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KINESIS

April 1987
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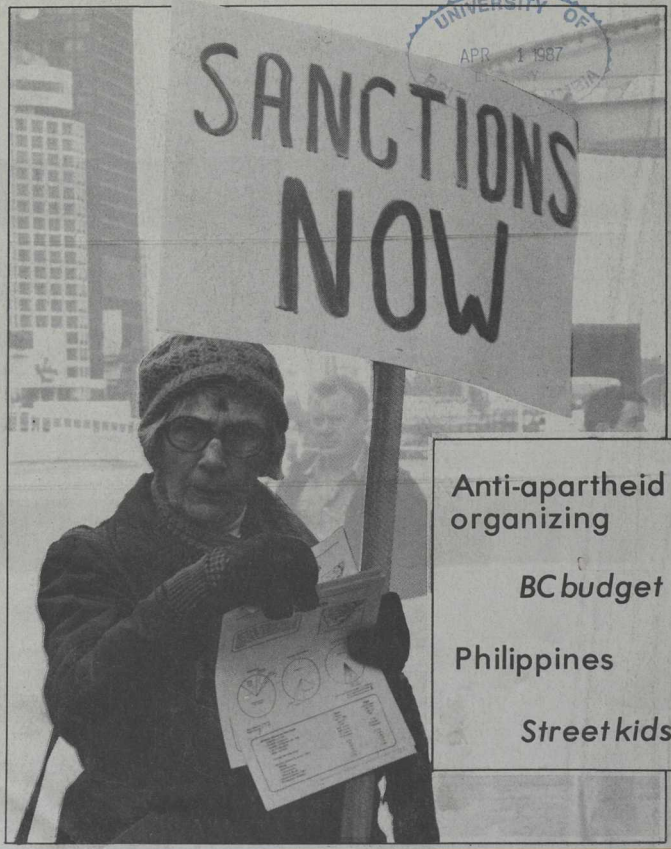
News About Women That's Not In The Dailies



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Anti-apartheid organizing

BC budget

Philippines

Street kids

Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 873-5925. Our next News Group meeting is Wed. April 8, 1:30 pm at *Kinesis*, 400 W 5th Ave. All women welcome even if you don't have experience.

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SUBMISSIONS: All submissions are welcome. We reserve the right to edit and submission does not guarantee publication. All submissions should be typed double spaced and must be signed and include an address and phone number. Please note that *Kinesis* does not accept poetry or fiction contributions. For material to be returned, a SASE must be included. Editorial guidelines are available on request.

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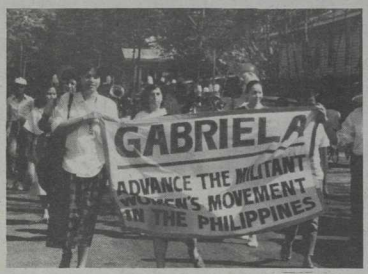
KINESIS

News About Women That's Not In The Dailies

MEANS MOVEMENT



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MOVEMENT MATTERS

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 on eight and a half by eleven paper. Submissions may be edited for length. Deadline is the 18th of the month preceding publication.

Peace march action

We are happy to let you know that we are now supporters of the new united movement of Salvadorean women. The six former associations of Salvadorean women have accomplished the difficult work of forming a federation, and have ceased to exist as separate entities. Until they choose a final name they will be known as the Constitutive Committee of the Women's Federation of El Salvador and we will be (appropriately enough) Friends of the Constitutive Committee.

In many countries relatives of victims of violent repression form groups to support each other. These groups, who have been made politically conscious in such a painful way, take on an important role in the struggle.

In Latin America this movement began with the "Mothers of the Plaza de Mayo" in Argentina in the early 70's. At a time when repression was at its most fierce these women reintroduced public protest, demanding information about their missing children. Their fine work led to the uncovering of large amounts of information about death squad activity and military repression. In El Salvador a group formed in 1979. They have a very long official name, but most people know them as the "Mothers".

Because we respect and admire their work this year we decided to symbolically represent them at this years Vancouver peace march.(Slated for April 25) Our objective is to inform people about their work in particular, and this level of struggle in general. We plan to dress as they do for marches, carry a banner reading "Mothers of the Disappeared—El Salvador"and give out information on their issues and struggles.

In the course of planning this action we thought groups or individuals would be interested in joining this action, bringing to public attention the existence of these brave people. We feel it's important to remind people that real war exists now, not in a hypothetical future, and that real people are feeling the loss of real loved ones, but that they are still acting in an inspiring and constructive way.

If you or your group is interested in participating in this action contact the Friends of the Constitutive Committee of the Women's Federation of El Salvador, Box 65782, Station F, Vancouver, B.C. V5N 5K7 or come to the peace march and look for us. We will be wearing black dresses and white scarves and encourage you to adopt the same dress if you wish to join us.

Come to IWD evaluation

The IWD '87 committee invites all members of the womens' movement to attend a special evaluation and planning meeting on April 15 at the Britannia Community Centre.

Starting time is 7:30 pm in room L-5, which is wheelchair accessible and located between the information centre and the library in the old coffee shop.

The meeting will provide an opportunity to express views on this year's parade, rally, posters and brochures, and the committee's performance in general. While all comments are welcome, the meeting should not be seen as simply a forum for criticism. Constructive suggestions should be included with a view to making next year's celebrations even better.

The April meeting will also be used to begin planning for IWD '88 with topics for discussion to include:

1. whether or not the committee should obtain a permit and the consequences thereof
2. fund raising and publicity strategies
3. meeting schedule and format

Organizing IWD events is a difficult and time consuming task. The committee hopes that those attending the meeting will be prepared to volunteer their time as well as their comments.

Lesbian and gay conference

The Vancouver Gay and Lesbian Community Centre (VGLCC) will hold its 4th Annual B.C. Regional Lesbian and Gay Conference from May 16 to 18, at the University of British Columbia's Student Union Building.

Over two hundred people from across the province and beyond are expected to come and explore this year's theme, "Breaking Barriers". There will be over twenty different workshops, as well as forums, and panel discussions dealing with a wide range of issues concerning the lesbian and gay community.

This year's conference committee is a new team, with a new approach. We are committed to making this the most inclusive, most accessible, most relevant conference ever. We have introduced a conference registration fee on a sliding scale based on ability to pay. Special attention has been paid to ensure that there is equal representation and input from lesbians and gay men in the conference content.

To date, confirmed workshops include: Sexual Orientation Legislation in Canada, Gays and Lesbians and the Law, Living With AIDS, The Worried Well, Unlearning Racism, Integrating the Disabled into the Community, Lesbian SM, Gay and Lesbian Youth, Personal and Community Mobilization, Spirituality and Ritual in the Gay and Lesbian Community, Feminism for Men, Communication in Lesbian Relationships, Financial Planning, and Making Money—From Rent Parties to Major Fundraisers. A more detailed list of workshops will be published in early May.

All events are wheelchair accessible. Childcare and signing for the hearing impaired are also available. Participants with special needs are requested to pre-register by May 1st.

For registration forms write: VGLCC Conference, 1-1170 Bute St., Vancouver, B.C. V6E 1Z6. For further information call VGLCC at 684-6869 or Vancouver Lesbian Connection at 254-8458.

Apologies

A number of errors were made in the listing in the March staff box. Our apologies to Nancy Pollak whose work in distribution was not credited, to Marsha Arbour whose work in advertising was not credited and to Cat L'Hirondelle whose work in the office department was not credited. Apologies are also due to Lucy Moreira whose name was mis-spelled in the Production This Issue section and to Sue Harris whose research work on Colleen Tillmyn's "City Budget May Limit Community Grants" article was not credited.

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Red Door's future unsure

by Jackie Brown

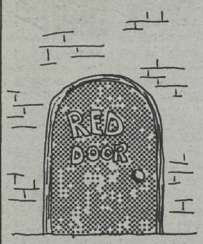
The Red Door Rental Agency could lose its funding from Vancouver if city Council approves a Social Planning Department proposal for a comprehensive housing registry and tenant relocation service.

Under the proposal, the Handicapped Resource Centre and the Seniors Housing branch of Information Services Vancouver would also lose their grants and roughly $60,000 would be set aside for the new registry—to be partially funded by the Ministry of Social Services and Housing.

At press time, council was being asked to put funding on hold until the planning department completes a detailed report on its proposal—expected in a matter of weeks. Red Door, which is asking for roughly $80,000 for 1987, was scheduled to present a brief challenging the recommendation.

According to Red Door Administrator Pat McClain, the agency is under the knife for what the planning department calls an unacceptable response to the Expo eviction problem last summer.

"We said we would get involved (in helping evictees), but we also said there needed to be a coordinated effort between groups like the First United Church, DERA and St. James Social Service," said McClain, who has run Red Door for the past twelve years. "We also had a huge Expo caseload and it didn't make sense to drop them and duplicate services being offered elsewhere."



McClain says if the planning department's proposal is accepted, many of Red Door's clients will be left out in the cold. Noting that the agency is as much a social service as it is a housing registry, she says clients regularly include the mentally or socially disabled who lack the necessary skills to deal with landlords and often cannot live on their own, as well as many others who need help in different areas.

Should council approve the new registry service, Red Door could stay open until September, thanks to a three month extension of provincial funding based on last year's $49,000 grant from the Ministry of Social Services and Housing. McClain adds that council could also approve funding on a monthly basis until a final decision is made.

Max Beck, Director of Social Planning, says while the Expo situation was a contributing factor in the development of the proposal, it was not the first time Red Door failed to provide emergency relocation services as required by its funding mandate from the city.

"In the past two years, for one reason or another, they haven't been able to provide that service," Beck said. "So there's not much point in providing a grant for that if we have to hire someone else."

Beck also says there is an urgent need for a computerized registry and says Red Door and other groups are free to submit proposals to run it. That would not guarantee, however, that Red Door would be able to provide its current level of services, he said.

Beck says the city's funding to Red Door has always been for an emergency relocation service and housing registry only. If the agency wants to offer other services, it can still apply for funding from other sources, he said.

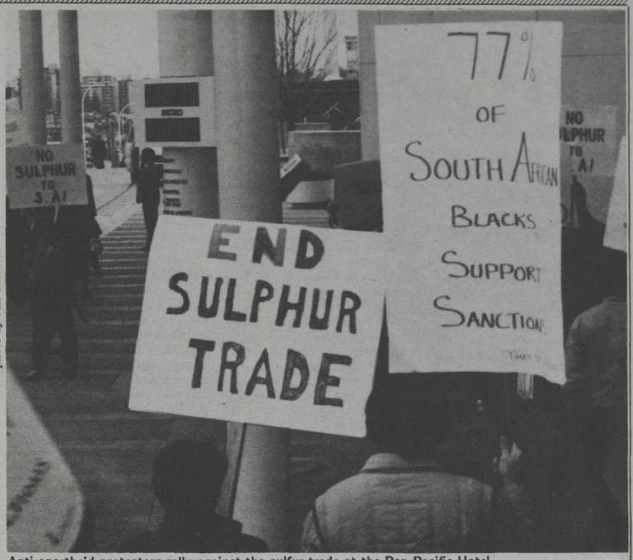


photo by Jan Skeldon

Anti apartheid protestors rally against the sulfur trade at the Pan Pacific Hotel.

Anti-apartheid Mobilize against sulfur trade

by Emma Kivisild

Canada's ongoing economic relations with South Africa came under fire last month as Vancouver groups began to mobilize against the sulfur trade.

Two demonstrations in late March targeted companies that have major links through the sulfur industry with Pieter Botha's apartheid system. On March 20th, a rally outside the Pan Pacific complex focussed on the Cansulex corporation. On March 26th, protesters gathered outside Federal Trade Minister Pat Carney's Vancouver office to protest the involvement of Petro Canada.

At the rallies, demonstrators delivered letters to Canulex and Pat Carney, demanding an end to the sulfur trade. David Arnott of Cansulex said his company would be calling a board meeting to discuss the issue. No word was available from Pat Carney at press time.

At present Canada supplies almost one hundred percent of South African sulfur. The Canada Development Corporation is the single largest shareholder in the Calgary company Canterra, which in turn controls forty-nine percent of Cansulex. Cansulex is the marketing group for twenty-two Alberta sulfur companies. Petro Canada is the marketer of Petrosulcan, which in turn controls a company which sells sulfur to South Africa. The sulfur is mixed with a phosphate and made into fertilizer.

The major issue around the sulfur trade is the federal government's unwillingness to move on the sanctions issue. According to Cut Off the Sulfur Trade (COST), which organized the rallies, the government is stalling and using the excuse that sulfur is a component of fertiliser and is essential to the food process. Sanctions against the sulfur trade would hurt food production and only make conditions worse, they say. Canada has imposed limited trade sanctions on South Africa, but anti-apartheid groups there demand full trade sanctions.

Both rallies saw a variety of groups give voice to their outrage at federal policy and address related issues as well. Lee Maracle stressed the solidarity between Native people in Canada and black people in South Africa. Specifically, she pointed out the similarity between Bantustan policies and the positions of aboriginal people in Australia and native people in Canada. She assured the March 20th rally that Native people would "deal with their leaders" soon, referring to the recent visit by South African Ambassador Glen Babb to a reserve on the prairies at the invitation of chiefs there.

Louie Ettling of South African Women Against Apartheid said that the time to try and reform apartheid is long past. It must be dismantled,

John Graham expressed the support of the Anti-Apartheid Network, a Lower Mainland Coalition that represents groups with a combined membership of 500,000.

COST members say they will continue to draw attention to the sulfur trade until something is done. Carolyn Jerome of the group says, "A lot depends on what Cansulex tells us, and what Pat Carney's office tells us. But we're going to continue protesting."

Feds revoke grant to right wing women's group

by Esther Shannon

The federal government has backtracked on its decision to grant an Alberta based right wing women's group funding because the organization did not intend to use the money for the proper purpose.

The Alberta Federation of Women United for the Family (AFWUF) lost an $8,000 grant from the Secretary of State after Minister David Crombie ordered a review because of media reports that the money would be used to fund pro-life advertising. The AFWUF, which is affiliated with Realistic Equal and Active for Life (R.E.A.L.) women, is pro-life and is opposed to pay equity, universal daycare and other feminist issues.

"I think it's only natural" said Lorna Lagrange, the group's spokesperson "that we're disappointed with the decision. We believe that it reflects badly on the Secretary of State and the Minister."

According to Lagrange the money was to pay expenses associated with the group's November, 1986 conference on pornography. Lagrange said that the media misrepresented remarks by former AFWUF president, Janice Ellington who was quoted as saying the money would be used for "pro-life advertising."

"Mrs Ellington only told reporters that the money would be used for advertising, she didn't say anything about pro-life", said Lagrange.

The reports led to an investigation by Ruth Grant, special assistant to David Crombie. Her review concluded that the group should not receive the grant.

According to Grant what the AFWUF intended to do with the money was "immaterial" once it was established that the group "did not want it for the purposes they applied for."

Jane Wiley, a board member of the Alberta Status of Women Action Committee (ASWAC), said that while "We are very pleased that the Secretary of State is sticking to its criteria regarding funding only groups devoted to women's equality we don't think the decision is decisive.

"The grant to AFWUF was a misuse of public money", said Wiley, "because the funds are there to promote women's equality ... AFWUF does not support women's equality."

The AFWUF grant, provided in late January, had garnered a great deal of media and feminist attention because it came at the height of a controversy on whether the Secretary of State Women's Program should fund R.E.A.L. women, which had applied to the Program for operations funding. Their application was turned down.

The decision to withdraw the AFWUF grant marks the third time the group has been unsuccessful in its applications to the Women's Program. Rejections, however, have not changed AFWUF's intention to apply for federal funds. According to Lagrange the group will apply in the fall for a grant to fund their conference entitled—Good Citizens-Good Government.

R.E.A.L. has also been invited by Crombie to submit applications for project grants in order to help establish whether the group merits ongoing operational funding.

Parks board moves right

by Sue Harris

In Stanley Park, Vancouver's new Parks Board has been at work over the past few months. While there are some new faces around the big solid table, they all belong to the Non Partisan Association (NPA). With the exception of a minority of COPE candidates being elected in the Board's 1984-1986 term, the NPA has been synonymous with the Parks Board for nearly half a century.

In just four months, the new Board has overturned both people-oriented policies and an accessible, uncomplicated process which was an invitation to ordinary citizens to get involved in the Board's decisions. The media attention that marked the previous Board's term has all but vanished. The media has gone back to its former style—of almost no reporting at all. Unlike city hall, with Co-op Radio and Cable 4's regular coverage, the lack of media coverage of the Parks Board ensures that the public will remain uninformed about the Board's plans.

In December the Board approved a five percent fee increase for such facility uses as swimming, skating, childcare, golfing, and tennis. This increase is approved every year, a week to ten days before Christmas. Inadequate information about the changes and poor timing means that citizens rarely lobby against these increases.

Farewell Fair Wages

The new Board, despite charges of conflict of interest, also revoked the fair wages policy of the previous Board. This policy set a minimum wage rate, based on prevailing union rates, for construction projects over $30,000.

One of the strongest opponents of this policy has been commissioner Allan Bennett. Bennett, while serving on the Parks Board, has also served as the executive director of the Amalgamated Construction Association, representing both union and non-union firms. Two years ago, when one of his association's companies was being considered for a Parks Board project, he did not vote due to a possible conflict of interest. In 1987, however, as a Board member and as a construction association's director, Bennett did not abstain from the vote which abolished the fair wage policy.

His change of heart did not go unnoticed by past COPE commissioner Pat Wilson, who has criticized Bennett on this issue in the past. At a recent Board meeting on the issue Wilson told Bennett: "It seems to me, Commissioner Bennett, that you can't have it both ways. It can't have been a conflict in the past and not a conflict now. I urge Mr. Bennett to excuse himself from the debate on this matter."

Whither Carnegie?

Within just weeks of their term, the Board was embroiled in a battle to take over control of the Carnegie Community Centre, the livingroom of the Downtown Eastside.

The city's Social Planning Department was hoping to jettison the Centre and turn it over to the Parks Board. But Carnegie users felt a five part agreement with Parks, School and Library Boards, the Social Planning Department and the Carnegie Community Association would be the best way to guarantee a flexible administration that would meet the needs of Downtown Eastsiders. Parks Board commissioners found themselves in the middle of a battleground between Carnegie's Association Board members who didn't agree with each other.

This battle is not over and Carnegie users are still pushing for a five part agreement.

Wrecked Beach

In other areas, the Board has agreed to hand over the University Endowment Lands, including Wreck Beach, to the Greater Vancouver Regional District making it into a regional park. Such a pact may eliminate the Wreck Beach that is a Vancouver tradition. In past years Wreck Beach users had been highly critical of Board policy that was aimed at trying to freeze out some users.

A major issue with the previous Board was the Parks Board policy of using chemicals such as Killex, which contains the hazardous chemical 2-4-D, on playing fields. It was not until a concerned group of parents—whose children had suffered from the effects of Killex—protested, that the Board considered stopping the spraying program.

