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Women at the Fringe...see page 17

KINESIS

News About Women That's Not In The Dailies

Special Collections Serial

Sept. 1987 $1.75

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SEP 17 1987
COLUMBIA

Meech Lake

Refugee women

Adoption

Four the Moment

Ragweed Press

Special thanks to Stephanie and *The Peak* for emergency typesetting.

Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 873-5925. Our next News Group meeting is Wed. Sept. 9, 1:30 pm at *Kinesis*, 400 W 5th Ave. All women welcome even if you don't have experience.

PRODUCTION THIS ISSUE: Isis, Aletta Jacobs, Allisa McDonald, Esther Shannon, Nancy Pollak, Noreen Howes, Ann Doyle, Jody McMurray, Marsha Arbour, Sonia Marino, Maura Volante, Andrea Lowe, Susan Fell Pacaud, Lucy Moreira Valerie Barone, Susan Bumstead, Lin Neave,

FRONT COVER: Photo by Noreen Howes

EDITORIAL BOARD: Esther Shannon, Isis, Noreen Howes, Patty Gibson, Allisa McDonald, Nancy Pollak, Pat Feindel.

CIRCULATION AND DISTRIBUTION: Cat L'Hirondelle, Nancy Pollak, Noreen Howes, Ann Doyle, Lucy Moreira.

ADVERTISING: Marsha Arbour

OFFICE: Cat L'Hirondelle

SUBSCRIPTIONS: Individual subscriptions to *Kinesis* are $17.50 per year or what you can afford. Membership in the Vancouver Status of Women is $25.50 or what you can afford, includes subscription to *Kinesis*.

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.

ADVERTISING: For information about display advertising rates, please contact *Kinesis* For information about classifieds, please see the classified page in this issue.

DEADLINE: For features and reviews the 10th of the month preceding publication; news copy, 15th; letters and Bulletin Board listings, 18th. Display advertising: camera ready, 18th; design required, 12th.

Kinesis is published 10 times a year by the Vancouver Status of Women. Its objectives are to be a non-sectarian feminist voice for women and to work actively for social change, specifically by combatting sexism, racism, homophobia and imperialism.

Views expressed in *Kinesis* are those of the writer and do not necessarily reflect VSW policy. All unsigned material is the responsibility of the Kinesis Editorial Board.

KINESIS

News About Women That's Not In The Dailies

MEANS MOVEMENT

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photo by Robin Barnett

Deciding to give up her baby; one woman's story of adoption. . see page 12

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CORRESPONDENCE: *Kinesis*, Vancouver Status of Women, 400A West 5th Ave., Vancouver, B.C. V5Y 1J8.

Kinesis is a member of the Canadian Periodicals Publishers Association.

Typesetting and camera work by Baseline Type and Graphics Cooperative and Marion and Sarah. Laser printing by Vancouver Desktop Publishing

Printing by Web Press Graphics.

Second class mail #6426

MOVEMENT MATTERS

Older women

The Vancouver Status of Women has recently produced a new resources brochure—Resources for Women 45 and Better—for women living in the Vancouver area. The brochure lists general services, crisis and sexual assault centres, employment information, pensions, housing, legal and educational, medical counselling and support resources of special interest to mid life women.

Single or bulk copies of the brochure are available by writing VSW, 400 A West 5th Ave., Vancouver, B.C. V5Y 1J8 or by calling 873-1427, Monday to Thursday, 9:30 - 5 pm.

COPE invites

The Committee of Progressive Electors (COPE) Women's Committee was formed in March of this year to develop a more comprehensive policy on women's issues for COPE. Because we wish to get input from a wide variety of individual women and groups we have planned a conference for Sunday, September 27, at Trout Lake Community Centre.

The conference will discuss which issues are a priority to Vancouver women and look at ways that civic government at all levels, (City Council, School and Parks Boards) can work towards improving conditions for women in the city.

The conference will run from 9:30 to 4:30 pm. Lunch and childcare will be provided. The site is fully wheelchair accessible. Registration is $5 or pay what you can and will go towards conference expenses.

If you or your group are interested in attending please call Michelle at 251-4209 or Tami at 251-1491 for more information on pre-registration. We look forward to hearing from you.

Free lectures

The Women's Studies Program and the Women's Issues Committee at Capilano College and the North Shore Women's Centre have organized a free series of lectures on women and women's issues entitled Women: Moving Toward 1990.

All lectures are scheduled for Wednesday evenings from 7:30 - 9:30 pm., room 101, North Campus, Capilano College, 2055 Purcell Way, North Vancouver. To reserve a seat, phone 984-4953 (loc. 2463), or 986-1813. You are also welcome at the door.

Lectures in the series include: Sept. 16: Images of Women in the Media, with Jana Taylor, Sept. 30; Motherhood and Feminism, with Val Oglov, Oct. 14; Margaret Laurence Remembered, with Jean Clifford, Oct. 28; Women in Business, with Andrea Leduc, Nov. 18; A Tribute to Jane Goodall, with Karen Lind, Dec. 2; The Future of Marriage, with Sandra Moe.

The series will conclude with a wine and cheese social on Dec. 9.

INFACT tour

Margaret Kyenkya, a Kenyan medical sociologist, who is the African co-ordinator for IBFAN (International Baby Food Action Network) will be in Vancouver October 13 - 16 as part of a Canadian tour to raise awareness on infant feeding issues.

The Vancouver Committee of Infact Canada (Infant Feeding Action Coalition) is sponsoring this stop on the tour which is geared to publicizing the need for implementation of the World Health Organization's code for the marketing of breast milk substitutes in Canada and around the world. The Committee will schedule meetings with groups interested in getting the latest information on infant feeding campaigns.

The Vancouver Committee is asking for donations to contribute to tour expenses. For more information or to send a donation write Vancouver Infact Committee, c/o Amy Dagleish, 4768 Blenheim St., Vancouver, B.C. V6L 3A6 or call 278-2543 or 263-4684.

Apologies

Kinesis apologizes to Nancy Pollak, whose Across Canada article "Saskatchewan: Conservatives Slash Social Services" and to Pat Feindel, whose feature article: "Reproductive Technology: Will The Real Mother Please Stand Up" had paragraphs out of sequence due to production errors. Both articles appeared in the July/August edition.

Corrections

In the article "Kamloops, North Van: Pro-choice Win's Hospital Elections" some information about the situation at Vernon's Royal Jubilee Hospital is in error.

The Vernon Hospital's Board of Directors did not pass any new bylaws but presented special resolutions to a hospital society meeting for a vote. The resolutions concerning bylaw amendments to open membership to the general public, waive the $5 membership fee and set the hospital's boundaries, all of which were supported by pro-choice supporters in Vernon, were defeated. Also a resolution to drop appointed members from the Jubilee Hospital Board, opposed by pro-choice supporters, was also defeated.

In the July/August issue our article on arpillera production in Chile neglected to note that arpilleras can be purchased in Vancouver. For more information contact Morgan 255-4489.

Isis leaves *Kinesis*

The mighty Isis is moving on. Creating the job of production co-ordinator over three years ago and faithfully cutting, pasting, teaching, organizing, harassing the typesetters and couriers, and minutely checking each page before taking it out to the press every month, Isis is letting go of this exciting and exhausting job.

Next to the work of organizing the production process so that the pieces of the puzzle all fit in an attractive and readable form in time for press deadlines, the most important aspect of Isis' work has been to teach countless women the skills of newspaper production. She has been clear in her instructions and patient with the pace of new volunteers.

She has also done much to make the innately stressful process relaxed and fun for everyone. Her humour and caring attitude have made the hours fly by and have kept volunteers coming back month after month.

Kinesis welcomes Marsha Arbour, who was responsible for the *Kinesis* design changes over the past year, as the new production co-ordinator.

Movement matters listings information

Movement Matters is designed to be a network of news, updates and information of special interest to the women's movement. Submissions to Movement Matters should be no more than 500 words, typed, double-spaced on eight and a half by eleven paper. Submissions may be edited for length. Deadline is the 18th of the month preceding publication.

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Will women drown in Meech Lake?

by Esther Shannon

Despite growing pressure from women's groups across the country, federal and provincial politicians are refusing to move on feminist demands for amendments to the Meech Lake Accord.

Two forums where national women's groups had hoped to push for changes to the accord have, to date, turned thumbs down on endorsing any amendments, arguing that re-opening discussion on the accord runs the risk of destroying the agreement to bring Quebec fully into the Canadian constitutional fold.

Women's groups and some constitutional experts are arguing that the accord's vague language could allow Quebec to discriminate against women despite the Charter of Rights and Freedoms. The accord assigns Quebec status as a "distinct society" within Canada, and notes that multicultural and native rights are not to be affected by Quebec's special right of status. Women's groups want section 16 of the accord, which extends those special guarantees to aboriginal and multicultural groups, expanded to include women.

They also want the expanded section to be included in the Constitutional Act of 1867. Because of a recent Supreme Court of Canada decision (approving Ontario's public financing of Roman Catholic schools), certain powers assigned to the provinces in the 1867 Act are immune from review of the Charter. Regardless of the fate of the Meech Lake Accord, the Supreme Court decision is being seen as fundamentally undermining the Charter.

The parliamentary committee studying the accord seems, after an initial period of sympathy to women's concerns, to have backed away from proposing any amendments. Political pressure on the committee is intense as all three federal parties have a critical interest in maintaining popular support in Quebec. Thus far, only New Democratic member Pauline Jewett has voiced strong and continuing support for women's demands for an amendment.

Women's groups, including the Canadian Advisory Council on the Status of Women, the National Action Council on the Status of Women, the Canadian Association of Women and the Law, and the Legal Education and Action Fund are urging amendments to the accord. As well, the Quebec based Federation des femmes de Quebec, while not sharing all of the above groups' concerns, is doubtful about some aspects of the Accord.

In its presentation to the parliamentary committee the Federation des femmes de Quebec told MPs that it is not concerned that

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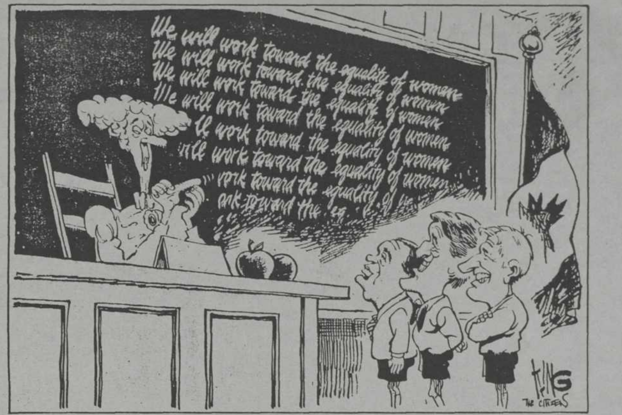


"And now, we'd be most grateful ma'am if you'd allow us to put dunce caps on and sit in the corner..."

Atira transition house now opening the door to safety

by Nancy Pollak

Atira Transition House recently opened its doors in South Surrey, culminating a five year effort by local feminists to provide a shelter for battered women and children.

The new home is expected to service Surrey, White Rock and North Delta, a massive region with a population in excess of 220,000. Since its inception on August 17th, Atira's ten beds have been full.

"Women in White Rock had to go as far as Chilliwack [for shelter]," said Mary Carlisle, a board member of the Atira Transition House Society. Formed in the early eighties, the Society grew out of a large group of social service workers and concerned women who met regularly to discuss the problem of battering in White Rock.

In 1982, the White Rock Women's Place published *Opening Closed Doors*, a study of domestic violence based on interviews with hospitals, lawyers, social service workers and community groups. With the necessary data in hand, the newly formed Society applied for funding in 1983.

The province rejected their application then, and again in 1984 and 1985.

Public education became a major focus of the Society and extensive outreach to service clubs, and women's and community groups paid off in increased acceptance of the need for a regional transition house.

"There was some resistance from church groups and conservative, retired people," said Carlisle. "But publicity in recent years about child sexual abuse and pornography won people over."

In 1986 the Society was given informal notice from the now Ministry of Social Services and Housing that operational funding would be forthcoming.

The women of Atira decided to purchase a house and, with the assistance of Inner City—social housing consultants—applied to the B.C. Housing Corporation (BCHP) for a mortgage guarantee.

[Formerly, social housing funding was provided by the federal Canadian Housing and Mortgage Corporation. Jurisdiction was turned over to the provinces in 1986 and Atira became BCHP's first encounter with a transition house application. The application proved difficult: "They didn't know what a transition house was when we first talked to them," said Carlisle.]

Inadequate funding from the province was another frustration. The government doesn't supply start-up monies because, as Karen Gallagher of Battered Women's Support Services noted, "The Socred's philosophy is that the private sector should pick up as much of the tab for social services as possible."

Carlisle concurs. "There was a tremendous amount of administrative work done by volunteers to set up this social service."

Atira has scrambled for money from service clubs, the Vancouver Foundation and, like other transition houses struggling with basic monthly expenses, the B.C. Lottery Corporation.

The women of Atira operate collectively and see themselves as part of the feminist transition house movement. Their home is one of three new B.C. shelters, Penticton and Campbell River having gained houses in the past year.

Mothers want more than scraps

by June Patterson

"I watched my children walking to school one day in thirty below weather, and they were wearing snow suits that had been passed down so many hands they offered no protection to the elements. I realized my kids weren't an isolated incident—the situation is epidemic. I felt compelled to do something about it," recounts Nancy Zavaglia, a Terrace mother of four. Her ex-spouse had stopped sending child support payments. Now she's organizing a Terrace chapter of a new group called SCRAPS—Society for Childrens' Rights to Adequate Parental Support.

In British Columbia, eighty-five percent of divorced fathers dodge maintenance payments. The onus is on the out-of-pocket single parent to go to court on her own. Because of the emotional and financial costs, and the scarcity of legal aid—she often doesn't go.

SCRAPS wants to pressure the B.C. government to enforce the law. "B.C. needs an effective enforcement system," according to SCRAPS spokesperson Susan Milliken. "Men become irrational about it. They feel the money is going to their ex-wives. But they end up punishing their children." She points to Manitoba's enforcement program which has reversed the figures. There, after seven years, the default rate is down to fifteen percent.

In July, the Ontario government started the toughest enforcement program in Canada. Ontario Program Analyst Martha Forestell says from now on Judges order fathers to pay the Ontario Support and Custody Enforcement Branch. If the parent skips a payment, the state automatically begins collection action the day after the payment is due. The new legislation gives the state the power to garnishee wages or bank accounts, seize and sell assets, place liens on property, sell property, and even recommend a jail sentence to a judge. Forestell says, "The onus is off the mother."

The Ontario government expects the program will pay for itself in money not spent on welfare.

That angle has sparked the interest of the B.C. government. A provincial pilot project was set up in 1985 to collect for welfare parents who are owed maintenance. Maintenance Support Pilot Program court worker Georgia Williams said they've handled over two hundred cases but she declined to reveal the success rate.

Nancy Zavaglia of SCRAPS says her research shows B.C.'s pilot project hasn't been successful. The problem is there is no incentive for welfare moms to participate, when most of the extra money will come off her welfare cheque.

SCRAPS believes the government should be enforcing the law for everyone who is owed maintenance money. Automatic government collection removes contact that can be abusive, says Millinek.

SCRAPS goals:

- government enforcement of child support
- increasing the amounts of maintenance payments
- improving parent's attitudes and responsibility toward their children

Sheryl MacLeod can't wait to get involved in SCRAPS. She hasn't gotten a child support check since May. Her ex-husband, Lorne MacLeod has started a fathers rights group, called FACT—Fathers Acting and Caring Together. He advocates an end to what he calls "check-book fathers." He's withholding the money because he says he wants more input in his children's lives.

Sheryl spent some time on welfare and now struggles to support two children on a bank salary. She feels her husband's group is "just a smoke screen to avoid paying."

SCRAPS welcomes new members at its first public meeting, September 2nd at the Capilano Library in North Vancouver at 7:30 pm. For further information contact the North Shore Women's Centre at 984-6009.

BCIT Women's Access Consultant axed

by Eunice Brooks

A decision by the British Columbia Institute of Technology (BCIT) to close the office of Women's Access Consultant, added to the hurdles for women who want to work where the pay is above minimum wage.

Access Consultant Brenda Pengelly, with eight years counselling experience, is now looking at her own unemployment.

At BCIT Pengelly originated the committee to investigate sexual harassment on campus, held workshops and seminars for women who were thinking of entering the trades, lectured to women's groups and counselled women taking trades courses.

Pengelly held her position at BCIT through a series of grants, mostly from the Ministry of Labour. If BCIT put money into her programs, her immediate superior, Val Karpinsky, has no idea how much. He's new on the job. He has nothing but praise for the seeds Pengelly has sewn on campus. He admits the four person counselling staff is losing a "focal point."

Her former boss, Peter Jones, always encouraged her to believe that the office's monetary needs would be included in BCIT's base budget. Back in 1979, before educational restraint, the government was committed to aiding institutions to start up and maintain offices of women's access consultants. BCIT is the last institution to have such a position, and now Pengelly is looking back and wondering what happened.

Judy Doll, a carpenter for fourteen years and a former member of the now defunct Vancouver Women in Trades group, says "There's no doubt that BCIT needs a women's access consultant, but we're in no position now to do anything about it." Doll is one of two hundred journeyed carpenters in B.C.

Kate Braid, another carpenter, says she would never have completed her apprenticeship if Brenda Pengelly hadn't been there to support her, the lone woman in the class. "The men were very competitive in school, far more so than on the job," said Braid.

Pengelly admits the number of unemployed trades persons may have been one of the factors in the decision. B.C.'s Minister for Advanced Education, Stan Hagan, defended himself against an attack in the legislature by Darlene Marzari, by pointing to the funds poured into training in the past that have not led to fuller employment.

The Vancouver office of the Women's Secretariate, formerly the Women's Bureau in the province's Ministry of Labour, has been the scene of staff reduction with workers moved to Victoria. A spokesperson for the office suggested that women who are, for instance, wanting to get off welfare and into a good job, should consult with financial aid counsellors at their local social services office. Pengelly disagrees. She says in her experience women are often reluctant to approach government for advice. She thinks that a government counsellor would not be as aware of programs as an access consultant.

Karpinsky says: "Women coming for counselling at BCIT will not be discouraged from taking courses leading to non-traditional occupations." He also says: "Pengelly has done a super job, and she'll be sorely missed."

Crisis calls increase

Lower Mainland rape crisis centres have reported a sharp increase in crisis call statistics over last year.

Vancouver's Women Against Violence Against Women (WAVAW) reports a twenty percent jump in calls in their 1986-87 year over 1985- 86, including 144 calls related to child sexual assault. Rape Relief, the only other rape crisis centre in the lower mainland, reports a fifteen percent increase.

Karen Leach, WAVAW staff member, has noted that the increase in calls has put a severe strain on the organization, which operates with a large number of volunteers as well as paid staff. Since 1982, when WAVAW was first funded by the provincial government, the organization has only received a three percent increase in its funding and the province rejected its appeal for an additional staff position in WAVAW's most recent funding application.

Rape Relief, which is supported by private donations and community fundraising campaigns, receives no government funds. There are no paid staff at Rape Relief.

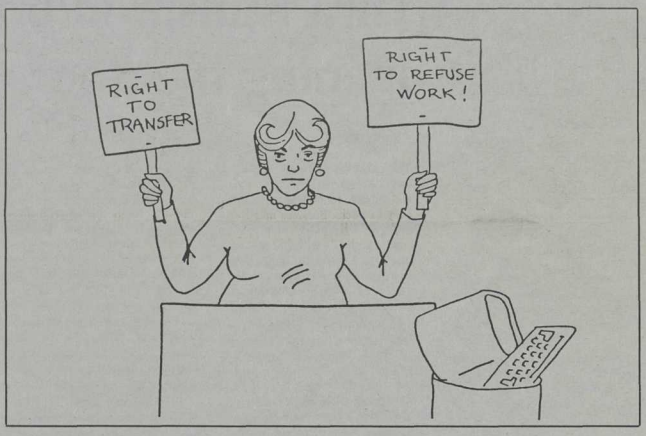
According to a provincial government spokesperson it is doubtful that more money will be available for WAVAW this year.

Choosing child's name

In keeping with provincial government moves to bring laws and regulations in line with the Canadian Charter of Rights and Freedoms the British Columbia government has amended the Vital Statistics Act so that parents can choose either parents' surname for their children.

In addition the amendment makes it possible for parents to choose any surname for their child and removes all distinctions based on marital status. The new law also makes it possible for parents to give hyphenated surnames although if both parents have hyphenated surnames parents are prohibited from giving children last names "containing more than two surnames hyphenated or combined."

The legislation adopts recommendations made by the Uniform Law Conference of Canada.



Workers lose in VDT decision

An important ruling in an arbitration hearing has the Telecommunication Workers Union "deeply disturbed" about the future job security of telephone workers who work on video display terminals (VDTs).

The dispute arose in December of 1984 when five pregnant operators in Vancouver applied to be moved away from VDTs because of the potential risk of birth defects. The employer, British Columbia Telephone, asked the women to sign forms requesting a "voluntary" leave of absence arguing that it had tried and failed to find any other suitable work for the women to move into.

The union rejected B.C. Tel's contention that there were no suitable jobs for the women and took the dispute to arbitration. According to the union's health and safety officer, Linda Herbert, arbitrator Joe Weiler's decision in favour of the company is "unreasonable and unacceptable." "It involves a strange interpretation of a number of crucial points, and will tend to weaken and undermine important protection we have won for our members over the years."

The arbitration board held for the company on most points. It ruled there was no evidence there were vacancies where the pregnant employees could productively be relocated. The board also held that the company has made a "reasonable effort" to find work for the pregnant operators. On another crucial point the board said the company's voluntary leave request was not a "layoff" but "a circumstance of an employee becoming incapable for health reasons of performing her work."

TWU had argued that the company's request to the workers to take a "leave of absence" did not constitute a true leave since it had been instigated by the company. The union also pointed out that during the time of the dispute B.C. Tel had been hiring temporary employees and that temporary employees must be laid off before regular fulltime employees.

In the face of the decision Herbert said the arbitration board was "likening pregnancy to a cut finger but they failed to draw the obvious distinction that an employee with a cut finger is eligible for benefits from a variety of sources, including the Workers Compensation Board.

Herbert is concerned about the implications for pregnant workers of the decision. "If such a ruling became the norm in future arbitration cases," said Herbert, "it would set us back a decade or more."

Generally the impact of arbitration decisions is limited to the immediate workplace, however, arbitration decisions can also establish precedents and are looked to by arbitrators, unions and employers for support of their positions in related hearings.

