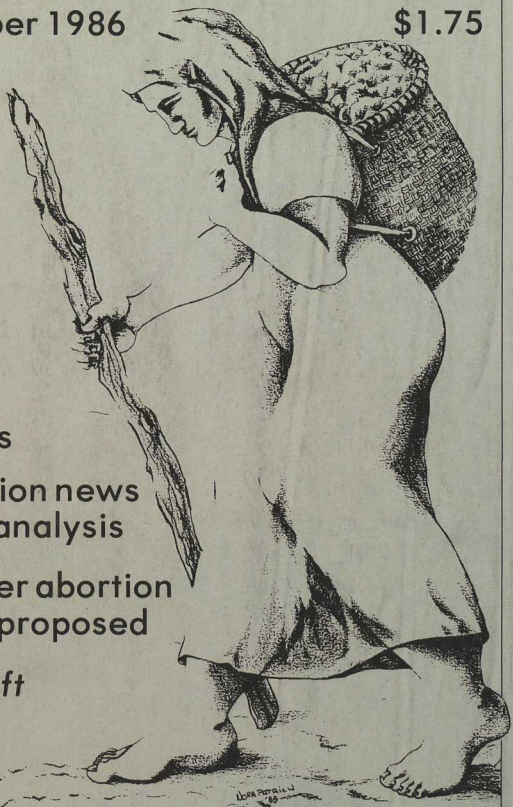
KINESIS

September 1986 $1.75



Midwives

Prostitution news and analysis

Vancouver abortion clinic proposed

Swingshift

news about women that's not in the dailies

KINESIS

CCCA working to establish abortion clinic

By Ann Thomson

Despite the straight jacket imposed on the right to legal abortions by the Criminal Code, the pro-choice movement continues to advance. In late May, a second abortion clinic was opened in Toronto by Dr. Robert Scott. Because it is free-standing, not attached to a hospital, such a clinic is 'illegal'. But public support for it is so great that the Liberal government in Ontario has been unable to raid or close it.

Abortion clinics are opening in ever greater numbers. Presently, there are approximately fifteen clinics across the country, despite the opposition of the police, courts and governments.

Concerned Citizens for Choice on Abortion (CCCA) thinks it's Vancouver's turn. With the publication of its August newsletter, CCCA launches a drive to establish an abortion clinic here.

It won't open tomorrow. There's a lot of work to be done. Thousands of dollars are needed to equip a clinic and renovate premises to conform with medical codes. In Winnipeg, Toronto and Montreal, Dr. Henry Morgentaler had to buy the buildings that house his clinics, since no landlord would rent space. Money for such a project in Vancouver has yet to be raised.

Another essential is to attract a medical staff. So far, one doctor who is prepared to work in the clinic has come forward and is working closely with CCCA. He is willing to help locate additional doctors and health care workers. Since taking this step means defying the law, it requires considerable commitment and determination.

Unquestionably, the key factor needed for a clinic is to build a political climate that will express the demand for one and will be prepared to defend it. This is where help is needed from all supporters of a woman's right to choose.

The lessons learned in opening previous clinics can help us in Vancouver. First of all, let's review the reasons for a clinic and the stakes in opening one.

The two reasons why the spread of clinics has proved unstoppable are that hospitals, which have the exclusive franchise on providing legal abortions, are doing a lousy job, and because the law that prohibits abortions outside of hospitals has got to be changed.

During the trial of Doctors Morgentaler, Scott, and Smoling, charged with offences related to opening an abortion clinic in Toronto in 1984, the hazards women face in trying to get a hospital abortion were likened to playing Russian roulette.

We know the story: first, a woman must find a sympathetic

Abortion continued next page

Canadians appeal Dalkon Shield deadline

Canadian women who have used the Dalkon Shield will have to wait until the fall to find out whether an April 30th deadline for claims against A.H. Robins, the Shield's manufacturer, will be extended.

The Vancouver Women's Health Collective and the Winnipeg Women's Clinic's joint application to have the deadline extended was rejected by Virginia Bankruptcy Court in late June. Both organizations have decided to appeal the decision and expect to have the appeal heard sometime this fall.

The groups launched their suit because Canadian women, 1.7 million of whom had used the Shield, received insufficient notice from Robins about the claims deadline. In the United States the court imposed claims notification program ordered large advertisements in all major newspapers and magazines as well as prime time television and radio spots. In Canada, and elsewhere, Robins was not required to notify the public directly through advertising but only to notify via press releases and letters to health ministries and medical associations.

In addition to the appeal launched by the two women's health organizations, individual women who did not know about the claims deadline can join in the appeal. Robert Manchester, an American lawyer who has been involved in Dalkon Shield litigation for over ten years is acting as counsel for the Health Collective. He will cov-

Dalkon continued page 3

photo by Kim Irving

Native Women's Centre–"These services are required for the native community."

Native Women's Centre awaits word on funding

by Noreen Howes

Vancouver's Native Women's Family and Cultural Centre has lost its $60,000 annual funding from the Ministry of Human Resources as a result of excessive honesty on the part of the centre's treasurer.

Bev Wilson carted the books off to the Ministry's region II office in Mount Pleasant in May and exposed serious mis-management by the old board.

"Our money wasn't going to our people", she said "but it was going into the pockets of *two people* working here." MHR's 1985 Audit Report revealed poor financial administration and improper financial controls in place. "I wanted to bring it to light," Wilson added "to turn things around and run the centre as it should be run."

Fred Milowsky, regional manager with MHR, responded to Wilson's information by terminating its contract. "We have been dissatisfied with the way it has carried out the program, from all points of view" he said.

He failed to appreciate the attempts by Wilson and others at the Centre which immediately resulted in improvements. A replacement board of directors was elected, outreach attempts found eighty paid-up members, several programs were organized offering essential services to native women such as battered women's support, legal aid (with particular focus on child-apprehension cases), help in locating housing for women new to Vancouver and various other services.

Wilson is upset because the human resources ministry cut off the centre's funds without giving the new administration sufficient time to implement policy changes.

Appeals for donations have been sent to native organizations, community centres and women's groups throughout the country. The city of Vancouver will foot the bills until October.

Dinah Schooner, a volunteer at the centre, says that as the only native women's centre in BC it's essential to keep the doors open.

"With 30,000 registered Indians in Vancouver alone, from working class Indians to those on skid row, we can never *begin* to scratch the surface of helping these families. The needs are great."

Together with the United Way, the human resources ministry will hold a community forum this fall to identify the needs of native women in the Mount Pleasant area and develop a program.

Bev Wilson feels optimistic that funding will be resumed at this time. "MHR is just sitting back and observing us, sort of slapping our wrists, seeing if we'll fold."

"It's clear," she added "these services are required for the native community--we'll make it *especially* clear to MHR."

For letters of support and donations please write: Native Women's Family and Cultural Centre, 640 East Broadway, Vancouver, BC.

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Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 873-5925. Our next story meetings are Wed., Sept. 3 and Wed. Oct. 8 at 7:30 pm at the VSW offices 400A West 5th Ave. All women welcome, even if you don't have any experience.

PRODUCTION THIS ISSUE: Ann Doyle, Maura Volante, Noreen Howes, Aletta, Esther Shannon, Kim Irving, Isis, Marsha Arbour, Leslie Kenny, Sharon Hounsell.
COVER: from a graphic by Nora Patrich.

EDITORIAL BOARD: Esther Shannon, Isis, Lisa Hebert, Kim Irving, Emma Kivisild, Maura Volante, Noreen Howes.

ADVERTISING: Kim Irving, Vicky Donaldson, Esther Shannon, Isis.

OFFICE: Cat L'Hirondelle, Kim Irving.

CIRCULATION AND DISTRIBUTION: Kim Irving, Vicky Donaldson, Cat L'Hirondelle, Esther Shannon

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

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

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MEMBERSHIP in Vancouver Status of Women is $25.50/per year (or what you can afford). This includes a subscription to *KINESIS*. Individual subscriptions to *KINESIS* are $17.50/per year.

SUBMISSIONS are welcome. We reserve the right to edit, and submission does not guarantee publication.

Typesetting and camera work by Baseline Type & Graphics Cooperative.

KINESIS is a member of the Canadian Periodical Publishers Association

Second class mail no. 6426.

Kinesis is changing

As you look over *Kinesis* this issue you'll notice that, as announced last issue, we have introduced some changes in the paper's design.

This month the most visible change is our running heads, which identifies each section and appears at the top of the page. This month's bulletin board is also designed somewhat differently. The bulletin board's new look is an interim change which will be improved in subsequent issues. As well you may notice that certain of our advertisers have been grouped into special sections to enable customers to find their services with greater ease.

In next month's paper you'll see further changes in the look of *Kinesis*.

There are many interesting and exciting projects underway at *Kinesis* this fall. If you would like to "get in on the action" call us or stop by our office. You'll find *Kinesis* offers plenty of opportunity for involvement that suits your time restraints. To get involved call 873-5925 or stop by at 400 W. 5th.

This month's cover

This month's cover art was done by Nora Patrich, one of the organizers of Peace Strokes, a celebration of International Year for Peace. This and other works will be on exhibit during the month of September at Isadora's Restaurant, Granville Island, culminating in an auction September 29. Money raised will go to health and education in El Salvador. See page 22 for details.

VANCOUVER STATUS OF WOMEN

Fall Programs

ASSERTIVENESS TRAINING

Do you have difficulty making decisions? Sometimes have trouble knowing what you want? Assertiveness training can help you learn more about your needs, understand why it is so difficult to be assertive and give you support to stand up for yourself.

Starts Sept. 17 for 7 weeks

Wed. 1:30 - 4pm

CONSCIOUSNESS RAISING STUDY GROUP

A group for women of all ages who want to develop an understanding of feminist issues. Topics to be discussed include: feminist theory, sexuality, assertiveness, racism and more!

afternoons starting early October.

No Charge/Childcare available

For more information and to register for these groups contact VSW at 873-1427.

Abortion from page 1

doctor who will refer her to a gynecologist who performs abortions; next the required request must be made of a hospital's therapeutic abortion committee (TAC), which can take it's sweet time about ruling on a woman's fate. Of much greater importance than women's needs to a TAC is likely to be whatever quota on abortions that particular hospital has set. Of course, no hospital is required to set up a TAC, and across the country some TACs exist that never, or seldom, approve an abortion.

In British Columbia, for example, only 52 of the province's 105 general (non-religious) hospitals have TACs. Most are reluctant to release data on abortions, but a survey by the *Vancouver Sun*, published in January 1985, identified four TACs that had not approved an abortion in years.

So the crisis of access that British Columbians face, in common with women across the country, is the first major reason why a clinic is needed here.

The second reason is that, when the pro-choice movement takes control of the facilities for terminating unwanted pregnancies, the law that absurdly prohibits abortion clinics is revealed as unenforceable. Opening clinics is a logical step in the now seventeen year campaign to *repeal* the supposedly reformed, but still anti-woman, abortion law.

The small group of activists in CCCA cannot open a clinic alone. What we propose is calling on all those who support a woman's right to choose to join in an organized, public campaign to get a clinic established.

There is an important role for clinic support groups to play. A large number of such groups can promote the need for a clinic, making it clear that the pro-choice community stands behind the project. In this way, notice can be served to the government, the police, and the courts that there will be fierce resistance to any raid or laying of charges. The anti-abortionists, who can be counted on to picket and harass the clinic, will be served notice also.

CCCA already has more than one hundred endorsers. Most are organizations that have taken a democratic vote to endorse our aims. Some of these, like the BC Federation of Labour and some large unions, the NDP, the YMCA, etc., are province-wide. Others, like most of our feminist-group endorsers, are smaller. We want to see clinic support groups set up within our endorsers, or potential endorsers. 'Hospital Workers for Choice', for example, or lesbian mothers, rape crisis workers, teachers, carpenters, day-care workers, and anyone else for choice.

Clinic Support Groups can help by educating their colleagues about the need for a clinic, by submitting resolutions of support to policy conventions, and by helping raise the needed funds. CCCA sees the need to form a coalition of such groups to get the clinic off the ground.

If you aren't able to attend our meetings, please take out a membership in CCCA. Yearly fees are $10 if you are employed, $5 or what you can afford for low-income persons. You'll receive our newsletter with your membership. Write CCCA at PO Box 24617, Station C, Vancouver, BC V5T 4E1

KINESIS IS AVAILABLE AT:

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Dominion News & Gifts
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Thunder Bay
Northern Women's Bookstore
Thunder Bay Co-op Books

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Globe Mags and Cigars
Mags and Fags
Octopus Books
Ottawa Women's Bookstore

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Book World
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Glad Day Books
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Longhouse Bookshop
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Readers Den Inc.
SCM Bookroom
The Book Cellar
Toronto Women's Bookstore
World's Biggest Bookstore
York University Bookstore

IN U.S.A.:

Chosen Books, Detroit, Mich.
I.C.I.—A Woman's Place, Oakland, Ca.
Laughing Horse Books, Portland, Or.
It's About Time, Seattle, Wa.
Old Wives Tales, San Francisco, Ca.
Room of One's Own, Madison, Wi.

NEW ZEALAND:

Broadsheet, Auckland
Women's Bookshop, Christchurch

Vancouver prostitutes fear increasing violence

by Esther Shannon

In Vancouver, Canada's vacation land capital, it seems everyone is looking for a good time. For the city's prostitutes, however, the carnival is increasingly a deceptive, dangerous and, for some a deadly trap.

Donna Marie Kiss, found strangled in Surrey in late August, is the latest victim in what signals an increasing attack on the city's prostitutes.

Kiss, 25 years old, had worked in Vancouver as a prostitute for a number of years. She was forced out of the Seymour and Helmcken district by a court ordered area restriction. The restriction was imposed by provincial court judge Erik Bendrodt, after Kiss had appeared in court on two soliciting charges this spring. Bendrodt ordered that Kiss "not be found" in the Seymour Street area.

According to Marie Arrington of Prostitutes and Other Women for Equal Rights (POWER), the area restriction meant Kiss was more vulnerable because it forced her to work in an unfamiliar area.

"A prostitute in a new area" said Arrington, "is out of her element. She has no buddy system, doesn't know the accepted prices and is not familiar with the tricks."

"We figure that Donna must have been working by hitching on her own out on the highway in Surrey. Out on her own on a Surrey highway she had no protection."

The use of area restrictions as a way to implement the new anti-soliciting law, C49, is increasingly used in Vancouver, says Arrington.

"Prostitution is a federal offense, but the responsibility to implement the law is provincial," said Arrington. "Attorney General Brian Smith," she said, "is pushing for area restrictions and the courts are imposing them. Area restrictions don't solve any 'problems', all they do is make hookers more vulnerable."

Arrington says Vancouver prostitutes are dealing with a "whole new level of strain". Women, she says, are more frightened now than ever.

"A whole combination of things", said Arrington, "has made working on the streets more dangerous and bizarre. There is Expo and the tourists, the law, the vice squad, agressive stateside (American) pimps, the neighbourhood vigilantes, greater competition and weirder and weirder tricks."

"With the tourists you see more rip-offs and assaults because those men don't live here. A woman can go back the next day, with friends, to collect on a rip-off and the guy is gone, he's checked out of the hotel."

"When Expo closes down for the night the streets are filled with cars full of young punks who like to cruise around and harass the women."

"And Expo has meant that a lot of pimps from the States have brought up women to work in Vancouver. These pimps are more aggressive and more violent."

"Expo has become such a family outing that there just isn't as much business on the streets as it was thought there would be."

Across Canada and Quebec the eighth annual Take Back the Night march to end violence against women is set for Friday, September 19th. In Vancouver this year's march, organized by Vancouver Rape Relief and Women's Shelter, will start at 8:30 p.m. from the Vancouver Art Gallery, 750 Hornby. Women only. Please pre-register for childcare. Wheelchair attendants available.
For more information or for childcare registrations, please call Vancouver Rape Relief at 872-8212

This kind of competition can really add to a bad climate. Some women from Vancouver have just left while Expo is on, they just couldn't take it."

Also, the women from the States don't know the law here. They don't know they can be deported, they don't know entrapment is legal in Canada as far as soliciting goes."

"And the vice cops are getting more and more into it. It's harder and harder to identify them. One cop drove around in a jeep with an open can of beer in the car. He busted sixteen women in one night."

"Working as a prostitute in Vancouver this summer means you're running the whole gamut and every day it gets worse. Last week I put out a bad trick sheet on a Thursday and by the weekend I had enough new information to put out a new one."

"The street scene is just so bizarre it's like a bloody zoo."

Controversial discussions planned

Prostitutes and Other Women for Equal Rights (POWER) made an appeal to the women's community for support because of the increased violence they have been facing since the passing of Bill C-49. On July 4th representatives from a number of women's groups met to discuss the possibility of having a public debate on violence against women in general.

The representatives present at the meeting expressed a strong need to have a discussion within the women's community on controversial issues, particularly prostitution, which we have not fully explored together.

Besides prostitution, topics suggested for forums were: women on trial (mid-wivers, natives, lesbians), disabled women, pornography, rape, abortion and others.

The forums will start in September and should end by November. In addition, we plan to hold a conference where we hope to adopt a united platform regarding issues on violence against women.

Following is a list of forums all of which will take place at Langara Student Union Building, 100 W. 49th. Childcare will be provided for all events, the site is wheelchair accessible and interpreting will be provided for the hearing impaired. Please call 879-3246, 874-1538 or 291-4360 for further information.

Women on Trial: Midwives, Native Women and Lesbians, Sept. 18, 7pm-10:30 pm; Prostitution: The History, Nature and Reality, Sept. 28, 11am-5pm; Women's Health: Our Bodies and Our Disibilities, Oct. 2, 7pm-10pm; Abortion, Adoption and Other Choices, Oct. 9 7pm-10pm. Watch for our poster for more subjects, dates, times and locations.

Social housing agreement signed

The provincial government signed a new "social housing agreement" with the federal government in July under which the province will assume greater responsibility for social housing programs. The province of BC will take on administrative responsibilities for non-profit housing (sponsored by church groups, service clubs, etc.) and rent supplements

Co-ops are to be assisted under a separate federal co-op housing program, however, thirty percent of new housing co-op units are to be eligible for rent supplements. These rent supplements are to be directed to lower income households and will bridge the gap between market rates and thirty percent of household incomes.

The province will cover thirty-three percent of the costs of these new programs.

The delay in reaching this agreement has meant little new affordable housing will be created in BC this year. The province has now issued a proposal call to potential sponsors, but no construction is likely to begin until 1987.

Dalkon from page 1

er all legal expenses related to the claims deadline action.

In June, 1970, Robins, based in Virginia, began marketing the Dalkon Shield. The team of doctors who developed the device used false research statistics to have it approved. Robins withdrew the Shield in 1974 after 3.2 million had been sold worldwide.

The Shield has been linked to the deaths of sixteen women in the United States. These women developed complications from uterine infections after miscarriages. Lawsuits against the company contend that the Shield's design allowed bacteria to enter the uterus through the strings of the IUD and caused PID, blood poisoning, infections, sterility and spontaneous abortions.

In an ironic comment on the justice system the Health Collective notes that while their deadline extension bid was refused the bankruptcy court has just given Robins its third three month extension on the time allowed the company to reorganize its financial holdings.

The Vancouver Women's Health Collective has established a Dalkon Shield Women's Group to provide information and support to women who have used the Shield and/or who have or intend to file a claim. The next meeting is slated for Sept. 18, 7:30 pm at the Vancouver Women's Health Collective, 888 Burrard St., Vancouver. For more info. call 682-1633.

India Mahila Women's Association celebrates

by Ranjit Dulai

India Mahila (Women's) Association (IMA) hosted a centennial celebration--East meets West--in June at Eric Hamber Secondary School. The function was endorsed by the Vancouver Centennial Commission and was attended by approximately 800 people.

The festivities started with an authentic food bazaar which was prepared and served by the IMA members. Sushma, an old time friend of the IMA started the entertainment festivities as Mistress of Ceremonies.

