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news about women that's not in the dailies

Prostitution law:

First Victims

by Esther Shannon

The politics of street prostitution took a fatal turn for 21 year old Chantal Marie Venne who was found strangled to death in Victoria in late February. Police say Venne was killed on February 25 between 1:30 am and 7:00 am.

Venne, who Esquimalt police said appeared to have no fixed address and "seemed to live the lifestyle of a lady of the night," had only been living in Victoria for a month before she was murdered.

According to Inspector Harold Brittain of the Vancouver vice squad Venne was well-known to Vancouver police as a prostitute who had worked in the Mount Pleasant area.

"We have had her on our files for two years," Brittain said.

It appears Venne left the Mount Pleasant area in January when Vancouver police began a crackdown on street prostitution.

"January was when we saw the biggest decline in the number of prostitutes working here," said Brittain.

Although no police officials have said it directly, it's obvious that Venne left Vancouver since being known to the police would have made it impossible for her to work. In Victoria, working alone in a new territory, would clearly make herself more vulnerable to violent tricks.

Lisa Marie Morrison, also a prostitute, worked in her regular district, at Seymour and Helmeken in downtown Vancouver. At press time she had been missing for 17 days. Morrison's disappearance has elicited little attention from the police or the media.

According to Marie Arrington, a spokesperson for a prostitutes rights group, Morrison has lived in Vancouver for a number of years, and is planning to be married soon. She is not a transient. She was working on the night she disappeared and was last seen between ten and midnight at Seymour and Helmcken.

Early in December, Morrison was attacked by a customer in a downtown hotel. The man, who police subsequently arrested, threatened Morrison with a gun and nearly forced her out of the hotel's 10th story window. Morrison's customer, Mohamed Elma Hauchi, was charged by the police with attempted murder and forceful confinement and appeared at a preliminary hearing that was, according to observers, packed with his friends.

Vancouver police, contacted over the holiday weekend, could provide no information on the status of Morrison's disappearance. According to Arrington, Morrison's boyfriend, her friends and other prostitutes are worried and believe Morrison may have been murdered.

Arrington said everything prostitutes and their support groups have been saying would happen as a result of the new street solicitation law is happening.

She said more women have been arrested then men, there has been more police harassment, more violence and now prostitutes are being murdered.

"I'm putting the blame for the violence directly where it belongs, onto the police who passed this law. They did not take what would happen to prostitutes seriously, and they are still not taking it seriously."

In a separate matter Arrington announced this month that a new group--Prostitutes and Other Women for Equal Rights (POWER)--has been established in Vancouver. Arrington, a POWER member, said the new group would focus on the repeal of the street prostitution law.

Choice threatened

by Gretchen Lang

Under pressure from pro-lifers, Terrace City Council is sticking to its recommendation that the Terrace Women's Centre oust an abortion referral service now sharing the centre.

At a March hearing on the issue, council voted to change the wording, but keep the content of a recommendation that the Women's Centre refuse to shelter a pro-choice committee. Both services now operate out of the city owned building.

The social planning committee aparently acted on the demands of Mark Ruelle, chairman of the Terrace Pro-Life Education Association. Ruelle, who came to the February meeting equipped with pro-life pamplets featuring fetuses, complained that taxpayer's money was being channeled into "vigorously promoting abortion counselling."

Darlene Westerman, spokesperson for the women's centre, denies the pro-choice committee seeks to influence a woman's decision on whether or not to end a pregnancy. "We're not out there promoting abortion," she said.

The independant group of counsellors that form the pro-choice committee use the centre on a monthly basis. In a statement of purpose the committee says its counselling is non-judgemental and only provides information for women.

Although, Westerman says, this was explained to the social planning committee at its February meeting, City Council decided to ask the centre to stop sheltering the pro-choice service, before the centre's lease comes up for re-negotiation in 1987.

Terrace continued page 6

photo by Kim Irving

Vancouver women bring public education on childcare to the streets.

Government told *again* of crisis in child-care

by Esther Shannon

In a typically non-commital way, childcare has finally made it onto the federal conservatives political agenda. The Tories have launched a Special Committee on Childcare comprised of seven members of parliament who have set out on a cross-country study which will cost taxpayers a million dollars by the time it reports in November. The government, however, has given no assurances that it will be willing to act on committee recommendations to improve service.

Health and Welfare Minister Jake Epp has said, "to maintain social programs we have to have economic growth." The minister also cited the need to reduce the cost of service charges for the deficit and would not commit himself to provide increased funds for childcare or set a time for a decision on the committee's recommendations.

Canadian women can be excused if this new task force leaves them with a sense of deja vu. The most recent federal task force on childcare only reported its findings to Parliament last month. The Cooke Task Force on Childcare, which cost $900,000 and took two years to complete, described Canada's childcare situation as being in a "state of crisis" and called on the government to develop a universal tax financed system of childcare.

According to the Cooke report only 9 percent of approximately two million Canadian children under the age of 12 who need care can be accomodated in the existing licensed childcare services. The report says developing a universal system would eventually cost federal and provincial governments more than $11 billion a year.
Walter McLean, Minister responsible for the Status of Women, said the report is "the most comprehensive analysis of the situation of childcare and parental benefits ever undertaken in Canada." McLean, however, also refused to promise any new money from Ottawa for childcare.
The new task force has already held hearings in Newfoundland, Prince Edward Island and BC. Committee Chairman MP Shirley Martin (PC-Lincoln) said "the theme coming through is that there is a need out there for more care and also a need for better (staff) training."

Of the 23 groups which the committee heard in Vancouver almost all were critical of the lack of adequate childcare subsidies from the provincial and federal governments. According to presenters from the Solidarity Coalition, the Vancouver School Board and the Vancouver Status of Women, B.C. parents pay the highest childcare costs in Canada while throughout the province there is an acute shortage of licensed daycare spaces.

Ian Reid, spokesperson for the Solidarity Coalition, told the committee that "Poor families who meet the subsidy and waiting list requirements still pay, on average $2,102 per year for childcare."

The Vancouver Status of Women's spokesperson Patty Moore reported that in 1983, 69 percent of women between ages 20-44 worked outside the home and called for the federal government to "establish a Childcare Financing Act that would promote the development of a universal, free, non-profit, comprehensive quality childcare system."

"In a time" Moore said "when women supposedly have equal rights to work in the labour force, we witness many women who are severely limited in their employment choices as a result of inadequate childcare."

Moore also told the committee that the current system, financed under the Canada Assistance Plan, is a welfare system and forces parents to beg for money in order to give their children childcare.

"The result of this," she said, "is segregation of children on the basis of socio-economic status."

Carmela Allevato, of the Vancouver School Board echoed Moore's criticism and said "only those at the top of the income scale have access to licensed daycare."

