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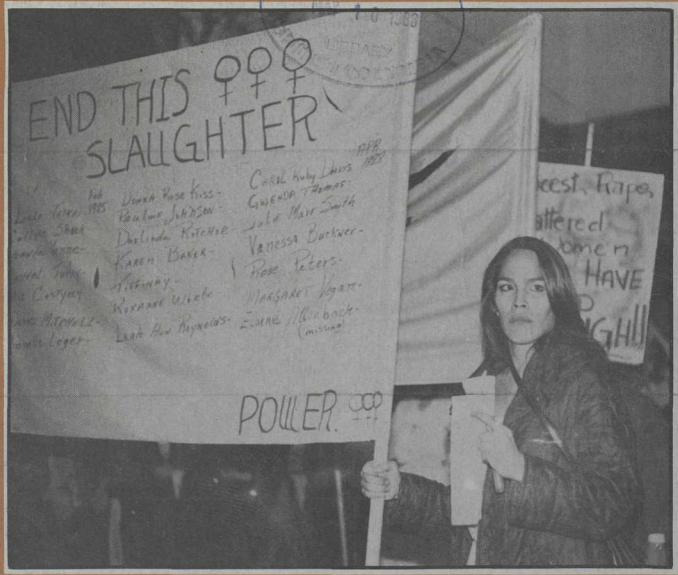
Reading Between the Lies: Socred 'Family Life' Exposed

KINESIS

News About Women That's Not In The Dailies



In grief, in rage, hookers say "No More."

• Turkish Feminists • Naturopathy • Jane Siberry •

KINESIS

News About Women That's Not In The Dailies

MEANS MOVEMENT

Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 255-5499. Our next News Group is Thurs. May 5 at 3 pm at *Kinesis*, 301-1720 Grant St. All women welcome even if you don't have experience.

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

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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 *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.

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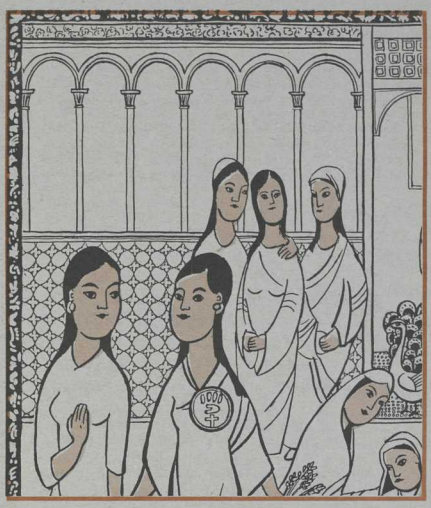

Feminists in Turkey have a young movement which faces intense state repression and strong religious and cultural challenges ...12

Vera, The film about lesbianism and identity you either love or hate 17

William Vander Zalm brings fantasy back to the family 5

INSIDE

NEWS

No agreement on reproductive technology 3
Prostitutes protest murders 4
Challenging racism 4
Socreds bless compulsory pregnancy 5
Palestinian speaker reports on uprising 8

FEATURES

Employment equity undermined by review 7
by Nancy Pollak
Privatization in Britain and B.C. 11
by Paula Stromberg
Turkish feminists: confronting power 12
by Jill Bend
Naturopathy:the healing power of nature 14
by Heather Herington

ARTS

Jane Siberry listening... listening 15
by Domino
Barbara Wilson: novels, translations, twins 16
by Patricia Maika
Blossoming out of concrete: Vera 17
by Alison Sawyer
Autobiography of a trailblazer 18
by Maureen Eason

REGULARS

Movement Matters 2
What's News 6
by Pat Feindel
Beans 10
by Nora D. Randall
In Other Worlds 19
by Melanie Conn
Letters 21
Bulletin Board 22
Compiled by Lucy Moreira

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MOVEMENT MATTERS

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

Call for papers

Resources for Feminist Research (RFR/DFR), a long time academic feminist journal, publishes two issues of each volume on New Feminist Research.

RFR/DFR is looking for contributions from a variety of fields addressing any of the current issues and debates within feminist scholarship and politics. They welcome short articles, commentaries, reports on work in progress, bibliographies, conference reports in either French or English, not exceeding 3,000 words.

The deadlines for *RFR/DFR's* interdisciplinary issues are June 1st and December 1st of each year. For further information write *RFR/DFR* c/o OISE, 252 Bloor St. W., Toronto, Ont. M5S 1V6 or call (416) 923-6641, local 2277, 2278.

Lesbian Week

It's time to start organising Vancouver's third International Lesbian Week celebrations which, as in years past, will take place during the first week in October.

Vancouver's I.L.W. herstory began three years ago when Dykes for Dykedom raised funds to send one of its members to the ILIS Conference in Geneva. In 1986, the Vancouver Lesbian Network organized a week of events which attracted over 900 dykes to dances, workshops, film nights and more. In 1987 the I.L.W. planning committee organized the week's events which drew over 1200 lesbians.

Lesbian groups, lesbian caucuses and individual lesbians are welcome to participate in this year's organizing. Bring proposals, ideas and dykes to the first planning meeting on June 6, 7:30 p.m. at Vancouver Lesbian Connection, 876 Commercial Drive. For further information call 254-8458.

International Resources

The following publications will be of special interest to Canadian women working in support of third world women's groups but will also be of interest to feminists seeking information on activities of women's groups around the world.

Lanka Mahila Samiti, a Sri Lankan women's group, has published a manual which describes the objectives and activities of the Sri Lankan women's movement, ways of organizing grassroots associations and relations between women's organizations and government ministries. For a copy contact: The Central Board of the Lanka Mahila Samiti, 65/2, Sir Chittampala A, Gardner Mawatha, Colombo 2, Sri Lanka.

Women in the Third World—A Directory of Resources, edited by Mary Heffron and Thomas Fenton, contains names and addresses of women's organizations worldwide, as well as annotated listings of printed and audio-visual materials by and about women in Africa, Asia, the Pacific, Latin America, the Caribbean and the Middle East. (Available for US $9.95 plus postage) from Third World Resources, 464 19th St., Oakland, California, 94612, USA.

The *Latin American Women's Health Journal* is now available in both Spanish and English. Contact ISIS International, Casilla 2067, Correo Central, Santiago, Chile.

African Women is a new quarterly journal published by the London-based African women's organization, Akina Mama Wa Afrika (Solidarity Among African Women). The journal is a forum for African women to articulate their needs, achievements and aspirations. Contact: Akina Mama Wa Afrika, London Women's Centre, Wesley House, 4 Wild Court, London, WC2B 5AU, England.

CN scholarships

CN is offering 68 CN Scholarships for women, worth $600 each across Canada for the 1988 Fall semester.

The scholarships are designed to encourage women to seek careers in non-traditional fields and to increase the number of women available in such fields.

CN defines a non-traditional field for women as "a technical and/or skilled trade occupation in which the participation of women has, to date, been limited or nonexistent." (eg. welding, heavy duty diesel mechanics, precision machining, etc.)

Any woman, whether continuing her education or re-entering the school system as a mature student, may qualify for one of the scholarships if she has been accepted for the fall 1988 semester in a specified program of study at most community and vocational colleges across Canada.

Applicants are required to complete an application available from the school or college. Applications must be submitted to the appropriate office at a participating educational institution no later than closing time on Friday, July 29, 1988.

Special issue

Breaking the Silence, an Ottawa based feminist quarterly which covers a wide range of social, political and cultural topics, has recently published the first of two issues on The Changing Family. The issues attempt to examine the myth of the traditional nuclear family and explore alternatives to this form of family.

To obtain copies or to subscribe write: Breaking the Silence, P.O. Box 4857, Station E, Ottawa, Ontario, K1S 5J1. Single copies are $2 per issue, subscriptions are $12 per year.

Goodbyes... and hellos

Current *Kinesis* editor Esther Shannon will be taking a five month leave commencing May 1. Her replacement, *Kinesis* writer and Editorial Board member, Nancy Pollak is looking forward to building an intimate relationship with the pleasures and panics feminist journalism provides. Good luck, Nancy.

Kinesis has hired a new wordprocessor, Gwen Bird. Welcome to the paper, Gwen.

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Reproductive technology

No agreement on strategy

by Noreen Shanahan

Women's health activists are presently facing a tactical dilemma: whether to support a call for a Royal Commission to investigate reproductive technology, or whether to concentrate on grassroots feminist organizing around the issues instead.

The newly formed Coalition for a Royal Commission on Reproductive Technologies, based in Toronto, is asking for endorsement from women's groups and individuals across the country and hope a commission will be called by fall. The coalition's statement reads:

"What we are seeing in nothing less than a revolution in reproduction ... We believe it is imperative that we begin to explore the social issues surrounding these new technologies and initiate a public debate over what limits we want to place on them; and that the best way to achieve public education, debate and resolution of these issues is through a Royal Commission."

Diana Majury and Connie Clement, members of Women Healthsharing Collective, share the same concerns but strongly disagree with the commission call. Their collective refused to join the coalition and in a recent issue of *Healthsharing* the women spoke against the Royal Commission strategy. (It should be noted that Majury and Clement speak as individuals and don't represent the collective.)

"To use a commission successfully requires an incredible amount of energy and time," says Majury, "We need clear positions to articulate and we need to sustain the energy long enough to influence not just the commission but the legislation coming out of it."

According to Clement, it's too soon to challenge the federal government on reproductive technology issues. Instead feminists must first do popular education and develop an analysis.

> "We haven't had the grassroots discussions needed to mobilize feminist response."

"The best thing about the coalition's call for a commission is that it's become a catalyst to create feminist discussion ... We haven't had the grassroots discussions needed to mobilize feminist response and create feminist positions."

Coalition spokesperson Doctor Margrit Eichler, however, considers a commission to be the best vehicle for public education as well as an opportunity to research reproductive technology concerns.

"(A Royal Commission) is where you get the big bucks, that's where you have the millions, so publicity is assured." The federal government has been looking at the issues for the last four years, she added, "So we better get ready and respond and make it clear that this is a woman's issue and something that will be talked abut in consultation with women's groups."

According to Majury, feminists will only be a small voice in this debate and so it's extremely important to be thoroughly prepared. "Right now most of the pressure is coming from the industry itself. The experimenters don't want to get shut down. If a commission is called, they're going to mobilize money and research to justify new techniques.

"The people selling in vitro fertilization, sex selection, embryo transfer—you name it—they're all white, male doctors. They command social respect simply because of that, never mind what they do and don't worry about the health and safety of the women they do it to."

The Vancouver Women's Health Collective sees the need for a discussion about reproductive technology at a national level and is a coalition member, but they have serious doubts as to whether a Royal Commission is the best forum for this debate.

"We're skeptical that (a Royal Commission) can get us what we want in terms of feminist content," said Joy Thompson.

Majury and Clement also criticize the coalition's statement of principle as being "very problematic ... they're not adequately thought-out and the wording seems to be deliberately ambiguous. It's very dangerous to be put in a position where our own principles can easily be turned against us."

In particular, Clement doesn't agree with the coalition's acceptance of reproductive technology as a given, and their failure to address prohibiting the technologies.

Please see **Strategy** page 10

photo by Janet Altshool

Strolling for Peace: babies, banners and—yippie—Whores Against War all took to the streets for the annual End the Arms Race march on April 23rd. The Vancouver crowd numbered 75,000.

Tackling neglect, violence against our communities

by Lea Dawson

Six men with sticks chase a gay man from Stanley Park into West End streets yelling "kill the fags."

A Native women's organization struggles for minimal funding while fighting to undo years of oppression.

The B.C. government budgets $20 million for a flashy family enhancement project that promotes sexual abstinence.

A young woman, jailed for breaking an area restriction one block from her home, is kept in isolation because she tests positive for the AIDS virus.

On April 20th, the Coalition for Responsible Health Legislation (CRHL) sponsored a forum to discuss events like these—the violence, neglect and self-righteous morality built on AIDS hysteria, homophobia, racism, misogyny and "whorophobia" (hatred of prostitutes).

Fred Gilbertson of the Gay and Lesbian Centre, and Amanda White of AWARE (Alliance of Women Against Racism, Etc.) opened the discussion by encouraging the audience to seek alliances and develop strategies to combat hatred and violence.

The forum speakers were Tim Shireman of the CRHL, Celeste George of AWARE and Lesbians of Colour, Joy Thompson of the B.C. Coalition for Abortion Clinics, Marie Arrington of Prostitutes and Other Women for Equal Rights, and Tom Patterson of the Front for Active Gay Socialism.

Their speeches recounted personal attacks, threats to gays and lesbians, bombings and bomb threats, assaults on prostitutes, compulsory AIDS testing for Native people returning to reserves, and fears of violence at the future Vancouver abortion clinic.

Joy Thompson described a provincial government that was willing to "work outside the law"

Please see **Neglect** page 4

GAIN cuts reversed

Protest meets with success

by Esther Shannon

The Social Credit government backed down from their plans to cut single mother's GAIN entitlement late this month after protests from a wide cross section of the community.

The cut to single mothers was the most controversial aspect of a series of sweeping changes to the administration and funding of social services in the province. The plan called for a change in the definition of an employable person which would have seen a single parent of one child lose $50 a month from their cheque after their child was 15 weeks.

photo by Andrea Lowe

Chalk up another victory for speaking-out: ELP spokesperson Jean Swanson (left), Cheryl Freisan and children at the April 25th rally in Vancouver.

The Socred's also promised that social services would resume paying the $50 to single parents with two children under the age of six, however, single parents with two children between six and 12 will not receive the $50 allowance on their welfare cheques.

Social Services Minister Claude Richmond said the change in the definition of an employable person was shelved after intense opposition from Socred supporters as well as "those not necessarily in support of the government."

At a rally called to protest the province's actions End Legislative Poverty spokesperson, Jean Swanson, told demonstrators that the government's reversal, while important, "... does not change the fact that there are 85,000 children in B.C. living 50 to 55 percent below the poverty line because of inadequate welfare rates."

Other changes which have not received as much public attention will go forward. Included in the re-organization plans are Premier William Vander Zalm's funding for strengthening the family programs (see article page 5) at a cost of at least $16 million. Included in this amount are provisions for expanding homemakers services, counselling for new mothers and a new teen support program to help young mothers finish school.

In other changes the province is re-organizing the manner in which the social services ministry operates by creating specialized offices which deal with separate services like income assistance, or family and children's programs.

These changes have raised intense concerns among social workers and anti poverty activists who fear that welfare recipients will have to troop from office to office to have their needs met. Many believe the creation of specialized services will make it easier to privatize some ministry programs (see *Kinesis* March/88).

While Swanson sees the government's reversal as a partial victory for poor people she notes that "... it still leaves thousands of children 9 (ages six to 12) in worse shape than they were before."

C–49 blamed
Prostitutes organize against murders

by Claire Stannard

The killings of Rose Peters and Margaret Bedan in a single week this April have brought the count to twenty-one B.C. women murdered since 1985. The murders began that year with the February death of eighteen-year-old Nicky Tatrai.

The women have died by knives, beating and strangulation. "One thing they (the murders) all have in common," says Marie Arrington of POWER (Prostitutes and Other Women for Equal Rights), "is woman-hating."

The fact that almost all the women were sex-trade workers seems to have had a strong effect on the lack of public outcry about the killings. The five who recently died were women of colour.

The murders have directly coincided with the introduction of Bill C-49, the anti-soliciting law. Before its inception in 1985, advocates for prostitutes rights loudly warned the result would be that women would die. The bill—designed to get women off the streets—has not done so, Arrington states, but has directly endangered them instead.

"Women are getting more violent customers and the police are getting more uncaring, harassing the women when they can't get them off the streets any other way," she said.

Many of the murdered women, including Rose Peters, had received court injunctions restricting them from their working territories where they had some methods of safety. As well, police harassment has forced women to work alone rather than in pairs, and has pushed them from lit streets into dark alleys.

Ina Roelants, a volunteer at the First United Church drop-in centre for prostitutes, says police are busting the managers of hotels such as the Golden Crown, on bawdy house charges. These are places where women can work in a clean, safe environment, she says, and can call out to people they know if they are in trouble. "The girls end up way off somewhere having sex in the back of a car," says Roelants.

"Prostitutes have been blamed for every social ill in this city," says Arrington, "from house fires to AIDS." Violence to prostitutes has increased more than 100 percent in the last year alone.

"There are now sixty cases of rape reported to us per month," she says, "compared to twenty per month a year ago."

Jan Brown of POWER says, "On average, a prostitute is raped ten times a year." Police will not follow up reports, she says, and often won't even take the information from the women. "They advise them, 'If you don't like it, go home'." One woman reporting a rape was asked when she left if she was going home. When she said no, the officer commented, "Maybe he didn't do a good enough job."

"Usually the men who beat and rape them also rob them," says Arrington, "so they may have to go back out."

At a recent POWER demonstration protesting the murders, a speaker from the Seattle-based Women's Coalition to Stop the Green River Murders said, "The murder of women is one of the foremost political issues right now and a lot of people don't realise it. We need to organize now."

However, according to Jan Brown, "sex-trade workers can only organize so much" because they fear reprisals. Immediately after the POWER rally an exotic dancer at the Nelson Hotel was fired when the owner, John Pelleck, learned she had attended.

"He told me, 'Those women got what they deserved and if you're with them, you must be one too'," she said. Two of the murdered women, Darlinda Ritchie and Karen Baker, murdered in 1986, were working as dancer at Pelleck's Hotel when they died. POWER is picketing and boycotting the hotel until Pelleck honours the dancer's contract and pays her the money owed to her, about $600.

Media reports on the killings often focus on the women's lifestyle, colluding with widespread public attitudes which blame the victim, an attitude sex-trade workers are well acquainted with.

"It's not the paid work I have a problem with," says Brown. "It's being treated as disposable women that I won't accept. The same men who beat their wives and girlfriends at home, men from all segments of society, think they can get away with a lot more with prostitutes."

Joy Thompson of the Women's Health Collective says the provincial government has a "moral agenda which says that sex-trade workers have no human rights, that those who assault and murder them will not be prosecuted."

Given the political climate in B.C. and the repressive legislation of C-49, the violence against sex-trade workers can only be countered by concerned members of the community.

POWER encourages people to:

- Write the Attorney General demanding the repeal of Bill C-49
- Call the Major Crimes department of the local police to ask what is happening with the investigations
- Write to the papers protesting sensationalist media coverage.

Arrington adds that groups or individuals can observe and document police harassment of street workers, and take licence plate numbers of tricks.

Sparky, a sex-trade worker from the downtown eastside, says "we're out there to work...(not) to be raped or murdered. We are loving, intelligent mothers/sisters/lovers, and—just like every other woman—human."

photo by Noreen Shanahan

Given the political climate in B.C., the violence against sex trade workers can only be countered by the activism of concerned members of the community.

Neglect
from page 3

to restrict abortion and to "create new laws [like the Quarantine Bill] that discriminate, and are inhuman."

While much of the evening was spent talking about violence and right-wing agendas, everyone spoke of the need for a clear, collective response.

Celeste George emphasized that racism as an oppression fits well into violence, health issues and the quarantine. However, social change organizations responding to these issues must address their own racism in order to be successful allies (see box).

Strategy suggestions came from both the speakers and the audience. They included a "Take Back the Park" gay march modelled on "Take Back the Night"; financial support for groups like POWER and the Native Indian Homemakers; support for an abortion clinic that would include a patient-directed reproductive health centre; and a concerted effort to monitor politicians and political parties to see which ones (if any) publicly support our concerns.

Although no mandate was adopted at this meeting, and suggestions for yet another coalition were met with reservations, the commitment to organize was firm.

The Coalition for Responsible Health Legislation meets the third Thursday of every month at 7:30 pm. Call 254-8458 or 684-6869 if you want to attend or volunteer.

Challenging racism

by Celeste George

I expect that we are mainly the "converted" here. People who know and want to do something about the issues of the targeted groups i.e. Native people, women, lesbians and gays, prostitutes.

I could give a barnburning speech about this racist society. However, we know that already. I wonder whether this changes anything. We all go home self-satisfied, we've done our bit fighting racism by listening to a woman of colour spill her guts one more time about the violence.

I work in the Alliance for Women Against Racism Etc. because I want to stop the lipservice about anti-racism. I think it is important that white people, no matter who they are, from rednecks to the Left unlearn their racism.

We can't fight and make changes in blatant actions of racism such as where Native people get targeted for policies like the quarantine bill if you ignore your own racism.

