OCTOBER 1998 mouth watering words...pg 9 CMPA $2.25

KINESIS

News About Women That's Not In The Dailies

GIRLS GETT GOIN'!

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INSIDE

KINESIS

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Kinesis welcomes volunteers to work on all aspects of the paper. Our next Story Meetings are **Tues Oct 6** and **Tues Nov 3,** 7 pm at our office, 309-877 E. Hastings St. Production for the November issue is from **October 21 - 28.** All women welcome even if you don't have experience.

Kinesis is published ten times a year by the Vancouver Status of Women. Its objectives are to be a non-sectarian feminist voice for women and to work actively for social change, specifically combating sexism, racism, classism, homophobia, ableism, and imperialism. Views expressed in Kinesis are those of the writer and do not necessarily reflect VSW policy. All unsigned material is the responsibility of the Kinesis Editorial Board.

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FRONT COVER
Top: Celina Hartley & Jennifer Godfrey
Bottom: Jessica Bien & Megan Baillie with their GETT go-carts
Fort Nelson, BC
photos by Emilie K. Adin

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

DEADLINES
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KINESIS

News About Women That's Not In The Dailies

News

Disclosure of HIV status decision dangerous 3
by Agnes Huang
HIV and violence against women 3
by Maria Hudspith
BCTF support staff take strike action 4
by Agnes Huang
Bill C-31 continues to discriminate 5
by Fay Blaney

Features

Girls get to make go-carts 8
by Emilie K. Adin
Four single moms start up Bambino's 9
by Pamela LaFayette-Robinson
Report on Filipino women in British Columbia 10
by Luningning Alcuitas and Lynn Farrales
Teaching women carpentry 15
by Valerie Overend
Discussing women and coops on the Internet 16
by Carol Hunter

Centrespread

Fall books from the women's presses 11
compiled by Amal Rana, Dorcas Wilkins and Ivy Zhu

Arts

Previewing the Vancouver International Film Fest 17
by E. Centime Zeleke
An exhibit from the inside out 18
by leanne johnson
Ancient memories thru women's art 19
by Michelle Sylliboy
Myriam Fougere: mermaids and vulvas 20
by Leslie Timmons

Regulars

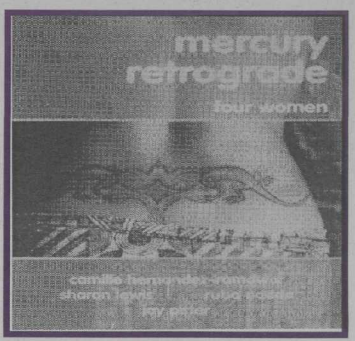
As *Kinesis* Goes to Press 2
Inside *Kinesis* 2
Movement Matters 6
compiled by Monica Rasi & Lissa Geller
What's News 7
compiled by Lissa Geller, Debbie Singh & Gitanjali Lena
Bulletin Board 21
compiled by Laura Quilici

A TRIED AND TRUE RECIPE FOR SUCCESS...

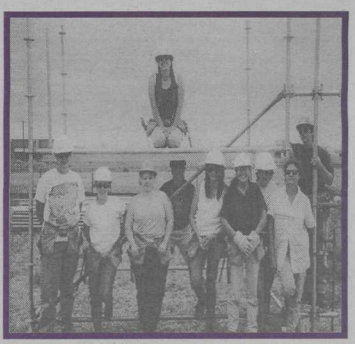
Main Ingredients: VSW, Kinesis, a large mix of new and current volunteers and a generous amount of appreciation, recognition and enthusiasm.
Garnish: Roasted Garlic and olive oil.
Cooking Time: Ongoing.
Serves: Unlimited numbers of women.

Instructions: Pour VSW, Kinesis and current volunteers into a large mixing bowl. Start a ***recruitment drive*** to bring in new volunteers. Introduce a new ***orientation*** and ***training program,*** a ***recognition policy*** and socials for ALL volunteers, new and current. With utmost care, lots of encouragement and support, add new volunteers to the ingredients in the mixing bowl. Blend together at low speed, making sure that nothing spills outside the bowl. Bake at moderate temperature, ensuring that all ingredients have received sufficient warmth. Let cool and serve. If desired, garnish with garlic roasted in olive oil. For a more detailed recipe or if you're interested in volunteering for either VSW or Kinesis, please call **Rita** (Volunteer Coordinator, VSW) @ **255-6554** or **Amal** (Production Coordinator, Kinesis) @ **255-5499**.

UTFE on strike 4



Books by the fire 11



Women and carpentry 15

Inside/out 18

Tens of thousands of women were out on the streets across Canada the past two weekends in a public protest against male violence against women. Yes, it was that time again: Take Back the Night. We hear there were boisterous crowds at every event, and *Kinesis* plans to have some pictures, as well as a herstory of TBTN, in our next issue (our special on violence against women.) So if you've got some photos, or some stories... give us a jingle.

What is a good Take Back the Night event without the pre-requisite complaint that it is "exclusionary." For example...

The *Vancouver Sun* published a letter to the editor from a woman who identifies as an "ardent, lifelong feminist." She wrote that she would not be attending the event in Vancouver (and encouraged other women to do the same) because men weren't allowed to join in. Such a woman-only march is "offensive, sexist and counter-productive." Not surprisingly, the *Sun* picked hers as its letter of the day.

Wasn't Take Back the Night started some twenty years ago to make the point that a woman should be able to walk on the streets at night, alone, without having to have a man beside her to "protect" her?

This backlash against the work of the feminist anti-violence movement underscores the lack of understanding of the violence a lot of women face at the hands of men. Until male violence against women exists no more, "feminists" will continue to Take Back the Night.

Speaking of backlash... Roger Gallaway is back at it again. The co-chair of the Joint Senate/House Committee on Child Custody and Access was out talking up the report the Committee is set to release at the end of November. Portions of it were recently "leaked" to the media. (Hey, why didn't *Kinesis* get a copy?!)

The contents and recommendations in the Committee's report should be of no surprise to anyone who followed the Committee's cross-Canada "consultations." Right from the start of the (flawed) process, Gallaway and fellow committee cohort Anne Cools made it clear where they stood on the issues. They have both been very vocal in expressing their opinion (and that of the so-called fathers' rights proponents) that the Divorce Act is "discriminates" against men.

The "Cools/Gallaway" report (because really, it is their agenda) is based on a premise that ordinarily it is in the best interests of children to have both parents actively involved in their lives. While there appears to be some good recommendations for women (and children)—such as abusers should not get access to their children until they clean up their act—it's difficult to trust that the intention of the Committee is indeed to ensure the safety and well-being of children. We only need to recall that Gallaway and Cools point to women as the main abusers of children.

Another recommendation in the leaked report is that anyone who makes "false" (that is, unproven in a court of law, and not necessarily "untrue") allegations of abuse in custody battles should be subject to criminal charges. Gallaway has already publicly—and falsely (that is, wrongly)—stated that 66 percent of the allegations of abuse brought into custody and access disputes are false. Who are the perpetrators of these lies, according to Gallaway? Women, of course.

As well, the Cools/Gallaway Committee recommends that *unreasonable* prevention of court-ordered access be made an offense under the Divorce Act (our italics).

It's really critical that women challenge the Minister of Justice Anne McLellan to ensure any changes to the Divorce Act accurately reflect reality. We need to call on the Liberal government to take leadership on this issue; otherwise, a lot of women could be in even greater danger.

Speaking of leadership... the activists who were pepper sprayed and roughed up by the RCMP during last November's APEC Summit in Vancouver are calling into account the leadership quality of Prime Minister Jean Chretien. How much was Chretien involved in directing the "security" measures taken by the RCMP? Inquiring minds want to know.

Of course, the other pressing question is, how could Chretien not know the difference between the pepper you put on your plate and the pepper police spray in protesters' faces? Someone else in his government seems to be wise about the distinction, at least enough to introduce new legislation that would put small, 250ml bottles of pepper spray into the category of "prohibited weapons." Apparently, the bill has been drafted and is before the House. We'll check further into that.

Back to APEC. Even though this year's APEC meetings are being held in Kuala Lumpur, Malaysia—and, "not in my backyard"—we cannot be complacent. It is more critical than ever for us here in Canada to continue challenging the corporate globalization agenda behind APEC, particularly given the renewed push to pass the MAI.

Needless to say, activists will be in KL to hold the leaders of the 18 APEC nations accountable for their political and economic agendas. The Women's Forum is taking place November 8-9, and the Asia-Pacific People's Assembly will be held November 10-15. We'll have a report from Malaysia in an upcoming issue.

Accountability is a key word these days. Over the past year, government departments which provide some monies to women's groups have changed their funding criteria to require more "accountability." So what happens when women's groups try to hold the government accountable to the impact of the changes they make? They get turned down for funding. That's what happened when NAC applied for a project grant from Status of Women Canada to do an impact study on the changes to SWC's Women's Program funding. (Don't forget that NAC already had its grant proposal turned down after they refused to follow the new funding guidelines.)

Then there's an ad hoc coalition of women's groups in the BC lower mainland which applied (through the Vancouver Status of Women) for a grant to look at the impact of the Ministry of Women's Equality's contract reform package. They were turned down too. Accountability for some.

On women's economic situation, we already know that many women get shafted in this market capitalist system. In response, a lot of women creating alternative economic structures, mostly at the local community level. In this issue, we profile a few coop ventures, and invite other women involved in coops or CED projects to let us know what you're all doing.

If you're interested in women and economic independence, you might be want to go to a conference that's happening in New Brunswick next year, September 1999. The conference is called *Women and Credit: Past Practice, Present Priorities*. It will be an international event looking at issues related to women's access to credit and assets, and community development. For more information about the conference, contact Beverly Lemire, Department of History, University of New Brunswick at telephone: (506) 453-4621 or email: lemire@unb.ca

On immigration: the Campaign to Defend Immigrants and Refugees in Canada is putting out an urgent call to help "stop the violence against immigrant and refugee women." The groups endorsing the campaign say "new proposals" for changes to the Canada's Immigration Act will further entrench the "sexist, racist, anti-working class criteria" used in determining who can claim immigrant or refugee status in Canada.

If the new proposals are adopted, anyone who commits a "non-political crime" in their country of origin would be denied refugee status because they present a "harm and danger" to Canada. In understanding what this means, it's necessary to remember that the country of origin defines "criminal." For example, campaign organizers say that each year, 100,000 women in Iran are arrested for the "crime" of disobeying Islamic law.

The federal government wants to table new legislation by the end of the year. The Canadian govenment has already announced that 16,000 refugee claimants, many of whom are women, will be deported back to their country of origin, according to the campaign organizers. For more on the campaign, call (604) 318-6579.

Hey, one final note. In case you were wondering, yes, there's going to be a sequel to last year's "Trick or Treaty." The march and rally, organized by the United Native Nations (which represents offreseve Aboriginal people in BC), is held to challenge the current treaty-making process happening in the province. The date is October 31, Hallowe'en. Other details of the event are still being worked out, so for more information call the United Native Nations at (604) 688-1821.

In sisterhood and solidarity.

It's Fall, and inside *Kinesis* we're going on a retreat (outside of *Kinesis*). A groups of us are heading for ...the West End to do a bit of visioning. We're going to brainstorm about some things we'd like to do in celebrating 25 years of publishing Canada's national feminist newspaper.

Content, design, 25th anniversary paraphenalia, promotional campaigns, the anniversary benefit and ball...these will all be topics of discussion. We'll certainly to take into account the various comments we've received from our readers over the years, and we invite more of your input. Call, mail, fax or email us.

We finally did it. For several years now, we've been talking about the need to restructure the part-time staff jobs at *Kinesis* to best fit our needs in this PageMaker/Photoshop world.

So first, we'd like to thank two women who have contributed greatly to the production of *Kinesis*. Sur Mehat worked at *Kinesis* for more than five years, as the typesetter and later as the advertising coordinator as well. Her talents at last minute back pages are second to none. Take care, Sur.

And we also thank marilyn lemon who skillfully handled the task of designing *Kinesis*. She also took on all our crazy computer problems, and for that we are forever grateful. Remember the fan, marilyn.

This month, we welcome Jenn Lo and Amal Rana to *Kinesis*: Jenn as the Marketing Coordinator and Designer and Amal as the Production Coordinator. Amal's job will be coordinating—and seeking out— volunteers. (So stay by your phones!)

What can we tell you about them... They both recently moved to the big city—Jenn from Prince George and Amal from Victoria. They both drive trucks. And they both added lots of fun in the production room this month (even though Jenn couldn't understand any jokes after 10pm.) We'll tell you more about them in our next issue... when we get more gossip. In the meantime, Amal and Jenn... we're glad you're here.

This issue, we have lots of new writers. Thanks and welcome to Maria Hudspith, Debbie Singh, Lynn Farrales, Amal Rana, Ivy Zhu, Valerie Overend, Pamela Lafayette-Robinson, and Leslie Timmons. Also a big welcome to Tanja Stein who was a big help during production.

That's it for now. We'll let you know how our retreat goes next month.

Vancouver Status of Women

Our appreciation to the following supporters who became members, renewed their memberships or subscriptions to *Kinesis*, or made donations during the month of August and September:

Caroline Embling * Sherrill Grace * Azra Kamrudin * Leslie Kenny * A. MacPherson * Denise Nadeau * Denise Nereida * Cheryl Nash * Jan O'Brien * Edith Thomas * Shelagh Wilson

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

Elisabeth Geller * Jody Gordon * Erin Graham * Barbara Lebrasseur * Valerie Raoul * Sheilah Thompson

Women and HIV/AIDS in Canada:

A dangerous victory

by Agnes Huang

How should society deal with individuals who know they are HIV positive (HIV+) but still engage in unprotected sexual acts? Rather than shed light on that question, the Supreme Court of Canada (SCC) only added further confusion and potentially opened up the floodgates.

Last month, the SCC issued its ruling in the case of Henri Gerard Cuerrier, a Squamish, British Columbia man charged with two counts of aggravated assault. Cuerrier knew he was HIV+. Nevertheless, he had unprotected sex with two women more than 100 times between 1992 and 1994.

When he first tested positive, Cuerrier was told by a public health nurse to disclose his HIV status to his sexual partners and to practise safe sex. He did neither. In fact, he told one woman he was *not* HIV+ when she questioned him, and he told the other woman he had tested negative.

At the crux of the charges against Cuerrier is whether his failure to disclose his HIV status constitutes "fraud," and, therefore, whether his failure to disclose negates any "consent" to have unprotected sex with him the women may have given. In the absence of consent, sexual intercourse amounts to sexual assault, a criminal offense.

The BC Supreme Court acquitted Cuerrier primarily on the grounds that the legal definitions of fraud are not developed enough to encompass the issues raised in his case. The BC Court of Appeal upheld that decision.

The task before the Supreme Court of Canada was to clarify what "fraud" means in the context of sexual assault legislation, and whether failure to disclose one's positive HIV status is fraudulent.

In the end, the seven justices agreed that failure to disclose should be subject to some criminal sanctions, and ordered a new trial for Cuerrier. However, the seven judges were divided when it came down to defining what constitutes "fraud." Three sets of reasons were issued, and all three greatly differed from each other.

Justice Peter Cory, writing for the majority of judges, ruled that "without disclosure there cannot be a true consent." He added that it didn't matter that the two women did not contract HIV from Cuerrier. The mere fact that he put the women at "significant risk of serious bodily harm" is enough to warrant criminal sanctions.

Justice Claire L'Heureux-Dubé offered an even broader definition of fraud, saying that fraud occurs when a person acts dishonestly—in general, and not related only to the disclosure of HIV status—which induces another person to consent to a physical act. She added that the physical act itself does not have to be "particularly risk and dangerous" in order to label the dishonest act fraudulent.

Justice Beverly McLachlin, writing for herself and Justice Charles Gonthier, presented the narrowest criteria, saying that the criminal law should apply "only to those who deceive their partners about venereal disease with a high risk of infection or harm." She suggests that minimal tinkering be done to existing laws to account for these circumstances.

Joan Grant-Cummings, president of the National Action Committee on the Status of Women, calls the Supreme Court decision a "dangerous victory."

"As a health activist, I recognize there's a privacy piece and a women's rights piece to this issue," says Grant-Cummings. "We don't want the court to be ruling on privacy issues, but we want the court to give relief to women whose lives are put at risk."

The issue of mandatory disclosure is very complex, Janet Madsen of the Positive Women's Network in Vancouver concurs. While she supports women who want to press charges against male partners who did not disclose their positive HIV status, she worries about the potential backlash against women from the Supreme Court decision.

"One of the issues for us as an agency which provides support to women whether they are HIV+ or not, is the necessity to recognize that mandatory disclosure presumes an equal partnership in terms of consensual or non-consensual sex," says Madsen. "Between men and women, more often than not, there isn't an equal partnership in terms of power, decision-making and safety to disclose."

Madsen also points to the connection between violence and disclosure *[see article this page.]* "Many women are at risk of violence if they disclose to their partners—they can be accused of being unfaithful. If they are women working in the sex trade and they disclose, they risk violence or losing their lives."

There is also concern that the SCC's decision could be used as a way to "clean up" sex trade workers, whether they were HIV positive or not. Women already subject to discrimination and harassment could face even further sanctions.

For many HIV+ women, the fear that their status will be disclosed to their broader community is real. "A lot of women say that, upon disclosure, they and their children have lost friends, they've had their custody challenged, and family members have responded by withdrawing," says Madsen. "Disclosure always brings loss, and there's much more to lose than just the immediate relationship with a potential partner."

On top of all that, many people working in the HIV/AIDS service sector are very worried that the SCC decision will have huge ramifications outside the realm of sexual relations. In particular, there is concern that some overly vigilant authority will apply the decision further to catch a much wider range of cases, says Ken Smith, the lawyer who represented the BC Persons with AIDS Society when the Cuerrier case was heard at the BC Court of Appeal.

"Taking the broadest interpretation of Justice Cory's reasons could mean that where you have a situation that isn't otherwise illegal, failure to disclose is a fraudulent act, which makes [the situation] illegal," says Smith.

That, says Madsen, opens up the possibility of the SCC ruling being applied to doctors, dentists, school children, daycare workers...to anybody in a social context. "If non-disclosure of HIV is defined as a criminal offense, then could the law be interpreted to include other kinds of diseases, or even something as simple as a cold?" suggests Madsen. "It's a ridiculous example, and yet, it could be applied as such. Where will the line be drawn."

The Supreme Court seems to have passed back to Parliament the question of what to do about the small percentage of cases where people do consciously decide to infect other people, says Grant-Cummings. Many would argue that using the Criminal Code is not the solution. "It's too blunt an instrument to catch the irresponsible people," says Smith.

The Department of Justice says it is reviewing the SCC decision and examining what the impact of each set of reasons would be.

Women and HIV/AIDS:

The fear of violence

by Maria Hudspith

Male violence against HIV-positive (HIV+) women may affect women's access to the medical treatment and emotional support they need, as well as add to the stresses that impact on their ability to take care of their own health.

For many women living with violence from partners or ex-partners, HIV is often just one more thing to deal with—survival becomes more about taking care of broken bones, bruises and emotional wounds than about cell counts, viral load or combination therapies. In many cases, HIV+ women die from violent assaults, not from HIV disease.

Battering is the single largest cause of injury to women. Twenty-two to 55 percent of women seeking help in hospital emergency rooms are there because of domestic violence. The fear of contracting or having HIV/AIDS sometimes becomes yet another tool by which men exert power and control in abusive relationships.