Two IMA members: Raminder Dosanjh and Harminder Sanghera welcomed the audience and gave an overview of the activities, aims and objectives of the IMA in both English and Punjabi. They also spoke on the concept of Multiculturalism as viewed by IMA.

"Our perception of a truly multicultural society is one where there is a concept of mingling of people at all levels, regardless of their colour, sex, or ethnic background. And one of the objectives of our organization is just that, to ensure that we, the Indo-Canadian women, be able to walk shoulder to shoulder with other Canadians.

The cultural part of the program started with a song depicting the vigour, strength and the capabilities of women, sung by Hemi on behalf of the IMA. A lively Punjabi folk song on the life of a contented woman working in the fields was presented by Amarjit Josh.

Various folk dance groups that participated in the gala evening were: Bella Domingo Polynesian Dancers; The Natraj School of Dancing, The Strathcona Chinese Dance Co.; The Ella Gallahar Highland Dancers. The India Mahila Association presented the Rajasthani Dance, and the popular folk dances of Punjab: Women's Giddha and Bhangra.

During the show, IMA recognized in the audience senior citizen women of Indian origin who have resided in Canada for over fifty years, and other guests that were present.

India Mahila Association is comprised of women of Indian origin and began in 1973. The association has developed several areas of interest:

The Education Committee provides information both to women and the community in general. The Support Group provides emotional support and assistance to women needing help and referral. Presently, with the assistance of the Little Mountain Neighbourhood House and YWCA, IMA is running a support group for women at the Neighbourhood House every Sunday at 2:30 pm. The Social Committee organizes recreational activities for members and their families. The Cultural Committee is active in the revival and promotion of our culture through dance, music, arts and crafts.

Sexism still bars scientists from success

by Karen Gram

A group of women scientists in Vancouver recently for an international conference say sexism still plagues the laboratory.

The women, here for the International Union of Physiological Sciences congress, say they encounter overt discrimination such as unfair hiring practices as well as more subtle instances of academic and social snobbery from male colleagues.

"It's the old boys thing," says Elizabeth Vizsolyi, a University of BC Zoology lecturer. "It's not a conscious thing, men identify better with men so they would rather work with them."

Vizsolyi says none of the women in her department of forty have tenure. Women are also very under represented in university administration.

Annick Annsselin, a grad student at the University of Sydney in Australia, says the sexism which is prevalent in her country makes it extremely tough to get into the academic field. Annsselin says men receive four times as many research grants and scholarships as women. The women who do get academic recognition are still viewed differently by their male colleagues.

Annsselin points to one woman teaching assistant at her university who lost the respect of her male colleagues when she announced her pregnancy. "They say, 'How dare she? This is what happens when you hire women.'"

It seems attitudes haven't changed that much, says Janet Trubatch, associate vice-president of research at the University of Chicago, who was fired in the 1960s California State University for being pregnant.

Nadine Wilson, one of two woman physiologists at UBC, says she thinks the problem is systemic rather than localized. Most male scientists don't realize they discriminate against women, she adds. "It is much easier to fight something that is conscious." Trubatch concurs, despite receiving some academic recognition, saying that she had to learn how to curse before the men in her department would talk to her.

Academically, the women say they don't have problems getting their research accepted on its scientific merits but once they publish something they are not honoured as their male counterparts are.

"What's difficult is getting invited to speak or chair sessions," said Trubatch.

She says the IUPS Congress was a good example of that problem. Very few women were invited to speak and only one woman chaired a session. Trubatch attributes this to the fact that there were no women on the international program which chose the chairs.

"Look at the opening ceremony," she says. "There were 24 big cheeses there and they were all men."

Hugh McLennan, a physiologist at UBC and the chair of the international program committee, says he doesn't think gender should be considered when choosing speakers.

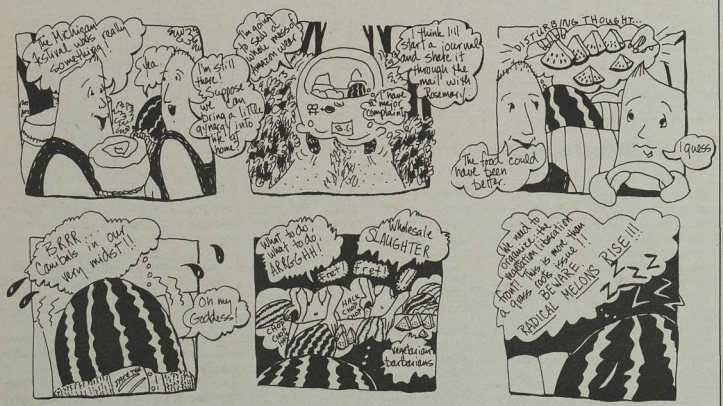
"I don't think the question of whether it is a man or a woman matters at all. I think (the choice of speakers) should be left to the experts in the field."

Turbatch, who served on a research grant council, says women are also evaluated differently for grants. ("Council members) say, 'Oh she is very good with her hands. She doesn't need a technician.' Then when they review her work three years later they discover she hasn't accomplished very much and take away her grant."

The woman say they would like to see more women invited to speak and chair at the next congress in Finland. Trubatch would also like to see the IUPS follow the example of the American Psychologists and adopt a policy of non-sexist language.

The Contemporary Saga of Little Mellon

by Terri Roberton and Harris Taylor



No verdict yet for BC midwives

by Susan Rae

On May 3, 1985, baby Voth died at a home-birth attended by Vancouver midwives Mary Sullivan and Gloria Lemay. The Voth baby died of a rare birth complication called shoulder dystocia which occurs after the birth of the head, when the baby's shoulders become lodged in the mother's pelvic bones. Blood circulation to the baby's brain is restricted and the baby must be freed within five to seven minutes or it will be asphyxiated. This complication is undiagnosable until it occurs and although rare, babies die or are damaged by shoulder dystocia in hospitals.

On July 12, 1985 Mary and Gloria were arrested and charged with practicing medicine without a license and criminal negligence causing death and bodily harm. After spending six hours in jail they were released on their own recognisance on condition that they not attend or assist at live births.

The BC College of Physicians and Surgeons took the opportunity to pull their files on Gloria and Mary and filed three more charges of practising medicine (midwifery) without a license. These charges

photo by C. Street

Supporters outside the courthouse.

will be dealt with upon completion of the criminal negligence charges. The criminal charges were brought against Gloria and Mary by the Crown; the parents did not bring charges and are supporting the midwives in this case.

The preliminary hearing took place for seven days in October, 1985 and the trial began in May of this year. Judge Jane Godfrey is hearing the case and the prosecution was completed July 2.

The prosecution began with prosecutor, Judith Milliken hurling a long list of accusations of negligence into the ring. After three weeks of direct and cross-examination of thirteen witnesses, the Crown's case showed many weaknesses.

Highlights of the testimony which reversed the criticisms of the midwives' practise are:

The Crown said Mrs. Voth should not have been permitted to have a homebirth because she was having a big baby and was a first time mother. A Dutch midwife who was called to testify for the Crown and who met Mrs. Voth prior to giving testimony disagreed.

Prosecutor: "(Mrs. Voth) would be eligible for a home birth?"

Filippa Lugtenberg: "For a try-out at least, yes."

The midwives were criticized for not attending at the home as soon as labour began with a spontaneous breaking of the waters. The father, James Voth, testified in response to defense lawyer's questions.

Q. "There was absolutely no doubt in your mind that whenever you asked her to, whatever time of night it might have been, she would have come?"

A. (Mr. Voth) "Yes and more so even that she offered to come and we said 'not yet'."

We now face the accounting process and we are proud to be midwives.

The Crown's allegations are that the time from full dilation to the baby's birth was too long at four and a half hours. A recommendation by the Society of Obstetricians and Gynaecologists of Canada has recently been made that "there be no time limit on the second stage of labour" and Crown witnesses had to agree that this was the current thinking in obstetrics when defense lawyers read this into the evidence.

When ambulance attendants arrived during the crisis, the midwives instructed them how to assist instead of immediately transporting to hospital. This action was criticized by the Crown but supported by Crown witness Dr. James King of Grace Hospital.

Defense (at Preliminary Hearing): "Would you agree with me that one of the last things you would do with true shoulder dystocia is try to transport the mother at that point given that you have this limited time period?"

Dr. James King: "yes".

Defense: "Either get that child out or not?"

Dr. King: "Right, one would have to do the best one could where they were."

The trial was adjourned to August 5, when defense counsel Peter Leask and Ruth Sterling presented the defense. Mary and Gloria showed incredible endurance as they held up and kept their cool during six days of cross-examination, dense with accusations and criticisms.

Defense witnesses will continue to take the stand when the trial resumes on August 25 at Vancouver County Court. Several birthing clients of the midwives will testify, and three expert witnesses will take the stand.

The defense witnesses include Dr. Marsden Wagner, Director of Maternal and Child Health for the World Health Organization--Europe and North Africa; Dr. Michel Odent, a practising surgeon and head of Pithiviers Maternity Unit for the past twenty years, and an internationally famous childbirth pioneer; and Dr. David B. Cheek, obstetrician and gynaecologist from San Francisco, author of *Clinical Hypnosis*.

Despite the stress and fear which accompany this type of legal confrontation, Gloria and Mary wrote a letter of thanks to supporters in October which stated: "We are clear that being a midwife in this community is a great privilege. We consciously chose this livelihood and we knew there would be an accounting process in the Courts should a baby die. We now face the accounting process and we are proud to be midwives. This is not a personal matter alone. Together we represent many members of BC society who view birth as a fundamental experience which must be returned to the jurisdiction of the family".

Susan Rae is an active member of the Sullivan-LeMay Legal Action Group.

Help make this the last midwife trial

As the prosectuion of Gloria LeMay and Mary Sullivan continues in the Vancouver County Court, it is clear the Crown is trying to close down the operation of midwifery in BC. This trial is part of the medical profession's campaign to suppress a growing trend towards home births.

The Sullivan-LeMay Legal Action Fund desperately needs another $29,000 to complete fundraising. The estimated costs and length of this trial have exceeded our original forecast by several more weeks and thousands of dollars.

It is vital everyone get behind the struggle of Gloria and Mary and put up practical and financial support. It is not from a position of weakness we ask for money. It is a point of strength and power and we urge you to contribute to the costs of this trial. the issues which affect the freedom of all of us at this trial are human rights and freedom of choice.

An acquittal will have dramatic consequences as it may well be the final tiny straw that tilts the balance of public debate in favour of broader reproductive rights for women.

Isn't it time we took some action to protest the use of the courts for vendettas of medical associations and the apathy of the health ministries? Why is there no money to incorporate birth centres into the health care system and there is plenty of money to spend in court? The governments of Canada and British Columbia will likely spend up to $30,000 in court-related expenses to prosecute Gloria LeMay and Mary Sullivan.

The existence of midwives is a confirmation of the power and presence of women in this society. We are committed to the case of Sullivan-LeMay being the last trial of midwives in the criminal courts of Canada. What can you do? What will you do?

Ask everyone you know to contribute money to the legal fund. This is a grassroots action which will have a far-reaching impact on women's healthcare. Your financial support is crucial. Please make cheques payable to: Sullivan LeMay Legal Action Fund, Box 46563, Stn. G., Vancouver, BC V6R 4G8

Nanoose Bay

Picnicking on a military test range

by Laurie McBride

Eight women were arrested on Sunday, August 3, when the island housing the control centre of the Nanoose naval weapons testing range became the destination of the Nanoose Motherpeace Action.

Nanoose Bay on Vancouver Island, is the site of the sophisticated installation known as the Canadian Forces Maritime Experimental and Test Ranges (CFMETR). Under a joint-use agreement between Canada and the US, this has been the site of underwater weapons systems testing and development for the past 20 years.

The agreement was renewed in June to give the US another ten years of free use of the range, but the campaign to end all weapons testing here and convert the area to peaceful purposes continues--in fact, if anything, it's momentum has grown. The success of the Motherpeace Action was a good illustration of the determination of the Nanoose Conversion Campaign (NCC) and has sent a clear message to the base that the campaign is anything but over.

The action began on August 2, when we set up our tipis on the shores of Nanoose Bay and our supporters began arriving from all over Vancouver Island and elsewhere.

We were excited about putting up the Nanoose Peace Camp again for the weekend. A month before, we had taken the camp down after its full time, 466-day vigil at Nanoose. We had decided not to fight the landowner in an impending court case. It seemed that we couldn't possibly have won, and the publicity was likely to detract from the real issues of the militarism across the bay at CFMETR. Besides, it felt like time to move on to some new phase of the campaign, since we know that we're in this for a long time.

So, since early July, our vigil has been carried on aboard a 42-foot junk moored in the bay. This had been good symbolically, but has limited our actual contact with people. So it felt great to get the tipis up again (on different land this time), hear the honks of support from passing motorists, and watch people arriving to join the weekend action.

The eight of us taking part in the civil disobedience spent Saturday afternoon together in a non-violence preparation, sharing our feelings about the action, role-playing possible scenarios and developing a non-violence code. That evening everyone--CDers, witnesses, and support people--met in a circle after dinner to prepare for the next day.

We were arrested as soon as we stepped ashore, but we carried on immediately with our "picnic."

The sixty or so participants had come from various places, including Cortes Island, Victoria, and even Portland, Oregon. People's roles in the action included witnesses on board boats and many camp supporters, who cooked, provided childcare and rides, and numerous other services during the weekend.

The next morning, three large sailboats, a kayak, three canoes and a small speedboat left from nearby marinas and headed out to Winchelsea Island--referred to by the military as "the heart of the range". The Island houses a computer control and command data centre (all equipment US-owned) and is strictly off-limits to the public.

Working against a 15-knot wind and choppy seas, the "landing party" transferred into four small dinghies, and with the witnesses watching, rowed to the Island for a symbolic "picnic".

We were arrested as soon as we stepped ashore, but we carried on immediately with our ceremony, managing to set our own pace for the action. Our circle remained tight; we shared food and sang, and only when we had finished were the military police able to begin processing us. Meanwhile, the witness boats waited just offshore, providing powerful support through the action.

We were charged with trespassing on Defense Establishment property (an offense that carries a maximum sentence of 12 months or $1000), told to be in court Oct. 2, and released. The military police officer in charge seemed amazed (and perhaps even respectful) that we planned to get back into the same flimsy dinghies and row out into the two-foot swell.

Once we were safely on board the sailboats again, everyone headed back to Nanoose Bay to evaluate and celebrate the action. The camp support people were waiting with lunch ready for everyone, and spirits were high.

Why had we chosen this particular form of action? We felt that a picnic was an appropriate symbolic act on several levels. Breaking bread together has always been important for a community of people with a commitment to a common concern. Second, we are working for a world in which "Bread not bombs" becomes a reality for everyone. And third, we hope that some years from now, with conversion of Nanoose to peaceful uses, we'll be able to return to Winchelsea Island for another picnic, bringing our children with us, and not having to break any laws to do so.

And why was the landing party exclusively women? We wanted the Motherpeace Action to convey our concern for the health of our children and of the planet. On a local level, US nuclear submarines and their their cargo of nuclear weapons are not welcome at Nanoose, and on a world level, we are mindful that women and children have been and continue to be the victims of war, paying the price in homelessness, hunger and despair. While political discussions and arms control negotiations continue to be dominated by men and to make little or no headway, women are creating our own avenues to bring attention to the urgency of the nuclear issue.

Finally, and most important, this was a women's action because we wanted to plan, dream, act, and carry it out together as women. As one woman said during the non-violence preparation, "It's great that we have actually been able to organize this action without having to work at keeping any men from trying to take it over."

For the things we couldn't do alone, we asked for help. And we received exactly the help that was needed, no more, no less, with no pressure to do things differently. We were blessed with tremendous support throughout, and in the end it feels like our double circle is much stronger--our women's circle and the larger spiral of which it forms a part.

Contact: Nanoose Conversion Campaign, #225-285 Prideaux St., Nanaimo, BC V9R 2N2. (604 754-3815.

Tourism, not sexism

by Tova Wagman

Several months ago MediaWatch was notified by the Canadian Coalition Against Media Pornography (CCAMP) that the federal Ministry of Tourism created three advertisements to draw American tourists to Canada. The ads were to air on American TV and were titled: "Wild World," "Old World," and "New World."

All three ads contained varying degrees of sexism: nurses in tight-fitting uniforms gyrating to a rock beat (said to create a feeling of safety for potential tourists coming to Canada). Women in: bathing suits, short shorts, maid's uniforms, and close-ups of various female body parts. There were also an obvious invisibility of the multi cultural diversity of Canadians, as the ads were made up almost entirely of white people. The "New World" advertisement in particular was found to contain the most blatant sexism of the three.

MediaWatch launched a national protest campaign, with the help of CCAMP and various individuals. We contacted several groups across the country. Nursing associations in particular were quite angry at the unrealistic presentation of nurses in the "New World" advertisement. Many groups and individuals protested to Jack Murta, Tourism Minister, that women were being used as sex objects to sell Canadian tourism.

Six working days later Murta went on CBC's Cross Country Check-up and announced they were going to take out the nurse's segment. That was a start, but it was not enough.

We continued to lobby the government for changes and, although the nurse's segment had been removed, nursing associations across the country continued to support us.

In a letter to Murta the National Federation of Nurses' Unions said:

We understand that the portion of the ad has been deleted. It should never have been included in the first place. What continues to concern us, is that clips of women in bathing suits, and short skirts remain, while the men in the commercial remain fully clothed.

MediaWatch created an action bulletin and sent it across Canada, and to groups in the States who agreed to watch for the ads in their cities. The bulletin explained what the ad was about and how people could help us.

Eventually we received word that the nurse's segment had been replaced with something and we were anxious to know what it was. The revised edition of the ad finally arrived in Vancouver, and I went down to a branch of the tourism office to view it. What I found was quite different than I expected.

Having formerly been 60 second spots, all three were now revised to thirty seconds. Ninety seconds of sexism had been deleted.

Although the government did not publicize the revisions, we were very pleased with this success. This was an example where many diverse groups came together to deal with issues of sex role stereotyping on public airwaves. There was quite a bit of media coverage throughout the campaign, and Lynn McDonald even raised the issue in the house: "Mr. Speaker, my question is directed to the Minister of Tourism. He will know that women across the country are outraged at his commissioning of sexist commercials...."

The Minister *did* know. He knew enough to publicly announce that the nurse's segment would be removed, and to revise all three ads. MediaWatch acknowledges with thanks the time and energy this action took up for many groups and individuals across the country.

Glace Bay equal pay

by Eunice Brooks

They do not make heavy water at Glace Bay, Nova Scotia anymore, but an equal pay for work of equal value decision has been made concerning the Cape Breton plant if it ever becomes operational again.

In Halifax, the case was stayed by the Supreme Court because Atomic Energy of Canada appealed a ruling that a human rights tribunal could sit in judgment on them. The plant has been closed since 1984, but the original complaint was laid in 1979 in respect to sexual discrimination against the women who worked for the heavy water plant. The women, members of local 916 of the Energy and Chemical Workers Union, content they were under-paid compared with men at the plant.

The latest word is that a human rights tribunal has the power to hear a complaint of discrimination and that word comes from the Supreme Court. They dismissed Atomic Energy of Canada's application without giving reason for doing so. The case will be the first case of federal laws guaranteeing equal pay for equal work.

WATCH MEDIA FOR MEDIAWATCH

Help us on a national search throughout Canada's media to locate non-sexist fitness programmes and advertisements. Programming and advertising which promotes fitness and health.

- We've seen a lot of fitness programming and advertising which show women in contorted positions.
- We've looked at more than enough fitness ads telling us to get fit...for someone else.
- We're fed up with fitness programmes which focus on women's body parts.
- We're tired of being told that all we need to do is get thin.