According to Herbert, "This decision is a blow to union rights and to our women members, and the company should not think we will allow this to stand unchallenged as a precedent in future cases."

B.C. wages down

British Columbia's unemployed rate took a 1.5 percent jump in July with the new statistics indicating that unemployment in the province is now at twelve percent.

Meanwhile, according to a recent B.C. Central Credit Union economic analysis, workers' wages in the province have been declining in real terms over the past five years.

B.C. Central's report states that "real wages and salaries of the average working person have declined since 1982, because wage increases have consistently lagged behind inflation rates."

Noting that wage rates have fallen 2.7 percent in that time period the credit union observes that the decline is due to "more non-union labour being employed in the construction sector and more part time work in the service sector."

As well, " ... personal taxes, at both the federal and provincial levels have increased over the same period, leaving an even lower net real take-home pay for most British Columbians."

Fetus apprehension case awaits decision

by Dolores Fitzgerald

The Committee for Maternal Autonomy received word in late August from British Columbia's Ombudsman, Stephen Owen, that the Superintendent of Child Welfare has assured his office that the province has "no intention of expanding the right or practice of statutory intervention regarding fetuses."

The Committee had applied to the Ombudsman's office for a review of what it termed a "misuse of authority" by the Ministry of Social Services and Housing (MSSH) when, acting on medical advice from doctors at a Vancouver hospital, MSSH apprehended the fetus of a woman who refused to undergo a caesarean section.

According to a letter the Committee received from Owen, the Superintendent assured him that "the case (now known as the Baby R case) will not be considered to have any general application to the apprehension of fetuses, nor does it involve the substitution of consent by the Superintendent for unwanted medical treatment to pregnant women."

Owen also said that he would work with the Committee and with hospitals, social workers, doctors and MSSH to "clarify procedures so that informed decisions can be made without intervention."

In its appeal to the Ombudsman Office the Committee had argued that the Family and Child Services Act (the Act used in the apprehension) was limited, by law, to dealing with people under the age of nineteen. It argued that the apprehension denied a basic freedom to the pregnant woman—the freedom to refuse medical treatment and that MSSH had no right to intervene in what was essentially a disagreement between a woman and her doctor over a particular course of treatment.

Meanwhile the legal outcome to the Baby R case will be decided in a Richmond courtroom on September 3 when Judge Brian Davies will hand down his decision on the legality of the apprehension, a decision which could have profound implications for women in B.C. and across Canada.

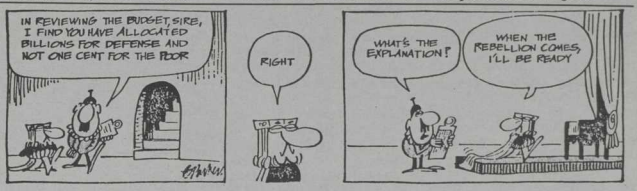
Ostensibly the issue in the family court custody suit is the Superintendent of Child Welfare's power to intervene when a pregnant woman's lifestyle adversely affects the welfare of the fetus she is carrying.

Beneath this question, however, is the possibility that a decision in favour of the province's apprehension action could do away with abortion altogether by giving the government power to make fetuses wards of the state. Equally important is whether the health or welfare of a fetus will take precedence over the rights of a pregnant woman.

So far no judge in B.C. has had to decide the question of whether a fetus qualifies as a "child" under the Family and Child Services Act. In other jurisdictions there is a substantial body of law establishing that the fetus is not a person. Recently Joseph Borowski, a Manitoba anti-abortionist, won a long struggle to bring the fetus/person argument to the Supreme Court of Canada. The case is expected to be heard sometime next year.

In many communities concern over the possible erosion of a pregnant woman's rights is mounting. Writing in *Kahtou*, a B.C. native newspaper, health columnist and Union of B.C. Indian Chiefs health worker Carol Dawson cites the apprehension "as a dangerous precedent for the state of motherhood."

Dawson goes on to say that the province's action is "an indictment of the gross failure and neglect of an antiquated system," and warns that native women "especially should be aware of the lengths that MSSH and some medical professionals will go to."



Poverty group fights cuts

by Esther Shannon

A coalition of poverty groups has launched a campaign to fight against the provincial government's decision to reduce welfare benefits to people 26 and older.

The decision to reduce the overall GAIN rates came as a result of a recent Supreme Court case which found that the Ministry of Social Services and Housing's (MSSH) policy of providing people under 26 with lower welfare benefits than those paid other welfare recipients was discriminatory under Canada's Charter of Rights and Freedoms.

The government's response to the Court decision was to even out the rates by dropping some and raising others. Between 33 and 35 thousand single people over 26 will receive $6 less a month as a result of the new policy, while people under 26 will receive a $19 increase.

Jean Swanson of End Legislated Poverty (ELP) says she sees the move as "taking from the poorest to give to the second most poor." Swanson said groups across the province will adopt a three prong strategy to fight the cutback.

According to Swanson action will focus initially on assisting people to file appeals against the cutback, the idea being that if enough people file appeals the MSSH systems will be paralyzed.

Advocacy groups across the province will also be supplied with copies of letters to MSSH minister Claude Richmond, applying personally to the minister for money for special needs. Under the GAIN Act welfare recipients are eligible for funds for special needs and a refusal from Richmond would automatically give a recipient grounds for appeal. Swanson says people on welfare will be asking for the $6 that was deducted from their cheques.

Finally, letters from welfare recipients will be sent directly to federal Health and Welfare Minister Jake Epp appealing for his intervention under the Canada Assistance Plan (CAP).

The federal and provincial governments share the cost of social services, including welfare payments, under CAP. Provisions under the CAP agreement call for provinces to provide welfare recipients with "basic requirements" such as food, shelter and household needs. Based on the current welfare cutback rate single people over the age of 26 would need to receive $275 more per month to meet their basic requirements, according to a recent SPARC of B.C. report on GAIN rates.

Welfare recipients who want to fight against reductions in their cheques are urged to contact an advocacy organization in their area. Swanson says she will provide contact information to anyone who requires it.

In Vancouver, representatives from community groups were at welfare offices on cheque issue day to explain people's rights to appeal and distribute letters.

Sue Harris of the Downtown Eastside Residents Association, a key group in the fightback campaign, told *Kinesis* that "People we spoke to were angry but they were also tired, it was almost like they didn't have the strength."

"When they found out," said Harris, "that there was a campaign and they could get help they felt better and people signed up to appeal."

For further information or assistance contact End Legislated Poverty, 104-2005 E. 43rd Ave., Vancouver B.C. V5P 3W8. 321-4555.

LIL hangs up the phone

by Kinesis Staff Writer

As of August, the Lesbian Information Line has closed down its telephone service, discontinuing the peer counselling and lesbian community information service which has been LIL's role since the group was formed almost ten years ago.

According to LIL the decision to close down the organization was made by the current membership of six women who felt that the needs of the lesbian community are being adequately serviced by the Vancouver Lesbian Centre and by the Vancouver Gay and Lesbian Community Centre. Both groups offer coming out groups, peer counselling and information referral services.

LIL would like to take the opportunity to thank individuals and organizations for their support and concern over its years of operation and association.

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Quebec's "distinct society" status would be a threat to women. Pointing to Quebec's significant contributions to women's and human rights generally, the Federation argued that their province's political and historical traditions made it doubtful that women would be at risk of losing equality rights.

In a statement to women's groups, however, Federation President Jeanette Busque said that her organization, which represents over 45,000 women, is not opposed to an amendment which would add equality rights provisions to the accord, saying such a move would signal, "a powerful affirmation of women's equality."

The Canadian Advisory Council's president Sylvia Gold told the committee that "There are unquestionable risks" if the accord is approved as drafted.

As well as pressing for the inclusion of women's equality rights the Council is also concerned that the " ... wording of the clause on shared cost programs is too vague." Under this section provinces would have the ability to opt out of federal-provincial shared cost programs but would still be compensated if they develop programs which are "compatible" with national objectives. Most women's groups studying the accord are concerned that this provision would allow the provinces to opt out of initiatives, such as daycare, which are of special importance to women.

In late August the provincial premiers, meeting in New Brunswick, defended the accord's current wording and said they would not agree to any amendments because, as host premier Richard Hatfield said, "The concerns raised are not founded in jurisprudence and constitutional law."

Prince Edward Island premier Joseph Ghiz, who had earlier promised P.E.I. women that he would raise their concerns with the premiers, stated unequivocally that he was "not in the mood to rock any constitutional boats" and that he thought the accord represented "a good deal."

The only premier who did not totally reject the possibility of amendments was Manitoba's Howard Pawley, who said that while he is not about to slam the door shut (on the amendment), "At this point I see no need for it."

Brian Mulroney, who sees the accord as perhaps his most significant political achievement, is adamant that unless there are "egregious errors" in the agreement it will not be reopened for amendments. Far from seeing any problems with the accord, Mulroney accused feminists who are organizing for an amendment as being more interested in opposing the recognition of Quebec as a "distinct society" than in equality rights.

Opposition to the accord is not limited to women. Many well known constitutional experts are concerned about the vagueness of the accord's wording in certain key areas while others are opposed to the increased power it gives to the provinces at the expense of traditional federal powers. As well there is strong concern that the amending formula, which calls for the unanimous agreement of all ten provinces, will make further constitutional amendments impossible.

This aspect is particularly important to native people since they have yet to reach agreement with Canada's federal and provincial governments on constitutional issues. Zebedee Nungak of the Inuit Committee on National Issues told the committee that the agreement "Implies Quebec is the only distinct society" and pointed out the Inuit are obviously as distinctive.

The Meech Lake Accord was agreed upon April 30 and its final wording was ratified by the ten provincial premiers and the Prime Minister on June 3rd. Along with endorsing special status for Quebec within Canada, it also gives all ten provinces a veto over certain constitutional changes and new rights in the appointment of senators and Supreme Court of Canada judges.

A majority of the House of Commons and the Senate and the ten provincial legislatures must endorse it before it can become law and the deal calls for each premier to introduce it as soon as possible.

Saskatchewan education cuts

by Kinesis Staff Writer

Amidst continuing provincial government cutbacks in all sectors in Saskatchewan, education is particularly hard hit. For women, two important government funded education programs have been affected by the ruling Conservative's restraint program.

The first of these, the Bridging Program, was established in 1985 as a pilot project to serve as a model for appropriate education and training for women in Saskatchewan and across Canada. A strong goal of the program was to assist women in achieving personal career goals with special emphasis on non-traditional work.

The program, which in its first year enrolled over two hundred women, will no longer receive funding from the provincial government. The provincial cutback will affect the federal government's contribution as the program was initiated as a shared cost program.

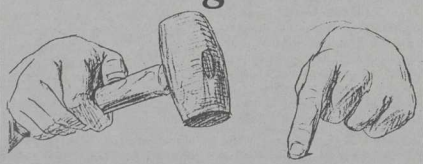
Another program of particular importance to women is the university entrance program (EUP) at the University of Regina, also under attack by the provincial government. The EUP enables students who did not complete grade twelve or who have been out of school for a long time to qualify for university enrollment by completing a qualifying year before entering a particular faculty. It has enabled a large number of women to seek a university education following marriage break-up or the raising of their children.

While no funds have been cut from the program yet, the Minister of Education has suggested to the University that they implement an enrolment system which would ensure that only "qualified" students who do well will be admitted to university.

As well, as a result of government cutbacks to secondary education, the University of Regina has been forced to make substantial changes in many programs and services. Among these has been an increase in tuition fees of almost ten percent as well as the closure at the end of June of the University's Children's Centre, an integral part of the Faculty of Education. To add insult to injury, both University daycare centres are faced with having no building to operate out of when their lease, which the university's Board of Governors says will not be renewed, expires this summer.

The Coalition for Common Sense, established in February of this year and made up of students, faculty, support staff and concerned citizens, is mounting a campaign against all education cuts. The Coalition has participated in and supported other sectors in their fight against the Conservatives' restraint budget.

Law fails women again



by Kinesis Staff Writer

"Choked courts and endless delay" in the Canadian legal system are failing women while making it easier for ex-husbands to dodge maintenance orders, Chief Justice Brian Dickson recently told the Canadian Bar Association.

"This is a cardinal fault on the part of the legal system," he said, "It is easy enough to wash our hands and say we have applied the law and now it is for the executive and administrative branches of government to enforce it."

"But that brings very, very cold comfort to the person whose position has been vindicated in the court but who cannot receive the just proceeds of the action."

Chief Justice Dickson sat on the Supreme Court of Canada when it granted Rosa Becker a half share in the business assets accumulated with her common-law husband. Becker killed herself after years of frustration while awaiting her legal share.

A reorganization and co-ordination of the present legal system must happen, he said, to ensure a woman easier access to these payments. Although legislative reform in several provinces have made enforcement easier—through tracing defendants and their assets—the Chief Justice Dickson said there is still a long way to go.

"Too much law, too many lawsuits," he said. "We need more thought and greater sophistication in determining which issues and which types of cases should properly be referred to formal legal processes, and the kinds which ought to be left to other legal processes."

The Globe and Mail

WHAT' S NEWS?

by Nancy Pollak

Alberta health

Albertan women and men will have to reach into their own pockets for birth control services as a result of provincial cutbacks to the medicare plan. As of August 1st, tubal ligations, vasectomies, intrauterine device insertions and birth control counselling will no longer be insured, a move designed to save the government $40 million.

The drive to de-insure services began last year during discussions on extra-billing when the Hospitals Ministry asked the Alberta Medical Association to suggest cuts (extra-billing was subsequently banned). As a result of pressure from the Federation of Medical Women of Calgary and the Society of Obstetricians and Gynecologists, the AMA reversed its recommendation to de-insure sterilization procedures but was unable to influence the government.

Some doctors readily acknowledge that their colleagues stand to profit from this attack on medicare, predicting that fees charged privately for sterilization will exceed the former insured rate.

Edmonton

While the Alberta tories continue to slash millions from social welfare programs, a recent study in Edmonton has pinpointed the lack of emergency shelters for battered women and their children as a leading cause of homelessness. Disabled people, abused teenagers and abused old people are also severely deprived, according to the Edmonton Coalition on Homelessness which estimates that over 13,000 Edmontonians are without homes or are inadequately housed.

In June, the province cut approximately $85/month from the shelter allowances of about 20,000 single employable people throughout Alberta, a measure the city and Coalition have denounced.

According to Statscan, Albertans had 7,000 fewer jobs to choose from in July, and the official unemployment rate in Edmonton was 11.5 percent and rising.

Single moms

Single mothers in Ontario have successfully protested the provincial government's recent move to deny them student loans under the Ontario Student Loan Assistance Plan (OSAP).

The Liberals had proposed that single parents on Family Benefits Allowance (FBA) be eligible for student grants but no loans, presumably because the FBA was already covering their living expenses, says the Group Against Single Parents Discrimination. Loaning money to single parents would have been an admission that the FBA is inadequate, an embarrassment the government would rather have spared itself.

In July, lobbying efforts of the Group forced the government to establish an appeal process under which single parents were entitled to loans in some circumstances. However, the women were suspicious of the government's intentions, noting that OSAP failed to announce this change in eligibility criteria and even marked the appeal process as "not to be publicized" on a document the Group obtained.

The Group continued to apply pressure, including a complaint tha the Ontario Human Rights Commission alleging discrimination, and in late August the government withdrew its policy. The Liberals are facing a September election.

Traditionally, OSAP has subjected single parents to discriminatory loan application procedures, requiring special documentation and detailed monthly budgets.

Manitoba human rights

Years of lobbying by Manitoba's lesbian and gay communities finally paid off with the passing in July of a new provincial Human Rights Code prohibiting discrimination on the basis of sexual orientation. The new Code also requires landlords to make reasonable accommodation for the special needs of disabled people, and bans discrimination on the basis of pregnancy.

NDP government MLAs gave unanimous support to the bill, but only after the inclusion of an amendment that stated nothing in the code condoned or condemned the activities and lifestyles of the people protected. Conservative MLAs, who voted en masse against the changes, were joined in their opposition by fundamentalist christians, a Roman Catholic bishop, Big Brothers and former NDP premier Ed Shreyer.

Activists credit their success to the efforts of a broad based coalition consisting of lesbian, gay, feminist, labour and church groups. Manitoba joins Ontario, Quebec and the Yukon in outlawing discrimination on the basis of sexual orientation.

Rape

Women got a boost from the Ontario Court of Appeals when the court ruled in August that a law restricting the questioning of rape victims about their sexual histories was constitutional. The law has been the subject of controversy in various provincial courts where other rulings have favoured the 'right' of men accused of sexual assault to examine a complainant's sexual history and reputation as a means of mounting an effective defence.

In a case involving the sexual assault of a fifteen year old woman, three of the five judges upheld the Criminal Code sections which had come into effect in 1983 as a result of pressure from feminists. In the majority opinion, Mr. Justice Samuel Grange remarked, " ... sexual reputation is no more an indicator of credibility in a woman than in a man" and that, in the past, cross-examination had been " ... a traumatic ordeal for the complainant to the point where ... it appeared that the complainant was on trial."

Christine Jefferson of the Women's Legal Education and Action Fund expressed pleasure at the favourable ruling, but cautioned that future cases would need close monitoring in order to gauge the effect of the court's decision.

As it now stands, the law still permits the interrogation of a rape victim in undefined rare cases.

Shell boycott

Next time you pull into a gas station, make sure you're not Shelling-out. That's the message from Canada's anti-apartheid network which recently gained support from the Canadian Labour Congress for a national consumer boycott of Shell Canada.

Shell's parent company, Royal Dutch/Shell of the Netherlands, is the largest supplier of oil and fuel to South Africa, including the South African police and military. The multinational corporation also co-owns the Rietsprut coal mine in S.A. where striking employees have been forced to work at gunpoint.

The boycott of Shell is becoming increasingly international in scope. This October, a Parallel Commonwealth Conference will be held in Vancouver concurrently with the regular Conference, and the Shell boycott and other actions against South Africa will dominate the agenda.

Spousal benefits

The Canadian Union of Public Employees (CUPE) is launching a Ontario Supreme Court challenge to have homosexual couples included under Ontario Health Insurance benefits.

Although gay men and lesbian women recently won protection under the Ontario Human Rights Code, OHIP (Ontario Health Insurance Plan) continues to discriminate against homosexual couples in their premium packages.

"If we were cynical we'd say the Liberal government doesn't know whether it's coming or going on the issue of sexual orientation," said Mary Cooke, first vice-president of CUPE Local 1996.

CUPE has been fighting on behalf of Local 1996 member Karen Andrews, a lesbian who wants her female partner and their children included in her benefits package. A clause in Andrews' collective agreement prohibits discrimination on the basis of sexual orientation or marital status. The case is still in arbitration.

"The government's message to homosexuals seem to be that equality is okay on paper but not in practice," said Cooke. Recommendations supporting the case were made by Ontario's Ombudsman Daniel Hill in his annual report, who finds it "inconsistent that the provincial government can take away welfare assistance from a woman because she is being supported by a lesbian partner but will not let the couple pay the family rate because OHIP does not recognize homosexual couples."

"We applaud Mr. Hill's stand on this issue," said Cooke, "But if the (Health) Minister won't listen to the Ombudsman, maybe he'll listen to the Supreme Court."

photo by Noreen Howes

Alicia Borsallo, member of Immigrant and Other Women Against Bill C-55, speaking at a Vancouver vigil in August.

Refugee women seeking abortion in Canada face complex obstacles

by Noreen Howes

Freedom of choice on abortion—a rallying cry for Canadian women, are nonsense words to most refugee women seeking asylum in Canada. For them, the distance between 'choosing' an abortion and having one is cluttered with a variety of obstacles; mostly those imbedded in our refugee policies.

Presently, a refugee must wait up to three months after her arrival in Canada for determination of her refugee claim. After this inquiry, provided she is accepted as a refugee, she must wait another two weeks or so for her Ministerial Permit and visa number to come in the mail from Ottawa. At that point she becomes eligible for social assistance, medical insurance and employment.

During the almost four months of waiting she receives only the limited 'hardship assistance' from provincial social services office, and as for medical coverage the Department of Immigration, in conjunction with Health and Welfare Canada, may pay for *some* medical services, but only in 'emergency' situations.

What Is An Emergency?

Who defines emergency? If a therapeutic abortion board determines the continuing pregnancy to be a danger to the woman's health then an abortion is granted. And yet not all therapeutic abortions are considered an emergency by the Immigration and Health and Welfare bureaucracies.

"It all depends on how you approach immigration," said Mirium Maurer, a worker at Vancouver's MOSAIC (a non-governmental refugee and immigration centre). "What I try to do (with abortion requests) is mention the case to Immigration and say 'this lady is sick and needs to see a specialist'. I don't like to say she wants an abortion."

One woman, Maurer said, was granted abortion coverage then a few months later requested a second abortion. "I felt Immigration wouldn't be very happy," Maurer said. Instead of calling their office she referred the woman to a Vancouver medical clinic, leaving her to negotiate with the bureaucracy alone.

A health care worker at this same medical clinic (who requested anonymity for herself and the clinic due to the possible harmful affects of publicity) explained recent examples of two pregnant refugee women having to go to elaborate lengths to obtain abortions.

One woman, she said, managed to convince Immigration and Health and Welfare to approve her request. "She was fortunate in knowing, more or less, the system here." The second woman's request, although first approved by the therapeutic abortion committee, was not granted.

Instead, she explained, $200 in donations was collected to cover blood tests, hospital fee and anesthetist costs, and a doctor agreed to do the procedure for free. "But only under duress," she said, "we send referrals to him and if we stopped his income would go down substantially."

Anna Maria Espinosa, a refugee worker at Vancouver's Casa Latino Americana Society, said the majority of Latin American refugees don't have abortions. Partly due to their Catholicism, she explained, and also for financial reasons.

Coverage is available for only the most blatant medical emergencies, she said. "If there is a problem with the pregnancy she might ask Immigration if a doctor could see her, but she can only go to the hospital if it's an emergency."

In two recent cases, she said, women were rushed to hospital—one three months and the other five months pregnant, and suffered spontaneous abortions. Health and Welfare agreed to foot the bill.

Health and Welfare Canada, who together with Immigration determine eligibility, say there is no denial of coverage to refugee claimants.

"Anyone who comes in with a referral (from a doctor) gets as good medical care as you or I," said Dr. Dave Martin of Health and Welfare. "Of course I'd have to think twice if it was plastic surgery to remodel a nose . . . ."

He had no comment concerning abortion coverage per se but said there would be no problem. "These bills are always paid," he said, "Ottawa would come forward with more money if necessary."