This happens and impacts on women in a number of ways:

- A woman's partner may refuse to use a condom or other protection when having sex.
- When a woman is diagnosed HIV+, her partner may blame her for contracting the virus from someone else.
- Her partner may make her feel ashamed and "dirty" because of her HIV status. This may be one of the many ways her partner may try to isolate her from the support she needs.
- Her partner may threaten to disclose her HIV status to others.
- Her partner may withhold financial support, child support, medication expenses and control her mobility.
- A woman may neglect her own health because of her need to focus on her emotional and physical safety. She may avoid going to the doctor for fear of judgement or fear of others discovering the violence.
- An HIV+ woman may be afraid to leave her partner because she may feel unable to support herself or her children because of her HIV status.
- An HIV+ woman may be forced to work the streets to make money for her partner's and/or her own drug habit. This puts her at greater risk for contracting sexually transmitted diseases and other conditions that may further compromise her health. It also puts her at greater risk for violence, rape and murder by other men.

While the link between childhood sexual abuse and risk of HIV infection has been well documented, there has been little research into the links between violence against women, HIV and the impact on women's health.

In a study of women consecutively using the Women and Children's HIV program at Cook County Hospital in Chicago, 87 percent reported being or having been in abusive relationships.

This article is reprinted from the Spring 1998 issue of Making Waves, *the newsletter of the Battered Women's Support Services.*

Maria Huspith is a community outreach worker with the Oak Tree Clinic and Positive Women's Network in Vancouver.

Labour relations in Canada:

Union versus union

by Agnes Huang

Unionized workers on strike against their union employer. That's the situation outside the British Columbia Teachers' Federation (BCTF) building in Vancouver. Since Friday, September 18, members of the Union of Teacher's Federation Employees (UTFE) have been walking the picket line.

The 120 UTFE members—the support staff and technical workers at the BCTF (the union that represents teachers)—have been without a collective agreement since July 1, 1997. While there had been various round of bargaining talks last Fall and Spring, negotiations reached an impasse by May.

On the morning of the union's strike deadline, UTFE and BCTF negotiators came up with an Agreement in Committee (AIC). In the AIC, BCTF offered its employees a four-and-a-half percent salary increase over four years, bridging language, and four extra days of holiday at Christmas. *[Bridging language ensures that the terms and conditions of an expired collective agreement remain in force until a new agreement is reached. There was no bridging language in the UTFE/BCTF collective agreement.]* UTFE's bargaining committee took the AIC back to union members for a ratification vote.

UTFE members continued their walk out, partly because of provocative action taken by management. "At 5:15pm Thursday evening, BCTF changed the access codes to the building to restrict entry," says Bev Humphries, president of UTFE. "Essentially, they 'locked out' our members."

BCTF's version of the events is that, with a strike looming, management was only taking pre-cautionary measures to secure the millions of dollars of equipment inside the building.

At 4:00pm Sunday, votes were counted and 63 percent of UTFE members had rejected the AIC.

UTFE says its members will not settle the labour dispute unless they receive three things: restitution for measures management instituted in mid-June; the reinstatement of one employee to her previous position; and reasonable protection for term employees. Humphries says her members have already compromised in areas such as wages, term of contract, bridging language and discipline, but they remain adamant about the three outstanding issues, particularly given the chain of events leading up to the strike.

At the end of May, contract negotiations were going nowhere and the union took limited job action. UTFE says the job action was enough to interfere with BCTF's activities, but did not significantly affect its operations. The stopped faxing, photocopying and dealing with couriers, placed a ban on doing overtime, and took their breaks at the scheduled time [rather than being flexible to the work situation.] After six days, the job action was stopped when the two parties agreed to a mediation date.

Then, in an unexpected turn, BCTF threw down the gauntlet. On June 17, management cancelled the former collective agreement and revoked many of the provisions contained in that contract. BCTF:

- placed a ban on union activity in the workplace;
- increased the work hours [UTFE had negotiated a shorter work week during summer months;]
- effectively locked-out casual (on-call) employees;
- cancelled most paid leaves; and
- refused to pay out accrued overtime or allow time off in lieu.

Kathy Powell is one employee affected by BCTF's decision not to allow discretionary paid leave, which is used primarily to deal with personal matters such as emergencies, childcare and medical appointments. Powell, who has worked at BCTF for 26 years, was denied bereavement leave after a close family member passed away suddenly. She ended up having to take part of her vacation leave to deal with the family stress and the funeral.

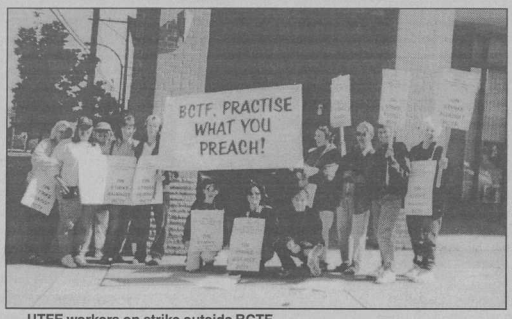


photo by Agnes Huang

UTFE workers on strike outside BCTF

Powell says she is fortunate to have a significant amount of vacation time. Some of her colleagues aren't as fortunate and have had to take unpaid leave to deal with outside matters.

One member whose car broke down arrived 20 minutes late for work and was docked half-a-day's pay. Other members who have requested time off for medical appointments, even as little as 30 minutes, were told to use vacation time or leave without pay.

For UTFE, the crux of the continuing labour dispute is the disrespect BCTF has shown them. "Their actions have been totally unreasonable; it's a way to intimidate us," says Powell. "We did six days of limited job action with minimal impact. BCTF's retaliation has been much greater than the inconvenience we caused them."

UTFE wants compensation for the measures taken by BCTF. Jean Rands, a member of UTFE's bargaining committee, says the employer's actions were not about strengthening its bargaining position. "BCTF wasn't initiating changes it wanted in the collective agreement. Rather, BCTF was punishing us."

From management's perspective, Krieger holds that BCTF acted within its legal rights. He says BCTF was just responding to UTFE. "When UTFE took a strike vote and job action in May, it no longer had a collective agreement and therefore BCTF was no longer bound to its provisions," says Krieger. "There will be no payback [to UTFE members] because it would imply that BCTF did not act within our legal rights, and we did."

UTFE has filed an unfair labour practice complaint against the BCTF with the Labour Relations Board (LRB). Rands says there is precedent to support the union's position that BCTF acted in bad faith. She points to a similar situation involving teachers in Mission, BC, where the LRB ruled that an employer cannot arbitrarily change the terms and conditions of the collective agreement when it has expired, unless those changes are related to the employer's position at the bargaining table.

Rands says BCTF would be shooting its own self in the foot if the LRB rules in its favour. "If BCTF is successful in this case, it will make the labour law worse for all unions in BC, including teachers."

Karen Kilbride, a teacher and chairperson of the Status of Women Committee (SWC) in Surrey, says she is shocked that BCTF would respond to the union's job action in this way. "We wouldn't expect that from our school boards," says Kilbride. "It makes reaching an agreement really difficult when the employer takes this kind of action while negotiations are still going on."

Many teachers and members of ASU, the union representing non-teaching administrative staff at BCTF, have voiced their support for UTFE. "We're extremely disappointed with this executive," says Kilbride. "UTFE staff are very crucial to the running of our union. It's really unfortunate that a union isn't able to negotiate fairly with its own employees."

Since province-wide collective bargaining was put in place a few years ago, teachers in local school districts became more greatly affected by what was happening within the walls of BCTF. "Our members who are just going on salary indemnity [sick leave pay through the insurance plan,] won't be able to have their claims processed because that's all done through BCTF," says Kilbride

Another sticking point in the stalled negotiations is the status of a long-time employee. The woman succumbed to stress during the dispute and resigned her position. She almost immediately asked to rescind her resignation, and was refused. Instead, management offered her a temporary, two-month position at a lower salary grade, and only on condition that she sign away her right to file a grievance.

The union is not prepared to settle the labour dispute unless the woman is reinstated to her old job or a comparable position within BCTF. "We will not allow her to be the one person punished for her part in the dispute," says Rands.

BCTF president Krieger would not speak on the issue because it is a personnel matter, but he did say that BCTF was willing to discuss the issue with the union at a later date, just not at the collective bargaining table.

The final demand the union will not budge on is a provision giving term employees the right to maintain their seniority level for one year after their contract expires.

BCTF says it cannot support such a provision because it would blur the distinction between term and continuing employees, and makes things difficult for the employer. Krieger adds that the union's demand is unreasonable. "UTFE is asking for something that no other collective agreement has."

However, Rands says what the union is asking for is not unheard of. "Lots of collective agreements have provisions where people who do temporary assignments go on a casual list." The union has even compromised on its original demand, and now is only asking that the provision apply to term employees with two years' seniority.

Rands doesn't understand why BCTF is so reluctant to grant this provision. "They've agreed to these rights for casual employees, so it's not a stretch to apply them to long-term temporary employees."

Lately, Karen Kilbride points out, BCTF has not had a good track record with its female members and employees. At the last AGM, the executive put forward a resolution to collapse the Status of Women Committee (SWC), which had been in existence for 25 years, into a broader Social Justice Committee. The motion passed.

"It's ironic that BCTF got rid of the provincial Status of Women Committee (SWC) in March, and in September its employees—most of whom are women—go on strike," says Kilbride. She adds that the feminist caucus within the BCTF is now organizing support to try and get the provincial SWC reinstated at the next AGM.

Back on the picket lines, Rands says she is disappointed in how the BCTF is handling the situation. "It's really unfortunate that a union in its role as employer would lose sight of the interests of even its own members and take such an anti-union position."

However, she is optimistic both parties will soon be getting back to the bargaining table. "We think more and more teachers are putting pressure on the BCTF, so we are hopeful the situation will be resolved."

In the meantime, UTFE members are set to vote on whether or not to merge with another, bigger union. They are considering joining the International Woodworkers Association or the Canadian Autoworkers. The vote will be held September 30.

Aboriginal women in Canada:

Bill C-31 still discriminates

by Fay Blaney

Despite the heroic struggles of such Aboriginal women as Mary Two Axe Early, Jeanette Lavell, Sandra Lovelace and the Tobique women [from New Brunswick] in the 70s and 80s, sexist discrimination still continues under Canada's Indian Act. These women brought the disenfranchisement issue, Section 12(1)(b) of the Indian Act, to the women's movement, to the Supreme Court of Canada and to the United Nations Human Rights Commission. *[Under Section 12(1)(b), Aboriginal women lost their "status" when they married non-Native men.]*

The result of their struggle was the enactment of Bill C-31 in 1985, which amended the Indian Act.

Although Bill C-31 allowed the reinstatement of thousands of women and children who had lost status under the previous discriminatory law, the amendment brought in a whole new set of ways to discriminate against them. In fact, Aboriginal leaders are now recognizing that Bill C-31 is merely the realization of the termination policy Jean Chretien was proposing with his 1969 White Paper Policy [Chretien was Minister of Indian Affairs at the time].

The Native Women's Association of Canada is doing work on this issue, and what they have found is that under current Bill C-31 registration procedures, many First Nations communities are headed for extinction. This is not to say that the membership of these bands will die off, but that eventually all members will lose their status and all rights associated with it.

According to Elizabeth Hall, an employee working in the Family Reunification Program at the United Native Nations—an organization which represents off-reserve Aboriginal peoples in British Columbia—the registration process is so convoluted and uncoordinated that people going through it often either give up before they have attained the status which is rightfully theirs or accept a lesser degree of status than they are entitled to.

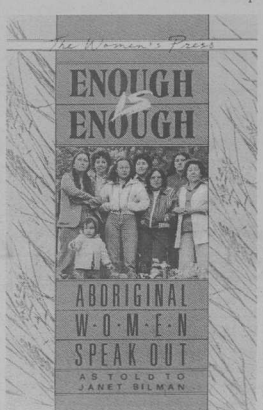
Add to this that the Department of Indian Affairs (DIA) is more than happy to see the termination of status, little effort is made to inform applicants of what they are entitled to. The result is that even 13 years after the passage of Bill C-31, there are still large numbers of women and children who have not been reinstated.

The old version of the Indian Act had just two categories—status and non-status Indians. Bill C-31 created several different categories, which include status with or without membership. And because membership codes fall under the purview of band councils, some people can have membership with or without status.

Discrimination continues to be a central feature in the lives of women and children affected by this section of the Indian Act. This injustice takes the form of inequitable distribution of resources, more particularly the lack of programs and services to address this issue. Those attempting to negotiate their way through the tangle of red tape to have their status reinstated need advocates and other service providers to walk them through it. Those who throw up their arms in frustration need to know that giving up adversely affects their children and grandchildren.

The worst insult is that sexual disrimination still exists within Bill C-31—the primary issue that Aboriginal women were trying to address in pressing for this amendment. Women are responsible for registering children for status and part of this process includes proving paternity and providing evidence of the type of status the father has.

If a father is unwilling to sign a sworn affidavit stating that he is the father, or if the mother is unwilling to disclose the paternity of her child, then DIA automatically registers the child as having one non-status parent. This puts the child in the Section 6(2) category and there leaves her/him unable to pass on status.



Another blatant injustice has been the lack of documented information on the affect Bill C-31 has on women and children. For example, how many have been able to return to their homelands? What has the experience of returning home been like? Are they treated the same or differently than band members who are not Bill C-31s? How many are still in urban areas? What support provisions are made at each level of government, including First Nations band councils, for Aboriginal women and children in urban areas?

While many of us know the answer to these questions, our knowledge and experience is in isolation of each other. There are numerous gaps in DIA policies and practices, but the responses of individuals and Aboriginal agencies are uncoordinated. Without accurate and adequate documentation, Aboriginal women's groups have no leverage when it comes to participation at a policy level or in trying to access funding.

The Aboriginal Women's Action Network (AWAN) has taken on the challenge of documenting the effects of Bill C-31. The project has received funding support from the Status of Women Canada.

Because we understand all too well the experience of being kept outside of the decision-making process, we have designed a model of research that is community-based and inclusive. The tentative date for our "Consultations Conference" is November 21 and 22. Participants of this conference will be Aboriginal women from various parts of British Columbia who will spend a weekend exploring Bill C-31 issues, learning interview and research methods, and then formulating the questions this research will address. These women will then return to their communities and each will conduct interviews with five women affected by Bill C-31.

AWAN is currently conducting a literature review so that when conference participants arrive each will be aware of all that has been written on Bill C-31. This should help determine what direction our research should take.

One of AWAN's goals is to publish a book of the stories of the women interviewed for this project. Another goal is to have the conference, as well as some of the interviews, filmed for educational and political use. When the interviews are completed, a researcher will then analyze the data and write a final report, which will be used as a tool for political lobbying.

Statistics from various sources indicate that the majority of off-reserve status Aboriginal peoples are women. And AWAN members who are active in the Vancouver area understand the frustration of having our people be the majority of clients and recipients of non-Aboriginal programs and services while we have no effective participation in the decision-making process of these agencies and organizations.

The problem lies in the way funding formulas are devised and this is where change is essential. However, the larger problem lies with the undemocratic processes inherent in the non-profit societies acts, in the Indian Act, and other laws which serve to exclude and silence Aboriginal women.

Since we live in urban areas, we believe that the provincial ministries of women's equality and aboriginal affairs have some responsibility for Aboriginal women. And since we have status, DIA also should honour its fiduciary obligation to us, whether we live on or off reserve. Yet none of these levels of government are prepared to address our needs nor heed our voices.

AWAN's Bill C-31 study will be an incremental step in the struggle of Aboriginal women to free ourselves from the grips of these many forms of marginalization.

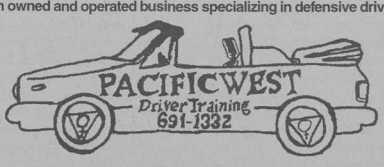
Those with status fall into several categories as well. The most important feature is that only some "status Indians"—that is, those reinstated under Section 6(1)—have the capacity to pass on status to their children. Those registered as Section 6(2) "status Indians" cannot pass on status. Further still, there are even more categories under Sections 6(1) and 6(2).

If any individuals or groups are able to lend support or donate funds to AWAN for this research, call (604) 255-0704 or 879-0894 or 820-8948. Faxes can be sent to (604) 255-0724 or 820-8945. AWAN needs help with compiling resources for the literature review, as well as volunteers for our conference, in-kind donations for mail-outs and photo copying, facilities for workshops, audio tape recorders and tapes, and help transcribing the taped interviews. Emails can be sent to nacec4@web.net or may_peters@bc.sympatico.ca. Mail can be sent c/o the Vancouver Status of Women, #309-877 E. Hastings St, Vancouver, BC, V6A 3Y1.

For accounts of the struggle for reinstatement by the Tobique women, pick up a copy of Enough is Enough: Aboriginal Women Speak Out *by the Tobique Women's Group as told to Janet Silman, first published by Toronto Women's Press in 1987.*

Fay Blaney is a member of the Aboriginal Women's Action Network.

a woman owned and operated business specializing in defensive driver training



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MOVEMENT MATTERS

listings information

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

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

compiled by Monica Rasi and Lissa Geller

NAC papers archived

The Canadian Women's Movement Archives (CWMA) can now boast that it houses a substantial set of historical papers from a national women's organization in Canada. A few months ago, the CWMA received 170 boxes of briefs, policy papers, newsletters, minutes, and lobby notes from the National Action Committee on the Status of Women, an umbrella organization of more than 650 women's groups across the country.

Over the summer, a research student undertake the enormous task of sorting through the volumes of documents accumulated by NAC between 1972 to 1992. She indexed all the materials, arranging them all into nine categories.

The NAC papers add to the growing collection of printed documents from women's groups across the country in the Archives, founded in 1977 and located in the Special Collections Library at the University of Ottawa. A listing of what is held within the walls of the CWMA can be found in *The Canadian Women's Movement Archives: a Guide to our Archival Records* published in 1992 by ECW Press, and on the Archives website at: http://www.uottawa.ca\library\cwma.html.

Andrea Trudel, coordinator of the Archives, says that what is unique about the CWMA is that it is based on principles different from traditional archives. The goals of the CWMA, she says, are to ensure that materials are accessible and that they are organized around women's groups, rather than around individual collectors. CWMA preserves a critical record of the Canadian women's movement, and also provides students with valuable work experience.

To make contributions to the CWMA, send printed materials, buttons, t-shirts, posters, et cetera to University of Ottawa Library Network, Archives and Special Collections, 65 Université, Ottawa, Ontario, K1N 9A5. For more information about the CWMA, contact Andrea Trudel at (613) 562-5910 or email her at atrudel@uottawa.ca.

New client rights handbook

A new resource booklet on the rights of people using therapy and counselling services has recently been produced by three feminist groups in Ontario.

Client Rights in Psychotherapy and Counselling was put together by FACE (Feminist Advocates for Counselling Ethics), the Toronto Rape Crisis Centre/Multicultural Women Against Rape, Toronto (TRCC/MWAR), and the Women's Counselling Referral and Education Centre (WCREC).

The handbook addresses such issues as what constitutes violation of client rights and options for challenging a therapist; and talks about how to interview and evaluate a therapist, including a review of the signs of ethical therapy.

The section on "Client Rights Violation" includes the following items: your rights in a process of complaint, how and why therapists violate clients, warning signs of violation, impact of violation on clients and communities, why clients may not be supported, and options for challenging a therapist/legal action.

The book can be picked up for free at any of the three organizations. For copies to be mailed, the organizations are asking for a donation of $2 for shipping and handling per handbook.

Cheques should be made payable to Client Rights Project and sent to WCREC, 525 Bloor St West, 2nd Fl, Toronto, Ontario, M5S 1Y4. For more information on the handbook, contact FACE by email at ethics@istar.ca, or the TRCC/MWAR by email at trcc@web.net.

Asian lesbian conference

From December 4 to 6, the Philippines will host the 4th Asian Lesbian Network (ALN) Conference in Quezon City. With the theme, "Our Voice, Our Choice," the conference is envisaged to bring together Asian lesbians for three days of political discussion, cultural exchange, mutual solidarity and celebration.