The new Board has the opportunity to develop a progressive pest management program, although at one point it seemed pre-

Parks continued page 5

Furor over film choice

by Jackie Brown

The showing of two lesbian films has prompted an attack on the Women's Forum of the Vancouver Municipal and Regional Employees Union (VMREU).

In a strongly-worded letter to the editor in the March *Members' Voice* (the union's newsletter), over thirty women VMREU members have expressed their "complete and total revulsion" at the Forum for screening *Liana* and *Desert Hearts*.

They also condemn the union executive for providing space to view the films and the *Members' Voice* for advertising the movies. Stating that lesbian love movies are not "relevant" to VMREU objectives, the letter also says they do not represent the views or morals of "the overwhelming majority of the women who comprise the VMREU membership."

Another letter in the same issue charges that the Women's Forum has been choosing films that appeal "only to our gay sisters" and as such, do not meet criteria for use of the union hall. In the interest of unity, the letter says any group wishing to promote its special interest should rent another hall.

"The word union means concord in agreement, being united," the letter says. "We should not encourage any activity that divides this union into groups—be that gay, straight or ethnic. To divide is to weaken."

Maureen Beck, a parks board worker who signed both letters, said she is concerned about any activity that promotes individual sections of the union. Events in the union hall should be limited to those "that every member would choose to go to," she said.

"What I'm afraid of is, how would the Women's Forum feel if some of the men got together and said 'let's have blue movies'. They'd be the first ones to object. So I say, let's keep the union hall for union business."

When asked if lesbian films can be compared to blue movies, Beck reiterated her concern about any activity that divides the union into groups. She also said that while she has no objection to the exploration of women's issues, topics should be those that appeal to the majority of women.

Carol Ann Heuman, another parks board worker who signed both letters, said she and many others did so with reservations. "I

Films continued page 5

Culture shock at DAWN

by Eunice Brooks

What happens to a disabled woman attending her first conference of DAWN (DisAbled Women's Network)? For me, it was culture shock. Instead of being the only special needs person in my household and immediate neighborhood, I was just one of many. That at first was scary, but within hours it became liberating as I began to feel the bonds of unity and the stocks of shared interest. Now I am a part rather than apart.

There was a feast of workshops: entrepreneurship, shiatsu, gems and colours, herbs, self-defence, and healing through chanting affirmative statements led by the heart beat of a drum. We swam, walked, ate, and howled at the moon together. The howling was the first time I have heard my own voice in its fullness since I was in diapers. I think it may have been the best thing I brought away with me, this knowledge that I can make voice.

The setting contributed an impression of the strength of nature, which in the gems and colours workshop I learned I could tap for my own use. We are a part of the planet, and the mountains which had once intimidated me became mine to use at will. I think before the conference I might have laughed at such a notion. But before the conference I felt like a flea on the dog of the world. That notion died at Camp Squamish.

The all-day entrepreneurship seminar, put on by the Federal Business Development Bank, boosted my expectations of setting up and running something that will provide me with the means to live free of dependency on family or government. It started off with how to collect one's talents, and ended with a file of resource people.

I'm not sure how political this is, but for many of us it was the first all-woman dance we have participated in, and that too brings new feelings. At the Saturday party, no one played follow the leader. I danced with a woman in a wheelchair, and I will never forget the joy on her face as she threw back her head and laughed.

Sunday morning the sun shone on the second AGM, and the election of the board. When all the red cards had been counted, I was secretary.

DAWN is one year old now, and growing. We are an activist-political group and plan to address the feminist community, which for so long has denied us access by holding meetings in places the disabled cannot go. As feminists, we have a right to sit with our sisters. No other minority has been denied. When the voice of DAWN was let loose, under the full moon, it echoed among the mountains of Squamish. Now listen for it in your own ear. DAWN is on the move.

DAWN elects new board

by Eunice Brooks

From March 12-15, the DisAbled Womens' Network (DAWN) B.C. held its second annual AGM and conference, at Camp Squamish. Members elected to the board include: Linda Wallbaum, Shirley Masuda, Rawnie Dunn, Marita Custauson, and Eunice Brooks.

Regional representatives are: Glenys Snow, Wilma Shaver, Betty Toews and Riva Hutkin.

There was a one-day workshop on starting a cottage industry, led by Lois Campbell of the Federal Business Development Bank. Shorter workshops included: healing with music, shiatsu, colours and gems, kungfu and self-defence for the disabled, as well as herbs and iridology. The conference established that DAWN's major goal in the upcoming year will be to focus on increasing accessibility for disabled women in the feminist movement.

Activities offered included forested walks, swimming, dancing, and a time each day for confirming the network. The network consists of women from all parts of B.C. exchanging information of resources for the disabled. DAWN is not a social group.

The conference was sponsored by the Secretary of State and Ministry of Labour. It was free to all participants. Camp Squamish is completely accessible to the handicapped. Women from various regions of the province and the Yukon attended.

Persons wishing to join DAWN may get more information by phoning Eunice at 589-4088.

Coalition to open free-standing abortion clinic in Vancouver

by Noreen Howes

The British Columbia pro-choice movement has a new name, a new face, and a clear goal. Formed in late March the B.C. Coalition of Abortion Clinics is mandated to establish a free-standing abortion clinic in Vancouver.

Seventy members of the Coalition met on March 22 to vote on resolutions presented by an interim steering committee established at an initial meeting in late January. The resolutions dealt with the Coalitions' membership, structure, and role.

Membership is limited to groups and individuals who support "the establishment of women's reproductive health clinics throughout the province that include abortion services..."and in the interim, the establishment and support for an ongoing abortion clinic in Vancouver.

The meeting's most contentious resolution dealt with the Coalition's role in establishing an abortion clinic. The interim steering committee presented two recommendations, opening the floor to heated debate.

Recommendation one proposed that the Coalition be responsible for the clinic's location, staffing, and operations, as well as building community and political support. Control of the clinic would rest entirely with the Coalition.

Recommendation two proposed that the Coalition's role be to organize community and political support and endorsement for the clinic. Implicit in this second recommendation was that control of the clinic would ultimately rest outside the Coalition's jurisdiction.

"Just who is doing what to whom?" asked one Coalition member upon hearing these opposing recommendations. "Clearly there is great division in the interim steering committee and I want to know where these real political differences are coming from." The second recommendation, she added, contradicts the Coalition's basis of unity.

"If we go with recommendation number two we don't need a Coalition", said a representative of the NDP Women's Rights Committee. An effort was then made by several Coalition members to clear up this confusion and to determine precisely what the Coalition's role is to be.

Supporters of recommendation two, predominantly CCCA members, argued that it's the physicians who are taking the greatest risk, therefore they, not the Coalition, ought to have control over the establishment and operation of the clinic.

"The clinic should be a worker-controlled environment", said a CCCA representative, "as opposed to a huge Coalition having control over a tiny workplace." She added that the Coalition could have some say—"like no misogynists working in the clinic, and no doctors there just to make money" but primarily the Coalition's role would be to support the clinic physicians.

A Physicians for Choice representative reiterated the CCCA position and said that "since it will be the doctors who are arrested and harassed, they must know that broad-based community and legal support is established, before they put their names down . . . "

The majority of Coalition members present at this meeting disagreed with the CCCA position. A representative from the Vancouver Women's Health Collective called it a make or break division, which would determine her organizations' membership in the Coalition. "We'd be prepared to be involved in the Coalition only if the Coalition has involvement with the community," she said. "We don't want doctors to have control over our health care."

A representative of the Vancouver Status of Women (VSW) voiced similar sentiments and added, "It is the women of B.C., not the doctors, who have the greatest risk in whether or not this clinic is successful in increasing access to abortion. The Coalition must be in charge of political strategy and decisions because clinic operations are ultimately political strategy decisions."

The first resolution ultimately carried with a majority and a clinic sub-committee was delegated to investigate options for opening a clinic. This sub-committee, along with the other working committees (outreach and education, media, finance, and structure) will report general meeting to be held within three months.

Another contentious resolution concerned whether or not individuals, as opposed to group representatives, should be allowed to serve on the steering committee.

VSW argued for group representation on the committee, and no individuals, calling it "good political strategy" because group representatives would at least be accountable to their group. According to VSW the steering committee would be safeguarded against one group dominating the committee with individuals who could vote as a block and in this way control the coalition strategy.

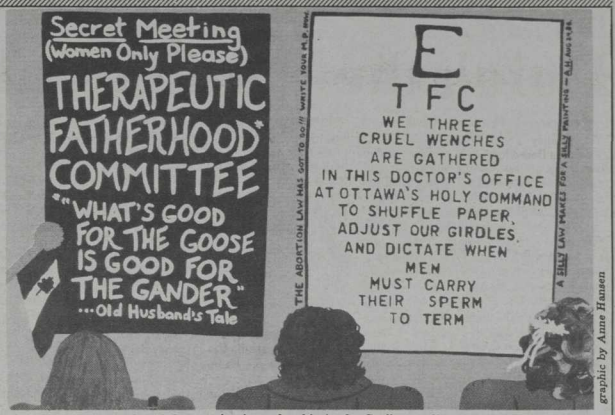
The Vancouver Women's Health Collective supported this position and said the Coalition would be more forceful if only groups stood on it.

Others argued that individual representatives should be allowed to serve on the committee as well as groups, saying it allows for the broadest possible coalition.

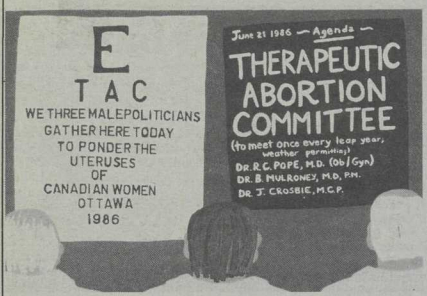
The resolution which was ultimately carried requires a majority of the steering committee members to be "women representatives from feminist and/or pro-choice groups", and also allowed individuals to serve.

A recommended twenty member steering committee, elected from the general membership, was unanimously agreed upon; the positions were filled by members present at the meeting.

Thirteen group representatives and seven individual representatives were elected including: CCCA, CARAL, NDP Women's Rights Committee, Feminist Counselling Association, Vancouver Women's Health Collective, Congress of Canadian Women, Rape Relief, B.C. Federation of Labour, and the Vancouver Municipal and Regional Employees Union.



graphic by Anne Hansen



graphic by Anne Hansen

Parks from page 4

pared to accept the results of a study by the Marrow Engineering Company which recommended continuing current pest control measures. Outraged citizens, including parents and environmental groups, learned the report's results and demanded that the study not be accepted.

The Board has sent the report to the Bio Integral Resources group in California for alternative suggestions.

In April the commissioners will have to face the electorate and make a decision on spending priorities for the Parks Board. Mayor Gordon Campbell has asked for budget "reallocations" of between five and ten percent. In a confidential memo from Parks Board Chairman Malcolm Ashford, however, Campbell is warned of the political fallout if programs and services are reduced. Cuts could include reductions in pool and community centre hours and parks maintenance, and could result in lay-offs.

Lastly, the new Board has been spending more time in private 'in camera' meetings than at their public Board meetings. This change could account for the lack of media coverage of the Board. Before you know it, the Monday night Board meeting has convened and adjourned. Almost missed it, didn't you?

For information on agendas and addressing the Parks Board call 861-1141, 8:30 am - 4:30 pm Monday to Friday. After hours call 681-1344.

Sue Harris is a member of the Committee of Progressive Electors and a former member of the Vancouver Parks Board. She currently works with the Downtown Eastside Residents Association (DERA)

Films from page 4

want to make it clear that most of us did not agree with words like "revulsion", Heuman said. She added that most of the women who signed did so on the basis that lesbian films do not appeal to the majority of women.

Heuman says she is not repulsed by lesbianism, but feels it is better to show films on the topic outside of the union hall.

Judy Lynne, a member of the Women's Forum, says the backlash is the result of homophobia, adding that there had previously been no complaints about the Forum's choice of films.

"It's a case of homophobia brought on by *Liana* and *Desert Hearts*. They even imply that the films are pornographic," Lynne said, referring to a letter to the editor by shop steward Jim Anderson as a case in point.

In the letter, Anderson says if Women's Forum meetings were open to men, heterosexual couples would no longer have to drive to Blaine's "infamous" Seaview theatre to see restricted movies. He also suggests that a double bill might include "Debbie Does Dallas" and "for those to whom the preceding may have little appeal . . . Debbie Does the Dallas Cheerleaders."

Lynne says there is no substance to the charge that the Forum's films appeal to gay women only, since the audiences are always mixed. "As far as I know, the woman who asked for *Liana* in the first place is a married woman," she said.

Other films the Forum has sponsored include *The Atomic Café*, *My Brilliant Career* and *Not a Love Story*. Lynne says women who attend the films decide what will be shown next, but that any woman member of the union can put in a request.

While Lynne says there could be further problems, their reaction won't change the way the Forum operates. "As far as I'm concerned, it wouldn't mean we won't show another lesbian film."

VMREU President Pat Davitt—also a member of the Forum—concurs: "We'll continue to show films people are interested in . . . whether it has lesbian content, is on East Indian women, peace, or whatever."

Because the issue has received such a high profile, Davitt says the executive and the Women's Forum are taking it seriously. She adds, however, that it probably won't have that much overall effect.

"Those letters are not representative of probably ninety-nine per cent of our membership—women and men included—I think the next issue (of the *Member's Voice* will be filled with angry letters from people saying 'they (the letters) don't represent our point of view."'

BC budget

Doing the Vander Zalm shuffle

by Margaret J. Priestley Birrell

Basically, what we have in Premier Bill Vander Zalm's first budget is a shuffling of existing revenue sources. The Vander Zalm budget is populist in that it is not rooted in a political philosophy or economic theory. It is based on individualistic analysis—what works or does not work for one should hold true for all. Vander Zalm's populism is based in his own personal business and life experiences, it is his gut analysis of where 'things are at'.

The budget that results from this oversimplified view quickly becomes a potpourri of the latest good ideas mixed always with some old ones. Isolated, some of the good ideas may indeed have merit or specific group benefits. However, in our complicated economic environment, one good idea often clashes with another. The result is either survival of only one or a 'no win' situation for both.

What we appear to have is a mass of contradictions. The budget 'changes' readily lend themselves to the upbeat rhetoric of Vander Zalm's "A Fresh Start". The reality is a stagnant British Columbia economy where the middle and lower income groups continue to carry a disproportionate share of the burdens.

The budget is a patchwork of economic and social programmes and has a tone of 'let's fly a kite' in many of its proposals. But, there are definite areas that reflect Vander Zalm's personal convictions. The small business community has had job subsidy programmes cut. Vander Zalm has consistently stated that real job creation will come from unassisted entrepreneurial forces and that dependency on subsidies only weakens the drive to compete and alters the market forces.

The same rationale is applied to legal 'subsidies' for workers. We can expect the proposed changes to the labour code will be a move to de-organize the workforce—to move toward a 'right to work' province. With high unemployment amongst the organized workforce Vander Zalm's reading is that the climate is right to move with a strong employer oriented code. It will more than likely be sold couched in positive sounding language such as 'a democratic right to a job and a democratic right to employ'.

Other areas where the personal is reflected in the political, are funding to private schools and financing to combat freedom of choice on abortion.

Although funding to the public school system was highlighted in the budget as a commitment to quality education the monies allocated in no way reflect the actual needs of a neglected public education system. At the same time funds designated to the private school system are completely inappropriate. With this item Vander Zalm states two positions: the custom designed private school curriculum is preferable and the public system should be gradually reduced. (An enthusiastic member of the government went so far as to point out that the government gets better value for its dollar in the private school system.)

The funds for educational and support services for women to encourage them to maintain unplanned pregnancies are so limited they're an insult but they represent Vander Zalm's public commitment to the so-called 'pro-life' movement.

Small business lobbyists, and activists in labour, public education, and reproductive rights will get little or no public debate with Vander Zalm. The Premier has set his sails and doesn't care what force the wind blows from these quarters.

The budget places the New Democrat (NDP) Opposition in a different position. They are faced with the task of providing a critique on a smorgasbord of budget items. With the populist nature of the budget they could easily find themselves defending one sector of the electorate and at the same time alienating another sector in the same economic bracket. With Vander Zalm's record of policy making on the run, the Opposition has the unenviable task of grappling with a phantom. At the same time, Vander Zalm's few non-debatable items will highlight NDP positions on major issues that traditionally have not been seen as 'vote-getters'.

This budget is very much Bill Vander Zalm's budget, more style than substance. It is designed to create a public perception rather than change the British Columbia reality.

By now most of us have been bombarded by the statistics and details of the 1987 Vander Zalm budget.

We have heard, too, from myriad of interest groups from the Real Estate Boards to senior citizens on how specific parts of the budget will affect them. At the same time there has been a marked silence from the big business sector and muted mumblings from the poor.

If we stand back from the avalanche of percentages, averages, user fees and numbing figures in the millions of dollars we can perhaps see the political message of this budget.

In the time immediately after the throne speech and before the budget was brought down, most political analysts were praising Vander Zalm's willingness to be specific. This specificity, they said, would give us a blueprint of where the government was going. The Vander Zalm style was contrasted with the Bill Bennett style. It was argued that Bennett's lack of specifics gave little or no clue to where his government was moving in economic and political terms. These arguments simply belie the facts. The Bennett Throne Speeches and budgets of 1983 and 1984 were clear textbooks on radical right wing political philosophy, economic analysis and social agenda. These documents reflected that government's rapid move to neo-conservatism and the overwhelming influence of the Fraser Institute. The Restraint Programme was clearly delineated. And, Bennett held rigidly to his strategies for three years.

By sharp contrast, Vander Zalm's first Throne Speech and budget are statements of classic liberal populism. The 1987 Budget is liberal in that it does not fundamentally alter the existing economic forces. The major corporations and big businesses have not been touched. No new *major* financial resources have been designated. No radical plans to lower the deficit have been outlined. No serious attempt at long range employment has been initiated. The monies that will be raised from increased taxes and user fees, are within the scale of a provincial economy, quite limited.

Margaret J. Priestly Birrell currently works with the British Columbia Coalition for the Disabled. She was a candidate in the 1984 New Democratic Party leadership race which was won by current NDP leader, Bob Skelly.

Do typos turn you into a raging monster? There is a vocation for you - proofreading *Kinesis*. Please call 873-5925.

The good news is bad

by Kinesis Staff Writer

A number of recent statistical indicators show that for women in the workforce in British Columbia any good news is really just more bad news.

Statistics Canada's monthly report on the unemployment rate, released in March, notes that while 30,000 new jobs were created across the country, 27,000 new people entered the workforce meaning that unemployment decreased only a minuscule amount. And, according to an economic analysis prepared by the British Columbia Central Credit Union, unemployment in B.C. is on the rise yet again.

The report says that after the "hiatus afforded by Expo '86, the unemployment rate in B.C. is on the rise. From a five year low of twelve percent in mid-1986 to 13.6 percent in 1987, the number of unemployed has risen to almost 200,000 people."