Childcare continued page 4

INSIDE

Across BC ... 3
IWD ... 5
Across Canada ... 6
No Name Column ... 9
Apartheid and health ... 10
Libyan women ... 11
International news ... 12
South Africa ... 13
Transition House ... 14
DisAbled Women's Network ... 16
Lesbian visibility ... 18
Women and Science ... 19
VISA workers ... 20

Arts
Dale Splender ... 21
Sheila Gostick ... 22
Colours of Resistance ... 23
Gaza Ghetto ... 24
Hinda Avery ... 25
Rubymusic ... 27
Periodicals in Review ... 24
Night Reading ... 28

Letters ... 29
Bulletin Board ... 30

Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 873-5925. Our next story meetings are Wed., April 2 and Wed., May 7 at 7:30 pm at the VSW offices 400A West 5th Ave. All women welcome, even if you don't have any experience.

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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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MOVEMENT MATTERS

Vancouver Status of Women:

AGM planned for June

Vancouver Status of Women's annual general meeting, slated for June, provides one of the best opportunities to get involved in our organization. At the AGM the years activities and actions are reviewed, possible options for the upcoming year are reported, there are lots of women to answer your questions and elections for the board are held.

Since the fall of last year VSW has moved out into the community with new energy. We have responded both to immediate needs and organizing priorities, offered solid information programs and brought C.R. and assertiveness training groups back.

We need new women with energy, ideas and an interest in getting involved in organizing. Whether as an advocacy worker, a researcher, a feminist journalist, a spokeswoman, resource person, administrator, activist, artist...the list is quite unlimited, there is important and exciting work you can do at VSW.

The VSW annual general meeting is a chance to get some ideas, become informed of what one Vancouver women's organization is doing, or get involved. For whatever reason you decide to come, we'll be glad to see you.

Mark the date in your calendar and we'll be part of your plans for June.

Date: Thursday, June 26
Time: 7:30 pm
Place: New Democratic Party Hall, 517 E. Broadway, Vancouver. For information call 873-1427. Memberships in VSW are $23 per year. Both members and non-members are welcome at our meeting. If you want to join our organization write: VSW, 400 West 5th, Vancouver, B.C. V6Y 1J8. Memberships include a subscription to *Kinesis*, Canadan's oldest and most news-oriented feminist magazine.

NOMINATIONS are now being accepted for the executive of the *Vancouver Status of Women*. In order to run for the executive, you must have been a member of VSW in good standing for at least six months. If interested, send your name and phone number by April 30, 1986 to Vancouver Status of Women, 400A W 5th Ave., Van., BC, V5Y 1J8; Attn: Nominations Cmtee.

Upcoming Supplements

Supplements for 1986 are as follows:

MAY: Provincial Overview. In depth examiniation of the status of B.C. women. Deadline April 15.

JULY/AUGUST: *Kinesis'* annual women in music issue. The best in women's music. Deadline June 15.

OCTOBER: Women and sexuality. Women sex and feminism in the 1980's. Deadline Sept. 15.

DECEMBER: Women and the economy. From mega projects to the cost of milk, how well off are women?

Women interested in contributing articles for any of these supplements should contact *Kinesis*.

Kinesis needs women to do distribution of the paper on a regular basis. You would be needed, with a car or a partner who has a car, every few months for four hours. Gas money is available. Contact *Kinesis* 873-5925.

Our apologies

Our apologies for the inconvenience caused to the Women's Health Collective by our running a Health Collective Calendar event which was actually scheduled for last year.

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NEW ZEALAND:

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Women's Bookshop, Christchurch

ACROSS BC

House workers lose jobs

by Sharon Knapp

Transition House workers have lost their jobs following an LRB decision that the Salvation Army is not the successor employer to the YMCA. Instead, the Board determined that MHR had exercised its right to contract out one of its services to a new agency.

If the Board had found that there were grounds for successorship status, the BCGEU members from Transition House would have been assured employment at the new Salvation Army services. The Sally Ann has already staffed their Kate Booth House, with their own employees and women who are known to them.

In the statement handed down March 3rd, the LRB declared that there had been no transfer of the actual Transition House building, its land, equipment or supplies, which would have provided a case for successorship status. The LRB also cited that there had been "no continuous provision of services to the same group of clients and no transfer of client records." The Board concluded that, while there is no material difference between the work previously performed at Transition House and that performed at Kate Booth House, this work still remains part of the business of the Ministry of Human Resources who has the right to contract it out as it pleases.

Hope for a favourable LRB decision was partly based on the fact that the YMCA had honoured the existing terms of employment that the Transition House workers had as members of the BCGEU. When the YMCA assumed the service in 1983 the union applied for a declaration of successorship. However, the position of the union members was resolved by informal discussions and a formal declaration of successorship was never issued by the Board.

photo by Cindy King

Arlette, performing at the People's Free Expo benefit

People's Free Expo, a Vancouver based group which is organizing local educational and cultural alternatives to the world's fair held its first benefit in late March. Their next benefit is slated for May 3. As well as providing entertainment the event will focus on Expo related evictions, educational, education and social cutbacks.

Discrimination at UBC?

UBC's Law Student Association (LSA) voted against an anti-discrimination amendment to their constitution in March. The amendment, proposed to address a rash of sexist and homophobic incidents at the law school was vetoed by a large majority. It sought to bar discrimination on the basis of sex, sexual orientation, race ethnic origin, religion disability or age.

Two of this years LSA annual events, the "Trike Race' and a theatrical review offended students.

In the students theatrical production, titled a Chorus Lien one performance had a woman student singing "Marks 10-Looks 3/ Get plastic surgery/Now I've got an articling position."

In another incident a gay male student, who tore down homophobic promotional material related to the "Trike Race" was physically threatened by other students.

Students voting against the amendment said it limited freedom of speech and was beyond the LSA jurisdiction.

Music and views on Co-op marathon

The women of Co-op Radio are going all out to provide their best programming for the week of April 18th through 27th. Why? Because they want women to listen to "the only radio that's left"--for women, for lesbians, for all the other people not covered in commercial radio's demographic surveys. And they want women to join Co-op Radio or renew their memberships, during this fundraising Marathon.

For those who would like to hear the pleas for membership accompanied by choice tunes, two time slots have been given over to women's music. On Monday, April 21, Ina Dennekamp expands her regular presentation of classical and jazz women, playing opera and jazz favourites from 2:30 to 5 pm.

Friday, April 25 you can tune in from 7:30 pm to 1:00 in the morning for "An Evening of Women's Gold", presented by Connie Smith, Janie Newton-Moss, Bridget Rivers-Moore, Ina Dennekamp, Vinny Mohr and Kandace Kerr.

If you're ready for some news, analysis and original political music dealing with Expo 86, the Womanvision collective begins this on Monday, April 21, 7:30 pm with a look at how the fair will affect women. Kandace Kerr also delivers two hours on the subject in "The Day the Circus Came to Town: An Expose", Sunday, April 27.

Another collectively produced women's programme, the Lesbian Show, will be overlapping with the Coming Out Show (a show for lesbians and gays) for a special Marathon edition, Thursday, April 24, 7:30 to 9:30.

Women's programming doesn't stop there, as many mixed-gender shows have strong input from feminist women.

The Rational, RadioPeace, America Latina Al Dia and others strive to maintain a women's viewpoint on many issues of general concern.

If you listen to any of these shows which present a woman's viewpoint, you can let programmers know by calling in any time with your feedback, and by phoning in your pledges during their show times in Marathon week.