The conference also intends to hold the ratification of the ALN Constitution, a step towards the formalization and consolidation of the ALN as an organization.

The 4th ALN Conference is being organized by Can't Live In the Closet (CLIC) Inc, the GROUP Inc, and the Womyn Supporting Womyn Center (WSWC).

The conference will begin with an opening ceremony and the presentation of country reports. The second day will be devoted to workshop discussions and panel presentations.

The workshop topics planned are: Identity and Lesbian Existence (coming out, visibility, relationships, language, labels); Health, Sexuality and Reproductive Rights; Culture, Religion and Education (how these social structures regard, oppress or recognize our lesbian existence); Politics, State and the Law (looking at the current political and economic changes in Asia and how these have an impact on our lesbian existence); and, Activism and Lesbian Rights Advocacy (the state of our activist involvement, gains and losses, challenges).

The fee to attend the conference is US$50, which includes food and conference materials, but not travel and accomodation expenses. Currently, the organizers are exploring possibilities for scholarships, whether full or partial. Priority will be given to participants who have not previously attended any of the ALN conferences, and only Asian lesbians living and working in Asia will be considered.

Anyone interested in present a paper or conducting a workshop (on the above topics or another topic), should contact the conference organizers no later than the end of October.

For further inquiries, contact the organizers at clic@phil.gn.apc.org; 09892505@mail3.dlsu.edu.ph; or amcgroup@webling.com. Mail can be sent to: 4th ALN Conference, c/o P.O. Box 2356, CPO, Quezon City 1163, Philippines.

Montreal Health Press celebrates 30

In 1968, when the distribution of information about contraception was illegal, a brave group of students from McGill University produced the first *Birth Control Handbook* and distributed it throughout the student body. It became an instant hit on North American campuses and influenced a generation thanks to its straightforward facts regarding birth control, sexuality and abortion.

From there, the Montreal Health Press, Inc/Les Presses de la Sante de Montreal, Inc was born—a feminist collective who dedicated themselves to mass distribution of facts on healthy sexuality. Over time, three more compositions were printed: *VD Handbook*, *Sexual Assault*, and *A Book About Menopause*. All four set new standards for debate and community services, and they rank among the most successful titles in Canadian publishing history.

Thirty years later, more than 15 million copies of the the Press' publications have been produced. Still, as a non-profit organization, the Montreal Health Press has struggled to survive amid cutbacks to public spending.

The constantly updated handbooks have been provided to health and education organizations at the lowest possible price. (Single copies are $5 each, and bulk copies can be as low as $1 per copy.) In fact, the people who depended on the Birth Control Handbook 30 years ago are now referring to the same source for facts on menopause!

In 1997, all four publications were updated, including revisions and face-lifts with new layouts and photos, making them more attractive and easier to read.

The Health Press encourages clinics, schools, and community groups to distribute these valuable handbooks. They are available in both English and French.

Happy birthday!

For more information or to order copies of the handbook, contact the Montreal Health Press, PO Box 1000, Station Place du Parc, Montreal, Quebec, H2W 2N1; tel: (514) 282-1171; far: (514) 282-0262; or e-mail: mhpmontreal@msn.com.

Health care advocacy training

A new project to train women in providing advocacy and support around a variety of health care issues has been initiated by the Vancouver Women's Health Collective (VWHC).

The VWHC is a volunteer based, charitable, non-profit organization started in 1972. It supports and promotes the idea of women helping women to help themselves, and to help women develop a pro-active approach to their own healthcare. The VWHC carries out a range of services and activities for women in Greater Vancouver and British Columbia.

The organization's new Community Health Advocate Project (CHA) is co-sponsored by the Vancouver/Richmond Health Board.

The role of women trained as CHAs is threefold: (1) To educate women about their rights in the health care system and ways to overcome the barriers preventing them from receiving safe health care. (2) To meet regularly with the CHA Coordinator and other CHAs to discuss the barriers to safe health care they have discovered in their community, and their plans to confront these barriers. To collect women's stories about the violence they have experienced in the health care system. (3) To be the advocates for their community, doing the type of work suitable for women in that community in order for them to have access to safe and appropriate health care.

Anyone who is interested in being a volunteer CHA will receive extensive training on advocacy, BC's health care system, some women's health issues, and women's rights in the health care system. (There may be additional training as well.)

After completing the training, the CHAs will become contacts to their communities for health information and assistance. They will work out of a centre where they will have regular contact with women in their community.

The time commitment for women interested in joining the CHA project is until the end of March 1999, with a review and potential for continuation.

For further information, contact VWHC Women's Health Information Centre, #219 - 1675 West 8th Avenue, Vancouver B.C., V6J 1V2; tel: (604) 736-4234.

Women and literacy conference

An international conference intended to bring together a diverse constituency of researchers, practitioners and policy makers to discuss issues related to women and literacy will be held January 24 to 26 in Atlanta, Georgia. The International Conference on Women and Literacy is designed to allow participants to pose problems and develop an understanding of the linkages between women's lives and their literacies.

The conference is presented by the Center for the Study of Adult Literacy at Georgia State University, in collaboration with Georgia Tech's Lifelong Learning Network, Laubach Literacy Action, the Canadian Congress for Learning Opportunities for Women (CCLOW), and the Centre for Literacy of Quebec.

Issues tabled for discussion will include women and literacy as they relate to: welfare to work, health, ethnicity, and domestic violence. During this conference, participants will examine the issues as they relate to research, policy, applied practice, and learners' perspectives.

The early registration fee for the conference is $100, which includes all conference materials, some meals and a reception.

For more information, or an application, please contact the conference organizer, Sandy Vaughn, at (404) 651-1400 or alcsvv@langate.gsu.edu. Or contact the Canadian Congress for Learning Opportunities for Women at cclow@web.net or through their website: http://www.nald.ca/cclow.htm.

Mapping women's information

A new project to create a "map" of information about women by women was one of the key outcomes of the *Know How Conference on the World of Women's Information* held in Amsterdam, the Netherlands, last August.

The meeting, which brought together 300 participants from 83 countries, was hosted by the International Information Centre and Archives for the Women's Movement (IIAV). The "Mapping the World Project," a combination database and web-

see MAPPING next page

WHAT'S NEWS

compiled by Lissa Geller

Cell phones move to Phase I

Phase I of a formal project which will provide certain women in British Columbia at extreme risk of violence from their former abusive partners with a cell phone is set to begin. This follows the completion of a one-year pilot project. The cell phones are pre-programmed to dial 911 service only.

The pilot was managed by Battered Women Support Services and supported by the Ministry of the Attorney General. The evaluation portion of the project was conducted through weekly interviews with women carrying the cell phones.

The phones were made available to a small number of women already enrolled in the Domestic Violence Emergency Response Systems (DVERS), a community partnership between BWSS, ADT Security and the Vancouver Police Department. DVERS is designed to complement women's personal safety programs, and Phase I will now see it expanded and re-labelled the Priority Response Partnership.

The pilot evaluation shows that the project was well-received and successful. It also shows the need for the continued existence of current infrastructure for women facing violence, as they seek referrals to services and resources to complement their personal safety.

Phase II of the project will possibly see the greater expansion of the DVERS program where there is little or no infrastructure to support women in situations of domestic violence.

Women using food banks are poor

A recent Health Canada report shows that among women and their children who use food banks, severe poverty and hunger are the norm and that this situation is not being alleviated by the community-based system of food banks set up to help them.

A study conducted through interviews with women using food banks in Metro Toronto found that over 90 percent had incomes less than 66 percent of Statistics Canada Low-Income Cut Offs for their family size. These cut-offs themselves are notoriously low so the depth of poverty in these families is staggering.

As well, over 93 percent of the women indicated that their families had undergone some level of food insecurity over the past 12 months, with 26 percent of women reporting that their children had gone hungry during that time.

The report notes that the food deprivation documented occurred in spite of the charitable food assistance women were receiving, as well as in spite of a host of other strategies which the women employed to augment their scarce household resources.

The women were also at particular risk for serious nutrient inadequacies, including calcium, iron, protein and other vitamins and minerals.

The report concludes by indicating that the consistent inadequacy of social assistance programs is not offset by the ad hoc activities of community-based charitable programs like food banks.

by Debbie Singh

CEDAW in the Pacific

Representatives of Pacific Island governments and administrations discussed activities to implement the United Nations CEDAW Convention at a meeting in Fiji in July.

CEDAW, or the Convention on the Elimination of All Forms of Discrimination Against Women is considered a Bill of Rights for women. The convention covers all areas of human rights and calls on governments to introduce measures to eliminate any discrimination which impedes these rights.

About 161 countries have signed the CEDAW convention since it came into effect in 1991. In the Pacific, four of the region's independent states—Fiji, Papua New Guinea, Samoa and Vanuatu—have ratified the document. The remaining countries of the region have yet to ratify the document.

The CEDAW Regional Consultation was the first such meeting of government representatives to discuss implementation of the convention in the Pacific.

The regional meeting was jointly organised by the Pacific Women's Resource Bureau (PWRB), the United Nations Development Programme (UNDP) and the Economic and Social Commission for Asia and the Pacific (ESCAP).

The South Pacific Community (SPC)/PWRB has been tasked to monitor implementation of CEDAW through the Pacific Platform for Action (PPA). The PPA is the blueprint for the advancement of Pacific women and articulates 13 areas of critical concern to Pacific women. Some of these include violence, economic empowerment, human rights, health, culture, family and the environment.

The CEDAW meeting resulted in a regional action plan to strengthen women's departments in the region and assist them to implement the convention at a national level.

Emele Duituturaga, SPC Women's Development Advisor called on Pacific countries to question the purpose of the Pacific women's movement in the context of its evolution and future direction. She refered to CEDAW as the "point of convergence and divergence" in terms of Pacific island customs and cultures.

Duituturaga encouraged the governments present at the meeting to review their effective structures and to focus on advocacy based on actions specific to their own countries needs.

"Many Pacific Island people consider that the assertion of women's rights leads to the breakdown of Pacific culture. The challenge is to find the balance between being uniquely Pacific, yet achieving development and an improved quality of life.

"Ratification (of CEDAW) in itself is not enough. Implementation (of the document) and community education is the key," Duituturaga said.

At the end of the CEDAW meeting, regional government representatives once again highlighted the lack of technical, human and financial resources as major challenges to development in the islands. Factors such as the need for skills, organisational and management development training in the islands were brought to the fore.

Other development related issues surfacing at the meeting included public sector and economic reforms and downsizing, particularly in countries such as Papua New Guinea and the Cook Islands, and the fallout of the Asian economic crisis on the Pacific Island region.

The meeting resulted in an accord between the organizers—the PWRB, UNDP and ESCAP—to continue working together to assist island countries in implementing the convention at a national level.

This will be undertaken through collaboration with decision-makers, community, traditional leaders and church leaders.

Debbie Singh is the Information Coordinator of the Pacific Women's Resource Bureau, based in Noumea, New Caledonia.

by Gitanjali Lena

UK domestic workers win rights

For the first time in 18 years, domestic workers in the United Kingdom will be able to change employers if they suffer abuse. Last July, the British Home Office recognized new rights for foreign domestics. These rights were formulated through consultations with Kalayaan, a London based advocacy group started by Filipinos to lobby for the right of Filipino and other domestic workers.

The new employment policy puts an end to the oppressive Concession Act of 1980, which bound domestic workers to the employer they were hired by when they came to Britain. Since the implementation of the Concession Act, Kalayaan has documented over 2,000 cases of domestic workers who have fled from their employers' homes alleging confinement, beatings, sexual assault, rape and withheld wages.

The new employment rights legislation regularizes the stay in the UK of domestics who previously found themselves in legal limbo due to the insufficiencies of the Act.

Following passage of the new policy, Immigration Minister Michael O'Brien stated that, "these changes will reduce the number of domestic workers admitted to the UK." The Home Office added that domestic workers will now be required to go beyond the basic performance of household

from MAPPING previous page

site (not downloadable, however), is intended to increase the visibility and accessibility of women's information services and thereby broaden their base of users. It presently consists of 160 records representing 69 countries. The Know How website can be found at: http://www.iiav.nl/knowhow/index.html.

The long term goal is to provide access to women's information centres in all countries and significant communities (such as indigenous and migrant communities). As well, a book version of the Mapping the World database will be available in January 1999 and will include, in addition to the directory of women's information centres, articles by women from Asia, Africa, Latin America, and Eastern Europe on women's information centres that focus on regional networking.

To add information to the database, to request a copy of the book, or to request a copy of the IIAV newsletter reporting on women's information initiatives from around the world, (including plans for the next international conference in three years), contact: IIAV (Mapping the World), Obiplein 4, 1094RB Amsterdam, the Netherlands. Fax: (31-20) 665-5812. E-mail: <iiav@iiav.org>.

The defiant women's fund

In the past, creative women requiring start up or distribution funds have had to alter their product to fit someone else's idea of what it should look or sound like. Traditional financial institutions and families are often unsupportive of women doing things their own way.

That's why Verna Turner and Mary Billy set up the *Defiant Women's Support Fund* (DWSF). For years, the two women talked about the often stated need of women for easy access to money. DWSF was created to assist women without adequate funds pursue a project or purchase something they need in order to move on in their lives.

Both Turner and Billy have put some of their own monies into the fund. They are soliciting further investments and donations are being solicited, which will be then invested in women in amounts currently not exceeding $1000. Repayment plans will be tailored to each individual situation.

As investments and donations accumulate, *Ethical Funds* products will be purchased to diversify the DWSF and ensure a solid financial base. Eventually, the two women say they hope to set aside some of the donations for a Defiant Women's Land Fund, to purchase property and provide a place where defiant women can retire and live out their lives in as free and independent a manner as they choose.

To contribute to the Fund, send donations to Verna Turner, Box 132, Sointula, BC, V0N 3E0. To find out how to donate directly into the Fund's account, contact Turner at tel/fax: (250) 973-6447 and ask for the transit number. For more information about DWSF, contact Mary Billy, Box 2047, Squamish, BC, V0N 3G0; tel: (604) 892-5723; email: mbilly@sea-to-sky.net.

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Girls in trades and technologies:

Fostering employment equity...and fun!

photo by Lycrecia B. Adin

Fort Nelson GETT camp speeding to success!

by Emilie K. Adin

More than 170 girls between the ages of 10 and 13 participated in this summer's Girls Exploring Trades and Technology (GETT) Camps across British Columbia. GETT Camps provide a supportive environment where young women get hands-on experience and skills in drafting, carpentry and other trades. Instructors for the camps are women who work in the trades—one key component of these one-week daycamps is to introduce participants to successful women role models.

GETT Camps were first developed nine years ago at Fanshaw College in London, Ontario. A year later, a camp was started up in Regina at the Saskatchewan Institute of Applied Science and Technology. At present, GETT Camps happen nation-wide, with at least six communities in BC holding camps. *[This year, GETT Camps were also held in four places in Saskatchewan-Regina, Saskatoon, Moose Jaw and Prince Albert - Winnipeg, Manitoba; Summerside, PEI; among other places.]*

Communities in BC which managed to garner the financial support and resources needed to run this project in 1998 were the Lower Mainland, Nelson and the surrounding Kootenays area, Penticton, Fort Nelson and Princeton. As well as receiving baseline funds from the Industrial Trades and Apprenticeship Commission (ITAC), each community's GETT Camp Program generated donations and in-kind contributions that accounted for almost half of their total budgets.

An important component of the GETT Camps is the first-hand shop experience participants receive when designing and constructing their own go-carts. They start at the drafting table then work their way through the building process—while learning the safe use of tools—and finally they end their week by racing their go-carts at a community barbecue.

Another element of the GETT Camps is role modelling. Field trips to local job sites provide the girls with the opportunity to observe women on the job and to become familiar with various aspects of their work. Girls also have the chance to take part in discussions with members of the community who come in to do presentations on the work they are involved with. These discussions feature women who work in a variety of fields inwhich women have historically been marginalized and under-represented.

courtesy of Okanagan People Works

Penticton GETT camp finishing with a flair

courtesy of KootWITT

Kootenays GETT campers learning to build their carts

Carola Fraser is one of the coordinators for Okanagan Peopleworks, the group which coordinated the GETT Camps in the Penticton area. She stresses the importance of rolemodelling in girls' lives. She speaks of the opportunities given to GETT Camp participants in Penticton. They meet many female role models, such as pilots, firefighters and architects.

"If they see a woman in that field," says Fraser, "this is enough to imprint in their minds that they can do [this job] too."

Sally Mackenzie, a journeyed cabinet maker, has for the past three years been the instructor of the GETT Camps coordinated by Kootenay Women in Trades and Technology (KootWITT). She points to the importance of the self-confidence that girls gain from the completion of their own projects—— go-carts—from start to finish.

"There's such a huge leap between what [these girls] have done at home and what they're allowed to do at our camps. It opens up a new world for them," says Mackenzie.

A significant aim of the GETT Camps is to increase girls' awareness of a broad range of occupations they might otherwise overlook and thereby offset the discouragement that they receive in their adolescence in relation to math, science and the industrial arts. GETT Camps reinforce the importance of taking advanced science and math in high school by stressing the impact these subjects have on career options.

"Girls are typically not encouraged to take shop courses and there is a noticeable lack of female students in higher math and science courses in high school," says Donna Dorosh, coordinator of the Fort Nelson Women's Resource Centre, which administered one of the province's GETT Camps. Dorosh's background as a teacher has led her to observe this dynamic in high schools first-hand.

photo byEmilie K. Adin

Fort Nelson GETT camp: can we get started?

A long-term goal of the GETT Camps is to increase women's access to apprenticeships, trade school and other post secondary training programs. Current statistics

see GETT next page

Women and coops in Canada:

Creating social and economic stability

Economic survival has always been a critical issues in the lives of women around the globe. As control over our economic situation moves further out of our hands, there is growing interest among women to create alternatives to the global capitalist market system—alternatives that are based more on securing economic and social stability for women, their families and their communities, than on maximizing profits.

While women have been involved in cooperative ventures since time immemorial, more and more women are exploring the possibilities associated with joining or starting up coops. To further the discussion on the issues surrounding coops for women, a conference is being organized in Vancouver for October 16 and 17 [see Bulletin Board, page 21.] *An international conference on women and coops will be held in Paris that same weekend.*

Below and on the next two pages, Kinesis *presents profiles of two cooperative ventures—Bambino's Family Cooperative and the Regina Women's Construction Coop and of WICEN, an online networking strategy for women involved and interested in coops.*

Bambino's Family Cooperative

by Pamela LaFayette-Robinson

Bambino's Family Cooperative in Victoria, British Columbia is a project that was started over two years ago. Lori Snow and myself were the original members, and we were later joined by Navit Giauque and Gratia Watson. We are single mothers, through varied circumstances, and we are the force behind Bambino's success today.

Initially, we were going to a private enterprise, but then we realized we didn't have the experience or the financial resources to do so. We also discovered that we were each skilled at different aspects of running a business, so then we looked into working as a cooperative.

We were able to get some training support from Women for Economic Survival in Victoria and a grant from the Canadian Women's Foundation. We also received organizational support from Community Options for Parenting Effectively which administered our grant and provided us with office space and other resources.

For a year-and-a-half we met once a week for two hours at a time. It was challenging because as the funding we received was limited, we could not meet more frequently and we often had to bring our kids along.

On July 16, 1998, our vision became a reality—we opened up Bambino's, a thrift store and cafe. Our goal is to provide good quality children's clothing, toys, books and accessories, as well as baked goods, coffee, and healthy snacks—all at affordable prices. Customers will find that our prices are among the lowest in Victoria.

