is not limited by national boundaries.

For those who want more international information on women, we recommend a visit to The Women's Bookstore, Ariel Books, Octopus Books East and West, Spartacus Books, or the International Development Education Resources Association (IDERA), all of which carry periodicals and other literature on women in other countries.



International Women's Day

The International Women's Day Committee of 1984 is a group of women who come from different backgrounds. We do not represent any political party. What do we have in common? We know that women are responsible, intelligent and capable. We know that women deserve respect and realistic payment for the work they perform.

International Women's Day began on March 8, 1908. On that day, 128 women died in a fire at the Triangle Shirtwaist Factory in New York City. Other garment workers marched in the streets to demand better and safer working conditions. In 1910, women from 17 different countries established March 8 as a day of solidarity and action among women.

What do we women have to celebrate on International Women's Day? On this day, we celebrate our strength. We celebrate our struggle for freedom. We celebrate our unity. We celebrate our differences.

We celebrate our heroines of the past. In the U.S., Harriet Tubman, the Black "Moses", led many of her people from slavery to freedom through the Underground Railway; Margaret Sanger brought birth control information to women who wanted to choose when and where to be mothers; Elizabeth Gurley Flynn began her career as a labour organizer at the age of 15 when she spoke about "What Socialism Will Do for Women"; Crystal Eastman fought for industrial safety and labour laws. In Canada, Nellie McClung, Emily Murphy, Henrietta Muir Edwards and Louise McKinney successfully battled the law and we became persons before the law (the famous "Person's Case").

We celebrate our heroines of today. British women at Greenham Common who are protesting outside the U.S. base so that we are not destroyed by a nuclear holocaust;

women of Nicaragua and El Salvador who fight in battle to free their countries; women who work in non-traditional trades and show society that women can do everything well; women who combine their efforts to free us from the fears of physical violence, unwanted pregnancies and unfair labour practices.

We celebrate immigrant women who add their unique traditions to Canadian culture. We celebrate Native Indian women who continue to be the leaders of their people.

Last, but not least, we celebrate "Women's Work" - real work which runs our society and makes our world a more hopeful place to be - and all the women who do it.

Won't you celebrate our day with us this year? Won't you join us to speak out about the issues that concern us?

(For a full listing of IWD activities, see Bulletin Board - pp.26&27).

Funding Update

At presstime Vancouver Status of Women had not yet received word regarding the status of its funding for the next fiscal year. The Attorney-General's department, which provides the organization with its core funding, has indicated that a decision will be forthcoming within the next few weeks.

In the meantime, supports of VSW are continuing to send letters and telegrams encouraging the Attorney-General to provide the organization with assurances that the grant will remain in place at 1982 levels.

MOVEMENT MATTERS

New camp targets uranium

Key Lake is the site of the notoriously leaky Key Lake Uranium mine. Key Lake is also the site of Canada's newest peace camp, the Northern Camp for Ecology. The camp opened January 26, has been set up by people who are concerned about the many recent spills of radioactive waste water at the mine site. A woman from the Cold Bay women's peace camp is currently living at the Key Lake camp.

"We feel that the spills at Key Lake are a very serious mistake that will affect the ecology of the north for generations to come. The spill will affect not only the water systems, but also the animals, plants, and ourselves," say camp organizers. "There is no room for a destructive thing like a uranium mine."

The camp wants the government to be taken to court for not establishing a uranium mine monitoring committee, and demands a full public inquiry into the spills, which are relatively common at uranium mines.

The Northern Camp for Ecology welcomes all support; both material - blankets, money, food, etc. - and otherwise. Their address is: Northern Camp for Ecology, Box 39, Ile a la Croisette, Saskatchewan, S0M 1C0, (telephone 306-833-2537 or -2410).

KINESIS

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This woman was one of over 800 hundred demonstrators who gathered in support of Geri Ferguson on February 13.

Feminist drops police complaint

by Emma Kivisild

A Vancouver feminist will not be pursuing a complaint against the city's police department in which she said she was picked up in early February by two plainclothes police officers, physically abused, and questioned about her political involvement.

Geri Ferguson, a Metis woman active in prisoners rights and doing support work for five people on trial in New Westminster, had sent a letter via her lawyer to Police Chief Bob Stewart, requesting more information on the incident.

The next step would be to file a formal complaint with the department, who would then begin an internal investigation. Ferguson has opted not to go through with the complaint.

The decision was made on her lawyer's advice, she says, on the basis of the police response to the original letter. It appears they are prepared to accumulate enough evidence to launch a counterattack against Ferguson, such that the possibility of her allegations being vindicated is far from certain. In fact, the police could turn around and charge her.

Clearly, the complications of the case suggest that a court battle would be lengthy, and not necessarily fruitful.

Ferguson had gone to the press with her story, and Vancouver's political community had also rallied behind her. On February 13, a week after the incident allegedly took place, over 200 people attended a demonstration at the Main Street Police Station to protest her treatment.

They demanded that:

- some form of retribution be awarded to Geri;
- the two police officers be identified;
- persons both directly and indirectly responsible be dismissed;
- all necessary steps be taken to insure that such abuse of power not re-occur.

They also asserted that it is imperative that the Security Service Bill (C-9) currently before Parliament be defeated. C-9 is a barely revised version of the controversial Bill C-157 proposed by the federal Attorney-General in 1983. (See 'What price security?' *Kinesis* July/Aug '83). While the new bill has not met with as much organized opposition as its predecessor, it nonetheless gives reason for concern.

The connection between Ferguson's allega-

tions and the bill is clear - if the legislation is passed, future victims of similar police harassment would have almost no legal recourse.

Lesbian prof wins free speech

On February 17th, an elated Merle Woo and her Defense Committee announced a settlement in Woo's free speech and discrimination case against the University of California (UC). On February 16th, UC Regents approved a settlement returning Woo to work with a two year contract in the Department of Education, a cash sum of \$48,584 and \$25,000 in attorney's fees.

Woo was fired in June 1982 from the Asian American Studies (AAS) Program at Berkeley. Woo filed complaints in federal and state courts charging UC with violation of her First Amendment rights: firing her because she was critical of AAS tenure track faculty for eliminating student participation, community-related courses and the goal of a Third World College. She also charged UC with discriminating against her for being outspoken as a trade unionist, a lesbian, and a socialist feminist affiliated with Radical Women and the Freedom Socialist Party.

"My Defense Committee and I won because we were UC's most organized and committed opposition, representing the majority of people on campus: people of color, women, lesbians and gays, staff and low-paid teachers," said Woo.

With a compelling legal case and the meticulous work of attorney Mary C. Dunlap, Woo won several procedural victories along the way, including:

- November 1983. The American Federation of Teachers (AFT) won its charge before the Public Employment Relations Board (PERB) that the four year rule was an unfair labor practice. UC attempted to cut lecturers' teaching time from eight to four years. PERB ordered UC to reinstatement Woo and all other lecturers fired under the rule, with backpay and interest.
- June 5, 1983. UC lost its bid to dismiss Woo's case from Federal court, and to eliminate much of its political content.

The spectrum of support for Woo was testimony to the many issues her case included: affirmative action, union organizing, lecturers' rights, sexual orientation discrimination and most centrally, the right of free speech on the job.

Local girls basketball stars

Two Port Coquitlam girls laid a few sports myths to rest last month when they almost single handedly defeated a local boys' basketball team.

Jacque DesLauriers and Sherry Larson, both members of the girls' basketball team at Hazel Trembath School, were asked to replace two injured members of the boys' team in a game against James Park School.

James Park usually beats Trembath in basketball, but not this time. DesLauriers and Larson led their school to a 72-10 victory, scoring 60 of the 72 points.

Both said they like playing on the girls' team better.

ACROSS BC

Transition house up for grabs

by Patty Gibson

Time is running out for the Vancouver Transition House. The shelter is one of 22 facilities listed in a mid-February "proposal call" from the provincial government which asked private agencies to submit bids on such public-run facilities as group homes for the mentally and physically handicapped, emergency residential and observation services for abused children, and programs for children with learning disabilities.

Workers at Vancouver Transition House have condemned the B.C. government's move to solicit tenders for the privatization of the transition house facility, pointing out that protection for battered women and their children is an essential responsibility of the social service system.

Bidders were given less than two weeks to submit a budget and must be able to put an organization, equipped with staff and facilities, into place by the end of March.

Vancouver Transition House is the only government-run shelter of its kind in the province. It has been in operation since 1973 and currently employs ten full-time and eight auxiliary workers. The House operates a 24-hour crisis line, providing women in crisis with a safe refuge, counselling, information, advocacy, and follow-up services. In 1983 Vancouver Transition House took in 152 women and 120 children, but turned away 543 women and 120 children due to lack of space.

Until 1978, Transition House was funded by the provincial government through the Children's Aid Society. In 1978 the Ministry of Human Resources took over responsibility for the House and funded it directly. Last July, the government announced it was no longer prepared to pay for Transition House services and despite appeals from Transition House workers and supporters has refused to rescind its decision.

Transition House staff call the move to privatize "a serious retreat from government's existing commitment to battered women and their children". They say it will place more pressure on already overburdened and underfunded private agencies and volunteer groups.

Most of the other 25 shelters in B.C. for battered women and their children receive a grant for rent and food only and must raise funds for salaries and other expenses. The workers point out that the transition house in Fort Nelson will close its doors due to inadequate funding by the first of March and several other shelters in the province are in serious economic trouble.

Women Against the Budget (WAB), a coalition of women's groups in B.C. which has been active in the anti-budget fightback since last July, is focusing their campaign on the privatization issue. In their recent pamphlet "Battered Women are not a Private Enterprise", the group points out that each year one in every ten women in Canada are beaten by the man they live with and that in 1981 more than 100 women were killed in battering situations.

"Wife-beating is a social problem and we have started to develop social responses to it. A woman who is beaten is a victim of a crime and we have a social responsibility to protect victims of crime," says WAB/ "This Social Credit government wants to deny this responsibility because it is not profitable. Privatization means

that the government refuses to take responsibility for women's safety."

The workers at Transition House oppose privatization because of the serious financial problems faced by non-government operated transition houses. They say experience shows these shelters are understaffed, and as a result, are unable to provide 24-hour personnel on a regular basis. Private houses do not have consistent follow-up programs or continuous childcare programs and in most cases are unable to take on community education or research, all of which Vancouver Transition House undertakes on a regular basis.



by Elaine Littman

Emotions ran high at the February 24-25 Mother and Daughter conference in White-rock as about 50 women came to share stories, concerns and confidences.

Conference organizers deliberately steered away from the academic format in an attempt to make it a personal experience.

"It was an opportunity for people to begin to discover facets of their relationships they hadn't looked at before," organizer Candy Schwartz said.

An evening of music and storytelling Friday and a video and speech Saturday set the stage for informal workshops where women volunteered personal information.

The workshop "Learning from our mothers" had each woman talk about her own mother's methods of coping and her own, such as eating, exercising or taking a bath. Many of the participant's mothers had suffered stress symptoms such as migraine headaches, and it was suggested that perhaps our ability to be open allowed us to escape some of the same tensions.

"We didn't want to open up issues in depth that would be impossible to resolve in a day and a half," conference organizer Janet Patterson said.

At press time the YWCA and the Broadway Tabernacle of Vancouver (a fundamentalist Christian Church) had announced they were interested in making bids on the transition house service. If no one can be found to provide the service after March 31, the Ministry of Human Resources says battered women and their children will have to be put up in motels and other short-term accommodation.

In the meantime, Transition House workers are continuing their efforts to gain public support, hoping the government will reconsider its decision to privatize the service. Women are encouraged to write Grace McCarthy in support of Transition House. Anyone interested in working on the campaign can write Women Against the Budget at P.O. Box 65366, Station 'F', Vancouver, B.C., V5N 5P3.

Conference looks at Mothers/daughters

"We wanted people to go away with a finished feeling, we didn't want to blow everybody apart," she said.

Most of the participants seemed pleased with the results.

"It's not the sort of thing you like to think about a lot," one woman said of a discussion on mothers aging. "But you have to."

The mother and daughter relationship has gone largely unresearched, and is often portrayed as one of jealousy and rivalry, said research sociologist and keynote speaker Nancy Jackson.

The conference was intended to create a sense of shared experience and awareness for the women who came, and Friday's performance mingled warmhearted songs and anecdotes with stories of abuse and separation.

The organizers, all mothers themselves, said the idea was that people would be free to explore further into their relationship if they choose.

"Some people came here wanting answers, they came looking," said organizer Hulda Roddan. "There aren't any. But they went away knowing they're not unique."

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ACROSS CANADA

MP charged with harassment

The Canadian Human Rights Commission has asked an independent tribunal to look into a sexual harassment complaint against Niagara Falls M.P. Alistair MacBain.

After conducting a lengthy investigation and examining conflicting evidence from both parties and several witnesses, the Commission concluded at its November 1983 monthly meeting that there was sufficient reason to believe that there had been sexual harassment. Hearings will begin in April of this year.

Kristina Potapczyk, a special assistant in the M.P.'s office, complained to the Commission when she was fired in April 1983, that MacBain humiliated and intimidated her by standing unnecessarily close, leering and making personal remarks and inviting himself to dinner at her home.

MacBain denies the leering and remarks and says that he suggested the private dinner in order not to embarrass her by discussing her unsatisfactory job performance in public.

Both MacBain and Potapczyk debate whether, having actively recruited her from Niagara's Shaw Festival with no political experience, he gave her clear duties and enough help to overcome her lack of experience. MacBain maintains that he let her go because she was incompetent. Potapczyk says it was because she would not accept his personal invitations.

The tribunal members are selected from a List of Governor-in-Council appointments. They hold hearings and release their decision at times of their own choosing.

A trust fund has been established to cover legal costs in Potapczyk's defense. Donations may be sent to: Kristina Potapczyk Trust Fund, c/o Box 1060, Station 'F', Toronto, Ontario, M4Y 2T7.

Pension case may set precedent

by Marg Kerry

The Joy Irving Pension Case is of interest to all Canadian women.

Three years after Joy separated from her husband he contacted her to ask her to consent to a no-fault divorce. At the time Joy was coping not only with adjusting to life as a single parent of teens, but also attempting to deal with the loneliness and sense of loss that attends the break-up of a long-time relationship. Her financial position was poor, and she explained that she could not afford the costs involved in obtaining a divorce. Her husband stated that he would pay for the divorce, so Joy consented.

Joy was never informed of the date her divorce was finally granted. She had moved several times, and if a letter had been sent to her by her husband's lawyer or by the courts, she never received it.

Some time later a work-mate showed Joy an article in a trade journal on Pension Credit Splitting between divorced parties. Joy telephoned the appropriate government office immediately for an appointment. At the meeting the next day Joy was told that the law seemed to apply in her case. Consequently the appropriate forms were completed and the processing of her application commenced.

Her application was refused by Federal

Minister Monique Begin in a letter which stated that the time limit of three years for application after final divorce decree had been exceeded by 25 days. A subsequent appeal to the Minister was denied as "the law is the law."

A further appeal under Section 83 of the Canada Pension Plan resulted in an Appeal Board Hearing which decided in Joy's favour and deplored the fact that there is no mechanism by which parties to a divorce are automatically informed of pension credit splitting.

Now the Minister is appealing the Board's ruling.

Joy had been informed that once her case reached the appeal stage that all court costs would be met by the Federal Government. However, it seems the government will pay just \$200 if the appeal lasts one-half day, and only \$300 if it is an all-day session. This amount is a tiny fraction of true costs, which are at least \$2,000 in this case, and as a clerical worker, Joy finds this amount impossible to meet.

Joy has more than her own interests at heart when she talks about the appeal hearing. Although her own case covers only a few years between the time of the pension credit splitting legislation and the dissolution of her marriage, she is concerned for future claims that would involve a much longer period and thus more benefits.

The Minister has admitted in writing that a very small percentage of people take advantage of the provisions for splitting of pension credits. Joy has solutions to ensure that no one else finds her/himself in the same state of ignorance of the law. She would like to see the existing law changed so that there is automatic and mandatory splitting of pension credits when a couple divorce. Until we can bring about that change, however, Joy believes the following modifications are the minimum required:

- that both parties to a divorce are informed by REGISTERED mail when the divorce becomes final;
- that information on pension credit splitting entitlement be attached to the Decree Absolute;
- that there be no time limit for application; and
- that changes to the divorce act be made retroactive.

Equal Pay Information Committee (EPIIC) is mounting a campaign to publicize the case and to raise money for legal costs. You can help with this important case by using your contacts to inform the community of this important action and by soliciting contributions to the Joy Irving Defence Fund, c/o EPIIC, Box 4237, Vancouver, B.C. V6B 3Z7.

The Parliamentary Task Force on Pension Reform recently recommended mandatory pension credit-splitting and Federal Finance Minister Marc Lalonde supported this recommendation in the Budget Speech in mid-February. But this does not make it a reality, particularly with an election in the offing. Therefore, support letters for Joy Irving's case and for implementation of mandatory credit-splitting are needed.

Petitioning Ottawa for Peace

The Peace Petition Caravan Campaign is currently organizing to kick off at the April 28 Walk for Peace. The campaign, consisting of a national petition, will be organized in all 282 federal ridings.

The demands of the petition include asking that "the Parliament of Canada act of refuse the testing of the cruise missile

in Canada and to reject research, production, testing and transport of any nuclear weapons, their delivery systems or components in Canada." As well, the petition asks that Canada be declared a Nuclear Weapons Free Zone, and that arms spending be diverted to fund human needs to "ensure prosperity through peace". The Campaign will ask that these objectives be ratified through a "free vote" in the Canadian parliament.

This ambitious undertaking requires support from many people to succeed. The Peace Petition Caravan Campaign asks individuals and groups to help support them by sending endorsements, representatives, and donations. For further information contact the Campaign at Physicians for Social Responsibility, 2158 W. 12th, Vancouver, V6K 2N2, or phone Brenda Milne at 731-3161.

Update on abortion charges

by Jan deGrass

In Toronto this month, Doctors Morgentaler, Scott and Smoling await a pre-trial judgement on their challenge to Canada's Charter of Rights and Freedoms. This constitutional challenge follows a series of charges laid against the doctors for allegedly procuring illegal abortions during the brief operation of private 'free-standing' abortion clinics in Winnipeg and Toronto last year.

This 'trial within a trial' represents the efforts of pro-choice reformists across the country to re-align existing legislation and decriminalize abortion. Concerned Citizens for Choice on Abortion spokesperson Marva Blackmore said, in a recent interview, that following defense lawyer Morris Manning's arguments as to how the abortion law violates Canada's constitution, the court's decision will determine if the law is indeed unworkable and whether it deprives women and doctors of access to safe, legal abortions.

If the court favours the constitutional challenge the crown's original case against the doctors will be a hollow one.

Meanwhile in the same city, a court case looms for Colleen Crosbie whose home was raided last June and who was charged with procuring an illegal abortion.

To women concerned with the entire spectrum of women's reproductive rights there is a disquieting interdependency between the two cases since a possible dismissal of the charges against Morgentaler and colleagues will undoubtedly affect Crosbie's case. Although her case goes to trial at the beginning of March she expects it to be adjourned immediately, until another 'trial within a trial' is resolved. In Crosbie's case the first battle to be fought will be undertaken by the Civil Liberties Association and will be directed at the "unreasonable search and seizure" methods used by the police.

"The raid on my house is going to the Supreme Court of Canada," she said, "because police are withholding their reasons for that raid. In effect, they're refusing me the right to a proper defense."