Meanwhile, back at the medical clinic, a form letter from Health and Welfare requires the medical staff, when considering treatment for a refugee patient, to "please bear in mind that public funds will be used in payment . . . ."

Entering the Maze

Based on interviews with refugee aid workers and health professionals (refugee women themselves are loath to discuss their experiences with the abortion process), here is a likely scenario across Canada.

She is a recent refugee, financially indigent and dependent upon government support, and she thinks she is pregnant. If so, and if she chooses an abortion, watch what happens as she enters the bureaucratic maze—and remember a few things about her as you follow her along: she may be a recent victim of emotional and/or physical torture; Canadian ways are alien to her; she can neither speak nor understand English; and she is almost certainly ambivalent about having an abortion. And it begins:

- makes appointment and awaits reception with worker at a refugee organization. Speaks with worker, presumably in her own language. Is referred to health clinic.
- makes appointment and awaits reception with worker at health clinic. Pregnancy confirmed. Therapeutic abortion requested.
- takes letter from clinic to provincial social service office requesting medical coverage for abortion. Makes appointment and awaits reception with worker at office.
- takes letter from social services to Immigration saying she is indigent and cannot pay own medical costs. Makes appointment and awaits reception with worker at Immigration;
- has medical examination by gynecologist;
- awaits decision at Immigration from Health and Welfare stating woman's eligibility for coverage of abortion costs. Makes appointment, awaits reception.
- awaits telephone call (provided she has telephone) from gynecologist with appointment for abortion. (Therapeutic abortion board meets one a week; abortion often scheduled two weeks later);
- abortion performed.

The one crucial element to any abortion request is the amount of time it takes a woman to find her way through the system. Every day counts. For refugee women this problem is magnified due partly to her ignorance of Canadian society and also to the fact that without medical insurance, the system is more complex.

Refugee women may also fear the repercussions of a Canadian government-funded abortion; how will it affect her claim both at the refugee determination stage and later as a landed immigrant?

Since refugee claimants are presently turned away at the border if they appear potential drains on Canadian medical services, her anxiety, while perhaps misplaced, is understandable.

Abortion Clinic Not Always An Option

Considering the lack of accessibility to hospital abortions for some refugee women, abortion clinics play a significant role. The Toronto Morgentaler clinic, for instance, sees approximately thirty refugee women per month.

These women use clinic services in order to avoid the complicated bureaucratic process. Or to maintain privacy in what is a very personal matter. Or they turn to an abortion clinic as the only safe option insofar as time is running out.

They might use the abortion clinic simply because Immigration has denied their request for 'emergency' coverage.

"With no provincial medical insurance these women often don't have any money," said Sandy Eggleton of the Morgentaler Clinic. "Our minimum requirement is that they pay half ($175) and we ask them to pay the rest later, when they get settled. We never turn a woman away."

For indigent refugee women in most Canadian provinces an abortion clinic is not an option. Nor is it possible for her to cross the border and have the procedure done in an American clinic. Her options are limited: either emergency medical attention through Immigration or passing the plate.

According to some Vancouver refugee organizations, however, few women are having abortions. Lucille Silvazarate of the Inland Refugee Society said women are "quite careful not to get pregnant," and that there is presently a "baby boom" in the Vancouver refugee community.

"In the case that a woman wanted an abortion," she said, "I wouldn't know where she should go."

There *are* other options available. She could self-induce an abortion, call it miscarriage, and end up in hospital emergency ward. Or she could use the services of illegal abortionists.

Isabel Saez of Toronto, a one-time Chilean refugee and co-author of *New Experiences for Refugee Women* describes entering the home of a recent Guatemalan refugee whom she was scheduled to interview.

"She was sitting at the kitchen table, her kids were playing all around, the woman was deathly pale. She stood up to make the coffee and blood was everywhere—on her, on the chair, on the floor . . . . I called the ambulance, although her husband didn't want me to. I said 'this woman is going to die' and then I explained to the police on the phone that it was a sensitive problem because the people are refugees, don't understand sirens. A few minutes later the ambulance came—and fire truck, police, sirens. The woman was terrified and her husband was very angry. That woman's face haunted me for a week."

The woman had been bleeding for two days from a botched abortion.

New Bills

by Allisa McDonald

On May 5 federal Immigration Minister Benoit Bouchard introduced Bill C-55 to establish new procedures for refugee-determination. (See *Kinesis* July/Aug. '87)

Criticism of the proposed legislation came almost immediately from a wide spectrum of groups and expert individuals including women's groups, refugee, church and humanitarian organizations. Rabbi Gunther Plaut, the Tories' own Royal Commissioner on Refugees, called the bill "dangerous and even illegal."

On August 11 the Government called the House into special emergency session to push Bill C-55 through the legislature and to introduce Bill C-84, known as the Deterrents and Detention Bill. According to experts in constitutional, immigration and refugee law, C-84 not only puts genuine refugees at risk (as does C-55) but also violates both international law and the Charter of Rights and Freedoms.

Criticism of this new "get tough" legislation is even more widespread than for Bill C-55. Outspoken opposition includes the Canadian Council of Churches, the Canadian Bar Association, both opposition parties, the Conservative Chairman of the Parliamentary Committee on Labour, Employment and Immigration, and the U.N. High Commission for Refugees.

In spite of this Bouchard said only minor amendments would be made to Bill C-84 and it is doubtful whether C-55 will be substantially amended. Both bills were expected to be passed through the House by the end of August.

El Salvador death squads operating in L.A.

In recent months death squads have resurfaced in El Salvador and have exported their tactics to launch attacks and threats against Salvadoran exiles in Los Angeles.

The Committee of Mothers of the Disappeared (COMADRES) San Salvador offices were recently bombed leaving two COMADRES members seriously injured by the attack. Earlier one of the Mothers, Antonia Enriques de Paz, was run over and killed by a jeep while she was marching in a demonstration in support of CRIPDES, an organization of displaced people.

A spokeswoman for the Mothers, Laura Pinto, who had been kidnapped and brutally tortured once before, has not turned up since she was kidnapped again over a year ago. The Mothers are convinced she has been murdered.

The Mothers, who organized in 1979 in an attempt to pressure the government to account for the disappearance of their sons and daughters, are calling for an end to the six year war in El Salvador which has claimed over 60,000 lives. Other demands include an amnesty for all political prisoners, immediate withdrawal of United States military advisors and the resignation of President José Napoleon Duarte.

In June, thirty Mothers occupied the Cathedral of San Salvador in support of three women who were fasting in protest against the disappearance of their sons and daughters, who were unionists.

The Mothers locked the Cathedral doors in an effort to prevent police from evicting them. Archbishop Rivera y Damas threatened the women with excommunication, but the Mothers ignored the threats citing the Archbishop's approval of "government repression against the general population."

After ten days the Mothers left the Church and marched with several hundred supporters to the headquarters of the country's Military High Command where, ignoring two hundred heavily armed soldiers, they built barricades to stop traffic and chanted their demand for information on their "disappeared" relatives.

The same day Salvadoran newspapers announced that the death squads were re-activating and circulating hit lists.

According to human rights monitoring groups, the death squads in El Salvador have been responsible for the deaths of between 30,000 and 50,000 people since 1979. In recent months there have been growing indications that they are responsible for a spate of attacks against groups and individuals in Los Angeles.

In July Yanira Corea, a twenty-four year old Salvadoran woman activist was abducted outside the CISPES (Committee in Solidarity with the People of El Salvador) regional office.

Corea was held by three men for several hours and interrogated regarding her central American support activities. When she refused to answer questions she was beaten and tortured. Medical reports showed that she had been raped with a foreign object. She was left near a bridge where she was found and taken to a hospital. Corea had previously received threatening phone calls and had been followed in the month prior to the attack.

Also in July two other El Salvadorans, Marta Alicia Rivera and Father Luis Olivares, received threatening letters and a Guatemalan woman active in solidarity work was forced into a car and interrogated as she was driven around Los Angeles.

In the past several months there have been repeated reports of break-ins, threatening phone calls and general harassment of churches and other organizations supporting anti-intervention work in the Los Angeles area.

The resurgence of death squad activity in El Salvador and its spread to the United States marks a strong escalation in right wing organizing and parallels a growing repression in El Salvador where, increasingly, even peaceful protests have been brutally suppressed.

For further information or to donate to anti-intervention work in the United States contact CISPES, P.O. Box 12056, Washington, D.C. 20005. To contact the Mothers of the Disappeared write to the COMADRES c/o The Friends of the Consultative Committee of the Women's Federation of El Salvador, Box 65782, Station F, Vancouver, B.C. V5N 5K7.

Filipinas fight for land reform

To a chorus of criticism from both the left and the right Philippine President Corazon Aquino has issued a decree ordering the redistribution of all farm land in the Philippines.

Comprehensive land reform is one of the key demands of women's groups in the Phillipines. The Filipino women's political party KAIRBA and Gabriella, a national women's association established in 1984, both insist that land reform is key to addressing women's overall equality in the Phillipines.

The Movement of Philippine Farmers, which has large numbers of peasant women members, denounced the decree saying, "There was nothing to prevent Congress from excluding huge landed estates and vast tracts of land owned by multinational companies."

Red Zora bombs sexist manufacturers

According to the Reuter News Service an underground feminist group called Red Zora has claimed responsibility for firebombing clothing stores in West Germany in mid August.

Eight branches of Adler company stores from Frankfort to Breman were set ablaze within hours of each other by battery operated bombs. There were no casualties. Adler put the damage at the equivalent of about 24.4 million Canadian dollars.

Red Zora, in letters to West German media, said the attacks were a "blazing salute to South Korean working women fighting aganist exploitation and sexism." According to the group Adler, which sells South Korean made clothing, must share responsibility for the harsh working conditions and low pay that South Korean garment workers, almost entirely women, endure.

In late June there was a similar attack on the Adler's headquarters near the southern city of Aschaffenburg.

Red Zora is associated with Red Cells, an urban guerrilla organization that has attacked military and civilian targets in West Germany.

Violence imprisons Delhi hookers

Over 2,000 women working as prostitutes in the walled city of New Delhi have become increasingly trapped as a result of continued Moslem-Hindu violence.

While Indian authorities have combatted outbreaks of "communal violence" with tight curfews which have sealed off streets and shut the commercial district down, the women and their children are denied food rations and water.

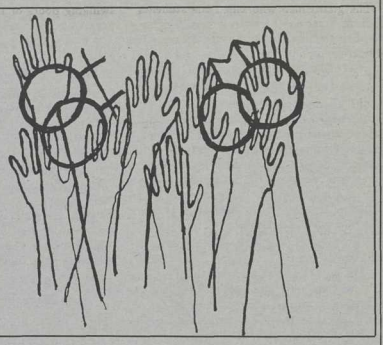
The streets are patrolled by police carrying clubs and only residents who have curfew passes are permitted to shop and obtain water. Passes are obtained by bribing officers, at a usual cost of 100 rupee ($20 Canadian). The women have no money since customers are not permitted in the notorious GB Road red light district during curfews.

Many of the women are illiterate and many have been abducted. One woman had not been permitted out of the brothel for over ten years.

Prostitution is strongly condemned in India and the women expect no assistance from police or government relief agencies. Street goons and college students will even drive away the door-to-door food vendors who are the only source of supplies for the women during a curfew. In any case, most of the vendors refuse to have anything to do with the women.

The taboo against prostitution is so strong that when a Western reporter asked the women at one brothel whether there was a bouncer for their protection they were speechless. Finally one woman said, "Why would anyone want to protect us?"

Readers are urged to write the Indian government in protest against the denial of basic services to GB Road women. Write: Prime Minister Radiv Ghandi, Prime Minister's Secretariate, North Block, New Delhi 1, India or Ministry of Human Resources, Narshima Rao, Minister, New Delhi 1, India. Copies of correspondence should be forwarded to the Honourable Joe Clark, Minister of External Affairs, 125 Sussex Drive, Ottawa, Ontario K1A OG2.



graphic by Susan Fell Pascaud

Survey proves Spanish working conditions sexist

The first major survey of job discrimination and sexual harassment against Spanish women has reported that eighty-four percent of those surveyed had experienced some form of sexual harassment.

The survey, undertaken by the women's department of the General Workers Union, Spain's largest labour organization, drew immediate approval from feminists.

"The report bears out what we have been saying for years", said Monterrat Fernandez Garrido, a Feminist Party Leader. "Whenever we've brought up this issue, nobody paid any attention. We're glad it has finally seen the light of day."

Over 700 workers in all sectors, from factory to clerical, white collar and professionals, were surveyed. Nearly one third said they had been bothered by "unwanted physical contact," and more than half said they had experienced unwanted nonverbal sexual advances.

Harassment by male co-workers was focused mainly on new employees and on those between the ages of twenty-six and thirty. Others singled out included women who were divorced, separated or widowed, and non-practicing Roman Catholics and atheists.

The survey also uncovered discrimination in job promotion and salaries particularly in private sector and non-traditional work places.

The reports recommendations include a call for new laws to prohibit sexual harassment and programs to make employers aware of their responsibility.

There is a good possibility that Spain's governing Socialist Party will move on the report as the General Workers Union is closely tied to the government. The report will be presented to Parliament in September.

U.S. gays and lesbians march for civil rights

A continuing panic about AIDS and a deepening repressive political environment in the United States has brought new urgency to a massive march for gay and lesbian rights slated for October 13.

The theme of the Washington D.C. march, "For love or for life we are not going back" reflects growing gay and lesbian determination to force action on civil rights and health issues.

March organizers expect over 100,000 people will gather to focus attention on key demands which include: legal recognition of lesbian and gay relationships, repeal of laws making sodomy between consenting adults a crime, a presidential order banning anti-gay discrimination, ending discrimination against people with AIDS-related diseases, reproductive freedom and ending racism in the United States and apartheid in South Africa.

Kay Ostberg, a march organizer, says that there has been an upsurge in violence against gays and lesbians throughout the United States.

"The Reagan administration is sanctioning having no sympathy for gay and lesbian rights," she said. "Homophobia is almost encouraged."

"We have had little political success because we are invisible. People can no longer afford to keep quiet. When they start to feel they are threatened in their own bedrooms, when they are threatened with death from AIDS, that's when they react. That's when they start to become political."

Flaming radicals fear Russian invasion of Spokane

by Nora D. Randall

This summer I went home for a family reunion, which is how I happened to be travelling through the United States during the Senate Iran/Contra hearings.

Before the hearings had even begun, I was struck by how much the military is a part of everyday American life. I had never noticed it as much before; not even sixteen years ago when I left the country because of the Vietnam war. Sitting in the backyard talking with high school friends, my sister's friend says her brother's about to become a colonel in the Air Force. At the christening of my cousin's baby, the mother's father is a colonel in the Air Force Reserve.

Out at the campground where my sister and her two generations of family are staying, we start up a volleyball game. Soon we are joined by three men from a neighboring campsite. The game turns into killer volleyball and the women and children drift away. My nephew tells me later that those guys were from the National Guard Camp. Ah, I think, that explains it.

I know about the National Guard Camp. I grew up with it. Camp Ripley is the largest National Guard Camp in the United States. It's ten miles from my home town and the economic mainstay of the region. If it hadn't been for Camp Ripley, there would never have been even a pizza place in Little Falls, Minnesota, when I was growing up.

The guardsmen who killed the students at Kent State the year my college graduation became a memorial service were probably trained at Camp Ripley.

I can remember in the sixties seeing pictures in the *Little Falls Daily Transcript* of the Camp Ripley guardsmen on "manoeuvres"—one half of them dressed up like hippies with picket signs and the other half advancing on them in riot gear.

Now, my sister says, men at Camp Ripley are being sent to Honduras. Honduras! My mind reels at the thought of these summer camp soldiers being sent to Honduras.

On the first day of the Iran/Contra hearings I am at my parent's house in Little Falls. We spend the morning in front of the TV. At one point I laugh and my dad tells me to be quiet. It's not that he supports the Reagan administration; he hates it. My family has been solidly Democratic for the four voting generations that I know—except for a cousin who went off to North Dakota and became a realtor and a Republican. No, my parents are very much opposed to the Reagan administration, but they have no sense of humour about anything American.
they have no sense of humour about anything American.

This is the first of many days that they will spend religiously in front of the TV watching the hearings. But we don't talk about it and I don't know if they will ever talk about it to anybody, maybe not even each other.

On the second day of the hearings we find out that the senate committee is getting a lot of phone calls and mail saying they are being too hard on Oliver North and I leave to drive back to Vancouver.

By the third day a radio station in North Dakota tells me people are wearing "Ollie North for President" t-shirts and a man back east has bought billboard space to post the score—Ollie 3, Congress 0. I saw Oliver North on TV. He had taken control of the hearings and was using them to teach people that his black and white soldier's vision of the world was the only true American dream.

Communism, in Oliver North's clear and dogmatic opinion is not an economic system or a basis for political organization; it is nothing less than an attempt by the Soviet Union to overpower the United States. No matter what country, what people, or what purpose, wherever communism occurs it is a sign of Soviet aggression against the United States and must be countered by loyal Americans if the United States is to survive.

North's view of the world comes from and calls forth two of the least attractive American attitudes—their ignorance and fear of communism and their nearly unshakable sense of themselves as the centre of the universe. It is a nasty match and fifty million Americans participated in it through the wonders of television during the hearings.

By day four of the hearings I was in Montana and I pulled off the freeway to visit a friend in Harrison (pop. 167). Jeanne and I had grown up together in Little Falls and gone all through St. Mary's grade school and St. Francis high school for girls. For as far back as my family was Democrat, her family was Republican.

The two of us had faced each other in debate every four years since our first civics lesson in fifth grade. We had both graduated from college during the Vietnam war. I moved to Canada. Jeanne had married and moved to Montana where they bought a bar and had a family.

Twice in the twenty odd years since we've been out of school I've walked through the swinging doors of Duffy's Saloon and surprised the hell out of her, once in 1977 and now during the hearings. She was thrilled to see me.

Jeanne and family have bought a house in Harrison with a green house on the back that houses a huge hot tub. You can sit in the hot tub and look out across their backyard, cluttered with bikes and toys, to three huge corrugated iron grain bins that say "American" across the top.

They also have a wide screen TV which I turned on the next morning to check on the hearings while Jeanne was over at the bar counting the till. The hearings haven't started yet, the newsman informed me, but we are shortly going to have an interview with a man who is a close personal friend of Oliver North and his wife, Betsy. This man has known them for about three years.

The interviewer begins by asking this man if he thinks the hearings will have much effect on Mrs. North, who is described as an intensely private person. Talk about a vulture's breakfast question! I got up and angrily turned off the TV as Jeanne came through the door. She tells me she doesn't get much time to watch TV. I tell her that I'm checking on the hearings whenever I can. She says nothing. Not "Oh" or "I see" or "Um". Dead silence.

We take the kids into Bozeman for a day of shopping and errands. Her oldest daughter gets her braces tightened and Johny gets a hair cut. We have lunch in a city park. When we try to use the washrooms in the park we find that they are filthy and we'd rather go to the gas station. Walking back to the car we all agree the bathrooms were gross. "That wasn't even American," Jeanne says. "That's like something you'd find in Europe." The remark seems totally chauvinist to me, but Jeanne has been to Europe and I haven't.

On the drive back to Harrison Jeanne tells me that there's an old mining town named Virginia City that's been reconstructed by some millionaire and is open in the summer. She asks me if I'd like to go to the opera house and see the Illustrious Virginia City Players. The play this month is *Arms and the Man*. George Bernard Shaw, the witty British socialist and his anti-war hero play right here in the heart of America during Oliver North's performance.

We leave John, the youngest, with a babysitter and take the girls. We drive over the treeless rolling hills of central Montana to the opera house in the tourist trap of Virginia City.

The Illustrious Virginia City Players do *Arms and the Man* in an hour and fifteen minutes. They have cut huge chunks but the main message is there.

The man who is the hero of the battle is an incompetent fool who needlessly risks the lives of his men. The heroine falls for the professional soldier, who knows that wars are rich men's games having little to do with him. He only fights because he must make a living and he has figured out that the way to survive is to take the bullets out of his gun and stuff the magazine with chocolates because he is always hungry.

The Illustrious Virginia City Players are very good. The opera house is packed with two hundred people, adults and children, tourists and locals all laughing along with Shaw at the ridiculous war hero. They laughed and cheered and clapped.

Whether intentional or not this theatre group had found a way to say things to people that even the senators were afraid to say in their own hearings.

The next morning I headed for Spokane where my sister lives. Spokane is a very conservative small city in eastern Washington. I gave up trying to tune in a radio station around there because I got so many religious stations. The same weekend I was there, the Aryan Nation, a right wing, racist organization, had it's national convention thirty miles away.

My sister and her husband are considered radicals where they live and they introduced me to the other couple they are friends with who are considered flaming radicals. One night we were all sitting around the dining room table talking and drinking beer. I'll admit that new heights of eloquence or insight were not reached by any of the participants including myself, but some of the ideas that crawled out of the beery haze chilled me to the bone.

Pete is the husband in the flaming radical couple. He asked me where I was from and when I said Vancouver he raved about what a wonderful town it was, how he'd been here in the late sixties, how it had one of the best underground newspapers in North America and how the thing that impressed him most about Vancouver was the everybody hitchhiked. He then recited several stanzas of "Howl", Allan Ginsberg's famous beat poem about how the "best (read male) minds" of his generation have been destroyed. Pete knew it by heart.

From there he went on to say how proud he was of his wife because she was so smart she'd worked as a research assistant to a chemist who worked for the defense department and she had access to information guarded by the marines. I don't remember how it happened but we got on the subject of Nicaragua.

Pete said, it was too bad Nicaragua had to build that airfield with the three mile runway because it was obvious that the only thing it could be used for was for the Soviets to invade the United States and we couldn't have that. I said that Nicaragua had reason to believe that they were in imminent danger of being invaded by the United States.

Pete agreed with me but said it was their own fault for letting the Russians in. With this he leaned across the table and tried to focus his eyes on my brother-in-law, who is a lawyer. "You know," he said, "if the Russians invade Spokane you'll be one of the first people they shoot. You and my wife." This was the flaming radical.

I didn't sleep very well that night, so I got up early and went out for a newspaper and a cup of coffee. Reading the newspaper was very interesting, even in conservative Spokane. The paper was full of the hearings, but the surprising thing was that all of the columnists were saying he's brave, he's sincere and he's wrong. None of the people writing in the paper wanted to run Ollie North for president. Actually when I thought about it I hadn't talked to a single American who thought North was a hero.