Our initial idea materialized, thanks to the hard work of Bambino's cooperative members, and the generous support of our local community and various sponsors. We are a support system for each other, and while our roles in the Coop are different—

photo courtesy of Bambino's

Front row (left to right): Saila Giauque, Princess LaFayette-Robinson, Angelica LaFayette-Robinson. Back row: Navit Giauque, Romona Frey, Pamela Lafayette-Robinson, Lori Snow, Gratia Watson.

Gratia is the Cafe and Consignment Coordinator; Navit is the Retail and Design Coordinator; Lori is the Office Manager; and I am the Business and Personnel Manager—many of our job descriptions overlap.

While we still face many challenges as we learn and grow, our open style of communication has warded off many potential problems. We are all willing to assist and learn from one another.

Together, we have persevered through all the challenges, such as inadequate childcare and funding, and various personal and business crises, to achieve our goal.

When we founded Bambino's, we envisioned it as a community meeting place where children are welcome. Our child-friendly atmosphere allows children to play while their parent(s) shop.

Bambino's members and volunteers working in the store are welcome to bring their child(ren) into the thrift store during their shifts. We believe the family is of primary importance, and that a balance can be achieved between the paid workforce and the family.

Another one of our goals is to alleviate some of the barriers low-income parents face in acquiring training. We work together with the community and other agencies to provide much needed skills development and work experience to low-income parents.

In the future, we hope to set up a resource centre, with a bulletin board and library, and to facilitate programs such as educational discussions and workshops. We want to be a resource for women, as well as mentors for other young parents and low-income families.

When we founded Bambino, we wanted it to be a place that was family-friendly and would allow low-income families to achieve financial independence and stability. Our ultimate goal is not just to assist in eliminating barriers so that low-income parents can gain meaningful paid work; we are also aiming to eliminate barriers for low-income parents who are already employed. We want to ensure families can become financially stable and able to live above the poverty line.

As we continue learning valuable skills—networking, for example—we realize that we still have many challenges ahead. In fact, we have just scratched the surface. At times this project consumes so much of our energy, as we struggle to dismantle obstacles and barriers.

But, above all the challenges and hard work, we have learned a tremendous amount. We realize not only our enormous potential and many talents, but also that we are not alone. Even those who were initially intimidated by our success helped us once they understood our goals. We have and continue to receive enormous support from the Victoria community.

We are also committed to giving back to the community: a portion of Bambino's profits will be used to assist Greater Victoria children from low-income families in participating in extracurricular activities (music, sports, arts, *et cetera*.)

Come visit us!

Bambino's is located at 607 Vancouver St. (at Fairfield Rd) in Victoria. Store hours are Tuesday to Saturday, 10:00am-4:00pm. For more information, call (250) 995-8499. Donations and volunteers are always welcome.

from GETT previous page

compiled by the Canadian government show that while women represent a large proportion of the labour force in Canada, they continue to face barriers to equal opportunity.

GETT Camps contribute to feminist efforts to ensure that future generations of women will have the chance to gain meaningful, well-paid jobs—in this case, in an employment arena where women currently make up a very small percentage of the work force.

Mackenzie states that the timing of the camps is crucial. Some research indicates that role models have their greatest impact on students in the middle grades, before stereotypes are too deeply entrenched and high school courses selected.

"This is an important time for girls because they begin to make decisions about courses that affect future career choices," says Mackenzie. "We can expose them to trades and technology before the walls begin to close in."

Liz Wilson is another of the coordinators for Okanagan Peopleworks. She finds that the greatest thing about the camps is the tremendous effect the program has on the girls who participate.

"Girls have enough time and attention [in our camps] to explore their own ideas," says Wilson. "We don't try to put our ideas onto their projects. This is not the usual way girls are treated. Usually they have much more structure."

Linked to the issue of the girls' self-confidence is the way that parents can learn from their daughters' experiences. "Parents walk in and are quite blown away with what their kids have done," says Wilson. "I think they sometimes underestimate what girls can do."

These camps serve to prove to girls that trades/technical work is fun. In the anonymous final evaluations received from the Fort Nelson GETT campers, positive feedback was given by the participants, such as "I like working with power tools" and "I can do anything. I have Girl Power." To sum up their feelings of the camp, let me share one of the girls' responses to the final question in the evaluation. In response to: "Would you recommend this camp to your friends?" we received the reply, "Yes way!"

For more information about GETT Camps across Canada, contact WITT National Network at 1-800-895-9488. For information about the GETT Camps in BC, can contact Kootenay WITT at (250) 226-7624 or Lower Mainland WITT at (604) 255-4565.

Emilie K. Adin was the coordinator this year for the Fort Nelson GETT Camp program. She would like to thank Kootenay WITT for providing much of the data needed to write this article, and all of the strong, determined women across the country who have worked to make this program a resounding success.

FEATURE

Report on Filipino women in British Columbia:

Common realities

by Luningning Alcuitas and Lynn Farrales

The Philippine Women Centre is a grassroots organization based in Vancouver involved in educating, organizing and mobilizing Filipino women regarding their issues. Started in 1989, the PWC has focused much of its work on concerns specifically related to migrant women workers living in Canada.

Below, Luningning is a report on the realities of Filipino women living in two smaller communities in British Columbia. The massive forced migration of Filipino women to industrialized countries as domestic workers is an acknowledged reality. There have also been sensationalized news reports about the tragedies of many Filipino women who migrate as "mail-order brides," especially to the United States and Australia. Canada is also a destination for a growing number of these women. But it has been very difficult to hear their voices and stories, since they often live in isolated areas.

The Philippine Women Centre has long been aware of the presence of these women in such places as Prince George and the Comox Valley. This past year, we had the opportunity to visit and share with women in Prince George through a collaborative research project with the Global Alliance Against Traffic in Women-Canada. Also, a member of the PWC spent a month in the Queen Charlotte Islands as part of her medical training and was surprised to discover the presence of 40 Filipinos.

We discovered the commonalities in the situation and experiences of these women—beginning with their migration from the Philippines to their present lives in places extremely different from their homeland. While we found that isolation was a prominent factor in their continuing position of being and exploited and vulnerability to violence, we also saw the strong desire to educate and organize themselves as Filipino women. In fact, we came away inspired, once again, at our strength as overseas Filipino women.

Filipino women in the Queen Charlotte Islands

The Queen Charlotte Islands [Haida Gwaii] are located off the Northern coast of British Columbia near the town of Prince Rupert. This rugged group of islands is populated by over 6,000 people working mainly in the logging and fishing industries. There is also a nearby Haida aboriginal reserve in Skidegate.

There are many similarities between the small Filipino population in the Queen Charlottes and the Filipino community in Vancouver. For example, the waves of migration—from professionals such as nurses, to domestic workers and "mail-order brides"—are the same. Segregation of the community into two classes that work and socialize quite separately is also common.

The most striking pattern is the prominent number of Filipino women who migrated in the last 15 years. The majority of Filipino men are relatives sponsored by these women. This trend is in keeping with the bias towards the forced migration of Filipino women.

Many of the Filipino women in the Queen Charlottes could be classified as "mail-order brides" because their husbands travelled to the Philippines to find a much younger bride after hearing the stereotype of how Filipino women make "good wives." The actual transactions occur through personal contacts in Canada and the Philippines—an informal industry helping to fuel the economies of both countries. Once in Canada, the women serve as sexual partners, mothers, homemakers and, in some cases, financial supporters of the household. A smaller number of the Filipino women are former domestic workers now working in service-sector jobs.

Filipino women in Prince George

Prince George is a growing city of over 100,000 people. Located about 10 hours by car from Vancouver, its economy is based on the forestry industry. However, it is also a regional centre for government.

The Filipino community in Prince George numbers around 200. Like in the Queen Charlotte Islands, the majority are women. Most of them came as domestic workers—primarily because of the presence of a sub-agent of a well-known nanny agency in Vancouver. The women shared that they did not realize how isolated Prince George is. They came merely because a job was arranged through the agency.

graphic from Ugnay-Kabatahan, July 97

The Filipino domestic workers in Prince George experience the same problems as those in Vancouver. Long hours, low salaries and the lack of overtime pay were common. However, what was unique was the added impact of isolation to their vulnerability to exploitation and abuse. With little public transportation and virtually no services designed specifically for them, they have difficulty even connecting with other Filipino women.

Often, they meet other Filipinas in the malls by chance. Through these informal networks, they receive information about their rights as domestic workers in Canada. Without these contacts, the only office "accessible" to them is, ironically, the Canada Immigration Office. Needless to say, the women are reluctant to turn to Immigration for help given its power to deport them.

There are also many Filipino women in Prince George who came to Canada as "mail-order brides," or who, once in Canada, married Canadian men. As in the Queen Charlottes, the women, while still in the Philippines, are introduced through informal networks to their future husbands—later becoming pen pals with the men visiting the woman and her family in the Philippines.

The stereotype of Filipino women as docile, submissive and exotic is also common. It seems that the demand for Filipino women in the informal marriage market of Prince George grew by word of mouth.

The situation of these women is even more precarious than that of domestic workers. Besides providing cleaning, cooking and childcare, these women become sexual partners for men much older than themselves. Many of the "mail-order brides" are their husband's second or third wife, forced to care for the children from her husband's previous marriages. Yet sadly, many of these women have children in the Philippines who they hope to sponsor to Canada.

The added impact of vulnerability to violence and abuse for "mail-order brides" is striking. The women shared many stories of outright physical and emotional abuse, without a serious response from the police who frequently had racist or sexist misperceptions about them. There are also more subtle forms of control being exercised by their husbands, such as denying access to transportation and the lack of financial support for household and personal needs.

In these cases, Filipino women have no place to turn to for help and support. The existing social service agencies in Prince George have gaps in their understanding and, thus, fail to serve these women in need. Many women expressed the desire to run to larger cities, such as Vancouver, where they knew they could find more support and services.

Continuing the struggle for justice

Despite their grave situation, the Filipino women in Prince George organized themselves into the Prince George Filipino Community Association. A mixed group of women that includes domestic workers, service sector workers, "mail-order brides" and first-wave immigrants, have a strong desire to educate and organize themselves as Filipino women. The Association is very supportive of the model of the grassroots organizing work being carried out by the Philippine Women Centre.

The Association was instrumental in supporting Acier Gomez's fight against her impending deportation by Canada Immigration, courageously speaking out despite the backlash from the broader Prince George community *[see sidebar.]*

Through the link built between the Association and the PWC, we hope to support and strengthen the further educating and organizing work which needs to be done among Filipino women in Prince George. We can then further expand our understanding and outreach to Filipino women in other isolated areas of British Columbia—and let their cries for justice resound throughout Canada and worldwide.

Alcuitas is the chair of the PWC and Farrales is an active member.This article was reprinted from the newsletter of the Philippine Women Centre, Summer 1998 issue.

Update on Acier Gomez's case

The fate of Acier Gomez is now in the hands of the Federal Court of Canada. Last May, Gomez's appeal to the Immigration Appeal Board was unsuccessful, which means her deportation order from Canada remains in effect.

Gomez came to Prince George in 1990 as a domestic worker under the Live-In Caregivers Program. Two years later, she married her employer. He had one child already and they had one child together.

In June 1996, Gomez took his children and left her husband because of her violence towards her. A few weeks later, immigration officials were knocking at her door, questioning her about her previous marital status.

A year later, Gomez was served with a deportation order on the grounds that she "misrepresented" herself when she entered Canada.

The Committee for Justice for Acier Gomez has been mobilizing to have the deportation order withdrawn. For more information or to support Acier Gomez' case, contact Ning or Jane at (604) 215-1905.

FEATURE

New writings by women coming out this Fall:

Words good enough to eat

Leaves are falling; temperature's dropping; and new books are appearing on the shelves. It's that time of year to pull out your comforter, snuggle in, and wrap the words of women around you. Poetry for your pillow and mysteries to go with your mocha. Curl up with some short stories and samosas and entwine yourself in a love story and licorice. Delight in delicious laughs with comics and cider, then sink into a flannel nightie and a novel.

To help you with this most important seasonal endeavour, Kinesis *serves you a pull-out introduction to the offerings this Fall from some of the women's presses in Canada and the United States. These books have either just been published or will be out shortly.* Have a bookworming winter and may all women words be warming.

Mercury Retrograde and other stories
by Camille Hernandez-Ramdwar, Sharon Lewis, Ruba Nadda and Jay Pitter
Sister Vision Press, Toronto, ON

A collection of short fiction from four, multi-talented women, *Mercury Retrograde* takes the reader inside the minds of a diverse and complex set of characters. The stories include a Palestinian girl caught in a conflict between the old and new, while dealing with issues of sexual identity; a young girl growing up in a mixed-race family, searching for herself through her fearless alter-ego; the warmth of friendship between two young black women; and a mixed-race South Asian woman in conflict with social values and stereotypes. The collection reveals much about the diversity of cultures, the complexity of national pride and alienation, the resistance to assimilation and the loss of friendship and love caused by disaffection.

Incantations and Utterances: Women, Poetry and Dub
edited by Afua Cooper
Sister Vision Press, Toronto, ON

Celebrating the richness and diversity of dub women poets, editor Afua Cooper offers a collection of the best dub work being produced in English. This anthology highlights the works of twelve women, both internationally established poets and those just emerging, proving that the legacy of dub is as thrilling and powerful as ever before. With contributions by Queen Majeeda, Faybienne Miranda, Cherry Natural and others. Rooted in oral tradition, the women come together to offer their poetry and to put their issues and concerns on the dub agenda, to chant about love, survival, equality and sexuality. Like the drum, their words pulsate with the driving rhythm of passion. These word-mistresses use language and performance to search for and to celebrate the power of the word—reminding us that dub poetry is local, national and international, and ultimately, nectar for the soul.

Curaggia: Writing by Women of Italian Descent
edited by Domenica Dileo, Gabriella Micallef and Patrizia Tavourmina.
Women's Press, Toronto, ON

Following a tradition of perseverance forged by mothers, grandmothers, aunts and sisters, *Curaggia* provides a forum for critical discourse about location and identity within Italian cultures. The anthology examines the roles of religion, language, class, race, gender, ability and sexuality; documents how Italian women are transforming their communities, excavating social, economic, and psychological experiences of living in Italy and abroad; and celebrates the rich diversity of Italian women's lives. The stories in *Curaggia* launch the processes of naming pain, of shedding myth, stereotype and distortion of self and other.

Sage
by Cyndy Baskin
Sister Vision Press, Toronto, ON

Sage tells the compelling story of the relationship between three women, Karen, Nancy and Michelle, who are drawn together through their similar experiences growing up in alcoholic families. Determined to build different lives for themselves, they leave their homes and families. Alcohol, drugs and sex impact on their lives differently, as they each search for some meaning to life. Through relationships, therapy, and learning from Native culture, the women come to understand the wisdom of spiritual awareness and knowing oneself. *Sage* takes the reader through the very different spiritual journeys of the women, the harsh and sometimes sordid circumstances of their lives, illuminating their struggles, triumphs and failures, and celebrating their courage.

The Queen's New Shoes
by Adwoa A. Badoe, illustrated by Belinda Ageda
Women's Press, Toronto, ON

The author and illustrator of *Crabs for Dinner* [Sister Vision Press] has created another enchanting picture book for children. *The Queen's New Shoes* introduces us to Esmerelda, the formidable queen of Istanbul, and her closet full of 2,499 pairs of shoes. Esmerelda is not satisfied—she must have one more pair of shoes to make it an even 2,500. So she issues a royal decree granting a wish to the person who finds her a pair to match her rainbow royal gown. *The Queen's New Shoes* teaches us thoughtful lessons on greed and arrogance, and offers us a wonderful tale of learning and sharing.

Boys Like Her
by Taste This
Press Gang Publishers, Vancouver, BC

Anna Camilleri, Ivan E. Coyote, Zoe Eakle and Lyndell Montgomery are the performance troupe Taste This, calling attention to the danger and excitement of being young, queer and other. Weaving shared experiences into stories, these young authors cross every imaginable border of place, gender, fact and fiction to arrive at their own truths. *Boys Like Her* is a road movie of young queer life and gender transformation—four distinct voices in a tag-team dialogue of fictional stories interwoven with exciting and beautiful photographs. With identities ranging from boy-girl to power-femme to borderline testosterone-enhanced, these talented upstarts explore and explode gender, sex and family.

photo by Michelle McGeough

Rita Wong

monkeypuzzle
by Rita Wong
Press Gang Publishers, Vancouver, BC

"The ankle of the moment supports a whole body of work, snaps if attacked from a vulnerable angle, let your ankles be naked in the face of fear, to follow the wind's clues yet to bear steady in changing currents, the curve of slim muscle remains a wondrous act." Rita Wong's first collection of poetry is a remarkable achievement. From the intimacy of the family-owned grocery store to the bicycle laden streets of modern day China, from the histories of early Chinese immigrants in North America to a rainy Tiananmen vigil in contemporary Vancouver, Wong delivers a stunning volume of soulful reflections on the politics of race and time. Evocative and urgent, *monkeypuzzle* is a powerful work, one that searches deeply to lay bare and cross the boundaries of class and race.

Friday the Rabbi Wore Lace: Jewish Lesbian Erotica,
edited by Karen X. Tulchinsky
Cleis Press, San Francisco, CA

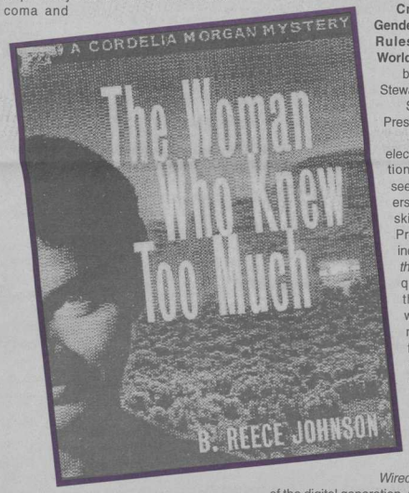
Friday the Rabbi Wore Lace features literate, steamy erotica told with humour, heart and chutzpah. Incuded in the collection is Lesléa Newman's *A Religious Experience* exploring the spiritual/sexual connection between two lovers on Yom Kippur, and Jennifer Levin's *La Bruja* which tells a lovely and sad tale of a butch's infatuation with a high femme. Joan Nestle's *Esther's Story* looks at a late 1950s one-night stand. And award winning novelist Judith Katz takes us back to a late 1800s Jewish brothel in Buenos Aires in *The Escape Artist.*

Double Negative: A Vicky Bauer Mystery
by Leona Gom
Second Story Press, Toronto, ON

Much more than a mystery, *Double Negative* uses the genre to pose questions about guilt, family abuse and violence, and the complexities of life's important relationships. Vicky's husband falls into a semi-coma and her estranged father has suddenly become dependent on her. In the midst of all this, the people who have caused Vicky difficulties are now the subject of acts of violence. Moreover, Vicky has a new neighbour to whom she is extremely attracted. His young son, however, seems troubled and destructive, in stark contrast to his affectionate twin sister.

From Memory to Transformation: Jewish Women's Voices
edited by Sarah Silberstein Swartz and Margie Wolfe
Second Story Press, Toronto, ON

By the editors of the prizewinning *Found Treasures: Stories by Yiddish Women Writers*, this compelling collection addresses political, cultural, spiritual, sexual and familial issues influencing the lives of Jewish women today. Yvonne Singer writes about forgetting and remembering. Noted author Irena Klepfisz probes the Jewish past, and Rabbi Elyse Goldstein examines theology, language and liturgy. Other issues discussed include midlife, lesbian parenting, caregiving, daughters of Holocaust survivors, women rabbis transforming religious establishments, and the visual arts. This collection aims to explore and define the ties that bind our past, present and future.