Yes, it's tedious to hear all those "pitches" for money and memberships, but just remember all the annoying advertising for commercial products you heard last time you tuned into one of the commercial stations.

You may think you're tuning them out, but the message goes in. Co-op Radio prefers not to pollute your minds with garbage; instead, you get to listen every year to direct appeals for money to run the station. Please respond with new or renewed memberships, and help keep alive, "the only radio that's left."

Court weakens prostitution law

Federal anti-prostitution legislation was weakened last month when a Vancouver judge ruled that the street prostitution law, enacted by Parliament in December, is too broad in banning solicitation "in any place open to public view." Provincial Court Judge Keith Libby's ruling struck down the section that says a motor vehicle is a public place.

Libby, however, upheld most of the new law which means that Vancouver prostitute Michelle Lee has failed in her effort to have the law declared unconstitutional. She will face trial on the prostitution charge later this month.

Vancouver Crown Counsel Sean Madigan has announced the crown will appeal the ruling and that it may have jeopardized most of the 193 prostitution-related charges currently before the courts.

Vancouver police Inspector Harold Brittain, vice squad head, said two thirds of the city's prostitution arrests involved unmarked police cars.

"We're going to carry on as we've been doing with the cars," Brittain said.

Madigan commented "I didn't realize the police were so stupid as to use their cars."

Lee's lawyer Tony Serba said he was glad his arguments "made some sort of impact" but said he may appeal to have the entire law struck down.

A Hookers Defense Fund has been set up to pay for court related costs for prostitutes. Send donations c/o POWER, Vancouver Main Post Office, Box 2288. Make cheques payable to Hookers Defense Fund.

Nicaragua tour

We are planning a women's tour of Nicaragua. Since 1979, the people of Nicaragua have been working to rebuild their country. We are women concerned with these efforts, and are particularly interested in conditions affecting women in Nicaragua. We want to focus on the progress women have made, the problems they continue to face, and how their interests are addressed within the revolutionary process.

We anticipate the tour will include women from a variety of backgrounds. We hope it will be of interest to women who have been involved in issues which are common to Canadian and Nicaraguan women. We believe the tour can be of use in ongoing work for women in both countries. After, the group will form a nucleus for continuing work in the interests of Nicaraguan women.

Applications should be sent to the address below no later than April 30. Tour participants will be selected in May and should be prepared to take 16 weeks of Spanish lessons.

A date for the tour has not yet been established, but we are considering the first two weeks of August or some time in the fall.

For more information and an application call Debra 734-2228 or write to: a women's tour of Nicaragua, c/o 1343 Lakewood Drive, Vancouver.

ACROSS BC

Nielson balks at report of inadequate welfare

by Alex Maas

Jim Nielson is newly appointed as Minister of Human Resources (MHR), but it is already apparent that his commitment of alleviating poverty stops at the Socred's pocketbook.

A recent report by the Social Planning and Research Council of B.C. (SPARC) has called for thirty to sixty percent increases in B.C.'s welfare rates. The report, "Regaining Dignity," was released early last month. It says that a price survey done in December shows basic living costs in the Lower Mainland range from $599.00 for a single person to $1,433.00 for a four person family.

Welfare rates average $378.00 per month for singles and $888.00 for a family of four. Rates have not been increased since 1982 and were actually reduced for some categories of recipients in 1984.

Nielson has said he "cannot support" SPARC's finding, despite meticulously documented statistics, and called the report "incomplete" because it does not take into account all the extra funds available to the poor through the GAIN program.

The report does in fact list all the extra benefits available through MHR in a appendix stating that it has excluded additional allowances and exemptions from income calculations since they apply only in special circumstances. Further there are no figures available on the degree to which income assistance recipients are able to benefit from additional allowances and earning exemptions. The report does show that less than one percent of basic income assistance expenditure is accounted for by school start-up, diet, natal and crisis grants.

Of its eight recommendations Nielson has chosen to act only on the one which will cost nothing. In an announcement in late March, Nielson increased earning exemptions for all categories of recipients. This at a time when any job, even part time ones, are scarce. According to SPARC it is unlikely that a significant number of recipients benefit from earnings exemptions on either a regular or irregular basis.

In releasing the report, Council president Tim Beachy said "while SPARC is aware of the difficulty of providing support when the economy is weak this is also the time when adequate hardship allowance is essential."

The report goes on to say that the Ministry of Human Resources is failing to meet this mandate "to provide people in need with assistance to facilitate their daily living" as outlined in the Ministry's own Services Policy and Procedures Manual.

The report is concise and makes easy reading and provides a wealth of detailed information on current costs of basic food, clothing and shelter in the Lower Mainland. While its recommendations are directed at the present government the report is designed to be used by community organizations and anti-poverty groups. It includes a blank budget form at the back so that the individual can calculate their own costs of living based on the report's figures.

Calculations can then be checked against the established poverty lines given in the appendix.

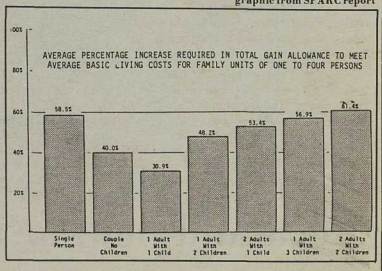
SPARC makes eight recommendations, six of which are directed at increasing shelter allowances and support payments, increasing the earnings exemption, eliminating age discrimination and reduced support payments during the first eight months, and indexing GAIN to increases in the "low income cost of living."

Among the more pertinent of the study's findings is its discussion of the shelter allowance component of the welfare payment. By comparison with average Lower Mainland rents in low income rental areas MHR shelter allowances were shown to be inadequate in every configuration of family size whether rates for singles, one parent or two parent families were compared.

The inadequacy of shelter allowances accounts for the largest percentage of the overall shortfall. While the average shortfall in income assistance, when cost of shelter is included ranges from 30 to 60 percent, when cost of shelter is removed and only support costs are considered shortfalls range from 7 percent for single parent family to 40 percent for two adults with two children and 47 percent for a childless couple. Nearly all GAIN recipients find it necessary to use their support component towards the cost of shelter thereby placing further strain on already inadequate funds.

Along with the obvious increase in shelter allowances, these figures have led the Council to make a further recommendation which provides for public access to information. Information regarding the rationale by which MHR sets support rates is not published, nor is it clear how the Ministry establishes maximum shelter levels. These calculations, SPARC believes, should be a matter of public record.

graphic from SPARC report



Although the main purpose of the report is to provide information for an "examination of policy options for the much needed reform of Canada's social security system both provincial and federal," SPARC has looked at average UIC payments and the minimum wage as sources of income. In every case the total possible income whether from GAIN, UIC or minimum wage, falls well below the poverty lines of the National Council of Welfare. The lowest of all, however, was the income of a sole support earner at the minimum wage.

In two examples, the report showed that a single mother with one child working full time at the minimum wage would fall short of her required income for basic living costs by 20 percent. A family of four with only one parent working at the minimum wage would experience a shortfall of an incredible 81 percent.