StatsCan's figures do show that most of the 30,000 new jobs created were full-time positions, 16,000 of which go to British Columbians. The greater number of full-time positions reverses a trend that has persisted since the 1970's of growing part-time employment. A StatsCan spokesperson noted that while this is encouraging there shouldn't be too much emphasis placed on a single month's figures.

Because most of the new jobs created were in the service sector, women's unemployment dropped slightly across the country.

According to StatsCan service sector jobs will continue to increase reflecting the long term trend toward a service economy. "Sadly, that's where the growth is," said a spokesperson, " . . . people are taking their unskilled resources and working at MacDonalds." The increased work in the service sector may be the underlying reason for women losing ground in the wage gap issue.

Statistics Canada's March report on the wage gap notes that for the first time in eighteen years the gap between men and women's wages widened in all parts of the country. The average income for women working full-time in 1985 was $18,736, 64.9 percent of that of their male counterparts. This is down from 65.5 percent in 1984.

British Columbia, which had the seventh largest wage gap in StatsCan's 1984 report, has now moved to the largest difference, at 61.6 percent, between men's and women's earnings in any province.

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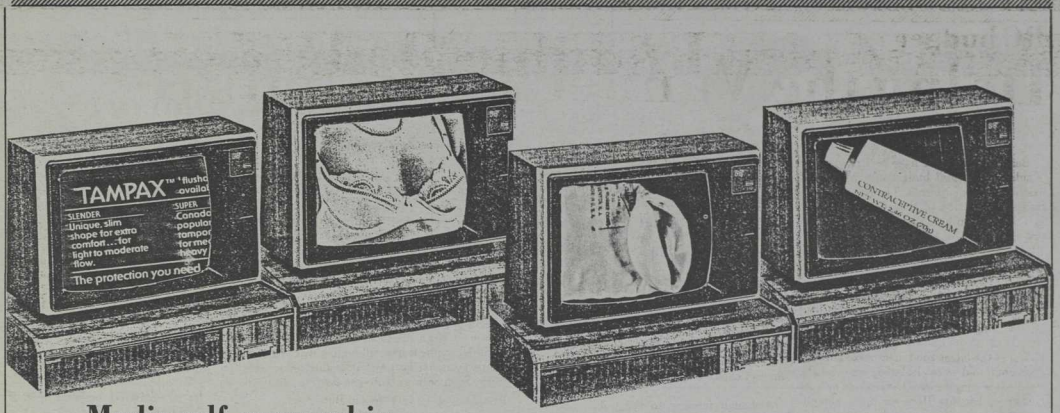


Media self-censorship

The safe, the tube and the ugly

by Nancy Pollak

Public health officials may have finally woken up to the threat AIDS poses to the heterosexual population. As a result, condoms and some less-than-frank talk about AIDS will be making an uneasy debut on Canadian airwaves this spring.

The country's major television networks have been forced to grapple with their own prudish advertising standards policies in determining whether to air a series of four AIDS prevention messages produced by the Canadian Public Health Association (CPHA). After careful review, the CBC judged that the messages did not condone casual sex and elected to broadcast all four. Canada's private networks, CTV and Global, will abide by the decision of their advertising regulator, the Telecaster Committee of Canada (TCC) who evidently perceived the ads differently and rejected three for their promotion of ... casual sex.

The ad accepted by the TCC depicts a married couple discussing how their commitment to one another made *them* safe and that the best thing they could do for their teenaged children was provide information (which the ad does not provide) and set an example. The remaining three ads stress that AIDS, a fatal disease, can be prevented by avoiding sex with different partners or using a condom.

It was the reference to "sex with different partners" that earned the TCC's condemnation. As spokesperson Pat Beatty said, "We want to make sure we offend as few people as possible."

Lezlie Wagman, Coordinator of Education, Information and Prevention at AIDS Vancouver, was scornful of the TTC's approach. "By failing to run these ads, are we ending up causing peoples' deaths?" Wagman was also critical of the monogamous heterosexual family message. "It's a moral statement *and* fallacious: get married and you don't have to worry about AIDS. The assumption cannot be made that if you're monogamous you're free of risk. A person's past sexual history is what counts." Wagman characterized the other three ads as "soft sell—just not enough message, and too judgmental."

The Canadian AIDS Society has urged the public to let the networks know they are unhappy with their decisions. Not all private broadcasters will be following the TTC's recommendation: Vancouver's VU13 will air all the messages because, as their spokesperson Jack Tomik said, "We feel AIDS is more of a problem here in Vancouver than other parts of the country, and it's a far-reaching social and health issue threatening us all."

The CBC's decision to broadcast the AIDS messages came after a thorough review primarily concerned with ensuring that any ads suggesting the use of condoms also suggested the use of "self-restraint", and in no way condoned casual or illicit sex. Richard Chambers of the CBC was unable to articulate the CBC's vision of casual sex but stated, "In the context of society as a whole, casual sex is a controversial issue ... and our social responsibility as a broadcaster is to respect our audience's ethical concerns." The CBC did not consult with any AIDS organizations when appraising the prevention messages.

According to Chambers, thirty-second public service announcements are a small part of CBC's effort to address the issue of AIDS, and public affairs and news programs will be the major sources of information. He further stated that the AIDS messages would be slotted into teenage viewing times. Although public reaction was not a factor in the CBC's decision to carry the messages, Chambers was impressed by the number of "ordinary citizens" who expended time and money in reminding the corporation of its social responsibility to accept AIDS prevention materials.

Controlling Birth Control

The networks' squeamishness about sex in the context of real-life disease and death is outstanding given television's tendency to sexualize everything from soup to nuts when the advertising dollar is at issue. The squeamishness extends also to the realm of sex and life: both public and private broadcasters in Canada have had longstanding bans on birth control advertising and, indeed, on any product or service deemed controversial. According to the CBC's policy, controversial means likely to "cause public debate or confrontation": joining contraceptives on the list of proscribed products and services are spiritualists, dating clubs and massage parlours.

It was only in the last thirteen months that the CBC followed CTV's lead in advertising previously controversial menstrual products such as pads and tampons. Old mindsets die hard: a spokesperson at CFUN radio in Vancouver, when asked about running AIDS prevention messages, said, "We're a family station. We wouldn't want to broadcast anything that might make people wince at the kitchen table, like feminine hygiene products."

In the light of AIDS, the advertising ground under condoms is shifting. Rubber manufacturers do a $15 million a year business in Canada, and sales are expected to grow by ten percent this year. CTV, the network which rejected AIDS prevention messages, recently decided to run paid condom commercials which focus on an unspecified risk that condoms somehow reduce.

The Canadian Public Health Association was furious at the CTV's hypocrisy, stating that the ads' vagueness rendered them virtually useless as health information. "I would hate to think there is an economic motive behind this," said Gerry Dafoe to the CPHA.

The CBC is holding firm in its refusal to treat birth control as a matter that rates as much social recognition as cornflakes and jogging.

The CBC is holding firm in its refusal to treat birth control as a matter that rates as much social recognition as cornflakes and jogging. Manitoba has recently been the scene of a major battle between the network and the Committee on Unplanned Pregnancy (COUP), a body attempting to deal with unwanted teen pregnancies. (COUP estimates that adolescent pregnancies occur in Manitoba at a rate of sixty per week.) They have produced three television spots which invite teens to think and act responsibly about their sexuality, and encourage them to call a toll free "facts of life line" where they can talk to a counsellor.

The ads, which use dialogue from actual discussions among teens about sex and birth control, have been aired by CTV and were well-received by the public. The CBC's objection stems from their judgement that materials aimed at sexually active teens are "very controversial and unacceptable."

COUP is particularly distressed by the corporation's stance because the CBC is the only network serving northern and rural Manitobans. To date, the CBC has been unmoved by the public opinion drive that COUP has mounted, citing the Catholic church and "other people" as the source of opposition.

The television establishment's unwillingness to deliver useful, clear messages about sexuality issues is a serious stumbling block for public educators in these fields. Misinformation about AIDS and contraception is widespread, and part of the problem is that sexuality itself remains a taboo subject. As Leslie Wagman says, "It is difficult to broach the topic of *changes* in sexual behaviour when we don't even talk about sexual behaviour."

Wagman's sense of the enormous work ahead is based on her exposure to people's attitudes: the current popular myth about AIDS is that you can get it from kissing. You can't, but don't expect your T.V. to tell you so.

Help AIDS Vancouver

—AIDS Vancouver is looking for volunteers to work on the hotline telephone service.
—Volunteers on the line will offer information on AIDS to the general public and to people who may be at risk or may have AIDS related conditions.
—AIDS Vancouver is looking for women and men with good communication skills who can work well in a team setting.
—A general knowledge of AIDS and previous experience with telephone counselling would be an asset.
—A training workshop will be held at the end of April.

—**Please call Sean Stephenson at AIDS Vancouver, 687-5220, for further information.**

AIDS Vancouver

The new Act gives Yukoners some of the most progressive human rights legislation in Canada.

Yukon protects rights

by Sharon Hounsell

After more than a year of fiery debate, the Yukon government passed a bill introducing human rights legislation. The new act, passed in mid-February, replaces the antiquated 1963 Fair Practices Act and gives Yukoners some of the most progressive human rights legislation in Canada. The most contentious areas of the bill were the inclusion of sexual orientation as a prohibited ground for discrimination and the equal pay for work of equal value clause.

Sexual orientation is one of twelve prohibited grounds of discrimination. (Other grounds include political association, criminal record, family status, and sex—including pregnancy and pregnancy related conditions.) The act prohibits discrimination in the areas of employment, accommodation and provision of goods and services and makes the Yukon the third jurisdiction in Canada where gays and lesbians have gained human rights protection. (Ontario and Quebec also include sexual orientation in their human rights codes.)

Response to the inclusion of sexual orientation was reactionary, both from the Conservative opposition and from the public. Conservative opposition leader Willard Phelps said the bill should have a swastika stamped on it. (This charge was later withdrawn—presumably after realizing it made no sense.) In a public hearing, one man ripped off his shirt in a dramatic protest.

The local papers were flooded with letters from writers promoting the usual homophobia. The opposition claimed that the bill would force public facilities to install a third washroom for homosexuals and argued that the bill did more than protect minority rights—it gave "special rights" to minorities. They also argued that homosexuals from other parts of Canada would flock to the Yukon, bringing with them the AIDS virus.

Fortunately, these attacks encouraged gay rights supporters to come out in strong support of the proposed legislation. The debate provided Yukoners with a forum for a much needed (however painful) education about gay rights.

The new legislation also provides for equal pay for work of equal value within the public sector. In the Yukon, this means not only the territorial government itself but also all municipalities, their boards, commissions and corporations. The value of work is to be assessed on the basis of skill, effort, responsibility and work conditions. The act also charges the Human Rights Commission with the responsibility to research implementing pay equity within the private sector.

The Yukon Status of Women Council has lobbied extensively for human rights since 1983. Many of their demands are reflected in the NDP's new act, including: sexual orientation, equal pay for work of equal value, the establishment of an independent human rights commission—accountable to the legislature as a whole (as opposed to the government or a particular minister) and that the act be binding on the government as an employer and provider of services.

Family conference discusses childcare

by Pat Feindel

"The notion of publicly financed childcare is no more anti- family than publicly financed health care or old age security," says Barbara McDougall, Minister Responsible for the Status of Women. Addressing a two day Symposium on the Family sponsored by the Canadian Advisory Council on the Status of Women (CACSW), in early March, McDougall reiterated Prime Minister Brian Mulroney's earlier commitment of federal support for "adequate, affordable, accessible, and flexible child care" in Canada.

McDougall emphasized the need for a "wide array of community-based child care options to meet the diverse needs of Canadian families". But neither she nor the Minister of Health and Welfare, Jake Epp, who also addressed the symposium, put a concrete dollar figure on that commitment.

While Mulroney pledged to find the "significant resources" that quality child care will require, he withheld further details pending release of the Report of the Federal Task Force on Child Care (to be released in early April), and pending an agreement between federal and provincial leaders on child care funding.

Attended by over one hundred women's groups, the symposium addressed several family issues of concern to women, including the definition of the family itself.

New areas of concern received attention as well. In her keynote address Margrit Eichler, sociologist at the Ontario Institute of Studies in Education, analyzed the philosophy and strategies of what she dubbed the "patriarchal family movement" and the "women's submission movement" (including R.E.A.L. women).

Eichler detailed the changes the family has undergone over the last twenty years and delved at length into what she considers the real threat to today's families—reproductive technologies. She urged women to call for a Royal Commission at the federal level into the repercussions of reproductive technology before we find that "medical and legal practitioners have created a nightmare society where women are breeders and money determines who can buy children."

The Council consists of up to thirty federally appointed members across Canada, and holds a symposium each year to which selected women's groups are invited. A major part of CACSW work is research and policy analysis, public education, and directly advising the Minister Responsible for the Status of Women and government decision-makers.

Eatons again

by Jean Rands

Two years ago Vancouver's IWD march gathered in front of Eatons at Georgia and Granville. Hundreds chanted, "boycott Eatons" and cut up their Eatons charge cards in response to appeals from Linda McFawn, an Eatons striker from Toronto.

In spite of the courage of the strikers and the boycott campaign by women's groups, unions and church groups, the strike at six Eatons stores in Ontario ended in defeat in May 1985. After five months on strike, the international president of Retail Wholesale Department Store Union (RWDSU) signed an agreement with Eatons without allowing the members to vote on it. The settlement was no better than the offer Eatons workers rejected before the strike. It generally preserved the wages and working conditions that led to the workers' decision to unionize in the first place. (See *Kinesis* September, 1985).

In late February, the Ontario Labour Relations Board conducted decertification votes in ten bargaining units in five Eatons stores. The union lost every vote. The total vote was 647 to 301. In Ontario, the union now represents less than fifty workers in four small units—full-time and part-time sales staff in a warehouse store in London, full-time sales staff at Yonge and Eglinton in Toronto, and office workers in Bramalea.

The loss of these votes is a big setback in the fight of department store workers for part-time benefits, job security, decent wages and union recognition. But the Eatons workers broke new ground in challenging a notoriously anti-union employer in this unorganized industry and their struggle, and even their defeat, should make us stronger if we can learn from it. The next issue of *Kinesis* will have more information about how Eatons won this round, including the views of some union activists at Eatons in Toronto.

Becoming aware of the effects of exposure to DES

Thousands of women and men in Canada between the ages of sixteen and forty-six may still not know that they were exposed to the drug D.E.S. (diethylstilbestrol). The drug, given to women during their pregnancies, has been linked to various health complications in themselves and their children. D.E.S. Awareness Week (April 20-25) is being organized by D.E.S. Action Canada, here and in other countries, to educate both women and men to the potential effects this may have on their health. The project's goal is to reach 1,000 people who are still unaware of their exposure to D.E.S.

D.E.S., a synthetic hormone, was supposed to help women with a previous history of miscarriage carry their babies to term. The drug was used around the world, in Canada between 1941 and 1971. Estimates set the world wide D.E.S. exposure well into the millions. In Canada, it has been suggested that between 200,000 and 400,000 women were given the drug.

When D.E.S. first appeared on the market, it was touted as a wonder drug. Although early studies did link D.E.S. to cancer in laboratory animals, testing during the 1950's indicated that it had no measurable effect on carrying babies to term; the drug remained available until a direct link to human cancer was made. Even then, D.E.S. was only banned for use by pregnant women.

For those who were directly exposed to D.E.S. while in utero, the effects range from the benign to the severe. These complications tend to concentrate around the reproductive organs. Daughters may develop a variety of uterine and cervical abnormalities. Most of these are benign, although they result in a significantly higher rate of fertility problems and miscarriages than those faced by unexposed women. The most dangerous among these problems is the greater risk of ectopic pregnancies. A rare form of vaginal cancer has also been linked to D.E.S. exposure.

Sons are also more prone to benign testicular cysts and abnormalities, as well as fertility problems. The high incidence of such complications has prompted D.E.S. Action to produce a Fertility Guide for children exposed to D.E.S. Finally, the women themselves who took D.E.S. run a higher risk of developing breast cancer in their later years.

Many of these complications will respond to treatment, particularly if caught early and understood to be related to D.E.S. exposure.

It is often difficult to trace D.E.S. use since the drug was marketed in Canada under dozens of brand names and in various forms. Those who think that they may have been exposed to D.E.S. should first ask their mothers if they had a history of miscarriage or if they took any medication during their pregnancies. The next place to check is with your mother's doctor or pharmacist. This often proves difficult as doctors are under no legal obligation to keep medical records more than five or ten years after a patient's last visit. This time period is often too short since D.E.S. related complications will appear well after this time.

The Vancouver Women's Health Collective is an active member of D.E.S. Action Canada. The Health Collective maintains lists of different brand names that D.E.S. appeared under as well as extensive information on the drug's history, side effects, warning signs, treatment, etc. As well, the Health Collective keeps a current list of doctors who are aware of the issue and appropriate ways of testing and monitoring D.E.S. exposure.

The Vancouver Women's Health Collective is sponsoring a public meeting, including a screening of "D.E.S.: An Uncertain Legacy", a NFB documentary, on April 23, 7:30 pm., 888 Burrard St. Vancouver. This will coincide with D.E.S. Awareness Week. For more information call 682-1633.

A first in the Philippines: IWD in Dumaguete

by Linda Ervin

In 1985 I spent one month in the Philippines on an exposure tour with labour, church and community people. At that time I made connections with Gabriella, the national women's association which was formed in 1984. Since my initial tour to the Philippines I've become a member of the British Columbia Committee for Human Rights in the Philippines. Recently I was asked to return to participate in the Second Women's International Solidarity Affair in the Philippines (WISAF), February 25 to March 11, 1987.

In this article I want to relate what it was like to be in the Philippines on International Women's Day (IWD).

After a five day exposure tour we travelled to Dumoguete city in Negroes Oriental to prepare for IWD celebrations there.

Nebia Sachos, Secretary General of Gabriella (formerly a beauty queen, model and friend of Imelda Marcos, who left that lifestyle, served time as a political prisoner and is currently running for Congress) spoke. She talked of the need to work together, to rid ourselves of capitalist values and to be strong militant women fighting for justice.

In the evening we had a cultural night where we all shared something of our own country. We pledged our solidarity with the women and shared stories of the native land claims, poverty in Canada, the drastic cuts to women's programs, pay equity issues and the threat of REAL women.

We had about two hundred in the parade to begin with and it quickly grew to four hundred.

The Filipinos gave us great theatre and song depicting their situation. At the cultural gathering we were also joined by women from Chile, Nicaragua, and Viet Nam. We started at eight and finally at midnight, after hearing more stories and singing the Bayonko (the song of struggle and freedom which is sometimes banned by the government), we went home.

Next day, March 8, we were up at six for breakfast as the parade was to begin at 8:00 am. We had a parade permit but this didn't stop the trucks, cars, and tricycles on the parade route. A woman from the military joined the parade and helped us through the traffic. We had a band, a male band augmented by majorettes at this, the first IWD celebration in Negroes Oriental.