At an anti-racism workshop I helped organize this weekend, Gloria Yamato, the leader, outlined different types of racism: overt, covert, unaware and self-righteous. She said we as people of colour find it somehow easier to deal with the overt. The other kinds drive us "crazy." This is true.

Vander Zalm and his policies are overt. Covert racism is when white feminists write about women of colour's issues rather than finding out how to support them to write about their own issues. White people take jobs in Native and people of colour organizations rather than not buying into the internalized racism of those people. It's important for whites to be clear about where our internalized racism hooks into your racism. Educate yourselves about where you as white people keep power by perpetuating divide and conquer tactics.

Self-righteous racism happens when do-gooders decide they know what's good for the targets. They decide they will "protect" us by not being the allies we want them to be. We know *how* we want you to be allies. Just ask us.

What kind of real economic and educational support do Native people get in Vancouver and on reserves? Native organizations scramble for funds to try to educate about services that are available but are usually in white-dominated institutions. So, Native people and people of colour remain targets for the do-gooders who decide, on the basis of stereotypes, who we are and what we need.

Does your political group, institution, workplace remain white dominated? What do you do about it? If you get criticism do you help kill the messenger?

Racism is always about who has the power and we're not just talking overt. Racism makes us bone-weary. Most of the time we, as people of colour, deal with the non-overt forms. The mistakes of our allies keep us busy fighting you *and* the racist power structure. When you get rid of your racism then we can spend *all* our energy liberating ourselves.

Babies-for-adoption the goal

Gov't blesses compulsory pregnancy

by Noreen Shanahan

There is sex happening in this province, William Vander Zalm has learned, sometimes even among unmarried people. But—where have all the babies gone?

Critics of the Socred's recent "Strengthening the Family Initiative" say the $20 million is paying for yet another round of 'Vander Zalm versus abortion,' and suspect the end goal is more babies for the adoption market.

According to Barbara Mintzes of the Vancouver Women's Health Collective, the government is seriously misinforming women on birth control in the glossy new brochures.

"The contraception information could lead a woman to use a method ineffectively therefore lead her to an unplanned pregnancy, sometimes quite quickly."

For instance it suggests the diaphragm and cervical cap can be used effectively *without* spermicide; it promotes fertility awareness ("acceptable to religious groups that do not approve of other methods") without describing the method in any detail or stressing its high failure rate.

Barb Hestrin of Planned Parenthood also finds the contraceptive information misinforming and out of date. "As a professional I consider it of limited use, very general, and it doesn't get into specifics of the options..." particularly concerning the IUD and the Pill.

"Some of this information is so wrong it absolutely shouldn't go out," said Mintzes, "(the brochures) are promoting a certain form of morality and it's clear their purpose is preventing abortions, also the suggestion that the best way of preventing pregnancy is to abstain from sex."

The three 'pregnancy prevention' brochures repeatedly stress abstinence as "the surest way to prevent pregnancy."

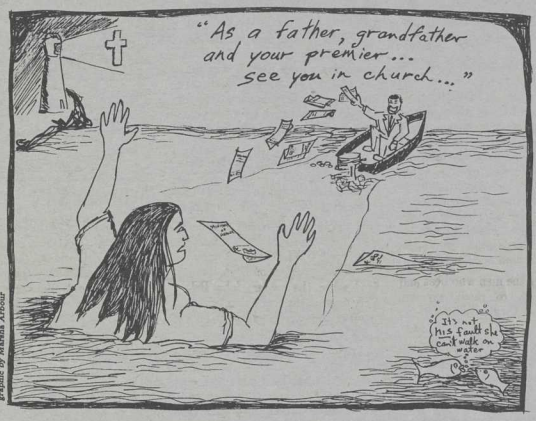
According to the Social Credit government "An *unexpected* pregnancy need not be an *unwanted* pregnancy if the mother knows that assistance is available." Presto—two more new brochures, one called "Facing an Unexpected Pregnancy: Making a Decision"; the other a Pregnancy Support Service Resource Guide.

The word 'abortion' does not appear in either of these publications—nor is the option mentioned elsewhere in the strengthening the family program. The words 'mother' and 'father'—referring to people facing an unexpected pregnancy—do find their way into these brochures.

It's clear the pregnant woman is "making a decision" not about terminating the pregnancy, but about what to do once she gives birth.

"The questions she's asking are related to carrying a pregnancy to term...if she were going to have an abortion she'd ask other questions," said Mintzes. "It's amazing having a pamphlet on deciding what to do with an unexpected pregnancy but not knowing what your options are."

There's also no specific information on the other two options, said Mintzes, of having a baby or having it adopted. "There's nothing in there about caring for it economically, getting time off work...and with adoption it doesn't give her any information on what a woman might experience going through an adoption, or what her rights are."



graphic by Marsha Arbour

Instead "Making a Decision"—both in pamphlet form and a twenty minute video—outline the psychological steps required in making a decision, and remind the 'mother' (and the 'child's father') to "listen to your conscience", access the 'consequences' or 'risks' and to make a 'responsible' decision.

The video interviews a psychologist (an "expert in decision-making") and a family doctor about unexpected pregnancy while a pregnant woman appears in silhouette for a few seconds here and there, sitting at a kitchen table looking worried. She is given no voice.

Planned Parenthood is absent from the Pregnancy Services Resource Guide. "There is specific antagonism toward us from the Premier," said Barb Hestrin. "Our stance is we're a pro-choice agency, we give all the options and support women in their decisions. We don't condemn abortion as an option therefore according to anti-choice groups, we're pro-abortion."

According to Andrew Hume, Ministry of Health, Planned Parenthood has been directly involved in political lobbying and "for whatever reason" the decision to omit them from the guide was made by the Ministry.

"(The Ministry of Health) made a specific attempt to insure that neither recognized pro-choice or pro-life groups are there...people facing a decision like this shouldn't get counselling from a group with a vested interest. It's not a good thing for a person."

Material used in the pregnancy prevention brochures came from Planned Parenthood materials, said Hestrin. "But they didn't come to us to see about changes, or anything new that should have been added—and they didn't acknowledge the source."

According to Dr. Rick Mathias, President of the B.C. Public Health Association (BCPHA) (who produced the pregnancy prevention brochures for the Ministry of Health) Planned Parenthood resources were used, as well as information gathered through their own association.

Planned Parenthood has written to BCPHA and the Ministry of Health requesting that the birth control misinformation in he pamphlets be corrected.

The BCPHA is presenting negotiating with the provincial government to substantially widen distribution of these pamphlets.

"By July 1st you'll likely find them in 7-11 and Mac's Milk stores. We've bandied around all other options...bars, bathrooms, but we haven't made a decision to approach their associations yet. We also want to get the message through the electronic media, like LG73 radio station."

The target audience, he says, are young males and females after leaving high school.

According to the Social Credit government's media backgrounder on this program, "In the past 15 years, the number of adoptions in B.C. has decreased dramatically. In the 1960's, it was not possible to find enough homes for children—in the 1980's there is a waiting list of families wishing to adopt."

Asked to comment on this, Lisa Pedrini of the B.C. Teacher's Federation said the program "Makes the situation where there are more children for adoption, and it's poor, young women who are going to provide them."

Vicki Robinson, Women's Rights Organizer for the NDP, says she's "Passed the point of being outraged," about the family program. "I don't know what word to use anymore to express anger at this attack on women . . .

"What they're doing is ordering these young women to carry their babies to term and then place the babies for adoption. But what's going to happen to the women? The focus is on the baby and not on the young women. There are no resources into making sure she continues her schooling after she leaves the shelter home (another initiative—homes for unwed mothers costing $3 million) and if she decides to keep her child what is available to her? Fifteen after she's given birth she's considered employable and has to take the first poverty level job that comes along." An estimated $1.9 million has been spent on public awareness brochures. Another $1.5 million has been spent on advertising the family program and $1.9 million is slotted for future ads.

According to William Vander Zalm's government, the "Initiatives For Strengthening the Family" program focuses on two key messages: "Our Future Needs Responsible Decisions" and "Families are the Strength of our Future."

Whose family? Whose future? And what about responsible government?

Five years old

Lesbian, gay conference promises eclectic fare

by Kinesis Staff Writer

This year, the 5th Annual B.C. Regional Gay and Lesbian Conference is happening from May 21st to the 23rd, at Britannia Community Centre, in Vancouver.

Svend Robinson, federal MP and gay man, Marie Arrington representing POWER (Prostitutes and Other Women for Equal Rights), and speakers from the Women of Colour Group and PWA (People With AIDS) will address the opening session on Saturday morning.

The Conference is structured around a series of workshops, panels, and forums which deal with issues of relevance to lesbians and gay men such as: sex; AIDS; political and human rights; racism and classism; sexism among gay men; our histories; relationships; self-awareness; rural organising; parenting; videos, and much more.

The theme of this year;s conference is "Building Bridges" as more and more lesbians and gay men work together to challenge sexism and heterosexism in our communities and on a broader level.

The Conference Committee is also committed to making the Conference accessible to lesbians and gays who have less privilege by insuring wheelchair access, by providing free, quality childcare, sliding-scale registration fee, by insuring representation by women of colour on our opening panel and in our workshops, by providing space for caucuses, by finding signers for the hearing impaired, by offering different types of entertainment to reach all tastes.

Saturday night, the participants are invited to join together for an evening of music and fun at The Dance, starting at 8:00 at a site to be announced. Sunday night, the Out On Stage Variety Show will host local talents: musicians, readers, dancers, choir singers, theatre performers and many more will offer humour and fun in a relaxed atmosphere at the Vancouver East Cultural Centre, 1895 Venables, 8 o'clock.

Last year's attendance was close to 300. We are expecting over 350 participants to this year's conference from all over B.C.. Billeting is available by registering in advance.

For more information, pre-registration, or volunteering, phone 251-2397.

WHAT'S NEWS?

by Pat Feindel

Male Mounties don't get their man

RCMP Commissioner Norman Inkster has triggered opposition from mounties across Canada with an affirmative action plan to ensure female instructors are hired at the RCMP training centre in Regina. Advertisements for seven instructors' positions (at the rank of corporal) specified that only female applicants would be considered. Protesting mounties have raised $17,000 and plan to seek a court injunction to prevent implementation of the plan.

"We are not challenging the right of the force to have female members in depot for training," said Sgt. Ron Thruston from B.C. "We are challenging the Commissioner's decision that our current promotional system...is improper. Our promotion system is non-discriminatory. It is based on service and performance and merit."

There are now over 90 instructors in Regina. None are female. Deputy Commissioner Roy Moffatt said the move is necessary because about 30 percent of recruits are women. There are now 852 female constables across the country. "We feel it's time we had women in there as instructors...We're talking about 11 out of 96 instructors, which is not a lot, really."

Alberta women poorly served

One of the prime movers behind the formation of Alberta's Advisory Council on Women's Issues has delivered a stinging criticism of the council's track record. In a recent report on the council's performance the Calgary YWCA states the advisory group "Is not well-informed on women's issues, is not communicating effectively with Alberta women's groups and is not exerting any influence on government policy."

Sharon Osterling, a spokeswoman for the YWCA, said, "This is not the council Alberta women worked for and it's not a council we're prepared to accept." She said the current council of 15 government-appointed members is passive and acts as an information-gathering body for government, avoiding contentious issues.

The YWCA criticized the council for refusing to disclose their response to the government's removal of sterilization from the health insurance plan, and slammed them for not taking stronger stands on major issues like free trade, the Meech Lake Accord and day care.

Women's Issues Minister Elane McCoy defended the council members and said she did not agree that the council should make more specific recommendations, since policy is always drafted in general terms and turned it into specifics later.

Racial, sexual harassment case finally heard

A human rights complaint will finally be heard by the Canadian Human Rights Commission after three years of legal dispute over where it should be heard.

Mary Pitawanakwat, an Ojibway, worked as a federal employee for 6½ years for Saskatchewan's Secretary of State office. During the last years of her employment, she was subjected to racial and sexual harassment, and then dismissed from the job. She took a grievance to a hearing under the Public Service Employment Act and lost. The Human Rights Commission then refused to hear her case. Pitawanakwat's lawyer appealed this decision to the Federal Court of Appeal and finally won her client's right to be heard before the Commission.

Undaunted, the Commission filed an appeal with the Supreme Court of Canada, but had to withdraw that appeal when the Court ruled against the Commission in a case similar to Pitawanakwat's.

Both the National Action Committee on the Status of Women (NAC) and the Legal Education and Action Fund (LEAF) are supporting Pitawanakwat's case. Donations can be made out to The Mary Pitawanakwat Defence Fund, Regina University, and mailed to 2054 Argyle St., Regina, Sask., S4T 3S7.

Rights of disabled strengthened in Ontario

Ontario's disabled people will soon have much greater access to public buildings and services. A new section of the Ontario Human Rights Code requires employers, landlords and people providing goods and services to the public to make their buildings and services accessible to those with mental and physical disabilities. The rules specify construction of ramps, wheelchair-accessible washrooms and other facilities to ensure equal access. Special needs of disabled people must be accommodated unless doing so would impose undue hardship on the provider of the service or goods. The new rules will allow a person with a disability to bring a complaint to the Human Rights Commission, but government inspectors will not check independently to see if access is being provided.

Nannies push for labour code improvements

Filipino nannies working in Edmonton want to be included in Alberta's new labour code. Leonita Gutierrez, president of the Alberta Household Workers Association, says about 1000 Filipino women work in the Edmonton area as nannies under federal contract and many have serious problems with their employers. "Some work too much, have no privacy, and the accommodation is no good. Some have been threatened by their employers."

Under a contract set by Employment and Immigration Canada, the women earn a minimum of $860 a month from which they pay up to $300 for room and board to their employers. After two years the nannies may apply for immigrant status.

Opposition House leader Pam Barrett agreed to lobby on the Association's behalf during the second reading of Alberta's new labour bill. "They should get an additional 10 percent for a third child and five percent for every child thereafter," she said.

Paternal/parental rights clarified by adoption ruling

"Casual fornicators" who get women pregnant and then ignore their responsibility to the child do not qualify as parents for the purpose of adoption in Ontario. The Ontario Supreme Court ruled in March that adoption agencies are under no obligation to inform the biological father or get his consent when his child is put up for adoption.

The case overturned a Family Court decision to delay an adoption because the judge said the adoption law could be violating the Charter by discriminating against biological fathers. The law excludes from the definition of "parent" a natural father whose only connection to the child is conception.

Heather Katarynych, lawyer for Metro Toronto Children's Aid Society said, "The higher court is clearly saying there are no parental rights without responsibilities."

Judges attack gov't child-support collection agency

An Ontario government agency that collects child support from delinquent fathers is under fire from family court judges for being too stringent. Set up by the Attorney General's Ministry last July, the agency has applied the letter of the law and deducted the maximum allowable half of net wages from men owing support.

Some men have disputed the agency in court and criticized it for refusing to negotiate a lower rate of wage deduction. Judges have reduced payments in some cases and chastised the agency for its zealousness and for wasting court time when negotiation appeared possible.

Gail Taylor, director of the enforcement program, defended its actions. "If we were to begin to make deals with individuals, that wouldn't be consistent or fair."

Since the program began, says Taylor, the agency has collected $4.7 million of the $50 million owed in support. Most arrears involve child support. "Ultimately, our goal is to change public attitude so that these (support) orders are honoured as a social norm," said Taylor.

Birth control services may be funded again

The Alberta government may reverse its August 1987 decision to cancel health insurance coverage of sterilization and some birth control procedures. Minister of Community and Occupational Health Jim Dinning said he has received many calls protesting the decision to drop tubal ligation, vasectomies, IUD insertions, and contraceptive counselling from the province's health care plan.

Women's groups have called the move a direct attack on women's reproductive health. "I am sympathetic to what they say," said Dinning. He did not say when the government would announce its' decision, however.

Estrogen offers hope against osteoporosis

Estrogen therapy appears to do more than calcium for menopausal women who are prone to osteoporosis (loss of bone tissue). Dr. Michael Parfitt, a researcher at Henry Ford Hospital in Detroit, cited studies in which estrogen replacement therapy reduced deformities in the vertebrae of postmenopausal women by 90 percent. Other studies have shown that calcium may be effective in slowing bone loss at a later age, but not significantly in early menopause.

A University of Toronto professor, Dr. Joan Harrison, said research has shown that weight bearing exercise can both prevent osteoporosis and strengthen bones already affected by it. She emphasized the exercise must involve weight-bearing—such as doing pushups or lifting weights—not just aerobic exercise. Improvement in bone mass requires "greater force on bone".

Homophobia strikes ad land

Despite promises to release more money for AIDS education, the federal government failed to provide funds for a public-service announcement that shows a gay man warning people to protect themselves form the virus. The $40,000 ad was produced by Ottawa's CJOH-TV in cooperation with the Canadian Association of Broadcasters and the Canadian Public Health Association (CPHA). Although the CPHA has received $3.7 million over five years by Health and Welfare Canada, it did not help finance the announcement.

CPHA last year spent $300,000 on TV ads that were hardly seen by the public because three out of four were perceived to be condoning casual sex. Private broadcasters have donated over $4 million in air time for the new ad and the CBC will also be running it.

Man seeks paternity rights under UI Act

A Toronto man has challenged an unemployment insurance regulation that he says discriminates against biological fathers. Shalom Schacter says the UI Act gives insured leave to either parent in the case of adoption but only to mothers in the case of birth. Schacter told a federal court hearing that he and his wife share household and child care duties. When his second son was born, Schacter was denied parental leave by his employer. He took an unpaid leave and was denied unemployment insurance. Schacter's lawyer proposed three possible remedies: give all fathers the paid leave adoptive fathers get; end the special treatment of adoptive fathers; or allow mothers to split their 15 weeks of paid leave with fathers.

Affirmative Action?

Nova Scotia is launching an affirmative action plan to get women into administrative positions in the school system. The plan was developed jointly with the N.S. School Boards Association. Education Minister Ron Giffin announced the province will instruct school boards to review their hiring practices to ensure equitable distribution of jobs between women and men. They will be asked to keep track of progress and submit a report annually.

Giffin said the program won't discriminate against men. It will "include qualified women in the competitive process," not exclude qualified men.

Employment equity
Program undermined by inadequate review

by Nancy Pollak

Armed with a toothless law and inaccurate statistics, the Canadian Human Rights Commission (CHRC) will attempt this summer to determine whether federally regulated employers are playing fair with disadvantaged groups.

The groups—women, aboriginal people, people of colour, and the physically disabled—are the subject of mandatory statistical reports due for the first time this June as required by the tories' 1986 Employment Equity Act (EEA).

The CHRC hopes its analysis of those reports—comparing workplace realities to labour market figures supplied by Canada Employment and Immigration (CEIC)—will help it sniff out discriminatory employers.

"We're interested in actively monitoring what federal agencies are up to and trying to stop discrimination before we get a complaint," said Max Yalden, new head of the CHRC in Winnipeg recently. The CHRC typically deals in a reactive manner to complaints filed by individuals.

There are, however, already serious complaints about the effectiveness of the EEA itself and the statistical methods used to determine who is available for work.

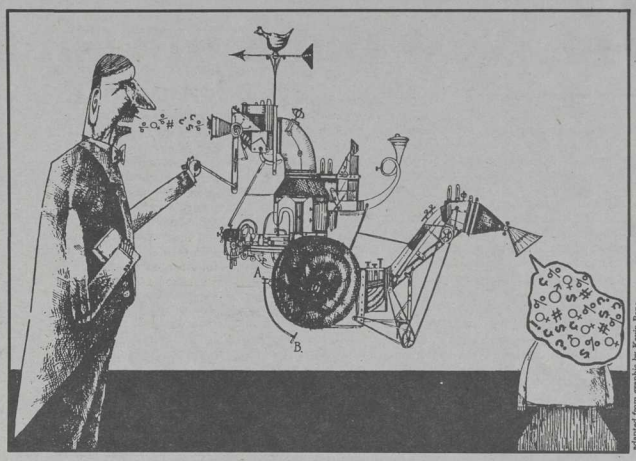
Compared to American affirmative action laws—born of the civil rights movement—the EEA is a pallid law indeed. Opting for a voluntary approach based on 'targets' rather than mandatory quotas, the EEA is rooted in the premise that equality of opportunity, not *results*, is the significant, measurable factor.