It should be kept in mind here that "basic living costs" included shelter, food and clothing with small allowances for transportation and personal costs. This calculation omits entirely all the various household, school, entertainment and emergency costs incurred as a matter of course in daily living.

Despite the facts, and in the face of the recent flurry of lobbying after a federal government announcement raising the federal minimum wage to $4.00 per hour, the Socreds have maintained that they will not follow suit and raise the provincial minimum wage from $3.65 per hour. B.C.'s minimum wage is the lowest in Canada.

According to Jim Nielson there are no increases in welfare rates this year because Social Credit's philosophy is that income assistance is not a substitute for a steady income. The SPARC report demonstrates the impact that philosophy is having on the poor in BC. For hundreds of thousands of poor people in this province, philosophy is no substitute for survival.

Childcare from page 1

The only dissenting voices in the call for a better financed childcare system came from a number of right wing groups who spoke against *the need for any system at all.*

Joe Stephens of Sullivan Family Action, a fundamentalist, pro-family group, told the MPs that there is "considerable evidence that shows that daycare is not as good as a family situation but (is) detrimental."

"Parents in society," Stephen said, "neglect their children for their own personal fulfillment."

A Realwoman spokesperson, Agatha Ratlaff, said that "women should have the financial and social choice to stay at home and should be given an income rather than be forced into the workplace."

Ratslaff also said that "anything that destroys the family destroys democracy" and that "the best daycare is spelled H-O-M-E."

According to the National Action Committee on the Status of Women (NAC) women need to be concerned about the childcare committee's broad mandate, which is to report on the future of childcare in the context of the changing needs of the Canadian family.

NAC fears the Committee hearings will be diverted into an examination of the Canadian family by groups who want to reverse choices and gains won by women over the past number of years.

While NAC's fears may be useful to bear in mind, it seems the real concern about yet another report on childcare should be whether parents will see any action at all.

In commenting on the Cooke report Status of Women Minister McLean said, "as we look at this report, we have our eye on the year 2,000." If McLean's time line is a measure of government intent children without childcare in 1986 will be arguing, as adults, the same case that their parents present today.

1500 March on the 8th

photo by Francie Queyras

Jesse Duarte and Elaine Bernard.

photo by Francie Queyras

A capella singing group, Aya, spinning harmonics.

Vancouver's 1986 International Women's Day celebrations were marked by warm spring sunshine, and the presence of over 1500 marchers, the largest turnout in many years. At the rally, keynote speaker Jesse Duarte, a representative of the South African Transvaal Women's Federation spoke to marchers about the black people's struggle against apartheid and in particular the situation of women in her country. Other speakers included Sylva Tenenbein on behalf of lesbian rights, Megan Ellis reporting on the successful Vancouver Transition House occupation, Lee Lakeman of Vancouver Rape Relief and Jan Ford of Women Against Violence Against Women.

Music was provided by the a capella group Aya and the Euphonious Feminists. Many thanks from the Vancouver women's movement are due to the small but determined organizing committee for ensuring IWD was celebrated this year.

photo by Francie Queyras

Dancer at Chinese Women's Festival.

photo by Kim Irving

photo by Francie Queyras

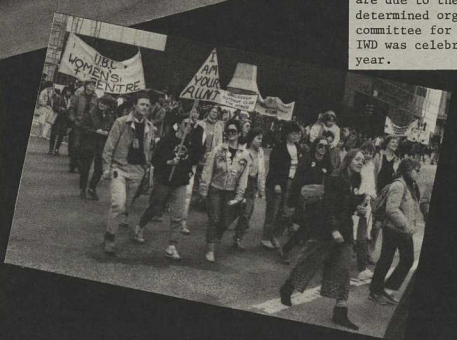


photo by Francie Queyras

For the first time the Vancouver Chinese women's community hosted an IWD celebration. The event, held at the Strathcona Community Centre, attracted over 300 people and included traditional dancing, skits on women's issues and workshop sessions on women's health and women in the home.

This year the BC Federation of Labour Women's Conference, an annual event, was scheduled to coincide with IWD. Trade union women at the meeting adjourned the conference to join the march and rally. Labour women also sponsored "B.C. 86: An Enquiry, a look at the impact of provincial politics on women's issues.

Vancouver's IWD committee also organized workshops about peace, disabled women and isolation, women of colour, lesbians and women of the right. In the evening the committee sponsored a women's coffee house at Women in Focus.

The Contemporary Saga of Little Mellon

by Terri Roberton and Harris Taylor

ACROSS CANADA

Women protest rape in Edmonton

graphic from *off our backs*

Edmonton women, nervous after the recent rape and murder of Brenda McLenaghan, and other women who have been abducted and murdered in Edmonton over the past few years, refuse to let the incidents rob them of the right to walk out into the darkness.

The Edmonton media, fed by archaic ideas, has put forward the suggestion that women who go out alone at night are partially to blame if they are assaulted. It has not been suggested that assault on men and murder of men is a result of their freedom to walk outside at any hour of the day.

The local police, who should know that more than half of assaults on women take place within the home, have circulated dire warnings to women to stay home after dark. According to the Sexual Assault Centre in Edmonton's director, Jane Karstaedt, "We must strive for a society where women are not deprived of the right to walk on the streets, and where women are also safe in their homes."

A candlelight vigil organized by the Alberta Status of Women Action Committee and the Sexual Assault Centre of Edmonton mourned the loss of their sister who was killed on her 21st birthday. A list of Edmonton women who have been murdered recently was read at the service.

Alberta's Health Minister, Bill Diachuk suggested women should learn from Brenda McClenaghan's murder and not go out alone at night.

Alberta women will not take to the idea that they are tempting death by acting normally, coming and going to work, and acting as men do by walking freely.

Caesarian rate may drop

An action long demanded by women's health groups happened recently. The Society of Obstetricians and Gynecologists of Canada met and made recommendations that will lead to less caesarian sections.

1,400 physicians supported recommendations from a panel of medical experts who concluded that doctor's fears of malpractice suits have unduly affected their decision-making, and that choice in the matter of c-sections has largely been unilateral--up to the doctor. They voted to decrease the number of unnatural births.

In Canada, the number of c-sections rose 200 percent between 1970 and 1983 (the latest year for which figures were available) and the rising trend continues. Women who had one c-section often automatically had another at their next birth. Of eight western nations, Canada's section rate was exceeded only by the United States, according to StatsCan.

This panel of medical experts was made up of, among others, a lawyer, a teacher of health sciences at McMaster University, and naturally doctors.

Two solid recommendations put forward were: that women who have had one previous c-section be permitted if possible to have second children by vaginal birth, and that doctors emphasize consent so that those patients can make a reasonable decision between another c-section and natural birth.

As a result of the recommendations it is expected that the c-section will soon lose its status as the third most performed operation on Canadian women.

Abortion by husband's consent

In Saskatchewan some people want to jump back into the fifties with a law requiring a husband to give written concent before a woman can have a therapeutic abortion.

Bill 53, introduced as a private member's bill, by PC MLA Gay Caswell is known as the Freedom of Informed Choice Concerning Abortions, and it calls for among other things the consent of the husband before a woman can obtain an abortion.