Although Crosbie was charged on alleged abortion activities, she considers the issue at stake to be one of police harassment. At the time of her arrest police apparently sought information about other political activists in her house. Their search warrant required evidence leading to possible charges on the following: a sabotage of litton, seditious libel, a

continued on p. 6

HEALTH

Sexual abuse in psychotherapy

by Sharon Burrows

Among the reasons for many women's disillusionment with traditional psychotherapy with male therapists is the very real risk of being exploited sexually. Despite medical and psychological association ethics which strictly condemn such activity, the practice of accepting and abusing the dominant role in a therapeutic interaction continues. Although the problem has been prevalent from the early days, it is only within the last 10 years that medical and psychological journals have seriously looked at the therapist's responsibilities to avoid sexual activity with their clients.

The most recent study (Bouhoutsos 1983), which surveyed psychologists who were treating clients who had engaged in sexual relations with previous therapists, revealed that although less than three percent believed sexual contact to have been beneficial to the client, 10 percent had, themselves, engaged in such activity. The ones who had were more likely to report minimal damage to the client. The study also showed that 98 percent of the therapists, psychiatrists, psychologists, and medical doctors engaging in sex with clients were men. In 92 percent of the cases, the sexual contacts were between male therapists and female clients.

The therapists studied described the ill effects of previous client/therapist sexual contact on their clients as follows: increased depression, loss of motivation, impaired social adjustment, significant emotional distress, suicidal feelings or behavior, increased drug or alcohol use. It was also discovered that 11 percent of these clients had been hospitalized; one percent had committed suicide. Problems recommencing therapy were reported by 48 percent and of those who only talked about having sex, 43 percent immediately sought help from another therapist.

Payments continued after sexual intimacies began in 78 percent of the cases. In 42 percent of the cases the therapist initiated intimacies, six percent had been initiated by the client and 52 percent were disputed, mutual or undetermined. Termination of the activity was unilaterally

etiquette rather than a responsibility to clients. However, Stone suggests that a possible solution for the current therapist is to call in a consultant when a client discloses a previous sexual abuse. The consultant, who could be appointed by local medical societies and psychological associations, would be responsible, with the client, for ethical and legal remedies. The consultant could also notify the offending therapist that a consultation has been made, refer him to treatment and warn of consequences if there is any further sexual abuse.

Psychodynamics of the Offending Psychotherapist

Since the 19th century the erotic component in the therapeutic encounter has been understood. But the idea that the therapist, himself, could be seductive or exploitive is relatively recent. The built-in chauvinism of the powerful male therapist, the social isolation of those in private practice, the unmet needs of the therapist, the possibility of personality or sexual problems greater than those of the client, feelings of masculine inadequacy, homosexual fears, impotency or premature ejaculations, a need to "prove" masculinity, and an impulsive, acting out nature are involved in contributing to the process. The need to be a helping figure, gratified by the dependent expectation of the clients is also cited.

Men who live lonely or isolated lives, or who have had recent divorces or a history of unsatisfying relationships are considered to be vulnerable to shifting their source of gratification onto their clients.

This vulnerability and the common inability to remember details indicates the neurotic nature of non-therapeutic behavior, says Sharon Butler (1975). These therapists can engage in self-serving, need-fulfilling behavior with high reinforcement value. Coupled with a few non-rewarding consequences, the chances of repetition seem great. Rather than working the problem through, she says, the neurotic behaviour of both the client and the therapist was reinforced and fixated. Of the 20 men she studied, 19 were known to professional

transference presents a vulnerable target, an irresistible temptation to this kind of "therapist". The therapist-client relationship is built on trust, (as in the parent-child relationship) and the client is encouraged to lay aside her social and psychological defenses and open herself completely to the presumably benign influence of the therapist's skill. In this situation she is vulnerable, and defenseless. When a therapist exploits the transference to seduce a woman client, her apparent consent is meaningless, asserts Marmor.

The rupture of the therapeutic contract, viewed this way, is a sign of anxiety, conflict, and loss of optimal distance in the therapist. This is a situation that calls for supervision as a preventive measure. Therapists who have had sexual relations with clients have rarely sought supervision, in spite of the fact that 95 percent experienced guilt, conflict and fear.

Sheldon Kardener (1974) goes even further in warning fellow physicians to beware the "power trip" or "ego trip". The protests that sex with clients is an act of caring conceals a hostility to woman clients in their struggle for emotional well-being as well as a concern only for



from Vancouver Women's Health Booklet

his own needs. The emotional trauma he calls "orphaning," the loss of a caretaking person, results when the client is responded to as a sex object. To those who would forsake their client's needs in pursuit of their own gratifications he says, "If you want the patient to be your therapist, be sure first that you can afford to pay her your usual fee."

Psychodynamics of the "Seductive" Client

"When the heart is hungry, an offer of sex is often misconstrued as a promise of love" (Singer 1983)

Julius Fast and Meredith Bernstein, in their book *Sexual Chemistry* (1983) report that anxiety, fear, or other forms of emotional arousal provide an atmosphere for sexual arousal, and that men are more likely to see a come-on in almost every situation involving a woman.

A recent survey of psychological and psychiatric literature by Beatrix Dujovn finds that no comprehensive technical guidance is given to psychotherapists dealing with the highly charged issue of the erotic transference. Most mental health professionals learn by trial and error, usually when they find themselves involved in the situation. However, she says, the therapist must clearly understand the nature of the sexualized therapeutic relationship, the sexualizing client, his own responses, and the non-sexual issues which may be involved.

For example, the client's feelings, both sexual and non-sexual, may be a source of arousal, threat or personal challenge to the therapist. In a professionally responsible way, these are to be understood, rather than acted upon. Therapists are not

Despite the increase of malpractice suits, ethical complaints, and even criminal charges, the fact that these activities were known to colleagues was no deterrent. Confidentiality was used to cover offending therapists, demonstrating a lack of responsibility to clients.

initiated by the clients in 67 percent of the cases. Although 52 percent of the clients were aware that the previous therapist's actions were unethical and illegal, only 10 percent took any kind of action. In another three percent of the cases someone else took action. Results of all filed complaints were that "nothing happened" in more than half of the cases. Why not?

Despite the increase of malpractice suits, ethical complaints, and even criminal charges reported by Alan Stone (1983), the fact that these activities were known to colleagues was no deterrent. The ethical duty of confidentiality to clients was used to cover offending therapists, demonstrating allegiance to professional

colleagues, indicating that the problem is not so hidden that remedial measures cannot be developed.

At the situational level, Judd Marmor (1976) sees that a male therapist and a female client alone together in a situation of emotional intimacy as being conducive to therapist misbehavior. He also sees client "seductiveness" as a factor, along with the state of the therapist's libidinal needs, and relationships. The therapist may also be displacing hostility on their clients, with a sadistic need to exploit, humiliate and ultimately reject them. They may be driven by compulsive needs to prove their masculinity, sense of power by repeated sexual conquests of women. A dependent woman in a positive

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objects for clients to act out hostilities on. Neither are they objects for the acting out of sexual desires. It is the therapist's responsibility to set the ground rules that feelings and fantasies are to be verbalized but not acted on. This structure is especially important for severely disturbed, acting out, or those who have had sexual experiences with previous therapists.

The psychological complexities of affairs with previous therapists should be explored early in therapy says DuJovne. The eroticization of the therapist as a loving and caring parent is fairly predictable, to which the therapist may respond with a wish to be a good, loving, and gratifying parent figure. To think the client falls in love with the therapist as an individual appears to be a grandiose assumption on the therapist's part. This self-centred approach prevents the understanding which is the best prevention of acting out. He must help the client understand the process of displacement and idealization that may be

men, by acting flirtatiously, seductively and sexually. Many women never feel alive or competent in any other function, resulting in a strong, erotic attachment to inferior status. They may attempt to experience power by eliciting the therapist's sexual interest. She may then be available for victimization by an unethical, rationalizing, self-gratifying male therapist.

While successful therapy is possible with a non-feminist, medically subsidized male therapist, if the client is aware of the feminist perspective, she may feel secure enough to bring these issues up in therapy and argue with him if necessary. She must be prepared to regard herself as a consumer buying a service and shop intelligently. But we must acknowledge the realities of a woman in emotional distress and the vulnerable position of a woman hiring a male psychotherapist. Williams suggests interviewing the therapist about who they are, what their values are and what they see as appropriate treatment goals. Don't

with the client expected to take an active part in setting treatment goals, evaluating outcome, and emphasizing the client's strengths and understanding the primary social context of personal pain and oppression, women can take an active, critical part of our own counselling. We can confront therapists who accept the "expert" role, act in a patronizing manner, label women as seductive, dependent, or see powerful women as sick. We have the right to demand that our therapist work from the assumption that women are potentially competent and independent, that priority be given to environmental interpretations as opposed to intra psychic interpretations, and that the therapist work from a model of growth and development rather than illness, remediation, adjustment.

So how does a woman react to emotional or sexual exploitation by her therapist, before she's trapped by her own submissive conditioning, uncertainty, shame, confusion or positive transference. Once provided with the information that we can expect 10-20 percent of male therapists may try to take advantage of her, she can help minimize her vulnerability to authority and conditioned sex role behavior, learned helplessness, only by recognizing that it is not her fault if she's seduced, by recognizing her right to be angry, and take action to prevent others from being similarly threatened. It is now recognized that an important part of the therapy in sexual cases is to act in order to master the trauma.

If this experience has happened to you, or anyone you know, show them this article. Share the experience. Much of the research quoted has been done in the United States, but Kate Parfitt at Shaughnessy Hospital in Vancouver is doing research on women who have had sexual experiences with psychiatrists. The Women's Health Collective has a doctor's and therapist's registry to report to, or check out a prospective therapist. Sharon Burrows at Vancouver Incest and Sexual Assault Centre Society (VISACS) is interested in hearing how women have coped with this abuse. A research project is being set up, in the interests of developing remedial and educational programs to prepare low income women to be self-protective consumers of subsidized medical psychotherapy, as well as other humanistic, spiritual, educational and self-defense programs that commonly exploit women's conditioning and vulnerability. Please write or call Sharon Burrows at 324-4216 or write for a copy of a confidential questionnaire or interview, 7189 Gladstone Street, Vancouver, B.C., V5P 4G7. You may have information and experience that is vital to other women.

We have the right to demand our therapists work from a model of growth and development and from the assumption that women are potentially competent and independent.

taking place. The invitation to sexual intimacies is to be regarded as an attempt to change the therapeutic contract - thus it is the therapist's responsibility to investigate the meaning of such requests from the client.

Sexual imagery is often used as a metaphor for non-sexual issues. A client's fantasy of making love to the therapist may be a way of asking for acceptance, an expression of rejection, a way to feel special, a test of power, a fear of relating in ways other than sexual, a way to release non-sexual tensions, a way of getting dependency needs met or a test of trustworthiness. Erotization may be a form of resistance, or a wish to bring therapy to an end, or an attempt to repeat a previous relationship as it was idealized or to do to the therapist as was done to her.

Feminist Therapists

Feminist therapists have emphasized the need for a woman to look at how she is allowing herself to be victimized emotionally, in order to feel her power and give up victim behavior (Williams 1976). Women have been socialized to expect love and attention from a man in exchange for sexual favors. Girls are taught that security results from approval and attention from

romanticized trust, she warns, the therapist may not be "too good to take advantage of you". It is always appropriate to bring to the therapist's attention anything about the therapist or the therapeutic process that we experience as bewildering or hurtful.

In her book *Therapy with Women*, Susan Sturdivant observes that the delusion that therapy could be value free, the myth that therapists could be impartial, has allowed sexist attitudes and practices to flourish. These attitudes and judgements degrading to women can be unconsciously held. The effects of Freudian, hierarchical, patriarchal, personal aloofness and control of therapy by the therapist should be studied. So also must the sexual abuses which continue with remarkable lack of concern by other male practitioners. The process of labelling a person a "patient", "mentally ill" encourages emotional dependency and sees the pathology in the woman, overlooking deviant behavior in men, especially the psychotherapist.

Women in traditional therapy would be well advised to protect themselves from a variety of abuses with the knowledge in *Women and the Psychiatric Paradigm*, by Susan Penfold and Gillian Walker. With the therapeutic relationship founded on an equal basis,

Abortion continued from p. 4

Montreal firebombing, as well as on procuring an abortion. Only the latter charge was actually laid.

Although Crosbie has secured some support for her fight, she is already "thousands of dollars in debt to lawyers" and, were it even advisable, she could not afford a similar legal battle to that of Morgentaler and colleagues.

While the Crosbie case hinges on the issue of police tactics, Crosbie, a registered nurse who has attended home births, is identified in the women's self-help movement as a figure who has been unduly harassed by Canada's abortion laws. The same law that charged Colleen could be used to charge any woman involved in alternative healing and birth control practices. The penalty carries a maximum of life imprisonment.

Not surprisingly, support for Crosbie has come from a wide cross section of the women's movement. Groups like the

Vancouver Women's Health Collective came out publicly in support of her immediately, but as Crosbie says: "Support has been difficult to gauge. The Ontario Coalition for Abortion Clinics (OCAC), for example, did not publicly support me, but then I'm pleading innocent to the charge—so why would they? Besides, it's really an issue of harassment. We've recently met to sort out any confusion or rumours that were flying around...and it's fine."

Blackmore points out that the CCCA sent a letter immediately in support of Colleen, recognizing that she shouldn't be charged—but they see the case in the greater context of how police gather information.

"And that issue goes beyond our basis of unity as a group."

The dangers of polarizing support around the two cases and the complexities of the situation are illuminated in a thought-provoking article by Connie Clement in the Winter '83 *Healthsharing*. In "The Case for

Lay Abortion" she says: "If the prosecution, the government, plays its cards right, the (Crosbie) case could seriously weaken both the current abortion rights upsurge and movements to humanize birth. If women's health activists play our cards right, the case could be leverage to legalize abortion clinics...and allow a narrowing of the gap between pro-choice activists and birth activists."

Although the only thing for all supporters to do at this point is wait while the cases work their ponderous way through the courts, there is a sense that waiting may be fruitful.

Crosbie still seems quite buoyant: "I've lost my job...and it was one that I really liked, and I'm in debt. But the whole thing has made me a lot stronger and taught me a lot about politics. Most of all I've really discovered who my friends are and have been surprised by where my support has come from."

Philippines

On October 18, 1983, a meeting was held with Nelia Sancho, a militant from the Philippines and an ex-political prisoner. The meeting, part of an international educational conference, drew approximately 20 women and men of various ethnic backgrounds, most of whom were well informed of the actual situation in the Philippines today.

The Philippines, a country which has over 40 million inhabitants, most of them rural, is governed by an oppressive, dictatorial presidential regime where military action is intensifying and women and men are imprisoned, tortured and massacred for defending their rights. It was within this background that Nelia Sancho, a woman who spent three years in Philippine prisons spoke of the significant role women play in the struggle for reform and social change in the Philippines.

Women are increasingly organizing themselves by unionizing, forming alliances and educating other women about the oppression under which they live and channelling all of their energy towards the organization of a common effort. In the city, in the countryside, in the shantytowns, women live in anguish, in terror, in a state of exploitation and misery. Their most important demand is for paid work.

This struggle for increased social and economic power is vital for women. Over 50 percent of the population is female; 70 percent of them are unemployed. Women's work is not recognized and it is difficult for women to become financially independent. Many women work in foreign-owned companies, where they are used as cheap labour and suffer sexual abuse. Working conditions in many factories are inhuman, the pay is nearly non-existent and women are sexually exploited.

Another important problem discussed by Nelia Sancho is that of prostitution. Women are considered to be sexual goods, to which every man has access and from which he can profit. This exploitation is on the increase and the results are becoming more alarming with each passing day. The government encourages prostitution -

not just by ignoring its existence - but by actually promoting it. Tourist-sex is the third most important industry in the country. Manila, a large city in the Philippines, has over 100,000 prostitutes. Many citizens are aware of the problem and are protesting it, but there has been no government response.

Women are also fighting against sexual intimidation caused by American armed forces. There are many large American bases in the Philippines and to keep the armed forces amused, they are provided with young children and young women, who suffer sexual abuse at the hands of the soldiers.

Nelia spoke however, with hope of the future, and of the growing awareness among people of the importance of defending their rights. Solidarity is the basis for their struggle for future social and political reform and in this context women and men are working together to build a new and free country for themselves and their children. (*Commentaries*, January, 1984).

Turkey

A Turkish military tribunal has sentenced Reha Cumhuriyet Isvan to eight years hard labour and 32 months of internal exile. Her 'crime' was being a founder member of the Turkish Peace Association (TPA) now illegal under Turkish law. The sentences were passed days after the November elections which were claimed to have restored Turkey to a 'democracy.'

Isvan now faces the possibility of a second trial - for being a founder member of the Progressive Women's Organization (IKD). The state prosecutor is asking for sentences of 15-30 years for the women involved.

Seven women from the organization are already awaiting trial. They include two metalworkers, two textile workers, a doctor and a civil engineer.

The allegations against them are that they have been 'working under cover of an illegal organization (ie. the women's organization) with the aim of establishing a proletarian dictatorship and socialism and distributing communist propaganda' - a law taken straight from Mussolini.

The women's own demands were

somewhat more modest: free milk for children; childcare facilities in the workplace and in working class districts equal pay for equal work; and peace.

One of the major bits of evidence against them is their work for international solidarity. Women working in hospitals, for example, have been collecting medicines to send to women in Pakistan and the Lebanon. Despite a ban on demonstrations, the women have regularly protested on International Women's Day and May Day, with marches of over 10,000. They have also consistently protested at the numerous political killings in Turkey. (*Jane Dibblin - Spare Rib*, Jan. 1984).

China

In October 1983 Mary Maynard took part in a study tour sponsored by the US China People's Friendship Association in co-operation with the International Society of Weekly Newspaper Editors. The following is an abridged version of her story, which appeared in the Jan./Feb. 1984, *New Directions for Women*.

The Fifth National Congress of Chinese Women held last September in Beijing preceded my second visit to China by a matter of weeks. Reading the reports from that conference, which reviewed the progress of the women's movement in China over the past five years, and getting to discuss it with women there was for me a timely coincidence.

I first visited China in 1979 when some of the significant gains in women's emancipation in this egalitarian society were being highly touted. In an article I had written at that time, I too reported enthusiastically on the promise and hope generated by the famous words of Chairman Mao that "women hold up half the sky."

While I noted in my 1979 article the subtle forms of discrimination which persisted, the more serious problems of physical violence toward women and children and overt sexual discrimination had been, from all reports, and signs, significantly eliminated.

But while the recent Fifth National Congress reported in September about the continued gains Chinese women were making in many areas of work,

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Rosemary Brown

*Fireweed
Spring '83*



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health, education and sports, they also noted with alarming dismay a sharp rise in violence against women. Recurrence of feudal ideas and ancient customs previously thought to have been wiped out were once again becoming very evident.

Female infanticide was not only on the rise, but the maltreatment of mothers who gave birth to girl babies and abductions and selling of women and children were being reported from several provinces.

Lei Jieqiong, an outspoken activist in the women's movement in China and a noted sociologist, however, says that "sex discrimination and female infanticide are only visible manifestations of the invisible patriarchal partiality that persists despite all the rules and laws written since liberation on political and economic equality."

She as well as many other members of the federation feel that the rise of female infanticide stems not only from the deep roots and traditions of patriarchy but are accelerated by the rigid birth control law passed in 1979 which prohibits families from having more than one child.

This law was implemented to stem the burgeoning population explosion in China - a country which holds nearly a quarter of the world's population on a total land area of which less than ten percent is arable.