This approach is worrisome to precisely those groups the law is designed to benefit. Says Gerry Williams of the Native Youth Job Corps, "Native people are encouraged to apply for jobs, and are always told, 'Of course you'll have to compete on a fair basis.'

"There is no such thing as a fair basis. [These] are people with a poor education and background." Williams views widespread unemployment and lack of skills as the major stumbling blocks for native youth. "Employment equity is made for people with really good skills: that's its weakness," says Williams.

Neither the CHRC nor the EEA are likely to allay Williams' concerns. The commission intends to investigate the personnel policies of businesses and agencies with poor demographic showings (e.g. unreasonably low numbers of women or Indo-Canadian people in technical trades). If it is determined that those policies are *fair*—lacking any overtly sexist or racist criteria—then there likely will be no further action. Employers may rest easy with the excuse of 'no qualified applicants.'

While the government threatens to fine employers who fail to file EEA reports, the act provides for no penalties whatsoever for failure to employ the 'target' groups. Judging from statements made when the bill was introduced, the tories are hoping that public scrutiny will compel employers to voluntarily pull up their socks.



adapted from graphic by Kevin Pope

Few pulled socks are likely to result from the statistics the CHRC will use in its analysis. Bill Rapanos, Chief of Employment Equity for CEIC's B.C.-Yukon region, says, "I'd be the first one to agree [the figures] aren't tremendously accurate."

CEIC uses information from StatsCanada (census, etc) and its own regional economists to construct "availability packages"—the employed, the unemployed and those in training for any given area. These are further broken down into the target groups; according to Rapanos, between 5 and 5.5 percent of the B.C. labour market are physically disabled people.

Eunice Brooks of the Disabled Women's Network (DAWN) would be skeptical of *anyone's* estimate of the number of disabled people who want paid work. She notes that it wasn't until the last census that households were even asked how many disabled members they had, and "that was on the long form only, which we don't believe to be representative of the population." (Most households file the short form which lacks that question.)

"Nobody knows how many disabled people there are in Canada," says Brooks, "and they can't give us equity until they know how many we are."

Pat Marchak, a teacher at the University of British Columbia, is well aware of the deficiencies of labour statistics. "We all know that statistics underrepresent the unemployed, and since [the target groups] tend to have high unemployment, they are even more underrepresented," says Marchak.

Women are particularly prone to 'fading out' of the picture. "Women become unemployed, go into the home and become invisible. [We] are absorbed into the non-labour force . . .

"No one has any illusions about this," says Marchak. "Even at StatsCanada they know the model is a bad one, but no one can come up with a better one."

Between a bad model and a weak law, Canadians who face workplace discrimination would be ill-advised to expect exciting results from this summer's number crunching.

Abortion
New bill ready in May

by Esther Shannon

While the federal government is promising to introduce a new abortion law by mid-May, a recent poll indicates that, by a large majority, Canadians support the pro-choice position on abortion.

According to Tory Health Minister Jake Epp, the federal cabinet is still seriously divided over what approach to take with respect to abortion legislation. Despite this lack of cabinet solidarity, Epp told reporters in late April that he expected a bill would be tabled in May.

Meanwhile a recent Gallop poll, commissioned by the Canadian Abortion Rights Action League (CARAL), reported that 69 percent of the 1,064 respondents agreed with the statement "The decision whether to have an abortion should rest with the woman in consultation with her physician." Twenty-six percent disagreed and the remainder said they did not know.

Ontario had the highest percentage of respondents who agreed with the statement at 73.7 per cent, followed by British Columbia (72.8 percent), Quebec (68.6), the Prairie Provinces (66.1) and the Atlantic Provinces (51.1).

CARAL, along with a wide range of other groups, has called on the government to impose no restrictions on abortion access, arguing that a new law is not necessary and would be enforced inequitably. Recent press reports indicate that the government is considering imposing no restrictions up to 12 weeks and then instituting some controlling measures.

In other abortion related news a Canadian Advisory Council on the Status of Women (CACSW) vice president has said that a free standing abortion clinic will probably be set up in Calgary within the next year.

Pat Cooper, CACSW western vice-president, says the recent Supreme Court decision legalizing abortion, followed by the Alberta government's recent backtracking on its deinsurance of sterilization operations, have given new impetus to the women's movement in the province. The next step, she says, will be an abortion clinic in Alberta.

Doctor Henry Morgentaler is reported to be considering two sites, Saint John and Frederiction, as possible locations for an abortion clinic that will serve women in the Atlantic provinces.

According to an abortion rights spokesperson, organizations in Halifax are getting calls from New Brunswick women unable to find a physician who will refer them for an abortion.

The New Brunswick government opposes abortion "on demand" and recently elected Liberal Premier, Frank McKenna, has pledged to give Morgentaler the fight of his life if he operates in the province. McKenna is purportedly a strong supporter of women's rights, citing one of the reasons for his continued opposition to the Meech Lake Accord as its failure to protect women's equality.

In British Columbia a petition of over 17,000 names of pro-choice supporters was tabled in the provincial legislature by New Democrat women's issues spokesperson, Joan Smallwood. The petition campaign, sponsored by the Concerned Citizens for Choice on Abortion, demanded that the B.C. government set up community health clinics throughout the province which would provide abortion services and that the province fully fund all abortion services. The petition, which steadily gains more signatures, will also be forwarded to Ottawa.

A special strategy meeting with representatives from pro-choice groups across the country will meet in Toronto in late April to develop a unified approach to getting the pro-choice message across to politicians. The meeting is also intending to focus on ways of directly aiding the British Columbia pro-choice movement in its' efforts to open an abortion clinic. A nation-wide day of action will be called for sometime in June as a rallying point for the pro-choice movement and its supporters.

Nationally anti-abortion organizations are stepping up their lobbying of federal politicians in hopes of re-criminalizing abortion. The Campaign Life Coalition has launched a massive Canada-wide campaign which will see anti-abortion brochures delivered to every household.

As well, the Coalition is working to identify pro-choice members of Parliament and will work actively to defeat them in the next federal election, widely expected to be called this fall.

Well known feminist singer/songwriter Holly Near has agreed to donate one half of the proceeeds from her upcoming Vancouver opening night concert to the fund to establish an abortion clinic in the city. Pro-choice supporters are urged to take in the Near concert, scheduled for June 14 at the Vancouver East Cultural Centre, so they can support abortion rights and spend an evening with one of their favourite performers. Tickets are $10. For reservations call 254-9578.

The need for funds to open a clinic continues to be the most pressing need for the British Columbia Coalition for Abortion Clinic. Please send donations to the B.C. Coalition for Abortion Clinics, P.O. Box 66171, Station F, Vancouver, B.C. V5N 5L4 or call 876-9920.

Palestinian speaker reports on West Bank uprising

by Maureen Eason

With the recent cross-Canada tour of West Bank teacher Najwa Jardeli, Canadians were afforded an inside view of life in the Israeli occupied territories. Jardeli spoke to a near full house at the Vancouver Planetarium in late March which coincided with "The Day of The Land"—an annual day of Palestinian protest against Israeli land confiscation. Her visit was sponsored by the United Nations Association of Canada, Vancouver Status of Women, Canadian Jewish Outlook, Near East Cultural and Educational Foundation of Canada and the Committee to Support Palestinian Rights.

Vancouver city alderman Libby Davies chaired the evening and began by reminding the audience that the originally scheduled speaker, Zuhaira Kamal could not attend, "which tells us something about the Israeli occupation." In early March, Israeli police refused Kamal permission to attend a U.N. non-governmental organization conference on Palestine, held in Geneva; she remains confined to the West Bank. For this reason, Najwa Jardeli, an executive member of the same union, the Palestine Union of Women's Work Committees, came to Canada in her place. She proved to be an articulate and eloquent spokesperson for her people's right to self-determination.

Jardeli was born in Acre (now part of Israel proper), later immigrated to the United States with her parents and received her university education in Santa Barbara. For the past seven years she has taught English at Bir Zeit University in the West Bank and is presently teaching high-school English in the city of Ramallah, also in the West Bank.

The theme of Jardeli's talk was how the Palestinian uprising— now in its fifth month—has been able to maintain such momentum. She began with an historical context. "According to international understanding, a military occupation is supposed to be temporary. However, the military occupation of the West Bank and Gaza has become permanent for us. This permanence has taken on many different aspects—all of which contravene international conventions which govern the behaviour and policy of an occupation power."

She explained that the Palestinian people are largely a peasant population who for generations have tilled the soil and lived off the land. But in the twenty years since the occupation began, over 52 percent of the land has been confiscated—much of it for "military purposes" or reasons of "security." She said that 25 percent of the land seized for "security purposes" has been awarded to Jewish settlements in the West Bank and Gaza. Citing some alarming statistics, which corroborate with those in scholarly journals, she added that, for example, "In the Gaza Strip—one of the most densely populated areas in the world, 14 Israeli settlements have been built on 40 percent of the land...as a result of this policy of land confiscation, we have one quarter of the Palestinian population that has been partially or totally dispossessed."

In addition, from the beginning of the occupation, Israeli authorities have forbidden Palestinians from drilling for water, a most precious resource in the Middle East. "Instead, an Israeli water company was allowed to come into the occupied territories and drill deep water wells. The water is diverted for settlements—but also water is channeled into the 1948 borders of Israel for industrial and agricultural use. The water that is extracted by the Israeli company exceeds by 50 percent the total consumption by Palestinians." Such revealing information provides insight as to perhaps how Israel "made the desert bloom."

Since, in many cases, the drilling of deep wells has taken place next to natural springs Palestinians were using, the result has been the drying up of the springs and a once fertile land gone barren. Once dispossessed of their land, Palestinians became an army of cheap labour for Israeli industry. On a daily basis 120,000 lined the streets each morning, offering their labour for "very, very low wages." With Israeli authorities making it "almost impossible for Palestinians to establish an industry, the result has been very lucrative for the state of Israel."

Jardeli elaborates: "The occupied territories have become the second largest market for Israeli products. (The U.S. is the largest). Ninety percent of what we buy is made in Israel. I think that is one reason why the Israelis do not want to leave the occupied West Bank and Gaza. They cannot afford to lose the market or the cheap labour."

photo by Rob Klein

Najwa Jardeli

While the western world only seemed to notice the West Bank and Gaza on December 9, 1987, the Palestinian people of these occupied lands have been organizing themselves at a grassroots level for many years, especeally so in the last decade. It was this mass organization Jardeli says, that provided the uprising with its momentum, as "the whole population has been mobilized...men, women, children—all sections of society."

For example, academic institutions have provided services that a government would normally provide. Bir Zeit University developed a community health program—a mobile clinic supplying health education and preventive medical care to villages with no other access to medical facilities.

And in spite of the restrictions placed on unions and union membership, unions have managed to educate workers about their rights and have had to provide workers with

Please see **Palestine** page 20

Israel's policy of using beatings and forced deportations to quell the West Bank uprising has only resulted in worldwide condemnation and mounting Palestinian resistance.

photo from *Refugee* magazine

Honduras

Organizing rural women

by Lee Saxell

The National Farmworkers Central (CNTC) of Honduras was formed in 1985 to fight for land reform. In a country where as many as 150,000 families are landless, the CNTC joined with other peasant organizations to force the government's Agrarian Reform Institute to accelerate the land distribution process. Seventy percent of Hondurans live in the countryside; sixty-nine percent are malnourished.

Shortly after its formation the CNTC began a program to organize rural women's groups. Women meet to discuss issues that affect them as women and to initiate small income-generating projects such as vegetable gardens. Over 150 women's groups with an average of 15 members each have been formed, and the CNTC has a person responsible for the program at the national executive level. OXFAM has funded this project for the last two years with approximately $20,000 per year, including a match form the Canadian International Development Agency.

The CNTC also works with other popular organizations, such as trade unions, women's groups, and teacher and student groups, to organize protests against the presence of Nicaraguan contras on Honduran territory.

Sandra Bonilla is a founding member of the CNTC and on its national executive. A single mother, she has worked in urban and rural unions for most of her adult life and is active in Central American Labour Coalitions. Bonilla is presently on a tour of Canada sponsored by OXFAM, and spoke in Vancouver April 9th on the effects of militarism in Honduras.

The following transcript of Sandra Bonilla's interview was translated by Katherine Pearson

The historical roots of the National Farmworkers Central began with a coalition of 14 peasant groups originally under one umbrella—the United Peasant Front of Honduras. This alliance was formed in 1978 because of the government's negligence around land reform. The Honduran government has always been intelligent in dealing with the peasant union—they gave each group their legal status and one by one the groups went off and became independent.

photo courtesy of Oxfam

Sandra Bonilla, a founding member of CNTC.

"The government sees CNTC as trying to destabilize the social order ..."

"I had the right to own land under Honduran law."

But five of these peasant groups joined forces to become the CNTC, and we try to get involved in joint coalitions in ending the class system.

I come from a very poor family, and witnessed deep poverty—this had a very profound impact on me.

As a widowed single mother, I had the right to own land under Honduran law and I have the right to press the government to provide land. I was finally given a small piece of land that was not enough even to feed my family, but having this land was a way for me to join the peasant organization.

I joined when I was 24 and became very active. I was sent to take different courses on trade unions and organising. When our union joined forces with the CNTC in 1985, it was my job to explain to my members why we were forming one union—a lot of work. I became a member of the regional board and was secretary for two terms and from there I went to the national board. I am now the internal auditor of the CNTC, the first time a woman has been elected to this position.

This meant a move to Tegucicalpa which was hard because my ten-year-old son stayed in Uares to live with my mother. Even though one loves one's family, the most important thing is working for the poor.

The government sees CNTC as an organization trying to destabilize the social order by pushing for land reform. We are tolerated but they are not happy with us. This is why working in a coalition is important both for protection and credibility. The very first day the CNTC was formed, one of our regional leaders was killed.

"In the three years we have been in existence, seven members have been killed..."

In the three years we have been in existence, seven of our members have been killed by goons hired by the land owners. Another one of our members has been permanently disabled. Hundreds of our members have been detained in prison, particularly after land invasions. ["Land invasions" are squatting actions by peasants.] The local land owner or the military comes in to arrest us. Last October (1987) five of our members were picked up and tortured. Margarita from the executive board disappeared for six days and was badly tortured and raped. She is still recovering from this experience. This was the worst we had ever experienced.

The CNTC was accused of being members of the guerilla movement. We quickly called a national press conference—we did not hide—and came out in full view to say we were not involved in any terrorist actions, that what we are doing is perfectly legal. This was a frightening time but there was a big public outcry in the country against our repression and the attacks have stopped for now.

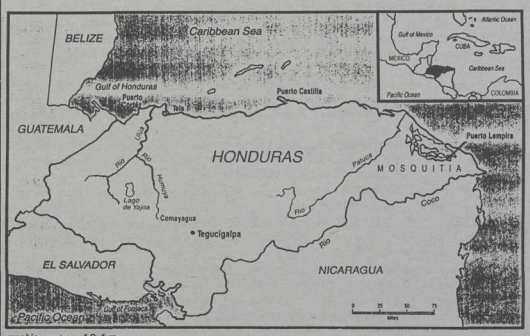
The women's program was organized as soon as the CNTC was founded because women had special needs. There is much debate in CNTC whether women's groups should be independent or be a mix of men and women. There are differing opinions on what is more effective.

Women have been incredibly marginalised in Honduras—high illiteracy, poverty—and it is the men who have encouraged the women to organize. But once women do become organised, they play a very key role in the CNTC. For example, they are in the forefront of land invasions.

The CNTC has also taken a public position protesting the presence of Nicaraguan contras in Honduras. We should not be hosting contras in our territory for a war that has nothing to do with us. The people who live near the Nicaraguan/Honduran border have been deeply affected by the contras' presence. They have been displaced from their land which the contras have cleared to make room for their manuevers. This also contributed greatly to the drought because deforestation prevents the rain from being absorbed. Many organizations are protesting the contras—even members of congress—but to speak out against the contras is to be accused of being subversive or communist.

"... we were not involved in any terrorist actions... What we are doing is perfectly legal."

The CNTC is dedicated to returning the land to the people—land which is rightfully by law, theirs. This way there will not be such a widespread discrepancy between the rich and the poor.



graphic courtesy of Oxfam

A night in the streets

by Nora D. Randall

A friend asked me if I wanted to go to a memorial service for two prostitutes who were recently found murdered in the downtown eastside. I said sure. When we got down to Pigeon Park, and I saw all the other people who were there, I have to admit I got a little scared.

The first group I noticed were a bunch of leather dykes wearing black leather jackets with radical amounts of chains and zippers. Many of them were also wearing pointy-toed cowboy boots with silver caps on the points and silver chains around the ankle. A few of them even sported spurs. And even though most of them had very short hair they were using more hair gel than a beauty school.

The next group to make a visual impression were the sex trade workers who had dressed to be identified. The more outrageous among them were dressed in various combinations of tight mini-skirts, four inch stiletto heels and ratted hair.

These were the women who had organized this demonstration and march in memory of 21 murdered prostitutes, especially the two who were just murdered.

Assembled to march with them were about two hundred people with banners from gay right's and women's groups—and the press—and the police.

The boys with toys put in a strong appearance.

The guys from the press had their portapac cameras with the blinding flood lights and their microphones. Every time they wanted a little piece of this or a little piece of that action, they'd go up and turn on their lights and stick out their microphones and cut off the view for all of us who were there in support and wanted to listen to everything the women had to say and think about it.

The police put in a strong appearance with paddy wagons and motorcycles. They started things off with ticketing people for jaywalking where the march was assembling because the sex trade workers had not gotten a parade permit. This was an illegal march. The street belonged to the people and we were going to take it. We were not going to mourn for the murdered women, we were going to rage for them. And with that, the march poured on to the street and swallowed up all lanes of traffic in one direction.

We surged up Hastings Street (a major Vancouver through street) chanting "Get your laws off our bodies!" "Incest! Rape! Battered Women! We have had enough!" "We are not disposable women." The only barrier between us and the traffic was the safety committee, which appeared to have many black-leather-jacketed women on it, and the police when they could get into position, which wasn't always, because they had no idea where we were going to go next.

I was near the back of the march because I was walking with a disabled friend. At one point all that stood between us and two lanes of traffic were three women on the safety committee. Anybody could have been in those cars, and in this area of town those drivers could easily have been drunks or johns or both. But there were three elements the march used to protect itself from the traffic—surprise, the stunning visual impact of the sex trade workers and the leather dykes and the rage coming from the march. Those costumes that had scared me at Pigeon Park were my protection.

I remembered the *Sheila-na-gig*. The *Sheila-na-gig*is a Celtic symbol of women's power. The legend is that when a village was about to be invaded, all the menstruating women would go out to meet the invading army. They would squat on the road and expose their genitals and the sight would drive off the invaders.

By the time the march reached the gym at the First United Church, I had not only marched through the downtown eastside, I had marched through thinking "freak show" to feeling proud to know that these are my people.

In the church gym the first speaker was from the Vancouver Leather Association. She said, among other things, that we are the people who embarass the "nice" people. That "nice" people want us stuck where they can't see us, where it's easy for us to get murdered. She said, "We are not a pretty sight."

She and the other speakers went on to say that poverty was not pretty, murder was not pretty, and hate was not pretty. She said, men shout at her "dykewhore," the two worst things you can call a woman. She said they are not insults, she was one before she became the other. She said the last man who shouted that at her had a broken beer bottle in his hand. She said it was okay because she was holding one too.

A sex trade worker spoke. As soon as she got up to the mike, all the cameramen rushed forward and surrounded her, turning their powerful spot-lights on her, cutting her off from her audience. Her paper shook and the tears ran down her cheeks but her voice never cracked and she kept on talking.

She talked about the sexual abuse that starts in the home, about the poverty and welfare rates that trap women on the streets, and about the violence that this society accepts as part of their lives.

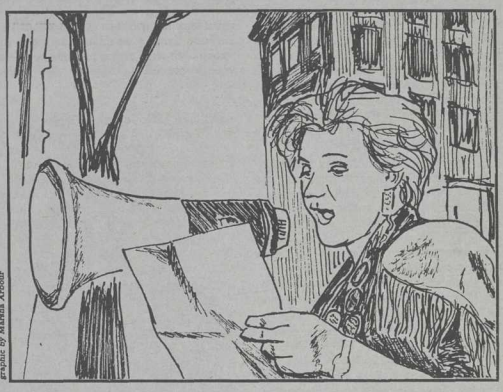
She told stories about prostitutes who'd tried to report men who'd raped them to the police, and how sometimes the police simply refused to take their statement. And how very few of the men who rape and murder prostitutes are ever found because the police don't ever look very hard.