Cracking The Gender Code: Who Rules the Wired World
by Melanie Stewart Millar
Second Story Press, Toronto, ON

In the world of electronic information, are women seen as simply users of the Net and skilled workers? Provocative and incisive, *Cracking the Gender Code* questions how the gains women have made through feminism over the last decades are being eroded. It looks specifically at how the articles and images of *Wired*, the magazine of the digital generation, are detrimental to women. Melanie Stewart Millar argues that simply being computer literate or knowing how to use the Net is not good enough. Women need to demystify the technology and crack the gender code to participate equally in the cyber world of the future.

The Girl Who Hated Books
by Manjusha Pawagi, illustrated by Leanne Franson
Second Story Press, Toronto, ON

"There were books in dressers and drawers and desks, in closets and cupboards and chests. There were books on the sofa and books on the stairs, books crammed in the fireplace and stacked on the chairs." And Meena hates all of them, as does her cat Max, who once had a pile land on his tail. As Meena tries to rescue Max from a pile of books, they come crashing down, freeing a wonderland of characters and animals from their pages right into her living room. What comes next is mayhem—a fanciful and funny romp where the young protaganist Meena discovers the magic of reading.

A Gift for Gita
by Rachna Gilmore, illustrated by Alice Priestley
Second Story Press, Toronto, On

Gita and her family are in turmoil. During her grandmother's visit, Gita's father announces that he has received a job offer back in India. What should the family do? This is the third and final book in this critically acclaimed series featuring Gita, a young immigrant girl. *A Gift for Gita* is a warm and touching story about the importance of friendship and stability, and the meaning of "home."

The Shacklands
by Judi Coburn
Second Story Press, Toronto, ON

The year is 1908. The Robertson family have left the slums of London, England, for a better life in Canada. Though Jessie shares a one-room shack with her family in the city of Toronto, she dreams of a future filled with possibility. But she must battle the prejudices and stereotypes of those around her, and tragedy soon strikes the family. Jessie finds herself confined to the drudgery of housework and then factory work, her dreams delayed. But when the workers decide to strike, Jessie finds both a voice and a vision of a stronger, more confident self.

Explosion at Dawson Creek
by Elaine Breault Hammond
Ragweed Press, Charlottetown, PEI

Explosion at Dawson Creek is the third in Hammond's time-travel series for young adults. Maggie and Marc take another trip back in time, this time to Dawson Creek, British Columbia, during the Second World War. Maggie works in the local tearoom where she is stuck with a very stern boss who makes her work long hours and locks her in her room every night. Marc finds one job after another in far-away camps, helping push the highway through rugged country in northern B.C. and the Yukon. Mysterious night time activities and a near-escape from arrest by American soldiers keep them on their toes and curious about their new life. Can they discover where Maggie's boss goes every night? Do they find out what happens to their new friends when fire starts a dynamite blast in town? And will they be able to return to their own time?

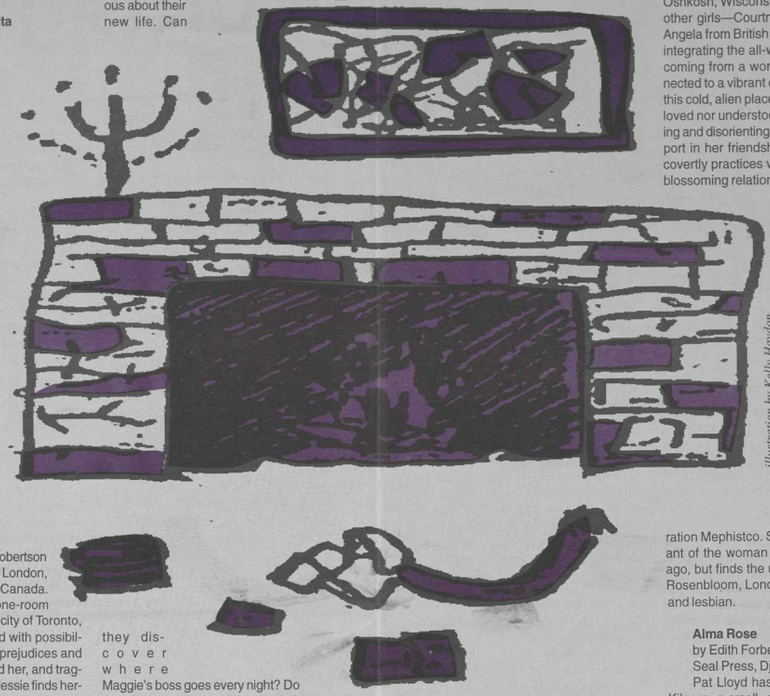
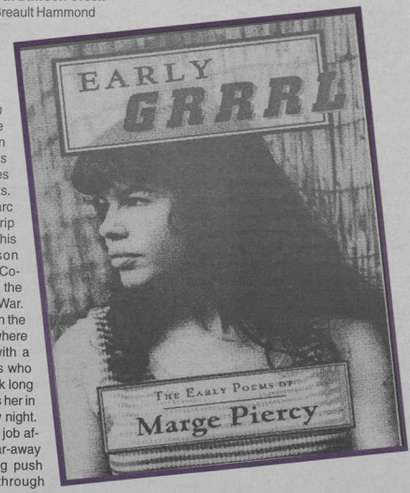


illustration by Kelly Haydon



Cunt: A Declaration of Independence
by Inga Muscio
Seal Press, Seattle, WA

The word "cunt" actually has its roots in ancient words that were titles of respect for women. In *Cunt*, Inga Muscio reclaims the word as a positive force in the movement to unite and empower women. Her book is a provocative analysis of women's relationships with their bodies, including sexuality, rape, and prostitution.

Adios, Barbie: Young Women Write About Body Image and Identity
edited by Ophira Edut
Seal Press, Seattle, WA

In more than 20 candid and humorous essays, a diverse group of women explore how they have chosen to ignore, subvert, or redefine the standard of beauty. When the ideal body reflected in the cultural mirror is white and thin, depending on her race, ethnicity, sexuality, size or ability, a woman can find endless ways in which her body doesn't measure up. The young women contributing to this collection break down modern culture's feminine ideal and reinvent it for themselves.

Beyond the Limbo Silence
by Elizabeth Nunez
Seal Press, Seattle, WA

A coming-of-age story, *Beyond the Limbo Silence* traces a woman's journey from her Caribbean home to a college in the American Midwest, and her struggle to integrate past and present against the backdrop of the civil rights movement. Twenty-year-old Sara Edgehill has left her native Trinidad in 1963 to attend college in Oshkosh, Wisconsin, where she joins two other girls—Courtney from St. Lucia and Angela from British Guyana—in the task of integrating the all-white school. For Sara, coming from a world in which she is connected to a vibrant community and culture, this cold, alien place in which she is neither loved nor understood is profoundly shocking and disorienting. Slowly, Sara finds support in her friendship with Courtney, who covertly practices voodoo rituals, and in a blossoming relationship with Sam, an African-American who draws her into the turbulent civil rights movement.

The Dyke and the Dybbuk
by Ellen Galford
Seal Press, Djuna Books, Seattle, WA

The Dyke and the Dybbuk features Dybbuk Kokos, a soul-stealing demon of Jewish folklore, who is freed after 200 years trapped inside a tree and is now employed by the multinational corporation Mephistco. She seeks the descendant of the woman she was to haunt long ago, but finds the unexpected in Rainbow Rosenbloom, London taxi driver, film critic and lesbian.

Alma Rose
by Edith Forbes
Seal Press, Djuna Books, Seattle, WA

Pat Lloyd has spent her entire life in Kilgore, a small, dusty town off the Interstate. She works at her pop's mercantile and whiles away the evenings with mail order catalogs and idle dreams. But when Alma Rose, a vivacious, cowboy-booted trucker, rolls into town, Pat's solitary life is thrown into chaos by unforeseen passion and desire.

Angel
by Merle Collins
Seal Press, Seattle, WA

A dramatic coming-of-age tale parallels the life of a young woman with the political fortunes of her Caribbean island nation. Angel, only a child when the opulent houses of Grenada's white landowners are burned to the ground, grows up rebellious and headstrong in a time of change and unrest. The mounting unrest of the island nation, mirrored in Angel's own family, is captured passionately in the cadence and imagery of Grenadian speech.

Falling to Earth
by Elizabeth Brownrigg
Firebrand Books, Ithaca, NY

Alice—computer honcho and closeted dyke by day/swimmer in the lesbian sea of women by night—has been touched by an angel, but not the TV variety. Phoebe is a different kind of angel. While Alice works hard to maintain the split between the two halves of her life, Phoebe appears in the fissure. They are on opposite sides of a revolving circle, as Phoebe descends to earth and Alice flies high enough to hear the music of the spheres. As their stories increasingly intertwine, one takes up where the other leaves off.

Split-level Dykes to Watch Out For
by Alison Bechdel
Firebrand Books, Ithaca, NY

Big changes are set in motion when many of Alison Bechdel's best-beloved lesbian gals find themselves on the move. Ginger, Lois and Sparrow decide to stay together and buy the house. Jezanna has a man move in. Mo contemplates cohabitating with Sydney. And Ginger, Toni and Raffi head for the suburbs. This is the eighth in Bechdel's cartoon series.

To be Continued...
edited by Michele Karlsberg and Karen X. Tulchinsky
Firebrand Books, Ithaca, NY

Writing in a richness of fabulously diverse styles, 11 storytellers have created intriguing new tales of fantasy and reality, the near past and far future, contemporary lesbian life, and escapist encounters. The contributors in this collection are Lucy Jane Bledsoe, Nisa Donnelly, Jewelle Gomez, Judith Katz, Randye Lordon, Linda Nelson, Elisabeth Nonas, Cecilia Tan, Carla Trujillo, Kitty Tsui and Jess Wells. A second volume is scheduled for next year.

Early Grrrl: The Early Poems of Marge Piercy
by Marge Piercy
Leapfrog Press

Well known for her visionary political poems, Marge Piercy is equally loved for her striking observations of the natural world and the underrated pleasures of everyday life. This generous collection consists of poems selected from four volumes long out-of-print; poems previously published in literary magazines but never before collected; and very early poems never published.

Switch
by Carol Guess
Calyx Books, Corvallis, OR

Switch is the story of life and love in a small town, where the lives of the odd and passionate characters are charged with desire and magic. A seemingly normal town, Cartwheel, Indiana, is actually full of unexpected secrets. *Switch* celebrates the variety and dignity of human desire and the sensuality of everyday life.

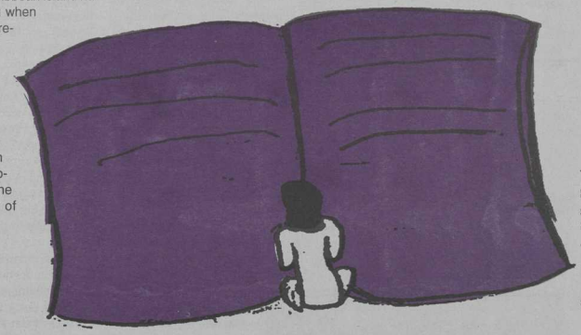


illustration by Kelly Haydon

FEATURE

Indian Singing
by Gail Tremblay
Calyx Books, Corvallis, OR

Indian Singing is a book of poetry and artwork. It is not a quiet book; the musical poetry simply demands to be read, *sung*, out loud. Gail Tremblay's poetry is a visionary quest, a work of hope that presents enduring lessons to accommodate change in troubled times. This expanded and re-released edition of *Indian Singing* includes new poems and artwork, and an introduction by Joy Harjo.

A Line of Cutting Women
edited by Beverly McFarland, Margarita Donnelly, Micki Reaman, Teri Mae Rutledge, et al.
Calyx Books, Corvallis, OR

Showcasing *Calyx Journal* discoveries from the past 22 years, *A Line of Cutting Women* is filled with sharp, insightful, revolutionary stories by women on the edge, women cutting their own space in the literary canon. It is a bright thread in the tapestry of women's writings over the past two decades featuring writings by Julia Alvarez, Molly Gloss, Linda Hogan, Cherrie Moraga, Rita Marie Nibasa, Alicia Ostriker, Sandra Scofield, and many more.

A Fragile Union
by Joan Nestle
Cleis Press, San Francisco, CA

A Fragile Union is a collection of intimate essays and narratives on the politics of identity and desire. Living with cancer and facing death, Nestle explores the "fragile unions" of family, community, and love. The fragility of her sexual desire, the fragility of her memory, her belief in the possibility of hope, and her love for her people—women, lesbians and gays, working class people, Jews, and all who struggle against injustice.

Chasing the American Dyke Dream: Homestretch
edited by Susan Fox Rogers
Cleis Press, San Francisco, CA

What do we lesbians call home? That sense of safety and familiarity, or the physical structures we move into and out of? *Homestretch* offers rich, poignant visions of home, both homes of origin and homes we create to replace the "deep closets" many of us escaped in order to find our places in the world. Contributors include Robin Becker, Valerie Miner, Louise Rafkin, tatiana de la tierra, and Elaine Beale.

The Woman Who Knew Too Much: A Cordelia Morgan Mystery
by B. Reece Johnson
Cleis Press, San Francisco, CA

The Woman Who Knew Too Much is a stunning debut mystery featuring two compelling female "sleuths"—Jet Butler, a reclusive writer who narrates this tale of murder, water rights, and deadly designer drugs, and Caroline Marcus, a shadowy figure who gradually reveals herself as a kind of international "hit artist" working for a private "contracting" firm called The Company. Set in rural New Mexico near Santa Fe, the novel opens with Jet trying to help a friend who's the prime suspect in a local murder investigation. *The Woman Who Knew Too Much* has a strong feminist bent, a lesbian subtext, and tackles issues of environmentalism and corporate corruption, as well as personal integrity and history.

illustration by Kelly Haydon

Zine Scene: Do it Yourself Guide to Zines
by Francesca Lia Block and Hillary Carlip
Girl Press

For amateurs and the accomplished, even devout aficionados, *Zine Scene* offers an insider's account of the blood, sweat and bawls it takes to envision, create, and maintain a do-it-yourself publication. Friends and collaborators, Hillary Carlip and Francesca Lia Block have managed to create the most comprehensive analysis of this growing zine culture.

Herotica: A Collection of Women's Erotic Fiction (10th Anniversary Edition)
edited by Susie Bright
Down There Press

This tenth anniversary edition of *Herotica* includes an epilogue by editor and sex maven Susie Bright about the remarkable swell of women's erotica since the book's first publication in 1988. *Herotica* includes twenty-one stories about straight, lesbian and bi-sexual women, exploring gender-bending, S/M, anal sex and other turn-ons. Some of the stories are sizzling hot; others are coolly seductive. All recognize the power of uncompromising sexual desire, while setting the literary standard for the current crop of women's erotic anthologies.

Closed in Silence
by Joan M. Drury
Spinster Ink, Duluth, MN

When Tyler Jones, feminist writer/columnist and reluctant sleuth, is invited to join her five college pals at a reunion on an isolated island in Puget Sound, she jumps at the chance. However, the weekend proves to be more than a nostalgic occasion. When a storm cuts the six off from the rest of the world, Tyler and her faithful canine companion, Agatha Christie, once again discover a body. In pursuit of a murderer—could it be one of them?—the women share their stories of struggle, triumph, accomplishment and pain. By relating their personal histories, these women break open the circle of silence that keeps women mute, separate from one another, and "closed in silence."

A Woman Determined
by Jean Swallow
Spinsters, Ink, Duluth, MN

A Woman Determined, by the late Jean Swallow, is the complex story of how an automobile accident profoundly transforms the lives of two women: Margaret Donovan, the accident victim, and Laura Gilbert, her attorney. But it is more than that; it is the history of a close-knit lesbian community and the consequences of crises upon that community, its members, and institutions. It explores women's relationships, particularly how we tend to hold each other to impossibly high standards and the subsequent anger resulting from unmet expectations.

Fallen From Grace: A Helen Black Mystery
by Pat Welch
Naiad Press

Downsized corporate executive and closeted lesbian Leslie Merrick takes a nose dive from an eighth-story window. The cops, of course, jump to the conclusion that her death was a suicide. Berkeley private investigator Helen Black is hired by the mother of the deceased to clear her daughter's reputation. Helen discovers that the multinational conglomerate Merrick worked for is rife with political patronage, corporate treachery, sexual harassment, disgruntled employees, vindicitive co-workers and mysterious "vacations." Although fallout from the investigation quickly puts our heroine at odds with everyone from her new lover to her former police partner, she uncovers nothing to indicate that Merrick's death was anything but self-inflicted.

The Naked Eye
by Catherine Ennis
Naiad Press

Ever since the woman of her dreams turned into a nightmare, prominent wildlife photographer Katherine Duncan vows to trust only the things she can see through the lens of her camera. Preferring the dangers of the Louisiana Swamplands to the perils of love gone wrong, she relies on the beauty of nature to fill her days as love once did. But what about the nights? Katherine's attractive new landlord, Marlena Weathers, has had her share of lonely nights, too. Despite Katherine's misgivings, the women's friendship deepens, as does the sensual tension between them. But does Marlena have the patience and the passion to prove to Katherine that there is more to life than meets the naked eye?

Endless Love
by Lisa Shapiro
Naiad Press

Writer Andrea Stern is trying to rebuild her life after a devasting tragedy that left her grief-stricken and emotionally deadened. She returns home in an effort to reconnect with her family, but dealing with her disapproving mother, unexpressive father, and mentally ill sister only deepen her emotional void. Andrea teeters dangerously on the edge of dispair, until she meets Gwen Severence, a woman whose strength and caring will challenge her to make peace with the past, a woman who will teach her to live with hope instead of fear, and to believe, once again, that love can be forever.

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Women and carpentry training:

Trades are the ticket

by Valerie Overend

Since January 1996, SaskWITT (Saskatchewan Women in Trades and Technology) has been training women in carpentry skills through a program based in Regina. The women who enter the Women's Work Training Program (WWTP) gain the basis for completing a four year carpentry apprenticeship. The goal of the program is to get these women their trade tickets and into decent paying jobs.

The WWTP was initiated as a five year project. Every year, we take 16 new women into the program. The reality, though, is that a lot more women want to join than space and funding allows, so many women are turned away. Participation is key, and over time we do lose some women, so the intake is ongoing.

The only criteria for getting into the program is that women have their Grade 10 Math and a positive attitude towards physical work. If a woman doesn't have the math requirement, we will try to help her get it so she can join the program. Women with children are also required to have childcare arrangements in place to ensure they can complete the program.

When SaskWITT envisioned the program, we assumed there would be 30 percent First Nations and Métis women entering, as this represents their proportion of the population in Regina. This turned out to be true when we started, but three or four months later, 95 percent of the women walking through the door were Aboriginal women. This is in large part due to our location within the inner city and the program's ability to provide a flexible and supportive workplace.

The majority of the women are on social assistance when they enter the program. Partly, this is because the career placement centres most active in sending women to the WWTP are ones working with women on social assistance.

However, it is not a requirement that women be on social assistance. Women who have other income support can still receive assistance with expenses to enable them to participate in the program. All the training money for the program comes from the provincial government.

In total, the program involves 46 weeks of training. This is good, considering that most government-sponsored training programs last between six weeks and six months. There are two phases to the program,and each phase is designed to provide a supportive learning environment in a traditionally unsupportive trades environment.

The first phase is a 20-week extended Level 1 apprenticeship. The women learn the basics of carpentry in the classroom and the shop, and participate in a life skills component every day. Generally, the life skills program starts off with self-awareness concepts, moves on to issues of self-responsibility (such as problem solving and assertiveness), and then finally ends with strategies for self-guidance (goal setting, future planning, budgeting, *et cetera*). We add a component on job skills to provide the women with a better understanding of the culture of a construction workplace.