Because parents are now limited to one child the desire to have a male offspring is strong. In this almost predominantly agrarian country, boys are still looked upon as superior to girls when it comes to farm labor. Also, social customs in China still dictate that a male child is responsible for his aging parents who count on him for support in their old age.

Statistics on infant mortality were compiled by one branch of the Women's Federation in Anwei Province which had become alarmed at the drowning of 40 baby girls in one village alone during 1980 and 1981. Their report showed a considerable drop from 1979 to 1981 in the recorded births of baby girls as opposed to a sharp rise in the birth rate of baby boys.

One of the main objectives of the Women's Federation is to combat this problem by strongly implementing educational programs in the rural

areas. However, since 70 percent of the 200 million illiterates in the country are women the federation has a difficult task ahead. The federation does have strong government backing for their efforts in overseeing the strict enforcement of equality in education, job opportunities and salary.

The government has launched its own campaign to discourage female infanticide but it contains strong overtones of male chauvinism. Chinese men are warned, for instance, that if this practice continues they will be unable to find wives by the year 2000!

Lei Jieqiong, an outspoken critic of crimes against women, said in a recent interview in *China Daily* that in spite of these things "women are making significant gains." She cited the 5.35 million women cadres, 13 times as many as in 1951, and 39.35 million urban working women, 60 times more than in 1951. But while women account for close to 40 percent of the total work force in China, Lei turns a sharp, critical eye to these statistics. She points out that although women make up 31.6 percent of scientists and technicians only two percent have senior ranking. "Chinese women have come a long way," she says, "but they still don't own half the sky."

Among some young college students we spoke with in China, the "old concepts that hinder women's real emancipation," as Lei Jieqiong put it, are still evident. These students confirmed the results of a survey that had recently been conducted in ten institutions of higher learning in Beijing. In the survey 79.5 percent of female students said that they would like partners who are also college students while only 28 percent of the male students agreed.

The majority of the male students (ages 18 to 23) prefer that their partners be devoted wives and mothers, while women demand equality between the sexes. The sociology journal that reported the survey concluded that "the contradiction between success in one's work and the ideal of a devoted wife and mother is keenly felt by 76.5 percent of the female students, only 21 percent of whom feel that it cannot be surmounted."

"Old concepts," do indeed hinder women's real emancipation, particularly in a 3,000 year-old civilization. Coming back home to one not much over 300

years old, I realized that we all had a long way to go to "own half the sky." (*Mary Maynard - New Directions for Women, Jan/Feb. 1984*).

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Puerto Rico

A banner proclaiming *Rompamos el Silencio - Let's Break the Silence*, and starkly breaking down the numbers of killings of women into statistics by year - murders by husbands and rapists - led a 1,000 strong march through the city of San Juan in Puerto Rico on November 29, 1983.

Chanting, talking, carrying gasoline flares and banners, pushing prams, and demonstrating a refusal to be silent, women, children and men protested against the daily violence against women.

A group of 30 women, which included a woman in her wedding gown, a domestic worker carrying a bucket, and several nuns, secretaries, teachers, students, a nurse, an executive and a karate student led the demonstration.

'Don't stay hidden - Scream and fight for your life!' they cried through the darkened city streets. The rally was addressed by the founder of the Spanish Feminist Party, who compared the situations of women in Spain and Puerto Rico.

Later, on the steps of the Capitol Building, before a backdrop of silent theatre and dance, two women chanted a seemingly endless list of names, ages and details of the murders of 118 women who have died there at the hands of their husbands, boyfriends, rapists.

Punctuating this was a promise - shouted together by everyone - *Tu muerte no sera en vano - Mientras nosotras luchamos!* - *Your death will not be in vain - as long as we struggle!* (*Outwrite, Jan. 1984*).

Spain

In the beginning of October, a Supreme Court judge in Madrid ruled that Julia Garcia must serve her sentence of 12 years and ten months for abortions she performed in Bilbao, a city in the Basque region, ten years ago, even though the trial judge recommended she be pardoned.

The trial began in 1976 after

a man reported Julia Garcia to the police. His wife had gone to Julia, who was a neighbour, for an abortion. In the middle of the operation she could not go on, perhaps because it was too painful, so the abortion was not completed. She later found the money to go to London and had an abortion there. Her husband went to the police and the arrests of 11 women and one man followed. Julia was arrested along with her daughter, age 14 at the time, who was said to have helped her mother. Nine women were arrested for having abortions and one man was arrested for arranging two abortions for his wife with Julia.

Although the trial had begun in 1976, and the state had attempted to continue it in 1979 and 1981, it had never been completed because of strong protests in Spain and internationally. In addition, not all the women on trial were able to be present each time. In March of last year, the trial was finally held. The trial took place even though an attempt to prosecute women in Seville had failed last year. The courtroom was open to the public for the first time during an abortion trial in Spain. Journalists were also allowed to be present. There were demonstrations and occupations of government buildings in protests in Malaga, Oviedo, Valladolid, and Madrid, as well as in a number of towns in the Basque country. All the protests were broken up by the police, some violently, especially in Madrid. In Bilbao, on the night before the trial, 2,000 demonstrated.

The verdict at the March trial was "not guilty" for the women who had abortions, but "guilty" for the man who had arranged the two abortions for his wife and "guilty" for Julia Garcia. She was sentenced to 12 years and ten months in prison, but the judge recommended she be given an immediate pardon.

The prosecutor appealed the verdict to the Supreme Court. The verdict from the Supreme Court was that *all* serve the sentences they were given, including short prison sentences and fines for the women who had had abortions.

This judgement is a particularly bitter betrayal of women because it is a socialist government which is making women criminals for having and per-

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Greenham Common England

by Emma Kivisild

In the past few months, women camping at Greenham Common, England to protest the deployment of United States cruise missiles at the Air Force base there have become the targets of severe military and police harassment.

A statement released by the camp last month cites almost constant verbal and physical abuse of the camp women from both base soldiers and local police, including stone-throwing, setting 'benders' (tents) on fire, and threats of rape. Residents of the camp also say they are repeatedly denied their rights in court, apparently only because they give Greenham Common camp as their home address.

The statement, compiled from accounts by women camping at each of the eight gates, contains frightening examples of unmitigated misogyny and violence. Some examples;

Mid-December, Orange Gate: A concrete slab, described as 'large' was dropped or thrown on a bender at the end of the row. A metal fencing stake, with a sharp pointed end (13 1/2 lbs, 4 1/2 ft. in length) was thrust at the bender eight times. The women thought the soldiers could have been drinking, due to the remarks they heard, i.e. "go and get us another bottle then."

Threats of rape, burning, bodily disfiguration, and stone-throwing occur at this gate approximately two out of every three nights. Women from this gate have also been spat on by soldiers.

Red Gate: Women were often awakened in the morning by such taunts as "Wake up you fucking whores", and "You're a waste of good meat". Police forced the Red Gate camp to move to an area nearer the road, where they were often attacked by vigilantes with knives, and abused by soldiers. The camp has temporarily merged with one of the other gates.

Women from all gates have had stones thrown at them, and

been repeatedly insulted. Police officers are also allegedly pilfering the tents.

The women point out that "All the insults seem to be directed at us because we are women. None of them ever mention the fact that they are antagonistic towards us because we are protesting against cruise missiles and nuclear weapons.

In the meantime, Newbury courts are flooded with the charges of women on criminal damage cases from the Hallows'en fence cutting, the blockades when cruise missiles were allegedly brought in, and another fence removal action on December 11th. A special magistrate has been appointed to deal with the 200 odd cases, and his inconsistent behaviour is causing concern.

As one woman says, "Any woman who 'persists' in giving her home address as the Peace Camp, Greenham, when found guilty is sent to prison, without being given time to pay her fine, for 14-30 days. Others who give an alternative address are given time to pay, if they want it." This despite the fact that the Greenham address is recognized by both Social Security and the Register of Voters as legitimate.

In light of the severity of the harassment, lax security at the base itself has given rise to speculation about whether Greenham is actually the cruise deployment site or a decoy for another, better guarded base. On December 27, three women broke into the Air Control Tower, where they had access to top secret documents for over half an hour. They eventually had to flash the tower lights to attract police attention in order to be arrested. Though they breached the Official Secrets Act, both by entering the base and by reading classified documents, they have so far been charged only with criminal damage to the perimeter fence. It is clear that both the United States and British governments are try-

ing to avoid the publicity of an Official Secrets Act trial.

The reluctance of the authorities to move on the trial, the ease with which the women entered the tower, and the disrepair of the fence around the base, all point to the unlikelihood of cruise missiles at Greenham, though there is not enough evidence to conclusively substantiate such doubts.

The women at Greenham Common Peace Camp assert, in any case, that they will move, if need be. 'Karen Silkwood', one of the three women who entered the Control Tower, says: "What must be realized is that if Greenham women are truly everywhere, cruise missiles won't be able to be anywhere.



Eleven non-Italian women arrested and deported from Italy in March of last year for their actions at the women's peace camp at Comiso, Sicily, will go on trial in April, 1984. Twelve women (one Italian) were arrested during a blockade that culminated a week of actions (in commemoration of International Women's Day, 1983) at the Magliocco base, a proposed site for American cruise missile deployment in southern Sicily.

The March action led to the formation of 'La Ragnatela', 'The Spiderweb', a women's peace camp that owned land adjacent to the runway at Magliocco. The women face trial with little support since the camp has been deserted since December because of internal problems.

Women from around the world joined the La Ragnatela association, purchasing square metres of land for \$5 each (see "Weavers of Peace", *Kinesis*, October 1983). After March, actions continued

throughout the year. On April 9th, 2000 people took part in a successful blockade of Magliocco base. On May 24th, International Women's Day for Disarmament, women effectively blockaded the base and 9 women entered through the rear gate with a huge multi-coloured flag, flowers, and a women's symbol woven from crops grown on the surrounding land. On July 23rd 7 women entered the base.

Given the political climate in Sicily, all of these actions required a great deal of courage, says one woman from the camp. "There is an enormous psychological barrier concerning the police, Carabinieri and Polizia. Italian people are really afraid of their police, and expect violence. So going into the base in broad daylight was a big step for all the women who took part."

In the meantime, a mixed camp was also set up at the base. Police violence at mixed blockades was terrible: Tear gas, truncheons, and water cannons were used against demonstrators. The women's camp also became the focus of increasing police harassment—several women were threatened with deportation, and one Englishwoman was deported despite the presence at the police station of a lawyer and other Italian people who were prepared to personally guarantee her stay.

These factors, as well as accusations of divisiveness from the mixed camp, led to apprehensiveness about future actions. Plans for the October 30-31st weekend went ahead under the added pressure of debate about the foreign-dominated nature of the women's collective. Also some women advocated direct action, others were opposed, since if direct action initiative came from foreign women it might lead to deportations, arrests, and the end of the camp. Finally a conference on the future of La Ragnatela was planned for the end of the year.

The result of the conference was that all the foreign women left the camp, and Italian women said they would go down to Comiso and live there, though in January they had yet to do so. Direction of the camp was left up to Italian women, despite the fact that much of its support and initiative came from international sources. Briony, an Australian woman who lived at the camp, says: "Women present at the conference agreed that Italian women should define the space and not be interfered with. That sounds generously colonialist and does nothing to dissolve the barriers that patriarchy has set up."

In the face of the camps demise, support for the twelve women who face trial next month is even more crucial. European women are being urged to go to Sicily to reassert a women's presence at Comiso, and come to Ragusa for the trial. Financial contributions are also desperately needed.





Three stories

Women living in Poland

photo by Kaitlin Aruff/EVD News

by Karin Konstantynowicz

To look for signs of feminism in Eastern Europe is at best a case of cultural myopia. Feminism rises out of specific economic and cultural relationships. In Poland, for example, there is no need for women to organize around the issue of equal pay for work of equal value. That already exists. There is no need to encourage women to enter non-traditional jobs. That too exists. And however inadequate their child care system is, there is a child care system in place.

Women in the Soviet Union and other eastern bloc countries have looked at the issue of the "double burden"—being a member of the work force, and also the primary care-taker of domestic duties. This problem in the context of contemporary Poland, has reached ridiculous heights, with the almost total collapse of the official economy. There are more serious problems than the double burden right now.

EWA

I met Ewa on the train, and when she found out I was from Canada she immediately offered me a place to stay. I had been told by various travellers coming from Poland, that there is no need to even think of looking for a hotel room. First of all, as a Westerner, you are often expected to pay for your room in hard currency. And secondly, the train stations are full of enterprising Poles offering Westerners a place in their home.

Ewa is a thirty year old single parent living on the edge of Warsaw, with her son and a friend Jadwiga. Her apartment is basically one room, with a bathroom off to one side, and a little kitchenette off to the other. Everything in the room folded down into a bed, and because of space constraints...everything had its place. The walls were decorated with pictures of the Pope, various landscapes, a portrait of the Black Madonna, and various Solidarnosc badges and buttons.

In order to get a larger apartment, she either had to wait for five years, or bribe various officials with hard currency in the hope of moving further up the waiting list. One of Ewa's friends, the wife of an Army officer, was bribing her building supervisor with Russian champagne. It worked; while I was there, she received permission to move from a two room to a three room apartment with her family of six.

Ewa's son was three years old when he became seriously ill. Ewa received permission to leave her job at an institute for the mentally handicapped, and work at home. Her work consisted of stringing hammocks and making fish hooks, for which she was paid by the piece. With the help of her friend Jadwiga, they were able to manage a living wage. The nature of this work allowed for a time flexibility many Poles do not have. She could stand in line any time of the day.

Since butter was about to be rationed, she spent the bulk of the day combing the

tourist highlights, and searching for a shop that still had butter available. The psychology of lining up is an interesting one. When Ewa and I were in search for butter, Ewa insisted on lining up even if it was a shop that sold only shoes. Her approach seemed to be, that when you see a line up...you join it...even if you don't know why people are lined up. It's bound to be something that's either in short supply or about to be. You get it while you can...even if you don't need it, or even use it.

Ewa and Jadwiga begin their day by getting up at 5:30 and running to the bakery. Again, if you don't get there early, bread may be unavailable. Some days they go back to bed, but sometimes it's time for her son's school. Children in most urban areas in Poland go to school in shifts. Because of the shortage of space, some children go to school from 7:30 until 2 pm or from noon until 5:30. Since mid day is the big meal of the day, the schools provide a hot lunch program. For Ewa, this meant one less worry in the course of the day.

STASIA

Since martial law, social and cultural life for people has been somewhat restricted. First by the economy alone, and secondly because much of the cultural life has gone underground. People tend to entertain at home, and home entertainment takes on a whole new meaning.

The first night I arrived in Gdansk, a group of people gathered in Stasia's apartment to listen to a tape of an underground comic and drink homemade vodka. The recording itself was poor quality, but the possession of it was a prize.

The comic poked fun at the current regime, the state of the economy and the shortages. "One day, a woman heard from a friend that there was to be an imminent shortage of shoes. So she ran down to the local store, and had to run, because there were few buses operating. When she got to the store, she had to run up three flights of stairs, because the elevators weren't working. She arrived all out of breath and asked the clerk, if it was true, there were no shoes. No, said the clerk, this is no shirts, no shoes are on the fifth floor."

Stasia was a pharmacist with three children. Her husband was working on a project in Iraq and would be home in one year. She was fortunate enough to have a mother living in the city, who could stand in line ups when she couldn't. Older people in Poland are often given cards, that allow them to beat the line up system. With this card, they go to the head of the line. This, however, has a drawback. Stasia had a number of frustrating stories about standing in line on her days off, when her mother was ill...only to find out that the cheese she was waiting for had been bought up by all the older people in line ahead of her.

Throughout Poland, people believed the availability of consumer items was much

better in the northern coastal cities. But basic goods were difficult to find. As a result, in order to survive, Stasia was part of an elaborate and complicated barter system. In the evenings, women would come over to trade knitted sweaters for old dresses or toothpaste. They also traded information, in the form of rumours.

Along with the psychology of line ups, the function of rumours just added to daily tensions. The item rumoured to be next on the ration list was shampoo. During the days, huge line ups would form outside of shops rumoured to have the latest coveted item. To have a ration card, was no guarantee.

On the anniversary of Poland's constitution, Stasia asked me to go to a church service with her family. Held in a 14th Century church, it was standing room only. The ceremony itself seemed secondary to the sermon—the history of Poland. At the end of the service, hands raised in the 'V' for victory, while people sang the national anthem. After the service, people would go to the statue of Jan Sobleski, a nationalist hero. But that day, the ZOMO, the militarized police had formed a ring around the statue. Stasia was worried about trouble, so we took her children home. On the way, we drove by the statue, surrounded by the ZOMO. And the ZOMO were surrounded by a crowd of people, all singing.

OLINKA

When martial law was declared on December 13, 1981, five days later, Olinka's husband was immediately sent to jail. Jan was a journalist for a magazine banned by the state. It took Olinka three months to find his internment camp, and when she did find it, conditions were very bad. The internees were holding a hunger strike for better conditions, but the group forbade Jan to join in the strike, because of his bad health. Jan was jailed for ten months and released on the condition that he and his family leave the country.

Now, they were all together, in exile, learning Swedish and trying to adjust. While Jan was interned, Olinka said there was absolutely nothing in the shops. Since they lived in a rural area, they received some produce from local farmers. Olinka was fortunate enough to work as a teacher, and had some income. But what saved her, were the committees set up in order to support the families of the interned. These committees provided foods, clothes, child care and most importantly, moral support.

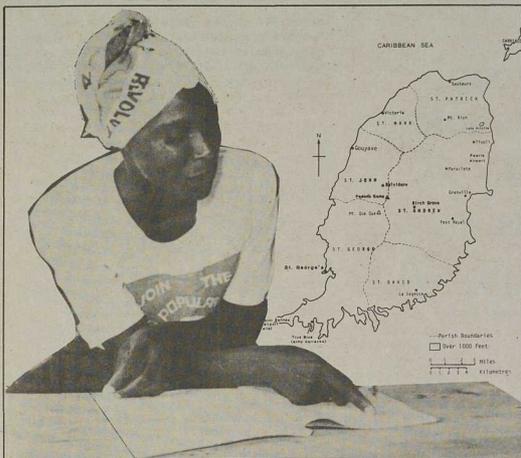
Although most Poles were cynical about press coverage, that cynicism hit new heights after martial law. Papers were full of stories on Solidarnosc and secret Swiss bank accounts; plans to overthrow the state; and union officials were likened to petty criminals. Olinka found this difficult. More than before, she believed everything to be lies.

According to Olinka, the worst thing about martial law in Poland was the psychological terror it evoked. Shortages, line ups, rumours, and random beatings all took their toll. Her cousin's son was studying

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photo by Kaitlin Aruff/EVD News



by Dionne Brand

The long flight on the overnight from Toronto to Barbados is hard on the back. You get to Bridgetown at 5 a.m. and you have to wait until 8 a.m. for the first flight to Pearls airport in Grenada. By the time you get through customs at Pearls and you look up and down the tiny airport for the people who come to pick you up, you don't want to see anything. You first want to go somewhere and get to sleep. But the intensity of the colours of the island glare out at you in your half numb senses.

My first morning in Grenada, work had begun already, instead of going to my billet we were going to visit a co-operative. Regina Taylor and Marlene Green had come to meet me at the airport. It was 11 a.m. by that time. Regina was the Secretary General of the Agency for Rural Transformation, the development agency to which I was assigned as an information/communication co-ordinator. Marlene was CUSO's (a Canadian NGO) Field officer for the Caribbean. We were going to visit a wood working co-operative on Grenville, close to the airport and Grenada's second largest town.