She said, "Just because we're sex trade workers doesn't mean we deserve to be raped and murdered." The crowd burst into applause and the cameramen all pivoted to pan the audience.

A native woman spoke about racism. She said it was hard to talk about. She said racism and sexism go together because it's how society makes losers. She made the people in the room feel the pain of it.

Two women from Seattle spoke about their five-year fight to get the police to find the Green River murderer. They said whenever a woman is murdered, the papers publish a description of her dress, or her apartment, or her lifestyle, but they never publish a description of the kind of man who would do this to a woman.

The women who started POWER (Prostitutes and Other Women for Equal Rights) spoke at the end and said that POWER was going to be monitoring police harassment and they needed help. Their number is 875-0150.



graphic by Marsha Arbour

BEANS

Strategy from page 3

"I think that a costly technique, such as in vitro fertilization, with only a 5-10 percent effectiveness rate should be prohibited from general use."

Thompson is also concerned with the coalition's acceptance of reproductive technology. "It's underlying assumption is that the technology is fine as long as there are regulations, laws, whatever might come out of a Royal Commission."

According to Eichler, issues around reproductive technology must be put into the larger social context rather than "narrowly medical implications ... There's no question that artificial insemination, for example, has been around for 400 years," she said. "We're not going to get rid of it."

Eichler also said that these principles were developed as a starting point to gain membership to the coalition but that once a commission is called, it will likely disband allowing feminists to form more radical groups to speak before the commission.

But, according to Majury, "these principles will be held up as *the* feminist position and used to discount more radical responses."

Popular education on reproductive technology is what's needed, Clement adds, "Whether or not the call is successful, government action about reproduction technology is going to step up in the near future. We need to be ready or we'll find ourselves being entirely reactive.

"We'll gain more by putting our energy into defining *our* issues and specific strategies, instead of putting energy into a broad request to government over which we will have little overall control."

Kinesis retreat and benefit

photo by Jay Jensen

by Noreen Shanahan

Imagine crossing the Strait of Georgia with a double issue of *Kinesis* in one hand, maybe a deck of cards in the other, saying goodbye to Vancouver for a few days this July. Do it. Come along to *Kinesis'* third annual Saturna Island retreat.

Here's some of what it's all about: lots of smells—of country and cooking and sheep. Then there's the great opportunities to climb hills, walk beaches and cross endless fields surrounding Breezy Bay Inn which, for that weekend, will house only *Kinesis* retreaters.

Between nature, card games and great food (provided we're all great cooks), we promise challenging, informative workshops on newspaper design, writing, editorial content and financing.

Proposed workshops are: An historical look at feminist journalism; What is a 'women's issue', and how is it a feminist issue; editing by design; writing to eliminate biases; editorial policy; survey of contemporary feminist newspapers; a closer look at *Kinesis* financing, and more.

It's an invaluable opportunity to take a look at the paper's recent past, and get excited about and involved in directing it's future. All women with fresh ideas are welcome—all for under twenty dollars, or what you can afford.

If you've been thinking about getting involved in *Kinesis*, it's a great way to get to know the paper and meet the regulars.

But first ... "Monday Madness" at Vancouver's La Quena Coffeehouse for a *Kinesis* retreat benefit. Come hear writers Cynthia Flood, Pam Tramfield and Claire Stannard read from their latest work.

Listen to music by 'No Frills' bluegrass band, Sylvi, Claire Kujundzic, Baylah Greenspoon, Jazz and others. And a special performance of Japanese fan dancing by Helga.

And now to your calendar—circle May 30th at La Quena (see *Kinesis* back cover for details) and July 8, 9and 10 for the *Kinesis* retreat. Call 254-5499 to reserve your space at the retreat.

Privatization in Britain and B.C.

by Paula Stromberg

Anne Harvey, President of the Office and Technical Employees Union Local 378 and a Vice-President of the B.C. Federation of Labour, has been spearheading a joint union task force on the impact of privatization in British Columbia. Part of the group's efforts includes research on how privatization is working in other countries such as Great Britain, particularly because the B.C. government is trying to use the supposed success in Britain to justify their grand plan to sell off a variety of government agencies.

If the B.C. government follows the example of the Thatcher government, they will sell public assets at far below their market value as a short-term solution to lowering the accumulated provincial deficit which is currently $5 billion.

Whether privatization will reduce the deficit or lower costs to the taxpayers of B.C. is another matter entirely. The British results show we could well end up paying more for less.

A massive privatization campaign was announced by British Tory Prime Minister Margaret Thatcher when she swept into power in 1979. More than £20 billion in public assets have been sold to private interests, accompanied by huge stock commissions for the banks and quick share premiums for the investors. However, unemployment has skyrocketed and service is in many cases worse than before.

In an in-depth interview for *Kinesis*, Harvey, who heads the OTEU which represents 7000 members at B.C. Hydro, Insurance Corporation of B.C., SkyTrain, B.C. Transit and about 17 other groups, talked about the Iron Lady's results nine years after privatization began in Britain and the conclusions to be drawn for British Columbia.

Kinesis: Why are you concerned about privatization?

Many British Columbians are concerned about government plans to sell crown corporations like B.C. Hydro Gas, Rail and Research and Development operations as well as contract out highway maintenance, health care and ambulance services.

All of us use B.C. Hydro services, so every consumer in the province will be adversely affected by privatization. Publicly-owned companies have a mandate to break even. In order to make a profit, private companies buying these operations will have to either reduce service and maintenance, increase consumer prices, decrease workers' wages or get a government subsidy. There is no other way to make a profit.

We are also concerned about privatization because our union members are at the forefront of the sell-offs proposed by the government—it will have a terrible effect on their wages, benefits and the very existence of their jobs.

Kinesis: What prompted Prime Minister Margaret Thatcher to introduce privatization in Great Britain?

Margaret Thatcher is a monetarist, that is, she believes governments should control inflation by increasing unemployment. She sees privatization of public enterprises as the fastest way to reduce the number of public employees and, in some cases, deunionize all at the same time.

Monetarists believe unemployment will bring down peoples' expectations and lower their wage demands, thus leaving more profit for the business owners.

Thatcher's strategy is also to increase share ownership because she believes people who own shares are more likely to hold the same political views as she does.

Her argument for privatization was that it would reduce the government deficit by selling off public enterprises. There was a chance it would work because of the number and size of public enterprises in Britain and the way their financial system is set up—money from the sales goes directly to the Exchequer.

In British Columbia, however, if you sell B.C. Hydro Gas, for example, the money does not go directly to the provincial government. Debts to bond holders have to be satisfied and the sale money has to be returned to B.C. Hydro.

By selling the companies at fire sale prices, Thatcher did reduce the British deficit in the short term. The cost to the British public was enormous. For example, consultants' commissions for individual stock exchange flotations came to £ 284 million, and then while helping sell off companies for the government, the consultants made duplicate transaction fees from the companies who were buying the assets.

Kinesis: How has privatization affected the general public in Britain?

If income taxes are lower and inflation has been held in check in Britain, it is also true that the Thatcher government has presided over a steady increase in unemployment from five percent in 1979 to about 11.2 percent today.

Unemployment has increased 200 percent since Thatcher was elected in 1979. Inspired by neo-conservatist Milton Friedman, she has a deliberate monetarist policy and believes that to reduce inflation she has to increase unemployment. Based on her philosophy, Thatcher has been a roaring "success" with 1.9 million jobs lost since she came to power.

Kinesis: How did Thatcher sell the idea of privatization to the British voters?

Thatcher was able to promote privatization because there was a growing sense of frustration with the telephone system (now known as British Telecom), for example, and the long delays to install telephones. The lack of investment in new technology made British Telecom inefficient and gave all public enterprise a bad name.

Thatcher capitalized on this frustration when she started privatization and it had an effect on public opinion even for enterprises that operated efficiently, such as the National Bus Company (NBC). The NBC operated public transit in many major British cities outside London and although bus frequency and route convenience was marvelous by B.C. standards, the service was split up into 72 different companies for privatization, of which about three-quarters have been sold.

I would say the real problem at the bottom of it all was bad management. Good management is what makes a company efficient. You can have good management in the public sector. For example, a little-publicized fact about the Insurance Corporation of B.C. is that they have the lowest administrative expense ratios of any automobile insurance company in North America. Their administration expenses run about 17 percent of their budget, whereas comparable insurance companies in the private sector are 25-30 percent.

Kinesis: Could you outline in a general way the effect of privatization on women in Britain?

In Britain, women have lost jobs in areas like the school food service and health care. Women are the ones who ride the buses and use the social services, so they are hardest hit. Britain is a country where nearly one in three people live in poverty.

Kinesis: What were some of the techniques Thatcher used to popularize the privatization scheme?

The rhetoric was the same as it is in British Columbia: that privatization is taking companies out of the inefficient grip of the public sector and putting them into private hands where the market can operate unfettered; the taxpayers are shedding companies which are a drain on the public purse; and the people are getting an opportunity to own a piece of the country.

photo courtesy of OTEU

OTEU President Anne Harvey speaking at Vancouver's 1987 International Women's Day Rally. Harvey's union, comprised mainly of women, is directly threatened by Social Credit privatization plans.

This last piece of rhetoric ignore the fact that the people already own these profitable enterprises with extensive assets.

And now we're hearing it from Vander Zalm. Britain's so-called success story is being presented as a model for B.C.

And incidentally, much of the early success Thatcher boasted about with privatization was with industries which aren't nationalized in Canada, such as the car industry.

One technique Thatcher used was to offer Employee Share Ownership Plans (ESOP) at reduced prices. She told workers that if they owned shares, they'd have control of their work lives. But even with Thatcher's starring example, British Freightways, a trucking company, the employees own less than 15 percent of the shares.

Kinesis: Could you expand on the employee share ownership experience in Britain? It seemed to be immensely popular with the public when it was introduced.

A report released by the National Audit Office, the British equivalent to Canada's Auditor General, criticized the Thatcher government for the excessive cost of privatizing British Airways and British Gas. In the case of British Airways, the report said the actual transfer of shares cost the public £42.6 million which represented almost five percent of the total proceeds of the sale. The government also set the price too low and as a result, lost £ 317 million on the first day of the sale.

It has been widely reported that the end result of the ESOP programs is that the government offers shares very cheaply, people buy them and then sell at the first opportunity. Despite the initial government hoopla, there is a very low percentage of workers who actually own shares in their own companies. And the stock market crash last October has reduced the value of that small percentage of employee-owned shares.

Kinesis: How is Vander Zalm trying to mold public perceptions in B.C.?

Vander Zalm's style is to propose the toughest legislation, then give the citizens a false sense of democracy by backing off slightly and thereby pacifying the majority. In B.C., we see this happening frequently with issues such as abortion legislation and Bill 19 and 20 anti-labour legislation.

Despite the immensely different situations in Britain and B.C., Vander Zalm is using the same message and sales techniques as Thatcher did. They both try to persuade people that by selling off public assets, it

Please see **Britain** page 20

Turkish feminists

Confronting questions of power

by Jill Bend

In February 1988, I visited Istanbul and was fortunate to be able to interview three Turkish radical feminists about their views on everything from violence against women, pornography, prostitution, to Islamic politics. Their perspectives are controversial and unique, an outgrowth of their particular political experiences and the repressive political climate in Turkey.

That there are still 15-20,000 political prisoners speaks loudly of the abuse of human rights in this Near East country that, at this very moment, is trying to clean up its image for acceptance into the European Economic Community.

Within the last year student, worker and ecologist rallies have been broken up with many demonstrators arrested and tortured. A state of emergency still exists in five eastern provinces as the large Kurdish ethnic minority continues to fight for its survival. Some seven members, mostly women, of the Prisoners' Families Mutual Aid Society are in court charged with organizing a demonstration last November demanding the freedom of political prisoners. Last summer, a physicians' group set up to educate of the dangers of nuclear war was banned on the grounds that its activities would sow panic in the population. Passports continue to be denied to torture victims seeking to go abroad for treatment of their physical and psychological injuries. The list goes on...

In the interview the women's memories of their imprisonment and torture coloured the topics we discussed and brought into focus the one common denominator—the question of power. Power, especially as it relates to state censorship, police and military force, prison, and the systematic use of torture. The women in Turkish society suffer doubly under this weight of political rule by the military and social rule by the Islamics. The conclusion they appear to draw is that women are fighting against power and, that as women fighting, this translates into a battle against patriarchy—the ultimate power over and against all women and life.

Because of the need for anonymity, the women's names have been changed to protect their identity.

Kinesis: How did Turkish women begin thinking and talking about women's liberation?

Aysel: After the coup d'état in 1980, there were some women from left-wing groups that started talking about their experiences in these groups. They were feeling frustrated about questions of power. The socialist movement wouldn't end their problems as women. *Kadin Cevresi* (Women's Circle) began about that time. We were one of the few political groups that were allowed to operate legally during the period of martial law.

Kinesis: Have repressive measures been taken against Kadin Cevresi?

Seviye: No, because they never really take women seriously. Yet, I still don't feel myself very free to say what I really think about State and Power. Being a feminist is not a softer place than being a socialist. Perhaps it is a more radical perspective even. When I speak in any meeting of women, I always have that auto-censorship because I can't really state what I think about social organizations. If I even try to write about these things, it will be very dangerous for me. We have a law that you cannot say anything against the state.

Didar: The repression is not going to come just from the state, you know. I am very much afraid of the Islamic movement that is getting quite strong in Turkey. In our first women's protest, in March 1987, we spoke against wife-battering and about the comments of a judge hearing the trial of a man charged with a violent assault on his wife. It was during the holy month of Ramadan and a woman speaker was reading some extracts from the Koran—Mohammed's words on wife-battering. It is quite obvious that he said you could beat your wife. We were hundreds of women shouting out against Mohammed.

For one moment I thought what is happening in Turkey? This is quite dangerous. After that, they became quite sensitive about us and began writing against us in the Islamic and fascist newspapers.

Kinesis: When the women in Istanbul talk about feminism or, for example, organize this protest against wife-battering, do you consider how to reach out to women in the villages or East Turkey where society is more traditional?

Aysel: Politically, we don't believe in representation. I don't want to talk for the women in the villages, women that I haven't seen in my life. This is a political point of view. Yet I know these struggles. If my father can batter me, he can batter my mother. They get battered in villages, too. If I do something about it here, it may help them in the villages also.

> *"We were hundreds of women shouting out against Mohammed."*

Kinesis: What about violence against women on the street?

Seviye: I don't think it's as bad a problem here as it is in Europe or the States because men here can do whatever they want to their women waiting at home, so they don't need women on the streets. There are some women waiting in the houses for that oppression, for that violence, and those rapes.

Seviye: It is a common experience that if I walk on the streets at night, three or four times a man may try to touch me or say something to me. I am very familiar with verbal abuse. Even if you are a 60-year-old woman walking in the street, you will get verbal abuse. It is the daily routine. I ignore it because I have to live with it.

Kinesis: Pornography is a controversial issue in the west. Does it even exist here and what is the feeling about it?

Seviye: Pornography is illegal but it is very official. Hard-core, cheap pornography can be found everywhere but they will take you to court for writing about human sexuality or erotica. Most of the Turkish weekly papers, even with an article against pollution, they will use a slightly naked woman as the cover page. What is the difference between this and pornography? If you yield to this, what is the point in being against pornography?

Aysel: I am not against pornography because I don't know any criteria for knowing the difference between pornography and eroticism. It is not bad to talk about the human body. Anyway, I am against banning anything. Pornography is a very open and irritating expression of what we must live sexually from men. It is saying it loud. The problem is with the subject and object of the sexual relationship. There is a power relationship within sexual relations between men and women and it stems form the social relationship.

Kinesis: Brothels are legal and state-run, an incongruous situation because the population is 99 percent Moslem although the Turkish government is secular. What is the reality of this paradox?

Aysel: Prostitution is legal and transsexuality is legal. But you get illegal suppression if you are gay, transvestite, or transsexual. It is the same as torture...it is not legal, but the state does it.

Seviye: In Turkey, you can't find a woman on the streets looking for a client. You find only the transsexuals in the streets. I don't know one single woman who works without a pimp but transsexuals do because they are still strong like men. It is very dangerous for them, though. They are arrested, beaten up, and their hair cut off. There is lots of abuse, from the police but also from the clients.

Aysel: I am not against prostitution. I mean, if we are talking against the family then we should not talk against prostitution. You don't get paid for it in the family, married to a man. If you sleep with a man as a prostitute, then you get paid for it and I don't think there is much difference about the pleasure.

Kinesis: Are there prostitutes unions? (Much laughter follows this question.)

Seviye: Are you joking? It is a lovely idea, but back to the reality of Turkey.

Aysel: First you must ask if there are any unions in Turkey!

Kinesis: Are there lesbians in your group? Or are there lesbian groups? Or are there lesbians...?

Aysel: There should be lesbians in this group but there are none. There are bisexual women among us but it is not a political choice. It is just a sexual choice. And there are no lesbian groups because I would know if there were one.

Didar: It is less taboo for lesbians than gay men. It isn't taken very seriously, women making love to each other. We've always had the harem, so it is okay. But after feminism, it is different because now they use such words against us . . . thinking they are insulting us by calling us lesbians. Everyone knows it is going on, but when you organise around lesbianism and speak out about it, then it becomes a political action.

Aysel: It is easy being a lesbian in Turkey because people don't expect a woman to sleep around with women. If you are a woman who is not married and you go to bed with other women, no one would know and they wouldn't trouble. As long as there are no men around, there is no problem morally.

Didar: We are used to living in women's communities in this country. Some women friends from Europe told me that after living in Turkey for a time, they understand that we have something we could teach them about women living together. They said European feminists must spend time learning how to live together, be friends, and not be competitive with other women.

Kinesis: I heard there is a radical Islamic feminist group that protested at the University of Istanbul for the right to wear the veil to classes.

Aysel: Yes, that happened but they do not call themselves feminist. There are some Moslem women who are sensitive about male domination and they are talking about it. They don't carry their husband's name. But it doesn't affect Islamic politics. They can't organize Islamic politics. It is organized by men and they are very against us.

Kinesis: Turkey had a military coup in September of 1980 and only lifted martial law in 1986. There are still a few hundred women political prisoners, some facing the death penalty. Two of you were subjected to torture and prison during that period. Why were women arrested?

Aysel: It is very difficult to be someone politically important, as a woman, in Turkey. They put that sort of woman in prison. Most of them are in for being a member of an illegal organization. I was inside for that reason.

Didar: Me too. The arrests weren't always for being a member of a guerilla group, but it also could be simply for being a member of a communist group. These groups were banned and became illegal political groups.

Seviye: The thing is that, before 1980, those groups were legal but after the coup you could spend five years or more in jail for working in such a group. When the military takes over, there is *only* the military regime.

Didar: We had this queer legal/illegal—ism. We were illegal according to the laws but we were still selling our newspapers on the street. It was a very bloody freedom. It is hard to explain to Western people.