At the end of the 20 weeks, the women write the provincial Level 1 carpentry exam.

photo courtesy of WWTP

Women's work training program (WWTP) - Level I apprentices at the scaffolding yard

The second phase of the program is 26-weeks of on-the-job training. Most women gain trade time [which is needed for certification] working on projects renovating a variety of buildings for non-governmental organizations in the city. One of the projects the women typically work on is a Habitat for Humanity house, a house built largely by volunteers for people on fixed incomes.

Earlier this year, a crew of seven women from the training program finished a large project doing renovations at the local Food Bank. The women were supervised by a woman who had attended Level 1 training when SaskWITT first developed a carpentry training course in 1991. This woman went on to apprentice with the Women's Renovation Company for a year, then moved into the commercial workforce while completing her four years trade time. She recently completed her Level 4 training at SIAST Palliser Campus in Moose Jaw and wrote her journey level carpentry exam.

photo courtesy of RWCC

Some members of the Regina women's construction coopertive at the shop

The WWTP only delivers the classroom portion for a Level 1 certificate. For higher levels, the women go to SIAST (Saskatchewan Institute for Applied Science and Technology). Because of the enhanced delivery--the classroom portion for Level 1 usually takes seven weeks to complete-- and the additional business training in the WWTP, what is normally a four-year apprenticeship, in fact, takes closer to five years for participants to complete.

After 46 weeks, women can join the Regina Women's Construction Coop (RWCC), which was started with support of SaskWITT *[see below.]* Through the RWCC, the women learn business and marketing skills, as well as gain more trade time in order to allow them to write the certification exams for the higher levels. Ultimately, the women will write the interprovincial journeypersons exams.

One challenge we face is that there are not enough women with journey papers who can train and supervise the women in the program. Currently only two of us working with the WWTP have our journey papers: Denise Needham (who is also the business manager of the RWCC) and myself. Another woman, we hope, will have her papers soon. Needless to say, we are always looking for women with the skills and certification to facilitate the program and the job training.

A construction coop for women

In January 1997, the Regina Women's Construction Cooperative began operation, although it took several months to actually get up to speed. The first few months were certainly more difficult than anticipated due to difficulty acquiring funding for administration and staff positions.

In June 1997, SaskWITT received a grant from the Women and Economic Development Consortium, which is supported by contributions from about six large companies and administered by the Canadian Women's Foundation. The grant was for five years, although the bulk of the money was allocated in Years 1 and 2. This money was allocated to pay for a Business Manager for the Coop full-time for three years, as well as professional fees for legal or accounting for the full five years.

SaskWITT also received funding for the Coop from the provincial government's Strategic Initiatives Program to hire a superintendant until this December. Strategic Initiatives also provided funding for

photo courtesy of WWTP

WWTP- Level I apprentices

see CONSTRUCTION next page

from CONSTRUCTION previous page

SaskWITT also received funding for the Coop from the provincial government's Strategic Initiatives Program to hire a superintendant until this December. Strategic Initiatives also provided funding for business training, marketing, internet linkup, some rent and a small amount of bookkeeping. The cooperative shares a shop and office space with the WWTP.

Since August 1997, the Coop has been a separate legal entity from SaskWITT. While SaskWITT still administers the Coop's financial and business interactions for the most part, the Coop is slowly coming into its own. It is actually in an excellent position financially and working under very pleasant circumstances for a new business.

When it began, the RWCC was supported 100 percent through grants. Now though, only half of the coop's budget comes from grants; the other half is raised through the construction contracts it does. The federal government does contribute some monies in the form of wage subsidies that amount to $5,000 a year per woman in her first year.

There are currently 11 women who are members of the Coop. Seven of these women have been with the program since its inception. This past Spring, six women in the Coop attended Level 2 training at SIAST Palliser Campus. That meant half of the class were women, which was previously unheard of.

In terms of running a successful business, the Coop has found a niche, specializing in barrier-free construction and renovations. Twenty percent of our business in 1997/98 are projects for seniors and people with disabilities. We're shooting for 40 percent this year.

The RWCC is working with organizations that support people with disabilities to build residences that are accessible. Right now, RWCC is renovating an old church into a residence for seniors—this includes constructing ramps, wider hallways, lower windows, rounded corners, and so on.

photo courtesy of WWTP

WWTP- Level I apprentices

The women in the coop have had some specialty training in doing home audits for people with disabilities. As a result, part of the business training done through the Coop focuses on learning about and responding to the needs of people with physical disabilities.

Currently, we are doing renovations, but we want to start building homes. Our immediate dream is to build a showhome to display what accessible and barrier-free construction looks like.

The most pressing issue for the RWCC is ensuring living wages for the members, most of whom also support a number of dependents. In July 1997, the members who had been working in the Coop since its beginning received a raise from $5.60 to $7.00 an hour. While the wages paid through RWCC are still low compared to what most men in the construction industry are getting, they're not considered pathetic, just poor. The starting wage in the industry is around $7.00.

In a year from now though, the women in the coop will be earning more than most women earn. As their qualifications and experience increase, they will be able to earn even more.

The stigma of poverty is minor when compared to the reality, and the women in the Coop are determined to work until they have reached an acceptable wage. The RWCC is also looking at buying into the provincial pension plan for its members.

Within five years, the goal is to have women trained as journeypersons and in running a business, so that the RWCC would take over from SaskWITT the job of training women in carpentry.

What drives me to encourage other women in getting their carpentry certification is my own experience. Eighteen years ago, I was left alone with two babies and no trade ticket. The options looked pretty glum—any of the "typical" jobs women could get would not go anywhere. That's why I made the decision to get journey papers. To me, learning a trade means you can raise your family in dignity.

For more information about the Women's Work Training Program and the Regina Women's Carpentry Cooperative, call WWTP at (306) 565-3030. You can also email Saskatchewan Women in Trades and Technology at saskwitt@sk.sympatico.ca

Valerie Overend is the executive director of SaskWITT and the organizational consultant with the WWTP. She teaches trades at the Saskatchewan Institute of Applied Science and Technology in Regina, and has been involved in coordinating GETT Camps in Saskatchewan for eight years.

Women in Cooperatives Electronic Network

by Carol Hunter

WICEN (Women in Co-operatives Electronic Network) is an electronic discussion group ("listserve") open to women and men who share an interest in issues surrounding women in co-operatives and credit unions. It provides a forum for an exchange of ideas, experiences and information; a place to pose questions or propose solutions; a place to share "best practices" and case studies; and a place to network or make new contacts.

WICEN was launched by the Canadian Co-operative Association (CCA) in response to a growing interest among women in the cooperative sector for a venue to share ideas, experiences and concerns, including concerns about women's (under) representation on boards of directors and ways in which women can be more involved in decision-making within co-operatives and credit unions.

At the CCA's 1995 annual general meeting, a resolution was put forward calling for the establishment of a national women and co-operatives network. This resolution was moved by Marian Jefferies, a director of Co-op Atlantic, a wholesale coop. (Jefferies, herself, is the only woman on Coop Atlantic's board.) The resolution passed unanimously.

Currently, WICEN has 100 subscribers—subscribers who are members, directors, employees, volunteers, and managers of co-ops and credit unions. Some subscribers are involved in smaller, local coops and credit unions, while others are involved in larger federations and associations. Although, currently, most of the subscribers are based in Canada and the United States, WICEN is open to people worldwide.

WICEN is an important forum because there are few opportunities in Canada for women to come together to discuss women and coops. Canada is such a large country, and many women don't have the budget to go to coop conferences.

One of the key issues addressed through the listserve is board representation. Many women on coop boards feel quite isolated and have a great desire to network with other women in similar situations. WICEN is a good place to discuss strategies to involve more women on boards.

Subscribers also discuss issues related to running a coop business, such as how to access start-up capital or grants, or how to set up a coop in a specific sector. One other item that has been the topic of much discussion are social audits. Many subscribers are addressing ways to measure an organization's performance on more than just financial grounds.

WICEN is currently moderated by the CCA. As a moderator, CCA will try to keep the discussions rolling, suggest discussion topics, and post items of interest.

You can participate in this conference in a number of ways by:

- posting questions;
- responding to questions posted by others;
- letting us know about resources (print or electronic), conferences or workshops;
- letting us know about co-op or credit union initiatives which promote women's involvement in decision-making;
- letting us know about co-op or credit union practices which present barriers to women's involvement; or
- posting short documents, book reviews, or other materials to the conference. (Please do not post documents longer than three pages. Longer documents can be posted in CCA's website.)

For more information or to subscribe to WICEN, contact Carol Hunter—email: carol@coopcca.com; telephone: (613) 238-6711; address: 400-275 Bank St, Ottawa, Ontario, K2P 2L6. For more information about coops in general, check out the CCA's website at www.coopcca.com or the International Coop Alliance's website at www.coop.org.

Carol Hunter is the Manager of Information Services at the Canadian Co-operative Association.

Vancouver International Film Festival:

Women in exile

by E. Centime Zeleke

When one scans the program selection for any major international film festival and notices the paltry number of women directors represented, it becomes evident that women are still having a hard time breaking into the film industry at both the commercial and independent level.

In My Father's House

That the Vancouver International Film Festival (VIFF) be any different in this regard from other film festivals would not have been unexpected. However, as I scanned through the program guide, I was pleasantly surprised by the number of entries by women.

This year the focus of the VIFF is on themes of music and exile and immigration. Within these themes, there are a number of works by women, ranging from the compelling films that make you ask yourself, "How did they get so much money for this production?"

One film in this series done from a feminist perspective is *In my Father's House* by Fatima Jebli Ouazzani. The documentary follows the filmmaker back to Morocco, the country she left in order to escape an early and arranged marriage and the other traditional expectations of women.

The film, though, is not a simple day-to-day look at Jebli's return. Instead, it blends three narrative strands. The major thread of the film is, of course, her return home after 16 years away. Jebli has made a life for herself in Amsterdam, but she feels there may have been a price paid for leaving—the price being an exile from one's own home and from parts of one's self.

It's Your Turn, Laura Cadieux

The second thread is the story of Jebli's grandmother who speaks about arranged marriage and surviving life under the conditions the filmmaker more or less fled. Through interviews, it becomes apparent that the grandmother recognizes she has had little choice in determining what her life would look like. And she regrets this.

The third thread of Jebli's documentary is the story of Naima. Naima is a Netherlands-born Moroccan woman who opts to have a traditional marriage in Morocco with the man she has chosen to be her husband. Naima's story contrasts heavily with both Jebli's and her grandmother's story, particularly since we see how Naima is allowed entrance into her father's house, while Jebli is rejected. The film's unique storytelling method allows the audience to ponder women's choices, women's autonomy and Naima's naiveté, in a non-didactic fashion.

Also under the theme of music and exile, the VIFF will present through its archival program a tribute to Josephine Baker. Baker was an African-American singer and actress who became one of Europe's best paid entertainers while residing in Paris in the 1920s and 1930s. Her film roles were "exotic," constructed for a white male gaze.

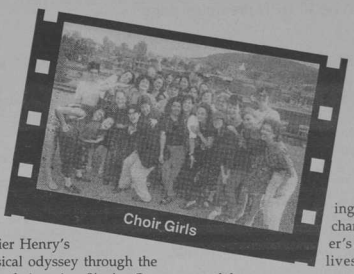
In those roles, Baker is usually shown as happy, dancing and singing. A popular and well-circulated image of her [see the VIFF catalog] is one in which she is dancing with bananas around her waist.

Josephine Baker

Cheryl Dunye's recent film *The Watermelon Woman* illustrates the importance of honouring actresses such as Josephine Baker, as they paved the way for the Black filmmakers and actresses of today. More importantly, Dunye's film reconstructs the agency of the women cast in roles such as the *Watermelon Woman*, by showing the context in which they worked.

The VIFF's presentation of Josephine Baker provides little context, except to say she was a "woman of colour" with "sexy modernity." The program is careless and seems to be more a part of Vancouver's tired lounge revival.

It is in the Canadian Images Program where I found a large number of interesting works by women. This year's program is the largest VIFF has ever presented with over 90 entries. Of these 90, approximately 40 films are made by women. As Ken Anderlini, curator of the Canadian Images program, admits, "This is not quite gender equity." Still, it is noteworthy. Among the works by women, several titles are films made by Aboriginal women and women of colour. One film to definitely check out is Alanis Obomsawin's third film in her series about the Oka crisis, *Spudwrench: Kahnawake Man*. [Her previous films were *Kanehsatake: 270 Years of Resistance* and *My Name is Kahentiiosta*.]

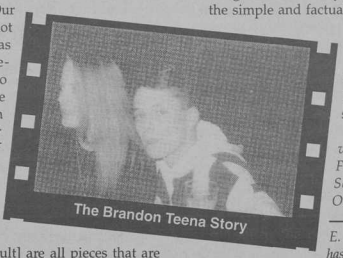

Choir Girls

Other films to catch are Annie Frazier Henry's visual and musical odyssey through the landscape of North America, *Singing Our Songs*; Shelley Niro's *Honey Moccassins*; and Shanti Thakur's *Circles*. *Circles* is an intimate and passionate documentary that looks at the way "circle sentencing"—a traditional form of justice for some Aboriginal communities—is being combined with the Canadian justice system. Also veteran filmmaker Loretta Todd's new documentary, *Today is a Good Day: Remembering Chief Dan George*, delivers both content and style.

Local artist Jennifer Abbott will premiere her long-awaited piece about animal factory farming in her documentary, *A Cow at my Table*. Unfortunately, Abbott's film is an intellectually weak look at a subject that is rich with content.

The documentary swings back and forth between the not-so-convincing and far-too-simplistic argument that all animals have the right to not suffer, and the not-very-well-explored idea that factory farming is part of what Vandana Shiva calls "an ethics of anesthesia;" that is, part of a system that commodifies all life forms into objects for capitalist consumption. Nevertheless, the documentary does present some interesting and not so known facts about the animal industry, and is worth seeing if only for that.

While there are a number of films directed by women at the VIFF, much of the content they deal with is not about women at all. Our lives are still not in focus. It was therefore refreshing to check out the entries from Quebec. *Choir Girls, Ladies of the 9th Floor* and *It's your turn, Laura Cadieux* [directed by Denise Filiatrault] are all pieces that are unapologetically about women's lives and women's stories.


The Brandon Teena Story

Patricia Kerns and Deborah Van Sleet's *Choir Girls* is a good-looking, charming and funny documentary about a Montreal women's choir called Maha. Ultimately, however, the piece is about women coming together to change each other's lives and the lives of women around them.

Choir Girls is being screened with Catherine Martin's *Ladies of the 9th Floor*, in a program dedicated to the memory of Kathleen Shannon founder of the now defunct National Film Board's Studio D, the world's first government funded film unit dedicated to supporting and promoting women filmmakers.

Creating feature length films costs a lot of money. Women, and particularly lesbians, often do not have access to the resources needed to create features. However, there are a lot of lesbians making shorts. "Quickies," a program of queer Canadian comedy presents a number of works by local lesbians, including Maureen Bradley's *Go Dyke! Go* and Carol Ducharme's *Straight from the Suburbs*. The program also contains the lovely lesbian noir-ish type film, *It Happened in the Stacks*, a story of lesbians chasing each other in the library stacks.

Talking about features, women should definitely check out the feature length documentary, *The Brandon Teena Story*. Directed by Susan Muska and Greta Olafsdottir, the documentary has been the recipient of numerous awards at Gay and Lesbian Film Festivals around the world. The documentary tells the story of transgendered Brandon Teena who spent most of her daily life passing for a boy, and charming and seducing girls. However, when she is outed as a biological woman, Teena is raped and eventually murdered.

Using a straight forward journalistic style, Muska and Olafsdottir's documentary explores the complexities of being transgendered. It also explores the ways women's biological bodies are so easily treated with violence by the men who assume they control and can therefore determine the fate of women's bodies.

Rumour has it that about six feature-fiction and non-fiction films about Brandon Teena are in the production stages. It seems Teena will continue to be somewhat of a sensationalized object well after death. Knowing this increases my appreciation for the simple and factual way in which this, the very first documentary about Brandon Teena, has been presented.

The Vancouver International Film Festival runs September 25 to October 11.

E. Centime Zeleke has been involved in numerous community media projects. She is the 1998 program coordinator of Out on Screen, the Vancouver Queer Film and Video Festival.

Oral histories of people with developmental disabilities:

From the inside out

by leanne johnson

In October 1996, British Columbia finally closed the last of its large institutions for people with developmental disabilities. The automatic institutionalization of individuals with developmental disabilities began over a hundred years ago with the creation of the Woodlands in New Westminster, and ended on October 21, 1996, when the last two residents were moved to new homes within the community.

The process of downsizing Woodlands, Tranquille, Glendale and the Endicott Centre took 15 years. The residents were returned to their original communities, which were spread out all over the province.

Afraid that the stories of the former residents would be lost and their voices forgotten, a committee from the BC Self Advocacy Foundation initiated a project to collect oral histories from the former residents. *[The BC Self Advocacy Foundation is an organization comprised of directors and members with developmental disabilities, setup to encourage individuals with developmental disabilities to become part of their community and to encourage self-advocacy.]*

When the committee finished collecting the oral histories in 1996, they decided that a book would not be an appropriate medium to give voice to these individuals, so the organizers approached Persimmon Blackbridge and asked her to collaborate with the story tellers.

Blackbridge, a Vancouver-based writer, sculptor, and activist, was an excellent choice to work on this project. She had previously collaborated in several projects including the sculpture and book project, *Sunnybrook*, which examined the dehumanizing effect of institutions and the inner strength of those who live in them.

photo courtesy of the BC Self Advocacy Foundation

Marianne Crowley working on her contribution to the exhibit

Blackbridge and the former residents collaborated to create *From the Inside/OUT!*, a multi-media art exhibition that tells the stories of 28 individuals. Their stories remember the pain and sorrow of isolation and the courage of resistance, and the relationships they formed.

The core of the multimedia exhibition is the oral histories. The exhibition is comprised of individual and collective art pieces of visual art based on the residents' experiences of living in and out of these institutions. Some were there for a period of two years, others as long as 35 years.

The visual art is combined with photographic and historical documentation hung along walls that are formed into long maze-like corridors. A soundscape plays over the exhibit as you walk along and another soundscape can be listened to with headphones.

The organizers hope the exhibition will be an opportunity to educate the community in the social justice issues that affect people with disabilities. *From the Inside/OUT!* is presented by the BC Self Advocacy Foundation in partnership with the BC Association for Community Living, the Artists and Communities Program, and the Roundhouse Community Centre in celebration of October as Community Living Month.

While Community Living Month has not yet been proclaimed by the province, celebrations are being planned throughout the province. Call your local association for Community Living to find out what is happening in your area.

From the Inside/OUT! *is at the Roundhouse Community Centre, 181 Roundhouse Mews, Vancouver until October 11, with an opening Gala on October 1 at 7:00pm.*

leanne johnson is a Vancouver-based writer and visual artist.

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HEY ALL YOU FABULOUS VOLUNTEERS!!

We Want to Hear from YOU!

Looking for a calendar of events for VSW?
Curious about production dates for an upcoming issue of Kinesis?
Got some tantalizing recipes you want to share?
Wanna sell your car?
Searching for a place to publish some of that incredible poetry?
Need to catch up on the latest gossip?
Look no further!
Starting in October, we will be publishing a monthly newsletter for all Kinesis and VSW volunteers.
The newsletter will be by and for volunteers.
We need your help, input, ideas, enthusiasm, creativity and brilliance to pull this off!
In return, you get to work with an extremely cool group of women, have your voice heard, learn some valuable and transferable skills (ie: design, editing, writing, community-based research etc.) and have tons of fun!
Deadline for submissions is **October 10th**.
For more info. please contact: Rita (Volunteer Coordinator, VSW) at (604) 255-6554 or Amal (Production Coordinator, Kinesis) at (604) 255-5499.
Submissions can be dropped off, mailed, faxed or e-mailed to:
Vancouver Status of Women
#309-877 E. Hastings St.,
Vancouver, BC V6A 3Y1
Fax: (604) 255-7508.
E-mail: vsw@web.net.