How to Help:

- Write to MediaWatch Vancouver for comment forms and information: #250-1820 Fir Street, Vancouver, BC V5Z 1G2
- Contact your local MW representative to become more involved.
- Write to us with compliments of those businesses or broadcast stations which promote a positive portrayal of women in fitness.
- Write in complaints about sexist fitness businesses and programmes which promise to sell you an image...not health.
- Call fitness clubs which offend you with their sexist ads and tell them you won't purchase a membership in their club.

Child abuse is increasing

by Eunice Brooks

At a recent convention of 1200 prosecutors from all over North America, held in Toronto, battered children was the topic. In Toronto the number of abuse cases at Sick Children's hospital was 734 last year up from 475 in 1983. There were 75,000 suspected cases in Los Angeles in a nine month period. In Seattle the number suspected was 1,500 last year. The prosecutors were told that the average age for victims was 9, while for assailants it was 30.

Why this abuse is only suspected and not known and stopped was one of the questions addressed. Broken bones, burns, sexual-abuse cases upset one district attorney Robert Cramer Jr. of Madison County, Alabama. He said that only four cases of familial abuse were taken to court in 1981, but the number rose to 55 in 1984. He said proof was hard to come by without confession or several witnesses.

The victims are victimized throughout the justice system as they talk with doctors, police officers, social workers and lawyers. The well-meaning adults frighten and intimidate the children, who in many cases are strongly attached to the person who abuses them.

Cramer admitted he was tongue-tied when faced with abused child and the parents. He found, at the convention that he wasn't alone. Most of the lawyers present expressed the same difficulty. There was talk of family doctors who 'protected' the patients, both young and old, from the law and other doctors who refused to testify. Doctors are the weakest link in the legal system.

Dr. Marcellina Mian, director of Toronto's Sick Children's Hospital spoke about the hospital's Suspected Child Abuse and Neglect Program which had grown to thirteen members.

The child abuse problem has grown so fast and involves so many elements of the medical and legal system that any city that does not have such a program is "caught in a morass and mass confusion," Dr. Mian said.

Precedent is set

by Eunice Brooks

The Supreme Court of Canada recognizes a significant contribution to a family even if the participants have never married. In a precedent setting award, Alex Sorochan, 80, was ordered to give Mary Sorochan, 71, one-third of his $138,000 farm near Two Hills, Alberta and also a lump sum payment of $20,000 in recognition of the hard work she did.

In a written decision, Chief Justice Brian Dickson said Mrs. Sorochan had a reasonable expectation of some benefit in return for years of raising children, hauling bales of hay, milking cows, and other domestic and farmyard chores.

The seven Supreme Court judges were unanimous in their decision. This case began in the Alberta Court of Appeal where the man was awarded all the assets. Mrs. Sorochan began the action in 1982 while her health was failing and the relationship had deteriorated. After the last appeal, a decision was handed down almost immediately.

Civic politics

by Colleen Tillmyn

Disillusioned about politics? Tired of injustice perpetusted by our system of government? Fed up with the sweet smiles of smooth-talking politicians? Even if you answer yes to all three questions, please take a moment to consider at least voting in the up-coming city elections, because there are worthwhile candidates to support. For example:

Libby Davies, Vancouver City Council.

"I am an ordinary person. I have the same worries and concerns as other people. Politicians are not all the same. Some of us are different...as a woman I have had to prove myself, that I could do my job... as women, we have the right to be there (in the political process). We make up half of the population. We need to be part of the decision-making process so that the priorities we have become issues."

Sue Harris, Vancouver Parks Board

"I see politics as a tool of community organizing. My role as a politician is to try and educate people about the actual political process...that people can affect that process. We can't just say democracy works, we have to give people the practical know-how...women, ethnic groups and low-income people have a harder time entering the political process. The bureaucracy is set up to be intimidating. We have to make the process more accessible."

photo by H. Rohdesu

Sadie Kuehn: I have faith in people; that people working together can make changes and make the world a better place to live.

Sadie Kuehn, Vancouver School Board

"People who would like to see good city government that is open to a broad cross section of our community...have to be involved, they have to work and fight for change...you don't have to be a super person--that's good to know but hard to keep in perspective at times...there's a lot of sexism out there...a lot of people perceive they can't do the job because they are simply women or visible minorities. I want the very best for people and particularly for anyone who is considered different in this society. I have faith in people; that people working together can make changes and make the world a better place to live."

These three candidates all of whom have their own unique backgrounds, are all members of the Committee of Progressive Electors (COPE).

In 1972, Libby was nineteen when she went to work in Vancouver's downtown eastside setting up a low-cost food store for local residents. At the same time her father was involved in setting up a community health clinic there. Both projects still exist today and are funded by the city of Vancouver.

Sue "opted-out" when she decided at the age of twenty-one that she wanted to see how other people lived, and so became a CUSO volunteer in Papua New Guinea.

In 1948 Sadie was born into a matriachal family, presided over by her grandmother, in the southern United States, and grew up during the time of the civil rights movement in the 1950's and '60's.

Libby: "Working for DERA (Downtown Eastside Residents Association, founded in 1974), I came right up against the system. I had never been to city hall. Fighting with city hall I learned that land-profits came over the lives of the residents...the residents had no rights.

The attitude was that if you are poor you are stupid and therefore giving money to the residents, to improve their housing for example, was said to be 'like pouring money down rat holes." Poor people had no representation."

Sue: "In the mid '70's Papua New Guinea was becoming independent. There was a lot of social discussion about what kind of country they wanted. I was there when it became independent in '75. Having seen a country where people were illiterate and ballot boxes had to be flown in, and knowing that I couldn't particlpate, I came back to Canada to exercise my right to vote. I had never voted before. When I came back I saw things differently... the greed of capitalism--people who had food and people who didn't.

Sadie: "My family was always concerned, not necessarily overtly political, because it's not easy to be that way when you are a visible minority...but concerned about our own people while recognizing a commonality in all people and fighting for change in society as a whole...there was a clear connection between the southern USA and South Africa. Everyone recognized it would be a long struggle. We had to believe in ourselves."

Now in 1986 we find these three women occupying positions in three different city government bodies. Libby talks about the changes that have taken place at city hall. In the past, for an ordinary person, it was next to impossible to express an opinion at council. The only person who supported and understood the concerns of groups like DERA was Harry Rankin, who ran thirteen times before being elected.

Now, in council, there is a much broader representation of various sectors of the population. Now, more and more ordinary citizens do make their way to city hall to express their views. Harry Rankin is running for mayor this year and there are more progressive members on council. Due to COPE, city government has changed to become more of a participatory democracy.

The city takes a progressive stance and acts on issues such as the peace movement, struggle for jobs, maintaining services etc...

Likewise Sue recalls the time when there was only one progressive voice on the parks board. Her motions were never recorded because no one would ever second them. Now there are three progressive voices on the board. Not only do they get motions seconded and recorded, they have also managed to gain the support of other board members on some issues.

Sue Harris: My role as a politician is to try and educate people about the actual political process...that people can affect that process.

Sue also points out that because of COPE's commitment to making the political process more accessible, the public has become more politicized. More delegations are asking more questions and this in turn has made the parks board more accountable to the public for their actions. More people know that everyone has the right to express their opinion on what their community centre's needs are, for example, and many now question why some centres have so much and others so little. This type of participation represents major change.

Major changes have also occurred at the school board. Sadie describes how she was so angry and disgusted at the destruction of education in BC that she decided to enter political life, as part of a group of people (COPE), "who had put themselves on the line in terms of their concerns for the future of young people."

They wanted to stop seeing children used as pawns in a political game. That's why they protested about more cuts in spending and the removal of the elected board. Recently many delegations have appeared before the school board who, in the past, have not felt comfortable talking to people "they perceive as being highly educated."

And recently the board, students and other people won a victory from the transit system. They stopped them charging $2.50 to students which is very important because many students don't have the money to pay. The board is trying to look out for the people under its care.

Accessibility and participatory democracy are running themes in the conversation of each of these women. COPE represents these values for them, its philosophy and in its practice of becoming more community based.

COPE's policies are very specific and their issues are clear so the candidates know where they are coming from and also that they have a broad base of support.

Libbie: "We have to pay special attention to those who have not been involved and help them to get involved. Everyone in COPE understands this."

Sue: "I thought I could run with a group of people (COPE) because we all have the same philosophy: to make life better for the working people of Vancouver."

City Hall continued page 16

photo by Kim Irving

Libby Davies: As women we have the right to be in the political process: we make up half the population.

No Name Column

by Nora Randall

Some of you may remember my heroic storming of the motor vehicle branch in an effort to upgrade my drivers license for a bus driving job. After many needless adventures I got my license and subsequently I got the job driving a school bus. That's how I met Sophia.

Sophia is the mother of Peter. Peter is this kid on my bus. I should mention that kids who take the bus to school all go to special classes or special schools. They may be mentally or physically disabled or emotionaly disturbed or a combination of these or all three. Peter has a great smile and intelligent eyes but their connection to the rest of his body is very tenuous.

He sits in a wheelchair with a big board in front of him. It has many little squares with words in them. Numbers, days, times, relationships--mother, father, friend, sister, brother, the names of his teachers and teachers' aids, the hospitals and schools he frequents, feelings--happy, mad, pain; parts of the body; things that might come up in a conversation with Peter. With a great deal of concentration and some flopping around Peter can point to the words on his board.

Also he is learning to talk. He can say a quite recognizable "yes" and "no". People who know him better can understand more of his words. Peter is eight and he has been this way since birth. Sophia and her husband have Peter and one other boy who is five. I know hardly anything about their life, but I do know that someone has to get Peter up and dressed and take him to the bathroom and make sure he's fed and ready to go when the school bus arrives at 8:10 am. This is something that will never change in Peter's lifetime except for the school bus.

Sometimes I drop Sophia at the bus stop on her way to clean houses on the other side of town. Sometimes she talks about the future, but she doesn't have a lot to say, she shrugs her shoulders, holds her purse and says, "I don't know". She doesn't really know what they will do when Peter gets too big for them to lift. Actually, she doesn't even know what she'll do now that her other son has started kindergarten. He only goes to school for two hours in the morning. As long as he was little she could take him with her when she cleaned houses. Now that he's started school somebody will have to be home for him at noon.

"What can you do in two hours?" says Sophia. She thinks she will have to stop working. Day care for the afternoon would cost her more than she could make cleaning houses all day. She shrugs. Something will come up, she didn't know how she could make it this far--but they have. They'll make it the rest of the way.

How are the people you work for, I ask. Good, she says. I got them all myself. I didn't go through an agency. I started working for one and then got more jobs through word of mouth. My friend who cleans says, "that's the best way, then you don't have to work for creepy people." "Oh yea," Sophia says, "if they're too picky, I tell them I'm not cleaning anymore. Life is too short to put up with that. To hell with them."

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INTERNATIONAL

Ireland won't lift divorce ban from the constitution

by Eunice Brooks

Sixty-three percent of the Irish populace who voted on a proposal to remove the ban on divorce from the constitution said "no."

This means that all couples who have English divorces are still legally married. Before the referendum deserted wives chained themselves to the parliament building's railings, pleading for a "yes" vote. In the larger cities and the capital, Dublin, the vote was in favor, but the country people had their way. The Catholic church had its way.

The Catholic bishops issued a statement that people should remember their consciences in the vote and an informed conscience is one which votes according to church teaching. They made it clear that a "yes" vote would be to deny Christ.

One Catholic priest twisted the words of the poet Yeats to say: "Romantic Ireland is dead and gone; it is with the liberals in the grave."

Children were told in the schools that if divorce was introduced they would lose their mommy or their daddy, as though every marriage was on the verge of break-up. The slogan: "Protect the innocent family--vote no" was posted on poles and run in full page newspaper advertisements.

The Irish Prime Minister ran an advertisement in each of the morning papers on voting day which read: "I call on the women of Ireland to vote 'yes'. You are being misled--I can assure your interest."

This ad was in response to a fear campaign which told women that divorce would impoverish them. It told women that while separation offered hope, divorce would only add to unhappiness. Some women were taken in. In one area, Wexford, a list of deserted wives were contacted and told that if divorce was introduced they would lose their social welfare benefit. Such a list could only have been available with collusion of government agencies. The statement was untrue.

After the official vote was announced, the leader of the Fianna Fail party was on the radio saying that now that divorce was out of the way, he would like to see the nullity laws extended to help people who are in tragic situations. Since nullity means that no marriage really existed, any children as a result of the union are illegitimate.

And after the official vote was announced the figures showed that the turnout was on sixty-two percent, so that the ban was upheld by just thirty-nine percent of the population. It was noted that this vote almost duplicated one to amend abortion laws last year. The sharp division is between urban and country people.

For the first time, in Ireland, this year's census asked the question: "are you separated, deserted, or divorced." When the census figures are published, the picture will be more complete on the state of the Irish family.

In the interval, the term 'deserted wife' still applies. Women have no chance to see themselves as anything but victims.

Don't come home a-drinkin'

by Eunice Brooks

Since the beginning of this year, women in the foothills of the Himalayas have been protesting the increase in the number of licenced government liquor stores in the isolated villages. The women say the men are drunk by early evening, and abuse women both physically and emotionally. Sometimes the familial beatings are not only ignored by local police, but encouraged as a sort of spectator sport.

Five hundred women marched to one district's headquarters to demand a reduction in the number of liquor licences. The Collector (official) insulted them by calling them illiterate village women. Their leader demanded and got an apology. She also got a commitment in writing to move or close three of the liquor shops.

April 1st, the day for the new licenses to be issued, the women staged a sit-in at the Collector's office. When a truck of liquor supplies arrived, it was hijacked by the women, who refused to let it move or be unloaded.

After a day of negotiations the liquor shop owner agreed to move his shop out of the village.

In October new licences must be applied for. The women plan to turn out in force and take a three day walk to the capital. Those who are farm women will have to take cows and buffalos with them, because the men do not milk domestic animals.

Condom country tests Pill

by Nancy Pollak

When it comes to contraception, Japan is condom country. They're freely advertised on TV, and an estimated seventy-eight percent of people practicing birth control practice with condoms. But this may change with the recent announcement by the Health and Welfare ministry, that clinical tests on the birth control pill will begin this year.

Japan is a rarity among nations in having thus far steered clear of the pill for contraceptive purposes (it is used for various gynecological conditions). The decision by Health officials to allow testing of low-hormone pills means that another four to ten years may elapse before legalization.

Recent American studies, including an investigation involving over 9,000 women, suggest that there is, at present, no evidence that the pill is linked to breast cancer.

The introduction to the report did state, however, that lifelong effects of the pill are still unknown, and that the pill does increase the chances of blood clots, liver cancer and possibly heart attacks.

Meanwhile, Japan's relatively liberal law is periodically menaced by anti-choice forces. The present law--the Eugencies Protection Act of 1948--permits abortion in any of the following conditions: either parents has a form of mental disorder (sic) or hereditary deformity; either parent or close relative has leprosy; the pregnancy is the result of rape or coercion; and the pregnancy is likely to be harmful to the mother either physically or financially.

It is estimated that, last year, half a million Japanese women received legal abortions and another million and a half went the illegal route (only certain doctors are legally allowed to do abortions). Well over ten percent of those women were in their teens.

The 'financial harm' condition is not without opponents, and as recently as 1983 a member of the ruling Liberal Democratic Party proposed an amendment to eliminate this clause. The proposal has yet to be presented in the Diet, the Japanese parliament.

American Pro-Lifers open 3,000 pseudo-abortion clinics

by Eunice Brooks

South of the border, some 3000 pseudo-abortion clinics have been opened by pro-lifers who lure pregnant women to the clinics with promises of free pregnancy tests. The movement was started by a wealthy Catholic Robert J. Pearson, who distributed a 93-page booklet entitled "How to Start and Operate Your Own Pro-Life Outreach Crisis Center."

Pearson urges the use of names to fool women, names such as 'Pregnancy Problem Center.' Pearson advises his followers there is nothing wrong with failing to reveal a pro-life position.

According to one woman, Eleanor Bader, the experience she had at one of the bogus clinics is unforgettable. She was shown a 25 minute slide show featuring dismembered babies, bloody fetuses, women in emotional anguish, and all the while she was being told lies about side effects of abortion such as permanent sterilization, the requirement of blood transfusions, and other propaganda.

Women who go to the clinics are offered a place to reside during pregnancy, free maternity clothing, and in some cases employment, if only they will agree to go full term with the pregnancy. One woman who refused to stay says that a clinic counsellor got down on her knees and prayed aloud that god forgive the woman for even considering an abortion.

Eleanor Bader says the emotional impact of these fanatical people whould never be underestimated. She says the images from the slide show come back to haunt her still, even though she recognized them for propaganda, and as false images of a human fetus. Bader says women are vulnerable, and sometimes wish for guidance when an abortion is necessary. When only one choice is given, and that is to carry to full term, what the clinics offer is wrong.

Pro-choicers are frustrated by the legal system's failure to stop the spread of phony clinics. Money for the clinic is reputed to come from other places besides the Pearson Foundations, places such as Birthright, Right to Life, the Protestant Christian Action Council, and according to the US Catholic Conference, the church has put up $734,876 for pro-life activity in 1986.

Peru

Working against domestic violence

by Carolina Carlessi

A Peruvian woman kept quiet to save her pride, for lack of alternatives, out of fear, to protect her children. Today an idea is taking hold that this attitude not only maintains but also aggravates domestic violence. Women have begun to speak out and to search for alternatives.

"When my husband beat me, I crossed my arms and let him hit me. Only when the blood flowed onto the bed or the floor would he see what he was doing and he'd leave. I didn't want to lower myself by crying in front of him. I never did like to let on that there were problems or that I was poor. I don't want to be humiliated," says a miner's wife.

Feminist groups that have given free legal counselling over the past two years confirm, with great concern, that the phenomena of violence against women in the home is alarmingly increased.

Thirty percent of the women come to Manuela Ramos Movement's legal service expresssly to condemn abuse by their husbands. Other cases frequently dealt with separation, child support and abandonment and show that abuse is almost unfailingly involved. Gina Yanez, member of the legal counselling team believes that violence is a consistent component of many couple relationships, "it's as common as saying 'I love you'", she suggests.

Jealousy", a double justification which ignores the horrendous death of a woman at the hands of her husband.

Women's testimonies suggest that the beatings are premeditated: "He knows how to beat me so that the marks don't show; he hits me on the chest and stomach", attests a University student.

Zoila Hernandez, sociologist from Lima and director of the magazine *Mujer y Sociedad* is putting together a book of testimonies of the women of the Canaria Mines from the convulsed Andean province of Ayacucho. The women accompanied the miners in a sacrificial march, on foot, the 759 kilometers into Lima to aid in their struggle for salary increases When the mining women speak of their personal lives they remember their mothers being beaten.

My mother was severely kicked by my father, he slapped her until she had bruises all over her body; she waited on him anyway. When he beat me, sometimes she remained quiet--if she spoke up for me he would beat us all. But then, all men beat their women.

They remember experiences with ex-husbands.

My first husband was a batterer. He abused me often and I couldn't take it. I'm a humble woman but I have my character. Once I went deaf from so many punches.

Some of the leaders of the Housewives Committee of the Canaria Mines came to the

When my father beat me, sometimes my mother remained quiet-if she spoke up for me, he would beat us all. But then all men beat their women.

Roxana Vasquez of the legal team of the Flora Tristan Center says that taking into account the abuse cases as well as the violence present in other types of cases, aggression is the most common complaint of women. "In almost every case history of separation on divorce, there is a problem of violence", she declares.

Today in Peru a number of myths cover up the fact that domestic violence is part of everyday life.

The economic crisis is a good scapegoat. If men beat their women they must be frustrated, unemployed and the money doesn't stretch to cover family needs.

Maltreatment of women is neither new nor exclusive of crisis times, urbanization and over-crowded living conditions. Many of the women who today reach the feminist centers for help have been battered for decades. Employed and unemployed, labourers and professionals, in times of crisis, tranquility and booms, men beat women.

Complaints of abuse don't only come from impoverished homes; there is abuse in all economic sectors. The difference is that a professional woman, for example, will wait a few days before going for help--at least until the bruises disappear. Women from popular sectors sometimes show up bleeding from cuts caused from their partners.