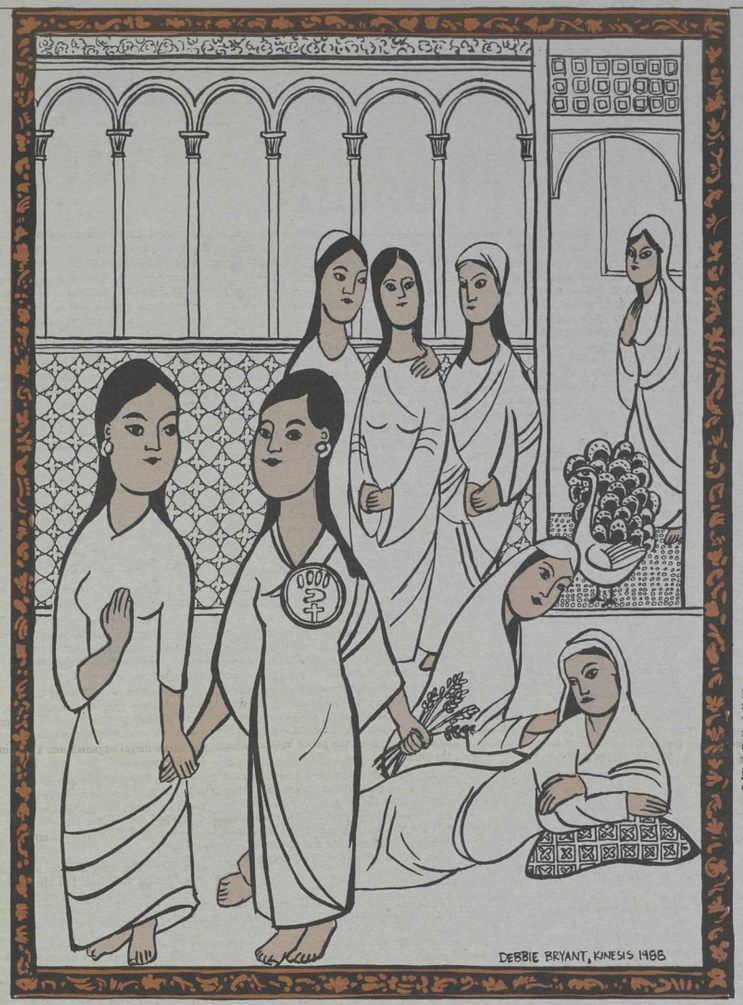
Seviye: They don't need justifications. The workers' unions were very legal before 1980 but after the coup the unions, that were formed of the majority of the working-class, were suddenly illegal.

Aysel: Talking about communism, being a communist, organizing for communism, and propaganda about communism is all forbidden in Turkey. It is forbidden to be against the state. It is forbidden to say that one social class is oppressing the other one.

Seviye: Legally, it is like that. If you say one social class is under oppression from another one, you can be condemned to death.

Kinesis: So, you were arrested for being members of these now illegal organizations. What treatment did you have to endure in the detention centres and prisons?

Didar: I was tortured right away. It was in the police station, right in the middle of the city. For various reasons, they were very rapid. They use force on you to get information so they can reach other people. We take precautions against this. They were looking for my husband. They got information from some people who spoke under torture that he was living with me. They were very fierce on it. For four days, I was not brought down to the cell. The cell is a nice place after the detention centre because you get some caring from the other women there.



This illustration is based on a 17th century miniature by Turkish painter Kalender. The original work depicted 'Adam and Eve.'

Aysel: I was detained for one month. The first days are worse. After ten days, everyone would know where you were. I was pregnant at the time and there were some women in our cell who weren't left-wing or anything. They were often just a neighbour of someone they were looking for. There were some old women also. You get very close to the other women and they take care of you.

I was pregnant and vomiting a lot under the torture. The battering inside the prison had just started while I was there. So there was always the battering, and very little food. We were always hungry. There is some mineral they put in the water and it gives us a moustache and gets us very hairy. All of us, we had moustaches and it was very funny, really. It was a nice felling of solidarity in the prison.

After getting arrested, I was very nervous because I wanted to get an abortion because, after torture, you can have an abnormal baby. But when I left the prison, I lost the pregnancy anyway.

Aysel: I felt that, at the time, I would prefer to die instead of being tortured but now I am glad that I didn't die. If you talked, you wouldn't get tortured. But that is something worse than getting tortured.

Kinesis: You have learned a different outlook on the relation between life and death, and between freedom and struggle, because of these experiences.

Aysel: One thing I have noticed is that it is easier for a woman to talk about torture than a man. We used to joke about torture a lot in prison. Things like coming up to each other and saying, "Okay, tell me your name." When I talked with my husband about this, he said they never talked about being tortured themselves. It was different for us women because it was always a man torturing us and it is normal for a woman to get violence from a man. For the men prisoners, it is something that makes their male pride break down because it is a man torturing them.

Kinesis: They are not used to the powerlessness...

Aysel: The men talk, especially if they torture their own wives or rape their wives. The wife who gets raped, she doesn't talk. It is not a problem of getting physically hurt, it is a problem of getting powerless.

Women are not used to power, especially physical power. It is very difficult for a woman to torture another woman. It happened in history, there were Nazi women. But it is very rare. Women are more alienated by violence. It is easier for a man to torture because they are more used to violence. I feel very distant and alien to torturing. Not being tortured, but torturing. For example, I could kill a torturer but I couldn't torture him.

Under torture, women and men are very different. Men feel very bad about saying they are frightened. More men spoke under torture than women. More women are strong against torture, that is what I have seen. Between torturer and victim, there is a power relationship anyway. But if the victim is a woman, then there is another power relationship. All these power relationships just come together. Torture is not a sex-blind thing.

Kinesis: Are the feminists supportive of these women still in prison, trying to keep in touch and act in defense of their cases?

Aysel: Unless you are a very close relative, carrying the same surname for example, you cannot visit in prison. We all went to the march for political prisoners but the politics of the human-rights movement is sex-blind. This is understandable because it is so new, only a few years. There are the wives and families of prisoners who have formed an active organization here in Turkey. But other than that, there is very little that can be done.

Seviye: If you look from the woman's point of view, it is not so important the number of women in the jails, but the women in the jail of the home. This is a more important subject for us because there are not really that many women being tortured and kept in prison, but there is a majority of women being tortured and imprisoned in the home.

Kinesis: Do women in Turkey debate the political positioning of patriarchy versus capitalism as the "enemy"?

Aysel: In Turkey, you get the industry and nightlife and proletariat and marginal sexual groups and the villages...everything. But it is getting very fast to urban and capitalist. To think that in underdeveloped, or Eastern, or Third World countries, that there should be any different approach to political organizing is what I call "orientalism"...meaning, to think that less is good for the East, or that in the East we can demand less.

There can be a unique approach in every country, of course, but we don't want to demand less than you. Because there is torture going around, and because people are poor, doesn't mean we shouldn't think about wife-battering.

Housework is a very important political issue for women. It puts you to the point of deciding whether women are oppressed only, or are they also being exploited? These are two different points. There are French feminists saying there are two different kinds of classes...economic classes and sexual classes. In Turkey, we are discussing whether we are oppressed by men, or by capitalism. I feel we are oppressed by men, and exploited by men. Our political group wants to analyse power relationships. I am against power. That is all I know. I am against all kinds of power.

For anyone wishing to give support to the Turkish women's movement, there is one concrete way you can help against the widespread censorship and repression. Send feminist and political books (English or French language) to KADIN CEVRESI, Klodfarer Caddesi 41/6, Servet Han, Cagaloglu, Istanbul, Turkey. They publish and distribute a Turkish-language magazine, Feministe, from that address.

Naturopathy
The healing power of nature

by Heather Herington M.D.

In 1980, there were no women naturopathic physicians practicing in British Columbia. Eight years later there are ten. The Association of Naturopathic Physicians of British Columbia (ANPBC) has grown dramatically in the last ten years with 52 doctors in 1988. Last October at the convention of the American Association of Naturopathic Physicians the group WIN (Women in Naturopathic Medicine) for the first time presented a seminar on gynecology and a panel discussion titled "Liberating the Feminine Principle." Both were extremely well attended and both were inspirational and very informative.

What is naturopathic medicine, what is its relevance to women as a system of health care and why are so many feminists choosing to train as naturopathic physicians?

As a feminist naturopathic physician practicing in Vancouver, I find it exciting to watch the growth of a profession that promotes the patient-client taking an active role in their health care. This is not an article to perpetuate the polarities between conventional (allopathic) medicine and naturopathic medicine. Rather, I believe it is important to use the best of all systems and allow for an integration of health and healing services.

It is true that conventional medicine is a monopoly at this time in North America. Other systems of medicine, naturopathic, homeopathic, herbalism, etc., declined in the early part of the century because of lack of funds.

In the U.S., the Rockefeller Foundation, via the Flexnor Report, would only support medical schools with research labs attached, so that homeopathic medical schools or those for blacks or women declined.

Also, of course, the interest in technological advances pushed natural medicine into the background. I believe there is a continuum of health care services that we should all have easily obtained information on and equal access to.

Naturopathic medicine is the art and science of health care based on principles of natural law derived from centuries of research and observations of the processes of healing and disease. It has been alive as long as people have used food, plants, water, thought, air and light—the forces of nature—to heal.

The word "naturopathy" was coined in the late 19th century to describe the growing coalition of physicians and healers who believed treating the whole person and promoting health were more important than simply alleviating the symptoms of disease. Naturopathy was originally based on hygiene and hydrotherapy and its evolution has grown to naturopathic medicine which uses various ancient and modern therapies.

Naturopathic medicine is based on the principle 'vis medicatrix naturae'—the healing power of nature. This is an extremely empowering concept. The belief is that it is the nature of the organism to heal itself and naturopathic medicine strives to create an environment in which this innate intelligence can act to restore health. Simply put, the organism is doing its best in order to survive.

Often it is working in an environment (externally and internally) which is not optimal. Pollution, junk food, oppression, etc., all wreak havoc and make it difficult for the organism to do more than merely survive.

Natural therapies that support and encourage the intrinsic healing process to work more effectively are used in the least invasive and most fundamentally curative manner possible.

Naturopathic medicine avoids the use of medicines and procedures which interfere with natural functions or have harmful side effects. It affords us the opportunity to work gently (using natural medicines and therapies) in cooperation with our bodies, mind and emotions in a way that is almost foreign to most North Americans.

The individual is seen as an integral whole and symptoms are seen as a sign of the organism (we treat animals too) trying to heal. It veers decidedly from the patriarchal viewpoint of seeing the doctor as akin to a god, and seeing the illness or condition as something that needs to be attacked from without. It places the greatest power in the hands of the patient—who is truly the (real) healer. The doctor and patient-client can then work as a team.

Also, the patient is not seen as an isolated organism but is viewed in the interrelationship with the environment, both physical and cultural. The whole person has interdependent physical, mental, emotional, spiritual and cultural aspects living within a system or community that is also a living structure, one which affects how we function on various levels.

And so we see new paradigm emerging with the focus on healing our selves in relation to our different aspects and also to each other and the community we are a part of.

The concept of naturopathic medicine which include the prevention of disease, the encouragement of the body's inherent abilities and education of patients in health-promoting lifestyles are all reflected in the various treatment approaches.

Methods of naturopathic practice include: counselling on diet, lifestyles, addictions, exercise, occupation and environmental hazards, therapeutic nutrition, allergy testing, botanical (plant) medicine, physical therapy, hydrotherapy, psychotherapies, bodywork and natural childbirth, colon therapy, homeopathy and oriental medicine.

Naturopathic medical training is taught by naturopathic physicians, medical doctors, chiropractors, osteopathic physicians, acupuncturists, herbalists, homeopaths, yoga teacher and others. This allows for a broad interplay of the various disciplines and encourages the growth of a practice that is able to combine well-trained physicians who have been exposed to many treatment modalities with their own unique healing abilities.

Many naturopathic doctors practice general naturopathic medicine while others specialize in acupuncture, classical homeopathy or natural childbirth (illegal in B.C.) and some stay with the founding disciplines of hydrotherapy and detoxification.

Many people are unclear about the difference between naturopathic medicine and homeopathy. Homeopathy (homeo = similar) is a highly systemic, scientific method of therapy based on the law of similars: whatever substance produces symptoms in healthy person will cure those symptoms in a sick person. The substance is a minute dose which has been prepared according to homeopathic principles. The remedies are prepared from 2000 mineral, plant and animal sources. Prescriptions are based on the uniqueness of the person and the totality of symptoms, not on the type of disease. Simply put, there is a resonance between each person at any given moment and some mineral, plant or animal substance.

The task of the homeopath (doctor or lay) is to match the total picture of symptoms provided by the patient with a homeopathic remedy which will most effectively resonate with their energy (vital force) as a whole. It is this powerfully stimulated vital force which then cures whatever disease may be present.

graphics from Some Useful Wild Plants

This then would be considered a vitalistic system of medicine whereas conventional (allopathic—allo = other) medicine is a mechanistic or materialistic system of medicine. Naturopathic medicine is primarily a vitalist system but also uses mechanistic therapies.

Homeopathy is practiced by naturopathic physicians, medical doctors, nurse practitioners and lay people. Some dentists use it for acute conditions. Homeopathy is always part of a naturopathic physicians repertoire, at least in acute conditions. Constitutional (or chronic) homeopathic prescribing however, is a specialty just as acupuncture might be.

So how can we use naturopathic medicine to further empower ourselves? The word doctor means teacher, and each naturopathic physician is taught the importance of teaching patient-clients about their own individual healing process from a physical, emotional, or spiritual perspective.

There is much we can do to increase our awareness of our condition. The more we learn about ourselves in terms of the food we eat, the foods we are allergic to, the processes of pathology and detoxification, cleansing, the use of water in healing (hydrotherapy), the better we are able to decrease the physical stresses of living in a polluted environment.

On a mental-emotional level I know of no naturopath (doesn't mean they don't exist) who would say it's all in your head. We tend to believe there may not be the diagnostic devices to detect various bodily imbalances and it is the symptoms that lead to an understanding of a condition.

It is important to remember that the body does things for a reason. For example, a runny nose is the body's attempt to get rid of toxic substances and should never be suppressed. Rather we should encourage the drainage. Our bodies and minds are not our enemies and should never be treated as such. We can learn from the illnesses and conditions that affect us.

There is tremendous healing that needs to occur within ourselves, within our community—cultural and geographical, and throughout the world. The more we learn of our bodies, minds and emotions the closer we get to greater energy and deepened clarity that will allow us the freedom to live fully with boundless creativity. We deserve to know the choices in terms of complete health care and healing on all levels, using a continuum of services and methods.

Naturopathic physicians do have treatments for conditions such as abnormal Pap smears, PID, addictions, etc. Unfortunately the medical services coverage for naturopathic medicine is so much less than conventional medicine that it is difficult for many women to afford the choice between natural therapies and surgery. Hopefully in time this will change.

The principles of naturopathy

Vis medicatrix naturae (The healing power of nature): Healing is an inherent power of the life process. It is the nature of the organism to heal itself. We strive to create an environment in which this innate intelligence can act to restore homeostasis and health.

Tolle causam (Find the cause): Illness has causes which must be sought and removed before recovery can take place. Chief among these on the physical level is toxemia.

Primum non nocere (First do no harm): Our primary proscription is to do no harm to our patients in our therapeutic and diagnostic actions. The physician must act in harmony with the intelligence of the vis medicatrix naturae, and in acting to facilitate the restoration of health do nothing to harm the organism.

Integration: Disease is multifactorial and the patient must be evaluated from that standpoint. We not only recognize, but acknowledge and work with the body-mind-spirit continuum in the assessment and treatment of our patients.

Prevention: Our first principle of treatment is prevention. In this regard we advise our patients how to live in harmony with natural law to maximize their genetic potential. Healthy habits produce health.

Jane Siberry listening... listening...

by Donimo

At first, I was drawn to Jane Siberry's music because of her use of sound to create aural landscapes and sculptures. Her music is pleasing, is entertaining. Now, after studying her lyrics, I am captivated by her clarity of perception and uniqueness of vision. Her lyrics are sparse and poetic and imagistic, exploring both personal and pandemic issues. As a communicator-storyteller-musician she is fascinating, original and often unusual. In a recent interview, I asked Jane about one of her unusual references:

Kinesis: In all four of your albums there have been cows...

Jane: Ever since I was young I've always been fascinated by them, and there is something very grounded about them ... grounded and of the moment—different than goats or horses or pigs, or any other animal—there's something about cows ... very beautiful and solid.

I used to play guitar for them at a farm. They were so calm and they just listened. I built up my confidence that way. And I love the way their heads, no matter which position their bodies are in, their heads always turn to face me. It just tickles me when I go past cows.

In the same manner, Jane's music turns to face you. Her latest album, "The Walking," is her most listener-demanding album to date: poetic fragments, slices of life and metaphors require attention and openness.

Kinesis: How do you feel about the criticism you've received regarding the albums inaccessibility? I found that it took me time and careful listening to understand...and that's something I prefer as a listener, but some people have been critical...

Jane: I'm glad you said that, I feel that way, too. I think it's a weird thing to criticize something like that. I think the record is very accessible. I mean, personally, I felt I was writing a really warm, more melodic record than the last two, maybe, and that even though the songs were dense that there were so many things that I felt were hooks through everything it made it a really solid piece of work. And that's my criteria.

I feel good about it, and it's for people like yourself. When you say that sort of thing I think, "Ya, okay it works," because you have to trust yourself or you just get lost.

Kinesis: I think some people just want pop candy.

Jane: There's lots of candy out there. Why look to me for that? During the making of this album I lost and found myself by walking, and walking...unwinding the songs from their hidden states, unrolling other thoughts that occupied me into a better understanding ... (laughs) that's not candy.

Sometimes, her eclectic sounds *can* be sweet and easy to swallow, but often lurking behind her music are satirical social commentaries. Her song, "Mimi On the Beach," is an example of one of her melodic tunes underscored with head-shaking questioning of social mores:

Someone else points out a queer
they're all jocks—both guys and girls
press the button—take your cue ...
Mimi On the Beach

Kinesis: You do question social morals and mores. How do you feel about the recent upsurge of hatred and violence directed at the lesbian and gay communities worldwide?

Jane: Well, it's despicable, it really is...but it's something that will balance itself out, I believe...somehow...through the energies that better us, like yourselves [myself, the photographer]. You need the energy to work these things out, but I sort of feel there's a reason for everything...and that doesn't mean that it's right to direct hatred at anybody, but the extra energy that it stimulates from people who have a sense of outrage is a great thing. Things will balance...

photo by Julie Miller

Jane Siberry built up her confidence as a performer by playing her guitar to cows – creatures which she believes are more grounded in the moment than most other animals. As a communicator–storyteller–musician Siberry is fascinating, original and often unusual.

Kinesis: Do you consider yourself a spiritual person? I sense that you believe in a spiritual working out of things.

Jane: Well, I wouldn't use the word 'God' ever, but I have a sense of stepping back a lot...that there's a real sense of balance. And things aren't hopeless and random. I don't believe things are guided, that implies a single director. A balance comes from all parts, no one outside controller.

Spiritually as well as musically, the womyn in Jane's band, back-up singers Rebecca Campbell and Rebecca Jenkins and keyboard player Anne Bourne, are joined in a women-centered creative effort.

Rebecca C.: The womyn are socially, emotionally and intimately connected. There are a lot of spiritual connections happening and a lot of tuning into that kind of energy. Lots of nurturing and maintaining communal health...and that comes through in the music; it's a real womyn's thing. Jane has a really strong feeling about womyn's energy. The womyn she chooses to keep around her are strong. One of the main requirements for working in the band is personal strength and a vision of who you are.

The womyn in the band are an integral part of the overall sound on the albums as well as being very important to the stage production. Like Jane, they too are communicators.

Rebecca C.: I'm a vehicle for her ideas, but she gives me a lot of room for input. I have an intimate connection with the audience, too. Her stuff is so imagistic and the pictures are so strong and the ideas come out so laterally, it's really interesting to be a supplementary vehicle for that information. They're not my words, but I can speak them through myself. I'm adding to her ideas by them coming through me.

Anne: She wants to hear your sound... there are always places in songs where you have to come up with something...how you feel about this idea or that sensation, and just make a sound. We're a collective of strong individuals.

Jane: It's my direction, but everybody adds their brilliance.

The music business is male-dominated and difficult. The womyn have encountered sexism and are determined to remain strong and self-defined.

Rebecca C.: Bar owners want to buy me drinks and put their arms around me while doing business. I tell them I won't do business with them, I won't take that. On stage, I like being a sensual sexy person...that gets pushed and misconstrued. As a performer, I get confused about how to use that or what to do with it. It *does* screw up your head; and you have to keep thinking, "I'm an artist, I'm a communicator."

Anne: A fellow was trying to sell us in the States...Tina Turner was big then. He actually went out and bought an outfit for Jane to wear, telling her she had to dance more! I think there's more than one kind of role a woman can play on stage, and it doesn't have to be weak or cliché. You just speak for yourself strongly.

Jane: I don't like the idea of any kind of exclusivity, that's why I do try to go for what I want, no matter who I'm working with...which is why I have a strong arm in everything that I do because I *don't* want any kind of sexism. I work with people with particular sensibilities, both male and female, that I can relate to.

Jane, as well as the rest of the womyn in the band, plan to continue pouring all of their creative energy into their music, each having a project of her own.