A coalition of women's groups, church groups, the Saskatchewan Action Committee, and others have been denied opportunity to intervene in the Appeal Court hearing on Bill 53. Justice Minister Gary Lane referred it to the Saskatchewan Court of appeal to determine whether or not it is constitutional.

Chief Justice Bayda ruled in October 1985 that the issue was primarily one of constitutional law, and no one could intervene.

The coalition was formed in response to ads in the *Regina Leader Post* and the *Saskatoon Star Phoenix*, inviting interested parties to apply to intervene as friends of the court. When they were denied the right to intervene, the coalition tried to collect some $4,750 in legal costs from the department of justice. They were refused.

Now they are mounting a fund raising campaign to cover legal costs.

Equal pay case stayed in Halifax

The first case in Canadian history involving equal pay for work of equal value has been stayed by the Supreme Court of Canada while it decides whether to allow Atomic Energy of Canada Ltd. to appeal a ruling that AECL waived its right to challenge the independence of a human-rights tribunal hearing the case in Halifax.

Chief Justice Brian Dickson reserved decision on the AECL motion and at the same time ordered the Halifax tribunal not to continue proceedings until the five justices who heard the motion have decided on it.

The tribunal is hearing a 1979 complaint that AECL engaged in sexual discrimination against 31 women who worked at the federal Crown corporation's heavy-water plant in Glace Bay, N.S. The plant has since been closed.

The women, members of Local 916 of the Energy and Chemical Workers Union, contend they were underpaid, compared with men at the plant.

After the Federal Court of Appeal ruled that bias was built into the way a similar tribunal heard a complaint of sexual harassment against former Liberal MP Allister MacBain, AECL challenged the Halifax tribunal on the same grounds.

The Federal Court of Appeal ruled on Dec. 23 that AECL should have made its complaint when the tribunal was established in 1984 and began hearings. Because it did not, it waived its right to complain.

Terrace from page 1

Community support for the Women's Centre's position was soon apparent.

"Women we had never seen before came into the Centre to sign letters to Council asking them to rescind the recommendation," Westerman says.

But at the March 10th meeting, and although a large number of concerned citizens spoke out in behalf of the service, Council voted to send the matter back to social planning, keeping the recommendation but advising that references to lease negotiations be dropped.

"We got on the phone and polled our members and decided to say no to the council's recommendation," said Westerman.

The Centre refused the recommendation on the grounds that it ingerfered with a woman's access to information as defined by the Charter of Rights. They also voiced concerns that the reference to the lease was a covert threat of eviction if the Centre did not comply with Council's recommendation.

Pro-choice women were angered. Pro-choice counsellor Maureen Bostock said, "It was clear that the appropriate action would be to rescind the recommendation. Obviously Council didn't listen to what people said here tonight."

"It was to keep peace in the community" said Council member Ruth Hollock of the recommendation. Ms. Hollock acknowledged that abortion counselling is legal in Canada but felt that it would be better if they (the pro-choice committee) didn't do "that kind of thing" on city premises.

The wording of the recommendation, Hollock admits, with its reference to lease re-negotiation, was a "faux pas on the city's part."

"We feel council is acting out of its own personal biases." said Darlene Westerman. The wife of Mayor Jack Talstra, she noted is a member of Birth-Right (an anti-choice organization) while the chairman of the social planning committee works with Mark Ruelle. Council-woman Hollock said she knew of no personal biases. Mayor Talstra could not be reached for comment.

Pro-lifers have a high profile in Northwestern B.C. said Westerman. Abortions, she said, are becoming increasingly difficult to obtain.

"We used to have a rotating board of doctors on the therapeutic abortion committee here. Now only three doctors will sit on the committee. They're afraid of harassment by the pro-lifers.

Westerman felt that pro-life numbers are probably small but through extensive networking and a high profile campaign their voices are being heard.

"It's really scary how verbal they are," she said, "It makes it look like they're the majority."

ACROSS CANADA

RCMP, military told to stop discriminating

by Eunice Brooks

From an onlooker's position, it would seem that the more power Canadians have, the less we understand the meaning of equality. Enforcing an understanding of equality will be up to Justice Minister John Crosbie, and the Solicitor-General Perrin Beatty, as far as powerful groups such as the RCMP and the armed forces are concerned.

RCMP Commissioner Robert Simmonds says he will reluctantly change RCMP's policy of not hiring homosexuals.

Discrimination is banned in all matters relating to sexual orientation and gender. In the past neither the RCMP nor the armed forces would accept homosexuals because it had been thought they would prove a threat to security.

Commandor Barry Frewer, a spokesperson for defence headquarters in Ottawa, said: "The only instance where somebody could be denied a promotion or denied entry is where the homosexuality is directly relevant to the conditions of work under which he or she is operating...if he or she is a candidate for blackmail, then security clearance would be denied. But the issues would not be homosexual or heterosexual per se."

Justice Minister John Crosbie has also told the Canadian Army to stop discriminating against women in combat roles, but he has left the time table and methods for change up to the military. In the Canadian Army only one in three jobs are open to women to ensure they are not exposed to combat.

A number of lobby groups including: Right-to-Privacy, Coalition of Gay Rights, the Association for Women's Equity in the Canadian Forces, the Canadian Advisory Council on the Status of Women, and others have expressed doubt that there will be change without a strong shove from the Progressive Conservative government.

Sylvia Gold of the Advisory Council says: "As is often the case with issues affecting equality of opportunity for women, government continues to call for studies, when the facts are widely known."

Her point is that in the fall of 1985 the government released its *Equality for All* report which states quite clearly: "The exclusion of women from so many job opportunities has several adverse consequences, especially since the Armed Forces is a major source of employment in many parts of the country." It also states: "The Canadian Human Rights Act has, since 1978, prohibited any policy that deprives an individual of any employment opportunities on the basis of sex."

So what do we have in reply to that from sitting government members? Patrick Crofton PC, Esquimalt-Saanisn, and a naval officer for 18 years says: "In tough situations such as in submarine warfare for long stretches, the absence of privacy between men and women would cause a breakdown of all-important discipline."

We also have Bill Lesick PC, Edmonton East and World War II vet, saying quite the opposite: "I'm probably the only one in the 51-member defense caucus who believes that women have a fighting role in the armed forces."

As for the RCMP, only homosexuals who openly state their sexual orientation, and live in open relationships will be admitted. No one who is vulnerable to blackmail will be considered for the job.

A spokesperson, Staff-Sargeant Dennis Rich, said the RCMP is studying Crosbie's directives and cannot comment on how fast changes will be made.

ILO criticizes Socreds for going too far

by Eunice Brooks

The eyes of the world turned to British Columbia as the United Nation's International Labour Organization (ILO) ruled that Bennett's Socreds went too far in clamping down on the collective bargaining rights of its own employees.

Since the passage by the Socreds of the Compensation Stabilization Program Act in 1983, public sector unions in BC have been forced to submit all negotiated collective agreements to a government appointed commissioner for approval. The International Labour Organization, in a decision forwarded to the Canadian Labour Congress, criticized BC for resorting to the principle of prior approval of collective agreements before they can come into force.