I had no idea what I was going to see. When we got there Regina and Marlene explained that it was a woman's wood working co-operative. They had got together two years ago. Made up of six women they built furniture for schools, daycare centres and other governmental institutions. In all the discussions which I had engaged in over the years about the possibilities of women's production co-ops, in all the women's and other collectives which I had been a part of, the practical existence of a production co-operative run by women was something of a theoretical probability. The shape of women's groups in North America, some in which I had been a part of usually existed in the social service sphere. But here was the St. Andrew's Woodwork co-operative 'doing' what I and other feminists 'thought', 'dreamed' and 'planned'.

Underlying the existence of the co-op were the objective conditions of the women of Grenada. Prior to the 1979 revolution which deposed the dictator Gearty, unemployment among women was approximately 60 percent. In the four years of the revolution unemployment dropped to 20 percent. The unemployment rate is still higher for women than for men, women representing 70 percent of the total unemployed; but a decrease of 40 percent had been achieved. Some 60 percent of Grenadian households are woman headed. The attention which the revolutionary state paid to the conditions of Grenadian women was spearheaded by the Women's Caucus of the New Jewel Movement (the party governing Grenada prior to the

the invasion.

The Women's Caucus formed in 1977 called for equal pay, reduced food prices and job creation for women. Phyllis Coard, Deputy Minister in the Ministry of Women's Affairs, explained in a speech on February 21st, 1983 that, "One of the good things was the women in the organization and the New Jewel Movement which later took power, raised a debate in the party on the role of women in the society. Had a party come to power without that kind of analysis, there would be no clear perspective on the condition and aspirations of women of Grenada. By the time that the revolution occurred there were clear outlines as to what must be done to bring about equality for women." The Women's Caucus made four decisions:

- that the revolutionary state have a firm, official position advocating equality for women and that the state support that position with laws which ensured that no legal discrimination against women be committed.
- that every woman have the opportunity to work and be economically independent.
- that "social facilities be provided to allow women to work such as day and night care centres", and
- that "women receive educational opportunities toward consciousness and leadership".

After the revolution, work set about on all of the four decisions taken. The National Women's Organization was set up. It had a membership of some six thousand women by 1983. A Ministry of Women's Affairs was established to carry out policy decisions by the NWO. The Maternity Leave Law was passed and laws concerning birth legitimacy, child maintenance and family relations were being drawn up in 1983. The revolution, manifested in its women, had placed the issues of women on its political agenda rather than its social one. The NWO had membership on the boards of all statutory bodies and state enterprises, along with other mass organizations such as the National Youth Organization and the Farmers Union.

The Minister of Education, Jacqueline Creft, said of school curriculum materials which were being produced: "We place great store by their non-sexist orientation. The fact of the matter is that male dominance has been very, very deeply entrenched in our society and we have to begin at a very early age to have our young men understand this thing about equality between men and women."

As a woman born in the Caribbean, I am all too familiar with just how deeply entrenched sexism is in the region. It is evident

Grenadian women

A Challenge to Imperialism

in the very way in which people walk on the street, the clusters of obnoxious swaggering young men, the sexist taunting, the sanctions against women alone in bars and cinemas. It is evident in the figures of men in waged labour (even though women in the main are heads of households) and it is evident in the dirth of women or women's interests in government.

On my third night in Grenada, I had met several women farmers. They were hosting a tour of Canadian farmers through the region. And I met other women, young, old, farming, road building. Patsy Romain, the Women in Production Officer of the Ministry, took me on a tour of agricultural schools where half the student population was young women. So the impact of and the possibilities for uprooting sexism which I witnessed during my stay in Grenada challenged what I call the national interest of the Caribbean - manhood.

Since the American military invasion of October 25, 1983, the women's movement in Grenada has been dealt a serious death blow. The National Women's Organization was banned, dissolved. By reference then, the Ministry of Women's Affairs became incapacitated, unable to function given that it was staffed, run and given policy direction by the NWO. In the wave of firings of civil servants associated in any way or sympathetic to the New Jewel Movement and the aims of the revolution, Women's Ministry personnel and other women placed in government have been dismissed. One women's co-operative, Grenfruit Women's Co-op was shut down and the centre which housed the co-op charged with possessing seditious literature. At first, American marines prevented the women from entering their factory, but under local pressure allowed them to take some of their belongings out. Under further pressure, the women have been allowed to continue their work. But for them as far as other co-ops, without the support of state policy or programming, their future is doubtful.

Many women who belonged to the New Jewel Movement (50 percent) were detained on the first weeks of the occupation by American forces. Others, socialist workers from other islands were expelled.

The systematic death of the movement as a political force in Grenada comes as a result of the American military intervention in the islands affairs - an intervention aimed at turning back the political and social changes in Grenada, including the gains of the women's movement. It is an indication of the challenge which a politicized women's movement holds for imperialism and the possible consequences of that challenge.

by Daphne Morrison

Estela Ramirez was born and raised in El Salvador. She is 32 years old, and lives with her parents, her husband and their three small children. She also has a brother and a sister. They were all forced to leave the country. In 1980 her brother's name was mentioned on TV in a long list of names condemned to death by Roberto d'Aubuisson, chief of the death squads, former president of the Constituent Assembly and now candidate for the presidency of El Salvador. Her brother and his family escaped two assassination attempts.

Estela's family had been publicly named. Her parents lived next door to General Jose Alberto Medrano, who was chief of the National Guard. He threatened to turn them in to the police or the National Guard because they were not friendly toward him. Her husband was a church worker in the University of El Salvador and Estela was a teacher in a progressive Catholic school which was viewed with disfavour by those in power. They were watched by the death squad. Estela's parents, husband and herself all worked with Archbishop Romero, and after his assassination they were defenceless in the face of the repression. So, a month after giving birth to her youngest child, they slipped out of the country. Six months after their departure the army searched the house they had lived in, taking their things and looking for arms, tunnels and propaganda.

Estela joined AMES, the women's association of El Salvador, when they were forced into exile in Nicaragua. She became a member of the Executive, and the person responsible for the AMES External Relations Commission. Daphne Morrison interviewed her in Vancouver at the start of her cross-Canada tour.

What are the current priorities of AMES?

Now that the people have their own Popular Power governments in the Liberated Zones², AMES is very active, giving support to all the community projects organized by the Popular Power. And because our women are so active and so responsible, so enthusiastic about social and community participation, they are elected as governors in their communities. Right now the president of the Popular Power government in the province of Chalatenango is Maria. Maria is an AMES member.

AMES organizes women, raises their consciousness, helps them to be confident of themselves, of their capabilities, of the great contribution they can give to the community. Our priority is to reach the greatest number of women in El Salvador; the ones that haven't been organized or participated in anything, because they didn't have the opportunity, because they feel like the slaves of their husbands



From centro America Libre

Salvadorean begins national speaking tour



Estela Ramirez of AMES

and sons and children. We help them to discover another aspect of their lives.

What is life like for women in the Liberated Zones, and how does this compare to women's daily lives in the rest of the country?

In the rest of the country our women have a hard life, and a very insecure, oppressed life. They have the responsibility to look after their children by themselves. Because of machismo most of the men don't stay with a woman for long. They will have children with many women, and it's mostly the woman that takes care of six, eight children or more. They work hard in houses as servants, or as street vendors, or in the big stores. In the rural areas they go to the haciendas to pick coffee, cotton, sugar cane. It's very hard, tough work. They get 25 percent less wages than men, and their children work alongside them, but are not considered workers, so they don't get paid or get food. The women who work while struggling for liberation, they are in danger to be

disappeared, to be tortured, to be raped and to be assassinated. There is the danger of invasion in the areas that are not liberated but are under dispute, and, as part of the general population who are exposed to death.

In our Liberated Zones the people have to work hard and make many sacrifices to have food, medicine, education, to survive. Because the government doesn't give anything to them. But our women are very ready to do this work. It's a very different psychological and personal situation. They know no-one is going to get them out of their houses at night, unless there is an invasion.

Everybody has something to do, no-one stays home, isolated. There doesn't exist unemployment! Some women do defence tasks, or work in the fields. Or they make candy and other foods for emergency rations in case of an invasion. Because at that time they will be walking, and each mother and child has its ration so they won't die, they will get energy for the way. Everybody does physical exercises two hours each morning, even the kids, to be in shape in case they have to leave the area. We do lots of nutrition work and preventive medicine, because we cannot afford to be sick all the time. We don't have enough medicine, antibiotics. The medicine we can get is for the people that are fighting.

In the Liberated Zones our women are so proud of what they have achieved; they couldn't go back to their old lives. The men have had to accept things like the women going to meetings, maybe staying overnight somewhere else, communal cooking. Many men have found this hard, they feel nervous. Although they are progressive and revolutionaries, it is hard for them to lose their privileges! It is one thing to know, understand and accept that women and men should have equal responsibilities; practically, it is another thing. But they have done a lot.

Could you talk about the childcare projects which AMES is trying to develop in the Liberated Zones?

We want to explain to the Canadian women, because you have such a different reality, that when we say "childcare centres", you must not imagine a nice building with a park beside. That is not possible in the Liberated Zones, while we are submitted to a constant threat of invasion and bombing. If we build great buildings, or even noticeable ones, they will be bombed. Because every time the government forces go to a zone they destroy everything: crops, utensils, housing, animals, because they know that is like destroying people. So we are not spending money on structures. We make sure our children get what they need: love, food, clothing, healthcare, without building great buildings or buying fancy materials, toys, paper, things that we cannot get in that area. It's such a problem to bring them to the mountains, crossing rivers and crossing lakes. It's almost impossible. So when we say "childcare", we mean our women are organized to take care of community children. No matter what their mothers are doing or have to do, even if one mother has to leave the community to go to another for a length of time, we make sure those children are taken care of.

North Americans read about the violence in El Salvador (45,000 people have been killed since 1980), but it is hard for them to understand what it is like to live under these conditions. Can you describe this?

The killings have affected everybody. Can you imagine how it is to be the survivor of a massacre...mental health for women and men, most of all children, after living through such a thing, is never the same.

Women and men, they all die the same. But, of course, women and children have suffered more of the genocide in the sense that, in

Our priority is to reach the greatest number of women in El Salvador, the ones that haven't been organized... We help them to discover another aspect of their lives.

the years when the Popular Power government and the popular army were not so strong, when the social organization of towns and villages was not so strong, they were more vulnerable. They were the ones who stayed home. And the National Guard, the soldiers, would find them. And they would be the ones who would be raped, and who would suffer savage, criminal things. Children who survive that, they will never forget it. To see their sisters or mothers being raped, or to see their mothers who are pregnant - they take the babies out of the wombs when they are alive, they cut their breasts... Well, there is no need to explain the impression that makes on any human being.

And that happens all the time. Not only in the Liberated Zones when they invade, but in the cities. When you see that in your neighbourhood the death squads come and get 10 kids out, and in the morning you find them completely different...mutilated...well, you will never forget something like that. That happens daily, in the cities, in the towns and villages. That's why, each time that happens, the struggle gets stronger.

Under these conditions, it must be extremely dangerous for women to be involved in any way with AMES. What is making Salvadorean women continue to work with AMES, in the face of so much terror and suffering?

Terror and suffering are the real reasons to fight. The government doesn't understand that, and in that sense are very stupid. The more they act like beasts, the more strongly we will defend ourselves. Of course, in the cities some women won't join AMES because of the terror. Our people are exposed to danger. AMES is not underground completely, but we have to have very heavy security measures. We would not say to women, "come and demonstrate in the streets"

We would not say to women "Come and demonstrate in the streets" and use the name of AMES; we would not say in a factory "I belong to AMES." You can say our association is not underground, but our methods are.

and use the name of AMES; we would not say in a factory, "I belong to AMES". But at the same time we want to meet the majority of women. You can say our association is not underground, but our methods are. Women join AMES because they need to, and also more and more because they have no choice. The people have no choice. The government, the death squads, the U.S., they are pushing us to fight back.

local governments which are elected by the people, not the government, of El Salvador

²regions controlled by the F.D.R. - F.M.L.N. (Revolutionary Democratic Front - Farabundo Marti National Liberation Front)

New release

Central American women speak out

CENTRAL AMERICAN WOMEN SPEAK FOR THEMSELVES is a resource on women and women's organizations in Central America today recently produced by the Latin American Working Group in Toronto. The book is a compendium of articles, documents, testimonies and photographs, illustrating the present condition and participation of women. Speaking in their own words, and out of their own experiences, this dossier answers many questions regarding women in Guatemala, El Salvador and Nicaragua. The following is an excerpt from the book's introduction:

Today, women in Central America are playing a crucial role in the movements challenging tyranny, under development and military dictatorships. The heroic role of Nicaraguan women in the long war against Somoza, and now during the period of reconstruction, is providing an inspiration to women in other Central American countries. Indeed, AMNLAE, the Nicaraguan women's association, has become a symbol of the efforts of all Latin American women to overthrow dictatorships, and at the same time, to throw off old oppressive values and the subjugation of women. The crisis in Central America and the struggle for justice is highlighting the emergence of the "new woman" as well as the "new man".

The day-to-day reality of Central American women is being determined in large degree by major political and social forces. In several areas, most notably in Guatemala, in El Salvador, the Honduran-Nicaraguan border, there is war. For tens of thousands of Central American women, each day means hardship, fear, repression, violence, death.

Two hundred years of colonialism and underdevelopment have created an explosive situation. The crisis has been created by the oligarchic and military forces which over the decades have resisted all forms of change or modernization. In response, powerful popular movements, and more recently, large-scale guerrilla movements, have emerged demanding an end to the death and violence, and a beginning to reform and justice.

Women in Central America have a special story to tell. As women, and in many cases, as indigenous women, they have tremendous obstacles to overcome in order to actively participate in political or economic life. Illiteracy and poverty, as well as a great deal of backward thinking about women's roles, have relegated many women to positions little better than beasts of burden.

Women have been marginalized at many levels. Because the society has been riddled, from top-to-bottom, by thinking that women are inferior, even organizations of the working class have tended to minimize women's participation. Unemploy-

ment and intense competition for low-paying jobs have created a highly exploitive labour market which has favoured male workers.

Women in Central America have opted to participate in efforts to eradicate the entire system of injustice and oppression of their people. Poverty, racism and a deeply-etched class structure have obscured the notion of the "sisterhood" of all women. Organizing against an unjust and oppressive system have taken priority over forming women's organizations.

On the other hand, class differences have not entirely prevented women from different backgrounds from working together. However, the point of unity between these women is not over women's issues, but over a commitment to change the entire society.

Within the context of the popular movement and political organizations, there have been attempts, although limited, to organize women, as women, separate from the mixed organizations of men and women. Most Central American women see individual "liberation" and equality as hollow demands in the face of death and repression. As one Guatemalan woman states: "What could we ask for now in terms of being equal? In many sense, for women it would mean equal repression and we already have that!"

This does not mean that women haven't participated in many previous movements for social justice and national independence in their countries. In their unique positions in their communities, families and work places, they have advocated change of the whole society. Because their children lie dying from dehydration, they fight for an adequate health system. Because the only jobs they can get are in the unorganized Free Trade Zones, they have fought more militantly than many unions for a living wage. Because their loved ones have been dumped, tortured and bruised on their doorsteps, they are demanding an end to military tyranny and injustice.

Many women who have joined political-military organizations, guerrilla organizations, see the act of bearing arms as the only means of protecting their communities and their people against violent and in some cases, genocidal, military attacks. Seeing their families and friends fall has brought many women to the point of picking up arms for the purposes of defence.

CENTRAL AMERICAN WOMEN SPEAK FOR THEMSELVES is part of an important dialogue between Central American and Canadian women. It can be ordered at \$7. a copy from LAWC, P.O. Box 2207, Station 'P', Toronto. Discounts are available for bulk orders.





from Peoples

Namibia

SWAPO unites women

Namibians have experienced more than a century of exploitation, domination and genocide under colonial powers. Germany's attempt to impose its rule upon the Namibian people in the 19th century sparked one of the bloodiest armed resistances in the annals of colonial history. After World War I, Namibia was to be administered by South Africa on behalf of the British Crown. However, South Africa swiftly consolidated its own colonial domination and imposed apartheid laws and regulations upon the African population.

In June 1971, the International Court of Justice ruled South Africa's continued presence in Namibia illegal. South Africa was to immediately withdraw its administration from Namibia. However, South Africa has continued to defy international law and to stall negotiations for U.N. supervised elections in Namibia. South Africa is waging a war against Namibia. The South West Africa People's Organization (SWAPO) arose to defend the rights of the people of Namibia against this domination and aggression. Further, both in SWAPO's role in the liberation struggle, and in its political manifestoes, women have made

their impact, and have been as important to the struggle as men.

Netumbo Nandi, Deputy Representative of SWAPO in Zambia and member of the Central Committee of SWAPO, describes the history of women's participation in the struggle for self-determination:

Hundreds of women participated in the historic Windhoek uprising of December 1969, involving mass boycotts of public works, transport, cinema and beer halls in protest against the colonial regime's arbitrary removal of Windhoek's old African townships to a new site which was located much farther away from town. Several women were among the 11 shot dead and 50 wounded. The Windhoek uprising represents an important point of departure in the history of our national liberation struggle. It marked the shift from the politics of petitioning the U.N. to that of mass agitation.

In the 1970's, women began to take a very active part in organizing meetings and rallies. We began to see that when SWAPO youth activists held meetings and demonstrations against colonialism, girls were sometimes in the majority. Some of the men began to rethink their traditional prejudices against women, as a good number of women began to be vocal at meetings. Colonial jails also began to be filled not only with men but also with women. When the South African government ordered mass public floggings of people's naked bodies in 1973, nearly half of the victims were women. Over the last two years, thousands of Namibians decided to enlist in the People's Liberation Army of Namibia (PLAN); a considerable number are women. Today you will find women at nearly every level of our movement's structure. But whatever has been achieved so far must not be seen only as a victory against the existing social and economic structure which discriminates against women in employment and education, but also as a victory against the prejudices among some of our male comrades.

She describes the approach of the SWAPO Women's Council, which was formed in 1971:

The SWAPO Women's Council has succeeded in drawing thousands of women into our liberation activity. This liberation activity is itself an important process of learning. It has exposed thousands of Namibian women to many new ideas which are revolutionizing their world outlook...

There are many things which need to be done to mobilize women in the struggle for national and social liberation. The Council is striving constantly to raise the level of the Namibian women's political consciousness to ensure that the right of Namibia's women to participate fully in all political, cultural, social and productive activities of our society be always at the centre of policy decisions. It is only when women themselves are armed with a high level of political consciousness that our movement can guarantee that reactionary ideas such as male chauvinism and female docility will have no place in a liberated Namibia.

To this end, the Constitution of the SWAPO Women's Council contains the following aims and objectives:

1. To achieve equality for women as well as their full participation in the struggle for national liberation;
2. To develop and deepen political consciousness and revolutionary militance among the Namibian women;
3. To bring about women's full participation in productive work, in public administration, in education and in the cultural creativity of our society;
4. To prepare the thousands of female workers, now engaged in domestic work in Namibia for productive jobs;
5. To campaign for the creation of sufficient nursery schools and day boarding schools in a liberated Namibia so as to



Mozambique

Uprooting prejudice

by Prabha Khosla

Many of the traditional and colonial characteristics of women's oppression continue to exist in Mozambique today. But this is a reflection of how deeply rooted the oppression of women is in society; it is not due to any attempt to exclude women from the revolutionary process. From the beginning of the struggle, FRELIMO (the governing political party) declared that women had an essential role to play as equals to men in the liberation of their country.