They use the pretext that alcohol or jealousy justifies the offense. Newspapers announce: "Drunken Policeman Kills in

taping sessions with bruises or wounds from the blows of their partners.

Even here in Lima, in the camp, he punched me in the face and he broke my lip open and I couldn't get him back because we were in the tent--and a small one.

Some of the intellectuals and trade unionists that read the manuscript advised Hernandez to take out "all that stuff about beatings" because it might take away from the "heroism" of the miner women's struggle.

Until now, the subject of violence in the home has been a difficult and elusive topic for the social sciences.

In their study of abuse in Chimbote, a particularly violent port city in the north of the country, the young psychologists Irma Ganoza and Flor Borja find that abused women don't want to talk; they withdraw their denunciations; they don't use the legal and psychological service offered by the Women's House (shelter); that doctors don't register the real cause of the wounds; the commissary paternally suggests: "but young ladies, it's a bedroom problem, you'll see; that woman will soon be back with her husband". And it's true.

Domestic violence against women is intensifying today as women break new ground, as they broaden physical and mental horizons.

In the pueblos jovenes (settlements around large cities), it's women who are aggressively responding to the economic crisis. They have organized themselves to feed their families collectively, to improve their living conditions. As women increasingly leave the home, their sex and class consciousness takes a huge leap. They know that working collectively is important as is overcoming personal problems.

Many women arrive at work meetings bleeding, sometimes without shoes or money because their husbands thought that by taking them away they could stop the women from attending the meeting. Leaders of comedores populares (communal kitchens where the food costs are reduced and domestic work is collectivized) from Chimbote relate that if a woman misses out on her turn or her obligations it means she has been battered by her husband.

But if women's entrance into the public world increases domestic violence, it is within female organizations that the possibility exists of overcoming the situation. It is by shedding light on private life that the political and collective struggle can begin against this endemic ill.

In Ollaytay, a pueblo joven south of Lima, the women organized in a collective kitchen go, as a group, to recriminate the wife beater. In other zones, when a woman is being assaulted she blows a whistle and other women run to her rescue.

It's in collective strategies that disadvantaged women--the great majority of women in Peru--are themselves glimpsing solutions.

The work of the feminist groups supports their efforts. Centers help individually in legal and psychological aspects, promote the discussion of alternatives and offer solidarity to women. By studying and denouncing violence against women they push the social sciences towards a better informed vision of the reality and sensitize public opinion in the face of this generalized abuse of human rights.

Carolina Carlessi is a Peruvian feminist, sociologist and freelance writer. She currently serves on the editorial committees of two Peruvian magazines: Zorro de Abajo and Mujer y Sociedad. She specializes in journalism and in the analysis of women's issues.

photo from When Women Rebel

"Women have a right to say no," feminist organisations in Lima protest rape and domestic violence.

by Megan Ellis

Prostitution and men

Is the demand for sex

As recent legislation has pushed women on the street further up against the wall, groups organized by or in support of prostitutes have demanded support from feminist organizations. Because many women's groups have long-standing policy in support of decriminalization of soliciting, this response has often been a mere reiteration of those old positions. Support has rarely meant either a re-thinking of those positions or positive action to see that they become a reality.

I attended the last general meeting of the National Action Committee on the Status of Women (which purports to represent over 450 women's groups and over 3,000,000 Canadian women). What happened there provides an excellent example of this process.

Approached by a group of prostitutes called Canadian Organization for the Rights of Prostitutes (CORP), the NAC delegates were asked to pass an emergency resolution calling for the repeal of Bill C-49; and the repeal of "any legislation which seeks to limit the choices in the business and personal lives of adult prostitutes including procuring, pimping and bawdy house laws." The third part of the resolution reads:

And whereas, given the problems inherent in the current world commodity system, sexual prostitution is as valid an occupation as any other. It currently represents the provision of a legitimate and necessary service which should be equally available to both men and women (since levels of sexual need and/or opportunity can never be, nor should ever be, standardized). However the proper provision of service requires the removal of the profession from its current oppressive and corrupt situation, therefore be it resolved that NAC recognize the crucial role of prostitutes in establishing and carrying out their priorities as they struggle for empowerment in their working environment.

After little discussion, almost none of which was on the content of the motion itself, the resolution was passed. Although a count was not taken, my perception was that more women abstained than voted in favour. While those abstentions may have been for any number of reasons, I believe they were due, in part, to an ambivalence in the women's movement, around the issue of prostitution, which we have been reluctant to confront.

I was first faced with my own ambivalence a number of years ago. By chance, walking through the red light district in Amsterdam, I came upon a woman sitting in a window. Now that was no surprise; I had known that some women working as prostitutes sit in windows in Amsterdam. Having accepted the argument in favour of decriminalization of prostitution, and having lived near red light districts in other cities, I didn't expect to be shocked. But I was.

There was something *so* objectifying about this woman sitting in a window. Unlike the women who stand, walk, talk to each other on the streets this woman sat passively, waiting to be bought, like any other of a number of consumer goods which one sees in the windows of shops. Seated behind glass, unchanging expression, she waited, without appearing to be waiting, for the next customer. I recognized that for half the population she was some*thing* which they would look over, sum up, query the price of and think about deciding to buy, as I might buy a new pair of shoes. I thought about what a feeling of power that must give them--and I didn't want to have it.

Many of us do not understand how and why women 'sell sex'. In particular, those of us who are white, middle class, and not sexual abuse survivors, are often able to avoid facing the question. We may be aware of some of the dangers faced by those women; the dangers of rape, of police harassment, of beatings, or jail and of murder.

We may be puzzled by the different views expressed by prostitutes about why they do it--some say they have no choice, it is an economic necessity, others say they choose it as their employment, it is work like any other work, and work which should be respected. Some point out that they sell sex for money, while other women sell sex for other things, including economic security in marriage. Still others say that they are meeting the sexual needs of men that other women will not meet, thereby protecting other women from the demands of male sexuality.

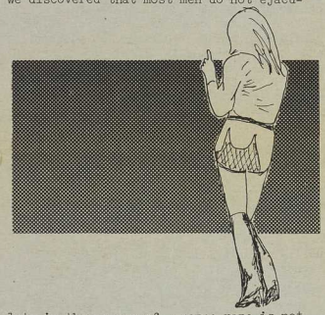
Based on what prostitutes and ex-prostitutes have said, out loud and in print, I have come to the tentative conclusion that prostitution, for the majority of these women, is a choice among a relatively small number of choices. Acknowledging that the choices are even fewer for poor women and women of colour, for the women who do this work it is preferable to the other limited number of options available to them. To that extent it is a question of economics.

However, for the many women whose sexuality was stolen from them, twisted and used against them by the men who abused them as children, the sale of sex becomes a much more viable option. Young women often leave home having learned that they are for the sexual use of others and good for nothing else. From there it is no great leap to learn to make a living selling the only part of them which they have been taught to believe has any value. In view of the fact that the majority of prostitutes, both male and female, are survivors of sexual abuse, the very idea of choice, as well as the range of options, is a narrow one.

But whether or not this is an accurate understanding of why women and children work in prostitution--the supply side of the equation--what I really think we need to look at is the demand side of the equation: the men who are the buyers. There has been what I think is an unstated assumption, both inside and outside the women's movement, that it is rational and inevitable that men seek access to sex where and when they can get it, even if they have to pay for it. This assumption has meant that, unlike our analysis of many other feminist issues, we have directed attention away from those who are the cause--we have focused on the exploited and left the exploiters unassailed.

I think we must begin to look at these men and what they do, as the first step to understanding prostitution as an instution. I think we must start by asking--what are men buying when they buy the time with a prostitute?

One of the things we learned through our work with rape victims is that men who rape, contrary to popular (and many of our own) assumptions were not'stealing sex'. In fact we discovered that most men do not ejaculate in the course of a rape; rape is not for the purpose of sexual satisfaction. Instead we found rape is about power, about the power of control and degradation, about glorifying masculinity through exploiting women's vulnerability, about subordinating women because of and through sex.



So is it possible that men are not buying sexual gratification when they buy time from a prostitute--that they are getting something else when they pay the $20 to $150 plus, something other than they could get in their own bathrooms for free?

I think that what men are buying is what some prostitutes have labelled fantasy, but it is fantasy which men choose to be true and then label as "normal". Fantasy which says that sex is about what *they* want it to be about, that women's sexuality is nothing more or less than that which gets men off, and that women really are for the buying and selling.

Men buy women who will tell them they are wonderful lovers, that every move they make is exactly what satisfies women, and that women can be had anytime they want, for a few dollars a time. Men buy the same child who, raped by her father at age ten will, five years later, tell them that she has orgasms at their every thrust inside her--and that any woman would. Men buy women who will, in the flesh, reinforce all the lies of pornography. Men buy women to make pornography real.

I recognized that for half the population she was some *thing* which they would look over, sum up, query the price of and think about deciding to buy, as I might buy a new pair of shoes.

or power?

So is it real or is it fantasy? Is it the woman in the hotel bedroom who is telling him the truth, or is it his wife (if she dares speak about her sexuality at all)? Is it the woman on the streetcorner or is it the feminist artists who are portraying what women's sexuality is really about?

Given the choice (and men do have the choice) between the understanding of women as full and complete human beings, whose sexuality has its own complicated demands (among which experiencing pleasure with men may or may not be included), and the understanding of women as for consumption by men, it would not be surprising if men opted for the latter. The latter is the dominant view, it is the view of 'male-ist' popular culture, it is, after all, 'natural'. It is also a good deal cheaper than equal pay for work of equal value.

Understanding women as for the consumption of men, as less than human, as objects rather than subjects, as sexual subordinates, allows men to continue to rape, batter, sexually harass, and murder, to justify and perpetuate all the activities of the colonizers upon the colonized.

The institution of prostitution is an institution which elevates male sexuality as the subordination of women to the level of a religion. For a mere $20 you can get a promise of eternal erections and eternal control.

Pornography as an industry lies about women's sexuality, prostitution as an industry feeds and echoes that lie. "One promises, the other delivers." (1) And lying about our sexuality has far broader ramifications for women than just the question of what we do in bed, for it is in and through our sexuality that we are subordinated. It is through the appropriation and characterization of our sexuality that we are defined as other men, as less than men, and as deserving of the treatment meted out to us. As long as our sexuality is not our own, to be a woman is to be for men, as the women in pornography and prostitution are for men. The universalization of a sexuality of women that is for men, defines us all as subordinate, worthy of being exploited, used and abused by men.

For this reason we cannot examine the labour performed by prostitutes as something separate from the industry of prostitution. And while it is important to work to increase protection against dangers faced by women who do that labour, that is not the same thing as working to protect their jobs. The issue of prostitution is not just about conditions of work, it is also about the nature of the work, and the consequences of the work for all women.

To work for safer conditions for workers in the arms industry, for example, is not contradictory to working to abolish the industry itself. It is crucial that we avoid getting sidetracked from our efforts to abolish an industry which is ultimately destructive--to women in the case of prostitution, to the human race in the cases of the arms industry--because abolition would put the workers out of work. However, work on abolition must include work to provide alternatives to the workers who leave either by choice, or, more hopefully, because the industry eventually ceases to exist.

Women's groups have chosen to demand the repeal of laws relating to the buying and selling of sex, in an attempt to end the further victimization of prostitutes by police and the courts. Decriminalization implies that neither the state nor anyone else should interfere in the buying and selling of women's bodies. It suggests that prostitution should be seen as a form of private commercial exchange permitted, but uncontrolled. Control, or legalization, has been opposed by feminists on the grounds that it would simply substitute the state for the pimp and result in even greater control and abuse of prostitutes.

Many women who support decriminalization are critical of the prostitution industry but hope that other measures--equal pay, improved access to education and social services--will gradually extend the range of choices to women, who will then be able to find other ways of making a living. But this analysis overlooks the likelihood that decriminalization will be seen as legitimization. It also ignores the demand for prostitution and the likelihood that there will, even under improved conditions, be men who will be willing to pay for the sexual control of women. And if the supply is inadequate here, they will import women from the third world, or go elsewhere.

To talk about demand, to look at the question of what men are buying, means approaching the question of what should be done rather differently. First, it means that we have to try to name what is going on. There are no words for what these men do; selling is prostitution--what is buying? The only words to describe them are those of the street--'tricks', 'johns' or the value-neutral 'customers'. There is not even a word which suggests any negative connotations about the men who pay to fuck women and children.

Second, it means asking ourselves whether we want what these men do to be treated as a private commercial exchange--buying the myth that it is somehow a contract between two equal parties.

If we don't want what these men do to be treated as their own private business transaction, if we accept the view that freedom for women does not mean freedom for men to buy women's bodies, we can demand that buying or offering to buy 'sex' becomes a crime, and that selling or offering to sell be decriminalized. Prosecuting the johns, the pimps and the procurers would target the men who traffic in lies and in women's bodies, would target the men who manufacture and market women as sex for men. Ending the prosecution of the women who are packaged and marketed as sex for men, would be one step toward stopping blaming women for what men do.

This is not a new suggestion. It was proposed by Susan Brownmiller in 1971, (2) and most recently by the authors of *A Feminist Review of Criminal Law* (3). I think it is a suggestion which starts from trying to recognize and to speak about the truth of what prostitution is and who is responsible for it.

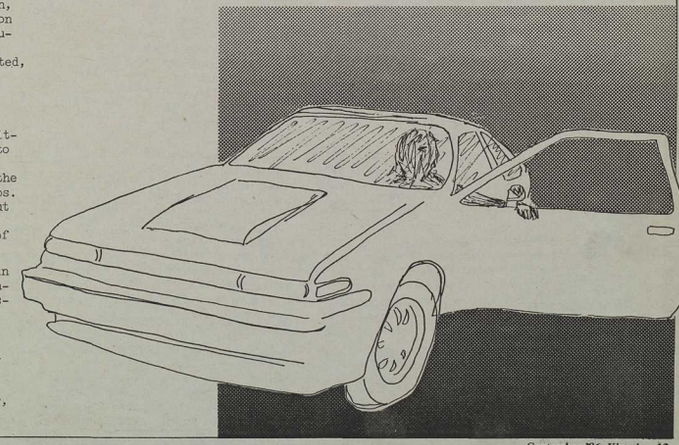
Although I do not believe that the men of the state would give serious consideration to penalizing this common male behaviour, I do think raising this demand gives us the opportunity to identify those who are really responsible. I think it will be useful to developing a framework in which we can work toward stopping the harassment of women, while refusing to accept legitimization of the industry of prostitution Most importantly, we can target for blame those who gain power and profit at the expense of all women.

But suggestions for legal reform are only a small part of the work which needs to be done. We need to better understand what the buying of women is really about, and to look at the connections between this and other forms of sexual exploitation of women. We need to piece together from all women's experiences the meaning and the methods of our sexual subordination, of how our power is taken away--and, most importantly, how to get it back.

(1) Sheehey, Gail. "The Economics of Prostitution", in Women, Crime and Justice. *S.K. Datesman and F.R. Scarpitt ed. New York: Oxford University Press, 1980.*

(2) "Speaking Out on Prostitution", paper presented to New York Legislative hearings in 1971, in Radical Feminism, Anne Koedt, Ellen Levine, Anita Rapone, eds. New York: Quadrangle/New York Times Book Co., 1973.

(3) Christine M. Boyle, Marie-Andrée Bertrand, Celine Lacerte-Lamontagne, Rebecca Shamai. Ottawa: Minister of Supply and Services, December, 1985.



Co-opting the Guaranteed Annual Income

by Jean Swanson

Since the early '60's low income people have worked for a guaranteed annual income (GAI). We thought it would provide enough money for a decent life above the poverty line. We thought it would be given with dignity and no hassle. We also thought that if we were able to work outside the home, decent jobs at decent wages would be available.

Recently, quite a few big business groups have jumped on the GAI bandwagon--groups not known for supporting low-income people. They include the Fraser Institute, representing over 400 large corporations; the Canadian Manufacturers Association (CMA), a lobby group for Canada's largest manufacturers; the MacDonald Commission, a $20 million Royal Commission on the economy set up by the Liberal Government; and the *Financial Post*, a weekly newspaper which represents business thinking in Canada.

But business doesn't want the same kind of GAI that low income people want. They don't want a GAI that will end poverty. They want a GAI that will guarantee poverty for people who can't work and help pull down wages for people who do work. Big business wants a GAI which helps build a pool of cheap labour so that people on GAI compete for low paying jobs.

There are four parts to the business version of GAI:

1. Abolish what we have: The *Financial Post* calls our existing system a "morass of conflicting and confusing social programs" and notes (disapprovingly) the $60 billion annual cost. The MacDonald Commission lists the programs on the chopping block: family allowance, child tax credit, Guaranteed Income Supplement for seniors (this is the program that is responsible for almost getting seniors out of poverty), social housing, married and child tax exemptions, the federal share of welfare payments to provinces (about half of the money paid by provinces on these services), and unemployment insurance.

Business thinks these programs cost too much and contribute to the deficit. In fact, Canada's social spending is already way below the average of industrial countries. As well, many economists say that the deficit is not too high, and if it was, it could be contained by reducing handouts to private corporations.

2. Low incomes for people who don't or can't work: The MacDonald Commission suggests $2750 per year in one option and $3825 in another. This would, presumably, be topped up at the whim of provincial governments. For comparison, the poverty line is around $9,000 to $10,000 per person per year.

The Canadian Manufacturers Association (CMA) provides another clue to the level of income that business thinks people outside the paid labour force should have. They say the GAI should ensure that "recipients will be better off working and earning income."

Why doesn't business want GAI rates above the poverty line? According to one report (CATTfly, May, 1986) some business leaders fear that people receiving adequate welfare or GAI will not work at "unsafe, low-paying jobs unless wages and working conditions are improved. Such improvements at the bottom of the employment ladder would push *up* the whole wage and working conditions scale."

3. Keep what you earn: The *Financial Post*, the MacDonald Commission, and Fraser Institute argue that taking away earned income from people who receive the GAI or even welfare creates a "poverty trap" and destroys "incentives to work." This sounds exactly like what low income people have been saying for a long time too. We have wanted to be able to keep much more of what we earn without having it deducted from our monthly welfare payment.

But there is another part of the big business version of GAI that makes a high earnings exemption dangerous for low income people, as the following explains.

4. No increase in the minimum wage: The Fraser Institute is famous for calling an end to minimum wage (in BC $3.65 per hour for adults, $3.00 per hour for people under 18). The CMA told the MacDonald Commission the same: the government should loosen up on laws such as minimum wage laws.

Business doesn't like minimum wages because, like welfare payments, they push up the bottom of the wage scale ladder, putting more money into workers hands than business profits.

What would the effect of a GAI with these four ingredients be? Before considering this, remember that *most* poor people work in the paid labour force. They're poor because their wages are too low and/or their hours too few.

Imagine that big business gets its way. Their GAI is in place and you're a single mom with two kids. You'll be getting a GAI that is way below the poverty line. Your provincial government will hesitate to add much to it because it won't be getting any money from the federal government for this. You'll have no chance of getting into co-op or non profit housing. Those programs will be gone. Likewise, you won't get a child tax credit or family allowance. Funding for childcare will be drastically cut back too, as the federal government will no longer pay half of costs.

But, because the GAI is so low, you're desperate to feed your kids. And, with the new GAI you can keep what you earn. You scrounge around for a friend or relative to take care of the kids. MacDonalds has an opening for $3.65 an hour and you take it. You can't afford not to--even though you know you're worth more than that. So you struggle along, still below the poverty line, feeling guilty that you have to depend on another woman to care for your kids, exhausted at the end of the day. Ask yourself: is this new GAI really better than the old welfare?

For you, the answer is *no*. But for MacDonalds and other low wage employers, the GAI will be better than the old welfare. Without legislation boosting minimum wages, and with hundreds of thousands of more people forced to compete for low wage work by the GAI rates, employers will have no trouble keeping wages low. The money that they paid for wages in the past can now go into acquiring more assets and more control over the economy. Much of the extra profit for multinational companies could even flow out of the country.