Indigenous women in the arts:

A creative gathering

by Michelle Sylliboy

The art and creativity of indigenous women will be honoured at a gathering at the Roundhouse Community Center in Vancouver, November 6 to 8. Ancient Memories Thru Women's Art, *organized by the Indigenous Women in the Arts Collective, will bring together indigenous women from a broad range of artistic expressions for a weekend of workshops, discussions, performances and healing circles. As well, an exhibition of works by Aboriginal women artists will be on display at the Roundhouse. Opening night of the exhibition will be October 17 at 7:00pm and will run until November 10.*

Michelle Sylliboy, the key organizer of Ancient Memories, *talked to* Kinesis *about how the gathering came together, what it hopes to accomplish, and the challenges it faces. Sylliboy is from the Mi'kmaq Nation. Originally from Una'ma'kik (Cape Breton), she has been living in Vancouver since 1990. She is a painter, sculptor and poet, and a recent graduate from the Emily Carr Institute of Art and Design.*

Initially, the idea for the gathering was inspired by an interview I did with Sandra Laronde *[for* Kinesis, *March 1997 issue.]* She's with Native Women in the Arts (NWIA) in Toronto, and they've been organizing a lot of activities in support of the creative work of Aboriginal women artists, such a readings, workshops and performances. *[NWIA also publishes a journal of writings and artwork by Aboriginal women. The first journal published in 1995 is titled,* In Vast Dreaming; *the second, published in 1996, is titled,* Sweetgrass Grows all Around Her.*]*

When I attended Emily Carr, I felt out of place when it came to relating to western art and artists. While a number of artists did come to the school to give artists' talks, most of the ones invited were geared toward western art. This trend is slowly changing, but it's still way behind when it comes to First Nations artists and artists of colour. That's when I knew this gathering was really important.

There are lots of Native artists, but when you look for books and resources about these artists, they're hard to find. It's difficult to find resources about Aboriginal artists because it always comes down to a lack of funds. Money's not a bad thing because everybody needs to survive, but you don't always have the funds needed to bring these people or resources to you.

The purpose of the *Ancient Memories Thru Women's Art* gathering is to start a networking and mentoring process and to address the lack of information about Aboriginal artists and questions such as: Where do emerging artists go when they're just starting out? Who do they talk to? Who can they learn from? What other things can they bring towards their creativity? What is First Nations art?

The gathering is intended to explore our creative tools. We're all artists, whether we're painters, dancers, musicians, poets, writers. As First Nations people, creativity surrounds us as a whole. It reaffirms how distinct we are as First Nations people. Therefore, it's really hard to define indigenous or Aboriginal art because it's not the same as western art.

At the gathering, there will be Elders, youth and women of all ages—because that's how you learn. You learn from your kids, from your grandparents, from your community. Everything is community based. Without the community, you lose yourself. That was evident at our fundraiser. *[The Indigenous Women in the Arts Collective held a benefit concert and silent art auction in mid-September.]* The community rallied together and put the event on.

photo by Michelle Sylliboy

How did I end up here

Ancient Memories is being set up from a mentorship point of view, so that emerging artists can connect with artists who have been at it for a long time. The gathering will also bring women from different mediums together to allow their expressions, opinions and creativity to come out through sharing.

Loretta Todd is going to premiere her new documentary on Pauline Johnson. Denise Lonewalker is premiering her new dance. Sarah Good is going to do a workshop based on her songs and stories. We're also going to have workshops for women on how to put their portfolios together and on what is available in terms of grants. The Wild Women Revue—a group of Aboriginal women in Victoria who organize shows for Aboriginal women—are going to do workshops on the politics of getting funding support.

The only challenge for us right now is getting funding on a bigger scale. Funding for single artists is a lot easier to find than for an event. It would be great if someone out there would just donate a large amount. It's hard to raise funds because this is an event for Aboriginal women. We've written a lot of proposals and grants and people are hesitant to support us.

I think there's a fear [among funders] because we're not charging people $300-400 to participate. How can we? No one from the community would come. Funding agencies are also saying they won't fund us because they think it's a "conference." Well, it's not a conference; it's a gathering, which means it's about artists sharing stories from a First Nations perspective.

It's discouraging sometimes, but we have to plug on. The gathering will work because I think it is very important for the community. If just one person says, "I've always wanted to do this and I'm so grateful that I was able to..." then it'll be worth every effort putting it together.

We're holding the gathering at the Roundhouse Community Center and their mandate requires the project to be community-based and accessible. This is fine with us and it's one of the reasons we applied for their support. Accessibility is fundamentally what *Ancient Memories* is all about.

Women generally don't have a lot of money. The gathering is for those who wouldn't otherwise have the opportunity to take a video workshop or a photography workshop or dance workshop or a drumming workshop. Women can attend the gathering on a pay as you can basis. Those who cannot afford an entry fee can attend for free.

The gathering will allow many women to do something they would never have been able to do because they've got kids or because they work or don't work. We will provide workshops for kids as well a lot of women face because they do not have the money to put their children in these programs.

Women are going to come away from the gathering having developed a piece of work. They'll come out with new knowledge, and many of them will leave with a taste of what it's like to work in different art forms. That's one of the main things we want to happen.

I've talked to some women who don't consider themselves artists, and those are the women we want to have at the gathering. They are the artists who are behind the scenes at the potlatches and pow wows--the weavers, beaders, carvers, dancers. These are the women who have been at their art for 10 to 50 years, or so. They are the ones who have contributed to their communities. We want them to share their experiences.

What it comes down to is the definition of what indigenous art is and what we have done with it for the past 500 years.

I'm very excited to say we've had a great response from the community. Chief Bill Williams [of the Squamish Nation] attended our fundraiser and gave a very supportive speech. Chief Robert Joseph donated art and catalogues from his show at the Vancouver Art Gallery. A lot of Elders came out, and we received support from the performers, all of whom donated their talents. We've also received generous donations from artists, so there's tremendous activity.

Kelly White, who co-organized the performers for the fundraiser, said she received a lot of phone messages from people saying they were still riding high from the benefit concert. People are hearing about the gathering and they're excited.

I think it's going to be a great weekend of creativity, healing and learning. A positive vision for the future.

The Indigenous Women in the Arts Collective will need a lot of volunteers to help document the event, as well as equipment: video cameras, tape recorders, et cetera. *To register or volunteer for the* Ancient Memories Thru Women's Art *gathering, contact Michelle Sylliboy at (604) 341-3418 or e-mail sylliboy@usa.net. Anyone wishing to make a contribution to the gathering can send donations to the Helen Pitt Gallery, 882 Homer St. A charitable tax receipt will be issued to those donating $25 or more. For more information about making donations, call (604) 681-6740 or fax: (604)* 681-6741.

KINESIS is Canada's foremost feminist newsmagazine.
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Interview with sculptor Myriam Fougère:

Mermaids gotta have vulvas

by Leslie Timmins

When you hold one of Myriam Fougère's sculptures in your hands, you feel as if you've lifted something right out of the landscape, a stone or shell or bone. The clay surfaces glow from hours of hand-burnishing washed over with the warm earthtones of leaves and algae used in the pit-firing. Mermaids, women lovers in naked tender embrace, sculptural vessels flowing out from a fold of vulval lips, all reunite the female body with its natural sources.

Quebecoise sculptor Myriam Fougere presents hand-built sculptures in porcelain.

Fougère began showing her work at women's festivals in the late 1970s. Recently, she's exhibited at the Grunt Gallery, the Gallery of British Columbia Ceramics and Art Inside.

Leslie Timmons: The vulva is one of the primary forms you work with. How did that come about?

Myriam Fougère: I just picked up some clay in a friend's studio one day and started playing with it. When I realized I had made a vulva shape, a cunt, I immediately collapsed the clay. But for about six months I asked myself where had I seen this shape before in art. Where was it in the world? I realized it was hidden.

Timmons: When you start a new piece, do you know whether you'll use the vulva shape or the shell, or some combination?

Fougère: Once I cut the clay the size is set, but the shape is still to come. As I turn the clay in my hands the shape emerges, as if between the clay and the hands there is an understanding of what needs to be done.

Timmons: You're self-taught. Did you ever consider going to art school?

Fougère: I thought about it, but I never went. I decided that women would be my audience and I would listen to their feedback. Recently, men have begun to buy my work, too, which is fine.

Timmons: What led you to the figurative pieces like the women lovers?

Fougère: As a lesbian I am looking, once again, for images that are not in the world. As a woman I also feel that we need to re-appropriate our vision of our bodies, and our real bodies are much more interesting to sculpt! I am trying to discover in myself a vision of a woman from the inside. How can I represent a woman's body with all of its seriousness and life experience? I am looking for this essence and for a true connection between our bodies and nature.

Timmons: Your mermaids make this connection very explicit.

Lovers

photo by Myriam Fougère

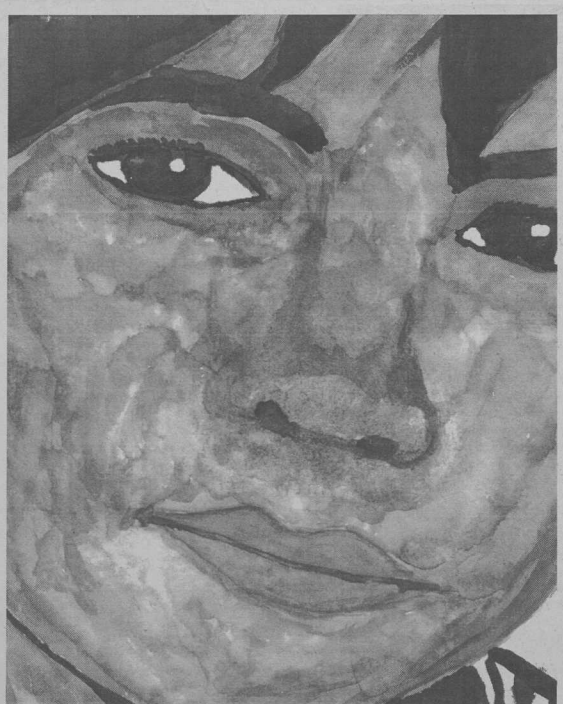
Fougère: I love the idea of gangs of mermaids roaming the sea together, but I find the representations by male artists terrible: long hair, pretty features and perfect breasts, but no genitals. I took the hair off to give them a kind of dignity and to show their faces better. I see them as elegant, big women with strong shoulders and large breasts, and I always give them a vulva.

I encourage people to hold my sculptures. They have a calming power, like stones. I want to keep my work accessible in price, too, so that people can afford to buy it.

An exhibition and sale of Myriam Fougère's work will be held December 4-6 in Vancouver. Call (604) 253-3740 for more information.

25 Years!

Hi, my name is Barb and I would like to let you know that I'm aware that your 25th Anniversary issue is coming up very soon. That's what I as an avid reader know about your great paper. For myself, I feel that Kinesis has been in touch with whats happening in the native community. I know, because I am native. So Happy Anniversary and keep up the great work to all those hard working volunteers and the editorial board.



painting by Barb Dawson

BULLETIN BOARD

read this

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

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

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

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

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

Listings will not be accepted over the telephone.

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

Send submissions to Bulletin Board, *Kinesis*, #309-877 E. Hastings Street, Vancouver, BC, V6A 3Y1, fax: (604) 255-7508, or email: kinesis@web.net. For more information call (604) 255-5499.

INVOLVEMENT

WANNA GET INVOLVED?

With *Kinesis*? We want to get involved with you too. Help plan our next issue. All women interested in what goes into *Kinesis*—whether it's news, features or arts—are invited to our Story Meetings on the first Tuesday of each month. Our Story Meetings are held on the **first Tuesday** of every month at 7pm at our office, #309-877 E. Hastings St. The next meetings are on **Oct 6** and **Nov 3**. For more information or if you can't make the meeting, but still want to find out how to contribute to the content of *Kinesis*, give Agnes a call at (604) 255-5499. New and experienced writers welcome. Childcare and travel subsidies available.

INQUIRING MINDS WANT TO KNOW!!!

Do you ever wonder how the pages of text in the newspaper you're holding get lined up so neatly? Want to know the fastest way to get wax off your hands? How about all the cool things you can do with a scanner? Does thinking about the right dot patterns keep you up at night? Or do visions of *rubylith* enter into your dreams? If so, then you definitely need to come down and help put *Kinesis* together. Just drop by during our next production dates and help us design and lay out Canada's national feminist newspaper, and all your questions will be answered. We'll be back in production for our **November 1998** issue—featuring a special supplement on violence against women—from **Oct 20-28**. Come and join us. No experience is necessary. Training and support will be provided. If this notice intrigues you, call Amal Rana (new Production Coordinator for *Kinesis*) at (604) 255-5499. Childcare and travel subsidies available.

INVOLVEMENT

WE'RE TURNING 25

Well, just about... 1999 is *Kinesis*' 25th year anniversary, and we intend to celebrate! If you're interested in working on our anniversary party (in January), or on our 25th anniversary subscription drive campaign in the Spring, or with our anniversary kick-off issue (our December/January 1999 issue), then call, call, call Amal at (604) 255-5499. We want your input, ideas, remembrances, cartoons, and everything else.

VSW IS LOOKING FOR YOU!

If you are interested in learning to do referral and peer counselling work, at VSW we are offering a great opportunity to women who are interested in volunteer work during the day. Come answer the phone lines, talk to women who drop in and help connect them with the community resources they need. For more information call Rita Dhamoon of the VSW Volunteer Coordinator at (604) 255-6554. Childcare and travel subsidies available.

FEMINIST FUNDRAISERS WANTED

VSW is seeking enthusiastic, energetic and creative women to join the Finance and Fundraising Committee. If you enjoy raising money for a great cause, organizing events, or just want to have fun, call Audrey at (604) 255-6554 today!

RESOURCE LIBRARIAN NEEDED

If you have knowledge of organizing and maintaining a Resource Centre and want to hang out with great group of women, VSW is the perfect place for you. VSW is looking for women to help make our resources more accessible and user-friendly to women. For more information call Ema at (604) 255-6554. Childcare and travel subsidies available.

VOLUNTEER NEWSLETTER

Are you a volunteer at VSW or *Kinesis*? If yes, please feel free to make contributions to our new monthly "Volunteer Newsletter." The newsletter is for us—for all VSW/*Kinesis* volunteers—and will be a place for updates on committee work, gossip, recipes, things for sale/barter, a calendar of events, and whatever else volunteers want to put in. The deadline for the next (and first) edition is **Tues Oct 10.** There's a box at #309-877 E. Hastings St. just waiting for your submissions. If you want more info contact Amal at (604) 255-5499 or Rita at (604) 255-6554.

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EVENTS

INDIGENOUS WOMEN'S ART

Ancient Memories Thru Women's Art, an event that will be held **Nov 6-8** at the Roundhouse Community Center in Vancouver, will be an opportunity for Indigenous women to share their accomplishments, ideas and skills thereby fostering a sense of cultural pride and community solidarity. The three-day gathering will include artist workshops, cultural events, panel discussions, healing circles, and an art exhibition, among other things. Indigenous women wishing to register may contact Michelle Sylliboy at (604) 251-4621 ext 1 and leave a message; e-mail: sylliboy@usa.net; or write to: Indigenous Women in the Arts Collective, #307-1710 East Pender St, Vancouver, BC, V5L 1W4.

EVENTS

EVERYWOMAN'S HEALTH

Ten years have gone by and the Everywoman's Health Centre, a free-standing abortion clinic in Vancouver, is throwing a party to celebrate its anniversary. Everywoman's will be having an open house on **Sat Oct 3** from 4-7pm at 2005 E. 44th Ave. Meet the founders and staff (old and new), volunteers and supporters, and have a good time. Munchies and a cash bar. For more info call (604) 322-6576.

WOMEN'S STUDIES FILM SERIES

The Women's Studies Department of Langara Community College is hosting a film and discussion series this fall, "Women Creating Culture/Creating Change," which boasts an exciting program. The series will take place at Langara, 100 W. 49th Ave, from 12:30-2pm. The two features in October will be *Singing Our Stories*, a visionary journey through the landscape of Native North American music, on **Wed Oct 7** in Room A130. The screening will be followed by a discussion with Viola Thomas, president of the United Native Nations. On **Wed Oct 14,** *Who's Counting: Marilyn Waring on Sex, Lies and Global Economics*, will be screened in Room A136. The film demystifies the language of economics and proposes an alternative economic vision. For more info about the series call (604) 323-5743.

BC BENEFITS INFO

The South Surrey/White Rock Women's Place invites women for a free information session on BC Benefits **Wed Oct 7** from 11am-1pm at the Women's Place, 15318 20th Ave, Surrey. The session will be facilitated by Susan Haley of the Newton Advocacy Group. Child care will be provided if requested in advance. Bus tickets will be available. Light refreshments will be served. For registration and more info call Prabhjot at (604) 536-9611.

ELIZABETH SIMPSON

On **Tues Oct 6,** Elizabeth Simpson will read from her new book, *The Perfection of Hope*, a collection of heartfelt poetic stories of her battle with cancer. In 1994, Simpson was diagnosed with lung cancer. After treatment put her into remission, she began seeking out alternative therapies to help her regain her health. She will read at Women in Print, 3566 W. Fourth Ave, Vancouver. Admission is free. For more info call (604) 732-4128.

GID IN PHOTOS

Shaira Holman's first solo photographic installation, *GID: Gender Identity Disorder or... Girls in Drag*, can be experienced at the Helen Pitt Gallery, 882 Homer St, Vancouver from **Oct 30-Dec 3**. "Women do drag as a parody, for fun, for survival, to feel normal, for a performance, as a critique of heterosexism; the list is endless... The common thread is a refusal to accept society's definition of female," says Holman. Her installation is a series of portraits in liquid emulsion on watercolour paper with the use of layering and text. For gallery hours or more info call the Pitt Gallery at (604) 681-6740.

ALTERNATIVE MEDIA WORKING TOGETHER FOR CHANGE

"Making Alternative Media available to its Community" WestCoast Alternative Media is holding a two day conference on **Oct 3-4** at the Langara Student Union Building, 100 W 49th Ave. There will be workshops on developing journalism skills, media relations, media analysis, and concert jamming. Registration fees are between $30 to $100. Lunch is included for both days. Childcare is available for pre-registered participants. For more info call Allen Jensen (604) 684-8494 or email: steve@intouch.bc.ca.

EVENTS

CAMERON AND SKOGAN

Come celebrate the publication of Mary Cameron's *Clouds Without Heaven* and Joan Skogan's *Moving Water* at their book launch party in Vancouver **Tues Oct. 27** at 7pm at Women in Print, 3566 W. Fourth Ave. *Clouds Without Heaven* , Cameron's debut poetry collection, deftly redefines the relationship between visual art and the viewer's heart. Cameron is the former editor of *Quarry Magazine* and *Prism International*. Joan Skogan is the author of five books and her work has been read on CBC radio. *Moving Water* tells the story of Rose Bachman, a woman at nid-tide in a life awash in the debris of a mysterious marriage. The event is free. For more info call (604) 732-4128.

INDIGENOUS WOMEN'S ART

An art exhibit to accompany the *Ancient Memories Thru Women's Art* gathering in Vancouver will be held from **Oct 17-Nov 10** at the Helen Pitt Gallery, 882 Homer St. Co-curated by Shirley Bear and Grace Eiko Thomson, the exhibit celebrates the roles of Indigenous women in the living arts. For gallery hours or more info call the Pitt Gallery at (604) 681-6740.