After that I struck with the printed word for my news on the hearings. I actually found reading the American press far more reassuring than listening to the TV and the radio. It got me thinking abut the different medias and how they work and influence people. It also gave me the feeling that after the first fervour of flag waving the American public wasn't buying. Everybody loves a parade, but after it's passed people know horse poop when they see it. Of course that's the feeling I got from reading the press. It's not the feeling I got from my encounter with Pete, the flaming radical.

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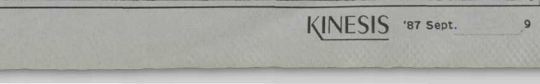
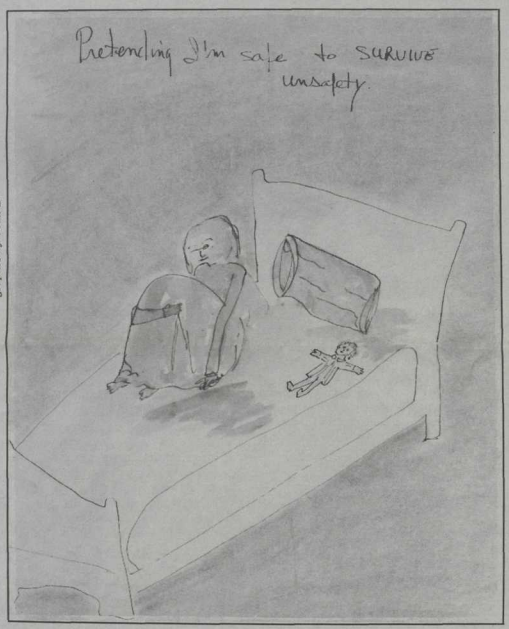


Incest survivors find their VOICES

by Ann Doyle

My grandfather was laughing
as he pulled me up to sit on his knee.
"Lets play
the Game." he said,
" The Flirting Game
You know,
First you put your tongue in my mouth
and then I put my tongue in yours."[*]

We are talking about betrayal and fear and rage and hate. We are talking about incest. We have marshalled our strengths, many of us overcoming waves of fears, one by one by one by one, in order to meet for this 5th Annual VOICES in Action Conference held at the University of Washington, in Seattle from Friday July 31 - Sunday August 2.



graphic by Jean B

VOICES is an acronym for Victims Of Incest Can Emerge Survivors. It characterizes survivors as people who have experienced incest, acknowledge it, and are at some stage in the process of reclaiming their lives.

There are many who have not survived, who are the victims we all hear about in the media — litanies of names of murdered children. There are the victims who have fallen into the abyss of our institutions — the mental wards and prisons. There are the ones whose rage has turned in on themselves and who suicide or slowly self destruct. There are many who do not have any conscious memory of the incest. And there are those of us who have some memory of the assaults, but recognize that significant pieces of time and event are now lost to us and we do not know when or if they will be found.

When we arrive at the conference, the registrations desk, womanned by survivors is arrayed with tiny ribbonned bows, some yellow, some blue. The blue are distributed to pro-survivors, those who live with a survivor, or who offer services to survivors, like lawyers and therapists. The yellow are distributed to survivors. The yellow symbol is derived from the Iran hostage-taking where, on their release, the U.S. celebrated the hostages' survival of torture and detention with yellow ribbons. As incest survivors we are all intimate with torture and detention. For many it was their primary childhood experience, for all the residual effects will last a lifetime.

My initial reaction to the ribbons, tied to that particularly American experience, was "I am not a tree (...old oak tree..) and I'm not walking around campus with this bow on my shirt. I may as well have INCEST emblazoned on my forehead in neon."

By mid-day on Saturday, I willingly pinned the yellow ribbon on my shirt. I want the people around me to know who I am, to recognize me as a survivor. It is also my own recognition of myself as one of this group of tenacious, resilient, determined, canny, courageous mostly-women-some-men. Each of these people sheltered, cultivated and retained that precious, elemental kernel of themselves through abuse and assaults that often began at an age when anyone would think a 'self' could barely have been formed. I identified with them and I wanted to be identified by them. Recognized. Affirmed.

Why this preoccupation with recognition? A predominant thread in the histories of survivors is that of denial. The incest occurs, and even when a child voices the fact of the assault, s/he is ignored. Typically, the people closest to the survivor have a vested interest in denying the incest. They either deny that it happened, or they discount the significance, or they rename it and transform it into something fatuous. The survivor's voice is lost or buried. The family stays together.

To voice the reality of the incest is perceived by the family as an assault on itself, and it chooses to sacrifice the victim to preserve itself.

So, as adults in varying ways and at varying stages we often renounce our families. We become the 'outsiders', the problem children grown to adults. We are alienated from ourselves if we do not speak, and we are ostracized if we do — the heretics. The choice to leave is a simple process of elimination.

As adults, sometimes we tell our friends, and sometimes we never tell at all. It is risky... and we have already lost a lot. Often our friends do not want to hear, will not hear, or cannot hear. They scramble for some hook to hang reason on. They come up with quizzes, like "It happened ten, (15, 20, 30,) years ago ... why not let it go?."

Sometimes, friends are initially supportive, but then they get tired. It is a tiring and tiresome problem. It's not resolved quickly or easily. These friends want to acknowledge it, and then they want it to go away,. They say in frustration, "When will you stop living in the past!"

One strong and shining survivor at the conference answers them, "I am not living in the past, the past is living in me. I have to deal with it and recover from it."

At the conference, we create a forum to share our histories, our pain, our regressions and successes and our strategies. Talking and listening and listening and talking — we know that this process brings change. We talk about change and confrontation. We may or may not choose to confront our individual perpetrators — our fathers and grandfathers and brothers and uncles and priests and teachers — and our mothers.

> I am not living in the past, the past is living in me and I have to deal with it and recover from it.

Some of us slowly begin to be able to discern the blurred features on the face of the larger perpetrator. A perpetrator who is so close, that the features appear so large they are at first indeterminate. This larger perpetrator clamps down iron-fisted, clenched-jawed enforcing silence and collusion. This one, represented by the judge who will not sentence, and the senator who will not legislate, and the media that proclaim a six year old provocative, this one is a goliath.

Each faces a goliath in their own way. But I think that ultimately the first act for all is the word: the act of naming and giving voice to the name. To testify: Formulating, recognizing, and affirming your own truth and then speaking it.

There are many other actions that will evolve from this initial one, some will be personal and some will be political, some will be public and some will be subtle shifts. But the first and most radical act, the most powerful act, the one with both the most potential and the most effect, the most creative because you are creating yourself, the one that really quakes the foundations is naming your reality and giving it voice. The conference is this to me: A voice, many voices — the word in the world. The path to change for each of us individually and for all of us collectively.

VOICES In Action, Inc. is one of three U.S. national organizations of survivors: It was originally founded in 1980 by women survivors in Colorado and moved its locale and focus somewhat in 1984 when it relocated to Chicago and set up a new board of directors of both survivors and pro-survivors. It provides a free referral service for surviving victims through out the US to find a therapist, agency, or preferably existing self-help group, it publishes a newsletter and holds an annual conference.

This year's conference theme was "Empowering Ourselves". The keynote address was a history of incest, presented by a survivor who is a director of a women's crisis centre. She spoke very clearly about abuses of power and the hatred of children through the ages.

There were thirty-four workshops in total to choose from. Of these there were six Rap Groups which were open only to survivors and were facilitated by a survivor. Topics included: eating disorders/body image; feeling sad, mad, glad, scared; family denial; sexuality; memories; and feeling different.

There were three Shared History sessions, each facilitated by a survivor. There was a Special Interest group meeting, special interests could include: mothers of survivors, lesbian survivors, male survivors, groups for different types of perpetrators or multiple perpetrators.

A survivor's experience is like screaming in a dream where there is no sound. The VOICES conference on a very fundamental level provided an emotional bedrock, a tangible ground of acceptance. No one denies me. My experience is not invisible. My voice is not swallowed by the air. Each one of us affirms and has a profound respect for each other's experience. We understand a deep meaning in the simple presence of the person beside us. We survived, we are struggling and continue to struggle. Like veterans or Prisoners of War—We got out alive.

At the conference

VOICES workshops facilitated by survivors included: Incest Survivors Perspectives: Generational Incest, Incest from a Lesbian Perspective, Amnesia and Flashbacks, Sibling Incest, Effects of Violence, Self Mutilation, Physical Abuse and Substance Abuse, Boundaries: Knowing and Caring for Ourselves ,Body Memories, Amnesia, Flashbacks, Sharing and Surviving Intimacy, Being Abused By Female Perpetrators, Positive Changes After Remembering the Incest, Therapy Issues From the Client's Perspective, Helping Survivors Heal, Changing the Legal Reality: Lobbying Regarding Child Sexual Abuse, Surviving Pornography, Secrets That Helped Me Recover. Other VOICES workshops included: Post Trauma: Longitudinal Effects, Spirituality and the Misapplication of Christian Principles, Guilt, Let's Get Rid of It, Filing a Civil Suit Against A Perpetrator, Relationships with Survivors: Caring or Caretaking, People Who Love Too Much, Self-Help Groups, Perpetrators and Confrontation, Intervention As A Confrontation Technique.

For more information contact: VOICES In Action, Inc. P.O. Box 148309, Chicago 60614 or see: VOICES information file in the Vancouver Status of Women Resource Centre. 400 A West 5th: Mon - Thurs 8:30 - 4:30.

[*] Recounted with permission

REFORM FALLS SHORT

Canadian adoption laws have been in effect since the early 1920's, with each province having its own adoption act. Prior to the 1920's there was an indenturing system which placed children who had been "rescued" from the streets of England (from families who were too poor to feed them) into Canadian farms and homesteads. The families who took these children in were able to work them as hard as they wished. Many children suffered greatly; some died.

In recent years, challenges to the secrecy and myths around adoption, and concern for the plight of adoptees denied access to their biological heritage, have brought about the establishment of adoption disclosure registries in every province but P.E.I. The following article describes the process the B.C. government has just gone through in setting up the second to last registry in Canada.

by Claire Stannard

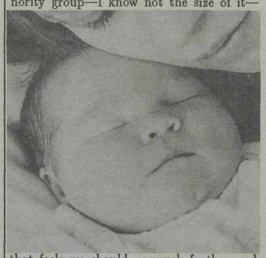
Adult adoptees seeking their natural parents will now get some help from the British Columbia government with the establishment of a passive adoption disclosure registry to be set up in the fall. The Adoption Amendment Act, passed in June, introduces the first changes to the Adoption Act since 1920.

Although the amendment is almost unanimously welcomed as a long over-due step, the fact that the registry is a passive, not an active one has been widely condemned. Linda McDonald, of the Canadian Adoptees Reform Association (CARA) describes this aspect of the registry as "terrible, just awful. The majority of our members are very upset."

A passive registry requires both parties to register before information is given to either. If one party has died, that is the only information the other will receive. An active registry builds a body of information on all three members of the adoption triange, birth parent, child and adoptive parent, and acts as a link between them for reunions.

John Cashore, New Democratic MLA, says the government deliberately misled the public by asking for submissions and then ignoring the findings. "The Social Services Ministry used the submissions to support a predetermined decision," said Cashore who is the NDP's social services critic.

Claude Richmond, Minister of Social Services and Housing, stated, "There is a minority group—I know not the size of it—



that feels we should go much further and implement an active adoption registry."

In fact, out of more than a thousand submissions received, over seventy-five percent favoured an active registry. Slightly under ten percent favoured a passive one and less than four percent favoured no change at all.

The new registry in B.C. leaves Prince Edward Island the only province without some form of registry. Saskatchewan and Nova Scotia have active reunion registries, while the other provinces have passive ones.

The B.C. Association of Social Workers (BCASW), along with CARA and many other groups, called for an active registry. They also emphasized the need for sensitive, skilled specialists available for counselling during the reunion process. As backing for their position they point to a widely acclaimed 1984 report by Ralph Garber to the Ontario government, which calls for mandatory counselling at each stage of disclosure.

Concealment Legal

Associated with the Adoption Amendment Act, Bill 26, is a curious and alarming Vital Statistics Amendment, Bill 27, which gives the government the power to alter identifying information on an adoptee's birth certificate. This will allow the substitution of the birth parents names with the names of the adoptive parents on birth registrations.

Richmond acknowledges that "this may be perceived as a falsification of records." Cashore believes that it will enable adoptive parents to conceal the fact that their child was adopted.

Such provisions, say adoption reform advocates, contribute to the myths which shroud adoption in secrecy, and deny adoptees the right to know their culture and heritage, as freely as any one else.

Adoptive Parents

The members of the Adoptive Parents Association of B.C. (APA) are equally divided between favoring an active or passive adoption disclosure registry. None are against some form of registry. "Our group has always lobbied for a registry of some form, be it active or passive," said Donna Gunn, Vancouver president.

However, there is a small but active minority of adoptive parents firmly opposed to disclosure of any sort. They argue that a contract was entered into at the time of adoption which guaranteed that no identifying information would ever be given.

In their defence, most of these parents adopted children at a time when social work professionals asserted that a child's curiosity about her or his origins was unnatural, and implied something was wrong in the adoptive home.

"Their fear of loss is compared with the birth parents' actual loss," wrote Garber in the Ontario report. "Studies confirm that most adoptees claim a stronger bond with adoptive parents after reunion with birth parents. Those children who believed the topic was taboo or closed developed a stronger need to search than those who had been fully informed. Their concern about possibly hurting their adoptive parents deferred or delayed their search."

The majority of adoptive parents accept the reality of adoption and support their child's search for origins. Cashore, who is an adoptive parent said, "When my daughter started to raise questions about her roots, it was the most enriching experience for our entire family to participate in that search. We felt that we all grew as a result of having that opportunity, and I will cherish it all my life."

People opposed to disclosure also fear that if the natural parent rejects the adoptee at the time of reunion, it would be worse than no reunion.

Clare Marcus, a B.C. adoption reform activist, documented the feelings of hundreds of participants in the adoption triangle in her book *Who Is My Mother?* From her wide experience with adoptees, Marcus writes, "Even those who have been disappointed or rejected never say they regret having reunited. They have seen a parent or other relative about whom they have long wondered."

Questionable Priorities

Adoption reform activists often wonder about the priorities of those in control of the adoption system. Last year, in an effort to try to make more babies available for adoption, Social Credit Premier Bill Vander Zalm suggested reducing the abortion rate by cutting doctor's fees for abortions.

photo by Kim Irving

"We've got to try and match up all the people who want children with the mother bearing the unwanted child," he said.

In the final planning stages, money for the Vancouver-based Charles Tupper mini school for pregnant teenagers was held up when then Minister of Human Resources, Grace McCarthy, stalled on funds. She said she didn't approve of the Centre's proposed onsite group daycare arrangement because it would encourage teenage mothers to keep their babies. "Our point is that they are keeping them anyway" said an organizer of the project at the time.

Adoption and child apprehension are often cheaper methods, in the short term, of dealing with family problems. This philosophy was demonstrated by the Social Credit government when they axed family support workers during their infamous 'restraint' period in 1982. Social workers now have little other recourse, besides apprehension, when dealing with high-risk families.

Native Children

British Columbia's social workers have called for a moratorium on the adoption of native children by non-native families. About thirty-five percent of B.C. children in government care are natives, said Chris Walmsley, executive director of the BCASW. Native people are increasingly outraged by this issue. Many see apprehension as outright racism fueled by ignorance and misunderstanding of native culture and community childrearing customs.

Seventeen native organizations submitted briefs on adoption reform. One request they made was that bands be notified when a status native child is adopted. But Richmond said this would be discriminatory to the individual relinquishing parent, and did not include the recommendation in the bill.

Private Adoption Hazards

At the time of adoption, the relinquishing mother signs a sworn statement that she understands the effect of her consent to the adoption process, and that she signs the consent freely and voluntarily. She must wait at least ten days after the birth before signing consent.

It is sometimes questioned just how free and informed that decision is, especially when the mother goes through private agencies or individuals, such as doctors or lawyers, who are untrained in adoption counselling and who also have a vested interest in their other clients, the adoptive parents.

Mark Selman, B.C. president of APA, empathizes with people who are driven to private adoption out of frustration with the government's rigid requirements. However, he points out that it is mainly middle and upper middle class couples who achieve adoption via the private route.

"There is not an equal distribution across the socio-economic spectrum" Selman said, "and that's discriminatory."

He joins others who are urgently calling for government regulations on private adoption. "It is atrocious that no one is responsible for these placements," he said. Currently, the only clause relating to private adoption in the new Act forbids advertising for babies and undue money changing hands.

Birth Parents Often Invisible

Garber's report states: "Birth parents have emerged from their closets of secrecy and have indicated that though life does and did go on for them, they were not able to forget nor did they intend to. Their concern for their need to establish contact with or obtain knowledge about the relinquished child transcended any comparable need for confidentiality."

As a "relinquishing parent" myself, I fully agree with this analysis. I have never stopped missing my daughter, wondering about her and hoping for the best for her.

Answering an adopted child's questions is often extremely difficult and challenging. I recently read a sensitive, intelligent children's book about adoption called *Is That Your Sister?* by Sherry Brunin, which I would recommend but for one small part which deeply disturbed me.

"I ask my mommy, 'Why couldn't that woman who born me keep me? Didn't she like me?"'

"My mommy says, 'You were just born. She didn't have time to know you and love you."'

I have always counted on my daughter and her parents knowing how much I loved her. I wanted to answer the child in the story with the answer I wish I could tell my own child.

"I love you so much I gave you what I felt was best for you, even though I wanted you very much. I did know you. You were loved, you were wanted, and you always will be."

Adoption: no easy decision

The following excerpt "Christine" is taken from Being Pregnant: Conversations With Women *by Daphne Morrison, which will be released by Vancouver's New Star Books in late September.*

In Being Pregnant *fifteen women of different ages and backgrounds, speak frankly about the hidden aspects of pregnancy: how they handled the social pressures that go along with being pregnant, how they felt when pregnancy ended not in childbirth, but in abortion or miscarriage; and how pregnancy affected their daily lives, their relationships, and their visions of the future.*

Christine is a successful freelance journalist. She is of Scottish heritage, thirty-two years old, and single. She was born into what she describes as a "comfortable, middle-class family," and grew up on the prairies, before moving to the West Coast with her parents as a teenager. Her son was born in 1972.

I think when I got pregnant I was quite a typical teenager. I was seventeen and had been engaging in sexual activity for about a year, but felt I didn't need to use birth control because I didn't think that " it would happen to me."

But then this fellow, Richard, who I'd been with for quite a while from when I was fourteen came back to town, we immediately started sleeping together. That first night I knew I was pregnant. And he knew the end of all that: "She's just a slut after all." It was very bad. As soon as they found out I was pregnant, everything changed.

People at school were beginning to find out. Some of them reacted weird. One girl, when I was crying about it, came up and said, "Oh, I can take care of it, I've got my knitting needle." It made me cry even more. Abortion horrified me. One girl in my circle of friends had gotten pregnant, and we'd all though she was dumb and a slut. And another girl in the circle had had an abortion, but it had been hushed up. I think she'd only been fourteen. Everybody was screwing, but they just didn't get caught, and that made all the difference.

Before I left high school I started seeing a counsellor. I'd decided I had to get out of the situation at home. It was beginning to be intolerable. I wanted to go on welfare. I went apartment hunting, but the stupid part was that the only suite I could find at any kind of reasonable rate was right behind my parents' house. Can you imagine? I was so stupid. When I look back I just go, 'Good God.'

One day my mother said to me, "We've decided we're going to get a social worker for you, and we're going to make up our minds what to do with you." As in, putting me in a home. I said, "Nobody's going to tell me how to run my life." I said, "I've taken an apartment and I'm moving out."

And I went that day. I just started throwing my clothes across the fence. Everybody in the neighborhood's watching, five families, all watching this spectacle. I didn't even pack, I just threw. So there I was in this tiny basement suite, which I shared with another young woman. It was actually quite awful.

I only lasted a few days.

"Nobody's going to tell me how to run my life."

I was, too. He actually turned to me and said, "I just got you pregnant." I said, "I know." It was like something happened in my body, like a direct hit. It was something I can't explain.

We thought we would get married. And then all these other stresses in the relationship came up, and we broke off.

I went to visit my doctor, who I had a pretty good relationship with. He confirmed that I was pregnant. I got my doctor to tell my mother, because I was too chicken.

Afterwards she wanted to know why I couldn't have told her, and I said I didn't know how to. She asked me, "Will you have an abortion?" And I said, "No." I couldn't make up my mind; I didn't know what end was up. Enough of me was in love with Richard and wanting to have the child . . . I don't know what the hell I thought I was doing but an abortion just didn't seem possible to me. My mother was a very staunch Catholic, and my doctor was too. He was quite young and progressive, but he still had that bottom line of "you don't have abortions."

It came out afterward that my mother had been checking my Tampax box for the past year to see if I was using them every month, because she suspected I'd get pregnant.

In my parents' eyes, I was the most intelligent and promising of the kids, the one who was going to do something with their life. They thought of my pregnancy as being

I immediately got so sick that I couldn't get out of bed, and my mother begged me to come home. I was so ill I had to. I just left everything there, came back to her place, and she thought I was going to have a miscarriage—she's had a couple. She used to lay over my belly—it's so hard to believe—and cry, saying, "I don't want you to go through this." Which in itself was bizarre, because I would've thought she would rather I'd have had a miscarriage and just ended the whole thing.

When I recovered, there I was, back at home, and my parents told me to go and get my things from my apartment. Which I dutifully did. That's when they contacted Family and Children's Services and we realized there was just no way we could live together, and they said they would put me in a home. I was only three and a half months pregnant. Everything had happened pretty fast.

They were horrible at Family and Children's Services. The social worker was very proper. She was quite young, but she had such a cool exterior and was so fashionably dressed. There was nothing warm about her.

The next step was going to this special home. Mrs. A. had a huge house and she took in unwed mothers as a way to make money. I really wanted to go. I knew I had to get away from my parents. The house was great because there were other girls in the same situation. We were all pregnant, in varying stages.

It was a very supportive environment. Mrs. A. was quite loose. By this time Richard and I had gotten back together, and she'd have him over for dinner. By the end of my stay there he was even staying the night. We didn't talk about it, but I knew she knew.

Mrs. A. would cook these great meals, and suddenly I discovered food for the first time. My mother was a bland Anglo-Saxon cook—meat and potatoes. And mealtime was always traumatic at home, too. But Mrs. A. was Austrian Jewish, and was into cooking wiener schnitzel and goulash and all these wonderful things that had flavour. I was relaxed, and the atmosphere was lively.