The Organization of Mozambican Women (OMM), a mass organization, was created in 1972 by FRELIMO. It outlined FRELIMO's political line—that the emancipation of women implies fundamental changes in the production relations which are the base of the oppression and exploitation of women.

The initial task of the OMM was to teach the FRELIMO political line to all Mozambican women, to mobilize women to participate in the liberation struggle, and to encourage women to fight for their own liberation.

The objective of the OMM has changed in emphasis since its creation. The Second Conference in 1976 decided to work towards engaging women in the process of national reconstruction. It set as its priority the mobilization of women in order to increase production and productivity. Women were encouraged to integrate into collective forms of production such as cooperatives and into communal villages, and to take an active part in decision-making in these structures. Different types of cooperatives have been initiated—agricultural, small animal husbandry, artisanal, fishing, salt, carpentry, sewing, and consumer cooperatives.

In urban areas, efforts have been made to incorporate women into the salaried labour

facilitate women's full participation in productive work;

6. To inculcate in the Namibian child a sense of justice and a revolutionary respect for women;
7. To develop an internationalist spirit in the Namibian women by enabling her to work in solidarity with all militant and progressive women's movements, thereby strengthening the worldwide anti-imperialist and anti-colonialist front.

The hope is that the gains in the equality of women and men, made during the liberation struggle, will not be lost when the primary enemy is overcome. SWAPO spokespersons such as Mathilda Amooimo, Secretary in the Defence Office, are encouraged by the integration of women into productive activities and new occupations in SWAPO refugee camps and schools:

In the last two years alone, our movement has sent more than two hundred cadres to study medicine, nursing, dentistry, laboratory science, pharmacology and public health services administration. About half of the students are women...

The Namibian Health and Education Centre in Tzomba has been organized to be self-

continued on p. 16

Kinesis thanks the Toronto Committee for the Liberation of Southern Africa (TCSAC) for the provision of information presented on pages 14, 15, and 16. TCSAC has a number of resources available through their Toronto offices at 427 Bloor St. West, Toronto.



Photo by Anders Nilsson. AIM

forces. For example, the construction of child care centres (creches) has been identified as a priority in order to make the integration of women into production a reality. Creches in urban centres are encouraged and some factories and agricultural production cooperatives have established them, with different degrees of success. Some are very good, and more are being established.

Despite these efforts, the OMM and FRELIMO realize that after eight years of independence the progress towards women's emancipation has been slow. Many customs such as bride price (lobolo), initiation rites, prostitution, polygamy, premature marriage, etc., are still being practiced in some parts of Mozambique. And, as Minister Cabaco recently stated: "In the home, it is still frequent for a woman to be oppressed, exploited and maltreated by her husband. At the workplace, women are still very often passed over for promotion and their progress up to responsible posts blocked. At the level of social relations, innumerable forms of discrimination against women exist."

Recognition of these problems and discussions from the 4th Congress of FRELIMO have led to a call for an Extraordinary Conference of the OMM to be held in Maputo in April 1984. At a National Planning Meeting, held in Maputo from 27 July to August 2, 1983, and attended by members of the FRELIMO Central Committee, veterans of the armed struggle, members of the Coordinating Council of the OMM and representatives of other organizations, it was stressed that the primary object of the conference will be to analyze "those pro-

blems which by affecting women specifically, affect all of Mozambican society".

At the opening session of the Seminar in Maputo, First Secretary of the Party Committee, Jorge Rebelo, said that: "Today we are building a new society which will free itself from the prejudices which exploit and denigrate women. Now it is necessary to find the enemy which opposes emancipation of women, to know the forces involved in order to create a better strategy for

The organization of Mozambican women was created in 1972 by FRELIMO. Its line was that the emancipation of women implies fundamental changes in production relations — the base of the exploitation and oppression of women.

accelerating the full participation of women in society."

The process of discussion, analysis and planning for the Extraordinary Conference will take place on a national level. Brigades are being created all over the country to take on the themes of: initiation ceremonies, the practice of lobolo, the forced marriage of young girls, concubinage, adultery, separation, divorce and prostitution.

Such a brigade meeting was held in Xai-Xai, provincial capital of Gaza Province. During five days of discussion on the themes, many of the participants, who were women of fifty and over, identified the initiation ceremonies as above all aiming to "inculcate in women a spirit of submission to and

total dependence on men". It was noted that in various parts of Gaza province, these practices are no longer found, especially in communal villages, where the actions of the Party and the OMM have led to their gradual elimination. The meeting also discussed examples of cases where young girls had not been able to finish their studies because their parents had arranged a marriage with a *madonedjome* (a Mozambican miner returned from South Africa) or another man who had property, cattle or money.

Thus, despite the difficulties, it is clear from such initiatives as the Extraordinary Conference that in Mozambique today there is a strong commitment to the emancipation of women. This commitment was reiterated in the conclusion of a recent United Nations publication on Mozambique:

...Although Mozambique has been independent less than five years (this was written in 1980), women are already involved in many non-traditional activities. They serve as delegates to the People's Assemblies and judges in the People's Tribunals, and they are active in the Party and the workers' Production Councils. They are also participating actively in Mozambique's programme of national reconstruction—as stevedores, railroad stokers, mechanics, tractor drivers, teachers, health workers,

and members of production cooperatives. All this testifies to the advances that women have made, and, with women's growing self-confidence that they can truly do anything, they are demanding greater and greater involvement in all areas of life—which helps to bring women's emancipation closer to fruition.

Sources: Mozambican Women and the Development Process—CUSO-ECOSA.

M.I.O. News Review, Sept. 22, 1983.

Mozambique: Women, the Law and Agrarian Reform, by Barbara Isaacman and June Steven. United Nations Economic Commission for Africa, 1980, pg. 148.

South African rural life

Women who live in the barren bantustans of South Africa face the oppression of relentless poverty as well as an intricate system of laws that prevent freedom of movement and access to resources. Many of their frustrations and burdens are common to women in any Third World country, although their actual experience is specific to South Africa.

The migrant labour system ensures that the majority of men are working in the cities for most of the year while the women stay in the "homelands" trying to eke out a subsistence existence. Families are split-up for most of the year, husbands and wives have no chance of living together and children do not know their fathers. There are no jobs locally, so women depend on their husbands' meagre income and the food they grow in the infertile bantustans. Almost all the work falls on the women's shoulders; even traditional male tasks like ploughing and tending animals.

A woman's day starts very early, usually before sunrise. Often the first task is to walk to the river to fetch water for cooking, drinking and cleaning. Very few people have access to running water. Olga Zulu, for example, like other women in the "homelands" walks one-and-a-half hours to

fetch a bucket of water. She then starts breakfast for her five children. Simangele her oldest daughter, helps light the fire to cook the maize that is their staple diet. She must conserve the fuel as it is a five mile walk to the nearest wood source. Usually, they make that half day trip twice a week.

Olga's youngest child Tulane is only six months old and is breastfed. She straps him to her back as she works in the fields. Olga tries to work a few hours in the fields before it gets too hot as it is exhausting to work under the midday African sun.

Her two oldest children are at school so she relies on her parents-in-law to help with childcare while she tends her other chores such as pounding maize (back-breaking, labour intensive work) and tending her small cabbage and pumpkin garden.

Olga's husband manages to send her about \$20. a month with which she has to feed and clothe her family. Needless to say, she must plan carefully and juggle her priorities. Often she thinks about following her husband to the city but she knows that jobs are scarce. Also, she is



from South Africa Belongs to Us

likely to get arrested for not having a pass and it is almost impossible to obtain a pass without employment.

Most women have little time to socialize and attend meetings, so visiting takes place while walking to the river or fetching firewood, during the ploughing and harvesting seasons, there is often a pooling of labour. Women and children work as a team and take turns to work one another's fields.

These South African women demonstrate extraordinary resilience in a situation that demands immense energy merely to survive. Our sisters know how to work cooperatively and its crucial that they get support in their struggle for change.

(TCSAC Reports)

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resistant (you would be impressed to see that), women do exactly the same kind and amount of work as do the men, when the children are at the daycare centre. The women and men at the centre are organized into platoons to do construction and cultivation work. Since everything is done on a collective basis, both men and women must participate fully in all aspects of work including cooking.

However, the fact that the population in refugee camps is predominantly women and children is significant. For example, of the 62,000 Namibian refugees in Angola by April of 1982, it is estimated that 8000 were children 3-6 years of age, 17,000 were school children 7-18 years of age, 22,000 were women, and 15,000 were elderly people. This makes it difficult to predict the participation and integration of women in the future of Namibia when conditions have changed, from those of refugee camps to those of a more equally sexually balanced society. Thus, the development activities, such as literacy and skills development programs in the refugee centres, must be seen in light of the complex historical and cultural factors. But spokeswoman like Lucia Hematenya, SWAPO Secretary for Legal Affairs, are optimistic. She says:

After independence, the Namibian women have nothing to lose, but everything to win. They have an important role to play in the transition from the old, decaying social order, colonialism and capitalism, to a new democratic social order.



READING ON AFRICAN WOMEN

- *A Revolution Within a Revolution: Women in Guinea-Bissau*
Stephanie Urdang, New England Free Press, 1975, 20 pp.
- *Fighting Two Colonialisms: Women in Guinea-Bissau*
Stephanie Urdang, Monthly Review Press, New York, 1979, 320 pp.
- *For Their Triumphs and For Their Tears: Women in Apartheid South Africa*
Hilda Bernstein, International Defence and Aid Fund for Southern Africa (IDAF), London, 1978, 71 pp.
- *Maids and Madams: A Study in the Politics of Exploitation*
Jacklyn Cock, Ravan Press, Johannesburg, 1980, 410 pp.
- *Mozambican Woman in The Revolution*
L.S.M. Information Centre, LSM Press, 1977, 28 pp.
- *The Effects of Apartheid on The Status of Women in Southern Africa*
Stephanie Urdang, UN Document A, Conference 94, 1980.
- *The Role of Women in The Struggle for Liberation in Zimbabwe, Namibia, and South Africa*
Richard Lapchick, UN Document A, Conference 94, 1980.
- *To Honour Women's Day: Profiles of Leading Women in The South African and Namibian Liberation Struggles*
IDAF, 1981, 56 pp.
- *Women Under Apartheid*
IDAF, 1981, 119 pp.
- *You Have Struck a Rock: Women and Political Repression in Southern Africa*
IDAF, 1980, 24 pp.

Most of these titles are available from the Southern African Action Coalition, in Vancouver (734-1712). An out of town source is TCLSAC, 427 Bloor St. West, Toronto, Ontario, M5S 1X7.

Zimbabwe



More than three years after independence, women in Zimbabwe continue the struggle, begun during the liberation war, for equality under the law, for equal opportunities in education and employment, and for an overall change in the position of women which would be in keeping with the goal of a socialist Zimbabwe. Since independence the particular concerns of women have finally come to be officially recognized by the government - there is now a Ministry of Community Development and Women's Affairs. Needless to say a great deal remains to be achieved.

In spite of the government's proclaimed goal of equality for women in all spheres of economic, political and social life, its policies have tended to be rather cautious in the actual transformation of the legal and economic status of women. The Legal Age of Majority Act, for example, which became effective on December 10, 1982 has decreed that women as well as men attain the age of majority at 18 (thus abolishing their previous status as permanent legal minors) and in doing so has granted women the same right as men to enter into contracts, open bank accounts and vote. Without further legal and social reforms, however these newly gained rights remain largely formal.

The African Marriages Act (still governing all non-Christian black marriages) left over from Rhodesian law has not been rescinded. In addition, the whole body of customary law (regulating divorce, inheritance, ownership of communally held property, the guardianship of children, and the payment of *lobola* or brideprice) has not yet ceased to be recognized as valid by the courts and governmental agencies. Both the statutory and the customary law allow the husband nearly complete control over any property acquired by his wife, whether directly acquired in the form of wages or other cash income or indirectly through her unremunerated agricultural and domestic labour.

Thus, black women, if they marry under traditional law, continue to be subject to the will of their husbands in almost all economic matters during their marriage, and in the event of divorce, even afterwards, since divorced women are often left with nothing more of the common property than their clothes and cooking pots. Nor do unmarried women fare much better: as long as they remain in the home of their parents, economic necessity, if not the force of law, constrains them to cede control over their own labour to their fathers who dispose of the household property as they see fit.

If the pro-government newspapers are at all reflective of the diverse and often conflicting attitudes towards the status of women in independent Zimbabwe, then it might be suggested that the total transformation of the economic, political and social position of women, as well as the complete preservation of the *status quo*, is the order of the day. Along side of ministerial calls - echoed by supportive editorial comments - for women to assume an equal role in the economic and political development of the nation, one encounters articles holding women responsible for the transmission of venereal diseases (strongly condemned as sexist by the Women's Ministry) and for the increase in pre-marital pregnancy, as well as editorial denunciations of "women's libbers"

Notwithstanding this ambivalent presentation of "women's issues" in the press,

women in Zimbabwe are determined to improve all aspects of their everyday lives. For women in the rural areas, where fully 80% of the population resides, the first priority is, as it always has been, the provision of the basic needs of food, water and health care. Control over the product of their labour is increasingly coming to be viewed as an essential condition for any lasting amelioration of their lives. Both with assistance and on their own initiative many rural women have begun to organize co-operatives in which they sew school uniforms, raise chickens, grow vegetables and make crafts, thereby providing them with an opportunity to earn the money needed for daily necessities.

For most women the promise of land reform, the focal point for the mobilization of the rural population during the liberation struggle, remains a promise. Although the redistribution of land is officially to proceed primarily on the basis of need and only secondarily on the basis of merit, and is therefore to make land available equally to men and women, in practice the resettlement scheme perpetuates and reproduces the already existing sexual disparities in the accessibility of land.

In the actual allocation of land, merit often appears to take precedence over demonstrable need. And by the criteria of merit outlined in the government's guidelines for resettlement - the obtaining of a Master Farmer certificate through formal agricultural training, possession of the basic implements necessary to the cultivation of the land, in short, proof of one's ability successfully to farm the land - women simply cannot be as meritorious as men. For the traditional law of colonial Rhodesia certainly never provided women with the opportunity to acquire either the education or the materials now deemed essential to the demonstration of their qualifications as farmers and hence as potential recipients of the redistributed land.

A similar struggle for daily survival is waged by Zimbabwean women living or working in the urban areas. Additional problems specific to urban life confront them as well. Discrimination in education and employment is still widespread and, in the context of scarce resources, is often legitimated in terms of the ostensibly greater need for men, as the presumed heads of households, to be educated and employed.

Furthermore, women are frequently denied access to housing in their own right, again for the reason that the male head of the household stands in greater need of accommodation - and this even where women are the *de facto* heads of household.

Like their counterparts in the West, urban Zimbabwean women continue to encounter strong resistance to their attempts to enter non-traditional occupations and, once they have succeeded in entering them, to obtain equal pay for their work. The lack of sufficient daycare facilities - which in the high-density areas (former "townships") of Harare provide supervision for only 3,000 of the 65,000 children between the ages of three and six - poses a further obstacle to women seeking formal sector employment and forces them to rely upon relatives and neighbours for the care of their children.

Despite the many problems and constraints which continue to confront them, women in independent Zimbabwe are finally themselves confronting these problems and surmounting what is perhaps the greatest of them all: the silence previously surrounding their oppression.

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forming abortions. Protest action has been taking place continually since the Supreme Court decision in October. (Spare Rib, December, 1983)

India

Over the last few years, rape and "dowry deaths" have been identified as the two major and most obvious manifestations of the oppression of women in Indian Society. In Delhi, the increase in the incidence of bride burning has assumed alarming proportions. Each morning, newspapers carry reports of one or two women "burnt while cooking food" or "heating milk".

According to the Anti-dowry Cell set up by the Police Commissioner in Delhi, 690 women died of burns in 1983; 270 of whom were between 18 and 25 years of age, and 23 of whom were alleged "dowry burnings". The investigation of such unnatural deaths has been negligible, according to SAHELI, a women's resource centre established in New Delhi in 1982.

SAHELI was set up by a small group of women who believed there needed to be a structure to provide services and support to women in India. "Many of us who had been involved in the anti-dowry and the anti-rape campaigns in Delhi felt the need for a women's resource centre," they explained in an article written for ISIS. "We had become acutely aware that a lot of our action in cases of dowry deaths particularly, was undertaken when it was already too late for the women concerned."

SAHELI has a panel of lawyers and doctors who are contacted if a woman has to fight a case or is in need of legal or medical advice.

In an historic judgement on May 27, 1983, the husband, brother-in-law, and mother-in-law of Sudha Goel were sentenced to death in a dowry death case. On appeal to the High Court, the Judges R.N. Aggarwal and Malik Shariefuddin refused to confirm the death penalty, acquitting all three. Sudha Goel's case now goes to the Supreme Court.

SAHELI, along with other women's organizations in India, have protested the

High Court judgement and in a November '83 memorandum to the Chief Justice of India demanding that the law recognize and facilitate women's rights. "Our protest is a challenge to every institution, the Parliament, the judiciary, the family. It cannot be contained by threats or even State repression," they say.

SAHELI can be contacted at 10 Nizamuddin East, New Delhi-110013.

West Bank

Dr. Rita Giacoman is a Palestinian feminist who was instrumental in the creation of the Women's Movement in the occupied West Bank, and who is very active in the Women's Committees that make up the backbone of this movement. The following are some of her comments concerning the work of the women's associations on the West Bank, which appeared in an interview in the January, 1984 issue of OUTWRITE.

The history of the women's movement here on the West Bank is inextricably linked to that of the Palestinian people, their struggles for survival under occupation, in Palestine and outside. The West Bank fell under Israeli occupation in 1967, and it took us some time to realise the nature of the task ahead.

Women had to rethink their strategy. They had been active in the past, and their activities then, although not as feminist or even as progressive as we wish them to be, were important in that they were courageous attempts to move out of their traditional household spheres. These subsequently provided young Palestinian women with a model through which they were able to work politically, and socially.

So a period of trial and error followed that lasted about ten years through which women tried their hands at quasi charitable work such as literacy, nursery work, and projects aiming at preserving the Palestinian culture. This was a movement of transition where awareness on the whole increased, but nothing much changed. The women's issue was integrated within the overall political context and not considered separately in itself.

In the mid-Seventies, a group of active urban women workers

and university graduates got together in Ramallah to discuss the woman's issue as it relates to the national question. From that meeting were born the women's committees who form the Women's Liberation Movement.

We have set ourselves two tasks: one is to raise our consciousness as women economically, politically and socially; and the second is to bring Palestinian women into the mainstream of Palestinian politics.

Because we realised we had to provide for ourselves and our sisters physically, before attempting any form of feminist and political discussion groups. Groups were started in the rural areas, aiming at catering to the physical needs of women. Other things would follow.

There is no central structure to the Movement for the main practical reason that a centralised organisation could be easily shut down or destroyed by the Israeli military occupier.

There are Women's Committees in each village, and because the overall work is not centralised, if and when one is closed down, the work of the others continues, as happened in 1982 with Ramallah where Israeli soldiers burst into our centre, destroyed what little furniture we had, took away our files, daubed Stars of David on the walls and then closed the centre for weeks. Still, despite this, work in the other centres continued almost unaffected.

The Women's Committees are so effective that they are under constant harassment. Our clinics are being shut, our centres closed and individual women are being put under house or town arrest. Very little money comes from anywhere, and charitable Arab money is usually interested in the big stuff and not our little local nursery! Despite this, we have put our own energies and skills to use and formed small scale nurseries. This may be easy with nurseries but not with health centres.