While business would continue to receive billions in tax exemptions and loopholes, resentment would build among middle income working people. Their own wages would fall due to pressure from a large group of people (like the single mom) forced to work because of low GAI rates. Yet taxes paid by middle income people would subsidize employers (with the GAI) to hire these people at low wages.

As Cy Conick says (*Canadian Dimension, Jan./Feb. '86*), "It's the old game of divide and conquer. In effect the regular wage earner is asked to give up some of his/her income so that some employers needn't pay a living wage." This plan could easily split the poor from middle income earners who might perceive that low income people, not an unjust economic system, are the main cause of their own falling income.

In short, this business version of the GAI is a scheme that lets business appear that it cares for the poor, but at the same time helps create a system that will, over the long term, reduce all wages and make more people poorer, whether they're in the paid labour force or not.

Is this a far-fetched analysis which we need not fear ever being implemented?

Look at what's happened in BC. Minimum wages have been frozen for six years. For four years community groups, unions, cities, towns, churches, and individuals have been lobbying for changes to reduce poverty: an increased minimum wage, higher welfare rates, rent control, social housing, childcare, jobs, tax reform (so corporations and the wealthy pay their share), and a larger earnings exemption.

What one item of all these, did the Social Credit government decide to implement? They plan to increase the amount that people on welfare can earn without deductions from their cheque. This would be a good move if accompanied by an increase in minimum wage, but it is not. Employers will like it because subsidized labour will help them keep wages lower and profits higher. Raising the earnings exemption without increasing minimum wage, in the long run, helps keep wages down and people poor. BC has already started to implement the business GAI.

The danger for low income people in this: It appears that the Conservative government could put forward a GAI plan, meaning the business GAI of guaranteed poverty and low wages. But low income people, and others with a social conscience, may confuse this GAI with the GAI we've always hoped would end poverty.

Probably there's no single word or phrase that will end poverty. If there was, business would hire pollsters and public relations experts to take over that word or phrase and put their meaning to it, like they're taking over Guaranteed Annual Income.

We need to be sure that whatever phrase is used, the results will end poverty, not increase it. Anti-poverty groups are beginning to realize that our anti-poverty agenda should include a package of measures.

We need:

- decent jobs at decent wages
- income above the poverty line for people who can't work
- decent minimum wages
- imported insurance programs (UI, WCB, CPP)
- maintenance and improvement of universal programs such as education and medicare, and family allowances
- universal childcare
- a tax system based on ability to pay which redistributes income from the rich to the poor.

And, with these conditions, we need an increased earnings exemptions for people receiving welfare or GAI.

Those of us working to end poverty have a big education job ahead of us. We must ensure that voters see the big business GAI for what it is: a way to reverse the decades old tendency for decent welfare rates to push up low wages; and a way to deceive low income people into supporting a scheme that will increase rather than reduce poverty.

Robert Theobald, a US academic and futurist, was the first to use the term Guaranteed Annual Income in the mid 60's. His work followed Micheal Harrington's "The Other America" which publicised the issue of poverty in the midst of wealth and introduced the idea of reforming the US income support system to reduce poverty.

In Canada, the Canadian Council on Social Development held an international seminar in the late 60's. The seminar's central recommendation was a Guaranteed Annual Income based on merging some existing income support programs and more funding.

In 1970 the Special Senate Committee on Poverty formulated a poverty line, as well as a GAI proposal designed to reach that poverty line. In the mid-70's federal provincial negotiations on an Orange Report that would have been the beginning of a GAI took place. But several provincial premiers balked at the idea, federal revenues began declining, and the GAI idea was scrapped.

In the late 70's Milton Friedman, US guru of the New Right, jumped on the GAI concept as a solution to the complexity, cost, and problems of existing welfare schemes. But, unlike original GAI advocates, neither Friedman nor big business GAI fans in Canada now see a GAI as a means to end poverty.

A defence of necessity

by Christine Boyle

The scope of the defence of necessity was one of many issues addressed in *The Feminist Review of Criminal Law*, a survey of criminal law from a feminist perspective commissioned by Status of Women Canada and released early this year. I was one of the authors of that Report, and the one responsible for the short section dealing with necessity.

While noting that feminist writing and activity had not as yet focused on this defence as such, I suggested that it could be deduced from feminist values generally, that the human need for shelter, food and clothing is more important than property interests in themselves. It was proposed that this should be clearly reflected in the Criminal Code. The defence of necessity would then clearly cover interference with the property rights of others in order to feed, clothe, or shelter oneself or one's children.

While the reaction to the Report was mixed, it is certainly true that a common reaction was outrage, particularly on the part of the editorial writers of Canada. I was called, among other things, a "light-fingered feminist" and the proposal labelled "hare-brained" and "fatuous". The *Toronto Sun* declared the whole report to be a "socialist manifesto all gussied up on bafflegab." The Report was misread as suggesting that only women could use the defence.

There was positive reaction as well. I was particularly delighted when Dierdre Maulsaid of the Vancouver Rape Relief and Women's Shelter wrote to the *Vancouver Sun* publicly supporting the proposal on necessity, among other things.

An especially hurtful strategy adopted by some reporters was to write that I had advocated stealing as a solution to poverty. This seemed to me to be offensive to poor women and very different to the argument that we, as a community, do not have the moral authority to label as criminal, people who are maintained below the poverty line and trapped in a desperate situation.

Clearly the problems of poverty go far beyond questions about the scope of the criminal law. However, so long as poverty continues, it is legitimate to question the role of the criminal law in controlling people who are not passively accepting homelessness and hunger.

I was as surprised by the negative reaction as I was warmed by the positive. Indeed, what was proposed may already represent the law. At any time, a judge in Canada could refuse to convict a woman of, say, welfare fraud, because she had no realistic alternative and because what she did was the lesser of two evils. People other than "hare-brained" feminists have reflected on whether the defence should cover women who have nowhere else to turn.

Classic and harrowing instances which have been cited to illustrate the arguments both for and against (the defence of necessity) include the mother who steals food for her starving child, the shipwrecked mariners who resort to cannibalism, or throw passengers overboard to lighten a sinking lifeboat, and the more mundane case of the motorist who exceeds the speed-limit taking an injured person to hospital.

These words are from a recent judgment of Chief Justice Dickson of the Supreme Court of Canada. He was deciding whether the defence of necessity was available at all for people charged with criminal offences. The case in question was called *Perka v. The Queen*, and had come to the Supreme Court from the Court of Appeal of British Columbia.

The accused had been found on a ship in Canadian waters with marijuana on board. They were charged with importing and possessing narcotics for the purpose of trafficking. At the trial they gave evidence that they were transporting marijuana from South America to Alaska. They claimed that weather and difficulties with the ship had made it "necessary" for them to enter Canadian waters, where they encountered the police.

The Supreme Court of Canada decided that the defence of necessity was indeed available to the accused and sent the case back to the trial court for a full consideration of the issues.

This 1984 decision is important for its recognition of the defence. Until this time, it had not been entirely clear that any such defence existed.

The Supreme Court also provided some guidance on when the defence is available to people charged with criminal offences. Again in the words of Chief Justice Dickson, the defence "rests on a realistic assessment of human weakness, recognizing that a liberal and humane criminal law cannot hold people to the strict obedience of laws in emergency situations where normal human instincts, whether of self-preservation or altruism, overwhelmingly impel disobedience."

Thus a humane criminal law would excuse an individual who had broken the letter of the law in an emergency situation, where there had been no reasonable legal alternative, and where the lesser of two evils had been chosen.

The tests set out by the Supreme Court reveal the fact that fundamental political choices have to be made about the scope of the defence. The very way that we think about which is the lesser of two evils may cause concern that the defence of necessity will not be responsive to the reality of women's lives.

To whom, as a society, using the criminal law to make a communal statement about our values, do we wish to be compassionate? Is

Law continued next page

Law **from page 15**

an "emergency" something that simply presents a sudden horrifying choice or is the concept flexible enough to cover the ongoing emergencies faced by mothers without enough money to provide adequate food for their children *for an adequate period?*

If the law recognises bad weather on the high seas as an emergency but not poverty, it then becomes relevant to ask if gender has anything to do with who is likely to be a drug smuggler and who is likely to be poor.

Might courts excuse the mountain-climber who breaks into an isolated cabin to avoid freezing to death but not a homeless mother who squats in an empty office building?

Might drug smugglers have the benefit of the defence, but not mothers who steal food for children who are simply hungry but not on the point of death?

Might police officers who speed to bank robberies have a defence but not women

who have abortions without the permission of the state?

No doubt feminists will have views on the appropriate answers to such questions. However, the media reaction to the Report is not encouraging of public debate.

I have since asked myself why there was such a negative reaction. A number of ideas have occurred to me.

Firstly, I see a stong desire to deny that poverty and homelessness exist in Canada. Allied to this is ignorance or rejection of the fact that women bear a heavy and disproportionate burden of poverty. This is in spite of easily available government statistics. In 1985, Statistics Canada issued a report called *Women in Canada*. It confirms that a much higher proportion of families headed by women (45%) fall below the poverty line than do families headed by men (10%). The statistics on elderly women cause particular concern. Sixty percent of elderly unattached women fall below the poverty line. In 1982, that amounted to 335,000 Canadian women.

Secondly, I see a strong emphasis on property rights. They are often valued to the extent that they may be considered natural or even god-given, rather than as simply rights which we have because the law in our particular time and place says so.

It is relevant to ask, as one asks just who is poor in our society, just who owns the property. A clue can be found in the statistics on income. Again, Statistics Canada tells us that in 1982,

Might drug smugglers have the benefit of the defence but not mothers who steal food for children who are simply hungry but not on the point of death?

women earned 52.8% of the amount of income earned by men. The status of property rights is particularly significant at a time when there is some political pressure to entrench protection for such rights in the Canadian Charter of Rights and Freedoms.

If men have more money and more women are poor, and if the law values property rights over food and shelter rights, it is not a complex argument that women are missing the "equal protection and benefit of the law" as promised in the Canadian Charter of Rights and Freedoms.

More important than the constitutional arguments are the moral ones. Are we being just as a society if we acknowledge interests (such as property rights) which "just happen" to be of disproportionate benefit to men, and fail to acknowledge things (such as poverty) which "just happen" to impose a disproportionate burden on women?

I identified a more complex concern with the defence of necessity. Some objectors felt that it acknowledged the situation of the accused while denying the reality of the harm to any victim. In other words someone had to be labelled a criminal to validate the loss of the victim.

This concern is not unique to necessity, but is common to all similar defences. If an accused successfully argues that he drove the getaway car because a gun was being held to his head, the bank has still been robbed. If an accused person successfully argues that he thought there was consent, someone has still been sexually-assaulted. There has never been a match between the fact of victimization and a finding of guilt. This is because the criminal justice system focuses on the legitimacy of punishment of the accused. As victims of crimes know from painful experience, the criminal justice system does not operate to acknowledge their pain.

This is a concern that feminists can surely share. Somehow we need a way of showing compassion to accused persons, which does not carry with it a denial of the hurt and loss of the victim.

Have I learned anything from the fuss about necessity? I have had a very practical lesson in the importance of active feminist work in the media. I also know that I would like to live in a society where a report proposing that property rights have priority over basic survival rights would be greeted with horror. The criminal justice system is a relatively unsophisticated part of our law, but it does carry some basic messages about what we value and reject in our society.

City Hall **from page 8**

Sadie: "COPE is made up of a broad base of good people."

Another common thread running through their conversations was the issue of involvement in the political process itself. Although there are many satisfactions gained from working in the political sphere, the frustrations are often overwhelming. One can only imagine the sense of isolation these women must feel.

Libbie: "My greatest frustration is juggling: wife, mother, politician, personal friends, personal enjoyment. To strike the right balance. It's hard for women...I couldn't have done it without a group... we have caucus meetings to fall back and rely on."

One of Sue's frustrations? "I feel bad when I can't do things for people that need doing." She receives a lot of support from different people: from the women's movement, gay men, the downtown eastside and other communities due to her work with DERA, LIL (Lesbian Information Line), Riley Park Community Centre Board, etc.

Sadie: "It's frustrating feeling fairly strongly about things I believe in and trying to figure out ways to present these things in a very clear way with strength and sensitivity to people around me. People...whose experiences have been very different from mine...and whose immediate reaction (is to) look at me...where I'm coming from. It's frustrating figuring out how to have an impact, remaining true to things I believe in and still getting people to accept these things as valuable and important.

And support? "Anything that I manage to do is due to the hard work of a lot of people, mostly women--who always seem to be in the background. Without the support and help of these women I wouldn't have been able to do it."

To end, a few reminders: "You have to stick with it and slug it out!" (Libby)

"Women's interests are at risk so women need to vote, not only for the mayor but for the school board and the parks board too." (Sue)

Sadie: "Life is political. Either you're an active participant or you basically throw your vote behind the status quo."

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Swingshift still swinging

by Maura Volante

In the five years since I last spoke with members of the jazz group, Swingshift, they have been through personnel changes, a tightening economy, and a trip to Nicaragua. They are still as talented, warm and friendly as they were in 1981.

The band I interviewed for *Kinesis* (June '81) consisted of Bonnie Lockhart (piano and vocals), Susan Colson (Bass), Naomi Schapiro (flute and sax), and Joan Lefkowitz (drums). It was their first tour and my first interview.

Since then, Joan has left, Danielle Dowers has joined on drums, and first Frieda Feen, then Inge Hoogerhuis took over lead vocals. Speaking with Bonnie and Naomi during the Vancouver Folk Festival in July, I asked Bonnie how it felt relinquishing her songs to another singer.

Bonnie: It was a hard decision at first, but then once I started working with Frieda and then Inge it was great. I freed me up to concentrate on the piano and do some back-up vocals. So, in the abstract it was difficult but in practice it was fine.

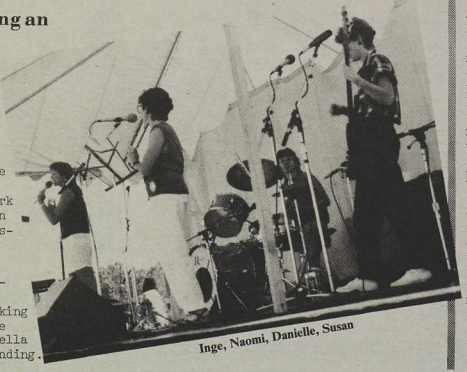
Aside from changes in personnel, the band has had to deal with a generally worsening economy. Instead of gradually becoming more self-sufficient as a band, the members have actually found themselves putting in more hours at other kinds of work in order to support the music.

Naomi: It's become harder and harder. For example, many people in the band have jobs that make it very difficult to tour now, and we used to tour pretty regularly. If you don't tour, you can't support yourself in any way as a musician, because people get sick of you at home. Actually, we're at the point where we're having to figure out how to change the way we've been doing the work.

We may end up just being an a capella group.

We just can't keep up two rehearsals a week, four or five gigs a month, and trying to do a tour that's six or eight weeks long. We're also getting older. I just can't go on three hours of sleep anymore and I used to be able to do that--work 'til three in the morning, then get up at six and go to my nursing job at seven. I just can't do it.

Bonnie: The pleasure of schlepping equipment around late at night, then getting up and working in the morning has *worn off*. We may end up just being an a capella group. It's not nearly so demanding.



Inge, Naomi, Danielle, Susan

Five years ago I asked about the role of children in their lives, and found that it was something of a conflict, trying to be involved with kids and be a musician. None of them had given birth, though some were thinking about it. Now, the thinking has progressed a step further for Naomi.

Naomi: I am trying to get pregnant right now. I am 36, and I want to have kids pretty soon, or at least one. It's hard to imagine how it will be. I can barely keep up the schedule that being a disciplined, working musician requires now with a paying job, and if I ever want to see my floor, and get the dust off it...I don't know how it's going to be when I have a kid. It's one of the things that's making us re-evaluate the way we can work.

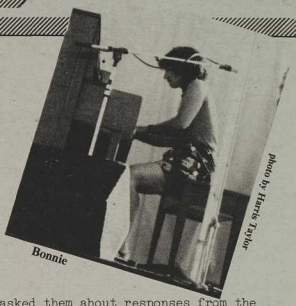
Latin American influence has always been evident in Swingshift's music, both in the instrumental style and in the choice of a cappella material. In 1984, the women took that commitment to Central American solidarity work several steps further, with a concert tour of Nicaragua. The band performed twice a day, in markets, schools, theatres, hospitals, and military bases, drawing warm responses from the Nicaraguans, particularly from women.

Despite the work to equalize women's and men's roles in that country, it is still a rare sight to see women playing instruments. The topic of children surfaced again as we spoke of the tour.

Naomi: Around children, it was really an experience, because we were in a society that adores children. Even though they have no resources, they support children and women who have children in a way that is diametrically opposed to what happens in the United States. The United States is a country that hates kids and has contempt for new mothers and babies.

In all the pictures we have of our set-ups in Nicaragua, we're surrounded by children. Everywhere there were children--they're just a welcome and normal part of life. So many times in the States kids are hidden away and you don't see them, and you know someone's got to be with them, and those people who are taking care of the kids are also hidden away and you don't see them. People down there would say to us, "Come move to Nicaragua and you can have kids and be musicians too."

Bonnie: There's the legal support, that every child is a legitimate child, and has rights to basic shelter and food, within the limits of a country at war. Being a lesbian, being out, and having a child; who knows what that would be like. We certainly didn't meet anyone who could tell us. But there is the feeling that a woman and child are to be respected whether there's a man around or not.



Bonnie

photo by Harris Taylor

I asked them about responses from the people in Nicaragua to the fact that they're all lesbians.

Bonnie: It was important to us to come out when we were there, and one of the ways we did that was to bring some pictures of the solidarity contigent of the Gay Day march, especially a percussion group called Sistah Boom that I play with. We would say, "Here are lesbians and gay men supporting Nicaragua, and the gay movement is an important part of our solidarity movement."

It was hard to read what people thought. They certainly didn't act disgusted. They didn't act enormously interested, and ask questions, but then I didn't speak Spanish, so everything was very second-hand for me.

Naomi: There are lesbians in Nicaragua who are in very high positions in government, and they are out to everybody. There were people who we suspected were gay, and were just not going to come out to us in a group. The attitudes in Nicaragua are more open about homosexuality than in some other Latin, strongly Catholic countries. The attitude in the government is more open, and we'll have to see what happens.

Bonnie: It was amazing to us how much support the musicians that we met got from the government, and to me one of the tragedies of the war is the fact that the Ministry of Culture had to shut down a lot of the People's Cultural Centres, because they simply didn't have the resourses to keep them open.

Naomi: There's a saying, that everybody in Nicaragua is a poet, and they still really encourage people to write poetry and do music. People would come up to us over and over and say, "We are so glad you brought your music. We really need it. It really heals us." There's a tremendous recognition that death is everywhere, and that music and poetry are good ways to deal with death and grief. It was beautiful.

Bonnie: When we came back to the States it was important to us to use the inspiration that we got in Nicaragua. So we made a tour of 12 towns in rural California that aren't inundated with solidarity type people, as San Francisco can seem sometimes. We put together a slide show and used some of the music that we had learned, and some that we wrote, to hook up with solidarity movements in those towns, and specifically to help organizations that were forming. It was good to see that in all those towns there was some sort of fledgling movement, some places a very strong movement.

Such dedication to social change will surely not be laid to rest, whatever changes these women go through in the forms of their expression. I'm curious to see what the next five years will bring to the women who now form Swingshift.

A cassette recording of Swingshift's music is available by writing Swingshift, 2138 McKinley, Apt. D, Berkeley, California, 94703. USA

Sharon Riis and Anne Wheeler

Filmmakers celebrate ordinary lives

by Julie Warren

The writing-directing team of Sharon Riis and Anne Wheeler is one of the best kept secrets of the Canadian film industry. However that is very likely to change when the rest of the world finds about their latest project, the feature film *Loyalties*.