She tried to set curfews, but I kept pushing the limits back, and finally I was pretty flexible. She was quite genuinely concerned about me, and there wasn't a big issue about control between us, so we worked out a good relationship.

I suddenly got into being pregnant. At first it had been weird, having to tell people, starting to show. And it was hard seeing old boyfriends. One guy punched me in the stomach, which was quite a reaction, and I didn't know quite how to take it. But I don't think he knew how to react to me.

I did stop doing drugs. I felt a lot healthier. In fact, I was glowing. I looked great, I felt great, I had more energy. Probably because I was taking care of myself.

My doctor was good, which helped. He was trying to adopt my child, in fact. But he wasn't allowed to, because he was too closely connected to me. I could have done it privately with him, but I was too confused to take those steps. I regret it in that I would like to have known the quality of family my child went to, and I liked my doctor. But at the same time I bet I'd be visiting all the time. It wouldn't have been fair.

The decision-making about what to do with the kid was the big thing. Not knowing whether to keep the child or how to do that. My parents definitely made it clear that they didn't want me to keep the child.

Everything was happening so fast, but I was caught up in the general details of my life. I did all the things: I went to the doctor, I saw my social worker, I was careful about my health.

I kept focussing on my plans for the future. I knew I wanted to get my grade twelve, and I always thought of university. But what seemed reasonable at that point was, I had a girlfriend who was working, and she and I were going to get an apartment. She would work during the day, and I would go to school at night.

I wanted to take a daycare course, so then I would be qualified in two years to run a daycare, and I could have my child in it. I would do the housework and cooking in exchange for my friend babysitting at night. We even found a two-bedroom apartment at a good price. I was seeing a counsellor through the college about the course I wanted to do, and what was holding everything up was that welfare would not fund two-year courses, only one-year courses.

So I was waiting for a bill to be passed by the government to allow me to do this two-year course; apparently they thought it was going to go through very soon. The only problem was that my baby was due in July and the course wouldn't start till September, so I had no money until September.

I asked my parents to support me for two more months after the pregnancy ended. And they refused. They said, "We don't want you to keep the child." And what they were thinking was that if they didn't help me, I'd have to give up the child. Which was right, I did.

But it wasn't just that. The bill didn't get passed, so I didn't have the daycare course, and I think there was still something that hadn't been quite worked out with the apartment my friend and I wanted. Everything was up in the air.

Richard also said that he thought we should give up the child. He said we both weren't mature enough to keep it, but that he wanted to be with me and he wanted to live with me after the baby was born.

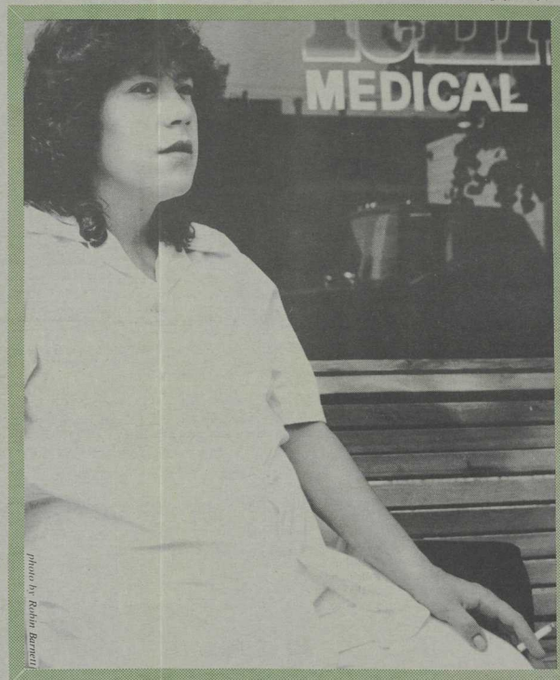


photo by Robin Barnett

So I was trying to make a decision, but it was also a trade-off, of him with the kid, which was strange. I think I knew, too, that I couldn't cope. I used to have these little hysterical fits; I'd get so wrought-up that I'd start laughing and crying at the same time and not be able to stop.

So it felt obvious to me that if I couldn't cope with all these things that were going wrong and if I felt so freaked out, then I couldn't cope with a child. So Richard and I decided together to put the child up for adoption. I thought it would be alright because I'd have his support after it was all over. I wanted to live with him; I would have married him too, although I didn't tell him that and I wouldn't admit it to anyone else. I had quite an independent front. Actually, it was more than a front, because I did cope well with him.

Making the decision to give up the kid was very hard. It's strange. I remember going hysterical, I remember freaking out, I remember crying at my social worker, "No, I don't want to give the child up, but I have to!" But as soon as I made the decision it became solid, I never wavered from it.

Having the kid was always made a big deal of in the house, it was your shining moment, this is when you got all the attention. One good thing about unwed mothers' homes is that I was able to go through two or three labours before I had my kid. So I wasn't so scared when it happened to me.

It started for me around midnight. I was uncomfortable. I was up and everybody was asleep and I didn't feel like bugging them. Then Mrs. A., who was always an early riser, was up, so I started talking to her, and I told her, "I think it's happening." I was getting scared, I didn't like it at all at that point. It's the boring part.

Then as the day progressed it got more and more real, and people were coming over. It got kind of fun, because it was still painful but I was more the centre of attention and everyone was taking care of me, bringing me juice and so on. I didn't know what to do, what was happening. I knew the steps intellectually, but I didn't know them physically that well, so I just kept reading and asking questions, and I kept putting out of my mind that it was really happening. It was scary.

Then everything started happening fast . . . my waters broke, and that was a weird sensation, water pouring out of you and you have no control over it. Suddenly everyone was in a flap and trying to get me to the hospital.

Mrs. A. called my mother and Richard. Richard wasn't home. I wanted him there. At least, I did and I didn't—obviously, I'd left it too late to get a hold of him. Yet I wanted my mother to know.

Mrs. A. said, "Your daughter's going to the hospital, she's about to have her baby." My mother doesn't know how to cope with these things and her response was, "I don't know what to wear!" Mrs. A. by this time hated her anyway, because she'd only heard my side of it all along, and she said, "I don't care what you wear, just get there, your daughter needs you."

I was bundled up in a couple of bathrobes, leaking everywhere, and I was going through transition at this point. My responses were out of whack, I became surly and snappish, and I'd been so meek and mild up to that point. We got to the hospital and I still had to wait for admitting and I was pacing around, trying to sit down, trying to stand up.

Then, boom, the next thing I knew I was in the delivery room for real. Everything was going smoothly, but then the baby got stuck and they had to use forceps, which was upsetting to me. I was pushing and I was ready for it, and it was painful, like I've never felt pain before. But I don't remember it. I mean, I remember knowing that it was painful, but I don't remember the sensation.

I was awake and alert the whole time. And I kept asking what was happening. I was on my back and kept trying to look down. They didn't have mirrors. I don't think they did that for women who weren't going to keep the kid. They didn't let you see much of what was happening. That was bad. I still wanted to see it all.

Afterwards my whole body response was ready for the baby to be flopped up onto me an onto my breast. But they rushed him out *really* fast, so I only had this glimpse of him being carried away from me. And that was like, "Hey! Hey! This isn't right." But then they put a heated flannel sheet on me and cleaned me all up, and the same nurse who had held my hand stayed with me for a long time.

I've always day dreamed about meeting him. I'll be thirty-six when he's eighteen.

She kept me talking, and I was saying, "Wasn't that great! Wasn't that wonderful! I'm so excited!" I was very hyper and excited about the whole event. And because she was there to talk to, it didn't really sink in.

Then she left me alone. And it was starting to come, that this kid wasn't going to be with me. I felt myself more and more on the edge. They took me down to my room and I was very thirsty, so they brought me orange juice and tea and water and milk. They did whatever I wanted. I think I would've have flipped out at that point if they'd refused me the smallest thing.

I needed to be with people I could talk to at that point. When my parents came in, my father came up and he just patted my hand. This was the first time I'd seen him in six months. And I was still bubbling over about it all. Yet for them it was, "Now it's all over. Now we can start our lives again." They stayed only a couple of minutes and left as fast as possible. Then I *was* alone.

I didn't get that caught up in tears; I couldn't. The one time I did cry—it started when I had a note from my doctor saying I was allowed to see my child. I insisted on that and he thought I was emotionally capable of it.

So three days after the birth I went to the nursery and I told the nurse there I wanted to see my son. She said, "It's just policy, you can't." I said, "I have a note." I stood outside the nursery crying my eyes out. I had these little pink granny glasses. And this woman who was in ordinary street clothes came up to me and said, "Is it those glasses or are you crying?" And I just cried even more.

I couldn't *believe* this was happening. She took me into her office, and she turned out to be the head nurse. She got everything right in motion. She said, "Get this girl her baby." She and another nurse sat with me for the fifteen minutes I was allowed to see him. They let me hold him and they went into this whole thing of "Oh, he looks just like you." They treated me like a real mother.

I only saw the baby that one time. It's so hard. I'd never felt the way I did when I was holding him ever before. I hold on to that memory. Just the feeling of him in my arms. And I can remember his appearance totally. I undressed him and looked at all his toes, all those typical things. I was so overwhelmed; it felt so right.

But later it felt more like, no, I can't do this to my kid. I can't keep him with my fucked-up life and me not knowing what I'm doing. Still, I kept getting caught in the fact that I was supposed to be able to cope with everything and whenever I wanted to break down, no-one would let me. Richard especially.

When we went to sign the adoption papers I wanted to cry and cry, releasing it, and I was starting to and he said, "Oh, don't, don't!" He said, "You can handle it." So I thought, oh, okay, I guess I can. But what it did was it just repressed it.

(Richard) asked me to live with him and we went and got a place together. Didn't last. He was much more affected by it all than I thought at the time. He hit me one night, hard. He'd never done that before. And I just got up and called a cab and said, "I'm getting out of here." That's when we decided it wasn't going to work.

With my parents, we didn't talk about it. Ever. (My mother) wanted me to come back home after the baby was born, and everything would be as it used to be. We would just pick up as if this nine months hadn't happened.

I went wild after I had the baby. I remember a year went by that was a complete blur. It would get so bad, I would get so little sleep and drink and do so many drugs that when I went to work, first thing I'd do I'd go to the washroom and throw up. I didn't want to feel anything at all. I thought about the baby constantly.

Nowadays I think about him, my son. I have no regrets about giving him up,it was the right thing for him. Sometimes I wonder if it was the right thing for me.

He comes into my mind when I'm alone, especially, but I have random thoughts about him nearly everyday. I've noticed that every year I make friends with a kid his own age, not necessarily a boy. I don't seek this out, it just happens. This gives me a reference point of what my son might be like.

I've always daydreamed about meeting him. I'll be thirty-six when he's eighteen. I've always had certain goals for how I want my life to be when I'm that age—successful in my work, completely set up. I've wanted him to be proud of me.

What I was told when I gave my son up was that when he turned eighteen, and if we both wanted to see each other, the social workers would arrange a meeting between us. I've only recently found out this isn't how it works. The system in British Columbia isn't set up to encourage that kind of reunion at all.

I feel betrayed, my whole ground feels shaken. I believed what the social workers told me. The thought that I might one day be able to see my son was part of how it was possible for me to give him up in the first place. I believe I can accept that my son might not want to see me. But that something outside of us, a government policy, would make it difficult for us to meet if we wanted to, no, I can't accept that.

This may sound strange, but when I think of my son I always see the clock in the delivery room. The hands are at 8:25 p.m., which is the time he was born. I said to myself then, "I want to remember this time."

Being Pregnant: Conversations With Women *by Daphne Morrison (9.95) is available at bookstores across North America or can be ordered from New Star Books, 2504 York Ave. Vancouver, B.C. V6K 1E3*

Libby Oughton rebuilds the Ragweed Press

by Agatha Cinader

Ragweed Press is a very active Charlottetown publishing house owned by Libby Oughton. On July 17th arson destroyed the building adjoining Ragweed, causing extensive smoke and fire damage to the press. Now, friends across Canada are raising money to help Oughton rebuild her press. Once Ragweed is back on its feet, Oughton plans to concentrate on publishing feminist and lesbian prose and poetry by new writers under her new Gynergy imprint.

Oughton says she came to Ragweed "by accident" in 1980. At that time she was working for the Canadian-owned Association of Canadian Publishers Toronto. Her children had grown up and left home. Her life was at loose ends. She decided to move to Prince Edward Island, where she had spent many vacations, but she had no clear idea what she would do there.

In Charlottetown, her friend Harry Holman invited her to join him at Ragweed, a tiny press (four titles) which he had started in 1973. Together Holman and Oughton produced a number of books —one on folk art, another on the environment—before Holman left the press in 1981. Oughton then sold her house in Toronto and bought Ragweed.

"It was a really amazing decision for me because I was forty- two. I had never owned my own business. I hadn't even thought of owning a business."

Over the next five years, she published at the rate of ten to twelve books per year, no mean feat for a press that had only two full-time staff. Her list includes a grade six P.E.I. social studies book with a women's rights section, a number of children's books, regional cookbooks and various works of fiction and poetry, including Susan Kerslake's *Book of Fours* which was nominated for the Governor General's Award in 1984.

Oughton had been active in the peace movement and in the women's movement, and her politics always informed her publishing choices. But she says it was a long process to discover in what area she wanted to concentrate.

The publication of Christine Donald's poetry book *The Fat Woman Measures Up* (1986) was an important moment in that process of discovery.

"There was a book that was focused. It was about women, it was about being fat, it was lesbian ... all of a sudden I could see a specific market."

Eventually, Oughton realized that she wanted to concentrate on feminist and lesbian prose and poetry and so she started the Gynergy imprint.

As Oughton says: "It's the writing that interests me most. I think it's the most exciting writing around. I believe in women and there's nobody in Canada that concentrates, as a publisher, on that material. Women's Press does a little, Press Gang ... but there's no place established for that."

photo by Noreen Howes

Libby Oughton... envisioning a lesbian and feminist press.

but there's no place established for that."

This year Oughton attended Montreal's annual lesbian literary *Salon des Tribades* where a number of her authors were reading. There she heard Quebecoise Nicole Brossard read her erotic poem "Sous la langue" and this became her first book under the Gynergy imprint.

Gynergy now has a second title and plans for many more, including works by British Columbia's Daphne Marlatt and Betsy Warland. Oughton also wants to start a series of chapbooks for shorter works by new feminist writers.

Oughton had planned to focus her energy on Gynergy and give the management of Ragweed to someone else. But then, on July 17th, an arsonist wedged an oil-soaked piece of broadloom between the building housing Ragweed and an old abandoned frame school and set fire to it. The frame building was destroyed.

Firefighters managed to save the Ragweed office but water and smoke destroyed 18,000 books, as well as office supplies, original manuscripts, art and four new books in production. Insurance will cover about one quarter of the costs. Oughton estimates that it will cost about $60,000 just to bring those books that were still being sold back into print.

The fire destroyed more than the press. It also destroyed a woman's meeting place.

Ragweed occupied a huge 2,000 square foot space in an old Catholic girl's school, with hardwood floors and large windows. This space was used for women's dances, poetry readings, and meetings of the local peace organization. Now Ragweed has moved into a more conventional office of small square rooms.

Oughton was been in Vancouver in August attending the annual West Coast Women and Words conference. She says that her visit has helped to heal her of the anger and disappointment she felt after the fire.

She speaks of the excitement of seeing what women are writing (she will be bringing a new manuscript that she 'discovered' at Westwords back home with her). She also speaks of the support that she has received from friends across Canada. In Charlottetown a fire fund was started for her. In Toronto, Coach House Press raised $2500 for Ragweed. Friends and strangers have sent letters of support and donations to the press.

Here in Vancouver, a fundraising event in October will be directed at raising enough money to bring the lesbian poetry book *Flesh and Paper* by Gillian Hanscombe and Suniti Namjoshi back into print. A fund-raising event is also planned for Victoria.

In the meantime, Oughton will be back in Charlottetown, rebuilding Ragweed and realizing her vision of a press committed to publishing new writing by feminists and lesbians.

For more information about the fundraising event in Vancouver please read October Bulletin Board or contact Mary Schendlinger at Talonbooks, 253-5261. For donations to Ragweed write: Ragweed Fire Fund, Bank of Montreal, Confederation Court Mall, 107 Grafton St. Charlottetown, P.E.I.

NEWS about ARTS

by Pat Feindel

With this issue Kinesis *begins a new section—Art Briefs. Artists and art groups are invited to submit news of events, shows, conferences, publications etc. of special interest to women. Write Kinesis c/o Art Briefs, 400 A West 5th, Ave., Vancouver, B.C. V5Y 1J8*

Fall exhibition at Women in Focus

In a fall exhibition called Drawn to Art, guest curator Letia Richardson will highlight the significant role of four early graduates from the Vancouver School of Decorative and Applied Arts—Beatrice Lennie, Irene Loffar Reid, Lilias Farley and Vera Weatherbie Lamb.

The exhibition will provide the social, historical and aesthetic framework for a critical reassessment of these women's contribution to visual art in Vancouver. A comprehensive catalogue will accompany the exhibition. Sept. 9 - Oct. 4, Women in Focus, Ste. 204, 456 West Broadway, Vancouver, B.C.

New women's art publication

The *Gallerie* Annual is a new women's publication devoted to women's art and women artists. *Gallerie* will publish once a year, with the first issue appearing in June, 1988.

The 120-page annual will feature the work of about forty women artists, and include articles on lesbian culture, women in popular culture, the avant-garde, mass media and women's cultural organizations.

Editor Caffyn Kelley explains the annual's inception: "Most art schools, dealers, galleries, publications, art critics are completely hostile to women's art ... Few women artists survive as art-world professionals. Art is often an activity that has to be squeezed in between all the other activities that compose a woman's life. The 'meaning and content of art' is a discussion that takes place with friends over coffee, or gets written in a journal and never read. "*Gallerie* will be a place where these voices can come together and multiply."

Gallerie is calling for submissions of artwork and articles, and advertisements or announcements from women's cultural organizations. The annual also offers a fifty percent reduced price on the first issue ($6.00) for those who order now. Send entries and inquiries to: Gallerie Publications, 2901 Panorama Drive, North Vancouver, B.C. V7G 2A4

Feminism and art conference

A conference on Feminism and Art in Toronto, September 24-27, promises to provide feminist artists and cultural workers with an exciting mix of speakers, workshops and art exhibits. Workshops will include a look at feminist art theory and criticism, women of colour organizing in the arts, lesbian representation, popular/street education, and fundraising for organizations and individual artists. Panel discussions will focus on women and art education, women's art production strategies, and women's art organizations.

Concurrent with the conference will be several exhibits of women's work. At the Ontario College of Art, where the conference takes place, women will be able to view six murals designed by Toronto artists, and attend video and film screenings, performance pieces, and a slide exhibit of women's work from across Canada. An exhibit of visual work by "Canadian feminist activist artists" will also be showing at the Sparkes Gallery, and four women's work will be on display at Gallery 76.

For registration information, see ad in this issue.

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The music is bringing them through

photo by Noreen Howes

Four the Moment performing at the 1897 Vancouver Folk Music Festival.

by Dorothy Kidd

Two African women sitting with their children in a village square. A voice over telling us how hard it is to keep the family together, breaking your back in the fields all day, coming home to cook and keep the house and never having any cash to send the children to school. As the credits rolled, I felt the heat, the dryness, the desperation. The lights went up and we found ourselves in an almost completely white audience of about one hundred middle aged and fairly well-dressed women: Harambee, the symposium on contemporary African women's issues, Harrison Hot Springs, B.C.

The Canada Room is enormous. We are there to hear the Nova Scotia a cappella group Four the Moment. The other women from the symposium are lining up for the buffet luncheon at long white linen covered tables at the far side of the room, but we don't want to pay the $15 for lunch, so we take some seats off to the side. The sun is pouring in through the glass wall beside us and I lose a sense of time as we watch the hotel guests work on their tans on the patio by the outside pool.

Shut your eyes and imagine a ballroom from a forties movie, where people dance to the big bands. Open them and it's July 1987. Yet while the black brass section has been replaced with electronics, a young white male master of ceremonies jumps right out of the movie, á la Woody Allen, his energy level as high as the chandeliers above. He introduces the "ladies", improvising from the program notes, that they "sing about things that matter."

The stage full of equipment, Four the Moment step to four mikes on the floor in front. The group of four women, three black and one white, open up their voices and all eyes shift to them. They are all dressed in white, all look in their early thirties, each with her distinct personal style shining through in her hair cut. Delvina Bernard, singing alto, has the Grace Jones flat top; her sister, Kim Bernard-Moore, soprano, the wavy curls; Debbie Jones, soprano, the short natural; and the newest member Andrea Currie, bass, her fair hair cut short with a tail.

They sing full of spirit, introducing us to Nova Scotia black coal miners and to Harriet Tubman of underground railroad fame. Across to Stephen Biko's jail cell in South Africa we go, then back in time and space to the black soldiers of the American West of the 1950's. Now they sing a song called "I Love You Woman", written for an upcoming National Film Board docudrama about Nova Scotia black women.

Off to our left two women in hotel uniform are drawing in closer to the music, after stopping their noisy clearing out of politeness. The hotel manager has left his cash desk and walks all the way across the floor to tell them off. A little global reality on stage, a little local reality back here. The two women separate, making a token gesture to clear as they continue to listen.

The concert ends and Four the Moment are swamped by a flurry of new fans. Sandra and I ask to interview them together, she for Vancouver's Co-operative Radio's Caribbean Sounds show, me for the women's show on the same station. She's especially excited to meet three other black women and we agree to focus on their work as political songsters.

We waited across the ballroom for Four the Moment as they ran after the trollies trying to grab themselves some lunch before it was cleared away. The woman clearing our section stopped to talk about her reaction to the show. From Chilliwack, she'd felt privileged to hear them and had especially liked "I Love You Woman", and their version of Sweet Honey in the Rock's "On Children": "That's just my feeling, that children don't belong to me, they belong to all of us. It states exactly how I'm trying to raise my children."

Four the Moment began with Sweet Honey's music for a rally against the Ku Klux Klan in the early eighties. They all remain active in community struggles, but have clearly found their political voices, as have their mentors, in their music. The interview was another a cappella performance as each of them joined in to answer the questions, sometimes taking the lead, sometimes soloing, and often switching ... parts back and forth, never missing the beat. Delvina joked "now I always sing everything in harmony, sometimes I wonder whatever happened to unison."

Sandra wanted to know if they had started singing in church like many other black women singers. Debbie had, but Kim joked that she and Delvina were heathens, although they had sung church hymns at home. The spirituality of the black community had never been limited to a white building where you go on Sunday to sing out of a book. It was a part of everyday life and especially of the entertainment the community had created together at night, jamming with all available instruments and styles.