Jane: Yes, this is what I do full time, but to dispel a common myth, I don't have *time* to take other work, but I should. I've been in debt for a long time...but, just as a person, I see so many people that don't like what they do...I feel really, really lucky to put every ounce of my energy into something that I'm inspired by and get energy from.

I love to do what I love to do
the pleasure is in the peace of mind
the pleasure is mine
mein bitte
mein bitte

With a lifetime of writing down words, and several albums behind her, Jane Siberry will begin, in June, sifting through her "rough shapes of songs" and in the listening and waiting, she will give us her next album.

The walking and constantly
an endless stream of endless dreams
that wheel and roll just past my shoulder
the waiting and constantly
an endless shift of sifting through
the facts the fey
you never know for sure
The walking (and constantly)

Jane Siberry has released three albums: No Borders Here, Speckless Sky, and the walking.

Barbara Wilson

Novels, translation and twin detectives

by Patricia Maika

Something happened to Barbara Wilson in 1984. She was forced to consider a new identity. From being an "average short story writer" she became, with the publication of her novel *Murder in the Collective*, a "mystery writer." In the tradition of mystery writers from Agatha Christie and Dorothy L. Sayers to Amanda Cross and Ruth Rendell, Wilson had created a popular fictional sleuth. Even better, she had doubled the power and perspicacity of her amateur detective by making her two in one. Readers clamoured for more of Wilson's twin feminists Pam and Penny Nilsen.

Well, readers got more in *Sisters of the Road*, a second mystery, and will be able to follow further adventures of the skeptical twins in the third and what Wilson considers her last detective novel, *The Dog Collar Murders*, coming out soon. Barbara Wilson can predict this with some certainty because, in addition to writing novels and short stories for twenty years, she has been publishing her own works and those of other writers for twelve.

In 1976 Wilson and friend Rachel DaSilva founded Seal Press of Seattle and ran it as a collective, working at all aspects of the business and publishing a variety of fiction and non-fiction of interest to women. Today DaSilva is an associate, and Wilson and partner Faith Conlon run the press with eight people who work in a successful business which exists, says Wilson, to "help women to get published." Non-fiction works about women's issues are the mainstay of the press financially.

She has published Phyllis Chesler's *Mothers on Trial* and several books on domestic violence, notably *Getting Free*, about battered women, a subject which has made it a top seller for eight years. Fiction brings in less money as, once an author becomes known, she may be offered a lucrative contract from a larger publishing house. In contrast, Wilson herself has just published her new novel, *Cows and Horses*, with Eighth Mountain Press of Portland run by a former member of the Seal collective, "to help her out."

Another, relatively unusual venture for a feminist press is a series of literary works in translation. To date Seal has ten titles translated from Japanese, Arabic, Norwegian, Danish, Catalan (a language of Spain) and Korean and is adding more including Wilson's own translation, from the Norwegian, of turn-of-the-century writer Cora Sandel's trilogy about the experience of becoming a writer. A measure of the versatility and scope of Barbara Wilson's work is that in addition to mystery novels, "serious" fiction, and her work as a publisher, she has already translated a collection of Sandel's stories written between the 1920's and the 1960's.

The publication of a new volume of short stories, *Miss Venezuela*,, has brought Barbara Wilson to Vancouver and a cafe on Broadway for coffee. She has five interviews and a reading scheduled today and flies to Seattle tomorrow. It seems you can't just be a writer; to some degree you become public property, open for perusal like your books.

Wilson is 38, articulate, friendly yet guarded, doing what she has to, namely talk to me. I know from her fiction that she has a strong sense of irony. As usual I am intimidated but as usual pretend I'm not. Definitely I need to read women's fiction to straighten me out.

Now I have some facts I decide, with the next cup of coffee, to make my questions more personal. Just back from four months in London, Barbara Wilson spends a good deal of time in Europe, speaks French, German, Spanish and Norwegian: distance gives needed perspective on her own country. I remind myself that she is an American writer and cautiously ask about nationalism. I am thinking of Virginia Woolf's grandiose view of women as global citizens:

"Everyone needs a place in the world," says Wilson. "Being an American is okay in many ways."

We discuss the dangers of a parliamentary system which allows one woman to dismantle local government authorities and centralise power in herself. How quickly Margaret Thatcher's opinion that homosexuals should not teach in Britain's public schools became law.

"The American system has checks and balances that might prevent that," says Wilson. Well, I took American history and I guess that's true. Wilson is critical of American feminists.

"The feminist movement in the States is star-oriented. The problem is with the culture. In Canada there is more class consciousness. Canadian feminists have their feet on the ground."

Irrationally, I am relieved, feel more like a patriot as I question Barbara Wilson about Southern California where she grew up. She warms to the subject, affectionately recalls her own part of the country. After attempting to play the British version of Trivial Pursuit, Wilson knows for sure that Southern California, TV worship and all, is her place.

She is emphatic about her acceptance of the culture, the use, in her literature, of the laconic speech that leaves much unexpressed, much for the reader to infer. Useful, I think, in detective fiction as in women's lives, with all those undercurrents and false leads.

Wilson admires Chekhov, Katherine Mansfield and, her favourite, Jane Austen and suggests her early use of literary conventions, such as characters drinking a lot, may owe something to the writers she grew up with such as Hemingway and Lawrence. She insists, however, that her authentic voice, changing and refining as she grows older, owes more to her own experience than to literary influences. Older women, silent for years and beginning to write, may not chronicle their growth in early books but what they write now may be the fruit of that growth and more valuable.

In addition to fictional detective twins, recurrent characters in Wilson's fiction are Kate, an independent, lesbian feminist and her brother Kevin. Wilson has a good relationship with her own brother and their upbringing is the autobiographical underpinning to many of her stories. In real life she has fun being the aunt of two nieces and a nephew who adequately satisfy any desire she has for continuity with the next generation. So far, writing, publishing and travelling make a full life.

Although Barbara Wilson characterises her detective fiction as non-serious, she uses the genre to express her political ideas in an entertaining fashion. *Murder in the Collective*, which Wilson began as a satire on the pretensions of contemporary ideologies, became a vehicle for discussing the Marcos regime in the Philippines and for putting into perspective women's decisions about their sexual preferences at various times in their lives.

Her identical twins Pam and Penny make different choices: one decides she is gay and wears long hair, the other sleeps with men, cuts, colours and spikes her locks. The twins, identical yet unlike, remain sane, perfectly "normal" sisters and friends. *Murder in the Collective* (popular world-wide and translated into several languages) has done much to discredit the myths leading to discrimination against gay women.

In *Miss Venezuela*, Barbara Wilson's twenty-two stories cover an amasing variety of subjects and situations in several cultures. She writes of separation and loss through death, surrogate motherhood, mental illness, growing up and growing old, marriage, and the partings of friends. Always Wilson writes with compassion and a painterly eye for setting and description.

"Pity," framed by William Blake's illustration of lines from *Macbeth* and told by the voices of a pregnant woman and one who cannot bear children, explores, as though on the artist's canvas, the grief and emotional complexities of surrogate motherhood in a dehumanized world.

Each story in the collection shows a distinctive style from "Earthquake Baroque," a brief gem, set in Mexico, about women's isolation in the universe, to "Walking on the Moon," a long story probing one woman's conception of episodes from her past in Germany.

Wilson's writing is polished (she does endless revisions, ruthlessly pruning clichés and superfluous words to give her prose immediacy); she writes of serious matters with gentle humour and accurate insights. She tells us in "Phantom Limb Pain," a touching story of a Russian language teacher whose memories hold him back emotionally, that you cannot bring back the past, but you can be healed, and you have to go on. "Miss Venezuela" (the title story is about a beauty queen who wants to be a lawyer) is accessible fiction, truthfully showing the way things are, but never closing the door on the way they might be. In "How to Fix a Roof," a little girl decides early to resolve the conflict of emotion versus reason: "Already I saw myself a famous artist. With a roofing business on the side."

"I have nothing much to call my own." said Barbara Wilson at the end of our talk, "but I'm happy." What she does have is the respect of her readers.

Cows and Horses, a novel with only female characters, will be available locally in a week or so. Murder in the Collective, Sisters of the Road, and Miss Venezuela are in bookstores now.

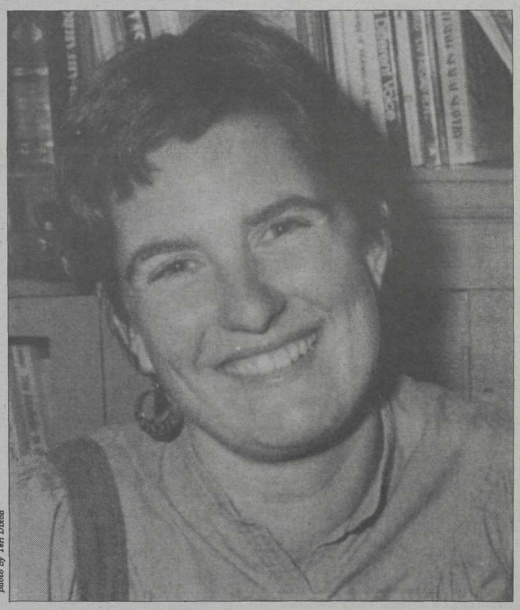


photo by Teri Dixon

The anthology is accessible fiction, truthfully showing the way things are, but never closing the door on the way they might be.

In "How to Fix a Roof", a little girl resolves the conflict of emotion versus reason: "Already I saw myself a famous artist with a roofing business on the side."

Brazilian film

Blossoming out of concrete

by Alison Sawyer

VERA
Written, directed and produced by Sergio Toledo
Starring Ana Beatriz Noqueira
Released by Kinko International

The movie is about Vera, but she demands to be called by her surname, Bauer. This excellent first film concerns a young woman growing into maturity. Viewing it will be an evocative experience for anyone who has ever questioned their gender identity. And I think that everyone has, at whatever subterranean level of their being.

Being known by her surname adds to Vera's macho image. (Vera, by the way, means "truth".) She very much wants to appear, as well as be, masculine. At the beginning, she leaves an orphanage dressing butch in jeans and vests. Once she's working, in a university library, she acquires the male whitecollar uniform—suit, white shirt, dark tie. In her desperation to be a man, she hates exposing anything about herself that's womanly— except for the big contradiction of her life and the film. She lets people read her emotionally deep and resonant poetry.

As well as the outstanding direction, the film is finely acted. Ana Beatriz Nogueria was awarded Best Actress at the Brazil National Festival and the prestigious Berlin Festival in 1987. In fact everything about the film is very good. Numerous flashbacks expand our understanding of why Bauer, at age 18, wants so badly to be a man. We learn that Bauer's plight is not a question of biological error or hormones.

The story unfolds with Vera Bauer being taken to a job placement interview by her sponsor, a male professor. She's 18 and it's time for her to leave the closed world of the orphanage she's been in for four years. She gets a job in the library of the very futuristic university the professor works in. He also finds her a room by herself in a boardinghouse.

From there we have the first flashback of the orphanage. We quickly see why Bauer looks tough but is overwhelmed by the professor and his high-tech world. The orphanage is really a jail, with high, unrelieved concrete walls, inside and out, and an almost totally male staff who are heavily authoritarian and abusive. The young women can only hope to find emotional warmth and tenderness from each other.

Intercut with the story of Bauer's first encounters with independent, adult life are the orphanage flashbacks. There, the young women organize their horridly-confined life into clans with everyone having, or being, a child, a father or a grandfather. Depth is given to Bauer's gender-identity problems in the work- world when we see her assigned a male role upon arriving at the orphanage; ultimately, she becomes the grandfather of her clan.

There is a very moving scene where Paisão, the grandfather who turns 18 and must leave, comes to Bauer to pass on the role. (A fellow critic pointed out that Paizão can be translated as "relation".) She says to Bauer that someone has to stand up to the staff (the men) and not be afraid. Someone has to protect the girls. For example, when one of them is found to be having intimate encounters with a male staff, Bauer has to threaten and shake her up a bit because clan rules forbid sexual contact with staff.

photo courtesy of VZC

Ana Beatriz Noqueira, award-winning in her role as Vera.

At the university, Bauer falls in love with a woman more experienced and worldly than she. The scenes with Clara are among the most poignant in this very touching film. Bauer attempts to control Clara. She sees Clara being friendly with a man, and then demands of Clara, in macho tones, that she "not see" anyone Bauer hasn't been introduced to. To Bauer's astonishment, Clara turns on her and says she cannot tell her how to behave. She and Bauer are the same—both are women.

The next scene is the climax of the movie. Clara, very tenderly, tries to make love with Bauer as an equal by taking off the garments Bauer always wears to hide her breasts—the undeniable sign of her femininity. The scene is charged with Clara's love and Bauer's pain. As soon as her breasts are exposed she grabs her suit, shirt and tie and leaves. In the final scenes, she at last comes face-to-face with her inner being—the beautiful poet, Vera.

Imagery and symbolism abound in this complexly edited film. Beautiful colours, particularly the blues, reflect the mystery of the first of Vera's poems that we are privileged to hear. Scene after scene speaks to me, to us as a community of people who want to develop ourselves into more whole human beings in a world of TV's, concrete walls, cold high-tech and grimness. That is the environment Toledo gives us for Bauer's story. We can also see on the TV's the rockets, bombs and high-tech wars of the patriarchy as Clara reviews video documentation for her job at the university.

Some reviewers of *Vera* have been sensationalist: for example, "She is faced with the dilemma of being a man trapped in a woman's body—alone." I do not think *Vera* is about a transsexual at all, and comments by the director support this view. As Toledo says, "I wanted to find a theme that would allow me to express my own anxieties and uneasiness . . . I am fascinated in what makes her feel the need to negate her own body and build a masculine personality."

Vera is about the problems of gender-identity in the context of patriarchal power. As Joel Weinberg, in an excellent review in an American gay magazine *New York Native* (Issue 236) puts it, "In Vera's extremely limited world view, the equation is simple. Men dance with women, men are attracted to women; therefore, since she is attracted to women, she is a man."

At the end when Vera cries for herself for the first time in recognition of the true complexity of her lesbianism, I wanted to hand her some radical feminist writings to show her that she is not alone. The book I am currently reading, Sonia Johnson's *Going Out of Our Minds: The Metaphysics of Liberation* talks about women knowing more about oppression than freedom. Johnson writes, "As slaves, we have so completely identified with those in power, so sided with them against ourselves, so thoroughly internalized their values, that we have come to fear our freedom as our masters fear it . . . . We try to win [men's] acceptance and respect by repudiating that about ourselves—about women—which is different from them, emulating them, becoming more like them . . . we have no knowledge of the vast power within ourselves."

You will be touched by *Vera*. Go and see it.

Vera appears at the Vancouver East Cinema until May 5th.

Plans afoot for women's music fest

by Margaret Boyes

The Vancouver Women in Music Network Society (VWIMS) is planning a one day music festival in New Brighton Park on the weekend of August 27. Events will include women's poetry, theatre, dance and music and there will be information tables and displays. Childcare and refreshments will be available.

This first festival will focus on local musicians although some may come from as far away as Seattle. It is not known who the performers will be at present.

VWIMS is a collective group of women which was formed two years ago. Its aim is to provide a networking service for women in music throughout Canada and the western United States. One of its projects is to compile an accessible directory of women musicians, arrangers, producers, and technicians etc. for this area.

Past events organized by the VWIMS include Women's Voices, in the Fringe Festival; a panel workshop for women songwriters at the Vancouver Lesbian Connection, and a local women's music coffeehouse at La Quena. On April 25, it presented June Millington at Graceland.

The festival committee welcomes sponsorships. Co-op Radio will be supporting the festival. Some tentative fundraisers include a cabaret at Women in Focus in late June and a Latin reggae performance by Bo Conlan, later this summer.

If you are interested in volunteering to work at the festival or in helping with fundraising, please contact the VWIMS. More performance artists are also needed as well as carpenters, music technicians, peacekeepers and people for public relations. Donations of equipment such as tarps, banners, balloons, trucks, printing, food and money will be welcomed.

VWIMS can be contacted at #1-1325 Barclay St., Vancouver, B.C. (604) 681-3617.

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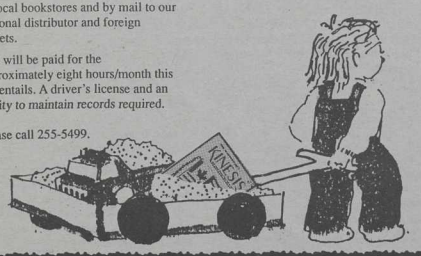


Palestinian journalist

Autobiography of a trailblazer

by Maureen Eason

MY HOME, MY PRISON
by Raymonda Hawa Tawil
261 pages. London: Zed Press, 1983

"Her forthrightness and single-mindedness are exceptional, her bravery and independence admirable...In the midst of terror and animosity, she has championed the national rights of the Palestinians without questioning Israel's right to exist."

—Jerusalem Post

"A powerful and moving account, offering much insight into Arab and Jewish societies and their conflicts and also, much more broadly, into the resources of the human spirit."

—Noam Chomsky

Such are but a few of the endorsements for Palestinian journalist Raymonda Tawil's autobiography, written while she was under house arrest in 1976. She is a founding member of the Palestine Press Service (PPS), which was—until its recent forced six-month closure—*the* principal news source to the western media on life in the Israeli occupied territories.

Tawil was born in 1940 to Christian Arab parents living in Palestine. Her book spans a period encompassing memories of Palestine before the partition, right through the wars of 1948, 1956,1967 and 1973. Although the early separation of her American-born mother and Palestinian father contributed to a somewhat unusual childhood by Middle East standards, where separation and divorce are a rarity, her book does offer a personal glimpse into the long struggle for self-determination, a struggle shared by all Palestinian people.

Readers will learn what it means to be a stateless person with no security, no passport and no future, and how very little has changed for Palestinians since 1948. It is an ominous reminder that beatings, torture, deportations, collective punishment, arrest without trial, etc. go back a long way.

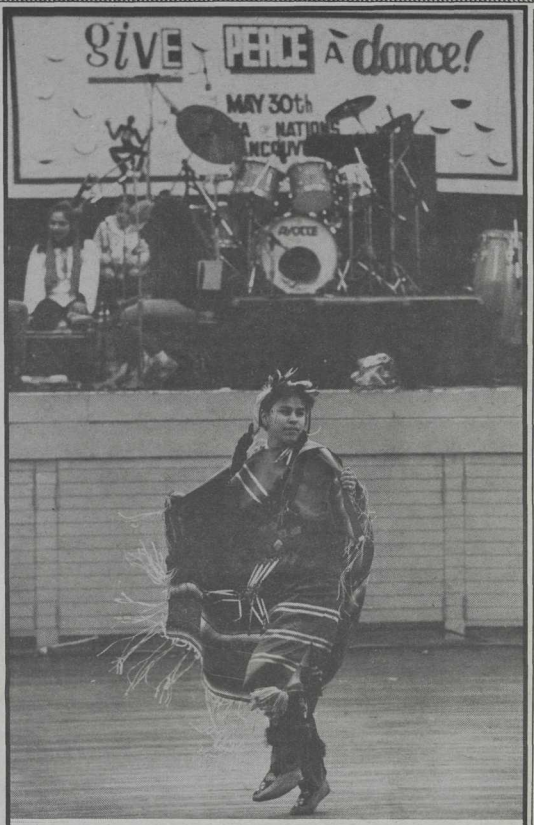
As if Israeli oppression isn't enough to contend with, Tawil also fights against playing a subservient role in a traditional patriarchal culture. Indeed, one of the most interesting aspects of the book turns out to be the discord between her and her husband over Tawil's non-traditional behaviour. On a few occasions she demonstrates how the views of both her husband and the Israeli authorities converge (but do not collude). Neither of them liked her involvement in politics. Furthermore, other Palestinians were often suspicious of her fierce determination to engage in dialogue with Israeli Jews, believing "What's the use?"

But let's face it—the woman seems a bit of a trail-blazer and could probably teach our women's movement something about chutspah. Even when the Israeli military government tried to 'gag her' by placing her under house arrest and unhooking her telephone, they couldn't shut her up. She merely turned her home into a political salon where Israeli politicians and other Arabs and Jews gathered to debate serious political questions of the day.

Still, the Israeli reaction to Raymonda Tawil's bravado should not be trivialized. She was threatened, eventually arrested in 1978 on charges of 'terrorist activity,' placed in solitary confinement and beaten. During the period of her detention, there was worldwide interest in her case. Dr. Nahum Goldman, Jean Paul Sartre, I.F. Stone and Noam Chomsky published protests or intervened on her behalf. A number of Israeli journalists and political figures also protested her detention. After six weeks imprisonment, Raymonda Tawil was released on May 7, 1978.