Anne Wheeler's professional career began in 1975--since that time she has been involved in more than 26 documentaries, film and television dramas. She is probably best known for *A War Story*, a docudrama based on her father's experiences as a Japanese prisoner-of-war.

Sharon Riis is one of Canada's most gifted writers, as at home in film or television drama as she is in writing novels or short stories. Her first book was *The True Story of Ida Johnson*, which chronicled the adventures of a "low-rent prairie girl." Her first feature film script was *Latitude 55*, about a woman whose car breaks down in Northern Alberta during a ferocious winter blizzard.

The Wheeler-Riis collaboration began with the award winning television drama *Change of Heart* which centered around the decision of a farm woman to leave her marriage after 30 years. Recently the two women were in town for the world premiere of *Loyalties*, presented by Women in Focus and the Vancouver International Film Festival.

Written by Riis and directed by Wheeler, *Loyalties* is their second "baby" together. It is a meticulously crafted film in all respects which reflects not only their collective expertise and the solidarity of their partnership but also their determination to tell stories of substance which are unique and universal in their appeal. This desire cannot be separated from their equally firm determination to live and work in Canada--specifically Alberta.

The storyline of *Loyalties* and its presentation clearly demonstrates the range of abilities possessed by Wheeler and Riis. Within the context of a developing friendship between two women of totally different backgrounds and temperments we are inexorably drawn into a parallel story of sexual abuse. However it is the way in which the plot unfolds and the characters reveal that surface appearances are deceiving which gives *Loyalties* its special strength.

What emerges is a finely wrought portrait of the devastation of child abuse and the courage that the two women find in themselves and each other. Peopled by extraordinary performances, *Loyalties* stars Susan Woodridge (from *The Jewel and the Crown* fame); Tantoo Cardinal and Kenneth Welsh *(Empire, Perfect* and *Heartburn)*.

Wooldridge plays an upper class English woman who is forced to move with her husband, an apparently charming doctor, and their children to the remote community of Lac La Biche in northern Alberta. Welsh is cast as her husband with a terrible secret and Tantoo Cardinal is the extraordinary Metis woman, Rosanne, who eventually befriends very lonely and uptight Lily Sutton.

Most extraordinary of all is the performance given by Diane Debassige who plays Leona, the adolescent daughter of Rosanne and the object of the doctor's lust.

Some of *Loyalties* most chilling moments are contained in the way in which the Welsh's character uses the young girl's awe and trust of him against her. Like Leona (Debassige) we can hardly beleive what is happening until it is too late.

I met with Anne Wheeler and Sharon Riis to discuss the film, the peculiarites of the Canadian feature film industry and their unique working relationship.

Kinesis: How did you two meet?

Wheeler: I had heard about Sharon and I was looking for a writer to work with on *Change of Heart* so I just phoned her up. We had a little chat...

Riis: It sounded like a good idea and we met and we liked each other. We're different but we have a similar way of looking at things. *Change of Heart* went so well that afterwards Anne said she felt ready to do a feature and did I want to write it, and I said sure.

Wheeler: I loved the characters of *Latitude 55* and I had read *Ida Johnson* and I thought it was incredible that this person was living in Alberta (where Wheeler also makes her home)--you know, 'out-back there' (laughs)

Kinesis: What is the focus of your stories? What are you both interested in writing?

Riis: There's a general theme that runs through lots of my work and that is that people aren't what they seem on the surface. From *Loyalties* for instance you have the character of Roseanne's husband who seems at first very unsympathetic and yet later we find he has better qualities than the doctor who is supposed to be so charming and likeable. Of course, I'm interested in writing about women and the things we all have to deal with. You know there aren't many feminists in Lac La Biche (where Riis lives) but we all have kids and we all have to clean out the toilet so there are things we all can identify with. When we talk on a one to one basis, we have the same concerns, sometimes it's just in how you put it. I also like to write things about people who are really ordinary but who do extraordinary things.

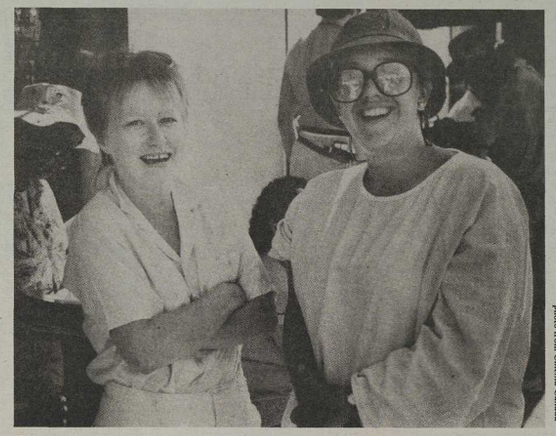


photo from *Cinema Canada*

Writer Sharon Riis and director Anne Wheeler

You know there aren't many feminists in Lac La Biche but we all have kids and we all have to clean out the toilet so there are things we all can identify with.

Kinesis: Anne, is there a pattern which repeats itself in the film you direct?

Wheeler: Well, it's not dissimilar from Sharon which is probably why we work well together. I like to show that people... who outwardly may look very different, inwardly share basic things which are the same. If you dig deep there are certain values which are common among us. *Loyalties* for instance is the story of two women who went through a process to discover that there were things about themselves that were very much the same.

Kinesis: The director's job is to translate the writer's work to the screen and often it seems that collaborations don't work out.

Wheeler: I think it is more often that the writer is disgusted with what has happened to their material, there have been a lot of lawsuits to prove that. There are often so many ego struggles. But I am very collaborative. If you have the best interests of the film at heart you put your ego aside and stay open.

Riis: We'd talk loosely about the general story (of *Loyalties*); about the two women from different cultures and then I'd go off and write the first draft and then Anne would read it and then we'd talk and talk and even act out certain scenes.

Kinesis: It sounds like the script was changing all the time, even during shooting--how did you work that out? Were there any surprises?

Wheeler: I was making changes--even on set I had to change dialogue to make it work. Now, there aren't very many writers and directors that can do this together.

Riis: Because we worked so closely on the script, it was the same film we had in our brain (laughs).

Wheeler: I'm not all paranoid that she's going to dislike it.

Riis: And I know that she's not going to all of a sudden have the actors talking about Jean Paul Sartre or something. After working together all this time I trust her absolutely. I see the finished film and it's the same film I had in mind from the beginning.

Kinesis: Sharon, did you have difficulty making that transition from writing novels or short stories to writing for the screen?

Riis: No, I just kind of slipped into it. You know how some people can crochet really well, they're good with their hands, they have a knack for it. It's the same for me--I have a knack for it, partly because I like the collaborative process. Right now I'm writing a novel but I'll be sure to go back to film--I like the socialness of it. And it's really exciting to see a lot of people doing their jobs so carefully.

Kinesis: Anne, tell me a bit about the casting of the film. It must have been difficult for you to find an actor who would play the part of the doctor.

Wheeler: I really had to think when I was casting about who was willing to take risks because *Loyalties* was a very risky film for an actor to make. Some good Canadian actors wouldn't even audition for the part of the doctor. They said "No, it will ruin my career, I want to be a hero." I actually didn't audition Ken. I sent the script to him and then flew to Toronto. We had dinner and I was very straightforward about what I wanted. It's a hard part for a man, there isn't a lot of sympathy for him or an explanation of why he is the way he is.

Riis: The film is about women, I didn't want to focus on him. It is not about rape.

Wheeler: There was also a lot of pressure to cast very beautiful, American-type (television) series women, which we obviously didn't want. I had a very good relationship with the casting director who is a very strong woman and was very supportive of my choices. The hardest part was casting the role of Leone (Roseanne's daughter). I was very concerned about the effect on a child of doing that scene (where she is attacked by the doctor).

Kinesis: Sharon, why do you think you've managed quite well at the business of writing for film where a lot of other people have not been as successful?

Riis: I think a lot of people who write for film do a lot of other things. Maybe they do other writing and they take that quite seriously. But when they write for film, they think: "Oh great, I'm gonna make a bunch of money and it'll be a piece of cake. All I have to do is write this outline." I think it fails there because just like writing anything, any piece of good prose, to write a film you have to go right into it. From yourself, you have to get into the characters and really sweat over it.

I'll only do one thing at a time. I meet film writers who are working on three or four other projects and I don't see how they can do it. I want to write stories and I want to write film that I don't see. I see so much shit, it's unbelievable. Ideas are a dime a dozen; it's how you do it that counts.

Wheeler: The whole policy in Canada really encourages producers to have twenty things going at once. (Producers hire the writer and then much later a director is hired usually after the script is written).

Wheeler: Like Sharon, I can only do one thing at a time if I'm gonna do it well... it's interesting that some of the better films coming out of Canada are being made by filmmakers who only do one thing at a time and who do things very carefully.

Loyalties received a standing ovation from the packed opening night audience at the Ridge Theatre. It will be released theatrically after it has been screened at Toronto's Festival of Festivals this month (September).

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Periodicals in Review

by Wendy Frost

Over the last decade and a half, women's work and work for women have emerged as key feminist concerns. Many periodicals have been established which focus not only on feminist organizing within specific occupations but on the broader issues related to women's position in the work force. This month, we're reviewing a selection of journals and newsletters produced by and for women working in particular fields. Next column we'll concentrate on several which offer a more general perspective.

Blue Collar Workers:

Tradeswoman is a lively and attractively laid out magazine for women in blue collar work. It is published quarterly by Tradeswoman, Inc.--a non-profit activist organization which supports and promotes women working in non-traditional jobs. Tradeswoman, Inc. was formed in 1979 to provide blue collar women with peer support, resource referral, a networking system and advocacy. It is San Francisco based and has members across North America. In 1983, the organization sponsored the first across US conference of women in the trades, attended by 600 women from a wide variety of blue collar occupations.

The magazine features interviews with women in various trades, health and safety information, articles on trade union rights and organizing issues, as well as poetry and fiction by and about working women. The range of specific topics is suggested by a list of titles from back issues: *A Working Mother, Reproductive Hazards, Racism on the Job, A Telephone Repairwoman, The Machinist Trade, Affirmative Action, Our Future Under Reagan, A Sheetmetal Woman, Asbestos Issues.*

A favourite piece of ours is from the spring, 1986 issue--an imaginary turn-the-tables job interview in which "a man is applying to be a firefighter, in a society where fire departments have always been all-female, and where the concept that men can be firefighters is regarded with either suspicion or amusement."

Membership in Tradeswoman, Inc. is US$40 per year, employed and US$25, un-employed. This fee includes subscriptions to both the quarterly magazine and to the monthly newsletter, *Trade Trax*, a guide to resources, job information and support groups, largely in the San Francisco area. Write to: PO Box 40664, San Francisco, CA 94140.

Educational Workers:

An excellent newsletter which we recently discovered right under our noses is the BC Teachers' Federation *Status of Women Newsletter*. The journal is published quarterly and is available to non-members as well as members of the BCTF free of charge. *Status of Women Newsletter* is primarily concerned with teaching practices and education policies and will be of interest not only to a range of educational workers but to any women parenting children in the public school system.

Issues are thematically organized; recent topics include: *An End to Poverty for Women, Control of Bodies,* and *Non-Sexist Teaching*. The articles are generally short, contributed by BCTF members and frequently based on their own classroom experiences. Articles in the copies we saw were wide ranging: the UN Forum in Nairobi, sex education, VDTs, young women and technology, sexism and mythology. Information book reviews and comprehensive lists of resource materials--films, videos, teaching kits--round out each issue.

Our general impression is that the newsletter effectively draws together working and learning conditions. The editors encourage readers to reprint articles they find useful, asking only that the newsletter be credited. To be put on the mailing list, write: *Status of Women Newsletter*, BCTF, 2235 Burrard Street, Vancouver, BC V6J 3H9.

Midwives:

The Practicing Midwife is edited by Ina May Gaskin, director of the Farm Midwifery Center in Summertown, Tennessee. With the summer 1986 issue, the journal will be retitled *The Birth Gazette*. The publication is directed at midwives, childbirth educators, nurses, physicians, parents and public health workers. Its focus is on information sharing and skill development for midwives--*Delivering Placentas, Prevention of Hemmorhage, Eating and Drinking During Labour, Prevention of Episiotomies, What to Say to a Mother during Labour*--as well as the broader political issues central to the birthing movement--*The Mechanization of Birth, Abandoned Babies in the US, Certification of Midwives, Emergency Medical Support for Home Births.*

The Birth Gazette will take up similar issues, but plans to be wider in scope: international reports, legal and ethical issues surrounding childbirth, regular advice columns, practical tips for parents, conference coverage, historical articles, book, video and film reviews. The magazine emphasizes "strategies for innovation, both personal and professional," and is a good source of information on the range of issues involved in changing care surrounding childbirth. We found the reports on the work of activists in the field particularly interesting, and useful to both workers and laypersons. Case studies and photoessays help make technical concerns accessible.

The Birth Gazette is quarterly, and is available for US$23 per year from: 42, The Farm, Summertown, TN 38483.

Sex Workers:

Network: News from the English Collective of Prostitutes is the "first paper of its kind written by prostitute women for each other and the public." The motto on the cover is "No Bad Women/Just Bad Laws", a clear political stance which sets the tone for the entire publication. Small but weighty, each four-page issue is packed with coverage of activism and organizing for rights of workers on all levels of the sex industry.

The international coverage is superb and clear links are drawn not only between women in different countries but between various struggles: for example the peace movement (*Whores Against Wars*), anti-racist organizing and anti-poverty work. In the three issues we received, there were at least two references to the work of Vancouver's ASP (The Alliance for the Safety of Prostitutes), and a photo of ECP picketing the Canadian Embassy in London in support of ASP's July 1984 occupation of Christ Church Cathedral. As well as news items, *The Network* features powerful first-person pieces on problems facing prostitute women: working conditions, police harassment, violence, losing children to the state.

In 1975, the English Collective of Prostitutes formally became part of the Wages for Housework Campaign; the newsletter frequently addresses the connection between women's unpaid labour and prostitution. The collective would appreciate financial contributions, however large or small, to their campaign for the abolition of all laws against prostitutes.

Goals of the campaign include: "justice against illegal arrests and police harassment", "the right to work and live with other women", "financial help and housing for women who want to get off the game or run away from a pimp", and "the increase of all social security benefits and women's wages, and payment for housework, so that no women is forced into prostitution by lack of money."

At this point *The Network* is published irregularly. Our most recent information on prices is US$3 for three issues. Contact: English Collective of Prostitutes, c/o King's Cross Women's Centre, P.O. Box 287, London NW6 5QU, England.

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Small Press Poetry Review

by Deb Thomas

I set out to try to find some information on Dub Poetry before writing the reviews below and to my surprise I could find nothing. I hope that this can be attributed to my insufficient research skills and not to racism in North American arts journalism, but I am not so sure.

As far as I can gather from the introductions of the following books, and what little I already knew, Dub Poetry is a uniquely Jamaican phenomena which has been brought to North America by immigrants. It generally has a political bent and often has a Rastafarian element.

Breaking Chains by Afau. Sistervision (Toronto: 1984), 48 pages.

In her preface, Afua writes that "It is nothing new to say that the world is full of gross inconsistencies, thus poetry is for me a vehicle that I can use to open eyes, ears, and help unglue lips; also to *touch* emotions.

She is not always entirely successful in this. The collection is uneven--sometimes yielding strong, rhythmic poems and too often weak, unfocussed poems.

Afua's rythmic raps are her real strength. Repetition and loose rhyme emphasize the message. Simple words translate too deeply felt images.

Out of silence
I shape words
out of silence
I make words
out of silence
I create
words
sounds
and
rhythm

Words in Action

These stronger poems reflect the oral traditions of Afua's Jamaican and African ancestors. They read as if they were meant to be chanted. They have an internal drumbeat, a richness of voice.

Her weaker poems, like "Love in Reverse" and "Mother's Reflection", have a loose, flowing, prosey style. They read like journal or diary entries but with no particularly stimulating language, no moments of insight, no poignancy.

I was sorry that she had chosen to include these less successful poems among the more powerful ones. Some of them, admittedly, contain rhythmic bits that hint of her other style, but on the whole they make the collection less crisp, less effective.

South Afrika is one of the best poems in the book and utilizes Afua's skills to good advantage. She speaks her native Jamaican dialect in the poem which adds rhythm, colour and richness.

We haff'i chant down South Afrika
and death! to Apartheid
and it's vampiahs
remember Batustan
remember how dem tief our lan
we must use our voices
to chant down oppression
use our voices to spread
the message of liberation
giving fire to revolution!

If you want to experience this book, I would suggest doing it out loud. Once you get into the beat, the 48 pages fly by. I found myself wishing that I was listening to the poet instead of reading her in print.

Speshal Rikwes by Ahdri Shina Mandiela. Sistervision (Toronto: 1985), 57 pages.

Mandiela tells us in her introduction not to "just read *Speshal Rikwes*; play it with your own voice and hear the music!" As the book progresses, this becomes as much a necessity as a choice.

The first of three chapters includes poems which are "recognizable as English" but which "slowly tune the ears to a sounds style". The second immerses us in Jamaican dialect "designed to produce total familiarity with the language and rhythmic style", though still interspersed with some "cross-over" poems--largely English with Jamaican terms and idioms throughout. In the third chapter, the transition is complete and the poems must, for the non-Jamaican reader, be read aloud to be understood.

This is a well-thought-out book and an excellent print introduction to Dub Poetry, a style obviously meant to be oral. There is a brief explanation in the introduction of the "linguistic styling" used. For example, all h's before vowels are silent as in (h)ave, (h)ear and a glossary of Jamaican phrases and words can be found at the back.

Even with these aids, I found the last chapter difficult to feel totally immersed in. I was working too hard at understanding what I was reading. For this reason, I savoured the English poems because I could wholly appreciate the skill and meaning in them.

Nevertheless, I did enjoy chanting the Jamaican--the sounds, the rhythm, the quite different world view--and when I let myself go into the language, I found I understood a good deal more of its meaning.

Night Children, an English poem from the first chapter, employs a free-floating rhyming pattern unlike the rhythmically steady rhyming more common in the Jamaican poems. Its metaphors have an almost Latin quality, reminding me of South American poetry, full with the colours, shapes and scents of the natural world and how they are reflected in human emotion:

Awakened
tree trunk
writhing
through
the windless night air
aching to erupt
its bulbous root
from a drought-drenched
earth

Two very short poems in this chapter show Mandiela's skill in compressing thought into succinct language. I liked *I am* best.

i/used to be
a lot of things
now/i am
more

but *Sheep Story* is also a delight.

As Mandiela progresses into Jamaican, the poems take on a distinctly more political flavour, addressing issues like apartheid, racism in Jamaica, US intervention in Central America and the Caribbean, and feminism. In her book Afua says that she cannot separate her femaleness from her blackness. Mandiela, too, takes a serious view of the importance of woman's struggle within the black struggle. From *Ooman Gittup* (Woman Get Up):

Ooman gittup
outah dih bed
and from ovah dih stove
now
eekwal pay an birt kantrol
wih elp you mek it
sum ow

This is the more intelligent of these two books, full of passion and life and including lessons in Jamaican politics and the complexities of Dub Poetry.

Deb Thomas lives outside of Nelson surrounded by mountains and birds. Publishers who wish to send review copies, please note new address: R.R. # 2, Sandy Creek , Blewett Road, Nelson, BC V1L 5P5

Motherhood and *Melancholy Babies*

by Deb Thomas

Melancholy Ain't No Baby by Patricia Young, Ragweed Press (Charlottetown, PEI 2985), 56 p., $8.95

Young's poetry is refreshing. It is too long since I have encountered a poet who is able, through a fortunate marriage of circumstances and temperment, to portray motherhood in a warm and largely joyful light. Partnerships, friendships, depressions, birthing, the essence of summer--all are given the same playful, probing approach.