We had about two hundred in the parade to begin with and it quickly grew to four hundred. We worked through the main street and turned into the market area. The organizer's plan was to ensure that the market vendors, mostly women, knew about Gabriella and knew that March 8 is a day to celebrate women. Some of the vendors gave us flowers and some joined our parade. By the time we reached the rally point six truck loads of women had arrived. There were about one hundred women on each truck increasing the rally total to 1,000.

These women had walked one to two hours to the truck pick-up point and then traveled anywhere from one to three hours by truck to Dumaguete. They brought nursing children and some food. It was a remarkable sight to see.

Philippines continued page 10

Child wages: eight pesos a day

At one point on our tour we accompanied a union representative to the sugar cane fields near Bois. We met several young children who work in the fields. Their job is cutting the cane after it has been burned. They make eight pesos per day.

Children usually begin work at age seven but some begin at age six. Twelve year old children are preferred because they have lots of energy and work quickly. These children receive ten pesos if they are able to make fifty bundles of sugar cane per day, otherwise they are paid ten centaboes per bundle. Children are given a quota of fifty bundles per day. The bundles are approximately the width of a large douglas fir and about six feet in length. (Seventeen pesos equals approximately $1 Canadian.)

Tessie is thirteen years old. She's been working in the sugar cane field since age seven. She has seven brothers and sisters. She lives thirty kilometers away from the cane fields and so must ride, by truck, down mountain highways to and from work each day. She leaves her home at 6:00 am to begin work at 8:00 am.

She works in the fields six days a week and at the peak of the harvest season works longer hours and seven days a week. Her skin is blackened by the smokey environment she has to work in. The smoke is stinky and is difficult to get off the body. Tessie brings with her a plate of rice and a dried fish for lunch. She is malnourished, her eyes and stomach are bulged. She is tiny for her age. Her prize possession is her large and very sharp knife. The knife is her only source of income.

Tessie has few choices in life. She will marry at age fifteen or sixteen and bear several children or she'll travel to Manila to be a maid or bar girl which usually means prostitution. It's unlikely she'll be a mail order bride because she has not gone to schoól and she can't read. She hopes to marry soon and have children. Tessie had not heard about IWD and was not yet a part of the peasants organization called AMIHAN.

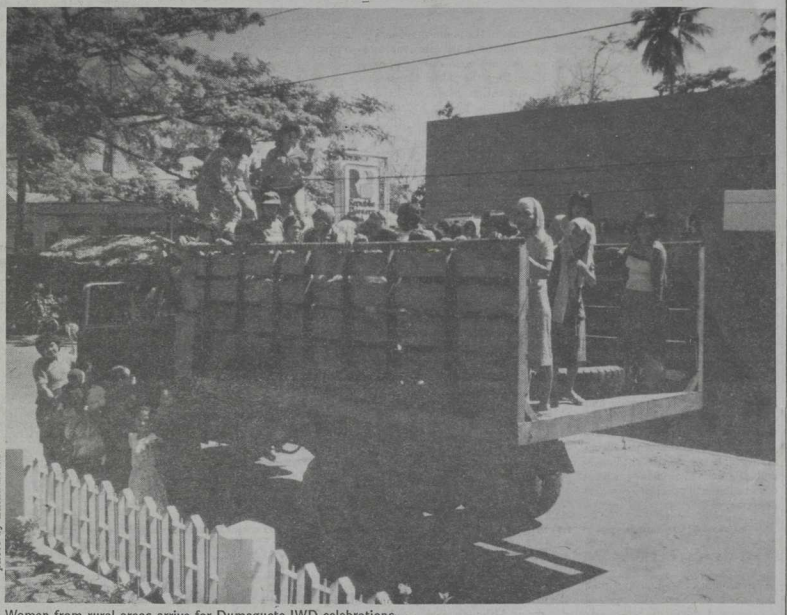


photo by Linda Ervin

Women from rural areas arrive for Dumaguete IWD celebrations.

Standing up for the land

We left the sugar cane fields and travelled by tricycles (eight people on one tricycle plus baggage and food) to a small community up in the mountains called Liki. The last few kilometers we had to walk. We arrived at a small house where, after a long chat, we bunked down on mats for a good night's sleep.

The next morning we were up at five eating our corn grits and rice, salt and dried fish with corn coffee. The community of peasants gathered and we travelled up the mountain further. Scouts had gone on before to check to see if the military was in the area.

This was Sunday, a day off, sort of. The peasants were going to rebuild houses that had been demolished by the police and Eliselda's private army. (Eliselda is the minister of Cultural Minorities in the Philippines and claims to own the land the Liki peasants have been living on. The peasants believe the land is rightfully theirs—"We have been farming the land since our grandfather's time and before that." (They had just lost their case in court but vowed to carry on their fight.)

Seven houses had been destroyed, banana trees cut down (they take a year to grow) vegetables, eggs and animals taken by the police and Eliselda's army.

One woman told us that it was four in the afternoon when they tore her house down, her husband was away and she was alone with the two youngest of her eleven children. She said she stood up for her rights to the land and they threatened to put her in jail. She was confronted by twenty-nine men armed with rifles. After her house was destroyed, she was warned to tell no one who was responsible or they would come back. She, with the thirty peasants, men, women and children, rebuilt the house and then journeyed up the mountain to rebuild a second house.

photo by Linda Ervin

photo by Kim Irving

To Nicaragua Women, from Canada: Early this year, 3.5 million sanitary napkins were delivered to Nicaragua by Tools For Peace, the result of a corporate donation. Pictured above are Anna Patricia Elvir of the Nicaraguan Committee of Solidarity with the People (left), Sylvia McEwan of AMNLAE (centre), and TFP's Barbara Stewart. The Nicaraguan people are seeking supplies of blankets, rubber boots, medical supplies, hand tools, notebooks and pencils. Contact TFP at 879-7216 with your donation.

El Salvador

$2.5 billion for bombs

by Kinesis Staff Writer

The Constitutive Committee for the Salvadorean Women's Federation, based in Managua, Nicaragua, has launched a campaign against American military aid to El Salvador. The United States Congress will make a decision about more military aid to the Salvadorean government on April 25th of this year and the Committee is urging people from around the world to write Jim Wright, leader of the House of Representatives, demanding that further aid not be approved.

According to the Committee, in the last seven years the Reagan administration has sent $2.5 billion to El Salvador in support of different regimes. At a time when the situation of many Salvadoreans has worsened due to the effects of the October earthquake the millions of dollars of aid has been used to strengthen the armed forces and purchase military supplies and armaments.

They note that the Salvadorean armed forces have increased from 15,000 at the beginning of the war to their present strength of 50,000. As well U.S. money has been used to build up the Salvadorean Air Force, presently the strongest in Central America, to its current strength of one hundred aircraft. The committee points out that the Air Force is used by government to bomb civilians who are living in conflict zones. They note that in 1986 there were 1821 civilians, forty-five of them children, killed by Salvadorean military forces. Since the beginning of the war over 60,000 non-combat civilians have been killed by military and covert military forces.

While the Salvadorean military is flourishing with American support the Salvadorean people receive few benefits from American aid. Despite an illiteracy rate of sixty-five percent the national education budget has been reduced from twenty-five percent in 1980 to seventeen percent in 1985. Two thousand schools, mostly in rural areas, have been destroyed by military attacks. Rural Salvadoreans have almost no access to medical care. Of every one hundred children, seventy-five are malnourished and forty die before reaching five years of age.

For five million inhabitants there exist only fourteen hospitals, seven of which were destroyed in the recent earthquake. There is only one doctor for each 100,000 inhabitants.

The committee believes that continued American aid only brings more bloodshed and further war. They are urging supporters to write and demand that: further aid to the Salvadorean government not be approved; that the war not be continued to be deepened, and that violations of the human rights of the civilian population be brought to an end.

To support the campaign against continued aid to El Salvador write: Leader of the House Jim Wright, House of Representatives, Washington, D.C. 20215, U.S.A.

Prisoners win conjugal rights in Costa Rica

by Kinesis Staff Writer

Two Costa Rican women who are serving seventeen year sentences for 'subversive activity' have spearheaded a drive and have won conjugal visiting rights for women prisoners in Costa Rica.

Magaly Salazar and Alejandra Bonilla have been vociferous in their criticism of the unequal treatment women prisoners have received and have carried out their campaign openly in the press. Men have had conjugal visiting rights since 1975.

According to Liliana Arrieta, a sociologist, inconsistencies in the way men and women are treated have nothing to do with the law. Men, she says, were given the right to conjugal visits in order to minimize conflicts between inmates and take away fears that their partners are being 'disloyal' on the outside. Women on the other hand were denied visits in case they fell pregnant. Gerado Villobos, head of the Social Rehabilitation programme for the Ministry of Justice said that women were finally granted conjugal rights in order to reduce the number of homosexual relationships in women's prisons.

Elizabeth Odio, an active supporter of the campaign and a former justice minister, says an important battle has been won but that the war needs to be fought against the entire discriminatory penal system.

Outwrite

Soviets plan to force pregnant addicts to abort

by Kinesis Staff Writer

Soviet health officials are calling for enactment of a law that will compel pregnant alcoholics and drug addicts to have abortions and to require applicants for marriage licenses to have medical examinations to detect drug use.

The call for a new law was reported in *Sovietskays Rossiya*, the daily government newspaper for the Russian Federation, which is the largest of the USSR's fifteen republics. Deputy Health Minister of the Russian Federation, Antonina Gracheva, was quoted as saying that an increasing number of unwanted babies are being born. The number of babies born with damage caused by their parents' alcoholism or drug addiction has doubled in the last ten years, she said.

This increase in addicted and injured newborns prompted the region's Health Ministry to ask the Justice Ministry to consider a law requiring couples to undergo medical examinations before marriage, she said.

Women the state diagnoses as alcoholics or drug addicts would be forbidden to have children and required to have abortions if they become pregnant, Gracheva said.

Abortion is the most common form of birth control in the Soviet Union; other forms often are unavailable.

Off Our Backs

Philippines from page 9

The rally consisted of the various sector groups speaking. (Organizing in the Philippines is done on a sector basis.) Women in Dumaguete are organized in teacher, professional, religious, peasant, farmer and urban poor sectors. Each sector was able to speak about their particular issues. One peasant woman from Ste. Catelina spoke about the recent severe militarization in her village: the military had come in, straffed the village and destroyed homes.

I spoke on behalf of the WISAP delegates, pledged our support and promised to tell the truth of the current situation in the Philippines; the increased militarization, that no land reform has taken place and that land reform requests have been ignored. Nelia Sachos concluded the speakers list with a rousing speech to the women to fight for justice.

After the rally we retired for lunch at the Women's Centre. A woman who had seen the rally and was deeply moved by the large gathering of women, had gone home to cook some chicken and brought it over for the organizers. She was so excited to be part of the movement that she said her depression was lifted. She had been wanting to connect with women in this way for a long time.

Where Was Cory?

We left Dumaguete for Manila and arrived in time for the IWD rally. Again there were several speeches and some theatre. Approximately 1,000 people were gathered. After over two hours of speeches, we marched to Manila's Mendiola Bridge where peasants protesting the lack of action on land reform had been massacred by the military in early February.

When we arrived at the bridge we were confronted by two lines of armed military. Nelia went to negotiate as we wanted to cross the bridge and go to the presidential palace to present our demands to Cory Aquino. They refused to allow us to go further.

One of the organizers spoke, claiming Cory does not listen to women's voices and then Nelia spoke, asking why a woman won't meet with women to discuss women's issues. Nelia also pleaded for land reform, for equality of women, to stop human rights violations and for democracy. After the speeches the women took their posters and placed them on the pavement in the hopes they would be delivered to the President.

It was a great day with speeches, beautiful banners, balloons and theatre. It was especially moving to be part of the IWD celebration in Dumaguete. One thousand women had travelled a great distance, in uncomfortable transportation, in the heat of the sun, to be part of the voice and celebration of Women's Day. Women from China, Viet Nam, Nicaragua, Netherlands, Canada—had united in solidarity with the women of the Philippines.

Linda Ervin lives in Vancouver and is a community worker and a United Church Deaconal Minister. In future issues she will explore the changes in the Philippines between 1985 and 1987 and will examine the Filipino people's organizing priorities and the implications of the Philippines' new constitution.

photo by Linda Ervin

VANCOUVER IWD

Co-op Radio photos by Katrina Dennis
March and rally photos by Jan Skeldon

The search for answers

LESBIAN ABUSE

by Jane Smith

I am writing this article in the hope of contributing something useful to a dialogue that has finally been opened. My views are based on my readings about battering, about lesbian battering in particular (of which there is very little in print), and on my own experience in an abusive relationship.

Part of the reason that feminists find it difficult to discuss lesbian abuse has to do with our analysis of heterosexual abuse. As long as we blamed wife battering on unequal male-female power and on sex-role stereotyping, the fact of lesbian abuse could only call into question our beliefs on the subject.

Examining lesbian abuse allows us to broaden our understanding. We are forced to see that there is something fundamentally wrong with *all* patriarchal relationships. Our expectations of love, of friendship, of partnerships, are based on models and beliefs that are formed at an early age and reinforced throughout our lives. Being lesbian does not make us immune to this socialization. I think lesbians must recognise the expectations we have of love, as well as recognize the particular factors in lesbian relationships that aggravate abusive tendencies, so that we can work politically and personally to neutralize them.

One of the differences between lesbian and heterosexual abuse is that within lesbian relationships the incidence of battering is quite low. The battered women's movement has concentrated its efforts on physical abuse, because this is more visible, and because its life-threatening nature makes it an immediate priority. Recently there has been an attempt to address the problem of psychological abuse, and this is important for lesbians because it opens the door to the services available for battered wives.

Psychological abuse is difficult to define because its scars aren't visible. What is the difference between an occasional fight or bad relationship, and an abusive relationship? I think the difference lies in the duration and the effect. An abusive relationship is one in which the abuse is sustained over a long period of time, and which results in real psychological damage—damage that produces personality and behaviour changes.

Abusive behaviour follows a pattern, is repetitive, is focussed on a particular woman, and is designed to create control over that woman.

Getting Free: A Handbook for Women in Abusive Relationships, by Ginny NiCarthy, describes a number of factors contributing to psychological abuse. I would like to examine some of these as they apply to lesbian relationships.

Isolation

An abusive relationship cannot survive for long except in isolation. Isolation of the victim from potential support is the most effective way of exerting control over her life. Isolation can be enforced in a number of ways: criticism of friends, criticism of the woman's activities outside of the relationship, embarrassing behaviour when friends are visiting; all discourage the maintenance of relationships outside of the partnership.

In lesbian relationships, the question of how out of the closet each partner is can also become an effective isolator. Most lesbian relationships are already isolated because of the homophobic society in which we live. Very few lesbians have the privilege of spending their working and social lives within a supportive lesbian community. An abusive partner can easily guilt her victim into sharing her closet by arguing that openness is a threat to her safety. The threat posed by exposure may or may not be a real one, but the result in any case is a spiralling isolation for both women.

Degradation

Once isolated, the abused woman becomes extremely vulnerable to the opinions of her partner. None of us is so self-confident that we don't need some validation from a significant other. Constant criticism in an atmosphere of isolation can gradually wear down any woman's self-esteem.

Degradation can take many forms. Name-calling, fault-finding, public and private humiliation or ridicule. The abuser's need is to reinforce her own sense of power, but she finds there is no real satisfaction in feeling superior to somebody who is so 'faulty', and she must therefore escalate her abuse to continue feeling powerful.

The abuser becomes very skilled at learning what her partner is most sensitive about and uses this knowledge to further undermine her. Sexual ridicule or degradation is particularly devastating for women since we all carry so many insecurities about our sexuality, and have been so well trained to desire giving pleasure and feel guilty about getting pleasure. Within an abusive relationship it is very easy for the abuser to use insecurity to force on her partner her own definitions of sexual gratification.

Monopolization of Perception

Once isolated and constantly humiliated, a woman who is being abused focuses all her attention on the abuser and lives in fear of provoking her partner's anger. She feels she is walking on eggshells, constantly second-guessing her partner's needs. The abuser needs this kind of attention as this is her idea of a love relationship—one that is all-consuming. This is, after all, what we've all been promised.

The abuser enforces this constant attention by making it difficult for her partner to do anything without her—by insisting they always go out together, by telephoning her constantly when they're apart, by turning all conversations to discussions of her own needs. The effect on the victim is that she begins to carry her partner within her head, even when they are apart. She thinks, acts and talks in ways her abuser expects her to until every action and word becomes self-censored. Her own identity becomes submerged in the overpowering need of the abuser.

Induced Debility

In time, the victim of an abusive relationship is worn down and this in turn makes her more vulnerable to the other's manipulation. She is deprived of sleep by late-night arguments or sexual demands, or by her own anxiety-produced insomnia. Addictions or bad health habits become difficult to break. The abuser often implicitly encourages them, while voicing criticism at the same time. The constant fear and anxiety of being trapped in such a relationship can induce various illnesses, and the victim's physical weakness then compounds her inability to act on her own behalf.

Threats

It is the ability to threaten the other's well-being that solidifies the power of the abuser. It is not always necessary for a relationship to be physically abusive, although this does happen. Women are trained to accede quickly to threats of physical violence. Shouting, threatening gestures, violent language, breaking things, all require quick action on the part of the victim if she is to defuse the situation. An abused woman never feels safe in her own home, and being female in the patriarchy means she never feels safe outside her home either. This sense of having no safe place to go is an overriding reality in the abused woman's life.

Through isolation, through degradation, through threats, induced debility, and occasional indulgences, the victim's sense of self or sanity is gradually eroded, and the power of the abuser is solidified.

This is why the creation of shelters has been a priority for battered women's movement, and why it should be a priority for battered lesbians. Until we are able to find a space from which we can safely conduct our lives, it is impossible to examine our options or make any meaningful changes.

Within a lesbian relationship there is the further threat of exposure to employers or family, to ex-husbands or social workers or services concerned with children's welfare—anyone who has the power to destroy our lives because we are lesbian. Among feminists the situation is unfortunately not much better. We have fought long and hard for the right to our relationships with women, and are afraid that exposing lesbian abuse will have the effect of increasing the general climate of homophobia. Coming out as a 'victim' among feminists can be among the biggest threats of all to an abused lesbian.

Occasional Indulgences

In most abusive relationships there is a definite cycle of abuse. Tensions build to a certain point, leading to an explosion of violence or concentrated abuse, followed by a 'honeymoon' period when the abuser feels remorse and becomes unusually loving. During this time the victim is given a breather from the constant harassment. It may not be a particularly marvelous time, but in contrast to the rest of the relationship it is heaven. Being denied affection and caring most of the time, the victim is hungry for the small indulgences that come her way during the honeymoon period. She may well recognize that this time is temporary, and merely a prelude to further abuse, but she still needs it as a chance to recuperate.

Often she has been thinking of leaving before this period, but her partner's apparent caring and sincerity now make her doubt her perceptions and lead her to try again. Also the abuser, racked by remorse and guilt, becomes pathetically helpless after her explosions. She may be suicidal. She may show amazing insight into her own problem. She is often herself a victim of patriarchal society—a survivor of abuse, incest, isolation. How can anyone abandon a sister in such need? How can anyone risk another woman's life and sanity by withdrawing support at such a time?