In a report prepared by its committee of Freedom of Association, the ILO said: "The Compensation Stabilization Program is contrary to the principle of voluntary collective bargaining." It went on: "The committee expresses hope that the government will at an early date take appropriate steps in light of the principles stated above to restore free collective bargaining between the parties and to remove limitations currently imposed on them by the program."

Shirly Carr, executive secretary of the two-million member CLC hailed the ruling as an overdue victory for workers in British Columbia. She told reporters: "If they don't pay heed, we'll continue to embarass them in the international field, and I don't think that's what they want. It's time (the Socreds) understood they cannot continue to abuse the work force and not abide by international laws."

Usually such initiatives by the ILO are associated with repressive regimes, such as those in Poland, South Africa and Chile.

Local action against apartheid has escalated over the past several months. Protesters here demonstrate outside the Centre for Investigative Journalism conference which invited South African ambassador Glen Babb to speak on freedom of the press. For more news on South Africa see pages 10 and 13.

Church suspends gay deacons

Two female deacons, Rev. Joyce Barnett and Rev. Alison Kemper announced, at a December 29 service at Holy Trinity Church in Toronto, that not only are they married, but that Barnett is pregnant. Pregnancy was achieved by artificial insemination. The two have been on official leave from Holy Trinity, but are now suspended from the ministry. As lay members of the church they can still participate and take communion. The priest at Holy Trinity has said he is ready to welcome them back.

As deacons the two women had been one step below a priest, licenced to conduct various services, but not administer communion. Now both have flouted the church's standard on morality, which holds for male homosexuals as well as lesbians. If an unmarried priest fathered a child, he too could expect suspension.

The Anglican Church, however, does not recognize marriage between homosexuals or lesbians. At the same time it does not approve of sex outside of marriage, or the bearing of children out of wedlock. The Archbishop called the matter "a scandal".

The interesting feature of this incident is the question of whether the deacons will accept the suspension or appeal the ruling and make an issue of their case. Such an appeal would force the church to re-examine their stance on homosexual and lesbian marriages.

The Anglican Archbishop of Toronto, Lewis Garnsworthy, has enforced the church rule on homsexuals. For Anglican priests and deacons who are homosexuals there must be either celibacy or suspension.

Right now none of the ministry will comment. Barnett and Kemper are also remaining mum on being moms.

When will we be represented?

With the present government, advisory committees are a way of governing.

The Prime Minister's Office is setting up yet another committee to ensure women make up half of government appointments to federal boards, commissions, courts, and other posts by the next election.

The key words in the last paragraph are: "by the next election."

Walter McLean, Minister Responsible for the Status of Women, will ask all women's associations for the names of two or three women who would like to sit on the committee. Naturally, the Prime Minister will have the final say on all appointments.

During the last election Mr. Mulroney said he would have an equal representation of women appointees, but he did not name a time for carrying out this promise. It is true that the proportion of women being appointed is on the increase, but the figure has risen from only 7 percent to 25 percent. Mr. Mulroney promised 50 percent, and he hasn't come through yet.

ACROSS CANADA

Youth sexuality and social services studied

by Eunice Brooks

If you are young in Canada today, chances are you are being studied almost as much as you are studying. Researchers are getting interested in youth behavior and how it is influenced.

One study of 45 Canadian Universities concluded that there is serious sexual harassment on Canadian campuses. Despite this situation only 18 of the 45 universities had any procedures to deal with the problem. The *Sexual Harassment on Campus* survey was undertaken in 1984-85 and says many incidents of harassment go unreported. It also states that sexual harassment creates fear and mistrust among students and teachers.

One of the reasons that sexual harassment has not been a priority might be in the results from another study, this one on pornography. The study by Toronto psychologist James Check reveals some shocking details. It shows that persons between 12 and 17 are the greatest consumers of porn, and that 37 percent of them watch at least one sexually explicit video a month. More than 1000 persons completed the questionnaire.

Sexually violent scenes proved to have more appeal for younger persons than for adult consumers Check found. Check also found college students to be very accepting of violence in sex. For example, 16 percent of the men surveyed agreed that rape was an appropriate way to "turn on" a sexually cold woman.

Check summed up his survey with this chilling statement: "For today's youth, pornography is sex education."

If it is possible to change that situation, Planned Parenthood of Canada is going to do it. In a recent study they have done they found that every dollar spent on sex education saves ten in later social services. They learned that the rate of teen pregnancies is finally dropping.

Between 1976 and 1981 the Canadian teen pregnancy rate has declined 11 percent.

In Canada the rate of teen pregnancies for every thousand girls is less than half what it is in the United States, according to Planned Parenthood. All the provinces except Alberta and Newfoundland had declining rates.

The study showed that programs to prevent teen pregnancies favoured the rich. To reach this conclusion the study's authors measured the socio-economic status of Ontario communities using post-secondary education level among men and women, female labour force participation, and women's income. They found that sex education and birth control clinic services are available in 18 out of 21 communities with a high socio-economic status. But sex education is only available in 8 of 18 communities where socio-economic status is low.

This study was undertaken for Planned Parenthood by sociologists Ellen Rosenblatt and Maureen Orton who gathered statistics from 1975 to 1983 from across the country. They also surveyed all Ontario Health Units and school boards, and reviewed a number of studies already done.

The authors called on all schools to provide sex education. In 1983 almost half the adolescent pregnancies ended in abortion. It is the intention of Planned Parenthood to prevent pregnancies through birth control information, and to make birth control easily available.

Workers threatening their union

Workers at six Eaton's stores are calling on the Ontario Labour Relations Board to decertify their union. Employees are writing and circulating petitions to oust the union which represents them.

About 1,200 Eaton's workers at six Ontario stores are represented by the Retail, Wholesale, and Department Store Union. Though the union scored victories in 1984, a 5½ month strike last winter ended badly with little gained for workers at the retail giant.

The strike was popular with women's, labour and church groups, who saw unionization as a chance to raise the status of retail workers, mainly women. Eaton's, however despite a national boycott, was able to hold out for $6 an hour wage.

The union contract expires in two months and anti-union workers are making their move.

"We want them out. Its not a fair union." said Barbara Murray, an Eaton's saleswoman who has been gathering signatures for the decertification petition. Ms. Murray added that her supporters are not anti-union. "We probably need something, but we certainly don't need the RWDSU."

Union staff member Paul Kessig had been instructed not to comment but he confirmed that petitions are being signed in all six unionized stores.

Union opponents need the names of 45 percent of a bargaining unit's members in order to get a decertification vote.

When a petition is brought to the labour board, and if board members are satisfied that the petition is not the work of the management, a vote must be held.

Votes are expected to be ordered in May. If more than 50 percent of a bargaining unit's membership votes to decertify the union, it then no longer represents the workers.

Cracking down on violence

The Quebec government has toughened its measures against domestic violence, including prosecution even if the victim does not press charges.

Justice Minister, Herbert Marx said, "We are now telling the perpetrators of these crimes that they will be treated like any other common criminal. Battering will no longer be viewed as just family quarrels; it is now a serious criminal offence." Independent confirmation of battering would be enough for police to lay charges.