Delvina described Loon Lake, the community where she and Kim had grown up. "Everyone got together and you sang. Gospel, blues, jazz and all kinds of music came out ... Gospel is Nova Scotia blues. The blues call, the cry, the injustices, the ups, the downs, the happy, the sad, the jubilance are all portrayed. Some people think it belongs in church, some don't."

Sandra linked this tradition of black music to the strength of the black people in South Africa today. "It's the music, that's gotta be the only thing that's bringing them through this." I could hear Stephen Biko and Harriet Tubman both resound in Debbie's words, "It's something they can't take away from you. They can beat you, they can do whatever they want, but they can't take away the music. It's in you and it's not something they can steal, like everything else. It will be there forever." Delvina brought it back home, "Nova Scotia being as isolated as it is, behind God's back, despite all that, the music has sustained itself."

There are still few opportunities for black musicians, artists and playwrights. The group survives by each of them earning their incomes elsewhere, taking part time jobs, getting U.I. or going to school. They are dedicated to the music and every other activity has to fit around it, so they can have the time to rehearse, to perform and to travel.

They will never turn down an opportunity to play for a black audience and the importance of this for them and their community has not always been understood by their white fans.

Andrea told of an incident last year in Toronto where they were produced by a black women's production company called Taking it to the Streets. The production company had done a lot of promotion, particularly in the West Indian community, and the centre town Bathurst Street Theatre was packed with a largely black audience. Yet afterwards some white feminists complained that it hadn't been very well publicized, as they'd only found out about it the day before. Andrea recognizes that they have at least two distinct audiences and respects that.

As most of their gigs come from the larger white community, they feel an extra pressure on them. Delvina spoke of the kind of motivation which is all too present among white producers: "Let's get Four the Moment, then we've got blacks covered, black women, double points here, Nova Scotia black women, triple, we've really scored here."

"It puts a tremendous pressure on us as individuals to make sure not to send the wrong messages. We're not spokespeople for black Nova Scotia but we have to take our role seriously because for some we may be the only link; which is why it forces us to know our history so that black Nova Scotia will be proud that Four the Moment said that ...."

They are reaching out to both black and white communities in their future projects. They are fund-raising to take their music to black school kids, churches and community centres. They are also releasing their first album this fall. Produced by their own co-operative called Just a Minute, it will be distributed through the black, women's and alternative networks. They are also planning a tour to colleges and universities to sell it along the way.

If you want to make sure to get a copy, send a donation to: Four the Moment, c/o Jackie Barkly, 2560 Oxford St., Halifax, N.S. B3L 2T4.

British Columbia readers should listen for the upcoming interview with Four the Moment on Vancouver Co-op Radio when their tape is released in the fall.

Thanks to Sandra McPherson for her co-operation with the interview and her help with this article.

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photo by Nancy Pollak

Director of *Playing With Fire* Marusia Bociurkiw.

A Visual Evidence Video: Lesbians *Playing With Fire*

by Nancy Pollak

At the beginning of *Playing With Fire*, a video by feminist Marusia Bociurkiw, we watch Kelly, an urban vagabond, as she negotiates turnstiles and revolving doors and human traffic. We're not the only ones watching. Kelly is being tracked by some nameless, rigidly curious authority. Earlier, a mysterious accident—it's only distinguishable quality is 'pain'—skimmed off her memory and now, loosely patched with sexual and sensual taboos, she has been cast adrift.

To her official watchers, Kelly is an experimental surface: a moral paint job that may or may not withstand collisions with experience and touch and emotion. To the other watchers, ourselves, *Playing With Fire* is an experimental surface too: a beautifully written drama in which Bociurkiw stages collisions: between pleasure and dread, memory and fantasy, poverty and desire.

Playing With Fire and Bociurkiw appeared in Vancouver recently as part of the Visual Evidence series organized by the Vancouver Artists League and the Coalition For The Right To View. [Visual Evidence was an ambitious array of video screenings and workshops about sexuality and sexual images, co-curated by Sara Diamond and Karen Knights. Feminist, lesbian, gay and anti-racist works were represented.

Organized in part as a protest against pending changes to the Criminal Code re: pornography, Visual Evidence was also held in defiance of the B.C. Film Classification Board whose regulations were expanded last year to encompass videos. Many of the videos carried sexually explicit scenes; none were submitted to the Board.

Shelter and Surveillance

Playing With Fire's storyline is simple. Kelly, homeless, harassed by welfare and under surveillance, attaches herself to Sonya in a neighbourhood café. Sonya, a seriously burned-out socialist feminist (she's serious *and* burned out: about relationships with men, about politics, about feeling anything), takes this homeless woman home. Sonya works for a housing-crisis agency and, as she tells her friend Anna, she's tired of avoiding the people she is supposedly helping.

Besides, Kelly is gentle ... and then, Kelly is weirder than hell, and irritating and embarrassing. (*Playing With Fire* has many funny moments). Over time, Kelly gleans new powers within the shelter Sonya offers and Sonya, in turn, is softened by Kelly's vulnerability. They become lovers. The surveillance persists. Although arriving from opposite ends, their transformations have been the same: they have started to feel. And, not the least, they have started to have sex. (Presumably. We don't actually get to see much of that.)

Playing With Fire is released by Emma Productions, a Toronto feminist video collective whose previous works include *Stronger Than Before* (on women's resistance to militarism) and *No Small Change* (on the Eaton's strike). Bociurkiw, who has a background in documentary and experimental video, wrote and directed *Playing With Fire*, her first feature-length narrative. In Vancouver, she spoke of its origins.

"*Playing With Fire* came from a political urge to address both the censorship issue, and the lack of positive sexual imagery within women's cultural productions. I wanted there to be something dealing with women's sexuality besides that which deals with the more troubled side of women as sexual beings: reproductive rights, battering, abuse. These issues are really important ... but I have felt there has been an unfortunate focus on danger or pain or fear, omitting strategy and pleasure."

For Bociurkiw, a major strategy is for women to retrieve what has been denied. "I thought a lot about what it is to have pleasurable images, or history, or a culture taken away from you through the workings of the state, or patriarchy."

For both Kelly and Sonya, sexual memory has been clouded to the point of nonexistence: Kelly, through an 'accident' whose vague contours hint at sexual abuse; Sonya, through attrition: years of being strong and strongly disappointed within heterosexual relationships, so that fear and intimacy have become simultaneous, and vulnerability a seeming impossibility.

Yet it is because of their willingness to examine losses and their mutual *unwillingness* to live without sensation or risk that Kelly and Sonya thrive. As Bociurkiw said, "I was trying to do a bit of reconstruction: there *are* solutions and ideas and positive resolutions that we come up with all the time, just when we're talking, in groups or with our friends."

The Cost of Aberrance

Throughout *Playing With Fire*, Bociurkiw considers how sexuality and poverty interplay. When Kelly asks herself what she wants, she answers: "Being on welfare means you're not supposed to have a sex life ... all your privacy is taken away and anything you might want to do in private, including sex. You're not supposed to have anything they didn't give you themselves."

Bociurkiw adds: "Those ideas come from women who are single mothers on welfare. Welfare workers and children's aid workers watch you and ask why your bed is so big and who was that who left your apartment in the morning ... Sexuality becomes something that is oppressive ...

"As Teresa De Lauretis, a feminist theorist, said, sexuality is a term related to power, and a debate that has been defined by white educated women. That debate has to broaden itself and becomes more inclusive."

Sonya and Kelly's choosing of each other—of lesbianism—is, for all its obviousness, not directly examined.(That it is an aberrant choice, and probably punishable, is made amply clear by the surveillants.) Instead, the viewer is left with a sense that something joyful, healthy–and somehow easy—has been gained.

As Sonya says: "Instead of touching and thinking,'Touch, invasion, prepare fortification,' I just touched. I just let my body be happy."

Bociurkiw's writing is often lyric, and fire imagery abounds. Commenting on the video's title, she said: " At the International Gay Association conference in Toronto, I heard a Peruvian lesbian talk about her really closeted life in Peru where she lives with her lover and family. In much of Latin America, extended families are common due to a lot of factors, not the least of which is poverty. They are not out to her family.

"She talked about the conflicts between her traditions and her lesbian community. She said it was as though she has gone through fire to realize her lesbianism and that, through that fire, she felt she had lost touch with much of her history ...

Scene from *Playing With Fire*.

"That's true for many of us ... in becoming lesbians, we lose the ability to be as visible, as validated, but what we get instead ... "

Playing With Fire has weaknesses. The editing is occasionally sluggish, and the sound track has that familiar, non-commercial background roar. Also, the surveillants are both too poetic and too zombied: as creepy cops, they lack shallowness.

Happily, the three main players put in excellent performances (the acting in *Playing With Fire* is a highlight): Janine Fuller (Kelly), Maureen White (Sonya) and Kate Lushington (Anna).

Playing With Fire is distributed by Vancouver's Women in Focus, 456 W. Broadway, Suite 204. Check it out.

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Females featured at the Fringe Festival

by Karen Shave

The third annual Vancouver Fringe Festival takes place this September 11th - 20th.

TheatreSpace is presenting it's largest Festival this year. There will be one hundred groups and eleven venues, for a total of 450 performances. Seventy-two new Canadian works will be performed.

The Festival runs from noon to midnight each day. Each act sets their own show price, (a maximum of $5.00 and many going for less) and the act receives one hundred percent of the box office receipts. Tickets go on sale one-half hour before each performance at the venue.

New to the Fringe Festival this year are the *Free Fringe Forums*. Panel discussions and workshops will deal with such issues as Pornography and the Performing Arts and Women in the Arts. See Bulletin Board for further program information.

Women are involved in all aspects of the Fringe Festival. Roughly ten percent of the acts at the Festival are by women and for women. The Fringe is a non-juried festival and uses a first come, first included policy.

Not all of the shows that include women are listed here. These few shows do reflect the diversity of women in the performing arts and the Fringe Festival itself.

5 4 3 Unnatural Acts —presented by Down In Front. Lovie Sizzle brings some of her new feminist comedy to this year's Fringe. She will be performing with Colleen Savage and David Schendlinger. Comedy, jazz, satire, all combine with a pop culture heritage.

Beespiderselves —presented by Triptych Menagerie. Gail Harris, Linda Rogers and Patricia Young are insects, jungle animals, fish and birds, as well as a successful collective of performance poets.

Care and Control —presented by Dark Horse Theatre Collective. Written by The Gay Sweatshop/Michelene Wandor, this play deals with society's need to recognize lesbian and gay parenting.

Dancing, Clowning, Spinning ... Tales of Women, Bag Ladies and Life, presented by Ezzell Floranina and guests, including Maura Volante and Isis. An afternoon of storytelling, dance and theatre.

Don't Sit Under the Apple Tree — presented by Between Engagements Collective. A multi-media review, this show includes a live swing band to accompany the Andrew Sister's songs and many other images that take us back to the forties.

Foreign Territory —presented by Wives Tales Story Tellers. Jackie Crossland directs "Foreign Territory", the second of three shows in a grant series for Wives Tales Story Tellers. The plot is a secret, but the show does deal with peoples' moral responsibility regarding war and people getting along with each other on this planet.

It Is Sunday And We Have Music — presented by The New Working Theatre. Agnes Deans Cameron and Jessie Brown were two B.C. women who made a trek from Chicago to the Arctic in 1908. This collective play sponsored by the Vancouver Museum examines the people and places on the women's trek.

Love Songs of the Egg Lady — presented by Alexina Dalgetty and Roy Green. This multi-media comedy has a cast of two women and a plot that involves outer space and kidnapping of men.

Miracles or Other Necessities — presented by SHE. SHE is a group of women from the Downtown Eastside. Their shows will include a variety of performances from poetry to dance.

The Stupid Hairdoos Live! With Special Guests The Accessories —presented by The Stupid Hairdoos. This comedy directed by Cheryl Cashman is about a girl group and their struggle for enlightenment.

The Yellow Wallpaper —presented by Melanie Doerr and Sharon LeBlanc. This show is a theatre and dance collaboration adapted from Charlotte Perkins Gilman's nineteenth century short story of the same name. The story concerns a separate society of women who must contend with a male intruder.

Women's Voices, Women's Lives — presented by The Vancouver Women in Music Network. This network of local women will perform R & B, classical guitar, cello, piano, folk and women's music.

For more information on these shows see the Bulletin Board.

VIEW plans forum, festival

by Karen Shave

VIEW, the Performing Arts Society, is a collectively-run, non-profit organization of women in the performing arts in B.C.

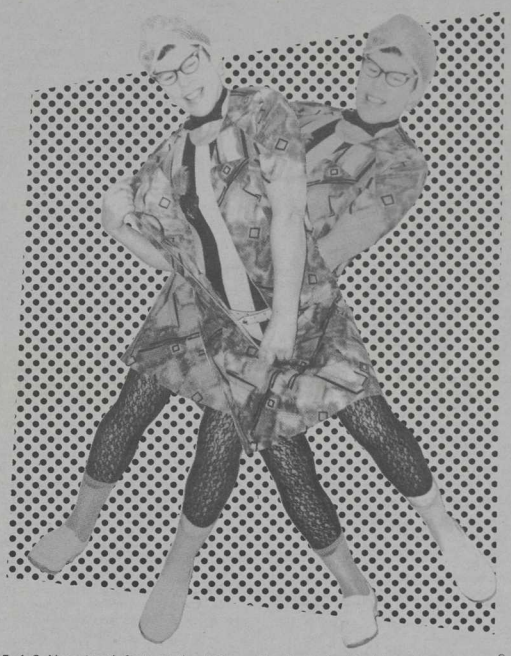
VIEW's purpose is "to encourage artistic development and to facilitate communications among women of various disciplines, cultural backgrounds and levels of experience with a 'view' to raising the status of women artists in the community at large."

VIEW will be facilitating a Free Fringe Forum: "Women In The Arts". Special guests will discuss "What Does Your Sex Have To Do With Your Art?" Friday September 18th, 12:00 - 2 pm at The Fringe Club, Mt. Pleasant Legion, 185 E. 11th at Main Street.

VIEW is also planning a festival in celebration of women's contributions to the performing arts of all disciplines in B.C., to be held in August, 1988.

Deadline for submissions is September 15, 1987.

Interested women are invited to drop in to VIEW's monthly meetings. For further information on the Fringe Forum or VIEW's 1988 conference contact Jane Heyman at 731-6832.



5 4 3 Unnatural Acts at the Fringe Festival. Jackie Hegadorn as Lovie Sizzle.

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Women's cultural network formed

by Connie Kuhns

This summer I was one of eighteen representatives from seven provinces who met in Saskatoon to discuss the development of a women's music network in Canada. The result of this two day conference was the formation of the Alliance for the Production of Women's Performing Arts.

The conference was the inspiration of a group of women from across Canada who met during the Canadian Women's Music and Cultural Festival in Winnipeg in 1985. The following October a smaller group of women met and applied for a grant from the Women's Program of the Secretary of State. In February 1986 a revised proposal was submitted and a year later it was approved. On the weekend of May 2, 1987, we assembled at the Parktown Motor Hotel on the banks of the South Saskatchewan River.

Of the women present, the majority had experience producing concerts or festivals, although the amount of experience varied. A few of the women became involved in concert production simply because there was no one else available and a benefit was needed to support a particular cause. It was not their preoccupation. Other women made their living producing concerts and had their own companies. Four of the women were directly involved in producing the Women's Music and Cultural Festival in Winnipeg.

There were several women with experience managing performers and distributing records. Three of the women were experienced sound engineers. The media was represented by myself and Sharon Costello, also from B.C.

At least half of the women had been involved in the music business for ten years, with a few of us looking forward to our fifteen year pin. Clearly the old timers were ready to move, while women who had just recently become involved wanted to proceed more slowly and keep the organization small.

We were chosen by reputation and from a mailing list compiled at the Winnipeg festivals.

Despite the best efforts on behalf of the organizers, representatives could not be found for Newfoundland, P.E.I., the Yukon and Northwest Territories. Out of the eighteen women present, only two women outside of Quebec could speak French. And we were all white. Although class differences were not discussed, naturally there were some.

However the mood of this conference was completely uplifting. Our accommodations were perfect. The food was great. And the women were genuinely glad to meet each other.

But our time was limited. It took one day to introduce ourselves and to give regional reports. The second and final day was divided up between organizing next year's conference (to be held in Halifax), discussing our goals and basis of unity, establishing committees for funding and future workshops, and of course, deciding on a name.

One of our first projects will be to publish a directory of women involved in the performing arts business. This includes managers, booking agents, sound and lighting technicians, record distributors, concert producers and club owners, performers and journalists working in music, comedy, drama and dance. For more information on the Alliance or to be listed in the directory, write to S. Gauthier, P.O. Box 5570, Station B, Montreal, Quebec, H3B 4P1.

What happened on this weekend was important. The final steps were taken toward solidifying a women's cultural network. If used by the women we've vowed to support, the Alliance for the Production of Women's Performing Arts has the potential to encourage, educate, unite and promote the women who are contributing to the cultural and political growth of this country.

Periodicals in Review

by Wendy Frost and Michele Vallquette

September and school days have rolled around once again. Time to shake the sand out of your shoes, sharpen your pencils and ... open the pages of another feminist periodical. The first two journals we're going to look at this month are put out by collectives of teachers and their immediate appeal may be to others working in schools. But as most feminists will agree, education in one form or another simply comes with the territory. So, whether your teaching and learning takes place in the classroom or outside its walls, we think you're likely to find something of interest here.

Radical Teacher, now in its thirteenth year of publication, is edited by a self-described "group of dissident college teachers of English." It differs from other feminist periodicals we have discussed in that the collective is made up of both women and men; but there is no question of their commitment to putting feminist and socialist theory into practice—in the classroom and beyond. As the definition on the back cover of recent issues puts it: "Radical teachers work with themselves, their classes, and their colleagues to discover, name, and change sexism, racism, classism, and heterosexism."

Each of the three annual issues is theme oriented. Over the years these have included: Women's Studies (# 6, # 10), Mass Culture (# 13), Working Class Writers (# 15), Peace Studies (# 26), Marxist Teaching—A Guide (# 7), Sexuality (# 29), and Women in Science (# 30). Although articles focus primarily on senior high school and college, much of the material would be useful to teachers (or parents) involved at other levels. Adult education, in settings ranging from inner city night classes to prisons, is a frequent emphasis.

Readers interested in women's writing will be particularly delighted by *Radical Teacher*'s offerings. Widely read feminist literary critics such as Elly Bulkin, Barbara Smith, Pam Annas, Bonnie Zimmerman, Florence Howe and Adrienne Rich have all appeared in the journal's pages. And we have collected articles on poetry workshops, women's prison writing, feminist pedagogy, lesbian studies, multicultural women's studies, collective teaching and learning. One (among many) which we have consulted over and over is Paul Lauter's immensely useful bibliographic essay on a much neglected subject, "Working Class Women's Literature," in # 15.

The regular feature, "News for Educational Workers," lists valuable resources and tidbits of information on everything from anti-racist teaching materials to educational workers organizing unions. And, discussions of teaching practice frequently include detailed course descriptions.

In addition to all this, *Radical Teacher* is affordable: three issues per year cost $12 (U.S.) for those who are employed and $8 (U.S.) for those who are unemployed, work part-time or are retired. Back issues are currently available at the unbelievable price of $1 (U.S.) each.

Feminist Teacher is another rich source of information for feminist educators. It is directed at those working "in a variety of disciplines and on all levels—preschool to graduate school ... in traditional as well as non-traditional settings." Established in 1984, the journal especially encourages reader contributions; these generally include teaching strategies, course descriptions, bibliographies and other resources, as well as anecdotal accounts of teaching experiences.

In the words of its editorial statement, *Feminist Teacher*'s primary goal is "combatting sexism and other forms of oppression in the classroom." And, a survey of the contents of a recent issue revealed that the collective is not merely paying lip service to those 'other forms': two articles in volume 2, # 3 look at Alice Walker's *The Colour Purple*, and discuss the problems and possibilities of presenting this black lesbian experience to predominantly white, middle class, and generally homophobic students. Another recounts the experience of a white Jewish lesbian who has come out to her mainly black high school students.

The same issue offers a bibliography of lesbian feminist literary criticism, a survey of women's studies courses in Great Britain, and a piece about explaining the use of non-sexist teaching materials to parents. The articles tend to be very accessible and those on personal teaching experiences are both thoughtful and thought-provoking.

Feminist educators will want to check out the networking and resources sections of the journal on a regular basis: "Feminist Teacher Network" offers short, varied pieces on events and developments in the field—from a report on sexual harassment of graduate students to a study of the needs of disabled college students and an account of anti-apartheid demonstrations at graduation. The "Teaching Resources" department, also a regular feature, lists curriculum materials, videos, useful reports, periodicals, directories and more.

Feminist Teacher is published three times a year and is available from 442 Ballantine Hall, Indiana University, Bloomington, In. 47405. Rates are $15 (U.S.) per year for individuals outside the U.S., $20 (U.S.) for institutions.

Canadian women-in-print have been especially busy of late as both the number of new periodicals and of those that have passed the test of time bear witness. According to our calculations there are currently at least sixty-four Canadian feminist publications out there ...

A newcomer that recently caught our eye is *Tiger Lily*, the first on-going publication we know of produced by and about Canadian women of colour. In her introduction to the premiere issue—the result of two years brainstorming and planning—publisher/editor Ann Wallace explains why the name *Tiger Lily* was chosen:

The tiger lily flower comes in many colours, is rooted and at the same time rootless; it survives under any conditions and grows in most countries throughout the world. Though it is known by different names, the tiger lily flower has retained its strong identity both in foreign and indigenous soils. The title of the magazine ... expresses our strengths and our vulnerability.

Several pages later, co-editor Ayanna Black stresses the need for "women of colour to create and control our own images and break down the stereotypes that historically, society has created for us."

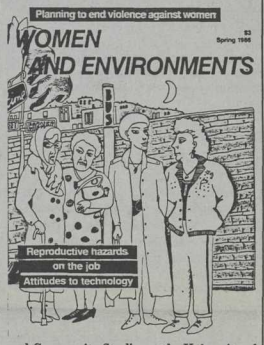
The cultural contributions in the first two issues of *Tiger Lily* are particularly strong. There's poetry and prose from Claire K. Harris, Theresa Lewis, Himani Bannerji and Carol Talbot, a range of music and book reviews, and several superb essays. Marjorie Agosin looks at the life and work of disappeared Guatemalan poet and founder of *Fem* magazine, Adelaide Foppa. And, if you missed Himani Bannerji's talk at "The Heat is On" conference in Vancouver in 1985, *Tiger Lily* offers a second chance with an article based on it: "Popular Images of South Asian Women" (#1). This essay, like Adrienne Shadd's in issue #2, "300 Years of Black Women in Canadian History," points to an extraordinary gap in our country's cultural and historical awareness. Add both to your "must read" list.