Occasional indulgences are more than just flowers or gifts that con the victim into believing she is loved. They are part of a display of helplessness and vulnerability that is designed to cement the victim to the abuser. The victim's self-esteem and identity are pitted against her sense of morality and ethical, caring behaviour. It is a dilemma that can seem impossible to resolve.

Crazy-Making

Among lesbians, who haven't even the excuse of societal pressure to "make the marriage work", it seems difficult to understand why anyone would remain in an abusive relationship. Friends and relatives may see the relationship deteriorating and may judge the victim harshly when she appears to be doing nothing to get out of it. Eventually they withdraw their support in disgust and she becomes more isolated still.

Friends and family, however, see only the surface of an abusive relationship. The day-to-day reality is well hidden. They do not see that the victim is in fact fighting all the time to change her situation, nor do they see the underlying insanity of such a relationship. Abused women are not foolish or weak, but neither is an abused woman totally sane. Her insanity is induced. It takes time to make a person crazy, but consciously or not this is exactly what an abuser does to her partner(s).

Through isolation, through degradation, through threats, induced debility, and occasional indulgences, the victim's sense of self or sanity is gradually eroded, and the power of the abuser is solidified. It is nevertheless a tenuous, unsatisfying power because it does nothing to change the real source of the abuser's powerlessness, which lies outside of the relationship. And so she is forced to exercise her control over the other to its limits. Her demands become increasingly trivial and her methods of enforcing them become more and more insistent. Every detail of the victim's life is open to criticism and coercion. Every moment of her life becomes monitored and trivialized.

Eventually, living twenty-four hours a day in constant anxiety and in isolation, a woman in an abusive relationship is driven to a peculiar sort of insanity. She has no obvious outward signs of 'craziness', but she is no longer *her old self*. Her outlook on life becomes bleak and she becomes increasingly incapable of holding her own in relationships with others. She appears to be uncaring and closed to the world.

In fact she is psychologically cut off. Nothing around her makes sense any more and she has nowhere to validate her perceptions. She is trapped in an emotional wasteland, incapable of building new relationships and merely going through the motions of living. Unfortunately she blends in well in a patriarchal world.

What Can Be Done

If we as lesbians and feminists are going to do anything to help women escape from abusive relationships we must first learn to be supportive to one another. We must recognize that a woman trapped in an abusive relationship or a woman who is an abuser is no different from ourselves except in circumstances. As much as some of us may doubt it, any one of us could find ourselves in a similar situation.

We must admit that abusive lesbian relationships exist, and that our responsibility is to both parties. It is very easy to turn our anger on the abuser and use social pressure to isolate and blame her. This is no solution because she will merely turn to another woman and repeat her pattern.

Within the battered women's movement there has only been minimal success in helping battering men deal with their anger. I believe this is because men, in a patriarchal world, have no incentive to overcome their anger and misogyny. Another difference between abusive lesbian and abusive heterosexual relationships is that lesbians, being women themselves, are in a better position to overcome the socialization that makes it okay to attack and belittle women.

Since it is very difficult for lesbians to 'come out' within the battered women's movement—as workers or victims, the issue of whether we should use established services for battered women is complex. We need discussion on how or whether we should integrate into the battered women's movement or whether we want to set up parallel services for lesbians. In any case it's time lesbians in abusive relationships are given at least the same support options as our heterosexual sisters.

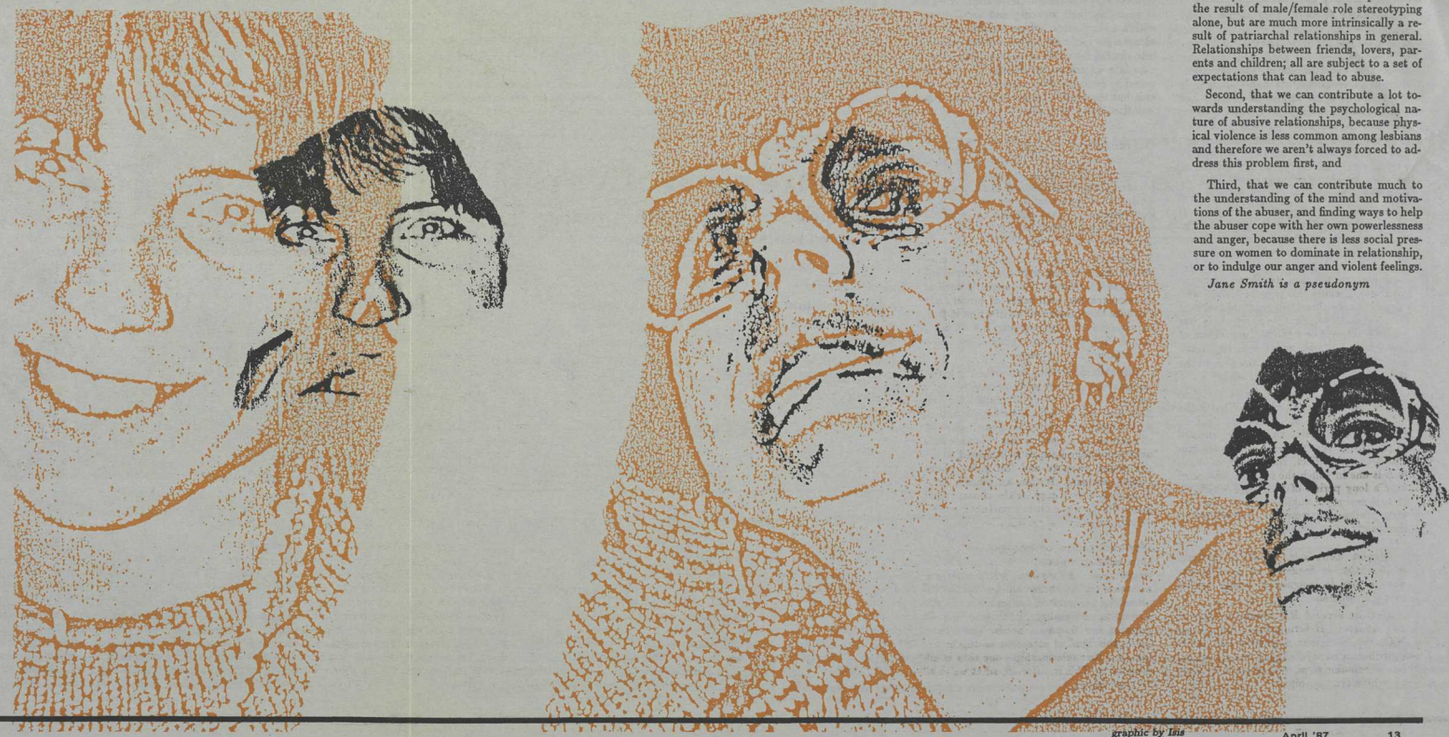
In summary, then, as lesbians we are in the unique position of being able to contribute a number of things to our general understanding of abuse;

First, that abusive relationships are not the result of male/female role stereotyping alone, but are much more intrinsically a result of patriarchal relationships in general. Relationships between friends, lovers, parents and children; all are subject to a set of expectations that can lead to abuse.

Second, that we can contribute a lot towards understanding the psychological nature of abusive relationships, because physical violence is less common among lesbians and therefore we aren't always forced to address this problem first, and

Third, that we can contribute much to the understanding of the mind and motivations of the abuser, and finding ways to help the abuser cope with her own powerlessness and anger, because there is less social pressure on women to dominate in relationship, or to indulge our anger and violent feelings.

Jane Smith is a pseudonym



graphic by Iris

Power of Attorney and Committee

by Gillian Andrew

Can you be sure that if you're unable to look after your own affairs the person of your choice will be the one with power to take over for you? Typical situations in which this question arises are after serious accidents or the onset of mental disease or senility.

There are ways to make sure that the person of your choice has power when needed but they are not automatic. And ensuring this means taking action *before* the accident or mental incapacity strikes. It's one more case of: Be Prepared! This is particularly important if:

- you're living in a "common-law" relationship
- you're lesbian or homosexual
- you have a number of children and have a strong preference as to which child makes decisions for you
- you're estranged from some or all of your close blood relatives

The reason it is important in these situations is that the law assumes you want blood relatives making decisions for you if you can't make them yourself. In the cases mentioned above that's probably not true, or true about only some of those relatives. If you take no action in time, you could find the person closest to you, who knows what you want, being pushed aside either by family or officialdom.

In law there are two ways to empower another person with legal authority to handle your affairs. The first way is by appointing him or her your "attorney" by a document called a "Power of Attorney". The second way is for a "Committee" (stress is on the first syllable) to be appointed for you after you've become mentally incompetent.

Power of Attorney

A Power of Attorney can give as few or as many of your legal powers to your Attorney as you like, and for as short or as long a time as you like. For the purpose of making arrangements for possible future mental incapacity, the Power of Attorney should be very broad in the power it gives—you probably wish to choose someone (or more than one person) not only to pay bills and look after your finances, but also to decide whether you stay in your home or live in a care facility, and give or withhold consent to medical treatment. This is called a General Power of Attorney. Obviously when you're granting someone such wide-ranging powers (in fact all your legal decision-making powers) you have to be able to trust the person implicitly as to his/her ethics, willingness to follow your life-style choices, and of course financial acumen in handling your estate.

A Power of Attorney can be terminated simply by destroying it if it has never been used. If it has been used, you can revoke it by sending a Revocation document to each business and person who has been dealing with your Attorney for you and the Land Titles Office if you own real estate. But you can revoke a Power of Attorney only as long as you're of sound mind. So to protect you from abuse of the power by your attorney, the Power of Attorney ceases to be effective as soon as you become mentally incompetent unless you've specified in the Power of Attorney that you want it to endure after mental incompetence. This kind of appointment is called an Enduring Power of Attorney. Without the enduring clause the Power of Attorney will probably stop working just when you want it to start!

Obviously you have to be able to trust the person implicitly.

A Power of Attorney must be in writing and notarised. Lawyers and notaries charge reasonable fees for preparing them, but if you wish, you can buy a form from many stationary stores; ask for a "General Power of Attorney, Short Form". If your Attorney is to deal with your banking you should also ask your Bank for its Power of Attorney form, since many banks won't honour your General Power of Attorney form.

An Enduring Power of Attorney lasts indefinitely. It will end only when you die, or revoke it, or go bankrupt.

Committeeship

If you haven't appointed an Attorney, and sometimes even if you have, a Committee may need to be appointed at some time after you become mentally incompetent to look after things for you. A Committee may look after only your affairs, or only your person, but if it's a friend or relative, he or she often takes care of both your affairs and person. The Committee is appointed by a British Columbia Supreme Court Judge after two doctors certify that you're unable to look after your affairs and/or yourself.

The court will usually appoint a private citizen as your Committee only if either you've nominated that person, or all your close blood relatives agree to the appointment. If you haven't nominated him or her, your common law or lesbian spouse or a friend will need consent from your relatives—often impossible to get. Failing such agreement either a relative or the Public Trustee will be appointed as Committee. The Public Trustee is a government office which looks after the affairs of children and mentally incompetent people. When the Public Trustee acts as your Committee it is usually only in relation to your affairs—your banking, entering contracts on your behalf, selling property. Decisions relating to care and treatment are usually left to relatives if there are any, or the hospital staff if there are no relatives.

Nomination of Committee

So a Nomination of Committee is a very useful document to prepare. You must prepare it before you become mentally incapacitated, although it won't take effect until after then. A Nomination of Committee is a document signed in the presence of two witnesses. The Court will appoint your nominee despite objections by relatives unless the nominee's mental health or honesty is in question.

Your Committee is required to keep careful records of your financial affairs and report to the Public Trustee every two years. This is intended to protect you against an unscrupulous Committee. Your Committee is entitled to claim fees from your estate for his/her work in managing your affairs.

Differences Between Power of Attorney & Committeeship

- Power of Attorney is inexpensive, 25 cents to $50. Committeeship is expensive, $500 to $650;
- Power of Attorney is quick (often one day); Committeeship takes two months more as a rule;
- Power of Attorney is a private matter and avoids getting bureaucrats (the Public Trustee's office) involved in your affairs;
- Because your Attorney does not have to report to anyone it is easier for him/her to cheat you or lose your money through poor investments than it is for a Committee, so good judgment is more essential in choosing an Attorney than a Committee.

Sources of Assistance

Vancouver Community Legal Assistance Society, 257 East 11th Avenue, Vancouver, B.C. V5T 2C4 tel: 872-0271

Legal Services Society, Offices in many communities (check phone book)

Lawyer Referral Services, tel: 687-3221

Lawyers & Notaries Public, listed in yellow pages of telephone directory

Public Legal Education Society, 3466 West Broadway, Vancouver, B.C., V6R 2B3, tel: 734-1126, produces a six page booklet on Power of Attorney and Committeeship. Price: $3, available in most Public Libraries.

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Gillian Andrew is a lawyer who works with the Vancouver Community Legal Assistance Society.

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Boy and girl culture foments on schoolbus

by Nora Randall

There is a stool on my bus, a beige plastic, four-legged stool. I got it the same day I got a new kid on my bus. He has muscular dystrophy and he needs the stool to get from the street to the bus.

This is what happened with the stool on the first day. I drove up to David's stop, opened the bus door and said, "Hiya David." David bent over, picked up the stool and put it on the ground. Then he climbed into the bus and sat down. I took off my seat belt, got out of the bus, picked up the stool and put it back. Then I got in, sat down, put my seat belt back on, closed the door and drove off.

After doing this for about a week, I began thinking that it would be nice, if one of the other kids picked up the stool after David got on the bus—and faster. I didn't say anything right away. I wanted to think about it a bit. I mean there were all kinds of ramifications, like—why should a kid have to do part of my job when I'm getting paid to do it? But on the other hand why shouldn't a kid help out when I need a hand? After all, kids need to perform useful work just like the rest of us. And also it wouldn't hurt them to get in the habit of noticing disabled people and being useful when they could.

All this went through my mind before I ever asked a kid to pick up the stool. You may think I sound like some heavy-duty philosopher, going through all this over a lousy stool. The truth is that I was searching desperately for a reason why the kids should pick up the stool because I figured it was the first thing they were going to ask me. Now when I think about it, probably all major philosophical thought was produced by people who were trying to figure our how to get kids to do something they wanted them to do.

Anyway, I went round and round like this and nothing really occurred to me, but I got really tired of getting out of my seat belt and getting off the bus and picking up the stool and putting it back, then getting back on the bus, putting on my seat belt, closing the door and driving into the sunrise, so one day I just turned to the nearest kid and said, "Would you please get the stool and put it back on the bus." He was out of his seat in a flash. Before I could close my mouth he had put the stool away and was buckling up. I closed my mouth, shut the door and drove on. The next day I said, "Who wants to get the stool?" All the boys raised their hands and shouted, "Me!" I picked the first one I heard. I had started something.

So I had solved my stool problem. I didn't understand it but who argues with success. Now all I had to deal with was administrative detail.

Soon the boys stopped waiting until I asked and somewhere in the middle of the run before David's house one of them would suddenly shout, "I get the stool." I figured that was okay. All I had to do was remember who had said it first. Then they took to saying it the moment I opened the door to pick them up. I ruled that this was unfair. No one could shout, "I get the stool" until all the kids before David's house were on the bus. What happened with that was the kids who got on the bus first waited like coiled springs for the last kid to get on.

As he put his foot on the first step he was blasted by a chorus of "I get the stool". He would grit his jaw and push his way to the back of the bus saying, "I don't care". Clearly this system was not working. It was time to take stock.

The only problem with taking stock is that I had no idea what was going on. I had started out wandering around in my head trying to figure out how to get the kids on my bus to perform a simple little chore which would make my life easier. It had become a full scale competition between the boys that totally excluded the girls. As a feminist, I felt I had created a monster. But why had the boys decided to endow this poor little beige plastic, four-legged stool with the same mystical powers as an Olympic gold medal? Why didn't it seem to them like the trash their mothers were always trying to get them to take out? And if it was going to be this coveted prize how had the girls so silently evaporated? I found myself trying to think of ways to include the girls.

I know the obvious solution is to take turns but first I wanted to implement a little affirmative action. So finally the day came when the last boy put his foot on the step, and was hit with a chorus of "I get the stool". I turned to them and said, "Wait a minute. This isn't working. I have a new system." (It's an amazing feeling of power to be able to do that at will even if it is only inside a metal 'great pumpkin' that travels around in rush hour.)

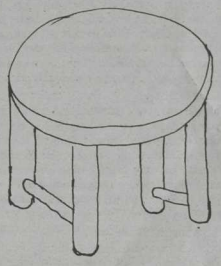
When we got to David's house I asked, "Is there anyone who has never done it who would like to get the stool?" Bullseye. Sharon, the first girl, pipes up and says, "I would". "Go for it", I said. I don't understand why this is progress but I guess if the boys hare off in any direction, in order to keep up we have to go there too. Anyway, Sharon does it perfectly and I drive on.

The next day I repeat the process. At this point in my route there are only two girls on, so there is really only one kid left who has never picked up the stool. That is not counting David, who if he could get off and pick up the stool wouldn't need it in the first place. The one kid left is Irene. All the kids look at her expectantly and Irene says, "No way". Which is the response I had imagined from the very first moment I got the idea to ask the kids to pick up the stool. Thank you, Irene.

Not missing a beat, one of the boys asks Sharon if she's going to do it. "No", says Sharon. "I did it once yesterday, but it's cold and icky outside." So I picked one of the boys and I wrote his name down because tomorrow I'll pick somebody else until everybody on the bus who wants to pick up the stool has a turn and then I'll start over. But it looks like it's only going to be the boys.

I really don't know what to think about it. On the one hand, I'm kind of disappointed that the girls didn't leap in there and compete for the prize. I wonder if they're going to sit out all their lives. On the other hand, I feel this admiration for Irene because she noticed what was really going on and refused to get sucked in by social pressure and competitive frenzy. And Sharon wanted to try it but noticed it wasn't all that thrilling. Or did she just notice that she was out of place?

It should have been a simple social task which people were willing to share for the smooth operation of the whole. I mean, that's what I thought it was. It turned into a catalyst for the separation and foment of boy culture and girl culture. A beige plastic, four-legged stool.



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Street Kids:
An authenticity that comes from the heart

by Sharon Knapp

The camera pans over the black and white image of two young women sitting on a sofa. The younger one speaks first. "Why did he do it? Why did he do that to me? I was only nine years old. I didn't even have any tits yet."

Sixteen year old Bobbi is confused and angered by her father's betrayal. She is one of two hundred juvenile prostitutes who work in Vancouver's West End. Most are runaways, like Bobbi, who were sexually abused at home. Group-homes like the one portrayed in *Street Kids* provide the hope for a transition into a safer life for a few. Peg Campbell's latest film helps us to understand how hard it is to kick the street habit by recreating several days and nights in the lives of Bobbi and her friends.