Figures from a federal report indicate 200,000 or 10 percent of Quebec women are battered.

The new regulations, a joint effort by the Justice, Health and Social Services departments, the Solicitor General's office and the provincial status of women department, provide a network of care for battered women including increased protection and support for women who testify.

Monique Gagnon-Tremblay, Minister for the Status of Women, said the measures assert that battering is a criminal act; one that society has tolerated too long.

"Moreover," she said, "this policy demonstrates genuine concern for the victim. It aims at understanding the battered woman and at giving her the attention and the support she needs all the way along the judicial process."

Media sexism hearings this month

For the first time in five years, women's groups will have an opportunity to speak out on the issue of sex-role stereotyping in the broadcast media.

The Canadian Radio-Television Commission (CRTC) has scheduled public hearings in Vancouver, Montreal and Hull to get reaction to its "Report on Self-regulation in the Broadcast Media." This report, which was published in January 1986, makes it clear that self-regulation by the broadcast and advertising industries has failed to eliminate sex-role stereotyping in programming and advertising.

MediaWatch will be presenting a major brief at the hearings, but it needs the support of many women's groups if it is to demonstrate to the CRTC that sex-role stereotyping is a serious problem that is of concern to *all women*, not just the members of MediaWatch.

MediaWatch will be urging that:

- the Broadcast Act be amended to allow the CRTC to introduce regulations to eliminate sex-role stereotyping on radio and television.
- the CRTC introduce regulations requiring radio and television stations to set targets and time-frames for improving their depiction of women and girls.
- the CRTC monitor the performance and impose penalties, such as fines, suspensions and revocation of licenses, on broadcasters which fail to comply with the guidelines.

WHAT YOUR ORGANIZATION CAN DO

Present your brief at the public hearings, which are scheduled to start on the following dates:
Vancouver - Sunday, April 6
Hull - Sunday, April 27 and
Montreal - Sunday, April 20.

Write or call CRTC, Central Building, Les Terrassee de la Chaudiere, Room 561, 1 Promenade du Portage, Hull, P.Q. K1A ON2. Telephone: 997-2429..

Domestics to pay

Foreign domestic workers--which most often translates as women--must now pay the federal government fees of $125.00 for a request for permanent residence, $50.00 for a request to extend a visa beyond 90 days, $50.00 for an employment authorization, and $25.00 for a verification of landing.

Each time a domestic worker changes employers a new work permit is needed. The average wage for foreign domestics in Canada is under $10,000 annually and often the bulk of the wages are in the form of room and board.

A coalition, which includes members of the Canadian Bar Association and the International Coalition to End Domestics Exploitation, has been formed to fight the imposition of the fees which not only form a real hardship on women, but are also not expected to improve service.

Anyone interested in more information should contact INTERCEDE, 58 Cecil Street, Toronto, Ontario, M5T 1N6.

No Name Column

by Nora Randall

I have enough work, mind you, it's just that my income sucks, so I am once again on the trail of the elusive paying job. I had a great idea, I thought, I can upgrade my driving license and try to get a job driving a school bus. I've done it before. On and off over the years I've driven an egg truck, a fish truck, rush delivery and taxi. Why not school bus?

I called up a friend who works in the school bus business and got the latest gossip on who's hiring whom, when. Get your application in right away, she said. They should be hiring soon. Oh happy day. Only I'd have to get my license upgraded right away. No problem, I thought. I just have to phone up the motor vehicle branch and find out what I need to do. Let me tell you, I found out a lot more than that, and what I found out was not pretty.

First thing the next morning I phoned the motor vehicle branch closest to where I live. The line was busy. I phoned back later. The phone rang and rang and rang and nobody answered. That's strange, I thought, but never mind, I can drop in and find out on my way to the bank.

I drove to the nearest branch, not even sure if it was open since the phone wasn't being answered. The place looked like Zeller's on a sale day. There must have been over fifty people in there waiting in two long painfully slow lines. There was no information desk and there was no way of telling by reading the signs which of the two painfully slow lines I should wait in. This is ridiculous I thought. I'll go home and try phoning again. I did. The phone rang and rang and rang and nobody answered. This can't be. I know they're there, I saw them. So I got the operator to try ringing through. It rang and rang and rang and nobody answered. The operator said she'd have the line checked.

I tried calling other branches. I finally got through to the branch downtown. The woman who took my call was very helpful. Since I already had my taxi license I didn't need to take a written test. All I needed to do was to take a road test in an 8 to 24 passenger bus. I could get the manuals I needed to prepare for the test from her branch, but I would have to take the road test at another branch. This meant phoning a branch and making an appointment for a bus road test. Easier said than done, as I now knew. Never mind, first things first, get the manuals. Having learned from my recent experiences, I asked her how many people were standing in line at her branch. (Would an overnight bag do, or should I pack for the week?) She said their were about ten customers in the office at the moment.

I rushed right out and took a bus downtown. (That's like saying you hurried to watch the slug cross the road.) By the time I got to the downtown office forty-five minutes later, I got to be nineteenth in line. By this time I realized that I was very lucky that it only took me twenty minutes to work my way up to the desk and ask for the manuals. It took the worker about ten seconds to give them to me since they were sitting in a pile right there behind the counter. (I only point this out because if they had been sitting in a pile in front of the counter, the whole thing would only have taken me ten seconds instead of twenty minutes and ten seconds). Still I was lucky. Because when I dropped into the branch in my part of town on the way home there were still over fifty people waiting in two long painfully slow lines.

I went to the end of the counter and interrupted a worker to ask if they were answering the phones. She said they were. So I said that I had been trying for two days to phone this branch and the phone rang and rang and nobody answered. (I'd thought they'd want to know their line was faulty.)

"Well, she said, we're answering the phones. See, there's somebody on the phone right now. Well, I said, I'm telling you that I tried to get through several times and the operator tried and neither of us could get through. I can't help it, she snapped, we're answering the phones." I called her a turkey and stamped out. It was the only laugh the people in the lines got.

I know it was wildly incorrect and rude, but remember the job where I was supposed to get my application right away? And remember that I was to phone and make an appointment for a road test? If they were answering their phones and I was the only person in the world who could not get through to them, me and the operator who tried for me, then I probably wasn't going to to get the school bus job.

I went home and tried phoning another branch. I vowed never to have anything to do with the branch in my NDP neighbourhood again. I got through to a branch in a Socred neighbourhood. The earliest date I could take the road test was two weeks away. Meanwhile the clock on the bus job was ticking.

Reluctantly, I asked if he thought I could get an earlier test on my side of town. "Oh yes," he said. He'd heard it was a zoo over there. Encour- on my side of town. I told him I thought that was because you couldn't phone them. "Oh yes," he said, he'd heard it was a zoo over there. Encouraged, I complained about not being able to phone them and then going in and not being able to tell which line to stand in. He was a nice guy. He told me exactly which end of what counter to go to and what to say when I finally got waited on. I thanked him profusely and set out with steely determination to wait all day if I had to, to make an appointment for my road test (which I should have been able to do over the phone.)