Her ability to give an ordinary (extraordinary) moment the necessary combination of energy and tenderness is further shown in *Remembering* as she describes her feelings just after the birth of her first child:

It was nothing so much as falling.
In love. In snow. It wasn't at all
like the eternity which had passed
through my womb, cramped and bitter
and crying for space.

Her playfulness is given full rein in a Dennis Lee kind of lullaby for this daughter:

...O my little Bean
go lightly into this lightening
dream, sway nightly in my arms like
a subtle green willow bough born in
the early spring of year one, O you're
sleeping now with drooping chin.

Occasionally, as in *Three Sins*, Young wanders into the obscure; her images become sufficiently dense or personal as to make it difficult for (the reader) to decipher her message. I couldn't frankly tell you exactly what this poem is about. Occasionally also, her habit of grabbing a central metaphor by the neck, and playing with it like a cat for an entire poem, can pall.

Melancholy continued page 22

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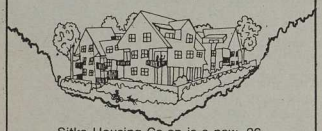

Sitka Housing Co-op is a new, 26 unit complex in East Vancouver, created especially for women and women with children. Although we are now full, we want to form a waiting list of women who want secure, affordable housing.

If you are interested in applying, please write to us at Sitka Housing Co-operative Society, Box 65689, Station F, Vancouver, B.C. V5N 5K7.

Watch for our October Open House!

Peace Strokes

The Peace Strokes Exhibition is a cultural expression of the Canadian Mosaic in celebration of International Year for Peace. The exhibition will bring together the works of Canadian artists and artisans, and of Central and South American artists resident in British Columbia.

The exhibition will include works from all media, including painting, sculpture, photography, stained glass and others, with a wide variety of themes. Art works will be pre-judged by a selection commitee.

The Peace Strokes Exhibition will be on display at Isadora's Restaurant, Granville Island for the full month of September. Bids for the art pieces can be left at Isadora's throughout the month. All works will be sold by silent auction on Monday September 29, starting at 7:30 pm. The evening will include light refreshment and cultural presentations by local Canadian and Latin American musicians. Admission to the auction is free.

Proceeds from the sale will go to the Women's Health Education Campaign to provide medicines and health education materials for women living in the areas most affected by war in El Salvador.

For more information contact: Jennifer Fog at 874-2723 or Nora Patrich at 879-7405.

Melancholy from page 21

Scared and Swinging Their Pails uses Jack and Jill and their legendary pail of water as its central image. Though it contains some tasty bits of language, and it is quite easy to tell what this poem is about, in the end it says very little that is of any great importance.

Other poems using this same technique, however, work very well. *Summer Dreamed* is a delightful, feelable expression of how summer makes itself felt in a person's spirit. It ends with:

Then suddenly,
rocking on the porch
and listening to frogs
play the night like a piccolo,
I would dream myself so close to summer
I could taste the honey of her
on my tongue.

This poem is an example of Young's skill of encapsulating a feeling, a person, a moment. The poem *Melancholy* is a detailed portrait of a feeling made incarnate. Melancholy is female-seductive, destructive, passive-aggressive--an embodiment of those conditioned traits that feminism does daily battle with:

Why do I allow her to stay
when her huge blank eyes interfere
with my domestic affairs?
Why, when she can entice me
to a tiger's death with the flick
of her ash, toss of her hair?

Young does battle in her own way with these female stereotypes by exposing them, as simply and directly as above.

Though the poems in this collection as a whole are somewhat inconsistent in quality, nearly always clever, sometimes brilliant, sometimes dense and obscure, there is generally a feeling of the illumination of a life that could be yours, mine or the woman's next door. Young does not condescend to her common (and sometimes uncommon) subject matter but instead helps us to see the rare beauty in it.

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Saturday, November 8, 1986
A Space
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Nelson Mandela: The Man and the Movement. By Mary Benson, 269 pages. Markham, Ontario: Penguin Books, 1986.

This book is dedicated "to those who died for the South Africa struggling to be born" and it is a testament to Benson's style that this struggle is articulated with the clarity and immediacy of a well-edited documentary. Benson takes us through Nelson Mandela's childhood to his imprisonment, in straightforward language and with excerpts from Mandela's own writing.

The book is rich with photographs and one shows Winnie Mandela with her two daughters--Zeni and Zindzi--on their way to visit Mandela in Pollsmoor prison in 1985. It is a beautifully sensual photograph of the three women who are continuing Mandela's political work while he slowly and inevitably ages in confinement.

The history and goals of the African National Congress are outlined and explained in terms of its resistance to the white supremist government which controls South Africa. The specific and systematic racism of the ruling minority is presented in economic terms and at his trial Mandela explained that "the most important political document ever adopted by the ANC is the Freedom Charter. It is by no means a blueprint for a socialist state. It calls for redistribution, but not nationalization of land; it provides for nationalization of mines, banks and monopoly industry, because big monopolies are owned by one race only, and without such nationalization racial domination would be perpetuated despite the spread of political power."

The two major impressions this work left with me are the juxtaposition between the basic justice black South Africans are fighting for, and the Afrikaners' determined nationalism which precludes such justice, and the persistent revolutionary spirit of activists like Mandela.

Black children are being shot in the back, thousands of people are tortured, detained indefinately and subject to daily intimidation and humiliation. And the spirit is not broken. In 1979 Winnie Mandela wrote to a friend that she has "no doubt how sacrosanct our cause is and how near we are to our goal in terms of historical periods." *Nelson Mandela: The Man and the Movement* dramatizes the public and private elements of a life-long commitment to freedom and is an inspiring account of a political legend.

Josephine Herbst: The Story She Could Not Tell, By Elinor Langer, 436 pages. New York: Warner Books, 1983.

If you have ever read surveys of the literature of the thirties, chances are that you have seen the name of Josephine Herbst. She was a radical journalist and novelist, who as a reporter, covered the most significant political events of her time. She was a feminist, had sexual liaisons with women and was written out of the patriarchal literary establishment.

When Elinor Langer finally learned of Herbst's work she wondered why it had taken so long and set about to make sure that Herbst's work and ideas came to the attention of a new generation of readers. The resulting biography is an important account of a woman struggling with her art and economic survival, marred only by Langer's discomfort with Herbst's lesbian experience.

Langer writes about Herbst that "as a radical it had been her ambition to understand people in relation to the social forces that affected them." Her most famous novels form a trilogy and detail American life from the reconstruction to the outbreak of the second world war.

Pity Is Not Enough, The Executioner Waits and *Hopes Of Gold* have all been reprinted by Warner Books and each has an introduction by Elinor Langer. The centrality of her women characters distinguish Herbst from her contemporary and like-minded colleagues such as James Farrell (*Studs Lonigan*) and John Dos Passos (*USA*).

Elinor Langer's work is to be lauded by feminists concerned with how easily our creative heritage is buried. I must say, however, that as much as I devoured the information in this well-written account of a serious writer struggling for economic survival, I await a biography of Elinor Herbst which is lesbian positive. Langer's linguistic gymnastics in explaining Herbst's passionate affair with artist Marion Greenwood disturbed and angered me. I finished the book wondering what had been left out of this important biography.

Plaintext, by Nancy Mairs, 154 pages. Tucson: University of Arizona Press. 1986.

If you want to begin the autumn with a book which will 1) inspire you in your work over the cool winter months. 2) have you rushing to the nearest photocopy machine with envelopes addressed to your pre-feminist mother and super-macho brother and 3) have you cheering in the aisles over the sheer gutsiness of women, read these essays.

Not only does Nancy Mairs write well, she has a talent of interweaving the most daily of life's quirks with a serious questioning about women's oppression. Her subject matters range from foster mothering to electroshock therapy but her underlying consistent concern involves her struggles to be well and her coming to terms with being a woman in a fiercely patriarchal society.

Each reader will choose her favorite essay in a collection of excellent work. I found the one entitled *On Keeping Women In/Out* to be particularly poignant in its discussion of agoraphobia and its relationship to our deeply embedded cultural belief that the public domain is a male place. It helped me to understand the complexity of my relationship to writing as a public act frought with psychic danger despite the political context in which I work.

Mairs writes that "the doom of centuries has rendered those two words--*woman* and *artist*--antinomic (contradictory); and those women who have resisted the enforcement of silence that would stifle their creations have done so often at staggering expense." Mairs' humour is helping her to survive agoraphobia, depression and multiple sclerosis and it gives her writing a unique brillance and vibrancy. Put *Plaintext* at the top of your must read list for sure.

The Heart of the Race: Black Women's Lives in Britain, by Beverley Bryan, Stella Dadzie and Suzanne Scafe. Virago Press, 1985.

This book, which was reviewed in this column in February 1986, has won the Martin Luther King Memorial Prize for 1985. The award is given every April 4th, the anniversary of his death, for a literary work which reflects his ideals. In my February review I said "goodbye to the dryness and tedium of mainstream history texts: *The Heart of the Race* is as moving and engaging as the best of fiction should be."

Sister Vision--Canada's only black and third world women of colour press has printed a catalogue--1986-1987--which is available from them at P.O. Box 217, Station E, Toronto, Ontario M6H 4E2. By becoming a supporting member for fifteen dollars a year if employed and for ten dollars a year if unemployed, you receive the catalogue and updates on cultural events in Toronto. Sister Vision is important for the Canadian women's movement as they emphasize global feminism and they are "forging links between women of colour in Canada and our sisters in the third world and elsewhere."

Booklegger Press in San Francisco has published the long awaited autobiography of lesbian poet and philosopher Elsa Gidlow. The book was published the spring and Elsa died in June at the age of eighty-eight.

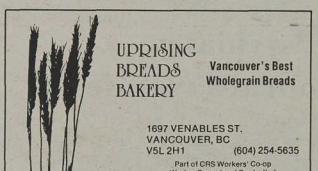
Elsa: I Come With My Songs has been long awaited by those of us who have read the bits and pieces of the work as it appeared over the past several years in the feminist and gay press.

Also distributed by Booklegger Press are the four books by Gidlow still in print: *Shattering The Mirror, Makings For Meditation, Sapphic Songs: Eighteen To Eighty* and *Ask No Man Pardon.*

Booklegger has a book of crucial interest to writers entitled *Words In Our Pocket: The Feminist Writers Guild Handbook--How To Gain Power, Get Published and Get Paid.* It covers everything from tax law to feminist censorship with contributions from forty women involved with publishing from diverse angles. A must read for the beginning and experienced writer.

For more information or to order the above books write to Booklegger Press, 555 29th Street, San Francisco, California 94131.

While you are getting ready for a fall of serious writing or reading you may want to read *Words To The Wise: A Writer's Guide To Feminist and Lesbian Periodicals and Publishers,* available from Firebrand Books and compiled by Andrea Fleck Clardy. All of the resources listed are American except for Pressgang in Vancouver and The Women's Press in Toronto. A chart for both the presses and the periodicals include circulation, subscription and reimbursement information. The book comes with a big, black button with Firebrand's logo and the words "I write just like a woman." Firebrand's address is 141 The Commons, Ithaca, New York 14850. Firebrand's book *The Sun Is Not Merciful* by Native American Anna Lee Walters has won two literary awards for this collection of short stories about contemporary tribal life.



LETTERS

Letters to the editor should be received by the 15th of the preceding month for publication, and should be no longer than 500 words. We reserve the right to edit for clarity, space, and libel. Writers will be notified about letters concerning their articles and can choose to reply in the issue in which the letter appears. Editor's notes will be limited to clarification only. In the event that numerous letters on any one article or issue are received, we reserve the right to publish a representative sampling of the opinions expressed.

Pension credits and divorce

Kinesis:

Re: Sharing the Canada Pension Credits (if your marriage has ended)

Following my divorce in 1984, I applied to Income Security Programs, Ottawa, for my share in the equal division of pension credits, but was rejected due to a clause in my separation agreement which stated:

"...the wife agrees that she shall not make any further claim against the husband."

I am appealing this decision and would be interested to hear from other women who have had a similar experience.

A pamphlet published in 1983 by Health and Welfare Canada entitled, "Sharing the Canada Pension Credits" very clearly states:

Separation agreements or judicial division of assets do not affect your rights to this division.

However, my application was rejected because of the above clause in my separation agreement.

The government pamphlet was revised a year later and the above statement was deleted. However, in this recent pamphlet, it has still not been made clear to the public that division of Canada Pension Credits between a divorced couple will be disallowed if such a clause as mine is inserted. (And virtually *all* separation agreements contain that clause). Evidently, it must be worded very clearly in your agreement that you wish to share in the pension credits.

Anyone wishing to discuss this matter further with me, please contact:

Kinesis, 873-5925 or write 400 A W. 5th, Vancouver, BC V5Y 1J8

Psychiatry not always safe

Kinesis:

I am writing this letter in response to the article titled *Not All Are Homophobic*, by Elf Stainsby, in *Kinesis* May '86.

First of all thanks Elf for being so open about your experiences. I know how difficult that can be and I respect and admire you doing so for our beneift.

I am glad you wrote the letter and pointed out the fact that 'straight' psychiatric alternatives can sometimes be safe, because I think we need to stop and recognize that. But I think it is essential to remember and maintain our criticisms of the 'straight' scene as well.

I know that your lesbianism was accepted, but this definitely would not have been the case if psychiatrists had never had their attitudes and methods criticized. I feel that it is a direct result of this social criticism and pressure that changes in the grossly archaic and tortuous treatment of homosexuals and mental patients in general, have taken place.

It is a beneficial thing to support and recognize positive changes in psychiatric institutions. But it is important to remember that these changes (wherever they exist), did not come so long ago, or so easily. Nor were they changes made very willingly by most who had the power to do so.

It wasn't very long ago that people were lobotomized for being gay. And it is a very recent development that the unchecked and rampant abuse of electric and chemical shock treatments for all varieties of "mental illnesses", have been somewhat curbed. The fact that you had some power to *decide* what worked for you, and that you weren't forced to deny your reality of being a lesbian; these things have helped make your experience a safer and more positive one. People are not safe when they have no power. And power has never been given up without a fight. So whether we freely choose straight alternatives, or whether we *must* use them, it is important to remember that they are only safer because people's hard work *made* them that way. And the struggle is far from being over.

Thanks, Sorres

Transition House debate continues

Kinesis:

Re: Response To Transition House Society Letter

The ongoing debate concerning feminist services and government involvement appears to be a long lasting and sometimes bitter struggle. I want to respond to the latest in a series of letters regarding services provided by women's groups in the lower mainland.

I have questions addressed to the Society as a whole, but initially would state that I disagree with Ms. Gallagher's opening comments. At no point did I sense any level of "trashing of...women working in transition houses" in Bonnie Agnew's letter in *Kinesis*, May '86. While I respect Ms. Gallagher's right to her personal opinions, I do not agree with comments of that nature. If there is a specific criticism it should be defined and addressed.

Recognizing that government funding (as per diem rates) means "accepting some conditions" is truly an understatement. How can the Society and its members determine what conditions are acceptable when operating from a powerless position?

I object strenuously to the comment "...hope to, through dialogue and a willingness to be accountable, further increase better services to battered women." Just who is to be held accountable by whom? Is the Society in such a powerful position that it can hope to hold MHR and its minister accountable? Can the Society expect MHR to accept feminist groups as having an equal status in decision-making and fiscal planning?

With regards to negotiations, what power does the Society have that would be acknowledged by MHR and would provide equal status for initiating plausible negotiations? And please don't patronize me with statements about the "further increase of better services for battered women." The Socred's actions speak much louder than their many, many words!

I believe it would be constructive for the Society to further question itself with regards to women ineligible for welfare and their ability to use transition houses. This is yet another crucial area not to be ignored.

What is available for women, who for any of a number of reasons, do not want the state to know of or have control of them? These women, as a matter of safety, are ineligible for welfare.

From personal experience, what of the woman who absconds with her children, seeking a safe place for protection from the ex-partner *and the state*? The Society and it's members may mean well and want to welcome her but the conditions of reporting and lack of confidentiality necessary to receive per diem rates have now made those transition houses unsafe for her, therefore unavailable. Conditions accepted or imposed by various elements of government co-optation directly affect the operating standards of any service provided by any group.

The issue of volunteer and paid labour, especially within feminist circles, is both long lived and many faceted. A paycheck does not automatically empower a woman for her labour. It can also serve as an example of the disparities of class, bring forth questions of paid professionalism vs. experienced, though unpaid, volunteers and a litany of other issues.

Finally I question the necessity of the last comment, feeling that it detracts from the original aims of the letter. When attempting to question another's objectives, clear thinking is more productive than venting.

In sisterhood,

Stephanie Smart
Smithers, B.C.

IWD needs women for 1987

Women of Vancouver:

I am writing on behalf of the Vancouver International Women's Day Committee to ask for your help in 1987.

I do not know who is planning to be on the Committee next year. Without involvement from women in Vancouver, there will not be an IWD parade and rally next year.

For those who want to get involved but don't know what to do, there is a handbook and resource file available, as well as contact lists.

For those who want to get involved but don't know how, please contact Onni Milne at 324-5467. There will be a meeting around the middle of September to bring everyone together.

If no one volunteers, there will be no IWD parade and rally in 1987.

I will be putting together IWD displays at the Vancouver Public Library (main branch) and Carnegie Centre Art Gallery. These will be up for two weeks--March 1 to March 15.

If it happens as planned, I will be working with Cable 10, North Shore, to put together a half hour documentary about International Women's Day.

Onni Milne

Incest film has to be mainstream

Kinesis:

On behalf of Women in Focus, I would like to thank everyone who came to our premiere of *Breaking Silence* on June 2. I was pleased to see the thought-provoking review by Kim Irving that followed in *Kinesis*.

There is, however, one comment that I would like to address. Ms. Irving claims that *Breaking Silence* "fails with (Tollini's) decision to interview rapists, and in particular, the sympathetic view toward these men." Yes, the film includes footage of a man who had sexually assaulted his daughter over three years, and what he did (whether or not he apologised to her later) has no excuse.

He--the sole offender in the film--is presented to drive home the point that abused children become abusers.

I do not see any sympathy shown to him or to any of the fathers or other offenders of the incest survivors in the film. What Tollini does suggest is the effects of the cycle of abuse and our socialization, which often cause women to take their pain out on themselves and men to take it out on others.

She makes a special effort to show the abuse of power in that cycle, and how a boy will follow his assigned role to regain his sense of "manhood" by hurting someone who he perceives as "weaker".

As Tollini said, many women want to know why men rape. Most of the women interviewed in *Breaking Silence* have personally confronted their offenders, but that doesn't entirely answer the question for them or for other women.

I don't believe that one has to choose between "feminist" and "mainstream". A film such as *Breaking Silence*, which is being presented to as large a cross-section of the population as possible, has to be "mainstream" to be of value to all the people who see it. This in no way undermines its feminist basis and strong condemnation of incest and child sexual abuse.

This was the spirit in which the premiere was arranged. It was intended as a showcase for the film and discussion of the issue. And the issue and the message of the film is that little girls and little boys both are victims of incest, "children who must struggle to grow up," that incest is an abuse of power and trust, and that it has to stop.

Sandra J. Benson
Distribution Assistant, Women in Focus

The voice of Chaleen

Kinesis:

In May of 1986, you mentioned a story in which I was in. I am Rebecca you described in the East End housing problems--eg. Expo evictions. I am submitting an article about myself and government and how it has affected me, but I am putting it in the third person, because people don't want to hear about your problems.

I am the voice of many oppressed women. My name is Chaleen. When Chaleen was twelve, she had a nervous breakdown. It was the price to pay for her parent's constant squabbling and subsequent divorce. She can still hear her parent's say: "our problems had nothing to do with you."

Chaleen got better for a while until her mother became mad and then Chaleen left and got a job during the summer when she was sixteen and worked for $2.15 an hour, supporting herself. In the fall, she went back to school until she graduated, which she somehow, remarkably, did. By this time she was nineteen and jobs were hard to come by. They paid just under $4.00 and Chaleen didn't like the way her bosses, most of them, expected her to sleep with them.