"I wasn't a feminist when I first started getting involved in these issues", says Campbell, referring to the subject matter of *Street Kids* and her earlier pieces on wife abuse, *A Rule of Thumb* and *A Common Assault*. "But my feminism grew as my awareness increased. Juvenile prostitution and wife abuse are both due to an imbalance of power. Feminism is now my chosen political belief because it has the analysis of that imbalance, and its effects on people, and also the most reasonable way of combatting it."

While making her films on wife abuse changed her way of thinking and made her a feminist, nothing prepared her for the way *Street Kids* would involve her emotions and consume her life for five years. "Now that I've finished it, there's a void," she says. "Nothing has the same kind of meaning for me. I haven't found anything to replace the obsession and the passion I had for that film."

Street Kids began after Campbell worked for two years as a child care worker in the Senator group home, which was located in the heart of the West End. Sitting in her apartment today, only a few blocks from where she shot *Street Kids*, she recalls, "I thought the best way to do it was to work with the kids, rather than saying, 'I want to do a film about you'. I wanted to be with them any hour of the day or night and let them get to know me."

Working with the kids was often difficult for Campbell. "When I began I was really naive", she admits. "And I found it painful just how hurting they were, and how few options they had, and how little I had to offer them. But I also learned to see their strength. The ones who have managed to stay alive are incredible human beings."

While she hopes her film will keep young people from turning to the streets, she does not make moral judgments on the street kids' choices. She explains, "They feel the streets are one step up from being sexually assaulted by their uncle. They're in with friends who are supportive of them in a way their families were not."

"It's a small step up, but they're trying to take control when there are so few options open to them. These kids are generally very unskilled and uneducated because the abuse starts so young. When it happens, they stop being able to concentrate on their studies, they run away and quit school. In fact, their development pretty well gets arrested at the point where the sexual abuse begins."

The kids Campbell chose to act in the film had taken an eight month life skills program which included a course in theatre, as well as Campbell's course in video, so they understood what it felt like to be on both sides of the camera. She used a democratic process to create *Street Kids*. The actors contributed material from the lives of their friends which felt real to them. Everyone helped to create the characters and the script evolved from their improvisational sessions.

Campbell explains, "If you're going to be dealing with a social issue, you have to involve the people who are the experts, and that has to be at every step of the way. I have my vision as the director, and I want people to support it, but I want the ideas to come from a lot of people." Even though Campbell guided the direction of the plot, she says it is closer to fact than fiction.

"There's an authenticity in the film that comes out of experience. It didn't matter that aspects of the story were changed by me, it still felt real because it came from the heart", she says.

There were times when she had to cut off the shooting early when the scene grew too painful. "I was part director and part child care worker and the kids always came first," she says.

Campbell pioneered an unusual combination of still photography, animation and voice-over to grab the attention of her audience. Beautifully textured black and white photographs have been filmed onto 16mm film stock and dubbed with a voice track.

"There have been so many films made around juvenile prostitution. I didn't want to repeat the same images of kids getting into cars that would let the audience get off the hook, and say, 'oh I've seen this image before' and read it in the same old dismissive way. I thought if I changed the pace of the way people saw these kids, a new level of understanding would open up."

It works. As their portraits dissolve into action sequences, and their voices form a commentary on their lives, the street kids' courage and their emotional honesty leads us to acknowledge their integrity. *Street Kids* is careful not to portray them as saints or victims, nor does it present us with miraculous transformations. Instead, it provides a tough view of street life. It points out the difficulties of leaving, and that second chances are hard to come by. Where the film falls short as a teaching aid is that no one in it has any safer options for a teenager who finds home life dangerous or impossible. The film will soon be accompanied by a discussion package which Campbell hopes will provide this information.

There's an authenticity in the film that comes out of experience.

The actors in *Street Kids* are all now off the streets. They are too old for a trade that wants sixteen year olds who don't look their age. Variously, the street kids have become a cook, a cleaner, a companion, and a stripper. Campbell feels they are further away from the street now than they would have been without participating in the film. Their acting achievements proved to them that they could follow through on something, which was a big step in building their self-esteem.

Peg Campbell's film stands as an affirmation of their accomplishments, and as a call for more services for the hundreds more Bobbis who have run away because they have been sexually exploited at home.

Street Kids *can be rented at no cost from National Film Board in 16 mm or video format. Contact NFB, 1161 West Georgia, Vancouver, B.C. V6E 3G4. Call 666-0716 for further information.*

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Christine Donald

Starting to make sense of fat issues

by Maura Volante

"I was astonishingly lucky," said Christine Donald, speaking of her experience publishing *The Fat Woman Measures Up*, her book of poetry from which she read last month in Vancouver. "A friend of mine showed the manuscript to the publisher at Ragweed Press in Prince Edward Island, and she made me an offer."

Donald, a Toronto resident but originally from Britain, said she initially "came over very bashful and was not sure if she wanted this highly personal collection of poems published. At the point at which the book became a product that you could hold in your hands, I got very enthusiastic about it."

Donald is currently on a cross-country reading tour, during which she has been "very heartened by people's reactions." There are fat women who come up and say, 'I couldn't really use the word before. I've been really uncomfortable with it, but now that I hear it over and over it's starting to make sense."

The dreaded word in question, fat, is repeated over and over, in the poems, as the character is mostly referred to as "the fat woman". I asked if this was intended as a reminder of the voice of fat women in a world which tends to silence women and fat people.

Donald replied, "That is in effect what it does. It's not necessarily what I set out to do. Partly it's a distancing device, because a lot of the material is painful enough that it's hard for me to handle and hard-hitting enough that it would be hard to read, too. Part of it is that it's not *all* my individual

The dreaded word in question, fat, is repeated as the character is referred to as "the fat woman".

experience. And to some extent I was playing backward and forward between the notion of there being a character called 'the fat woman' and there being no character called 'the fat women' but a number of fat women who all respond to that label but speak with their own voices."

It wasn't until about four years ago that Donald began connecting with other fat women's voices through fat liberation writings from the United States, but she had worked through a lot of the material on her own over the years. "Partly," she said, "it was coming out as a lesbian. You have to learn to like what your body likes. There comes a point at which you're going to stop trying to put yourself inside a different mould."

When *Fat is a Feminist Issue* came out, she found it exciting, but was disappointed with the ultimate message that through self-acceptance would come weight loss. "I wasn't sure that I wanted to change, because this is after all a substantial amount of what I am. I've always been fat, and it's a solid part of my identity."

Donald recommends *Shadow on a Tightrope*, a collection of essays, poems and imaginative writing, as the best book on the issue so far.

In speaking of her book she said, "One of the things I was keen to do was not a sociological analysis of the process by which fat women are discriminated against, but to say that every time you do something like that to a fat woman there is a woman in there who feels it."

She spoke of anti-fat attitudes in the women's community: "Women, however feminist or however lesbian, are still on some level uncomfortable with our own bodies and even if we're not into making comments like, 'you look gross because you're so fat', you still hear women who are to my eyes perfectly thin saying 'I'm so fat, I need to lose five pounds.' That goes through me like a knife."

With all the difficulties in relating to thin feminists, Donald made a point of saying that "there's more hope for feminists to deal with the issue, because we have a groundwork and framework for building on."

photo by Katrina Dennis

Christine Donald, author of the *Fat Woman Measures Up*.

The Fat Woman: beginning

by Deb Thomas

THE FAT WOMAN MEASURES UP
by C.M. Donald
56 pages. Charlottetown: Ragweed Press, 1986.
$8.95

Christine (C.M.) Donald introduces herself as "thirty-five years old, five foot ten inches tall and weigh[ing] two hundred and fifty pounds (again)". This slim volume, her poetic treatise on being fat and, conversely, on being thin, is full of wry humour and a slicing-sharp perceptiveness, is tinted with some vague emotion between defensiveness and rationalization, and is sometimes more than a little bitter.

Take "If You Could Manage to Keep Me", for example. After listing the useful skills she can contribute ("I'm a dab hand with a hammer and nails") to a household, the poet concludes by saying:

It is true that I take up a bit more
space than most, but I'm dreadfully tidy,
..... *so*
if you could just overlook the other,
you know,
I'd be terribly grateful.

Out of context, this mix of British politeness, puppyish eagerness, and feminine indirectness could sound like a humble request. Surrounded by its sisters, however, the poem's thinly-concealed edge is evident.

Donald explores again and again the reasons the edge is honed to sharpness: the attitudes of a thin-thinking world toward fat women, the attitudes that fat women end up developing toward themselves.

In "The Lovers of Fat People", one consequence is that:

The lovers know
they must like the fat
because the confident in body
lose weight better

Fat people know
they must hate the fat
enough to lose it
even if they need it

There are also poems of unfettered delight:

Suddenly falling, casual, delicate
litter—the first snow.
The fat woman laughs and runs
outside. "Snow"

and open anger:

To those women
Who find me cuddly,
Who like fat women
And want to hug them all:
I am not your mother,
Your baby or your shelter
And I am not your blasted teddy bear.
"To Those Women"

Throughout, Donald's persona is always and solidly the "Fat Woman", an identity as real and unapologetic as her feminism and her lesbianism, and one which, for the purposes of this book consumes her more. She has divided the world into two camps, leaving little room for any who may fluctuate between the two or be, in shape and personality, a little fat and a little thin.

Occasionally, the fat woman steps over the fence, with obvious discomfort:

The fat woman watched, powerless,
as the muscles
of her thighs first emerged and then
diminished.

"The Fat Woman Sees the Diet Out"

and in "My Dream":

I have unseamed me, so to speak,
and out I clamored.
I have danced among the stars,
waving my thin limbs.

Which concludes with:

And I'm climbing back in and I'm zipping myself up, that's what.
And the fat is settling me in.

This last poem is the closest Donald ever comes to suggesting any enjoyment in being thin.

The issue explored in these pages is a delicate one among feminists. The fat feminist may feel inadequate, guilty and defensive. The thin feminist may find herself torn between the ideal of accepting all of her sisters for who they are, and the reality that she probably doesn't like fat in herself, much less in anyone else.

Donald has found the surest remedy to this dilemma—open and uncompromising expression of feelings. Apparently, perceptive fat women already know the uncomplimentary thoughts of thin women, and perceptive thin women may well have divined some of the true thoughts of their fat sisters. So why not talk about it to each other?

I recommend this book as a way to begin.

Deb Thomas lives in the Kootenays, works in a film library, tutors English, writes reviews, and still enjoys reading poetry for the sheer pleasure of it.

Publishers: Send review copies to Deb Thomas at R.R.#2, Sandy Creek, Blewett Road, Nelson, B.C. V1L 5P5

A Little Night Reading: *Fireworks*

by Cy-Thea Sand

FIREWORKS
The Best of Fireweed
edited by Makeda Silvera
239 pages. Toronto: The Women's Press. 1986.

Makeda Silvera's intention in compiling the best of Fireweed's eight years of publishing is to document the journal's history as a forum for women writers, visual artists and photographers in Canada. Silvera accomplishes this task well, drawing together the various threads of thought and creativity, controversy and debate which have concerned the feminist literary scene over the past several years. Reading *Fireworks* is like remembering all-night gab sessions with friends over the years. For women new to the arena of feminist writing in Canada, *Fireworks* welcomes you with its range of issues and concerns.

The representative fiction chosen is excellent, including Anne Cameron's "A Short Story"; Himani Bannerji's "The Story of A Birth,"; Claudia Lambert's "Lessons" and Helen Weinzweig's "My Mother's Luck". The poetry is good too. My favorites are Edna H. King's "To My Nephew Wherever You Are", about a native woman's painful separation from her nephew, and Bronwen Wallace's "Coming Through", also about loss, which ends with the insight that:

some people are a country and their deaths displace you. Everything you shard with them reminds you of it: part of you in exile for the rest of your life.

The essays are probing and demanding: Cecilia Green's "Marxist-Feminism and Third World Liberation ", Robin Belitisky Endres' " Why I Left the Left To Write ", "Consuming Passion " by Janet Patterson about why so many women read Harlequin Romances, and "Grenada: A Woman's Revolution Deferred " are just a few of the prose pieces which challenge the reader.

"How Far Have We Come?" by Makeda Silvera and "Organizing Exclusion", discusses the systemic racism which the white Canadian women's movement is just beginning to face up to. These two pieces, read together with the Lesbians of Colour statement in the introduction to Women's Press recently released *Dykeversions*, give the reader a good overview of the anti-racism work ahead for the Canadian women's movement.

Lesbian literature is not neglected in the anthology. "Lesbian Writing" my first anthologized piece included in *Fireworks*, accompanied by Susanna Berns' excellent notes on lesbian pulp, *Sappho in Soft Cover*, and an excerpt from Mary Schendlinger's lesbian radio soap opera, " Flux ".

Read this one to be informed and challenged. Send it to the next person who mentions that the women's movement is a dying fad or a privileged circle for the few. *Fireworks* editor Makeda Silvera reminds us here that change enhances creativity and the boundaries of what is possible.

Publishing News

The Threshing Floor, Short Stories by Barbara Burford, a black British lesbian poet, has been published by Firebrand Books. I first heard of Burford in The Women's Review of Books in an article on feminist publishing by K. Kaufmann in which she reports on the second Women's International Book Fair held in June 1986 in Norway.

Kaufmann writes: "In the workshops on 'Feminist Publishing in the Third World' and 'Black Women and Who They Write For', women were asking the kinds of questions that white Western feminists don't raise often enough. They were criticizing the 'star system' of mainstream publishing in the West and the commodification of women's writing that results. Barbara Burford of Great Britain, a black lesbian writer of poetry, plays and fiction, spoke of the 'ethno-cred-gloss' that publishers have built around the writing of black women to stylize and isolate it. Black women's books have, she charged, become the coffee-table books of the eighties for white, liberal readers."

Firebrand describes Burford as a major new voice who crafts powerful tales about the lives of black women. Ask your bookstore or library for this one or order directly from *Firebrand*, 141 The Commons, Ithaca, New York 14850, $7.95 in U.S. funds.

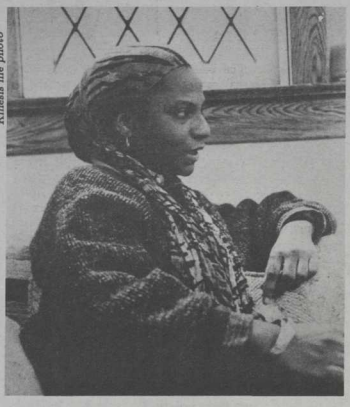
In The Turning: Summer Journal of a Sojourner in the Women's Movement, has been self-published by Mary E. Billy of Squamish, British Columbia. Mary sent me an excerpt from the book to include in the upcoming class issue of *Fireweed*. *In The Turning* takes the exercise of journal writing seriously enough translate it into the hard work of self-publishing. It includes prose and poetry, dream excerpts and the everyday nitty-gritty of survival. Mary E. Billy is a middle- aged working class woman who has a lot to say about the economic priorities of a women's movement which has been much more responsive to the needs of middle class women at the expense of less privileged women.

In The Turning is available locally at Octopus East, Ariel Books and The Vancouver Women's Bookstore or write directly to Mary E. Billy at Box 2047, Squamish, British Columbia VON 3GO.

Merlin's Daughters, Contemporary Women Writers of Fantasy, by Charlotte Spivack has just been published by Greenwood Press, 88 Post Road West, Box 5007, Westport, CT, 06881. This critical study includes a feminist perspective and analysis of leading women fantasists of the past two decades, including Andre Norton, Susan Cooper, Ursula K. Le Guin, Katharine Kurtz, Mary Stewart, Evangeline Walton, Vera Chapman, Patricia McKillip and Marion Zimmer Bradley, as well as a bibliography of fantasy fiction by women writers.

Cy-Thea Sand is taking a break from her review column to concentrate on her own writing and other projects in progress. A reminder to all readers that Fireweed *is still accepting manuscripts for its special class issue. Please send work to Cy-Thea c/o 417-675 East Fifth Avenue, Vancouver, B.C. V5T 4P1.*

If anyone would like to pinch hit for Cy-Thea for the next several months, please contact Esther Shannon at Kinesis.



Kinesis file photo

Makeda Silvera, editor of *Fireworks: the best of Fireweed*

Maillet's "fantastic" novel

by Gillian Smith

THE DEVIL IS LOOSE!
by Antonine Maillet, translated by Philip Stratford
Lester and Orpen Dennys Ltd., 1986.

In an essay published in last January's edition of *Saturday Night Magazine*, Antonine Maillet reveals the roots of her writing style when she comments that she grew up "at the flash point of oral and written traditions" and learned the rich language of Acadian French, full of "beautifully archaic turns of phrase ... hyperbole, double meaning, insinuations." *The Devil is Loose* is set in the early 1930's when prohibition had ended in Canada but was still in effect in the United States. It is told in the tradition of an oral tale, framed by the commentary of a narrator, and full of fantastic incidents.

Maillet's Crache à Pic (Spitfire) fulfills my fantasies of a heroine who is witty, intelligent, fearless, lusty and physically strong. Descended from a long line of giants, sorcerers and intrepid sailors, and armed with the experience of sailing around the world in a steamship, Crache à Pic refits an old schooner, takes on an eccentric crew of friends and relatives and sets herself up in competition with the biggest bootlegger of them all, Dieudonné, who has controlled smuggling on the coast from Newfoundland to Maine for the previous ten years.

Not only is the novel in the form of a tall tale but the plot depends on the efforts of several gossips, or storytellers, who keep news and information on the move. By questioning and listening well, Crache à Pic can learn the plans of her competitor, and by relaying misinformation to the right ears, she and her supporters can distract Dieudonné from her activities and send him off in the wrong direction. Her opponent established his wealth in real estate and lumber deals which profited from the misfortunes of his fellow villagers, so he attracts little sympathy while Crache à Pic outwits him at each twist and turn of his complicated plots to make money.

On her first trip, Crache à Pic snatches a valuable cargo of brandy and wine, intended for the United States president, from under Dieudonné's nose, and then by a series of misadventures the liquor is made available to the entire village for a drunken party. Each clever trick that Dieudonné uses to hoodwink the law and sneak his contraband through is discovered by Crache à Pic and turned to her own advantages.

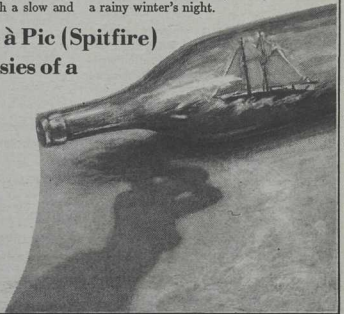
In one incident, Dieudonné loans his cadillac to two local priests to go on a holiday to the United States, the border guards are alerted and the priests are subjected to a strip search. The Church is outraged by this humiliation, and Crache à Pic and her cousin, unbeknownst to Dieudonn/'e, slip across the border easily the next day disguised as nuns.

Up to this point in the story, the smugglers had only to contend with a slow and stupid officer of the law, but when he is replaced by a constable nicknamed "Quicksilver", Crache à Pic has met her match in both her wits and her heart. How Crache à Pic and Quicksilver become lovers, how Dieudonné is eventually tried as a murderer, and various other convolutions of plot would take too long to describe here.