Future issues of *Tiger Lily* will draw on writers from "the black diaspora, Latin America, Native America, South and East Asia" and the editors promise a variety of topics: education, health, sexuality, language, the arts, business, ways of working together, politics and peace. The first two issues have run to forty pages each; individual articles are usually two or three. Glossy covers and generous use of blank space make *Tiger Lily* visually attractive as well. If you don't see it on local bookstore shelves, be sure to ask.

Tiger Lily is published five times a year. Annual subscription rates are $14.75. Write: 2 Silver Avenue, Toronto, Ontario, M6R 3A4.

The first issue of *Women and Environments*, another Canadian publication, came out in 1976. Its growth from an informal newsletter to a glossy cover magazine is a model both of feminist publishing and of the development of women's studies. As Gerda Wekerle, one of the journal's founders, explains in the tenth anniversary issue (Fall 1986), *Women and Environments* helped to create a new field of study: "the role of space and environments as these affect women's daily lives and opportunities." The editors' goal, admirably carried out, has been to produce a journal appealing to a range of readers, from feminist community activists to academics.

Funding, the perennial thorn in the side of alternate publications, has been particularly difficult for *Women and Environments*. Its interdisciplinary focus, one of the journal's major strengths, made academic support difficult to secure and Secretary of State Women's Program funding was a long time coming. Happily, *Women and Environments* is now a thriving quarterly, jointly supported by the Centre for Urban



and Community Studies at the University of Toronto and the Faculty of Environmental Studies at York, with partial funding from Sec State.

For those of us who have thought of the environment only in terms of Nature with a capital N, this journal comes as an eye opener. Architecture, urban planning, transportation, technology in the workplace, international development, delivery of social services—a full range of issues concerning both the 'built' and the natural environments are explored in these pages. Although based in Canada, with extensive North American coverage, *Women and Environments* provides considerable international coverage as well.

The latest issue includes articles on ecofeminism, women and international development, the current Canadian debate on childcare, the feminist reshaping of urban services, a pioneer community child care programme in San Francisco, Native women's housing issues in Toronto and a profile of Margherita Howe, Canadian environmental activist.

With the Spring 87 issue, *Women and Environments* goes quarterly. The fourth issue each year will be a Network issue, giving space to readers' concerns and activities; it will include a subject index for the year.

Subscription rates are $9 per year for individuals. Write c/o Centre for Urban and Community Studies, 455 Spadina Avenue, Toronto, Ontario, M5S 2G8.

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Making accessibility a top priority

An Open Letter from the Disabled Women's Network (DAWN Toronto) to the Women's Movement

Would anyone think of putting out a flyer saying:

Important feminist event featuring Ms Daring Daisy, well-known author. Nov. 30 8:00 pm. Everywoman's Hall. Admission free. Child care. Disabled women need not apply.

Of course not!

Yet often, even usually, that's what the publicity for feminist events say to disabled women . . . and you, the group responsible, may not know it, want it, or expect it. Your intentions may be, probably are (we hope) good. But we all know what road is paved with good intentions.

Your problem is usually that you just plain don't know what accessibility is. Our problem is that we can't get in to even tell you.

Accessible means different things to different people. *What follows is the bare minimum for accessibility for most disabled women. And remember disabled women are eighteen percent of all women.*

For a woman who uses a wheelchair, accessibility means no steps (a good ramp and/or level entrance), an adapted washroom (with grab bars, a sink that her chair will fit under, room to get the chair in the cubicle and make a transfer sideways from the chair onto the toilet), and a place to sit, preferably with her friends.

For deaf and hearing impaired women, access means sign language interpreters. It means an office with a Telecommunications for the Deaf (TDD) or a meeting with a loop amplification device. (These things are not as expensive or hard to get as you think. Just ask your local DAWN group).

For blind and visually impaired women, accessibility means having printed matter (books, brochures, agendas, etc.) on cassette tape, in large print, or sometimes in Braille. It means that her seeing eye dog is welcome and that you don't pet or feed that dog (it's working) without the owner's express permission. It means you offer to guide a blind woman to her seat. *You don't grab her by the arm and drag her there.*That's not help; it's assault.

For developmentally disabled women, your attitude and language are the key to accessibility. When was the last time you jokingly referred to someone as "an idiot, imbecile, space cadet"? While we're on the subject, how do you think severely mobility impaired women feel about "basket case"? Or deaf women about "dumb"? Or psychiatric survivors about feminists who call other women "crazy, nuts, loony tuners, or really out of it" Another cliché to watch is, "Confined to a wheelchair". You don't usually think of yourself as confined to your car even though you are incapable of travelling fifty miles an hour unaided. Of course not, you drive your car. And we use our wheelchairs (and crutches, canes, walkers, etc.).

For most invisibly disabled women, those whose disability you can't see, access is often a matter of attitude and flexibility. For a woman with epilepsy, it means no strobe lights or flash bulbs. For a woman with diabetes, it means nutrition breaks. We thought non-disabled women liked to eat too, but we have been to all-day feminist events where no lunch break was planned. (Is this the planning of a workaholic?)

For women with environmental illnesses, access means *smoke free* meetings and events. Yes Virginia, smoking is an equality issue. If Mary dropped out of your planning committee, it may mean that Mary had an asthma attack after that last meeting from your cigarette. Nice.

For some women accessibility means an attendant to help her with her basic needs. You will need to supply trained attendants or she may want to bring her own attendant. If she does, the attendant should be admitted to the event free of charge. An attendant is a technical aide in just the same way as a wheelchair is and no one charges two fares for a woman using a chair, one for herself and one for her wheelchair.

Even when events are accessible, you may not see disabled women out. This is sometimes because a community has no public transit system for disabled users or, more often, because the system is inadequate. Most transit systems for disabled people are separate and certainly not equal to regular transit systems. Users usually must book well in advance and are not allowed to use transit passes. Even though most disabled women are the poorest of all women we must pay full fare every time. On top of all this there is no guarantee you'll get there. Or they might (often) get you there an hour late or pick you up an hour early. So much for spontaneity or last minute notices.

So disabled women may need a ride. Someone, somewhere, somewhen, please, *please* give DAWN our own wheelchair van. If there's a goddess out there . . .

Last, but never least, accessibility means publicity. Organizers in the women's movement rarely seem to think of publicizing events in the newspapers or on the phone lines of the disabled movement. If you want us at your event, or in your group, advertise where we read.

And when you advertise events, every event should have information about accessibility. If the event is not accessible to disabled women, it should say so.

Be specific. For example, "Hall wheelchair accessible. Bathroom not accessible." And consult with DAWN. We know what's accessible—and what isn't. We know how to do it at the least expense and hassle. And we're happy to be asked. We may even know about funding if you ask us far enough in advance.

At this point, maybe your heads are shaking and your finance committee is yelling, *it's not cost effective.* (Perhaps the rest of you are simply saying, "It's too expensive").

Being disabled has never been cost effective and it never will be. The same school of non-thought that calmly slaughtered millions of Jews, feminists, socialists, gays and lesbians and other minorities, fed us disabled people to the ovens because we *"cost too much".*

Right here, today, in Canada, disabled women are being sterilized without consent because we "cost too much". The same argument is used to deny us jobs, decent incomes, housing, health care and everything the non-disabled take for granted—because it "costs too much".

But costs too much to whom? Why?

So forgive us if we retch when we hear the same argument from feminist groups who have not put accessibility at the top of their agenda. And don't tell us that we're unreasonable, bitter, twisted and even strident when you shut us out and can't cope with our rage.

We must never, never, never shut any women out. All women are equal. All belong in the women's movement. Or it's all a *big lie.* You need to deal with your problem of excluding us. We won't go away.

We are your sisters. And we are organizing around the world! Soon the spectacle of disabled women picketing inaccessible women's events will become a reality. Every minority has a point when collectively we say *enough is enough.* We are no exception. *We are your sisters.*

This letter first appeared in the National Action Committee on the Status of Women's newsletter—Feminist Action. References to the problems re. transportation systems for disabled women have been changed from Toronto to more general references.

For more information call DAWN in your province:

Ontario, Pat Israel, (416) 694-8888

P.E.I., Susan Buchanan, P.O. Box 693, Cornwall, P.E.I. COA 1HO

Nova Scotia, Margaret Hiltz, (902) 422-2283

Saskatchewan, Pat Danforth, (306) 949-0337

Newfoundland, Fran Dinn, (709) 579-6212

Manitoba, Paula Keirstead, (204) 942-3604

Quebec, Maria Barile, (514) 725-4123

B.C., Joan Meister, (604) 254-8586

A documentary film about the work and personal lives of five physically disabled women.

THE NATIONAL FILM BOARD IN ASSOCIATION WITH THE DISABLED WOMEN'S NETWORK: B.C. PRESENT THE VANCOUVER PREMIÈRE OF

THE IMPOSSIBLE TAKES A LITTLE LONGER

Tuesday, September 22, 7:30 p.m.

UBC

Student Union Building, Ballroom

Second Floor, 6138 SUB Blvd.

Discussion to follow film. There will be information tables by women's support services and the Vancouver Women's Bookstore

Admission free

For information: 666-0718

National Film Board of Canada

Office national du film du Canada

MAKING IT CLEAR! That We At Baseline SET SUPER TYPE & also can and DO HELP SOLVE your communication problems from concept And DESIGN through layout to Final Product

683-5038

BASELINE TYPE & GRAPHICS COOPERATIVE

201-990 Homer St. Vancouver B.C. CANADA V6B 2W7

LETTERS

Healing village

Kinesis

The Waxing Moon Healing Village is a newly forming society and our purpose is to create a womyn's sanctuary in rural British Columbia. We envision a healing centre at the entrance of an ecological, self sufficient village, which will be used for workshops and sessions on various holistic healing methods.

We have located an ideal, very private thirty acres with two existing log buildings, year-round creek, two ponds, waterfalls, only an hour from Victoria.

Our goal is not to make this a heavy financial burden. Since the price is so low (asking $63,000) and the land quite large without any neighbors, we're hoping to attract enough womyn to pitch in initially either by land memberships of $5,000 to $8,000 or donations. Ten to twelve womyn contributing in this way could make this ours and hopefully set up the healing centre as well (or more womyn contributing less of course). There are also possibilities of finding grants for setting up the centre.

There is room for ten to fifteen simple dwellings, rustic log structures in the woods on a gentle southern slope with lots of privacy! There are plenty of timber and tools could be shared for the building. Where else, I ask you, could you secure yourself a little peaceful spot in exclusively womyn's healing environment at that price on Vancouver Island?

This would not be the place to invest your dollars in hopes to make more money (however, if the society folded, you would get your money back). It means investing in the idea of creating a womyn's space in a *healthy environment, where money will* have less and less meaning; where eventually you and me and the womoon with no money can come and find the help she needs in a nurturing place. The healing centre will provide revenue for the society from workshops, and create salaries for the workers.

I am sensitive to the *urgency* to start creating. I don't want to wait for tomorrow, but to use my resources now to create a space with others, who feel a purpose to find unity. We are searching for womyn who are ready to give a commitment (within their means) to be there for one another to help lighten the load, to help healing our wounds, be they emotional, physical or spiritual.

What does my hard earned money in the bank do for me now, I ask myself? What good does it do me if and when all collapses, including my body and sense of humour?

I am so tired of divisions after working in the womyn's movement for over twelve years. Of course, we are all different (which I think is beautiful) and our souls are not all on the same path. I see the challenge is in learning from our past struggles how to form a natural grouping of womyn with similar basic purposes and underlying motivations. Each womoon cherishing her own and others freedom to be on their unique path that goes to the same place—the heart!

I believe strongly that then we can work it out, that we can survive and use our inner and outer conflicts creatively for growth. I am interested in moving forward—not running in circles, confronting the same problems over and over again.

Take a little time and think about it. If you share any part of this vision, do contact us now. Leave your name and phone number at 876-6038 and I'll get back to you. Or write to: Waxing Moon Healing Village, 3541 W. 14th Ave., Vancouver, B.C. V6R 2W3

Gitta Ridder

Waxing Moon Healing Village

This letter has been edited for length.

African women and AIDS

Kinesis

According to a report released in June 1987 by the Geneva-based World Health Organization (WHO) about 50,000 Africans are supposed to be carrying AIDS and the disease has reached epidemic proportions in Central, East and Southern Africa.

Many African nations are often outraged and embarrassed when their countries are associated with AIDS and have sometimes refused to cooperate with women's groups and organizations that makes such revelations to Western sources.

Zambia, for instance, has banned health authorities and women's organizations from sending any information on AIDS outside the country, and Zimbabwe has refused to assist with funding the projects or programmes of all women's bodies or organizations that release the latest figures of AIDS carriers in the country to the outside world. Kenya with 10,000 cases of AIDS has so far continued to deny the existence of the magnitude of AIDS and has blamed Western media for gross exaggeration of figures.

At the International AIDS Conference held in June 1987 at Washington DC, a revelation was made by Dr. Robert Gallo, an American AIDS specialist, that ten Nigerians were identified with a special AIDS virus which he called "Nigerian Red Virus". In the usual reaction of African governments over the association of AIDS with their countries, the leader of the Nigerian delegation at the conference, Dr. E. Essien, became outraged with Dr. Callos' revelation and emphatically denied the existence of the "Nigerian Red Virus".

Uganda, which has the greatest share of AIDS victims in African, has opined that "They saw no point in making people panic when there is no risk of an epidemic."

Thus African nations continue daily to deny the threat of this disease to the citizens of their countries, so that their so-called national image abroad may not be tarnished.

Indeed, the refugee, famine and drought problems are not of more threat to human lives in Africa than AIDS. An Italian source has revealed that an average AIDS patient runs hospital bills roughly $110,000 which could potentially bankrupt a country's public health system if the number surges. What will become of the national economies of the already impoverished countries of Africa which develop a carefree attitude to the existence of AIDS in their countries?

The USA budgetary allocation to AIDS has risen from $5.5 million to $411 million in the past five years. Britain has unleashed a media blitz to alert and enlighten the public on the killer disease. The anxiety is much the same throughout Europe and America; but in Africa, the response has not matched the problem by the least fraction.

The combined health care budget of all Central African countries afflicted amounted to a paltry sum of $1 million in 1982, and the figure for this year is hardly an improvement.

Coupled with this is a general reluctance of governments to admit the enormity of the problem. In addition, it is the sexual aspect of AIDS that has riveted public attention over the disease and it is not without good cause. Sexual transmission is the most common route; some sixty-five to seventy-five percent of AIDS in Europe and America have occurred in homosexual men between twenty and forty years, and intravenous drug users who share hypodermic needles.

The opposite is the case in Africa where heterosexual intercourse and female genital mutilation have been the major routes of AIDS. In Africa, women are noted carriers. In a survey recently concluded in Uganda, of the 170 pregnant women tested three quarters were found to have AIDS and half of those infected were sexually mutilated. In Equatorial Guinea, of the one hundred women who were tested seventy-eight of them carried AIDS and sixty-five of them were those whose genitals were mutilated. This has gone to prove Prof. Uli Linke's research at the University of California, Berkeley, that female genital mutilation is one of the causes of the present epidemic of AIDS in Africa.

We of this centre have decided not to fold our arms and wait for government's action against the deadly disease. We have launched a massive campaign of education and persuasion against female genital mutilation and the spread of AIDS by home visiting countryside enlightenment tours where women are addressed in public places.

Our campaign uses literature, newspapers, radio and television. But our problem is lack of funds to run the campaign and our services as a non-government voluntary organization with limited funds.

We therefore, through your magazine, appeal to all feminists, womenfolk, women's groups and organizations to come to our aid by donating to our campaign fund in the interest of international feminism; for as Virginia Woolf said, "as a woman I have no country . . . as a woman my own country is the whole world." We shall accept donations by cheques, bank draft and currency notes in any currency.

Send your donations, gifts and inquiries to: Hannah Edemikpong, Women's Centre, Box 185, Eket, Cross River State Nigeria, W. Africa

In Sisterhood,

Hannah Edemikpong

For Women's Centre

Women's building

Kinesis

Open letter to potential women's building members.

As we, VLC, sat down to try to refine our own ideas about a women's building, we came up with a list of questions that we thought we needed to answer.

We're sending them out to everyone we think might be interested so that women will have a chance to do some thinking and talking before the series of community meetings starts.

Needless to say, the list is probably not complete, but we hope it will provide a starting point for discussion.

We have booked VLC for 7:30 pm. on Sunday, September 20th to report on the information we have so far and to begin discussions about what's next.

We're willing to chair the first meeting and as part of that agenda will ask the meeting to decide about future chairs, meeting place, structure of meetings, etc.

For copies of the questionnaire call VLC. If you're able to send the results of your discussions about the questionnaire before September 12, we would be willing to tabulate the results in preparation for the meeting.

We're quite excited about the possibilities of a women's building and hope to see you all there! If you have any questions or comments please don't hesitate to call.

Until then, in sisterhood

Bet Cecill for VLC

10% OFF UNTIL SEPTEMBER 12

1460 Commercial Drive
Phone 255-9559

Eastside DATA GRAPHICS

Eastside DataGraphics is a collectively owned and operated storefront service in Vancouver's East End. The collective currently has three members and they are members of the union called the Industrial Workers of the World. The shop retails stationery, art supplies and photocopying. We also provide various computer services such as mailing lists and desktop publishing (typesetting) on IBM and Apple Macintosh computers. Due to continuing growth in the business, we are interested in accepting more members into the collective. A significant investment is required. For more information, please call 255-9559.

JOB OPENING AT VSW

Fulltime position open for Outreach and Information Co-ordinator

Start date October 5, 1987

Primary Responsibilities:

preparing written materials where necessary for government and public use; conducting outreach activity and networking with women's and community groups; monitoring media, government and non-governmental organizations for information on issues of importance to women; conducting research and organizing information resources for internal and public use; fundraising and writing grant proposals; and general tasks to maintain VSW internal operations.

Qualifications:

Good writing and speaking skills, ability to work collectively and to communicate with women who are in different stages of involvement with feminism, extensive knowledge of women's issues and experience in the women's movement, strong organizing skills, and experience with fundraising and grant writing.

VSW is not presently wheelchair accessible but will hopefully be in our new location.

Closing date: September 21, 1987

Send resumes to **Vancouver Status of Women 400 A West 5th Avenue Vancouver, B.C. V5Y 1J8**

For more information call **873-1427**

Read this

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 8 ½ 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*.

Classified 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.

Woman as Wind. . . Ezzell becomes a Zephr on stilts for this segment of Fringe show *Dancing, Clowning, Spinning* . . . This ritual performance is a celebration of women's lives, crone, mother, child and our healing through the elements as ourselves. Sept 12-13 Arcadian Hall, 2214 Main, 3:30 pm., $5, $3, p.w.y.c.

EVENTS

MYSTERY BUFF ALERT

Women's Press invites you to launching of " the hottest new murder mystery" to come out this fall. *Fieldwork*, by local writer Maureen Moore, set in Vancouver, is a "provocative and page turning mystery . . . introducing a witty new feminist sleuth to the crime scene." **Sept. 17**, 7-9 pm. Canadian Book Info Centre, 1622 W. 7th (at Fir).

NEW FROM POTREBENKO

It's finally here! Lazara Publications invites you to launching of Helen Potrebenko's new book of poetry *Life, Love and Unions*. Come and hear the author along with the first office orchestra in the history of clerical work in this country. **Sept. 26**, 8 pm. Octopus Books East, 1140 Commercial Dr.

JOBS NOT CHARITY

Fundraising concert for unemployment and anti-poverty groups featuring labour singer Phil Vernon, 5 women a cappella group Aya, and songs, slides & stories of 1935 On-To-Ottawa Trek. **Sept. 12**, 8 pm IWA Hall, 13th & Commercial. $7 or what you can afford.

SONG OF THIS PLACE

2 acclaimed actresses, a rock star, a visual artist, a mask maker and a master manipulator combine forces in author Joy Coghill's powerful new play based on Emily Carr's life. *Song Of This Place*. **Sept. 10-Oct. 3**. 8 pm Van East Cultural Centre, 1895 Venables. Tix: Previews (Sept. 10-12) and Tues.-Thurs $10, $6 students/seniors. Mon. $10 general, two-for-one. Fri. & Sat. $12. 254-9578.

VLC ANNIVERSARY PARTY

Celebrate Vancouver Lesbian Connection's 3rd Anniversary. **Sept. 4**, 7:30-11 pm. VLC, 876 Commercial Drive. Women only. Music, speakers, refreshments.

WOMEN'S BUILDING MEMBERS?

VLC is distributing questionnaires re. potential membership qualifications to the women's building. VLC, 876 Commercial Drive is booked for **Sept. 20**, 7:30 pm to report on info gathered and to begin discussions about what next. More info 254-8458.

EVENTS

DEMO AGAINST RACIST GOV'T

Support the fight against Bills C-55 & C-84. Support immigrant and refugee rights. Demonstrate against racist government action. **Sept. 5** 2 pm Robson Square. Speakers & performers.

ESCAPE FROM FANTASY GARDENS

"The Week in Revue ain't just talkin'. It's creating general havoc and hysteria with . . . politics." Fri. and Sat. to **Sept. 12** 1 pm. Firehall Theatre, 280 E. Cordova. Tix $5. More info and reservations 689-0926.

HEADLINES THEATRE

Headlines co-production with the Gitksan-Wet'suwet'en Tribal Council, *No'XY (Our Footprints)*, is in tune with Canadian growing concern about aboriginal issues and the increasing relevance of native land claims to our lives. Provincial tour opens in Kispiox **Sept. 9** 8 pm. 33 shows in 27 cities. Lower mainland performances **Oct 22-Nov. 14**. More info Valerie Dudoward 738-2283, Marie Wilson or Herb George 842-6511.

OPENING DOORS

Play based on book published by Daphne Marlatt and Carole Itter. *Opening Doors, Vancouver's East End* "is a passionate and colourful portrait of a tightly knit community; Vancouver's oldest neighborhood." **Sept. 22-25** 8 pm, **Sept. 26** 2 & 8 pm. Tix $5. Matinee 2 for $5. Firehall Theatre, 280 E. Cordova. Box office 689-0926.