After the recent closure of the PPS, Tawil's fate is uncertain, but reports indicate that more than 40 percent of all Palestinian journalists in the occupied territories have been arrested—some without being charged.

My Home, My Prison provides a timely historical perspective for today's events. It is available at the Women's Bookstore in Vancouver.



The second annual Give Peace A Dance fundraising dance marathon will be held May 14 at the Plaza of Nations, B.C. Enterprise Centre. From noon to midnight people of all ages will be dancing to the very best Vancouver's live music scene has to offer in support of peace and humanitarian projects at home and abroad. (A very special guest this year will be Ferron.)

You can participate by buying a ticket ($15 at all VTC/CBO outlets) or by collecting sponsorships. For more information — including how you can attend for free for just $20 worth of sponsorships — call 321–6626.

From Ireland

Dealing with dragons and lust and lost love

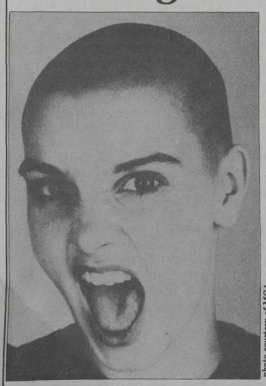


photo courtesy of MCA

by Isis

Sinéad O'Connors's first album, *The Lion and the Cobra*, is great. Borrow it, buy it, whatever, but give it a listen. Quite simply, she has an incredible voice, textured, expressive and dare I say it, haunting. She soars and changes through the music, deftly executing beautiful vocal twists reminiscent of her native Ireland. But her album is first and foremost rock; danceable, melodic, and ranging from lust to tenderness and vengeful anger.

Speaking with Sinéad (pronounced Shináy) at a press conference preceding her April performance in Vancouver, I was struck by how intense this woman is. Flanked by her manager, she seemed a little ill-at-ease but answered questions carefully. As a woman in the music industry, she has had to be strong to avoid being typecast as a sexy body that also sings. But she feels comfortable with where she is now.

"I haven't played on myself as a woman and I haven't let anyone else play on that, and I haven't used my sexuality to sell my records, and the songs aren't girlie songs, so I don't get messed around. There are always morons who think you should do certain things because you are a woman and you just have to tell them where to get off. It gets easier."

Sinéad has a baby son whom she brings on the road with her. She has been enjoying travelling with him although she admits that having a nanny is indispensible. "I love it."

The concert was not as impressive as her album. Where the album was smooth and well-produced, the concert was raw and felt unrehearsed. The sound, as is usual at 86th Street, was strange at best, and unbalanced.

Her band was less impressive than I'd been led to expect and they were different from the men she had worked on the album with. But Sinéad still sounded amazing especially when she appeared solo, playing only a guitar for accompaniment on "Troy." She writes and sings like she has been through a lot, although she insists she is just an ordinary 21 year old with a baby, a shaved head, a hot album and a North American tour to her credit.

So maybe you've noticed that I have avoided the subject matter of her songs. It's not that they aren't interesting or good, but to be honest, even if they were horrible, I would probably forgive her and listen anyways. Mostly she deals with personal experiences, and believes that, since she writes for herself, there are no big messages to the world in her music. And so many of her songs are love songs, some of the lyrics are obscure, and all come from a personal perspective; a mind that deals with dragons and lust and lost love.

I hope to hear a lot more from Sinéad O'Connor as she grows. I am interested to see how her perspectives changes, if she will widen the range of subject material, and if she will keep her keen edge. And her voice . . . I hope she retains her powerful, unusual voice.

IN OTHER WORLDS

Classic SF and promising starts

by Melanie Conn

This month's books include two by relatively new authors and a collection of stories by a veteran science fiction writer. These particular books span forty years and reading them is one way to see what changes there have been in the way women write science fiction.

DAUGHTERS OF EARTH
by Judith Merril
Toronto: McClelland and Stewart, 1985
$5.95

Judith Merril has been writing SF since the forties, back when few other women writers revealed their gender by using their first name instead of their initial. Set in the near and distant future in cities or space ships or on alien planets, her stories are almost all about women.

I had read most of the stories in this collection before. "Only a Mother,"published originally in 1948, has appeared in many anthologies. Following on the heels of the first use of atomic power against human beings, it's an unforgettable story that manages to be intimate and political at the same time. As it drew to its chilling—and prophetic—conclusion, I had the same sick feeling in the pit of my stomach as when I read it years ago.

I noticed something new this time, though, that the power of the writing doesn't completely obscure. Merril's women are astronauts, spaceship engineers and scientists, they talk theoretical and technical language with the best of their colleagues and they explore new worlds in space. But it's their roles as mothers, daughters, lovers and wives that are the real topic of every story.

In 1958, when the title story was first published, it was precisely that focus on a woman character's emotional responses that humanized science fiction. But today I find it frustrating to read about women whose domestic lives are as traditionally bound as Merril's. That's the biggest contrast between her work and contemporary women's SF: the swashbuckling types produced by JoAnna Russ and Jo Clayton have feelings, too, but they are presented much more autonomously.

This is not enough of a reason to dismiss the book, though. Merril is a spellbinding story-teller. No one can beat her ability to persuade her readers to suspend their disbelief, even when she writes about bug-eyed aliens. Like in "Homecalling," another powerful story about maternal nurturing, only this time, the child is human and the mother is not...

A SPACESHIP BUILT OF STONE
by Lisa Tuttle
London: The Women's Press, 1987
$11.95

I sit here day after day, turning my life into language. The typewriter hums as I test words against each other, listening to their click, piling them up, a swaying tower of sentences, paragraphs, pages. The air of the room is thick and murky with words.

This is how "Cure" begins, an alternately funny and tragic story about the multiple impact of language on life and relationships. Several of Tuttle's stories concern either the involuntary loss of speech or the substitution of other modes of communication for speaking. In "Cure," two women are living together as lovers. Over a period of time, one of the women gradually stops speaking. Not surprisingly, this leaves her lover, a writer, in a state of frustration and confusion.

The plot distills around a thought-provoking concept: *Is* language a trap and an affliction, something alien, something wrong coming between people and life?

The most unnerving story is "Wives," a supreme send-up of male arrogance and ignorance. It is also a very painful examination of the subjections of women. The story is about the androgynous aliens on a planet conquered by earthmen. Forced to disguise themselves as women, the aliens stuff their bodies into "skin tights," inject their limbs with silicone, wear wigs and make-up. Look-alikes, with names like "Susie" and "Doris," they easily replace one another if the necessity arises; the men never know the difference.

Sometimes biological need overpowers fear, and the "women" escape for some delicious stolen time together. But the reunions seem to release the undercurrent of rebellion, endangering everyone. The struggle to decide between revolution and submission is never easy, on earth or off.

Tuttle's imagination soars in this collection, creating scenarios that range from bizarre to mundane. But in the best SF tradition, each turns out to reflect a piece of contemporary experience.

PROMISE OF THE ROSE STONE
by Claudia McKay
Vermont: New Victoria Publishers, 1986
$12.95

This novel starts out as a classic story about the resistance of a simple, rustic people to their domination by a ruthless, highly sophisticated culture. The ingredients are there: Isa and her grandmother, villagers in some future civilization, make their way to the gates of the Federation where they challenge the Agents:

Our people no longer have the will to care for themselves. We don't grow enough grain to feed ourselves. To satisfy the need of your Agent traders for furs, the forests are being emptied of the animals we have always hunted for food. And now more and more people hunger for the luxuries they can't afford to barter for.

The Agents are about as responsive to this analysis as Agents anywhere and Isa soon finds herself a hostage in the glittering Federation. Without quite realizing it, she falls under the spell of the city and its wonders. The houses are marvels of indoor-outdoor architecture. Streams run through the pantry to keep cream and butter cool, vegetables grow under skylights, inner courtyards are filled with flowers.

On the verge of forgetting her mission, Isa is galvanized into an action which catapults her off-planet. Imprisoned on a living asteroid with other captured women, Isa is almost seduced away again from her resolve to rescue her people.

This is Claudia McKay's first published novel and although the dialogue tends to be somewhat stilted, her descriptions are vivid and colourful. The latter part of the book, as Isa discovers the nature of the asteroid, is particularly absorbing.

All three of these books are available at Ariel where there is an excellent selection of new and classic SF by women.

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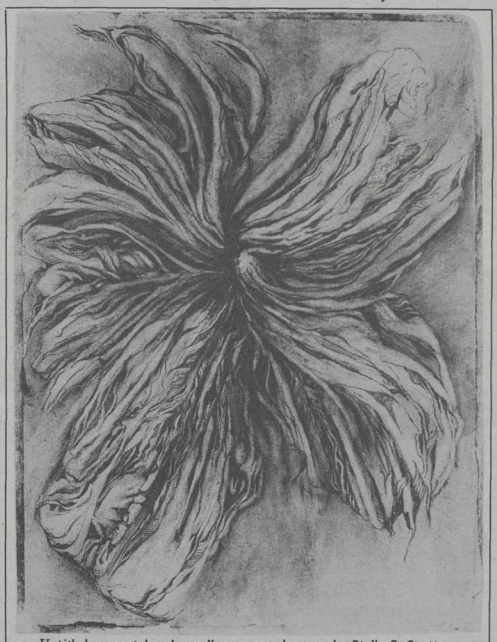

Untitled — pastel and pencil on gessoed paper. by Stella S. Scott.

Scott show at VLC

by Sage LaBelle

Artwork by Stella S. Scott will be showing from June 4th to June 30th at the Vancouver Lesbian Connection (VLC), 876 Commercial Drive. The opening reception will be on Saturday, June 4th, from 7pm to 10pm. It is wheelchair accessible; in order to provide access to womyn with environmental illness, please no perfumes/scents.

Although she is currently living in southern Utah, Stella lived in the Vancouver area for a number of years and has shown her work at the VLC, in the 1982 Women in Focus Lesbian Art Show, and at several other locations. Her work has been exhibited in several areas in the U.S., most recently at WomanKraft Gallery in Tuscon, Arizona. In addition, it will be appearing in the Gallerie Annual, a Vancouver based publication of womyn's art due to come out in June.

Stella's artwork includes both sensitive and strong images of womyn, and free-flowing forms, using pencil, coloured pencil and pastels in drawings that show a great variation in colour and intensity. For more information, contact: Sage 254-8458.

Britain from page 11

will reduce their taxes.

It is more important to remember that these tax gains benefit only the upper classes and big business, or as Thatcher calls them, the "Entrepreneurial Classes".

Vander Zalm is really trying to put one over on the B.C. public. The promised tax reduction is not achievable in B.C. because we don't have the same scale of public enterprise here. If a car plant is sold, we don't have to replace it. But when government services are contracted-out under the guise of privatization— then all the government is doing is paying private contractors to do the work of public employees. You won't get tax decreases that way.

Kinesis: The latest B.C. government announcements on privatization suggest the plan won't raise nearly as much money as they hoped. Why?

When privatization was announced last fall, the premier's staff forecast $3 billion in revenue. But they forgot to take into account that crown corporations have debts as well as assets, and before a sale turns a profit, the debts have to be paid.

Energy Minister Jack Davis has said that the planned sale of four divisions of B.C. Hydro would, at best, fetch $1 billion. However, because those divisions have offsetting debts of $600 million, the provincial treasury would reap only $400 million.

Last fall, Vander Zalm's $3 billion estimate for privatization meant debt-elimination was possible. However, today we are seeing that the real, achievable returns would shrink the debt only partially.

Kinesis: Besides high unemployment figures, what other concrete examples do we have that privatization is not profiting the British public?

Thatcher told everyone that the private sector was more efficient because they had to make a profit. This turned out to be not true.

British Telecom (BT) was sold in 1984 and today it takes longer to get a phone installed and 25 percent of the pay phones do not work. After the company was sold, consumer groups had been pointing out the job losses, faulty telephone boxes, poor directory assistance service and unobtainable repair service caused by staff cuts. But it wasn't until Scotland Yard had its phone links with the outside world inadvertently cut, and later was overcharged for its calls, that the problems with Britain's newly-privatized telephone company got attention.

If BT has become a visible stain on Thatcher's privatization record, it certainly isn't the only one. British Gas, privatized in 1986 is maintaining high rates despite falling world gas prices and has a worse service record than ever before.

The British government has privatized the bus systems in major cities. Now some routes don't even have buses while other routes have several companies vying for the same passengers. In addition, you can't get a bus transfer from one route to another and the schedules between the different companies aren't coordinated so if you want to go across town using different companies' routes, you end up with long waits.

Workers' wages in bus companies, especially in the North where unemployment is high, have been cut by 50 percent. In London, bus crews have been reduced to half-staff.

Studies show that at British Telecom, which was the worst example in the public service, customer relations are worse now than when the company was privatized in 1984.

The record of private contractors is damning. Between 1983–87, more than one in five of the 300-odd private contracts was in default of contract conditions. Those defaults resulted in dismissal of the contractor, fines or abandonment of the contract, but in many cases, contractors were allowed repeated violations without penalty.

Kinesis: Since you disagree with Vander Zalm copying the failed British example, what solutions do you propose to streamline publicly-owned operations?

If we do a review of a public enterprise and find they are not effective or not delivering the services people want, the answer is to get rid of the bureaucracy. Cut the middle management staff and push the decision-making downwards in the organization so the workers on the front lines have the authority to make real decisions.

Make public enterprise customer-driven by putting consumers on the board of directors, right there beside the big business people and government ministers.

Kinesis: Well, what if the publicly-owned organizations are poorly run and aren't performing?

If a review is done and shows that a corporation isn't working efficiently, the management performance should be examined. Making operational changes is the way to improve things, not by privatizing or contracting-out.

Bloated management ranks is certainly a problem at B.C. Hydro. Our union has done organizational structure studies and an employee morale survey that showed workers are being over-supervised at Hydro. The ratio of managers and supervisors to workers is an average of 1:5:8 and many Hydro departments have fewer than two or three workers for each manager. By comparison, ICBC has a sensible ration of one manager for every eight workers. The Socreds themselves have acknowledged in the legislature that ICBC is a well-run corporation.

Kinesis: Many people from divergent backgrounds have acknowledged that privatization is a futile exercise. Now, aside from the fact that Vander Zalm has his own "bulldozer" personality and hasn't demonstrated that he listens to what the public wants, why is privatization still underway? Why isn't there more public uproar?

Vander Zalm is able to push privatization because some people are still drawn into the web, taking faith that "someone is doing something." There are crises all over the world and people can get the impression no one is taking care of business, so they're thankful something appears to be getting done.

What we've seen in Britain though, is that people are not better off with privatization and, the truth is, they are getting less.

If a crown corporation like ICBC can be well managed, there's no reason other public companies' management couldn't be improved. The government could make some lasting improvements instead of scapegoating workers, increasing unemployment, lowering all our wages, and forcing people to lower their expectations. That isn't what Canada is about.

Paula Stromberg is the Communications Director of OTEU, Local 378.

Palestine
from page 8

health insurance plans. For although Palestinians pay for such services in the form of taxes "and very high taxes" they do not receive the benefits.

But crucial to the longevity of the Palestinian revolt, and the area of which Jardeli seems most proud, is the role played by women. "Women have been very instrumental during the uprising. In addition to the regular work that these grassroots movements have been carrying out, they have been very active in providing for emergency care and emergency needs. In areas where curfews are imposed sometimes for up to three weeks at a time, with only a lifting for a half hour a day, where food is not allowed to be taken in—women have taken the risk of smuggling food on their backs into these areas."

The "grassroots movements" were apparently established in 1978, when it was decided that women needed a new strategy. Until then, women had been active in charitable societies throughout the territories, but those same societies were registered with the military government and therefore under their direct control. The new strategy sought to reach women who had never been active before, many who were illiterate and living in remote areas of the territories. The objective was to help women gain skills so they could become active participants in the development of their society. The Women's Work Committee was *the* first grassroots organization to be established. Within ten years, membership has grown to 6000 and there are 180 centres located throughout the territories. Together these women have organized literacy campaigns, health programs and so on.

They have also kept kindergartens open for very long hours, seven days a week to provide care for children of their active sisters. Apparently this has not gone unnoticed by the Israeli military. In consequence, "many women are being pursued. They are unable to sleep in their own homes or to see their children or husbands. Some have been given restriction orders; some have been imprisoned."

What Can Canadians Do?

In the question period after Najwa Jardeli's talk, audience members expressed their concern about what we in Canada can do to stop the violence. Many prominent Canadians have already signed their names to petitions and newspaper ads with the following three demands as the minimum basis for peace:

- The convening of an international conference under United Nations auspices in which all involved parties will participate, including the Palestine Liberation Organization, which has the support of the overwhelming majority of the Palestinian people as their representative organization;
- Recognition of the right of the Palestinian people to self-determination;
- An end to Israeli occupation of the West Bank and Gaza.

These signatories urge other Canadians to notify their Members of Parliament and the Canadian government to support these demands.

Jardeli said that politicians such as Joe Clark should be supported their condemnation of Israeli human rights violations of the Palestinian people. She added that "It's very important that the Canadian government, as a signatory to the Fourth Geneva Convention, take up its responsibility and demand that Israel stop its repressive measure in the occupied territories."

Due to the multiplicity of severe beatings and bullet wounds inflicted on Palestinians, there is an urgent need for physiotherapists in the occupied territories.

Jardeli also said that many of the beatings and injuries require sophisticated plastic surgery techniques not presently available in the occupied territories. Doctors, hospitals and groups willing to sponsor the transportation and necessary operations are also required. (More than a few people in the audience noted the eerie parallel here with a Chilean woman, burned by Chilean soldiers, who also came to Canada for plastic surgery.)

Financial assistance is desperately needed by the mobile health units which are used more than ever before, since many people, once shot or beaten, are reluctant to go to the hospital, for fear of being taken to jail.

As Herb George, Vice President of the Gitskan Wet'suet'en Tribal Council said in his welcome speech introducing Najwa Jardeli: "No government has the right to do what is happening in the Palestinian homeland...we have to take responsibility as individuals to see that something is in fact done about a situation which should not be existing in the world as we know it today. I challenge you as individuals to take that responsibility—to do what you can to bring support to the struggle for freedom of the Palestinian people."

Anyone wishing to contribute funds, support or services to the Palestinian people can contact 298-9638 for more information.

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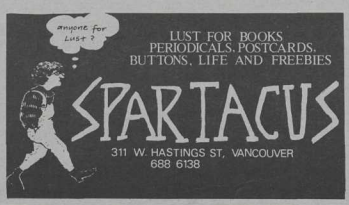

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To all the women who supported the February 22nd Benefit at Graceland, to Key Change for wonderful music, and to the benefit organizers.

It was a great success!

Thank you all from the Women's Health Fund

The challenge of disability

Kinesis:

Thank you for your article on invisible disabilities (April 1988). It appears at a point in my own illness where I am beginning to understand and accept that I am disabled, even though that is not visibly so.

I have rheumatoid arthritis. But I have often been told, even at my worst, by strangers and friends alike, that I look just fine– -even healthy. This always pleases me, as I struggle to return to my former state of athletic, pain-free mobility, strength and grace. I need to believe that I am the same as I always was—to most I look it. But I am not. And I always feel physically vulnerable.

Meanwhile, I move (or do not move) about in the world as an apparently able-bodied woman. Yet I sit in the seats for the disabled at the front of the bus while an older person with a cane stands; I am aware, with some embarrassment, that I am young and look the picture of health. I am slow with my groceries at the cashier counter, or I drop my change on the floor. I do not usually carry a cane or have a wheelchair—I am therefore simply clumsy or inconsiderate. I am also rude for not holding the door open for someone else, when in fact I can at times barely hold it open for myself. How do I explain? I look just fine.

We must have awareness for all disabled women. Those of us with invisible disabilities have a particular challenge to face—perhaps within ourselves as well.

Andrea Lowe, Vancouver, B.C.

Resources requested

Kinesis:

With this letter receive greetings on behalf of the Association of Nicaraguan Women "Luisa Amanda Espinoza."

In midst of the war of aggression and economic privation imposed on our suffering country by the Reagan administration, Nicaraguan women continue taking great strides towards liberation and the construction of a more just society for both women and men. We have made gains, incorporating our experiences, contributing to the struggle in the distinct sectors of working women in the city and the countryside, and advancing in the constitution of a strong, popular and revolutionary women's movement.