Crache à Pic and Quicksilver are larger-than-life figures, and Maillet surrounds them with a cast of secondary characters that would do justice to a Dickens novel. There is Crache à Pic's brother, Tobie, sweet and simple-minded and epileptic who tames a bear which lives under the apple tree in their backyard. Then there are the interchangeable and inseparable twins, Adelbert and Dagobert, who confuse even themselves as to which is which, and the three gossips, Zéphirine, Marie-Pet and Old Clovis.

The Devil is Loose is feminist only to the extent that it features a strong, independent heroine. Otherwise, it's a good read for a rainy winter's night.

Maillet's Crache à Pic (Spitfire) fulfills my fantasies of a heroine who is witty, intelligent, fearless, lusty, and physically strong.



cover detail from *The Devil is Loose*

Periodicals in Review

by Wendy Frost and Michele Valiquette

The headline over a short review in a recent Saturday *Sun* caught our attention: A Feminist View That's Far From Liberating. "What's this," we asked each other, "A treatise on re-education camps for men?" But no, dear reader, the column that followed announced (denounced?) the publication of Adrienne Rich's new collection of essays: *Blood, Bread and Poetry*.

Room of One's Own

In these days of media silence on the women's movement, feminist contributions to culture are rarely noted by the dailies. So, in that sense, the review was unusual. Unfortunately, its content signaled no new departure. The unnamed *L.A. Times* reviewer voiced cautious praise (Rich's prose is "solid," "tough-minded," "powerful"; her poetry "widely respected") but spent most of the brief article calling into question Rich's "one-sided" views. Why "one-sided"? Because of her "loyalties to those she champions as outsiders—primarily lesbians and women of colour." For the reviewer, this loyalty makes Rich's work "too limited to be truly liberating."

One of the ways women have challenged such dismissal of feminist poetic and feminist politics is by building an extensive network of periodicals which celebrate, analyze and make available our creative writing. The efforts of editorial collectives, who surmount considerable obstacles to keep these periodicals alive, help the creative work of second wave feminists to continue flourishing.

The journals we're featuring this month demonstrate how. They include two longstanding Canadian cultural forums—*Room of One's Own* and *Fireweed*—and a new American journal—*Sage*—which explores various aspects of black women's lives. All three have recently published special issues on writing women.

Since 1975, *Room of One's Own*, produced by the Vancouver based Growing Room Collective, has been bringing feminist readers new poetry, prose and drama by women, as well as feminist literary critiques and reviews. This combination of creative work and critical commentary works particularly well in the special Audrey Thomas issue (Volume X, Numbers 3 and 4). The volume contains four new prose pieces by Thomas—all treats—short critical treatments and reviews of her work. Several of the latter are written by friends of Thomas', one of the factors which lends the volume its particular warmth.

The volume is introduced by a lengthy conversation between Audrey Thomas and Eleanor Wachtel. The two women clearly enjoy each other's company and the result is a wide-ranging exploration of what it means to be a writing woman: the artist as a girl and young woman, creativity and motherhood, the impulse to write, marriage, humour, Harlequins.

The special issue concludes with the genre close to our own hearts,—a bibliography by Robin Bellamy which provides direction both to Thomas' work and to articles and essays about her work. These opening and closing pieces alone would justify making a special effort to get a copy of *Room* Volume X.

The issue has something to offer both casual readers and literary researchers; it would adapt particularly well to classroom use. The photographs interspersed throughout, of Thomas at various stages in her life, are a lovely addition.

For the Audrey Thomas issue of *Room of One's Own*, write the Growing Room Collective, P.O. Box 46160, Station G, Vancouver, B.C. V6R 4G5. Regular subscriptions, available from the same address, are $10 per year inside Canada and $11 outside the country.

Fireweed, Canada's other feminist literary and cultural journal, is celebrating eight years of healthy existence. Issue 23 (Summer 1986), a special issue on Canadian Women Poets, is a good illustration of the reasons for their continued success.

Choosing from the poetry of women living in Canada and writing in English, guest editors Dionne Brand and Pamela Godfree had clear criteria for inclusion: "evidence of excellence of craft, commitment to the ... goal of freedom from oppression, and issues of equal access and representation." They've succeeded admirably in meeting these editorial goals. Especially important is the space given to women of colour (seven out of the fifteen poets here) and to relatively unknown or unpublished poets.

Each poet's work is prefaced by a photograph of her and a short "thought piece" answering the editors' question: why do you as a woman write poetry? The responses are as varied and interesting as the poetry they introduce.

A FEMINIST QUARTERLY FIREWEED

This handsomely laid out and attractive volume gives us the work of fifteen poets in 115 pages—a sizeable enough chunk from each so that the reader can really get a taste of their work. In an overall excellent collection, several pieces stand out: long sequences by two poets, Bronwen Wallace's "Intervals" and Marlene Philip's " ... And Over Every Land and Sea" and "Cyclamen Girl", and Himani Bannerji's "Death by Trivia."

The contributions vary tremendously in style, theme, and content; these poems defy any easy generalizations about women's writing. The poets write about the easily identified women's issues—mothers and daughters, love relationships, violence against women—and they write about Nicaragua, about apartheid, about experiencing racism in Canada, about pollution, war, global violence. Again and again, they make connections among all these issues, showing us that "women's concerns" are the whole world.

For more from *Fireweed*, see their anthology of pieces from the first eight years, *The Best of Fireweed* just out from the Women's Press and reviewed in this month's A Little Night Reading page.

Sage: A Scholarly Journal on black Women, is a relatively new journal, begun in 1984, devoted to feminist scholarship, to providing "an interdisciplinary forum for critical discussion of issues relating to black women" and to "disseminating new knowledge about black women to a broad audience."

Their Spring 1985 issue (Vol. II, No. 1), "Women as Writers", is women's studies at its best: analytical, exploratory, connected. In their editorial, "A Tradition of Black Women as Writers", Patricia Bell-Scott and Beverly Guy-Sheftall state the purpose of the issue as "to pay homage to a great literary tradition" and "to analyze the writings and experiences of forgotten, well-known and not so well-known women writers."

The Features section includes essays on a broad range of women writers: contemporary novelists Alice Walker and Toni Morrison, four early 20th century American playwrights, African writers Buchi Emecheta and Bessie Head, black francophone writers from the Caribbean and Africa, and three West Indian novelists. The Close-Up Section includes several interviews, excerpts from black women's private diaries and journals, and an article by Bell Hooks, "Black Women Writing: Creating More Space", on the conditions facing black women who write.

These pieces, complemented by reviews, and a Resource Round-up (a regular feature of *Sage*) offering a resource guide to critical work on African American women writers, give the reader a multifaceted introduction to black women's writing.

The photographic essay, giving pictures and background information on writers in the Afro-American tradition from Frances E.W. Harper to Audre Lorde, rounds out a splendid issue. Those who have come to know and love black women's writing will want this special issue, and so will those new to the field who want to learn more. *Sage* is available from: Sage Women's Educational Press, P.O. Box 42741, Atlanta, GA 30311-0741 for US$15 per year (two issues).

In keeping with our not-so-hidden agenda of making sure *Kinesis* readers are completely up to date on feminist research guides and indexes, we want to introduce the *Canadian Women's Periodicals Title-Word Index*. The index has been compiled quarterly since 1985 for CRIAW (Canadian Research Institute for the Advancement of Women) by a production team at the University of Alberta. It provides clear, easy access to the contents of Canadian pages from selected feminist journals and through a computerized listing of authors and titles of all items published in feminist periodicals as well as some useful pieces from other publications.

The index is intended "for researchers, lecturers, students, women working with women's groups and anyone else who may be interested in women's studies." We would add to this list, the range of feminist activists, who we're sure could all make use of this "quickest possible reference to recent Canadian publications."

We recommend the index highly. Every public and university library should have it on their shelves—if yours doesn't insist!

Subscriptions are available from CRIAW, Suite 408, 151 Slater Street, Ottawa, Ontario, K1P 5H3 at the cost of $20 (CRIAW members) and $35 (non-members.)

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What is South African women's future?

by Jenny Penberthy

I've lived in Canada for ten years. I'm a white South African by birth and I've just returned from a year's stay in a South Africa much closer to liberation then it was when I left it in 1975. Here are some brief thoughts about the lives and future of South Africa's women.

A resident of Guguletu (a black township in Cape Town) wrote the following letter to the *Cape Times* in August 1986. I quote from memory:

It's embarrassing to hear women talk about equal rights. We men pay a high lobola (dowry payment) for our women. I say that one buys a loaf of bread in order to cut a slice when one chooses.

The letter is a reminder of the oppression suffered by black South African women, sexual oppression in addition to racial oppression. But the critical spotlight is, of course, trained on apartheid. World condemnation hasn't extended to the lot of Africa's women. In fact, the oppression of black women seems to be regarded as an untouchable, immovable fact, a fact of tribalism and because of its roots in tribal practice we have no right to meddle with it. It is a fact of nature.

We can be grateful that the revolutionary leadership speaks otherwise and that sexual equality would seem to be in the cards for a liberated South Africa. But the experience of women in Zimbabwe makes one somewhat wary of this revolutionary rhetoric. Zimbabwean women were promised freedoms that have not yet materialized int he six years since independence. Liberation was found to bring more urgent priorities and women's rights were, for the time, shelved. Now discussions favour the angle that sees tribal practice as immutable and the reversal of history and social custom as an impossibility. South Africa's women will do well to learn from this a healthy cynicism and to demand more than airy promises.

During my brief stay in Harare (Zimbabwe) I was struck by how little male eye-contact I was able to make, and by what came to seem more and more like my invisibility. The daily newspaper reported Sally Mugabe, (wife of Robert Mugabe, Zimbabwe Prime Minister) urging women school teachers not to indulge in childish displays of emotion. At Mrs. Mugabe's birthday celebration it was her husband who made the speech of thanks on her behalf. The familiar rites of sexism.

The possibility of women being shortchanged by the revolution seems to me to be great.

My observations were supplemented by those of the Harare residents I met. They all agreed that sexual harassment is pervasive among unmarried women. A woman's request for any kind of service comes always with a sexual price-tag.

My fear is that the same is true for South Africa's black women but that the problem has been eclipsed by apartheid. The possibility of South Africa's women being shortchanged by the revolution seems to me to be great. Dr. Mamphela Ramphele of the University of Cape Town (UCT) social anthropology department voiced these same fears in her address to an assembly of the university's Women's Centenary. Women, she said, would have to begin making their demands now in order to guarantee their prominence in the post-revolutionary programme.

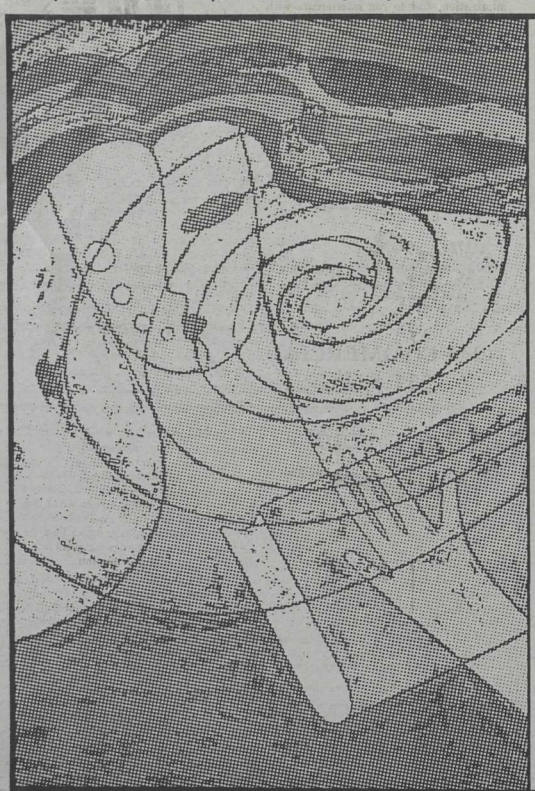
I heard Dr. Ramphele again after she had been to Lusaka to speak to the African National Congress (ANC) as part of the UCT delegation. She spoke of the ANC's awkwardness around the subject of women's rights. It was the last item on their agenda and it was almost unanimously regarded as the joke item. She warned the almost entirely male executive of the ANC not to depend reflexively on docile, servile support from South African women.

In Lusaka Dr. Ramphele heard reports of widespread harassment of women in the ANC-affiliated exile community. Even amongst the revolutionary vanguard, marriage was the sole shelter from intolerable sexual pestering.

Sexism is one of white South Africa's points of compatibility with black South Africa. It is also tribally entrenched. A more male-adoring, women-despising society must be hard to find. The media is saturated with stale examples of misogyny: women drivers are the favorite butt of jokes though we know from accident statistics that it's men who contribute most to the havoc of those treacherous roads; prospective employers advertise for 'girl fridays'; a movie reviewer writes of an actress who is so ugly that she could be used to rehabilitate sex criminals. And so it goes one, day after day; women serve and decorate and, on the whole, keep their mouths shut.

The society doesn't expect women to object or to have opinions; it rewards silence. I learned that achievement is the province of men when I approached an insurance agency for a policy to cover the possible loss of my word processor. The male agent asked what I used the machine for and I told him I was writing a book. This impressed and baffled him so much that in his next sentence he addressed me as 'sir'.

It often seems to me miraculous that so many of apartheid's most courageous opponents have been and continue to be women—Ruth First, Helen Joseph, Molly Blackburn, Winnie Mandela, Albertina Sisulu and many, many more. They speak out against the great odds: against the double resistance of the state and of patriarchy. Feminism has made little impact on South Africa's thirty million people and for the majority of outspoken women, feminism is not an immediate priority. The overthrow of the racist state is their primary concern. But racial liberation will be a meager affair if patriarchy is allowed to maintain its stranglehold. With sexism rampant, domestic fascism will maintain its grip on everyday life.



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Admission: $5
$4-unwaged

National Film Board of Canada
Office national du film du Canada

AIDS response

Kinesis:

Congratulations on your article last month on women and AIDS. Your writers take care to point out the hysteria and false ideas about the subject which have become common in the popular media. As gay men, however, we have some concerns about the way some issues were presented in the article.

Most people with AIDS are gay, but it is wrong to say that because a man has gay sex, he presents a risk to women who have sex with him and it is certainly an overstatement to say that you are at risk if you "have had sexual contact with ... men who have had gay sex since 1979."

The issue is not whether a sex partner is gay, but whether she or he is carrying the Human Immunodeficiency Viruses, known as HIV. Unqualified statements like the ones in the article contribute to the victimization of gay men and *Kinesis* should take care to avoid confusing the transmission of a virus and gay sex. Only a few, very specific, forms of gay sex are known to be routes for transmission of the virus, and although some are commonly practiced by gay men it does not follow that gay men are a risk factor for women. Many gay men do not practice those forms of sex, or do not practice the receptive form, or do so with protective barriers, or do so with monogamous partners.

It may be technically accurate to say that there may be a risk from people whose sexual histories you do not know, but it is certainly an overstatement to say that you are at risk if you have had sexual contact with "people whose sexual histories you don't know"; have artificial insemination from a donor "whose risk status is unknown"; or "have received blood or blood transfusion products between 1979 and November, 1985."

Statements like these reduce the idea of "risk" to its mathematical definition, and simply do not say anything very meaningful for your readers. I suspect virtually all of your readers are "at risk" under these generalised definitions, just as all of us who venture into the streets are at risk from drunken drivers—but it is not very useful to tell your readers they are at risk under such circumstances.

On HIV antibody testing, your writer correctly points out that the test can give both false positive and false negative readings—up to ninety percent false positives, according to Red Cross blood surveys. Under these circumstances, your writer is well informed to advise readers to "make sure extensive counselling is available both before and after your decision to test and after getting your results." Your writer does not point out, however, that the only organization presently counselling people about the test, AIDS Vancouver, has received barely enough funding to continue operating and faces staff cuts when its funding ends. The kind of counselling available from public health institutions is cursory and inadequate.

While your writer appears to recognize the difference between AIDS virus and the antibody, she does make the mistaken statement that the test "shows whether someone has been infected with the AIDS virus." It does not and that is precisely the problem with the test. It shows only that one has been exposed to the virus, and has formed antibodies to it. It does not show the presence of the virus, it says nothing reliable about the likelihood of developing the disease itself, and it says even less about the likelihood of transmitting the disease to others. It is for this reason that many gay organizations advise people not to take the HIV antibody test. The test is not reliable, and sexually active people should practise safe sex assuming that both they and their partners have been exposed to the virus, or could be.

Finally, your writer's advice on safe sex suffers from the same excess of caution that many gay safe sex guides suffer from, namely the assumption that any contact with blood or blood products is dangerous. In fact the statistical evidence is that gay male oral sex is safe, and that the use of condoms during anal/oral and vaginal/penile intercourse is highly effective in blocking transmission of the virus. I am not aware of any statistical evidence relating to women's sexual practices, but because human skin is effective in blocking transmission it is extremist to advise the use of latex between the mouth or hand and genitals.

Gay men are just beginning to recover from the anti-sex message that was spread along with fear of the AIDS virus and we have not yet recovered the liberation that we fought for during the 1970's. The women's community does not need to learn the irrational fears we have dealt with around AIDS. It needs reliable accurate information, and it needs to learn that women's liberation and gay liberation need not be steered off track by exaggerated and unfounded health fears.

Yours in solidarity,
Richard Banner
Front for Active Gay Socialism

Need refugee overview

Kinesis:

The speeches at the IWD rally this year got me thinking about the immigration laws that Canada is tightening up in order to keep people out. So after the rally I wrote a letter to the newspaper and sent a copy to the prime minister and to my member of parliament. When I started actively thinking about the refugees, I remembered something Rosa Luxemburg wrote in the early 1900's. She said that in the future all our wars, meaning wars by the first world, would be fought in under-developed countries. I think that is happening now.

Refugees are pouring into Holland, France, United States, Canada, etc., and the governments pretend it has nothing to do with them. Bus loads of men, women, and children are being driven out of France and Holland; Canada and the United States are tightening up their immigration laws. People have no where to go. This issue is only being addressed in a piecemeal way. There is no overview of the situation being put forward. I don't have an overview of the problem. I don't like how it is being dealt with, each country seeing it as their problem and using the laws of the land to keep people out. I think the refugee problem is an international problem.

I would like anybody out there who has an overview of the refugee situation to please write to *Kinesis* about it. I find it very hard to write an effective protest letter when I don't understand the overall picture. I think that on the problem of refugees a lack of knowledge hinders me, and I don't know where to go to get information.

Yours sincerely,
Dorrie Brannock

IWD: pluses and minuses

Kinesis:

I am writing this in order to put down on paper my feelings and thoughts on this year's International Women's Day parade and rally. There were things that really moved me about the event, and some things that upset me.

I thought the IWD rally this year was the best ever in Vancouver. There was a consciousness of class, race, and homophobia. The speakers represented a wide range of the cultures that make up the population of Vancouver. The message that unity is only a concept, and an empty concept, if we are not willing to be active in fighting prejudice in all its forms, was well delivered. The speakers made it very clear that if we only fight for justice when it affects us, then we walk alone and there is no unity. I loved the way a lot of the speeches blended one oppression with another. I was glad that the immigration laws were given as one area that we as women should deal with. After the rally I wrote a letter to the newspaper and sent a copy to the Prime Minister and my Member of Parliament.