MAD REGATTA

Political, feminist dance music. Come see *Mad Regatta*, Fri. Oct. 2 at La Quena, 1111 Commercial Dr. Doors open 9:30 pm.

TAKE BACK THE NIGHT

Protest male violence against women. Take Back the Night demonstration. **Sept. 18** 8 pm Granville and Broadway.

EVENTS

Organized by Rape Relief and Women's Shelter, 872-8212.

ATTEND RALLY

The COST Project will once again be calling on the federal government to impose full sanctions against South Africa's racist regime. Rally at External Affairs Office, 900 W. Hastings. **Sept. 19** 1-2 pm. Speakers and music.

PHONELINE TRAINING

The Gay and Lesbian Switchboard training starts in October and runs for approx. 16 weeks. Concurrently, volunteers receive online training in referrals, info and peer counselling to the lesbian and gay male communities. Applications available upstairs at 1170 Bute St. or phone 684-6869 7-10 pm nightly.

MOUVEMENTS DES LESBIENNES

Conference: Lesbians Movement in Quebec, Past, Present and Future. **Oct. 2-3**. Lesbian groups and publications info fair, launching of Project Lavender's *Lesbian Resources Guide*, exhibits, workshops, activities. More info Les Biennes '87, P.O. Box 384, Station Place du Parc, Montréal, H2W 2N9 or L'Essential Bookshop, 420 Rachel East, Montréal, H2J 2G7 (514) 844-3277.

TIME TO TALK

Women 45 and Better taking with each other about what's important to us now. **Thursdays** October and November 7:30 - 9:30 pm. Info and registration VSW 876-2849.

INT'L LESBIAN WEEK

Join us in celebrating International Lesbian Week, **Oct. 5-11**. Lesbian groups, caucuses and individual lesbians are encouraged to organize workshops and social events. Deadline for proposals is **Sept. 8**. Volunteers are also needed for childcare and translation. Next meeting at VLC, 876 Commercial Dr. **Sept. 8**. More info VLC 254-8458. Sponsored by the Lesbian Network.

EVENTS

WOMEN IN THE FRINGE SHOW INFORMATION

This info is subject to change. Programs including info on all shows and forums for the Fringe Festival may be picked up at the Festival office, 18-2414 Main St. or at any of the participating venues.

. . . Tales of Women, Bag Ladies and Life, Arcadian Hall, **Sept. 12 - 13** Tix $5, $3, p.w.y.c.

5 4 3 Unnatural Acts, R.J. Christies **Sept. 13** 9:45 pm. **Sept. 18-20**, 10 pm. Tix $4

Beespiderselves Western Front, **Sept. 11-13** 8:15 pm. Tix $3, $2 concession

Care and Control, Heritage Hall, **Sept. 15-17** 2:15 pm. **Sept. 18-20** 12 pm. Tix $5, $3 concession

Don't Sit Under the Apple Tree, Anza Club, **Sept. 15-20** 12 pm. Tix $5

Foreign Territory, Main Dance Place, **Sept. 11-13** 7:30 pm., **Sept. 19-20** 5:30 pm. Tix $5 or p.w.y.c.

It Is Sunday And We Have Music, St. Michael's Church, **Sept. 12-13** 2 pm, **Sept. 17-20** 10:30 pm. Tix $5, $3.50 unemployed

Love Songs of the Egg Lady, Grunt Gallery, **Sept. 12-16** 5 pm. Tix $5, $2 concession

Miracles or Other Necessities, Main Dance Place, **Sept. 11-13** 11:30 pm. Tix $5, $3 concession

The Stupid Hairdoos Live! With Special Guests The Accessories, Anza Club, **Sept. 13-14** 2:30 pm., **Sept. 18-20** 5:30 pm. Tix $5, $3 concession

The Yellow Wallpaper, Main Dance Place, **Sept. 11- 13** 4 pm. **Sept. 18-20** 7:45 pm. Tix $5, $3 concession

Women's Voices, Women's Lives, Western Front, **Sept. 12-13** 1 pm **Sept. 19-20** 1 pm. Tix $5, $3 concession

For information on location on venue call Festival at 873-3646.

BULLETIN BOARD

EVENTS

VLC DANCE

"Take Back the Night" dance. **Sept. 18**, 8 pm-1 am. Capri Hall, 3925 Fraser. Sliding scale $4 - $6. Women only. Childcare. 254- 8458.

BOOK LAUNCHING

New Star Books invites *Kinesis* readers to join in celebrating the publication of *Being Pregnant: Conversations with Women* by Daphne Morrison, **Sept. 15** 5 pm-8 pm, Vancouver Women's Health Collective, 888 Burrard. Everyone welcome.

NEWFOUNDLAND WOMEN

The St. John's Status of Women Council, formerly the Newfoundland Status of Women Council, is celebrating its 15th anniversary this fall and are extending an invitation to past members to join in celebrating. More info 15th Anniversary Committee, St. John's Status of Women Council, P.O. Box 6072, St. John's, NF A1C 5X8

WOMEN IN THE PHILIPPINES

Slide show followed with discussion. The Urban Poor, The Sex Trade, The Factories. Women organizing against US militarization, feudalism and poverty. **Sept. 17**, 7-10:30 pm. VLC 876 Commercial Dr. Sponsored by POWER (Prostitutes and Other Women for Equal Rights). Refreshments. Donations requested. More info 875-1050.

CARE AND CONTROL

This play explores 5 lesbian mothers facing changes in their lives and their sexuality; how it affects the men in their lives, and why some lose their children and others don't. By the Gay Sweatshop, Edmonton and Vancouver Fringe Festivals. Tix $5 & $3. **Sept. 15-17** 2:15 pm. **Sept. 18-20**, 12 pm.

VIDEO QUEBECOISE

This two day workshop will provide an historical survey of video tapes by Quebec women producers. Albanie Moran will address issues of feminism and representation; the evolution of a documentary tradition; work that crosses documentary and art forms; and recent video art by women producers. The evolution of production collectives such as Video Femmes and of independent artists such as Diane Poitras will be included. **Sept. 26, 27** 1-5:30 pm. $40 non-members, $30 members. Sponsored by Video In, 1160 Hamilton. 688-4336.

EVENTS

FEMINISM AND ART

Feminism and Art: a Conference/L'Art et le Féminisme: une Conference. Ontario College of Art, Toronto. **Sept. 24-27**. See Art Briefs this *Kinesis*. More info from sponsor, Women's Art Resource Centre, 183 Bathurst St., 2nd floor, Toronto, M5T 2R7 (416) 368-3475.

SUBMISSIONS

GALLERIE PUBLICATIONS

Calls for entries and subscriptions to an annual book of women's culture and women's art. The *Gallerie Annual* will feature the "portfolios" of approximately 40 selected artists, ranging form famous to undiscovered. Artists will represent their work with photographs and short written text. *Gallerie* will also include articles exploring issues of women's culture. For entry requirements and subscription info Gallerie Publications, 2901 Panorama Dr. North Van., B.C. V7G 2A4. Entry deadline for the 1988 Annual is **Dec. 1**.

MYSTERY MANUSCRIPTS

The Women's Press, a feminist publishing house, has recently formed a manuscript group to solicit and review mystery stories. We encourage writers to submit long and short mystery manuscripts for potential publication. More info Margie Wolfe or Michele Paulse at The Women's Press, 229 College St. Toronto M5T 1R4 (416) 598-0082.

RESOURCES

WOMEN'S STUDIES 116

Women View: Sex, Sanity and Social Change, an introductory interdisciplinary, team-taught, university transfer course. VVI, 250 W. Pender, **Sept. 8-Dec. 15**, 6:30-9:30 pm. Also offered at Langara, more info Cindy Nagel 324-5448, local 448.

CANADA COUNCIL GRANTS

Grants and services are available to Canada's professional artists and arts organizations. Council will consider all fields of art. Call Communications Service (613) 598-4365 (collect) if you want to know about Council's programs, how to apply, criteria for eligibility etc. Canada Council, 99 Metcalfe St. P.O. Box 1047, Ottawa, K1P 5V8.

RESOURCES

LEGAL ADVICE CLINIC

Ruth Lea Taylor offers free legal advice clinic **last Sat.** of the month. 9 am - noon. Open to any woman needing legal advice. 876 Commercial Drive.

GROUPS

COMING OUT GROUP

What does feminism have to do with lesbianism? How do we differ as lesbians? VLC sponsored. Mondays starting **Sept. 21**, 7-9 pm. for 9 weeks. $2 or what you can pay. Limited to 15 women. Register 254-8458. Facilitated by Lea Dawson and Brenda Gold.

LESBIAN YOUTH GROUP

Meets 1st and 3rd **Fridays** at VLC, 876 Commercial Dr. 254- 8458.

VAN. LESBIAN CENTRE

Open 11-4 Mon.-Fri., Library, pool table, coffee, referral index, etc. 876 Commercial Drive, Van. B.C.

VIOLENCE IN LESBIAN RELATIONSHIPS

A group for lesbians who are, or who have been in violent relationships; who are coming as individuals; to work on their own issues (and help others) regardless of their identification as either a batterer or a battered woman. A self-help, self-facilitated working group. Begins again **Sept. 1** and held every **Tues.** 7:30 pm. More info 254-8458.

GROUPS

NORTH SHORE GAY WOMEN

North Shore Women's Network, a small group of gay women are meeting for social activities on weekends. We hope to meet new friends and add to our numbers. Interested? Call Irene at 986- 8907. We will get back to you!

DOWNTOWN EASTSIDE

Downtown Eastside Women's Centre, 217 Main. 681-8480. Mon-Fri 1-9 pm. Resources, support, drop-in, coffee, telephone, clothing and more. Ongoing support groups: alcohol and drug, women on welfare, Prostitutes.

SINGLE MOTHERS

Crabtree Corner, a YWCA Centre, is sponsoring a weekly single mothers support group in the Downtown Eastside. We hope to share ideas, feelings and solutions to problems as well as a free soup and bannock lunch. Childcare will be provided at the centre for children 5 and under, if you book ahead. **Wednesdays** 10 am. Call Mary Ellen 689-2808.

FRASER VALLEY

Gay & Lesbian Support and Social Groups. Meetings and events in Langley and Abottsford. Box 3413, Langley, B.C. V3A 4R7. 888-2189.

VANCOUVER COMMUNITY COLLEGE VCC

Langara Campus requires an

INSTRUCTOR in Women's Studies

The **POSITION**: to teach an interdisciplinary Women's Studies course on a temporary part-time basis between January 2nd and April 30th, 1988.

QUALIFICATIONS: Master's Degree in any relevant discipline except psychology or literature and demonstrated expertise in Women's Studies.

SALARY: as per faculty agreement.

Please submit applications by **September 15, 1987** to:

Vancouver Community College
Personnel Dept., 5th floor
1155 E. Broadway, Box 24700, Station "C"
Vancouver, B.C. V5T 4N4

FEMINISM and ART: a CONFERENCE

L'ART et le FEMINISME: une CONFÉRENCE

National Representation of Women Artists Educators and Women's Art Organizations

Panels and Workshops on practical and Theoretical issues of concern to women and feminist artists

TOPICS INCLUDE:

Women Artists in Rural Areas — Lesbian Representation
Women and Art Education — Feminist Art Critical Writing
Women's Art Production Strategies — Funding
Women's Art Organizations — Women of Colour Organizing

•Gallery Exhibitions •Film and Video Screenings
•Performance •Slide tape show
•Daycare provided •French interpretation
• Billeting services
•Employed $45 (total conference) or $20/day
•Unemployed, students, seniors $15 or $5/day

SEPTEMBER 24-27, 1987
ONTARIO COLLEGE OF ART
100 McCAUL STREET
TORONTO, ONTARIO

For pre-registration/information contact
The Women's Art Resource Centre;
183 Bathurst Street, Toronto, Ontario
Telephone: (416) 368-3475

BULLETIN BOARD

Marion Lydbrooke

CLASSIFIED

FOR RENT

Small, pleasant 2 bdrm, ground floor basement suite with yard in East End. $450 includes util. Avail. **Oct. 1**. 255-6436 evenings.

FOR RENT

2 bedroom ground level suite. Built in vacuum system. Very close to UBC. N/S only. Available **Sept. 1** $500 plus util. 738- 5296.

WEST SIDE CO-OP HOUSE

Spacious, well-established, west-side co-op home is looking for a socially conscious, n/s person to live with 4 women, 1 man and a cat. We belong to a food co-op and share chores and mostly vegetarian meals. Rent, including hydro, laundry, phones, newspapers and a collective fund, $250-260 mo. Avail. **Sept. 15** 731-2370.

GRAND OPENING

This is it! Official opening of Sitka Housing Co-operative. **Sept. 26** 1-4 pm. We are happy to invite our community to be on hand when CMHC presents plaque. See our co-op, meet our members, view common room with an eye to using it for your next mtg. All welcome. Free food & refreshments. 1550 Woodland Dr. Rain or shine. Children most welcome.

DESIGNER CLOTHES

Designer clothing store looking for more stock. Interested in forming marketing Co-op. Women with quality designs for consignment. 736-3086 Tues. - Sat. 11-6 pm.

CORRESPONDENCE WANTED

27 yr. old woman, incest and rape survivor, wants to correspond with other women who have known sexual assault and other forms of violence. Write Terry Gibson, 26115-3640 E. Hastings St., Van. V5K 2A9

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.

CLASSIFIED

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. VON 2YO (604) 539-2937.

WOMEN'S SUPPORT GROUP

Structured women's support group to explore issues, ideas, raise consciousness, self-awareness; increase self-esteem, reduce isolation. Use of art, dreams, visualizations. 6 sessions, starting every 2 months, beginning **Oct**. Janet Lichty, M. Ed., Counselling Psychology. More info 874-6982.

WOMEN'S COUNSELLING

Specializations include depression, sexuality, sexual and emotional abuse, adult women survivors of childhood sexual abuse, identity issues, self-awareness, relationship issues, decision making and career explorations. I work using verbal and expressive therapies, uses, gestalt and guided imagery. Sliding fee scale. Janet Lichty, B.A. M.Ed Counselling Psychology. 874-6982.

ROOMMATE WANTED

We need a woman for our 4 bedroom, mixed co-op house near 1st Ave. and Renfrew. $225 includes util. Available immediately. 255-9689.

BIRTH ANNOUNCEMENT

Welcome to Ronan Elizabeth Volante, born **July 13** to long time *Kinesis* contributor and production worker, Maura Volante.

CLASSIFIED

TOURING BIKE

21 inch Nishiki 12 speed touring bike. $170. Excellent cond. Retails for over $250. 2 payments okay. 255-7363, Jackie.

RETIREMENT COMMUNITY

For feminist/gay-positive people seeking an alternative lifestyle in their later years. Investors needed. Contact A. Bowe, 36 Broad St., Brockville, Ont. K6V 4T8

CHANGE OF ADDRESS NOTICE

Jannit Rabinovitch and Hannah Rabinovitch (7 months, lots of red hair) and Patrice Snopkowski and Mischa Snopkowski (20 months, still cute) have left the quiet village of Cumberland and are now making a new home together in Victoria, at 2338 Howard St., V8R 4K7. Effective immediately.

SURVIVORS SUPPORT GROUP

Level 1 and level 2 starting **Oct. 5**. Support groups for adult survivors of child sexual abuse. For info contact Donna Lee J., M.T. at 254-8107.

INCEST AND SEXUALITY

A women's sexuality workshop/support group for adult survivors of child sexual abuse. Start date **Oct. 5**. For info contact Donna Lee J., M.T. at 254-8107.

WOMEN'S SPACE

Emily's Place on Vancouver Island is happy to announce completion of the new bunkhouse and bathhouse! Now you can use shared hostel type space or book the private cabin. The new creekside bathhouse is a pleasure. Stay right there to sunbathe, creek dabble, pitch horseshoes, and hike or drive less than 10 minutes to golf, tennis, beaches, windsurfing, boating and fine dining. Rates $5/night to camp. $10/night for the bunkhouse, $20 for one or $30 for two at the cabin. Kids are free. Discounts for longer stays. Call Cindy or Caitlin (604) 248-5410 or write Emily's Place Society, Box 220, Coombs, B.C. VOR 1MO. Emily's Place Society directs user's fees to the projects' continued growth.

EMILY'S PLACE SOCIETY

On Vancouver Island is looking for a special woman; someone to live in the new bunkhouse from the Fall to next Spring. Rent is negotiable and reasonable, to include some caretaking. She must have her own transportation. This space offers privacy and natural beauty in a wilderness setting, and is equipped with a propane stove and lights, a water catchment system, a Franklin fireplace and some furniture. More info Ina Dennekamp 435-5772 or Cindy/Caitlin 248-5410.

GET YOUR STUFF

Vancouver Status of Women will be moving from present location sometime this fall. VSW urges all individuals and groups who may have material stored or on loan at VSW to contact VSW **ASAP** so that arrangements can be made to retrieve materials.

CLASSIFIED

OFFICE SPACE WANTED

Vancouver Status of Women is looking for new rental space of approx. 1800 square feet in the area bounded by 25th to 5th and Victoria Drive to Cambie St. If you know of any rental space available that suits VSW's and *Kinesis*'s needs, please contact 876-2849 Mon.-Thurs. 9:30-5pm

WAVAW/RAPE CRISIS CENTRE

Women Against Violence Against Women Rape Crisis Centre needs women to do rape crisis work. Must be supportive of women and willing to work towards ending violence against women. Next training begins **Sept. 30** and runs until **Nov. 25**. There will be no training on Oct. 11 (Thanksgiving). Women must complete the training and be accepted into the Collective to do this work. More info 875-1328.

PET AND LAWN CARE

Need someone to take care of your lawn while you're away? Feed or walk your animals while you're gone? All at a reasonable price? Then look no more. Call Zoe 251-3872. Hastings Sunrise area.

WOMEN'S STUDIES

A part time Women's Studies instructor is required for Vancouver Community College. Langara Campus. Masters degree, Starts **Jan. 1** '88. Application deadline **Sept. 15**. More info. and applications to Cindy Nagel, Co-ordinator, Women's Studies, Vancouver Community College, Langara Campus, 100 W. 49th Ave. Vancouver, V5Y 2Z6 (604) 324-5511, local 448.

PREORGASMIC WOMEN'S GROUP

Register now for Fall sessions. Anne Davies, M.A. Counselling and Therapy 531-8555.

SEXUALITY

Women's Sexuality Workshop Sept. **25-27** $165 room and board included. Duncan Area. Anne Davies, M.A. 531-8555.

BED & BREAKFAST FOR WOMEN

On Quadra Island. Country quiet, superb scenery, comfort & privacy. Dig for clams at Rebecca Spit, climb Chinese Mountain, watch eagles or spend time at nearby Cortes Island or Strathcona Park. Large room with view, private bath, good breakfasts. $35 double, $28 single, 10% discount for 3 or more nights. Call Susan or Carolyn 285-3632 or write Box 119, Quathiaski Cove, B.C. VOP 1NO

OPEN SEVEN DAYS A WEEK, 10am to 7:30pm

EAST END FOOD CO-OP

- KIDS play space
- FRESH produce—incl. organic
- NEW convenient location
- 10% OFF for seniors, Wed. & Thurs.

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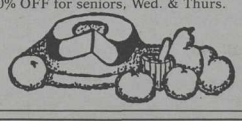

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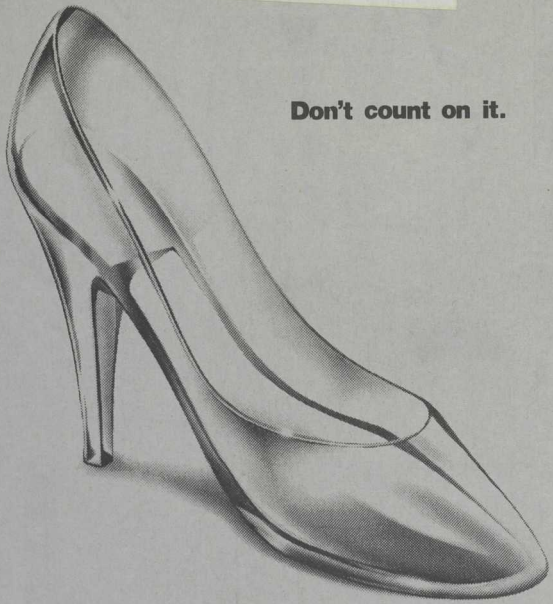

Don't count on it.

For a real fit, slip into a Kinesis subscription.

Published 10 times a year
by Vancouver Status of Women
400A West 5th Ave., Vancouver, BC V5Y 1J8

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Angles VANCOUVER'S COMMUNITY NEWSPAPER FOR LESBIANS & GAYS

Supplement to *Kinesis*
September 1987 issue

West Coast Angles
Publishing Society

Mailing address:
PO Box 3287, MPO
Vancouver, BC
V6B 3X9 Canada

Office address:
#3-1170 Bute Street
Vancouver, BC

(604) 684-3310

Lesbian Angles

Angles is a monthly magazine for the lesbian and gay community in Western Canada.

As lesbians and gay men, we all know how we are cut off from each other and from the mainstream of society. We fight isolation and invisibility to come out and through our lives, especially in western Canada, where our communities are smaller, cut off from media resources and more rural.

To support each other and strengthen our groups, we need information about each other and about the issues and concerns we all face. To organize ourselves against the attacks of the right wing and groups like REAL Women, we need to know what they are doing and how they will affect us.

The women's presses give you some of this information, and *Angles* gives you some as well. *Angles* wants to give you more. We want to give you news and opinion about the lesbian and gay communities in the west that you do not get anywhere else.

This month, *Angles* features an article on organizing for International Lesbian Week. Next week, we will cover the birthday of the Vancouver Lesbian Centre. We have presented articles on REAL Women and on on the women's movement today as well as community events such as the provincial lesbian and gay conference and lesbian/gay pride week. You will find something of interest in every section of *Angles*.

We need to ask for your support, however. We'd like you to subscribe to *Angles*. You can pick up the paper at the Vancouver Lesbian Centre or several other locations in Vancouver and western Canada. Or you can subscribe and have every issue delivered to you for only $1.25 a month. Just fill out the subscription form below and we'll send you *Angles* each month.

We also need more lesbians to participate in the paper. If you or someone you know would be willing to write for us from time to time, at whatever level you can, from news or opinion articles to calendar notes, please contact us. If you know places where *Angles* can be distributed to make the paper more accessible to lesbians and gay men in the west, please tell us.

With your help, *Angles* can be a useful tool in lesbian and gay liberation.

YES! I'll help Angles support lesbians. I'll subscribe.

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