In any case, our consciousness raising and solidarity as women through our work is very important to us, and renders the issue of steadfastness, sticking to the land, not merely a physical process.

West Germany

"About 4 million women in Germany are affected by abuse from men - to this should be added one to two children for each woman. Detailed statistics are difficult to obtain. Violence within the family is very widespread, sometimes children are already abused when still in the mother's womb, as pregnant women are frequently attacked by their husbands. Violence against women occurs among all social classes; often it is tolerated by relatives and friends who know about it. Violence increases with unemployment and economic problems are great at present," according to *WIR BEKLÄNDENERINNEN*, Berlin newsletter of the Countrywomen Council.

"The financing of women's shelters in Germany is very uncertain. In order to provide financing, federal legislation is necessary, but so far it is claimed that there is lack of support among the federal states. The social assistance law invoked to support a woman and her children living in a shelter may result in her losing the children.

"Frauenhilfe (Women's House) of Munich, through private means, financed the first shelter in 1978 which finally opened its doors in 1981, since extensive renovations of the building had to be made: it houses 42 women and 80 children. Besides providing housing, the 'Frauenhilfe-House' has facilities for meetings, provides counselling for women as well as legal aid, and encourages independence. In addition, they provide telephone counselling services."

"In Würzburg, another small shelter has been established which is supported by the State of Bavaria. In Berlin also, shelters have been established, as well as in other towns."

For more info, write to: Cooperative of German Women & Children Shelters, Dr. Paula Maeder, Coordinator, Waldstrasse 6, 3004 Isernhagen, W. Germany. (*WLN News*, Winter 1984).



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East German heroines

by Brig Anderson

Cinematheque Pacificque has just concluded the first part of its German Democratic Republic film screenings, remarkable for portraying three modern heroines, a pop singer (*Solo Sunny*), a single mother (*On Probation*) and a political prisoner (*The Fiancée*). I found all three movies examples of socialist realism, the women all-too human characters in search of meaning in realistic and often depressing life circumstances.

What distinguishes East German films from Hollywood products is not only their concern with political and social issues, but their emphasis on the everyday ordinary reality of common people. Solo Sunny struggles to regain her morale after being fired. Hella, the communist, survives ten years of brutal incarceration, and young Nina matures as she realizes men want to be lovers, not fathers to her three children. The settings in each film, the ugliness of school auditoriums and the same passivity of audiences which greet the touring musicians, the horror of solitary confinement and fellow prisoners' murderous rage, the domestic interiors of rundown low-cost housing complexes, all serve as backdrops to the unfolding, increasingly emotional personal dramas of the women as they grow wiser and disillusioned. In East Germany, there are not happy endings, rather a calm acceptance of what cannot be changed.

This achievement is the more remarkable in that all film directors are men, in itself a statement on culture in East Germany. Born in the late twenties and early thirties, they come from similar anti-fascist backgrounds, and have collaborated on many film and television productions and documentaries. They are obviously sympathetic to women and pro-feminist in their ideology.

The common feminist theme in all three movies is that the women struggle valiantly against a male-dominated environment and often transcend sex and class boundaries to reveal a deeply moving humanity, if not simplified psychological and emotional motivation. At the same time,

the heroine's transparent lack of guile is what makes her appealing. Solo Sunny's confidence is shattered and she undergoes a period of deep depression (including attempted suicide) and dependence on her sister before her rehabilitation to a presumably more orthodox singer. Hella's



fiancée is shot by the Nazis just before her release, but the viewer feels that her faith in herself and her political beliefs will sustain her in future.

Nina's third affair finally shows her the futility of depending on a man to solve her problems. I cannot think of one Western movie that deals with women with greater honesty, realism and hope. Our heroines too often meet gruesome deaths by madness, cancer, and murder.

By implication the directors critique the men for their arrogance, their middle-classness and their inflexibility. Sunny's boyfriend quotes philosophy at her while betraying her behind her back with 'something inconsequential'. Nina's men friends include drunks, and studs, and even Hella's fiancée, in spite of his love and devotion for her, carelessly escalates his political work until he is arrested and killed. Minor male characters are usually the source of much humour and ridicule, such as the prison official whose only weakness is a love for bees and bee-keeping.

Other sources of humour often verge on the macabre, as when nurses grimly pump out Sunny's stomach after her overdose - "Give me the biggest tube, it's quicker;" the dullness and punitive attitude of social workers; and, last but not least, the female prison guard with dog, newly promoted, being intimidated by another female guard in witty, fast, laconic puns and dialogue.

It's only a rigorous feminist analysis that reveals the usual male bias and misogyny of these characters. The directors have succumbed to the dualistic view of a social system that sees women as expressive and emotional, man as neutral and rational. Our heroines are all three hopelessly in love, and their eroticism, their physicality and male orientation brings them to grief—in a way, they are treated as lower class, masochistic and self-sacrificing victims of middle class men. Woman is born to suffer and endure, man to be in the world and do interesting things. Woman is affective, warm, out-directed, man is self-motivated and self-oriented.

Hella takes the blame for her lover and goes to prison for ten years, Solo Sunny allows a scorned rival to replace her in the music group, and Nina, too, is rejected for a younger, childless version of herself.

Socialist realism as shown here is not the answer for women striving to improve themselves. Apart from the friendships with women, there is little collective reciprocity and communal life or division of labour in the form of sharing tasks and exchanging roles. These films from East Germany illustrate why socialism does not automatically liberate women's sexuality from assigned roles, why traditional love remains the trap it always was.

'Something About Amelia' upholds myths

by Kate Shire

This ABC made-for-TV movie aired on January 9/84 argues some of society's virulent incest stereotypes. The myth of the provocative victim disappears: Amelia is only thirteen when she discloses the two years of assault she had been subjected to, and she is not conventionally attractive, promiscuous, or flirtatious. Amelia is physically pre-adolescent. Her assailant is her father instead of a stranger or Uncle Bob; it's the guy who taught her football and bowling, who sang her lullabies when she was an infant. The character Steven is a highly respected professional man.

But beyond this, the patriarchy gains ground with 'Amelia'. Not once is it mentioned that she has been raped. She has been 'touched' yes, has had 'intercourse', but never is incest explicitly presented as a violent crime, one perpetrated 90% of the time by the male gender against female youngsters.

Offending fathers must have been among the viewing audience of this movie. I imagined them breathing repetitive sighs as the drama unfolded. "I do 'IT'. You know, to show her my love. I'm no rapist. I won't go to jail."

This movie potentially manipulates us. When Amelia discloses her father's secret we are to marvel at an impossibly effective guidance counsellor rather than realizing that Amelia's quick trust in the woman is inconceivable. When the counsellor then advises Amelia's mother, we are asked to believe that a heretofore empathic, if understandably harried mother (who has already been concerned by her husband's visible, heavy-handed behaviours towards Amelia) would react punitively. I suggest that most mothers in Gail's position, shocked though they must be, would find relief in knowing. Here, at last, lies exposed the root of household trauma.

Our credibility must stretch still further as it is implied that the mother's disbelief leads automatically to child non-protection, wherein the juvenile authorities must be called upon to detain Amelia. Of course, it is rightly the justice system's responsibility to protect a rape victim, and to do so by incarcerating the offender. Were Gail portrayed realistically and were Steven in jail rather than released simultaneously with his arrest, on his own recognizance,

mother and child would not have had to face damaging estrangement. Yet in *Something About Amelia* the involved professionals smell like holy water. Mother Gail, on the other hand...

Who is/are the victims and who the criminals? We are reminded of the article run the same day in the Vancouver *Probyn* newspaper in which a young female California incest survivor was sentenced and spent nine days in solitary confinement after refusing to testify against her stepfather.

At the police station Amelia sits alone, for hours, in a dark, dingy detention room until her placement can be arranged at a crisis shelter. Fortunately Super-Social Worker arrives to wing her away while we are ostensibly left to agree that she has been saved not only from her father, but from her mother.

At best incest in this movie is portrayed as a family's rather than a father's problem. Amelia's mother plays her patriarchally-allotted role well, crudely coming to believe and blame her daughter. In the end she faults herself. What did she do? What didn't she do? Incest, as continued on next page

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with many other societal issues, insures that women, whether mothers or victims, end up on the scapegoated end of the stick. The movie sanctifies Motherhood Rule #1: Mom is always wrong. We even empathize with Steven when Gail rails angrily at him. He's sorry, Gail, c'mon. To avoid prosecution and jail Amelia's father chooses to attend family counselling.

The therapist pregnantly pauses before explaining that a deleterious family dynamic creates incest and that offenders do not crave sex per se with their child-

ren but an otherwise absent warmth, compassion and intimacy. We all have incestuous thoughts, he tells Gail matter-of-factly. Those who act on them do so because of an irresistible impulse, uncontrollable, he adds. "I'm jealous of her, God help me," Gail sobs.

In another scene Steven tells his therapist that his wife demarcated him via paid employment, inefficiency in the marital bed and assertiveness. We see him as a terribly misunderstood fella. After all, while Gail and Amelia continue distraught and depressed through therapy, family counselling works splendidly for Steven who, with nary a tear, is able to

admit to Amelia that 'IT' was his responsibility. Eventually, he says, he intends a family reconciliation.

Father did it. But we might have guessed who made him do it. The message burns: if you become a mother, stay away from feminism. Learn your role. Succeed in it. Or else the price you pay will be incest.

Toss this celluloid, filmmakers. Listen to the women's movement. Listen to the mothers. After all, each of them has 8,736 hours of experience per year per child. Listen still harder to the victims. Then try again. Only next time ease off of the not so subtle misogyny.

Play challenges the Church

by Helene Rosenthal

What price a Catholic education? Whatever your experience or ideas on the subject, Christopher Durang 'answers it all for you' in a satirically devastating, funny and fast-paced black comedy that nearly succumbs to self-indulgent bitterness as it moves towards its denouement, but manages to be entertaining and instructive nevertheless. In the current production of *Sister Mary Ignatius Explains it All for You*, success is largely due to the sheer personality force of Sister Mary as played by veteran Canadian stage, radio and television actor, Betty Phillips. She is ably backed up by a convincing cast.

Sister Mary Ignatius Explains it All for You, by Christopher Durang, at City Stage until March 31, 1984.

Energetic, self-satisfied, hypocritical and sadistic, an intolerant tool of the Church who epitomizes its worst excesses, Sister Mary is fascinating as an authority figure whose self-love is so wedded to Church dogma in its claim of God-given infallibility that she cannot acknowledge people's reality, much less feel for them. Her own sexuality denied, deploring the sexuality of the laity as a distasteful but necessary evil in the service of procreation, she stands for Mother Church herself, a construct of men in which a male hierarchical structure dictates spirituality, morality and ethics in the name of Jesus Christ. Sister Mary shows us how she bows her head every time she speaks her Lord's name.

The slight plot centres around the nun and her puppet - a seven year old pupil (the age of reason, she explains; the child is now considered responsible for his choices) faultlessly played by eleven year old actor Bobby Loft. Thomas has mastered catechism to perfection, as is demonstrated, each time winning Sister's approval in the form of coins with which he is paid off. (The only time she shows physical affection is when she sits him on her lap and asks him if he doesn't want to keep his pretty soprano voice. She has just been telling us about the beautiful voices of the *castrati* in former times. A small price, she muses, as we see the plan taking shape in her mind.) But I'm getting ahead of myself.

The play opens with Sister Mary teaching us the basics of Christian dogma. She dwells with pleasure on Purgatory. She uncovers a poster showing a baby in diapers behind bars, i.e. "in limbo", explaining the fate of unbaptized babies who died before the 20th Ecumenical Council in 1958 changed the rules. She answers question cards presumably collected from us, adds commentary and tells anecdotes about her family background, all with hilarious effect. For example, out of 23 children in her family, 20 joined the church; the rest were institutionalized, including the mother.

This entertainment is upstaged by the marching on stage of a human-legged camel bearing



Photo: Erickson Studios

ing the Virgin Mary accompanied by Joseph. The entourage introduces itself to the Sister (who has fallen on her knees in fear) as a group of her former students - class of '59. They are here at her invitation, says the spokeswoman - the Virgin (played by Sharon Timmins), to put on a pageant. Although puzzled by this, the Sister agrees and she and Thomas sit down to watch. What ensues is a lively, ingenious interpretation of the Nativity story to which is added that of the Crucifixion and Resurrection. More of this in a moment. Sister Mary congratulates the players and in the process of re-acquainting herself with them receives one shock after another. Diane, who played the Virgin, has had two abortions. Philomena (Lory Dungey) is an unwed mother who doesn't know who the father was. Gary (Rick Stojan), still a practicing "good" Catholic, is a homosexual who was first seduced at the seminary. And Aloysius (Hamish McIntosh), a conventional husband and father, is alcoholic, beats his wife and has thoughts of suicide. His sins the Sister dismisses as merely venial; her denunciations are for those who have committed the ones she finds unforgivable. Diane she "likes the least," Gary fills her with disgust, Philomena with contempt. How could her pupils turn out this way, and why did they come here today? They confront her; because we never liked you (no, no, she insists, I was beloved). "We thought you were a bully," says Aloysius who now has bladder problems because she would never let him go to the bathroom, choosing to ignore his frantically waving hand until he humiliated himself by wetting his pants. Sister gets so angry she hits him. She has struck students before. They remember.

Diane, who had been the smartest in her class, is her chief accuser; she had believed her mentor, which is why she now hates her, seeing her as having sold them all a bill of goods. While her mother was slowly dying of cancer, Diane prayed and prayed for a quick end to her mother's

suffering, to no avail. In anguish on the day of her death, coming home, Diane was raped and cut up. This was the reason for the first abortion. Then her psychiatrist seduced her, resulting in the second. The randomness in all this undeserved suffering is what unhinges Diane. Sister Mary, who had been silent through the long recitation, impassive, now says "You must be making this up!" Diane cannot take more; "Last night I killed my psychiatrist and now I'm going to kill you," she says, pulling a gun.

No need to divulge the surprises that come next. Suffice it to say the play climaxes in a spate of violent acts and ends with a horrifying image. Although Durang is getting the revenge he clearly craves, he warns us that the evil portrayed still has the upper hand wherever it has the children. This is his message.

Let me return to the play-within-the-play, for a moment, to show how he makes use of it to symbolize his thesis. The Nativity players, with their obliging camel, carry off the pageant with dash and an unceremonious child-like innocence that gives it freshness despite its strong hint of burlesque. The crucifixion scene, though, is a shocker. For it is the infant Jesus we've just seen innocently tossed from the manger into his mother's lap - a disconcertingly realistic baby doll - who is nailed to the cross. Durang is not playing here. He is using the stage as pulpit.

He is also being political. The ending implies that children who, through fear of being punished by everlasting hellfire, have been successfully programmed to do the bidding of their mentors may well turn into the kind of adults who obey dictators unhesitatingly; who - as in the Inquisition and witch hunts - will torture impassively and kill without conscience, having given it over to Authority. Or, former believers like Diane, may simply go mad with doubt and disillusionment. Either way they are victims; they are destroyers.

What about the artistic merits of the play? Can we ignore a formal difficulty such as the author's loss of objectivity in the overlong focus on Diane's wrenching tale? Can we come to terms with the ending, a climax from which all the deliciously wicked humour has been withdrawn leaving only the bitter pill? What made one uncomfortable about all this is that we feel the hurt of the self-exposed child whose trust was betrayed, who is now crying out for revenge, whereas, the thrust of the play is that we should feel adult anger, be moved to take social action.

The women with whom I attended the performance (women raised as Catholics), found much of it "too real for comfort," and consequently not amusing. They felt it was confused in structure. Black comedy, of course, is meant to disturb. I am inclined, myself, to link Durang with those Catholic worker-priests and nuns who defy the Church or risk its censure to actively support the oppressed in countries where Church and State conspire to keep the people in ignorance, poverty and powerlessness. Go see the play, if you haven't already. Whatever its faults, it has fun, and best of all, it has substance.

ARTS

by Ann Bemrose

Until 1975 much of children's theatre in Canada consisted of adaptations of fairy tales, often presented in a very condescending manner. Jane Howard Baker and Dennis Foon believed there was a great void in children's theatre: it was not revealing truths about children's lives, and children were not being challenged by the theatre they experienced. Baker and Foon formed *Green Thumb Theatre for Young People* to fill that void.

Children face challenges every day, watch television, and read newspapers. Their concerns are basically the same concerns faced by adults: fear of nuclear war, of sexual abuse, of being different from their peers. Baker and Foon thought that because children were being denied their own realities, since their life experiences and struggles were not reflected in the materials they read or the art they saw, they were not being given adequate tools to cope with the problems they face every day. *Green Thumb Theatre for Young People* strives to provide children with those tools, so they can cope more effectively and realistically in an increasingly complex world.

Patricia LaNauze, publicity co-ordinator for Green Thumb, says that recognition of children's concerns does not mean that art for kids has to be heavy. "Green Thumb does not strive to be Theatre with a capital T; we want to have as fresh an approach as possible, with humour; we approach life and explain problems with humour."

Green Thumb is specifically designed to go into the schools; instead of the audience going to the theatre, the theatre goes to the audience. Not only was there no theatre space available when Green Thumb organized, but they realized that it's a lot easier to get kids into the school auditorium than to organize buses to go and see the show. Going into the schools also allows for a greater range of audience ages, as well as making it possible for more children to see the plays.

But funding cuts to school budgets has hit Green Thumb hard. Children's theatre is seen as a disposable luxury. Half the company's budget comes from the schools where performances take place; the other half comes from municipal, provincial and federal grants. Not only is Green Thumb providing a unique and vital service with the productions' subjects, but, LaNauze says, "Green Thumb is creating an audience for the future. If those kids are knocked out by a Green Thumb play, by getting to talk to the actors, see how things are done, see the primary relationship between social issues and art, when they grow up maybe they'll go to the theatre. Maybe they'll write for the theatre, or be in the theatre."

Green Thumb is always concerned about how to present an issue, and how the schools' administrations and faculties will respond to the issues they bring to the stage. *One Thousand Cranes*, a play about nuclear war (Kinesis Dec/Jan,84) is a prime example. "Teachers were very leery about having someone come in and deal with the nuclear issue," LaNauze said. "They didn't want someone to come in and just show one side of the argument; they were worried about the very political nature of nuclear war. But at the same time, kids are obviously affected by that threat these days. We went to teachers and asked,



"The Bittersweet Kid"

photo by D. Cooper

Green Thumb Theatre

Staging children's lives

"What if we were to do a show about nuclear war—what are the concerns you want covered?"

"A play like *One Thousand Cranes*," she said "is designed to promote discussion with the families of the children who see the play, and with the teachers - discussion outside the performance. Not all the emotions and thoughts a show might raise for the kids can possibly be answered by the show itself. But we believe that if it gets families talking about it, if it gets kids talking about it and coming to

between a 'yes' feeling and a 'no' feeling is - like between a hug and a questionable pat on the bottom. The second important thing is that if they feel a 'no' feeling, that they can go to an adult figure and it will be dealt with; they don't have to carry that 'no' feeling alone. We worked closely with the schools to make sure that everyone knew what kids don't like about this, to make sure that kids would be believed immediately."

Green Thumb does not strive to be theatre with a capital T. We want to have as fresh an approach as possible; we approach life and explain problems with humour.

their own conclusions, then that's a job well done."