I loved the singers and the music, I was inspired by the speeches. In the IWD parade I liked the band, I loved the weather, I also loved celebrating IWD with all the people who came.

I disliked that we only took up one lane and that the marshalls enforced this. The banners were not displayed well because of this. I disliked the way some marshalls interpreted their role as marshalls, and I was very disturbed that we paid $800 to cover police costs.

The Toronto and Edmonton IWD marches were on TV. Both of them took up more than one lane. We in the past took up more space. Why are we getting less instead of more?

The name 'marshalls' has always bothered me. It conveys the idea that the marshalls are there to marshall people. A marshall is a person of authority. That is not the role I want women to play at IWD. If I am going to be marshalled, let it be by my enemies. I would like to be informed, not marshalled. I believe the original idea was to have women marshalls there in case of trouble, in case children got lost, to give information, and to run interference with the police—ie. telling the police what the marchers are going to do, not telling the marchers what the police want them to do.

The organizers of Reclaim the Night in Vancouver do not pay any money for police. They also don't have marshalls, they have safety women. The job of the safety women is to make the march safe. They deal with the traffic, they run interference between the marchers and the world. In other words they don't see their job as controlling the marchers. They are there to make decisions on safety and they ask for and get cooperation from the women in the march.

We are intelligent, capable people; we are not self-destructive. We don't need to be marshalled. Nor do we need to pay the police $800.

For a women's organization whose aim is to reclaim our power, it's ridiculous to pay the government money in order to protest the fact that we are discriminated against, that we get raped, that we get paid fifty-nine cents for every man's dollar. Governments are mostly white and male in this country. This is discrimination. This is one of the things we are fighting. Why, oh, why are we giving them our money?

I phoned a friend and asked her what she thought of this letter. She thought I was sugar-coating and not making myself clear, because of the way I started the letter. She thought I should leave out the stuff about the rally. I protested. She said that people will think that I only wrote the letter to criticize and that I was being nice about the rally because that is what we're supposed to do in order to deliver a criticism. In case anyone is interpreting this letter in that way, I want to make it clear that I think the IWD committee did a terrific job this year. Yes, I'm upset about the $800 and the lane business. I am also delighted about the quality of the rally, the number of people the committee reached, and the poster. It's true that I believe the committee made some bad decisions. I also believe they made a lot of excellent ones and that the good decisions by far outweigh the bad ones.

Yours sincerely,
Dorrie Brannock

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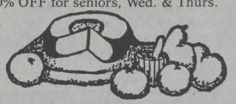

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EVENTS

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WOMEN'S WRITING RETREAT

From **Aug. 14-21**, Canadian Women's Writing Retreat, Far Hills Inn, Val-Morin, Quebec. Intensive workshops for English fiction, poetry, plays, non-fiction prose writers and French to English translators. Workshops, discussions, readings, recreation and relaxation. More info Debra Martens, c/o Centre for Continuing Education, Dawson College, Victoria Campus, 485 McGill St, Montreal H2Y 2H4 (514) 931-8731, local 6102 or Greta Hofmann- Nemiroff (514) 931-8731, local 6075.

NEW TECHNOLOGIES

Pacific Group sponsoring seminar: New Technologies and the Changing Nature of Work. **Apr. 8** 7:30 pm at B.C. Teachers Federation, 2235 Burrard. $10 for non-members. Members free. More info. 324-6122.

THURSDAYS AT NOON

Victoria Status of Women Action Group, 213-620 View St. sponsor a series of informal lunch hour talks 12-1 pm. **Apr. 2**, —*Taking a Sexual Abuse Case to Court*; **Apr. 9**—Eric Martin Psychiatric Day Programme: A Community Resource; **Apr. 16**—Women in China; **Apr. 23**—older Women& Depression; **Apr. 30**—Women for Astrology. Bring your lunch. Tea & coffee provided. All women welcome.

HEALTH COLLECTIVE

To coincide with D.E.S. Awareness Week, Vancouver Women's Health Collective is holding public meeting and screening the NFB film, *D.E.S. An Uncertain Legacy* **Apr. 23** 7:30 pm., 888 Burrard. Free. More info. 682-1633.

OUR NUCLEAR BACKYARD

Our Nuclear Backyard: A Conference About Hanford. **Apr. 10- 12**, Nelson. Conference info: Kootenay Centre for a Sustainable Future, c/o Box 727, Nelson, B.C. V1L 5R4 or Sandra Harline (604) 352-9871.

All listings must be received no later than the 18th of the month preceding publication. Listings are limited to 75 words and should include a contact name and telephone number for any clarification that may be required. Listings should be typed, or neatly handwritten, double-spaced on 8½ by 11 paper. Listings will not be accepted over the telephone. 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 $4 for the first 75 words or portion thereof, $1 for each additional 25 words or portion thereof. Deadline for classifieds is the 18th of the month preceding publication. *Kinesis* will not accept classifieds over the telephone. All classifieds must be prepaid.

For Bulletin Board submissions send copy to *Kinesis* Att'n Bulletin Board, 400 A West 5th, Vancouver, B.C., V5Y 1J8. For more information call 873-5925.

EVENTS

AT WOMEN IN FOCUS

Wanda Koop: Northern Suite. Powerful and visionary, multi-panel, acrylic on plywood paintings. Guest curated by Grace Eiko Thomson. To **Apr. 25** at the floating curatorial gallery at Women in Focus, 204-456 W. Broadway. Wed-Sat 12-5 pm.

GIVE PEACE A DANCE

A 12 hour dance marathon **May 30** to raise funds for UNICEF, End the Arms Race Coalition, Greater Van. Food Bank, City of Vancouver Flame of Peace Monument, and Pacific Peace Umbrella Society. Dancers, bands, stage technicians, publicists, D.J.s., organizers, individual and group sponsors of dancers required. More info Give Peace a Dance, c/o Pacific Umbrella Society, P.O. Box 67338, Stn. O, Vancouver V5W 3T1 or 321-6626.

RECITAL

Nadine Davenport Band. **Apr. 16** 4:30 pm, Rm. H-113, Commercial Music Building, Capilano College. All welcome. Wheelchair accessible.

LA DONNA DELINQUENTA

An interdisciplinary spectacle presented under the artistic direction of Martha Fleming and Lyne Lapointe by Les Petites Filles aux Allumettes, Inc. **May 16-June 7**, Corona Theatre, 2490 Notre Dame West in Montreal. Info (514) 937-0924.

LEGAL ABORTION CLINICS

Concerned Citizens for Choice on Abortion (CCCA) sponsor Dr. Henry Morgentaler and Dr. Nikki Colodny speaking on the campaign for legal abortion clinics. **Apr. 4** 8 pm (doors open 7:30) John Oliver Secondary School, 41st and Fraser. Tix $5 employed, $2 unemployed. Available Ariel Books, Octopus East, Women's Bookstore, Peregrine Books.

COLOURED WOMEN

Coloured Women's Celebration. Potluck. Asian Women's Group Performance, slides of China, art exhibition and poetry reading. **Apr. 11** 234 E. 15th Ave. 7 pm. All coloured women welcome.

VLC COFFEE HOUSE

Vancouver Lesbian Connection hosts coffee house every 1st and 3rd Friday of the month. 876 Commercial Drive, 7:30-11 pm. **Apr. 3**, Carol Weaver, singer, songwriter, guitarist. **Apr. 17**, Susan Cogan, singer, songwriter, and Annie Goodwyne, songstress.

LESBIAN MOTHERS

Lesbian mother and child drop-in. **Wed.** 9-11 am. Vancouver Lesbian Connection, 876 Commercial Drive. Non- judgmental environment, make new friends, have coffee, talk and share ideas on coping with special anxieties that come with being a lesbian mother.

GODDESS SLIDE SHOW

A Trek Through Europe in Search of the Goddess. Slide presentation of a feminist's trip through Greece, Europe, British Isles. Goddess images and associated prehistoric sites. **Apr. 25** 7:30 pm. Sitka Co-op Common Room, 1550 Woodland entrance. Women only. $3 or what you can afford. More info. 685-2747.

RESOURCES

BOOKS BY MAIL

Feminist and lesbian books by mail (in English and French). Free new book bulletin published 3 times/year. L'Androgyne Bookstore, 3636 St. Laurent, Montreal H2X 2V4.

WOMEN'S DIRECTORY

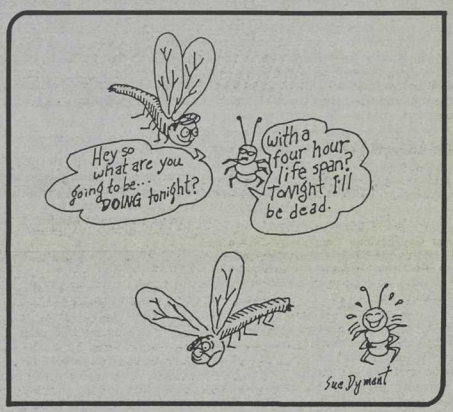
Canadian Women's Directory/L'Annuaire des Femmes du Canada is an index of nearly 2000 women's groups. Lists over 170 B.C. groups and services. Organized by subject with easy province and territory reference. Available through bookstores or from publisher, *Les E/ditions Communique/'Elles*., 3585 rue St. Urbain, Montreal H2X 2N6. $7.95 plus $1 postage and handling. Phone orders (514) 844-1761.

MISC.

LESBIAN FOOD BANK

Vancouver Lesbian Centre, 876 Commercial Drive, in conjunction with Gay and Lesbian Food Bank has a depot for lesbians **Tuesdays 1-3 pm.**

PAYMENT



OUR MENSTRUAL CYCLE

I am a woman who is concerned that the idea of menstruation which is presented as common does not represent what women really experience. I want to find out about women's views of menstruation—of ourselves, for ourselves. If you would like to share your thoughts and experiences of menstruation please call me, Barbara Luxton at 255-6475.

SUMMER WOMEN'S STUDIES

WS100-4: Perspectives on Women—Anita Clair Fellman.
WS201-3: Women in Canada 1600-1920—V. Strong-Boad
WS301-3: Women in Utopias—Margaret Benston.
More info and registration Women's Studies, Simon Fraser University 291-3593. Also at SFU Hist. 484-3: History of Women in North America.

FILM/VIDEO

VIOLENCE AGAINST LESBIANS

Just Because of Who We Are is a new video documentary about the violence that today still threatens lesbians, women who love other women. Available in Canada from V/Tape, 489 College St, Toronto M6G 1A5 (416) 925-1961.

FILM/VIDEO

THE BODY POLITIC

The last two in a series of productions by women about women taking control over their physical and mental health through individual and collective action. **Apr. 6** *The Best Time of My Life*—Portraits of Women in Mid-life. **Apr. 13** *The Impossible Takes a Little Longer*. Five disabled women manage to overcome formidable barriers. NFB—Knowledge Network 9pm.

SUBMISSIONS

SHORT STORIES

New Directions, a progressive bi-monthly magazine, is looking for fiction, especially short stories by women. Ideal length 2500-3000 words. Payment in subscriptions. Send material Box 34279, Stn. D, Vancouver V6J 2P2. Manuscripts typed or letter-quality, double-spaced.

CANADIAN WOMEN'S FESTIVAL

This years festival is **Aug. 21-23**. The Programming/Selection Committee of CWF is looking for submissions from Canadian women who are musical and theatrical performers, artists, writers, film and video makers, and craftswomen. Send tapes, portfolios, cv's ... to festival office, 3-161 Stafford St., Winnipeg, Man. R3M ZW9 (204) 477-5478.

'87 FRINGE FESTIVAL

Calls for submissions from individual artists and companies for participation in Vancouver's Third Annual Fringe Festival of alternate theatre and performance art, scheduled **Sept. 11-20**. Submission deadline **Apr. 30**. More info. TheatreSpace 2414 Main, Vancouver, V5T 3E3. 873-3646.

NATIVE WOMEN

Ts'eku Collective is seeking short stories, poetry and photographs from native women for anthology being published in 1988. Anthology theme is *Native Women: A Celebration of Survival*. Contemporary fiction and traditional folklore. Submissions open to all Indian, Inuit and Metis women. Deadline **June 30**. For guidelines call or write: Ts'eku Collective, 603 Powell St., Vancouver V6A 1H2 738-5738 or 254-5069.

WORKING CLASS WOMEN

Working class women of colour and white working class women: last call for submissions to *Fireweed*'s special class is-

BULLETIN BOARD

SUBMISSIONS

sue, hopefully printed by the mid-June Canadian Feminist Periodicals Conference. Send stories, photographs, poems, self-narratives to C.T. Sand, 417-675 E. 5th Ave., Vancouver, V5T 4P1. Editing, suggestions, more info Cy-Thea 875-1543 days only.

GROUPS

SOUTH AFRICA

The Southern African Action Coalition (SAAC) monthly meetings are designed to encourage B.C. public involvement in anti-apartheid campaign. Discussion, education, planning and current developments in South Africa. **Apr. 29** 7:30 pm. SAAC office, 2524 Cypress. More info 734-1712.

CREATIVE WRITING

Ongoing group looking for women serious about creative writing. Meeting every second Sunday evening. Christine 732-0957 or Laura 738-6283.

ADDRESS CORRECTION

Please note that Battered Women Support Services and Women's Resource Centre are at **1666** W. Broadway, Vancouver V6J 1X6 and not at street address printed in Mar. *Kinesis*.

GAY LESBIAN YOUTH GROUP

Every 1st Sat. of the month Vancouver Gay Lesbian Youth Group meeting addresses specific interests to women. April is their 10th anniversary. Group discussion on sexism. **Apr. 4**, 7:30 pm. Vancouver Gay/Lesbian Community Centre 1170 Bute 684-6869. Newcomers welcome. Food and refreshments provided.

WEAVING WOMEN'S COLOURS

U.S. National Women's Studies Assoc. celebrates its 10th anniversary with conference on the intersection of race and gender. Weaving Women's Colours: A Decade of Empowerment. **June 24-28**, Spelman College, Atlanta, Georgia. 4 plenary sessions, over 200 workshops, films, cultural events. Registration materials available through NWSA'87, Emory University, P.O. Box 21223, Atlanta, GA 30322, (404) 727-7845.

VANCOUVER LESBIAN CENTRE

Open Mon. to Fri. 11 am-4pm, 876 Commercial Drive. Ongoing groups: coming out, young lesbians, and violence in relationships. More info 254-8548.

WOMEN OF COLOUR GROUP

Women of colour support group meeting **Apr. 2** 7-9 pm and **Apr. 16** 7-9 pm. Pot luck on **Apr. 30**, 6 pm. More info 873-6940.

VANCOUVER RAPE RELIEF

Come work with V.R.R. and Women's Shelter against violence against women—for yourself and other women. Ask about Support,Education,Action Groups. Childcare provided. 872-8212.

WORKSHOPS

ASSERTIVENESS TRAINING

Vancouver Status of Women is looking for women interested in facilitating assertiveness groups on a volunteer basis. Facilitators training workshop, Thurs. eve. **Apr. 23** and all day Sat. **Apr. 25**. Call Patty Moore 873-1427 if interested. Registration required by **Apr. 14**.

Two women from Greenham Common will speak on the initiative to support a nuclear free and independent pacific LaQuena, 1111 Commercial Drive, April 29, 8pm and at the Unitarian Church, 949 W. 49 Avenue, April 30, 8pm.

WORKSHOPS

SINGING FOR OURSELVES

Singing for enjoyment, singing for meditation, singing for vocal development, **singing for ourselves**. Weekly classes beginning **Tuesdays**, 7:30 pm. Sliding scale fee. More info. Maura Volante 872-4251.

SEXUAL ABUSE

Sponsored by the Justice Institute of B.C.: Adult Survivors and Their Partners: Issues for Support and Recovery. **Apr. 9** 9-4:30 pm. Interviewing The Sexually Abused Child **Apr. 10** 9-4:30 pm. The Sexually Abused Pre-school Child: Diagnostic and Treatment Issues **Apr. 27** 9-4:30 pm. Blake Hall, 4180 West 4 Ave. Content info 228-9771, loc. 233. Registration 228-9771, loc. 224.

WOMEN'S HEALTH

Sponsored by Vancouver Women's Health Collective. Menopause: symptom relief Tues. **Apr. 14**, **May 12**, **June 9** 7:30 pm. Birth Control: options, safety, effectiveness, marketing. Tues. **Apr. 21**, **May 19**, **June 16** 7:30 pm. Pre-menstrual Syndrome (PMS): causes, self-treatment. Tues. **Apr. 28**, **May 26**, **June 23** 7:30 pm. Workshops at Health Collective, 888 Burrard. Free. Above workshops can be given upon request to groups and organizations. More info 682-1633.

1146 Commercial ✻ 253-0913

CLASSIFIED

BED & BREAKFAST FOR WOMEN

Quadra Island is a short ferry ride from Campbell River, 5 hours from Vancouver. The island provides great trails, fishing, skin diving, a native museum, etc. We provide a large room with gorgeous view of mountains and ocean plus private bath. $35 double, $28 single. 10% discount on 3 or more nights. Call Susan or Carolyn (604) 285-3632 or write Box 119, Quathiaski Cove, B.C. V0P 1N0.

PRESS GANG HIRING AGAIN!

Press Gang Printers new collective member will be a bookkeeper and bindery worker. Job starts May 11 or earlier and lasts until Aug. '88. Application deadline **Apr. 24**. Bring resume to 603 Powell St ... and fill in application.

PERSONAL CARE ATTENDANT

Wanted for 3 physically disabled adults in False Creek area. Domestic chores. Self-motivated. Drivers licence required. Approx $60 per day. More info 736-7107 days or 732-1694 evenings.

CALL FOR CRICKET!

Housecleaning with a difference. We're faster, more efficient, and we ask you what you need and how you want it done. Cricket Domestic Services. For consultation and an estimate call 734-7486.

TWO SPACES AVAILABLE SOON

Four bedroom shared house. Kits/Pt. Grey, garden, fireplace. $250 mo. plus util. Emphasis on creating home environment with compatible people. Share meals, chores and Agora Food Co-op membership. Common interests include theatre, outdoors, vegetarian, food, cats, beach walks. Russel or Valerie 732-8927.

SATURNA ISLAND RETREAT

Enjoy the unspoiled quiet of island life in 12 room historic farmhouse nestled in 28 acres with private beach. Reasonable rates. Groups, families and individuals. Breezy Bay Bed and Breakfast, Saturna Island, B.C. V0N 2Y0 (604) 539-2937.

ROOM FOR RENT IN SHARED HOUSE

One, or possibly two rooms for rent in shared women's house at Clark and 13th. Non-smoking, have pets, baby expected this summer. Woman with child welcome. Avail. **May 1** $150 plus until. 872-4251.

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Photo: Five Girls Running, New York, 1930, by Toni Friessell

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