Back on welfare, just like before, Chaleen was starving and lost 20 pounds in one week from not eating. This went on for years until Chaleen took to the streets to feed herself. No family, no love, and no love-lost for those, she survived with a vengeance and a hatred; that has kept her going to this day.

Chaleen walked into many hospital rooms complaining of abdominal pain and re-curring pelvic pain. "Give her some tranquillizers." A year later she was in the hospital having her gall bladder removed and subsequent gallstones. "Oh, it's been there for years," the doctor kept saying, "why didn't anyone *check* it out?" Chaleen just turned to stone and wept. Chaleen went back to the hospital room. "Just give her some tranquillizers." Two years later she was in the hospital again. "You were right, all along." Recovering from a hysterectomy due to extensive endometrosis, Chaleen turned to stone and wept.

The point of this story is that the government would rather spend money to get someone operated on, which could have been prevented in the first place if they had given her enough to live on during those turbulent years. The government--they will take your life, your kids, and everything you got, if they could. Chaleen has taken to writing out of sheer bitterness. One day she hopes to be happy at last.

Minority women in the movement

Kinesis:

Re: Symposium. Cultural Barriers: Myths and Realities. The Role of Minority Women in the Women's Movement.

May 10th, 1986 was a historic day for women. A symposium was held at Camosun College, Victoria, BC, bringing women of many cultures and racial backgrounds together with women of the women's movement. Developed by Mahinder Doman and sponsored by the Victoria Status of Women Action Group, this event was supported and endorsed by many women's groups and individuals.

Hailed as a first-ever, it has received favourable national and provincial attention. How-to inquiries have been received from women in other areas wishing to sponsor similar events. Opening the symposium with a meditation blessing (so common to many Asian cultures embarking upon new adventures) was Mrs. Dhana Moodley who came some fifteen years ago from South Africa. Many favourable comments were overheard about her energies.

The morning panel briefly examined and discussed the history of minority women, their presence in the women's movement and also, in Women's Studies. One of the panelists commented that 'feminists' must fight all forms of oppression, including racism.

The resource women increased in number by one during lunch. Marie-Therese Danielsson, a journalist from French Polynesia who was in Victoria for the Islands '86 Conference, spoke informally to many women.

Asian women, a Native woman and a Black woman comprised the afternoon panel. They offered "from the heart" insights about their role as women in their respective cultures. Additionally they proferred thoughts as to why so few women of 'minority' status are involved with the feminist or women's movement.

The subject of racism seemed to emerge as a theme. Ruth Harding of Vancouver, delivered a stirring and eloquent presentation. She reflected that as a black woman, her primary concern is not to compete with or confront black men about the subject of 'equality'. But rather, 'equality' as a citizen of Canada regardless of skin shade must come first; not only for women but children and men of her background (and other 'minority' groups) should experience the positiveness of that 'equality' as well.

Judging from the casual response to the symposium from women considered 'leaders' in the women's movement, it seems clear that much more work must be done to bring *women* together to work toward common and not-so-common goals. We were challenged in our choice of panelists: 'white' and non-'white' as we have been told. As an aside, we searched vigorously to locate women from middle or eastern Europe for the afternoon panel. Those whom we located and to whom the idea was presented, *declined*.

We applaud those women who came as panelists and participants from the Mainland and points North on Vancouver Island, at their own expense. My very special thanks to Maria Tzimas and Craig McFeely who pooled their resources with mine to present this laudable symposium.

Sincerely,

Mahinder Kaur Doman
Volunteer chairperson of symposium

Lesbian Outreach for solidarity

Kinesis:

The Lesbian Outreach Project has been running workshops in and around Vancouver for the past year. One of the purposes of these workshops is to create an atmosphere of trust and understanding between lesbian and heterosexual women working within the women's movement. We believe that trust, understanding, and support are not only fundamental principles of feminism but are critical to maintaining a unified, hence powerful movement.

What the Lesbian Outreach Project can do is give you a workshop to facilitate this process. For specific information on the goals of the workshop, please send for our brochure. If you need any further information please contact us at the address below.

In sisterhood and struggle,

Lesbian Outreach Project
c/o Vancouver Lesbian Centre
P.O. Box 65951, Station F,
Vancouver, B.C. V5W 5L4

BULLETIN BOARD

Classifieds and Notices

Kinesis classified are $3 for individuals and $6 for groups. Recommended length 10-30 words. Deadline 20th of month.

There is no charge for announcements. Deadline is 23rd of the month. *Kinesis* recommends announcements appear in the issue one month before the event, especially if it happens near the beginning of the month.

Please do not phone in your ads.

EVENTS

JUDY SMALL: Outspoken Australian singer and songwriter will return to the Cultch for the third year in a row. Her sold out concerts are always a powerful mix of politics, humour and inspiring originality. VECC, 1895 Venables St., Vancouver, for reservations call 254-9578. Sunday Sept. 21, 8 pm. Tickets: $10.

CAROLE GELLER on Implementing Pay Equity: The Manitoba Experience, a Pacific Group seminar and Annual General Meeting. Thursday, September 18, 7:30 pm, Robson Square Media Centre (cinema). Carole Geller is Executive Director of the Manitoba Pay Equity Bureau. For info. call Jean Lawrence at 324-6122.

WORK RELATED, a multi-media exhibition by the founding members of Worksite (a feminist artists' collective) will be at Artspeak gallery, Kootenay School of Writing, from August 16 to Sept. 5, 1986. The exhibition will feature works by Carol Williams, Lorna Brown and Margo Butler. Worksite was founded in 1985 as a forum for the discussion of feminist issues in art. Gallery hours Mon. to Fri., 10-4, Sat. 12-4. 101-1045 W. Broadway, Vancouver B.C. V6H 1E2. Contact Catherine Rimmer, 732-1013.

WOMEN'S TOUR OF NICARAGUA benefit/concert Thurs. Sept. 11/86 with Heather Bishop and Tracy Riley, Marie-Lynn Hammond plus Marilyn Lerner and Vancouver's Key Change. Vancouver East Cultural Centre, 1895 Venables, 8 pm, TIX $8., for reservations call 254-9578.

BC PREMIERE OF FILMS AGAINST APARTHEID *Winnie and Nelson Mandela, Witness to Apartheid. Winnie and Nelson Mandela* looks at the lives of these venerated leaders of black South Africa. Their fight for freedom and dignity personify the long and arduous path of resistance travelled by the black majority. *Witness to Apartheid* is a documentary filmed during the 1985 state of emergency in South Africa. Ridge Theatre (3131 Arbutus) premiere Fri. Sept. 12 at 7:30 pm runs to Sept. 18. Co-sponsored by South African Women Against Apartheid (SAWAA), IDERA, the Anti-Apartheid Network, Arts Against Apartheid and OXFAM.

ANNIVERSARY OPEN HOUSE. Come and celebrate the Vancouver Lesbian Connections first annivsary. Friday, Sept. 5, 7 pm to 12 am. Entertainment includes Vancouver's all-woman theatre group, Acting up, other performers TBA. Refreshments available. VLC, 876 Commercial Dr. Vancouver. Call 254-8458.

INTERNATIONAL LESBIAN WEEK is the first week in October. Vancouver lesbians have started organizing: a film night, slide show, coffee house, dance and bar nights, workshops (young lesbians, adolescent children of lesbians, women and prosperity, racism...) Events are coordinated through the Lesbian Network and women who would like to sponsor events are

EVENTS

welcome. Next meetings are August 19th and August 28th at 7:30 pm at the Lesbian Centre, 876 Commercial Drive. For info. call 254-8458 or 875-6963 (LIL)

WOMEN EDUCATING AGAINST VIOLENCE, a newly formed coalition of women's groups focused on building unity on issues around violence against women has organized a series of public forums. To take place from Sept. through to Nov. See page three, this issue, for details on forum topics, dates, times and location.

THE MIDNIGHT OPERATOR, a media mystery, is playing at the Firehall Theatre from Sept. 4-13 as part of the Downtown Eastside Arts Festival. The play is a fictionized account of the events of Friday, June 13th, 1919 when Vancouver telephone operators walked out in support of the Winnipeg General Strike. The play, set as an old time radio play, is based on women's concerns during this period in our history, many of which remain issues today. Showtime is 8:30 pm, Sept. 4-13 (no show Monday) at the Firehall Theatre 280 E. Cordova TIX $5/$7, with pay-what-you-can matinees Sat. at 2 pm. For info. or reservations call 689-0926.

WOMEN'S ECONOMIC AGENDA (WEA) meeting: Tues., Sept. 16, 7:30 pm. King Edward Campus, 1155 E. Broadway (Broadway and Clark) Wheelchair accessible. Childcare provided. For info. on WEA or the meeting call 291-4360.

VIDEO SCHOOL: Upcoming workshops in the Women in Focus series Sept. 6-7. Addressing social issues: Video as Theory and Practise, Sara Diamond. Part 1-Community Use of Video. Fee $20. for members, $30 for non-members. Part 11-Documentary and Video Art: The Interface, $20 and $30. Oct. 10-12 Script Writing for Video, Lisa Steele, $30 and $40. Workshop limited to ten participants. All workshops held at Women in Focus Arts and Media Centre, Suite 204-456 W. Broadway, Vancouver, V5Y 1R3. Pre-registration is advised. For further info. or to register call Kellie Marlowe (604) 872-4332 or 872-2250.

PURE VIRTUE by Tanya Mars. Video screening and social. Women in Focus Video School event. Open to the public, Women in Focus, Sunday, Oct. 12, 5:30 pm.

LESBIAN OUTREACH PROJECT next weekend workshop on lesbianism and feminism is to be held at VLC on 27th-28th September. This workshop is a safe place for any woman wanting to explore feelings and ideas about lesbianism, to share experiences and to create strategies for personal and community change. Workshop fee by donation. For info. and to register call: VLC 254-8458 or Lea 873-5804.

TIME OFF FOR WOMEN October 24, 1986. The second international day of recognition of all women's work is being planned now. Last year women from dozens of countries around the world took time off from their work to further our demand for all of women's work to be counted and valued. Join us to organize on Oct. 24th in Vancouver and across Canada. Contact: Wages for Housework: Nancy McRitchie at (604) 255-3395 or Ellen Woodsworth (604) 253-3395. Write: 1426 Napier St. Vancouver, BC V5L 2M5

EVENTS

REDHEART THEATRE PRESENTS *Islands*, a humourous, musical play completely concerned with magic, music, sex and politics. This original play from a feminist perspective exposes the real meaning our species gives to the 'island' concept on planet earth. Mt. Pleasant Neighbourhood House (535 E. Broadway) Sept. 12, 13 (7 pm). and Sept. 14 (4 pm). TIX $5.00

TAKE BACK THE NIGHT DANCE September 19 at the Capri Hall 8pm-1am. Tickets $4 to $6, are available at VLC 876 Commercial Drive, Ariel Books, Womens Bookstore and Little Sisters. Wheelchair accessible and childcare offsite. Sponsored by Vancouver Lesbian Connection.

WORKSHOPS

JUNE MILLINGTON: De-Mystifying the Recording Process, Sat. Sept. 13/86. Five hour intensive workshop with June Millington, producer of *Strange Paradise, Fire in the Rain, Something Moving, Running* and *More Running Ladies on the Stage.* Designed to acquaint the novice, slightly experienced or merely curious with the intricacies of the recording process. $25. per person. For more info. call 986-2826

A CANDIDA RECOVERY WORKSHOP Sat. Sept. 13 10 am to 4 pm, Westside Vancouver Location. $20 with lunch (sliding scale). Led by recoverer Margaret Sinclair. Topics include: immune system, allergies, diet, stress, treatments, support and coping. Phone Anne at 734-6931 (Van.) or Margaret 335-0149 (Hornby Island).

GROUPS

A COMING OUT GROUP will be starting at the Vancouver Lesbian Connection in Sept. Please call VLC for further information: 254-8459.

BATTERED WOMEN'S SUPPORT SERVICES will be holding another volunteer training session beginning in late September. For information call: 734-1574.

WOMEN AGAINST VIOLENCE AGAINST WOMEN/ Rape Crisis Centre needs women to do rape crisis work. Must be supportive of women and willing to work towards ending violence against women. For information about our next training, call: 875-1328.

FACILITATORS NEEDED. Vancouver Lesbian Connection is looking for women to facilitate coming out groups with a feminist perspective. There has been an increase of calls from women needing a safe and positive place to meet and explore their lesbianism. Anyone interested call: 254-8458.

THE NEXT TRAINING SESSION for women interested in becoming part of the Vancouver Women's Health Collective will be happening in Sept.-Oct.'86. The first meeting will be held at the collective, 888 Burrard St., on Wed. Sept. 24th at 7 pm. To register, or for more info. call 682-1633 or drop by and see us.

THE VANCOUVER LESBIAN CONNECTION (VLC) is open Monday to Friday 11-4. We are located at 876 Commercial Drive. Drop in for coffee, information, pool and conversation. Phone 254-8458.

BULLETIN BOARD

SUBMISSIONS

WOMEN IN THE DIRECTORS CHAIR Film and Video Festival call for entries. Next year's Chicago based film and video festival will be held March 6,7,8. Deadline for submissions of films or tapes is Sept. 30th. Full specifications re: preview process, format, selection, entry fee etc., and applications are available from the *Kinesis* office. Call 873-5925 or write the festival at Women in the Directors Chair, P.O. Box 4044, Chicago, Il. 60654.

POSTER DESIGN SUBMISSIONS: The fifth Canadian conference in solidarity with the women of Latin America, to take place in Vancouver in February of 1987, is accepting submissions for a poster design. Being a non-profit group, we are unable to offer financial remuneration, but exposure will be cross-Canada and some international. For further details call: 872-5305 or 434-4634. Deadline for submission is Sept. 30.

SHARING AND CARING PROJECT: Survivors of destructive/addictive relationships wanted for women's self-help manual. Share your formula for change and personal growth. If you have broken free from co-dependency (alcoholism, gambling, violence, etc.), your story can help other women. Write: Margo Little, Box 79, Gore Bay, Ontario, POP 1HO.

THE 1987 NATIONAL WOMEN'S STUDIES Association Conference, "Weaving Women's Colors: A Decade of Empowerment," will convene at Spelman College in Atlanta, Georgia, from June 24-28, 1987. The conference will explore the intersection of race and gender. Proposal submission deadline is October 15, 1986. For more info. please contact NWSA '87, Emory University, P.O. Box 21223, Atlanta, GA 30322, (404) 727-7845.

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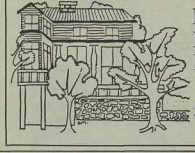

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MISCELLANEOUS

SORWUC, A UNION FOR WORKING WOMEN NEED women to train as reps. Learn the skills necessary to sit down with employers and negotiate collective agreements with emphasis on better wage settlements and improved working conditions. Service, Office and Retail Workers Union of Canada is committed to helping you, the working woman. We have the structure--let's make it work for us. Call Sheila, SORWUC at 684-2834.

NOTABLE WOMEN'S first catalogue of mail-order records and tapes by Canadian women has been compiled by Cindy Butcher in an effort to document, preserve and distribute our Canadian women's music heritage. For a copy, complete with order forms, write Notable Women, Box 3294, Stn. P., Thunder Bay, Ontario.

LEGAL ADVICE CLINIC: With Ruth Lea Taylor, at the Vancouver Lesbian Connection. Any woman needing legal advice is welcome. The clinic will be on the last Saturday of each month between 9-12. This is a free service.

CLASSIFIED

ROOM AVAILABLE OCTOBER 1ST in large shared house with lots of potential: potential garden, potential women's place. Near Venables and Lakewood. $135/month plus hydro. Call Sharon 254-8637 after five.

COMMUNITY SOUND SERVICES: complete three-way p.a. plus operators and truck available at socialist rates. Phone Communiqué 253-6222.

MUSIC FOR NICARAGUA, a component of Tools for Peace, was founded last year by a group of Vancouver cultural workers to collect musical instruments, sound equipment and funds for use in Nicaragua. If you have instruments of any description in repairable shape, audio equipment or sound equipment or sound equipment, please bring it to: Folk Festival Office, 3271 Main ver. Get involved. The people of Nicaragua need you aid.

COMBINED TAROT AND PALMISTRY READING reveals much of where your greatest strengths are. Call Teresa at 685-4148

MATURE, VEGETARIAN NON-SMOKING WORKING LESBIAN to share with same a new 2 bedroom duplex, w/w and a shared backyard. Location Oak & 16th Ave. Available October 1st, 1986. $300 rent per month. Utilities $25-35 per month. Call Jo-Ann 738-6293

ROOM AVAILABLE IN SHARED HOUSE at Victoria and 34th. Musicians in residence. Call: 327-8534.

WOMENS TOUR OF NICARAGUA
Benefit/Fundraisers

Mon. Sept. 8
June Millington
La Quena 1111 Commercial 8pm $4/$6

Thurs. Sept. 11
Heather Bishop & Tracy Riley, Marie-Lynn Hammond & Marilyn Lerner, Key Change
Vancouver East Cultural Centre 8pm $8

Sun. Sept. 21
Fiesta/Dinner 6pm *Raffle Draw*
La Quena 1111 Commercial
Tour leaves tomorrow!

CLASSIFIED

WANTED TO SHARE: A mature quiet woman to share furnished house in Surrey. Close to transportation and shopping. Preferably a non-smoker. Owner travels a lot and needs a responsible person to look after small animals. Call Keryn for more information at 588-2048 (home); 591-6747 (business).

VIEWCOURT HOUSING CO-OP located in Mt. Pleasant, is looking for people interested in co-op living. The building, built in 1912, has bachelor suites for $325 and one bedroom units for $378 and $410. If you are interested in participating in a co-op apply in writing to the membership Committee #5-12 W. 10th Ave. Vancouver, BC V5Y 1R6. Enclose SASE please. Our next orientation and selection meeting for perspective members is Wednesday, Sept. 17.

WE'RE LOOKING FOR A FOURTH WOMAN to share our house. We are 3 lesbian musicians, 2 cats and 1 dog of undetermined sexual orientation. None of us smoke. Available now, $150/mo. plus utilities. Call 872-4251.

INSIGHT MEDITATION-An introductory class emphasizing mindfulness in daily life. This six session class will include instruction in sitting and walking meditation as well as specific methods to bring the practice of mindful awareness into our daily activities. We will also be exploring basic Buddhist principles that form the foundation of the meditation practice. Six Wednesdays beginning September 24 at 7:30 at 201-1644 West Broadway. The teacher is Kristen Penn. The cost is by donation. To register call Marian at 733-4888.

DEALING WITH STRESS THROUGH AUTOGENIC TRAINING. Autogenic Training is a systematic relaxation technique that is learned in six steps. It is especially useful for working with stress related health problems. A six week class for women and men begins Monday, Sept. 22 from 5:45-7:15 at the Reach Community Health Centre, 1145 Commercial Dr.. The cost is $40. and individual sessions are also available on a sliding scale basis. For information and registration, call Kristin Penn at 872-0431.

LESBIAN ISSUE CONFERENCE: Sept. 27th, organized by University of Manitoba's Women's Centre. For further information write: Box 98, University Centre, U. of Manitoba, Winnipeg, Manitoba R3T 2N2

LESBIAN INFORMATION LINE

Need Information? Want to Talk?

Contact L.I.L. (604) 875-6963 Wed. & Sun. 7-10 p.m. or write 400A W. 5th Ave. Vancouver V5Y 1J8

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Granville Island • 681-8816

A Bill by any other name smells the same.

We all remember Bill VanderZalm from the glorious Socred seventies. This photo is from a 1977 International Women's Day picket when Vander Zalm was Minister of Human Resources. Among his many achievements in that portfolio was underspending MHR's 1976 budget by 100 million dollars. Vander Zalm has always done his bit to ensure that the poor will always be with us.

Second Class Mail Permit No. 6426

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

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