FREE WORKSHOPS FOR WOMEN

Douglas College is offering two free workshops for women on the Internet: *Surfin' the Net: an Introduction* on **Tues Oct 6** and *Surfin' II: Email* on **Tues Oct 13**. Both workshops will take place from 6-8pm in Room 2212, Douglas College, 700 Royal Ave. New Westminster. Seating is limited. To register or for more info call (604) 527-5894 or 527-5148.

WOMEN'S CENTRE FUNDRAISER

The Douglas College Women's Centre is hosting a fundraising event featuring a special screening of *Fury for the Sound: The Women at Clayoquot* on **Thurs Nov 5** at 7pm in Room 2201, 700 Royal Ave, New Westminster. *Fury's* filmmaker Shelley Wine will be in attendance. Tickets are $6 or donate what you can. For more info call (604) 527-5894 or 527-5148.

PUBLIC MEETING ON MEDICARE

Shirley Douglas, actor, daughter of Medicare founder Tommy Douglas, and healthcare advocate will be in British Columbia to speak on the need to protect Medicare against those who would privatize it away. Douglas will be speaking in Victoria on **Wed Oct 14** from 7-8:30pm (at a venue to be confirmed later.) She'll then be in Vancouver on **Thurs Oct 15** from 7-9pm at the Alice McKay Room, Vancouver Public Library, 300 W. Georgia St. The events are sponsored by the British Columbia Health Coalition. Admission is free. Phone (604) 734-3431 ext 223 for more info.

CO-OPERATING WOMEN

The *Women Work in Co-ops* conference will be held in Vancouver **Oct 16-17** at the YWCA, 535 Hornby St, 4th Floor. Participants will examine women's experiences in their co-ops and work collectively to generate ideas for enhancing women's participation in co-ops. The two-day event will also feature women from Cuban co-ops. Registration is $75. Some bursary money is available for registration costs. The event starts at 6pm on Friday and runs all day Saturday. For more info or to register write to: Women Work in Co-ops, 217-1956 West Broadway, Vancouver, BC, V5J 1Z2; call (604) 737-1338; or email: ksquared@direct.ca.

BULLETIN BOARD

EVENTS

WHO'S COUNTING?

A screening of the National Film Board release, *Who's Counting? Marilyn Waring on Sex, Lies and Global Economics,* will be held in Vancouver on **Sat Oct 17,** 7pm at the Video In, 1965 Main St. In 1974, at age 22, Marilyn Waring became the youngest member and only woman in the New Zealand Parliament. During her term, she toured developing countries and witnessed the enormous, unrecorded and unacknowledged extent of women's work. In the film, Waring exposes a pathological international economic system which has consequences for everyone on the planet and for the planet itself. The event is sponsored by CCEC (Credit Union) Development Society, the Vancouver Status of Women and WomenFutures Community Economic Development Society. A short discussion and refreshments will follow. Admission is by donation. For more info call Carol Weaver at CCEC, (604) 254-4100.

WOMEN AND SCIENCE

Hilda Ching, a founding member of SCWIST, the Society for Canadian Women in Science and Technology, will be speaking on **Tues Oct 20**, 7-9pm, in the Boardroom at Douglas College, 700 Royal Ave, New Westminster, BC. Ching, the endowed Chair of Women's Studies at Simon Fraser University in 1991, will recount the opportunities for women in science and technology and look at the future of the evolving nature of the women's movement. Her talk is part of Douglas College's WomenSpeak Institute. Admission is free. Space is limited. To reserve seating or for more info call (604) 527-5440.

TRICK OR TREATY II

The United Native Nations is hosting its second annual *Trick or Treaty* march and rally in Vancouver on **Sat Oct 31.** The UNN, which represents off-reserve Aboriginal peoples in British Columbia, holds the event as a show of public opposition to the current treaty-making process in BC, a process UNN says is detrimental to many First Nations people. Location, time and speaker details of *Trick or Treaty* are still being worked out. For more info call UNN at (604) 688-1821.

BIDYUT MOHANTY

Dr. Bidyut Mohanty, senior faculty member at the Institute of Social Science in India, will be speaking in Vancouver **Thurs Oct 1**, 6:30pm at the South Asian Women's Centre, 8163 Main St. Mohanty's topic will be "Women, Panchayats (local self-government) and Development in India." A vegetarian dinner will be provided for $8. RSVP to Prabhjot at (604) 944-8583 or Niki at (604) 985-4318.

MARY BILLY

Mary Billy will be launching her new book of poetry, *Over the Falls,* **Mon Oct 5**, 7-9pm at the Squamish Public Library, 37907 Second Ave, Squamish, BC. Billy is the former publisher of *Herspectives* and the compiler of the Canadian femicide list. Refreshments will be served at the launch.

ANTI-POVERTY RALLY

This year's march and rally in Vancouver commemorating the International Day for the Eradication of Poverty will take place **Sat Oct 17** starting at 1pm. The march will start at the Vancouver Community College City Centre Campus, corner of Dunsmuir and Hamilton, and make its way to the Carnegie Centre (at Hastings and Main). The rally will feature speakers, entertainment, information tables, children's activities, food, and more. For more info call End Legislated Poverty at (604) 879-1209.

GROUPS

CANCER SUPPORT GROUP

A support group in Vancouver for lesbians living with cancer and their support persons will take place every **3rd Monday** from 7-8:30 pm at the B.C. Cancer Agency, Room #502-600 W 10th Ave. The meeting dates for this fall are **Oct 5** and **26, Nov 16,** and **Dec 7**. Call Sarah Sample at (604) 877-6000, local 2192 for more info.

WOMEN WITH DISABILITIES

A new Community Health Action Group for women with disabilities is being set up in Vancouver. The purpose of the group is to take action to improve the health and well-being of women living with disabilities. Some areas of action will include: accessing services, being independent, physical health and emotional health. The group is co-sponsored by Pacific DAWN (DisAbled Women's Network) and the BC Centre for Excellence in Women's Health. Meeting dates have not yet been set. Transportation and childcare costs will be covered. ASL interpretation will be provided. For more info call Carol at (604) 253-5665.

RAPE RELIEF VOLUNTEERS

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

MIDDLE EAST DISCUSSION GROUP

The Vancouver Middle East Discussion Group in Vancouver meets once a month to discuss issues related to the Israeli-Palestinian conflict. The group's focus is to be part of the struggle for equality and freedom in the Middle East. Some issues of discussion include Zionist exploitation of Nazi genocide, and settler colonialism in Palestine and North America. In the coming months, the group hopes to discuss the experiences of women in the Middle East, different types of Palestinian feminism, and the role of the United States in the region. To participate or for more information, call (604) 253-4047.

SUPPORT FOR SURVIVORS

Voices for Survivors Support Society, a grassroots organization of and for adult survivors of childhood sexual abuse, will be holding an evening poetry reading on **Sun Oct 4** from 7-9:30pm at Chazz's Coffee Cantina, 4523 E. Hastings St, Burnaby (at Willingdon Ave). The evening will feature readings by Beryle Chambers, poetry by survivors, and an open mike. Admission is by donation. Call or fax (604) 298-4516 for more info or if you are a survivor interested in reading your poetry.

CHILDCARE VOLUNTEERS

A transition house for battered women and their children in Vancouver needs women childcare volunteers. Experience with children and feminist perspectives are assets. Call (604) 733-6495 for more info.

SHAKTI STRENGTH

Shakti is a self-help group in Vancouver for South Asian Indo-Canadian women who have experienced the psychiatric system. The group meets every 1st and 3rd Saturday of the month 1-3pm at South Vancouver Neighbourhood House, 6470 Victoria Dr. For more info call Helen (604) 733-5570 (for English) or (604) 682-3269 box 8144 (for Punjabi & Hindi).

GROUPS

COMPULSIVE EATING SUPPORT

A drop-in support group for women with issues of compulsive eating is held twice a month at the Eating Disorder Resource Centre of BC, St. Paul's Hospital, Room 2C-213, 1081 Burrard St, Vancouver. Drop-in times are 7:30pm to 9pm every 1st and 3rd Wednesday of the month. Facilitated by Colleen Hyland and Cynthia Johnston. For more info call (604) 631-5313.

SUBMISSIONS

PANDORA

Pandora, a new magazine out of Ithaca, New York exploring women's issues as reflected in life stories, is seeking submissions. Works may be non-fiction, fiction, poetry, artwork or photography. Pandora is committed to publishing new voices, as well as established writers. Send all double-spaced, typed submissions with a SASE. Please include a disk copy (ASCII or RTF files) of written work if possible. Send submissions to Pandora, PO Box 4316, Ithaca, New York, 14852-4316; or by email to pandora@lightlink.com. The deadline for the premier issue which will be out December 1998 is **Oct 31.**

API WOMEN

Are you a wimmin or girl of full, mixed or partial Asian or Pacific Islander origin? Have you always wanted to see your work—be it poetry, art, recipes, rants, fiction or non-fiction—in print? Fire Moon!, Asian and Pacific Islander Wimmin's Alliance, wants to print your stuff for its Zine. All submissions can be handed into the Simon Fraser University Women's Centre, c/o Janet. Submissions are accepted on an ongoing basis. For more info call (604) 291-3670 or email: boun@sfu.ca.

GAY AND LESBIAN ANTHOLOGY

Two daughters of lesbian moms are inviting others who grew up in lesbian and gay families to contribute their creative pieces for an upcoming anthology. Send work to: *Kids On The Margins,* 50 Rosehill Ave, Apt 1508, Toronto, ON, M4T 1G6. Deadline is **Dec 31.**

IMMIGRANT STORIES AND POETRY

Two immigrant women in BC are compiling a book of stories and poetry based on the experiences of "first generation" immigrant women to be published in the Fall 1999. Stories/poetry should reflect hopes and dreams, adapting, daily struggles, identity, striving to strike a balance, loss and gain, the physical process of migration, etc. Submissions should be no longer than 4000 words and be accompanied by an author profile of not more than 200 words. Send submissions by email to: nila_prabhjot@hotmail.com; or by mail to: Nila/Prabhjot, PO Box 78023, Port Coquitlam, BC, V3B 7H5. Deadline is **Jan 31**.

CRIAW CONFERENCE

The Canadian Research Institute for the Advancement of Women (CRIAW) is holding a conference entitled "Feminist Definitions of Healthy Lifestyles and Caring Communities" **Oct 15-17, 1999**. CRIAW welcomes papers, workshops, presentations, posters, art, poetry and performances for this conference. Submissions must be sent before **Feb 28, 1999** to CRIAW Paper Selection Committee, c/o Andrea Levan, Thornloe College, Laurentian University, Ramsey Lake Road, Sudbury, ON, P3E 2C6, tel. (705) 673-1730, fax. (705) 673-4979.

SUBMISSIONS

MIDDLE EAST PEACE QUILT

Women are invited to submit a quilt square expressing their vision of peace between the Palestinian Arabs and Israeli Jews in the Middle East. Submissions will become a permanent part of the Middle East Peace Quilt, which will be toured and form a basis for discussion and dialogue. Quilt squares should be 9 inches square with a half inch border on all four sides. The image may be stitched, painted or worked in any other way, as long as the fabric remains flexible. Send submissions to the Middle East Peace Quilt, PO Box 53528, W Broadway Postal Outlet, 984 Broadway, Vancouver, BC, V5Z 1K0. Those who can afford it are asked to contribute $5 with each submission to help cover the cost of putting the quilt together. For more info email: quilt@vcn.bc.ca. Deadline is **Dec 31.**

YOUNG FEMINIST SCHOLARSHIP

Attention young feminists! The US feminist publishing house, Spinsters Ink, is seeking essays about feminism and what it means to you. As part of their 20th anniversary celebrations, Spinsters Ink is offering students in their last year of high school a chance at a $1,000 scholarship, essay publication in HUES (*Hear Us Emerging Sisters*): A Young Womans' Guide to Attitude and Power, and an opportunity to attend Norcroft, a writers' retreat for women. For applications and guidelines, please contact Spinsters Ink, 32 E. First St, #330, Duluth, Minnesota, 55802; tel: (218) 727-3222. Deadline for submission is **Jan 1, 1999**.

GIRLS AROUND THE WORLD

Personal essays are being sought for an anthology on girls and their lives today to be called *Millennium Girls: Today's Girls Around the World.* In particular, the anthologizer in interested in essays detailing the life experiences of disenfranchised girls, such as working in canneries, fields and factories, homeless girls, prostitutes, delinquent girls, and girls marginalized in their cultures by race, ethnicity, socioeconmomic class, and other factors. For this collection, a girl is defined as a female between the ages of 8-18. Submissions should be in English and between 15-25 pages long. An abstract of 250-300 and an author profile is requested by **Nov 1**. Send submissions to Professor Sherrie A. Inness, Department of English, Miami University, 1601 Peck Boulevard, Hamilton, Ohio, 45011 USA.

CLASSIFIEDS

HEALTH ADVOCATE PROJECT

The Vancouver Women's Health Collective is offering training for women interested in becoming Community Health Advocates. Those completing the training will become advocates for women in their communities. They will be involved in such activities as providing women with information about their rights in the health care system and ways to overcome the barriers that prevent them from receiving safe health care. For more details about the training project, call (604) 736-4234.

WOMEN'S SELF-DEFENSE

Women Educating in Self-defense Training (WEST) teaches Wenlido. In Basic classes, you learn how to make the most of mental, physical and verbal skills to get away from assault situations. Continuing training builds on basic techniques to improve physical and mental strength. By women, for women. For info, call (604) 876-6390.

BULLETIN BOARD

CLASSIFIEDS

CITYVIEW CO-OP

Cityview Housing Co-op has one, two and three bedroom suites for $565, $696, $795 per month and refundable share purchase. Carpets, blinds, appliances, parking and laundry room. Children and small pets welcome. Participation required. Please send a business size SASE to Membership Committee, Cityview Housing Co-op, #108-1885 E. Pender St, Vancouver, BC, V5L 1W6.

BETH TROTTER COUNSELLING

Beth Trotter, MA, Registered Clinical Counsellor announces the opening of her counselling and in-depth psychotherapy practice in Vancouver. Ten years experience in private practice in Victoria, specializing in working with women. Integrating feminist, Western and Buddhist psychological approaches. Expertise in working with deep trauma and dissociation issues. EMDR trained. Fifteen years experience as a Buddhist Vipassana mediator. Call (604) 731-1701.

ROOM AVAILABLE

Room available in Vancouver for part-time commuter or short term visitors. Lesbian and allies welcome. Call (604) 250-3740.

WOMEN WITH DISABILITES
Community Health
Action Groups
♀♀♀
Participants wanted
Call 253-5665

RECOMMENDING WOMEN ORGANIZERS!!

1999 will mark the 10th anniversary of Vancouver Status of Women's premiere fundraising gala, Recommending Women. We invite women in the community to join the organizing committee for this very exciting event. If you have event organizing skills, enthusiasm or just want to have some fun, come to the first committee meeting on **Tuesday, October 20** at 7:00 pm at VSW. Bring your ideas on how to make Recommending Women X the biggest and best VSW party ever!!

Call Audrey at 255-6554 to confirm your attendance.

VANCOUVER STATUS OF WOMEN

Employment Opportunity

RESOURCE CENTRE COORDINATOR

Vancouver Status of Women (VSW) has an opening for a Resource Centre Coordinator. This **Part-time position** consists of 20 hours per week (five hours per day Monday to Thursday) with a pay rate of $16. per hour plus prorated benefits. This position is a one year contract with the possibility of renewal pending funding. The Start date is November 2, 1998.

Women of colour and First Nations women are strongly encouraged to apply for this position. Affirmative Action principles will apply for this hiring.

Primary Responsibilities:

- Organize existing library and resource materials
- Solicit and/or develop new resources for women using the centre
- Develop training resources for Resource Centre and telephone referral volunteers
- Coordinate and train volunteers working in the Resource Centre
- Share the daily handling of telephone and in-person referral and resource inquiries
- Participate in the internal structures of the organization such as staff meetings, the Coordinating Collective and VSW Committees, specifically the Volunteer Development Committee

Qualifications:

- Strong organizational skills
- Librarian experience/skills will be an asset (but not necessary)
- Knowledge of community resources and social services available to women in the Lower Mainland
- Experience working on computers
- Strong interpersonal skills
- Willingness and ability to work with a diverse group of women
- Ability to work as part of a collective as well as independently

Vancouver Status of Women is a non-profit, community-based, feminist organization which works on programs and services for women, public education and political organizing. VSW publishes the national feminist newspaper *Kinesis* and the *Vancouver & Lower Mainland Single Mothers' Resource Guide.*

Please forward your resume to the address below by October 16, 1998.

We apologize in advance that only those short listed for interview will be contacted.

Hiring Committee
Vancouver Status of Women
#309 - 877 East Hastings St.
Vancouver, BC V6A 3Y1
or fax: (604) 255-7508

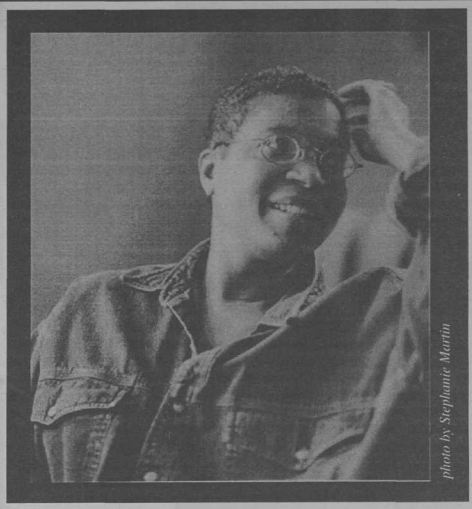

photo by Stephanie Martin

DIONNE BRAND

Award winning poet, novelist and essayist Dionne Brand will be in Vancouver for the International Writers' Festival, October 21-25. The Trinidad-born, Toronto-based Brand is the author of more than a dozen books, including *No Language is Neutral*, *Bread Out of Stone* and *In Another Place Not Here*. Her most recent collection, *Land to Light On*, won the 1997 Governor General's award for poetry in 1997. Her new novel, At the Full Change of the Moon, is set to be released next Spring.

Brand will at the Writers' Fest's Mini Poetry Bash on Friday October 23, 10-11:30am. She will then join Kate Braid, Louise Bernice Halfe, and others for a Poetry Bash on Saturday October 24 from 8:30-10pm. Both events will be held at Performance Works on Granville Island. Dionne Brand will also give a free public reading on Friday October 23 at 7:30pm, at Women in Print, 3566 W. Fourth Ave.

For more info about other events at this year's Vancouver International Writer's Fest, pick up a guide book or call (604)681-6330.

CCEC DEVELOPMENT SOCIETY,* THE VANCOUVER STATUS OF WOMEN & WOMENFUTURES present...

a screening of the National Film Board release:

WHO'S COUNTING?

Marilyn Waring on SEX, LIES & GLOBAL ECONOMICS

At the age of 22, Marilyn Waring became the youngest member and the only woman in the New Zealand Parliament. As Chairperson of the prestigious Public Expenditures Committee, she frequently toured developing countries. In each country, she spent a day with a local woman her own age. She witnessed the enormous, unrecorded and unacknowledged extent of women's work. In this film, Waring exposes a pathological international economic system which has consequences for everyone on the planet and for the planet itself.

"Meeting Marilyn Waring on film will forever change your perceptions of justice, economics & the worth of your own work. WATCH THIS FILM! • Gloria Steinem

Sat. Oct. 17th • 7 pm
at Video In • 1965 Main Street
Admission by Donation

A short discussion & refreshments will follow
More info, call 254-4100

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