A few years ago, Green Thumb worked with school boards to develop *Feeling Yes, Feeling No: A Sexual Abuse Prevention Program*. The program was designed to work with the people and structures already in place in the public schools, social workers, school nurses, teachers and parent figures, so that everyone likely to come in contact with sexually abused children would have an understanding of the problem and would know what to do about it. LaNauze says that "the whole point of the sexual abuse prevention program is to make kids aware of two basic things. First, that 'my body is nobody's body but mine,' which is also the theme song for the show, and what the difference

But *Feeling Yes, Feeling No* is no longer in the schools, except in the kindergartens, and this only because of the support and participation of the Junior League of Vancouver. Green Thumb has been training Junior League volunteers to take over the program and take it into the kindergartens. In a few weeks, Green Thumb actors are going into rehearsal to produce a film version of *Feeling Yes, Feeling No*, so that the cost of having a live performance will no longer prevent schools from participating in the sexual abuse prevention program. The film will also make the program far more accessible to much larger numbers of children than ever before.

In early February, I saw one of the first performances of Green Thumb's latest play, Peggy Thompson's *The Bittersweet Kid*. This is a play about an eleven-year-old girl who finds out she has diabetes a week before Halloween. Not only does the play discuss how she learns to deal with diabetes, but it also puts her illness in a realistic context: Shannon's single parent father is laid off from his job and concerned about the expense for needles, insulin and blood testing equipment, and her best friend Josie is worried about what being diabetic means in terms of whether Shannon can "act normal". *The Bittersweet Kid* was made possible by a grant from the B.C. Division of the Canadian Diabetes Association. It is both informative and entertaining, and truly fulfills the objectives of this fine and responsible theatre company.

ARTS

Writer tackles global issues

by Pamela Harris

In her latest play, *Foreign Territory*, Vancouver playwright Jackie Crossland gives us a humorous and thought-provoking encounter between two women and their developing consciousness of the world around them. Their struggle to come to terms with the growing disintegration and confusion of a world out of control, the choices they face and the responsibility for action which they take speaks directly to those of us who are struggling for personal and global survival in 1984.

It is rare to find two such complex, independent and successful women who are also vulnerable to an alienating world, in contemporary theatre.

Canadian Premiere of Foreign Territory, March 1 - 4, at 'Theatrespace', Vancouver's new alternative theatre company, 330 Water Street, Info: 681-818.

Jackie Crossland is a Vancouver playwright who in the '70's could make her living by writing. Today she administrates a project for adolescents in downtown Vancouver and manages in spare moments to write, workshop, and mount a small, low-budget production of her new play, with dedicated assistance from actress Pearl Hunt, director Richard Newman, and designer/visual artist Polly Bak.

In the '80's few established theatres will take the financial risk of producing an original script but Joanna Maratta, manager of "Theatrespace" is risking a production of *Foreign Territory*, March 1-4.

At the opening of the play Emma, an eccentric, ivory tower scientist, is about to receive a major scientific award for an electronic flying warrior (android) which devises programmes to blind enemy naval and air forces. Margaret and Frederick (her husband) sell the products of her labour to both sides as offensive weaponry. But they also provide Emma with equipment and a place to carry out her experiments. Margaret is the business administrator, a "liberal-minded" diplomat who covers the tracks of Frederick and Emma.

By assisting Frederick (who we never see in the play) to sell Emma's wares, Margaret maintains respectability and a comfortable lifestyle, without risking her "liberal" ideals. She seeks order and practicality even in the buying and selling of war machinery. Each character in this cosy triumvirate hides behind the other, and ultimately from the truth. But no one in the play is innocent.

Margaret's perfect world is crumbling into chaos. Emma begins to question her role as a scientist and her responsibility for making certain choices. They are both losing control in the situation.

These women are not together by choice, they have nothing in common, and in fact they don't particularly like one another. But the situation demands they develop a personal understanding. Fear, jealousy, irony, laughter, loneliness, sadness and changing levels of awareness are shared with the audience as these dynamic women journey through a 'foreign territory' of world hostilities and destruction.

The play is a powerful statement attacking both the arms build-up and the "liberal" attitude of negotiation. Negotiations and diplomacy only buy time for additional military build-up and heightened aggressive principles. As Emma retorts to Margaret, "If I end up dead, what will their motives matter to me..."

The design elements in this production by local visual artist Polly Bak express the idea of the women's gained perceptions and changing consciousness. In the play this happens visually through a gradual loss of the trappings and possessions of their physical world. The first scene is in bold colours, which diminishes to brown and to ivory in the last scene when all possessions are gone; with the past behind them, the ivory set gives the illusion of starting afresh.

The two women are blocked in by the geo-

metric lines of the set. The lines define their world when outside all is randomness and confusion. In the end the women walk away from the set, leaving the restrictions and confines of the lines behind them. They now pay attention to one another and attempt to make contact with another human being (offstage).

The play in writing and design (literally and visually) tries to maintain a balanced world-view and a balance between static forms and three-dimensional reality.



RUBY MUSIC

by Connie Smith

When Aretha Franklin was born, the United States was extremely segregated, and the country had just entered World War Two. Back in New York, a 27-year old Billie Holiday was singing to white soldiers she was not allowed to talk to, black music was considered sepiá or race music and Mahalia Jackson was 31 and travelling the country singing gospel. Ma Rainey had been dead for three years, and Bessie Smith had been dead for five.

Aretha was born into a gospel circuit family in Memphis, but she grew up in Detroit. Her father, was the very popular Reverend C.L. Franklin—preacher and singer. Very little is known about Aretha's mother, except that she was Mahalia Jackson's favourite singer. For reasons known only to the family, she left when Aretha was six, and died four years later. Two years after her mother's departure, Aretha taught herself the piano with some help from James Cleveland. She and her sisters, Erma and Carolyn, were inspired to sing by Clara Ward.

Aretha soloed in her father's church when she was just 12, and by the time she was 14, Aretha was travelling constantly in her father's road show as the main attraction.

There were no benefits for a teenage gospel singer and Aretha spent four very hard years on the road with her father's caravan. Although her father flew to each engagement, Aretha and her sisters travelled at the back of the bus or by car. Sometimes they'd drive 10 hours a day to make a performance and often there was no place for them to sleep or eat along the way. Most places would not cater to blacks.

While on the road, Aretha married her manager, Ted White, and before she was out of her teens, she had three children to care for.

When Aretha was 19, she went to New York to cut her first demo. She was brought to the attention of John Hammond at Columbia Records who had previously worked with Bessie Smith and Billie Holiday. Although Hammond was hopeful, Columbia had other ideas. They signed Aretha to a contract and then sent the next five years trying to turn her into a pop singer. Her first



album was called *The Tender, Moving, and Singing Aretha Franklin*.

But Aretha didn't turn out to be the snappy negress Columbia Records had hoped for. She lacked the conventional supper club beauty that white people wanted in a black singer, and she was often overweight. Toward the end of her term at Columbia, they let up on her a bit, and in her later recordings her original sound began to re-surface.

When Aretha was 24, she walked out on Columbia and into Jerry Wexler at Atlantic. Atlantic promised her the artistic freedom she craved. Aretha recorded a single for them, "I've Never Loved a Man, the Way I've Loved You", and it sold a quarter of a million copies in two weeks. Within five days of that hit, she recorded an album.

Aretha swept the Grammy awards and then proceeded to outsell every other female artist in history. She began arranging her songs, playing the piano on her recordings and writing more material. She sang openly about her feelings—including her sexual ones—and she was getting away with it. She urged the women in her audience to do the same.

But her private life was becoming a series of headlines. She had problems with alcohol, she cancelled performances, and there was violence in her home. Aretha did her best to stop the press from having a field day with her personal life, but she continued to reveal herself in her lyrics.

Next issue: Part Two. The civil rights movement, Aretha's retreat, her comeback, and her recent lawsuit.

by Deb Thomas

The Small Press Poetry Review is a regular feature of the Kinesis arts section. It will appear quarterly.

Releasing The Spirit by Mona Fertig. 22pg. Colophon Books: Vancouver, 1982.

I am ashamed to admit that, although Mona Fertig has been a B.C. poet of some note for a number of years, this is the first time I've read her work. I remember hearing her read a few years ago at the collage in Nelson, B.C., with Cathy Ford; she chanted her poems rather than read them. The poems in *Releasing The Spirit* are meant to be chanted. They are, at their best, rhythmic sound poems, more intended for the ear than the eye.

"Ground Humm" is a good example of this:

and there I was
poor and hungry
and dreaming dreams
tasting salt
my toes in the earth
floating like a cup
in the belly of some dark
and neat to me...

And so on, each line feeds into the next, hardly a breath from the first word to the last.

"Child in the Dark" is a slightly different style. Each sentence has a breath at the end of it but the breaths do not correspond to the line breaks. It is a well-written, tight poem about the night fears of a child. It has one fault: in the midst of beautiful lines like: "And small sparks of light I looked for to break their shadow backs..." is a potentially good line with three too many words in it: "And there was fear the size of caves under my bed in the basement..." Those three words "in the basement", which break the rhythm for me and mar the line, seem only to be there out of a need for historical accuracy, an unnecessary obsession for a poet.

"Dandelion Wine" is a fun poem about "two fertile kids" in the basement among the stored wine, fruit, and nuts with some racy lines and a nice, though expected, metaphor around seeds. It is one of Fertig's good poems, but not one of her best. There are others in the collection without the graces of these three. In these, Fertig's strange little images are obscure rather than interesting and the language is sometimes over-worked. The pace becomes flat rather than rhythmic. For example, "Basement Gardener" ends with one of those deliberate kind of lines that stand out badly: "...When/she waters them. She thinks of you."

I enjoyed the collection as a whole. It's short enough (only 18 pages) to read quickly and easily. In nearly every poem, there are a few beautifully written lines to delight the reader and a few of the poems are tight and well-crafted from start to finish.

Artemis Hates Romance by Sharon Thesen. 59 pages. Coach House Press: Toronto, 1980.

Sharon Thesen's poetry has a well-established feeling about it. And do it should. As an instructor at Capilano College (in North Vancouver, B.C.) and poetry editor for "The Capilano Review", Thesen lives and works with words. Her language has a feel of ease and solidity, as if from long and constant use. So comfortable is she with words that she experiments, uses one form, then another. She writes series of poems like "Parts of Speech" made up of poems with titles like "The" and "Person place or thing". She makes puns in titles, like "Po-it-tree". And, as the shape changes



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around them, the words sit there, relaxed in any environment.

It's rare to find this element of ease in a young poet. This is not to say that I liked all of her poems, but I did respect them and the work that went into them. "Po-it-tree", for example, is the kind of poem that makes grammarians cringe but has a delightful, almost reggae, rhythm in it:

It live under the stars.
It be handsome man.
It gather the bay leaf
for a moon
It dance at the wedding party
up and down

Another side of Thesen can be found in the simple, honest "It being over, there being no other way". She concludes a segment describing a rainy Wednesday night, writing poetry with cello music in the background, her mind drifted to painting the bookcase green and leaving the brush, forgotten, in a Mason jar:

..... & the
wet green flakes will refuse to
leave the bristles & the whole
damn thing, jar & all, will
wind up in the garbage
after all.

Better watch you, my darling.
Better watch out for ladies like me
with lots of books and little patience.

She has the gift of converting the ordinary environment into a vehicle for expressing the emotion of the poem, without demeaning either. The poem succeeds but for the ending:

This is a requiem, believe it or not,
Why else would I be listening
to that cello & writing
sentimental poems
on a rainy, terrified
night in March

It is too predictable. And the word "terrified" in the second to the last line, glares. It is too powerful for the commonplace tone she has set.

In other poems, like "Kirk Longren's Home Movie/Taking Place Just North of Prince George with Sound" and "Mean Drunk Poem", she reads a fine line between prose and poetry.

"Mean Drunk Poem" expresses a common theme in Thesen's poetry of cynicism and frustration with the female lot.

... She always has the feeling she is
translating into broken english. Language
all her life is second language, / the
first is mute and exists...

The poem ends with:

Sing On as you take the sausage rolls
out of the oven, / The Cap is real & there
is no such thing as female intelligence.
We're dumber than hell.

Taken quite literally, this last verse of the poem is insulting and defeatist. In the context of the poem, however, it is a cry of rage at intelligent women (the poet includes herself) who cannot, ultimately, make a difference in the world or even in their own lives; women who write poetry and doctoral theses and still cook dinner at night for the family and clean the house. It is one of her more powerful poems, intensely personal with a germ of universal female angst.

The title poem of the collection is an exercise on three themes - Artemis, the moon, and romantic love - and how they are related. She begins the poem painting Artemis as the cold-hearted huntress:

Artemis eats love for supper
her & her hounds

the reckless lover:

For fun she swings
on a rope from a tree.
Watches the moon go in & out of her
vision that makes small things smaller
& big things abound,
like love...

and ends with another suggestion of the contradictions of womanhood, images of fertility:

Moon
ovoid shape, egg
or moon
curving out

Thesen is, despite her "Mean Drunk" denial, an intelligent writer. I enjoyed being asked to reach to understand her message, to follow her tongue-in-cheek. I didn't have to enjoy all of her poems. In the end, it was apparent that respect was more important than mere liking. This is a substantial and skillful work.

Mathes Light. by Diana Hartog. 73 pages. Coach House Press: Toronto, 1983.

Diane Hartog is a local West Kootenay, B.C. poet whom I have heard read on several occasions. She is a reader with personal power and poems which will suit her sardonic reading style. The poems on paper, unenlivened by her rich voice, were a little flat at first.

Halfway into the collection, however, they began to take on their own life. Hartog's perceptions of human nature are astute, intelligent and, delightfully sympathetic to the human condition.

Not all the poems are brilliant. Some, like "The Common Man", are not successful. Others, however, like "The Man Who Loved Ordinary Ordinary Objects", glow on the page, perfect in perception and execution. The bulk of the poems are good, capable, interesting, and often (as in "You Know What Turns Me On") bring a smile of recognition.

That particular talent of helping you to remember yourself, your own experiences and feelings, is often crucial to poetry; it is indispensable to the sort of poetry Hartog writes:

though he saves arguments, cupping them
on his palm
the way someone else might display a rare
butterfly - Oh
it had hurt: his man of despair
and how she went to him, dropping her
smelly
like a basket of clothes.

"The Man Who Loved Ordinary Objects"

(Review copies of small press poetry by women can be sent directly to Deb Thomas, R.R. #2, Bedford Road, Nelson, B.C. V1L 5P5.)

ARTS

VOICES FROM THE SHADOWS

by Joan Meister

When I read *Voices from the Shadows: Women with Disabilities Speak Out* by Gwyneth Ferguson Matthews, my first thought was, well finally someone has written it all down. This sentiment is reflected more precisely in the 'Introduction': "What makes this book important is its attempt to provide Canadian readers with a personal perspective on the lives of disabled women in Canada."

VOICES FROM THE SHADOWS: WOMEN WITH DISABILITIES SPEAK OUT. By Gwyneth Ferguson Matthews.

After hearing the shock, outrage and anger expressed by some able-bodied readers, I realized that I might not be the best person to review this book. I've 'done some time' in a rehabilitation centre and was prepared for the level of anger, frustration and fear that are expressed here. Most of you will not be prepared.

Matthews, a disabled woman and a freelance writer living in Nova Scotia, interviewed 45 women in that province. The book is divided into chapters which are generally thematic, and concludes with a "Resource Guide" which includes a Bibliography and a list of Canadian Self-Help and Advocacy Groups. The women who speak out are variously disabled and represent a diversity of ages. Some have been disabled since birth and some have become disabled later in life through accident or illness. (If there is any criticism to be made of this sampling, it's that you don't get to feel that you really know any of them.)

Matthews' narrative first provides us with an intimate perspective on her own experiences with spinal meningitis, a disease which has rendered her a paraplegic without the use of her legs and with chronic pain. At the age of 17, she began dealing with the adjustments required of her by her disability; such things as her developing sexuality, the indignities of institutionalization, and a reconstructed self-image.

Two years later, she was able to say, "That afternoon, I caught hold of the beginning of adjustment: of the ability to accept myself and my life...For the first time, I felt almost complete. At peace."

In this first chapter, Matthews establishes her credentials as a woman who's been there, as someone who later in her life has the right, sensitivity and expertise to ask the intimate and painful questions that she raises with other disabled women in the succeeding chapters.

And the disabled women speak out with candor, dealing with issues both practical and personal. They discuss education and the difficulty that many women (especially those disabled from birth) have in acquiring it, due to segregation and lack of accessibility. They deal with accessibility in general and the need for alternatives

to stairs, narrow washroom doors and lack of transportation. "We all know that we're going to have difficulty getting around, so with resigned sighs and a few well-chosen curses, we accept the fact. Reluctantly."

An experience which many able-bodied women are already intimately familiar with is summarized in the following statement: "On the job, we frequently respond to rejection...by forcing ourselves to be twice as good as everyone else."

They describe their aversion to the kind of language and attitudes that label a person a "victim", "case", "patient" or "cripple". One woman says, "I like the definitions in the United Nations book, *Obstacles*. First there's 'impairment', which is the actual physical disability. I had polio, and the impairment is the damage to nerves in my spinal column. 'Disability' is the effect of the impairment; for me, I can't use certain muscles. A 'handicap' is an obstacle that prevents you from doing what you want to do. When I come to a flight of stairs, they are the handicap." Attitudes, behavior and insensitivity on the part of the medical profession are criticized with particular reference to the lack of counselling and support around childbearing and sexuality.

Perhaps the most disturbing sections are those on loneliness and extended care facilities. On flagging friendships, Matthews remarks, "They're not careless, just thoughtless. If they're going to be pals with me, they're going to have to realize it's not easy for me to get to them..."

One shudders to think how it goes for those women in extended care facilities. The chapter dealing with this issue points out the lack of privacy ("no one ever knocked, or closed doors"), space, adequate nursing care and nutritional or aperizing

Matthews, a disabled woman and freelance writer from Nova Scotia, spoke with forty-five disabled women from that province. Their stories are the basis of her new book 'Voices from the Shadows.'



food. The disproportionately smaller number of young people are mixed with older, often senile inmates. The ambience generally leaves something to be desired.

The treatment of sexuality is candid and refreshing. One woman comes right out with it, "I'd die if my bladder gave out and I peed on him!" and Matthews' bottom line on this one is the development of a vigorous sense of the ridiculous with the right partner. However, another woman voices a common refrain, "But there aren't many. Not enough to go around." An astonishing discovery that Matthews makes is that only 20 of the women interviewed had received sexual counselling. Not surprisingly, Matthews concludes that disabled women generally have a low self-image.

Matthews' analysis in "Nickels and Dimes" is less critical than I expected. She makes all the points but doesn't draw enough conclusions. In B.C., we've been experiencing the fallout from the Sacred budget bomb and it has hit the disabled especially hard. If the Federal Progressive Conservatives get in and adopt the Sacred approach to

continued on p. 24

Women at Work!

by Janet Kask

When director Anne Henderson set out to make *Attention: Women at Work!* - a recently released NFB film about women in non-traditional jobs - she was determined to speak directly to teenage girls.

Attention: Women at Work! Directed by Anne Henderson. National Film Board release.

"While researching the film I saw too many career counselling films that 'talked down' to young people," says Henderson, who also interviewed 50 Montreal teenagers to "get into their psyches" before embarking on a cross-country search for the right working women to feature in the 28-minute documentary.

The director's conviction that the film should be "in the language of teenagers" prompted her to choose nine "bright and talkative" 15-year-old girls to provide an ongoing discussion about their job expectations and opportunities. Their discussion complements film profiles of four successful women whose jobs in the trades and professions were once deemed suitable "for men only".