Our mass-based women's organization will open a new stage in its development this month, with the proclamation of a series of feminist demands in our Struggle Platform. Mobilization around this platform will transform the reality of Nicaraguan Women, towards the elimination of all forms of subordination and discrimination in the home, at work, and in society.

We in the National Office of AMNLAE offer new support to this struggle for dignity with the opening of an Information Center about and for women. It will serve the information and reference needs of Nicaraguan Women, and we hope to inaugurate the Center in salute to International Workers' Day, the first of May, 1988.

Our movement has advanced, taking lifebreath from the experiences of women in all the countries of the world, as well as from our own history and revolutionary process. Once again we wish to solicit your solidarity and support for our struggle.

At present we receive some periodical publications from women's centers and organizations. We would like to establish exchange agreements with you and other feminist periodicals or receive donations of subscriptions with the goal of providing our base with the rich accumulation of lessons of our international sisters.

With best wishes in your diverse activities, we thank you for your kind attention to this request.

In solidarity and sisterhood,
Silvya McEwans, Secretaria Nacional Relaciones Internacionales, AMNLAE NACIONAL

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.
1034 COMMERCIAL
254-5044

HANDMADE STRAP SANDALS
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Janet Bristeir
Made with ...
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• Natural crepe sole
• Padded insole
• Adjustable strap
$45
plus B.C. PST
Colours!!
Brown, Brown and Brown
Phone 876-4256 for more information, and free Handmade Shoe Catalogue

AGM
Annual General Meeting
>> Joy Thompson
B.C. Coalition of Abortion Clinics
Why do we need a clinic? Why don't we need a criminal law? What is the B.C. "Strengthen the Family" package, better known as the "Alternative to Abortion" package?
Come hear Joy Thompson put the Social Credit abortion policy into the broader perspective of control over women's reproductive choices. For more information, call 255-5511.
VSW
Vancouver Status of Women
>> Wed. June 8
7:30 - 9:30 pm
Britannnia Community Ctr.
Family Activity Rm.
1661 Napier St.

CCEC CREDIT UNION
"Keeping our money working in our community."
When you bank at CCEC, you are investing in a neighbourhood business, in the co-op down the street, and in the whole community's growth.
CCEC CREDIT UNION
33 EAST BROADWAY
VANCOUVER, B.C. V5T 1V4
MON. & WED. 11 am-5 pm
FRIDAY 1pm-7 pm
876-2123

BULLETIN BOARD

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 $\frac{1}{2}$ 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, 301-1720 Grant Street, Vancouver, B.C. V5L 2Y6. For more information call 255-5499.

EVENTS

LINDA ALLEN/GEOF MORGAN

In concert at VECC **May 15**, 8 pm. Tix $8 available at Black Swan Records, Highlife Records, the Van Folk Music Festival office or reserve by calling 254-9578.

BASEBALL TOURNAMENT

Women's Groups Baseball Tournament will be held **June 3, 4, 5** (if it rains, **June 10, 11, 12**) at Britannia Playing fields. For more info call Kate, 732-0786 or VLC, 254-8458.

VLC FUNDRAISER

For a pool table for the centre. **May 7**, 8 pm. at Talk of the Town, 23 W. Cordova. Off site childcare is available. Please contact VLC at 254-8458 for more info on childcare. Sliding scale $4-$6.

ROUNDTABLE ON FEMINISM

Will take place **May 11** 7:30 pm at the Vancouver Art Gallery, meeting room #3 in the Gallery Annex. Free and open to the public.

MAYWORKS

Women an work celebration features a video premiere of Sara Diamond's "We Were Strong" and "Keep the Home Fires Burning" as well as readings by women writers and women's music. **May 8**, 8 pm at Women in Focus, 204-456 W. Broadway. Everyone welcome.

EVENTS

BUILDING BRIDGES

The 5th Annual B.C. Gay and Lesbian Conference will be held **May 21-23** at Britannia Community Centre, 1661 Napier St. Three days of workshops, videos, panels, forums, plus The Dance. **May 21**, 8 pm (site to be announced) and a variety show **May 22**, 8 pm at the VECC, 1895 Venables.

Free childcare, wheelchair accessibility, signing for hearing impaired. For info, pre-registration, volunteering phone 251-2397. (See Across B.C. for more details)

VLC CAPRI HALL DANCE

Will be held **May 27** 8 pm - 1 am, 3925 Fraser St. Sliding scale $4-$6. Childcare provided off-site. Wheelchair accessible. Call the VLC for more info and advance tickets.

COMING OUT PARTY

Launching of *Diversity: The Lesbian Rag* at Graceland, 1250 Richards St., (alley entrance) **May 16**, 8:30 pm. Cake cutting and door prizes. Formal attire optional. $2-$10 sliding scale, tix at door. Childcare subsidy available upon request. Women only. For more info: 254-8458.

WOMEN'S ECONOMIC AGENDA

Will present Free Trade, Meech Lake and Privatization as it effects women in B.C. **May 20** 7:30 pm at Britannia Community Centre.

WOMEN AND WORDS

West Coast Women and Words will be having a series of public discussions at the Unitarian Centre, 949 W. 49th Ave at Oak, 7:30 pm. **May 3**, Women and Words and Science; **May 17**, Feminist Writing and the Question of Audience; **May 24**, Women Changing the Language.

"A CROP OF POISON"

The farmworkers' experience with the insidious effects of pesticides is the subject of this play. **May 6** at the VECC, 1895 Venables, 8 pm. $8 general, $6 students/seniors/unemployed.

WOMEN AND HOUSING FORUM

This forum is designed to help women of all ages to identify their housing concerns and look together for solutions. **May 7** at the Maritime Labour Centre, 1880 Triumph St. $15 regular, $5 low income/student. Subsidy and childcare available. For more info contact Georgina at 681-8365 or Karen at 873-1313.

EVENTS

ANARCHIST UNCONVENTION

The anarchist Survival Gathering will be held in Toronto **July 1-4** at the 519 Church St. Community Centre. For more info write to: The Anarchist Unconvention, P.O. Box 435 Stn P, Toronto Ont., M5S 2S9. (Van. regional contact: 291-2314)

ABORIGINAL ISSUES

Conference focusing on aboriginal issues **May 27-28**, Robson Square Media Centre. For more info call 738-2724.

"A STRUGGLE FOR CHOICE"

A $2\frac{1}{2}$ hour video on the history of the abortion rights struggle in Canada over the last 20 years will be shown at Women in Focus **June 10** 7:30 pm. $3.50 employed, $2.50 un/deremployed.

WOMEN'S MUSIC FESTIVAL

The 14th Annual Women's Music Festival will be held on the Indiana University campus **June 2-5**. Emphasis is on the broad spectrum of women's culture through music, workshops, special conferences, networking, and seminars. For more info write to NWMF, P.O. Box 5217, Bloomington, In. 47407-5217.

GROUPS

SINGLE MOTHERS

The YWCA Single Mothers meet weekly on **Monday's** 6:30-8 pm at Kiwassas Neighborhood House, 600 Vernon St. Discussion, activities and childcare are part of the program. New members welcome. For more info call 683-2531 local 316.

PSYCHIC/SPIRITUAL GROUP

Bi-weekly meeting, starting **April 28**, 7:30 pm at the VLC. Facilitated by Stari Nari.

INTERNATIONAL LESBIAN WEEK

Lesbian groups, lesbian caucuses and individual lesbians are invited to participate in this year's organizing. Bring proposals and ideas to the first planning meeting **June 6**, 7:30 pm at the VLC, 876 Commercial Dr. (see Movement Matters for details)

SINGLE MOTHER'S SERVICES

Weekly support groups in 14 locations, childcare available. Bi-annual newsletter written by and for single mothers (contributions welcome), annual conference—organized by single mothers, seasonal events throughout the year. For more information call Single Mother's Services 683-2531 ext. 316.

RESOURCES

FREE LAW CLASSES

The Public Legal Education Society is offering free law classes to the public. For their spring calendar phone 688-2565.

WOMEN'S STUDIES

"Issues in Women's Health and Health Care." This course looks at western medicine and our modern health care system. **May 11-Aug. 1** SFU campus. For more info call 291-3593.

GAY AND LESBIAN GROUP

The Fraser Valley Gay and Lesbian support and social group hold meetings and events throughout the Fraser Valley. For dates and more info call 852-9613.

WORKSHOPS

SINGLE PARENTING

Little Mountain Neighborhood House and the YWCA Single Mother's Support Network is presenting a series of workshops for women who are single parents. **May 4**, Welfare Rights and Appeals; **May 11**, Divorce and Custody Issues; **May 18**, Legal Issues in Child Abuse.

The workshops will be held at Little Mountain Neighborhood House from 12:45-1:45 pm. For pre-registration phone Beverly Bond at 897-7104 or Claudia MacDonald at 874-1968. A registration fee of $1.50 is requested. Space is limited.

CRABTREE CORNER

We are hosting two series of women's workshops at 101 E. Cordova St. **May 5, 12, 19, 26**, 6-8 pm. topics to be covered: sexually transmitted diseases, AIDS, birth control, welfare rights, stress, relationships. **May 3, 10, 17, 24** 12-2 pm assertiveness training. For more info and pre-registration call 689-2808. Pre-book for children.

CHILD SEXUAL ABUSE

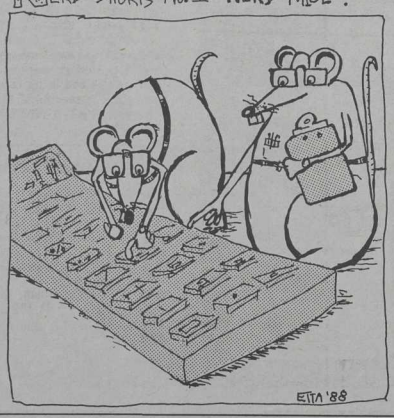
A symposium on child sexual abuse will be held at UVIC **May 13-15**. Fee $125. For program information please contact: Tom Lietaer, Conference Services, University of Victoria, P.O. Box 1700, Victoria, V8W 2Y2 or call 721-8475.

SUBMISSIONS

LESBIAN WRITERS

Women's Press is looking for manuscripts for a second anthology of writing by Lesbians about lesbian experience. Send to: Women's Press, Lesbian Manuscript Group, 229 College St., Toronto M5T 1R4.

NERD SHORTS No. 1 - NERD MICE.



WHAT WOMEN NEED TO KNOW ABOUT AIDS

A Workshop for Women
sponsored by:
Vancouver Status of Women
and AIDS Vancouver

June 16th
7 - 10pm

Call 255-5511

"What is safe sex?"
"If I sleep with someone I don't know, should I get tested?"
"How can I get my partner to use a condom?"

Preregistration required — Limited to 20 women

Site wheelchair accessible — Childcare subsidized

BULLETIN BOARD

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CONSIDERING ARTIFICIAL INSEMINATION?

Persons looking for support group, information, references, call New Reproductive Alternatives Society. Vancouver representative: Kim 576-9720.

SHARED ACCOMMODATION

Single Lesbian Mother of 3 yr. old twins wishes to share her large house with non-smoking, social-drinking woman. (Cloverdale). $300/month incl. util. Kim 576-9720 after 5:30.

SEEKING ACCOMMODATION

32 year old woman seeks to share with other women in East End (preferred area.) I am 32, tidy, quiet, non-smoker. Must move no later than **June 1**. Would also consider house and/or pet sitting for a few months. If interested please call 251-3872. Thanks.

FOR SALE

1981 CM HONDA 400 T
16000 miles and in good condition. I will include the helmet, gloves, tools and manuals. I'd like $800 but will accept a reasonable offer. Call Monica at either 731-4724 (leave message) or 736-7014 (studio).

HOUSEMATES WANTED

Three womyn to complete a 5 womyn co-op home near Jericho Beach, in a large, five bedroom house. House includes fireplace, washer/dryer, 2 bathrooms, yard and garden. Non-smoking and no pets. Rent is $280/month plus utilities. Rooms available May or June. Call 737-0910.

TO SUBLET

Upper floor 1 bdrm suite in Kits. June 15 to Aug. 31. $360/month incl. util. Call Andrea 737-7393 evenings or 872-7141 days.

SHIATSU MASSAGE

Amazing! That is the word most often used to describe my shiatsu treatments. And it's an appropriate word. Our bodies get knotted and twisted by the many stresses we undergo. Shiatsu works to unravel those knots and to restore a sense of harmony to the body. Which in turn stills the mind. Truly A-mazing! Astarte 251-5409.

URGENTLY NEEDED

Distributors for Images International Hair & Skin Products. There are still not enough distributors to meet the public demand for our products. For more information please call: Sally Bankiner at 261-7460. (Small investment required)

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WHAT YOU'VE BEEN WAITING FOR!

Vancouver's new Lesbian newspaper, *DIVERSITY: THE LESBIAN RAG* is now selling subscriptions. Order now so you won't miss our first issue, coming out Friday the 13th of May.

For six issues, sent to you in a plain envelope, send: your name and full address, plus (sliding scale) $12-$15 in Canada; $15-$18 for U.S.A.; $18-$20 for overseas, to *DIVERSITY: THE LESBIAN RAG*, P.O. Box 66106, Station F, Vancouver, B.C., V5W 5L4. Cheque or money order in Canadian funds payable to DIVERSITY.

SUCCESSFUL FUNDRAISING

Getting money in tough times. Harvey MacKinnon Associates presents one day of practical instruction. You'll learn highly successful step-by-step strategies to increase your income dramatically.

Harvey MacKinnon is Senior Development officer with OXFAM Canada. He is involved in Fundraising development and trains people from a wide variety of non-profit organizations.

Vancouver Workshop: **May 10** Sheraton Plaza 500, 500 W. 12th Ave. Info: 732-4351
Victoria Workshop: **May 12** Victoria Central Library, 735 Broughton St., Victoria. Info: 727-0220. Cost: Sliding scale $75-$125.

ROOM FOR RENT

In womyn's house, available June 1st. $170 plus hydro, phone, damage deposit. Non-smoking. We are 3 women with large yard and garden. Call 251-7652.

GOLDEN THREADS

A contact publication for lesbians over 50 and women who love older women. Canada and U.S. Confidential, warm, reliable. For free info send self-addressed envelope (U.S. residents please stamp it). Sample copy mailed discreetly, $5 (U.S.) *Golden Threads*, P.O. Box 2416, Quincy, MA 002269.

NATIONAL WOMEN'S MUSIC FESTIVAL

June 2-5. Lucie Blue Tremblay, Deirdre McCalla, Teresa Trull, Rhiannon, Connie Kaldor, Casselberry and DuPree, Kay Gardner, MUSE, Jasmine, Diana Mariechild, Shuli Goodman, Diane Stein, Nurudafina Pili Abena, Sonia Johnson, Anne Wilson Schaef, Becky Birtha, Leslea Newman, Karen Lee Osborne, Barbara Wilson. For brochure write to NWMF, P.O. 5217, Bloomington, IN. 47407.

photo courtesy of VLC

For the third year in a row the Vancouver Lesbian Connection sponsored Women's Groups Softball Tournament promises to be a high point of the summer. A perfect mix of socializing in the sun and relaxed competition has marked previous tournaments and this year's June 3 – 5 event is sure to carry on the tradition. Pictured at top are last year's tournament winners, the Steppers. For more information on how to get involved call Kate at 732-0786 or the VLC at 254-8458.

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WOMEN'S COUNSELLING

My 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, gestalt and guided imagery. Sliding fee scale. Janet Lichty, B.A. M. Ed. Counselling Psychology. 874-6982.

WOMANSPACE ON SALTSPRING

Newly built, fully equipped, self-contained cabin on 5 $\frac{1}{2}$ seculuded acres. Close to Ruckle Provincial Park, hiking trails and sea. Saltspring is accessible by ferry from Swartz Bay and Tsawwassen. $50/night double. $35/night single. Wheelchair accessible. Children welcome. No pets. No smoking indoors. Call Gillian 653-9475 or write Box C85, King R., R.R. 1, Fulford Harbour, B.C. VOS 1CO

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WICCAN SUMMER INTENSIVE

The 2nd B.C. Wiccan Summer Intensive will be held near Vancouver in a beautiful and secluded setting, July 24-31, 1988, with Starhawk and other members of Reclaiming Collective. Beginners and Advanced Tracts will cover aspects of Feminist Spirituality and Politics, empowerment through ritual, creating a circle, community building, power of the pentacle, and more. $275-$375 sliding scale includes food, lodging and training. For information call (604) 732-5153 or write to P. Hogan, 1937 W. 2nd Avenue, Vancouver V6J 1J2. Women only and men only space provided.

VANCOUVER EAST HOUSING CO-OP

The Vancouver East Housing Co-op, with 38 units in 6 different locations in the lively East End, is now accepting people for its waiting list. Market rents are very reasonable: single units from $260-$374 (share purchase $1000), 2 bedrooms $397-$577, 3 and 4 bedrooms $482-$601 (share purchase $2000). If you are interested in working cooperatively with others and living in stable, affordable housing, send SASE to: Membership Committee, #3 - 1220 Salsbury Dr., Van. V5L 4B2.

CRAFTSWOMEN NEEDED

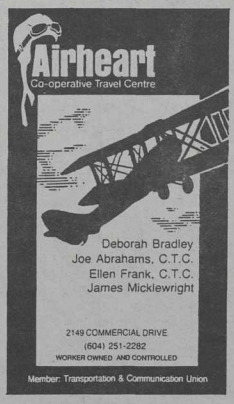
Seeking craftswomen who are making feminist jewelry, altar/ritual instruments, ceramics, clothing, etc.—goddess/witch/Wiccon theme—and who would like to merchandise their products through a mail-order business. Prefer women living in B.C. but open to other Canadian women. Leave message for Patricia at (604) 732-5153 or write: P. Hogan, 1937 W. 2nd Ave., Van. B.C. V6J 1J2.

1146 Commercial ✻ 253-0913

Women's Recreational Land on Vancouver Island

Private parkland: 15 acres provide two separate creekside cabins and camping. Easy mainland ferry access.

EMILY'S PLACE
Box 220, Coombs, B.C. VOR 1MO
(604) 248-5410



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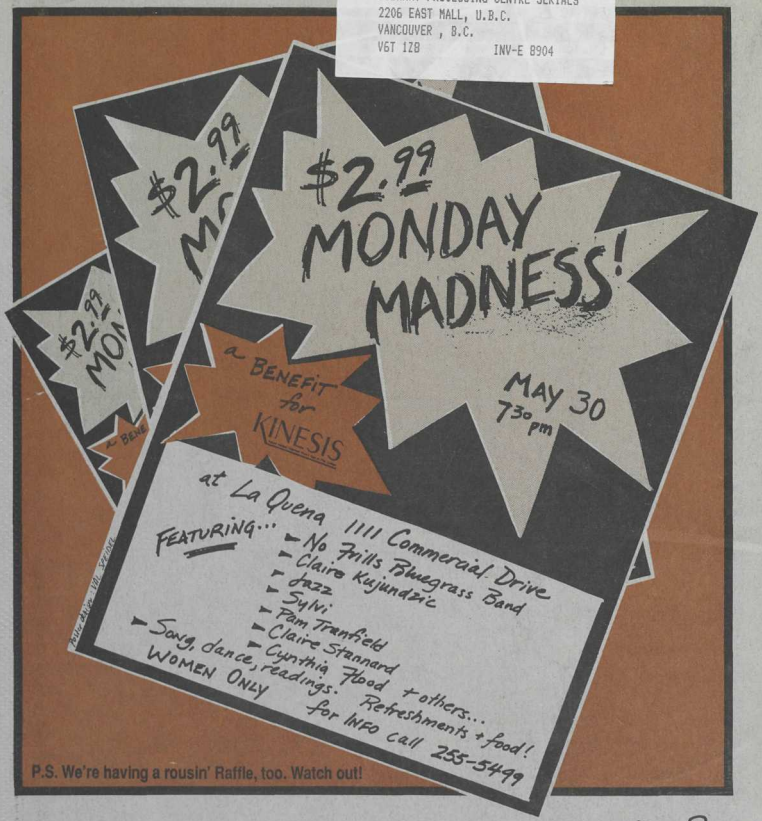
V6T 1Z8 INV-E 8904



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