The "stars" of the film are First Officer Sue Alcock, a 23-year-old Coast Guard search-and-rescue Hovercraft pilot, general construction journeywomen Chryse Gibson and Kate Braid and architect Elizabeth Davidson. All four are devoted to their work and the film sparkles with enthusiasm and sound advice.

"You acquire a lot of confidence when you're operating a machine you know is worth millions of dollars," says Alcock. "There's a new adventure every day, I know I'm helping people, and I make a good salary for my age." She likes being financially independent.

Chryse Gibson describes the unique pleasure of manual work and of knowing that "people use what I build," and Kate Braid describes her long journey through other "traditionally female" jobs before discovering that carpentry was really what she wanted.

Davidson, married and mother of a young daughter, gets great satisfaction when she surveys the \$20 million Ottawa construction project she had a major role in planning.

Henderson feels it was essential for the film to make the point that young girls must plan for their entire lives. "Most teenagers have a hard time visualizing life after 30. They plan for those years, when in fact the largest part of their lives will be those after 30."

At pre-release screenings in four high-schools *Attention: Women at Work!* proved to be a highly successful discussion starter.

"Kids just couldn't help leaping into the fray when they saw the film," recalls Henderson. "Also it's very important to me that boys see the film too. They tend to be most conservative in their teenage years."

Because the issues raised in the film affect just about everyone - they range from the importance of economic self-reliance to the value of freedom of choice in work and lifestyle alike - the film's producers see it as a valuable "consciousness-raising" aid in a wide range of educational settings.

Attention: Women at Work! is the first of a planned series of films co-funded by the NFB and the Federal Women's Film Program, a unique coalition of federal government departments and agencies formed a year ago to promote a better understanding of women's perspectives. Call NFB: 666-1716.

ARTS

Domestic workers break the silence

by Cy-Thea Sand

*.....No housewife
is bourgeois any more than pets
are, just one owner away
from the streets and starvation.*

-from "Listening To A Speech",
Marge Piercy

Makeda Silvera's collection of interviews with Black domestic workers in Canada is a powerful document in and of itself. But because it addresses the issue of class vis a vis women's relationships with each other, its publication is of paramount importance. Through her work organizing domestic labourers in Toronto, Silvera met with and gained the confidence of 10 women from the Caribbean countries of Jamaica, Trinidad, St. Vincent, Antigua, St. Lucia, Guyana; all of whom work in Canada as domestics on temporary employment visas.

Silenced. By Makeda Silvera. 132 pages. Toronto. Williams-Wallace Publishers, 1983.

Nine of the women are Black, one is East Indian and all come from poor or working class backgrounds in their native countries. The women's stories are immediate, often passionate and told in a conversational style which underlines the horror of their circumstance:

One thing I don't like though, is that I have to wash her nylons and her panties and brassieres by hand... I remember she told me that her panties are not like my cloth ones and that this was not like the jungle, but civilized North America... She also remind me of my age and told me she could get a younger person to take my job if I didn't want to wash her panties and brassieres by hand. These things I grin and bear.

-from "Noreen's Story"

Many of the employers described in *Silenced* are women who work outside the home in professional jobs. Some are businesswomen or lawyers; others are aging widows. Because domestic work is both privatized and gender-based, all of the domestics were hired by the women of the households. Husbands appear mainly as uninvolved, absentee bosses. However, one woman is raped by her employer's husband and another husband encourages the sexual harassment of his employee by his brother-in-law. But it is the white middle-class women of the households described in these stories who arrange for the West Indian women to come to Canada, and it is they who so often abuse and humiliate their employees.

I was astonished over and over again at the insensitivity of the women who could somehow ignore the humanity of their domestic labourers. All of the women Silvera befriended came to Canada in hopes of improving their education and/or to work for better wages than they could get

back home. Nine of the 10 women support children in their native countries and the loneliness is described by Molly as "almost like a crime. It makes you feel so, so helpless, so vulnerable, so ashamed."

All 10 of the women in *Silenced* tell of female employers who demand long hours of work, ignore the worker's right to days off, pay less than the minimum required by the Immigration Department and impede their educational progress. A woman named Primrose summarizes the essential message



Makeda Silvera

The workers described in this book are not battling male bosses. The enemy we witness is composed of women getting a bigger piece of the pie while underpaid, overworked sisters clean up after them.

of this disturbing book: "They don't care about you, all they care about is the work to be done. They don't care if you are crawling on your knees as long as their job is done."

In her introduction to *Silenced*, Makeda Silvera discusses the racial aspect of the exploitation of domestic workers:

What is never talked about, or made clear to many of these women is the widespread prejudice they will come up against in

worse for you.

Clearly what is required are more and better social services, not fewer and worse.

This is an important book for both the able-bodied and the disabled. For the disabled, often living in isolation, it provides affirmation and a sense of community. For the able-bodied reader, Matthews has produced a work which will shed light on those murky aspects of disabilities which too long have been met with covert glances, misconceptions, misinformation and false assumptions.

Canada and the racism imbedded within a system which thrives on the labour of women of colour from Third World countries, women who are brought to Canada to work virtually as legal slaves in the homes of both wealthy and middle-class Canadian families.

In the stories documented here many of the women talk about the employer's children who make fun of their colour or of employers who lack interest in the cultural differences between Caribbean and Canadian lives.

Many of the women complain of constant hunger and lament being forbidden to cook West Indian food. As most of these women are forced to live in - without culinary privacy - food restrictions are particularly cruel and a subtle but devastating denigration of a woman's cultural identity. In her article on the difficulties in organizing domestic workers in British Columbia (*Kinesis*, Feb. '84), Susan O'Donnell points out that many Philipino domestics are well-educated. The West Indian women in *Silenced* are not, yet both groups of women face insidious racism in their struggle to survive.

What are we to make of this exploitation of women of colour by white women? If the housewife in Marge Piercy's poem is in an economic position to hire a domestic, does she not then become an agent of the bourgeoisie? The workers described in this book are not battling male bosses, as in Jennifer Penney's *Hard Earned Wages* (The Women's Press, 1983), or confronting a faceless corporation with 'yes'-men mouth pieces. The enemy we witness is composed of women getting a bigger piece of the pie while underpaid, overworked sisters clean up after them. It is a quietening image and an indication of the limitations of racial feminist theory. As Makeda Silvera states: "no amount of sisterhood can erase the line between woman-as-mistress and woman-as-servant."

I suspect that Makeda Silvera's working class identity hastened the trust these women had to conjure up to reveal their lives to her. The fear of speaking out is great. All the women use pseudonyms. All live in terror of deportation before they can qualify for landed immigrant status. Hyacinth had to sneak out of her employer's house to meet with Silvera. She has no days off and can never get enough leisure time to meet with friends. Silvera tells us that the interview with Hyacinth took months to complete and "was often times very strenuous, reminding me of a spy movie, since we had to meet at very odd hours and in weird places."

The book is obviously a labour of love. It took Silvera three years to complete, money being short at times for such basic material as tapes, paper and equipment. I don't know who to admire more - the group of women who dared to speak out, or the one woman who laboured to bring it all together into a cohesive, memorable whole.

Makeda Silvera was a member of the guest collective for *Freeseed 16*, the special women of colour issue. She is presently working with poet Dionne Brand on an anthology of fiction by Black women in Canada. Her intelligence and integrity are vitalizing to our feminist literary community and *Silenced* bears witness to this fact. *Silenced* not only makes urgent the need for radical changes in the federal government's policies applicable to foreign domestic workers in Canada, it challenges the women's movement to probe deeper into the roots of women's solidarity - or lack of it.

Shadows

continued from p. 23

social services, the disabled will be hit hard on an even broader scale.

A newly disabled woman explains the dehumanizing process:

You suddenly go from being a very active, worthwhile person to where you don't feel very worthwhile. You're trying to convince yourself, I'm still me, but then they take everything they can from you, knock you down in every way, and you honestly can't help yourself. You've got enough problems without them making it

LETTERS

Reader shares poetic thoughts

Kinesis:

I have read over your paper and enjoyed it thoroughly. Also, I am impressed at the tremendous amount of coverage this paper has. And it's nice to know that I will be receiving it on a regular basis. I have enclosed a short verse for other women to read:

I Promise

I, Woman-Mother take this life, set before me, and promise to live it, starting today, to the fullest.

To love myself as I have loved all others.

To give myself room to stretch and space to grow.

I, Woman-Mother promise to be patient, kind, and understanding to every move I make - no matter what direction I take.

To know that, as I grow, so shall they around me and they shall also have the peace and understanding that comes with love - in abundance.

I, Woman-Mother take this life and promise to live it to the fullest.

To grow and change with each passing day

For ever and ever. Ahmen

Rose Baldry

Group needs practitioner's input

Kinesis:

We are women who have PID; some of us have had the disease for a few months, others for many years. Our lives have been devastated by this serious and painful illness; we've lost jobs, relationships, mobility, and incomes. For some of us, PID resulted from using IUDs and/or undergoing gynecological procedures in which instruments were inserted into the uterus. For others, PID resulted from a sexually transmitted disease such as chlamydia.

Some of us have tried surgery. We've all been given antibiotics at one time or another. The results have varied: some women have been made worse by treatments; others have experienced improvement. We've all been affected by sexist and arrogant attitudes on the part of some practitioners we've consulted. We have had enough of being treated like crazy, malingering, immoral women. These beliefs about women have endangered our health.

Although none of us have been cured, we've learned a great deal about our disease, about what helps and what doesn't. We want this respected by health care practitioners who will work with us to problem-solve about what can be done for our health. We don't expect any practitioner to have a magic solution to the problem of PID. We are well aware that there are no easy answers.

From time to time some of us desperately need antibiotics, ultrasound, blood tests, referrals, authorization for homemaker service to allow bedrest, and so on. Our access to these services is in the hands

of doctors. We need doctors and other practitioners because no matter how knowledgeable we become about PID and about our own health, we certainly require health-related procedures that are not available to us except through the medical profession. More positively, we would like to participate, as equal partners, with health care practitioners who will work with us in a sensitive, creative, problem-solving way.

We have gathered extensive information on PID from other women and from medical journals (in English, French, Italian and Polish) on both acute and chronic PID. We would be glad to share it.

We ask the health care community if there is any practitioner in B.C. who has an interest in learning more about PID, and who will respect us and treat us as equals in the health-seeking process. If interested, or for more information, please call 873-1564.

Mary O'Brien

-that there was evidence obtained by a private investigator that Karen's car was pushed off the road by another vehicle, -and evidence which proves that Karen was carrying her documents when last seen that night.

For more information on Karen's trial, the national education campaign to help theatre-goers understand the implications of the trial, and the two lobby campaigns aimed at getting Congress to solve the major problems raised by the Silkwood case, contact the Karen Silkwood Fund, c/o The Christie Institute, 1325 N. Capitol Street, Washington D.C., USA. 20002.

Cindy Shore

'Silkwood' O.K. on working class

Kinesis:

I beg to differ with reviewer Kim Irving's perception of the working class life in *Silkwood* as overplayed (Feb/84). Smoke-filled cafeterias, fast food and time clocks are a part of many workers' lives. "Bubblegum, wigs and red lipstick" are more a matter of personal taste than class but Irving judges them as props. She accuses Karen of being naive for asking the price of a flight meal; I thought the question practical and true to my own experience.

Silkwood is a brilliant expose of the nuclear power industry, and it presents working class life honestly, fairly and without self-consciousness. Part of my satisfaction with the movie is in its respectful, dignified treatment of working class people in all our complexities, strengths and weaknesses. Moreover, *Silkwood* gives us a rarity in movie-going: a female hero.

Cy-Thea Sand

More facts on Karen Silkwood

Kinesis:

Your arts report on *Silkwood* (Feb/84) was somewhat disturbing because it seems that the writer of the article was unaware of evidence which answers the question 'Who killed Karen Silkwood?', and therefore the implications of the Silkwood case are much more serious.

The facts that were mentioned in the film include:

- that Karen knew there was plutonium missing,
- that Karen knew negatives were being touched up so as to pass safety standards,
- that management was worried that Karen knew too much,
- that Karen had reported the Company's actions to the Union,
- that Karen had arranged to meet with a reporter from the New York Times to expose Kerr-McGee.

What the film did not mention was:

- that the jury found Karen did not contaminate herself, and that her contamination was traced to a batch of plutonium that was available only to Kerr-McGee management personnel,
- that Karen was under intense surveillance by company officials and City police,

PREMIER EDITION

Socialist Studies

83

Etudes Socialistes

A Canadian Annual

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Women's History in British Columbia Conference



April 27-28, 1984
Camosun College

\$25/\$15 (students & unemployed)
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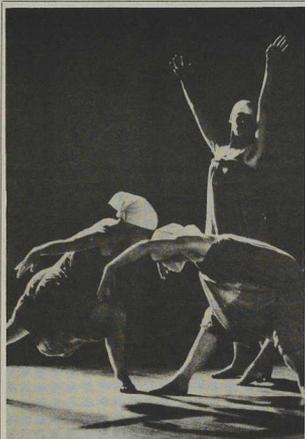


photo by Martha Stewart

Wallflower Order and Grupo Raiz will be performing Sunday, March 11 at 8:00 p.m. at the Centennial Theatre, 123 Lonsdale, North Vancouver. Wheelchair accessible; Free childcare. Signing for the hearing impaired. Tickets \$8-\$10 unemployed; \$10-\$12 employed; \$12 at the door. Tickets available at Arlet, Otopus East, Spartacus, Highlife Records and Vanc. Women's Bookstore.

Vamos a Andar is the theme as Wallflower Order, the internationally acclaimed women's dance troupe, appears in Vancouver March 11 with Grupo Raiz, the popular Chilean musical ensemble.

Fresh from their fall tour through the East coast and Midwest, which raised over \$5,000 for medical and other aid to the people of El Salvador, Wallflower Order and Grupo Raiz are combining their talents in a final encore tour of *Vamos a Andar - Let's Get Going*.

A blend of feminist choreography and Andean rhythms, *Vamos a Andar* explores the ethnic roots of North and South America, uncovering cultural and social links between the two continents. From the Cherokee Indians who perished on a bitter winter march along the Trail of Tears, to the African people brought in by chains by slave traders to a "new world", to women freedom fighters in Latin America, the subjects come alive through dance and music, expressing the universal desire of all people for peace and freedom.

Grupo Raiz, as the name implies, is a "gathering of roots" in a hybrid sound of Andean flutes, guitars, percussion instruments, and lyrics. All seasoned musicians in their own right, five of Grupo Raiz' six members are from Chile, several in political exile by the country's junta.

The group combines traditional and contemporary music, together with original compositions in songs about the Chilean Indians, the daily toil of workers and peasants, and the beauty of the Andeans.

GOLDSTREAM GRANGE GARDENS, LTD., a women-run herb farm on Vancouver Island, is opening its doors to spring and to the women of B.C. Work exchanges are available for weekends or weeks. Traveler or retreat space is open to women and children, at \$3 a night, if not occupied by work-exchangers. In its second year of operation, Goldstream has common, voting shares for sale at \$5 per, and can offer a range of project investments - for instance, bee-keeping, herbal product manufacture. For your investment you receive 30% off wholesale herb prices and a vote in a woman-owned 'coop corp.' For more info about the work-exchange or to invest in a "growing" market, contact Sunshine at C-20, Site 260, RR 2, Qualicum Beach, B.C. VOR 2T0, or call 752-5380, mornings.

VANCOUVER STATUS OF WOMEN MEMBERSHIP NIGHTS

MARCH 12: *Need some help with your tax form?*

Bring that form and get the help you need from accountant Barbara Bell

ALL MEMBERS AND FRIENDS ARE WELCOME

7:30 p.m.

at Vancouver Status of Women
400A West 5th Ave.

phone: 873-1427

LEON ROSSELSON, well-known political songwriter, will be appearing at the Vancouver East Cultural Centre March 18, 8p.m. one show only. Tickets \$8. For reservations phone 254-9578.

BEYOND GOOD AND EVIL, a film by Italian director Liliana Cavani, will have its Vancouver premiere Wed., March 28 at 7:30 p.m. at Pacific Cinematheque. The film proposes a highly personal interpretation of Friedrich Nietzsche's private life, and examines his love affair with Lou Salome, a totally liberated and libertine woman who in her private life was far ahead of any theory Nietzsche might have proposed. Coming up at Pacific Cinematheque in April is a series exploring the new British cinema, "British Cinema Now". All films at NFB Theatre at 1155 W. Georgia. Membership required(\$2 at door); admission \$3 per film.

VANCOUVER FOLK MUSIC FESTIVAL PRESENTS Marie-Lynn Hammond, March 25, 8p.m. at Vancouver East Cultural Centre. Appearing with pianist Aaron Davis, she will present a program of traditional and contemporary songs. Tickets \$7. For reservations phone 254-9578.

CLASSIFIED

YOUTH! The Little Mountain Neighbourhood House is sponsoring a youth newspaper. The paper involves training in all aspects of publishing as well as a monthly publication. This is a great way to get experience for future jobs and earn some extra money now. If you know about or want to learn about reporting, photography, lay-out, paste up, youth issues or graphic arts, this is for you. Call Carol at 879-7104 for more info.

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WOMEN WANTED TO SUBLET in Vancouver, B.C. For three months Aug.-Oct. '84. A bright, spacious east end house with two bedrooms, near park and bus routes. \$575/mth. includes all utilities and access to a Gulf Island cabin. References required. We would prefer a non-smoking plant lover. All inquiries to C.T. Sand, P.O. Box 24953, Station C, Vancouver, B.C. V5T 4G3.

GARAGE WANTED. Women mechanics desperate for a better garage. We need electricity, concrete floor, lockable. Can pay reasonable rent and/or will maintain your vehicle. Call Susan 254-7909.

SHARED ACCOMMODATION AVAILABLE in Vancouver. 1-3 women to share clean, bright house on an occasional basis, i.e. 1-3 nights per week. 32nd and Victoria. \$200 a month. Please call Susan, 430-3425.

YARD SALE FOR TRIDENT ACTION GROUP. Sat., April 7, 10a.m.-2p.m., 2213 West 15th (rear). Items to donate? Call Pat(736-5043) or Sally (430-2013).

RELATIONSHIPS IN THE AQUARIAN AGE: Alternatives to the Marriage Model" is a workshop designed to promote clarity in the area of relationships. Led by Louise Pohl, the workshop is from 10a.m. to 2p.m. on April 7. The fee is \$20 and pre-registration is necessary. 685-1695.

WOMEN SPEAK OUT
MARCH 8, 9, 10, 11

PARADE & RALLY
March 10 11:00 am
Meeting at Water Square
To the new Art Gallery
Leave at 12:00 pm

DANCE
March 9 8:00pm-10:00pm
\$3.00 membership
\$5.00 nonmember
Cash bar
Children 50¢
Over 65 50¢

INFORMATION DAY
March 8 10:00 am - 5:00 pm
10:00 am - 12:00 pm
48 E. 28th Street
Refreshments & food

10 WORKSHOPS
ALL NEW FILMS AND VIDEO
INFORMATION BOOTH
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INTERNATIONAL WOMEN'S DAY 1984

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FOR HEALTH OR FOR PROFIT? The Pharmaceutical Industry in the Third World and Canada - is an introductory kit which provides information and alternatives to the pharmaceutical industry and lists resources and groups active in the 'pharmaceutical campaign' locally, nationally and internationally. To obtain copies send \$5 per copy plus \$1.50 postage to World Inter-action, Ottawa, P.O. Box 2484, Stn. D, Ottawa, Ontario, K1P 5W6.