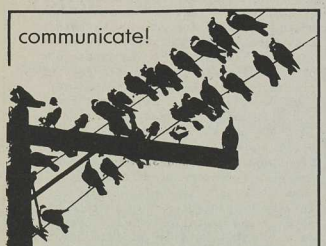
I stood at the right end of the counter and waited. It only took ten minutes which proves that if you live long enough anything can happen. I got a road test in three days. Encouraged by my wild success and the friendliness of the worker, I chanced to mention my experience of the last two days and my suspicion that their phones were out of order. He said, no, the phones weren't out of order, that when the place was really full they waited on people who were standing in line rather than those on the phone. (A perfectly reasonable explanation to me. If only the worker had told me that yesterday, I would have known what was going on.)

He also told me that that office used to have twenty-five people working in it and they had been cut back to eight. That explained a lot. I was dealing with an example of "leaner" "meaner" Social Credit efficiency.

Now all I want to know is wouldn't it have been a lot cheaper and more productive for all of us if--when I called the motor vehicle branch I had gotten through, even to a recorded message that said, please don't hang up and you will be waited on in the order in which your call was received. I could have had a five minute conversation with one worker in which I found out what I had to do and made an appointment for my road test. Then, if the manuals had been put where the public could get at them, I could have dropped in and gotten them without having to see a worker at all. Instead, I talked to two workers on the phone and three workers in person, not to mention the operator and the repair service from B.C. Telephone and not to mention two full days of my time and the job with the immediate opening.

Well, I thought, you learn something new everyday. Social Credit government is like leftovers. If there's too little left at the end of the meal, it just sits in the fridge and rots.

communicate!



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Apartheid: Resistance focuses on health rights

by Susan Prosser

For black South Africans apartheid, meaning separate development, means the systematic breakdown of the social, familial and personal fabric of their lives. Black resistance to apartheid has been organized on many fronts, one of the most important of which is the struggle for adequate health services.

South Africa is one of the world's forty most wealthy countries with a high standard of health care, for whites only. For blacks, malnutrition and poverty are more pervasive in South Africa than in many third world countries.

Women listen to a health worker at a rural clinic.

Health services for blacks are characterized by their absence or their inaccessability. What hospitals or clinics are available are grossly overcrowded and under-staffed. The segregation and duplication of health services which apartheid maintains is unique in the world.

A country's basic health services are judged on two main criteria: the infant mortality rate and the life expectancy of its population. There is a distinct difference between the disease patterns of the white and black populations. Whites have a low infant mortality rate and a long life expectancy, and diseases characteristic of the affluent, industrialized world. Blacks have a high infant mortality rate, a low life expectancy and diseases characteristic of underdeveloped countries. Ninety-eight percent of the medical budget is spent on curative services for the white elite and two percent on the preventative health care needs.

Pneumonia, tuberculosis and diarreal diseases such as enteritis are the greatest cuases of adult and infant mortality, and these diseases are often directly or indirectly caused by malnutrition. Malnutrition is a direct result of poverty. The majority of blacks live in poverty due to inadequate wages and widespread unemployment.

In 1976 it was estimated that two thirds of all black households earned less than R80 per month. This was at a time when it was estimated that on average a family of five need R129 to survive. A similar study in 1978 confirmed these findings: 60-70 percent of blacks were living below the poverty line while 2 percent of the white population lived below the poverty line. The situation is often worst on bantustans. For example in Nquto in the KwaZulu bantustan the average monthly income was reported to be R20. Unemployment in the late 1970's ranged from 19 percent among blacks in Cape Town to 42 percent in Limehill, KwaZulu.

Unemployment on the bantustans is accentuated in many areas by extreme overcrowding and severe soil erosion (land hunger). In most cases people can no longer eke out subsistence from the land so that people living in these areas are either forced to seek illegal work or are further marginalized because they are entirely dependent on income from a spouse and/or children working off the bantustan. In 1980 only 13 percent of the income of the bantustans was generated inside their borders.

The pass laws are used to strictly control movement of blacks in South Africa. Further laws detail who may live where, what kind of employment they may take and whether or not they may live with spouses and/or family.

For example, if a woman working as a domestic has left her job due to pregnancy (the law forbids her to have a child at her domestic residence) she risks being classed as unstable, losing her domestic worker classification and being sent back to her bantustan though she may have lived all her life in the city and this homeland may be completely foreign to her. Once back on the bantustan she could be reclassed as a farm labourer and from that time on she would only be legally entitled to work as a farm labourer. Farm labour employees comprise the highest percentage of workers at the lowest wages. Pass laws and forced relocations work to preserve a constant labour reserve for this work.

The social stress that a family experiences as a result of forced separation from "superfluous appendages" is tragically apparent in the rising incidence of alcoholism, homicide, rape and suicide. Homicide and wilful injury to others were the third highest cause of death amongst blacks in 1976. This trend to violence is born out by rape statistics which in 1976 were estimated at 292,000 women raped per year. As in most parts of the western world rape has the lowest conviction rate of any crime of violence in the country. Employment related sexual and physical abuse are rife, but women often fail to report it for fear of losing their jobs.

Rape statistics in 1976 were estimated at 292,000 women per year.

Alcoholism, especially among men, has become a severe problem. State-run beer houses have become the focal point of social life in the absence of families, homes and recreation facilities. Suicide is said to be the fastest growing cause of death among the black population.

The only government sponsored systematic form of health care women receive is family planning. This disguised form of population control allows the state to appear concerned about high infant mortality rates while avoiding the real causes of the problem. The government blames infant mortality on women, saying it is due to women's "uncontrolled breeding." Depo provera is prescribed regularly and health counsellors and users alike are often unaware of the risks the drug imposes.

Abortion in South Africa is illegal except in closely controlled situations. One of the provisions is for victims of rape.

In 1976 with upwards of 290,000 rapes estimated, only 21 black women received legal abortions. This atrocious situation exists because rapists must be convicted before a rape victim can get an abortion. In 1976, conservative estimates of the number of back street abortions performed was one hundred thousand.

Health in South Africa is inseparable from the economic, political and social structure of the apartheid state. Improved health care will not eradicate the causes of disease, hunger and social strife. Only when apartheid is dismantled will black South Africans have the power to determine their own health. Women bear the brunt of apartheid.

As in other societies, although more profoundly in South Africa, women's work acts as a substitute for social and health services so that, in real terms, black women "provide what would otherwise be called unemployment insurance, pension funds, education and health and sickness benefits."

Work around equal access to health care and improved health services is increasingly seen by black women as a politicizing force and a key means to organize black women fighting to survive "separate development."

SOURCES: *For Their Triumphs and Their Fears - Hilda Bernstein; Crippling A Nation - Azisa Seedat.*
Speacial thanks to Ann Riopel for her enormous contribution to this article.

For amore extensive bibliography on South Africa and women in South Africa see Kinesis March 86.

No political rights

In 1913 the Native Land Act was passed in South Africa. This law stated that no black might own land outside of the "traditional" areas called "homelands" where they were forced to live unless they were employed outside. The homelands or bantustans became a resevoir of conscriptable labour and a dumping ground for all those inelligible for work (mostly women, children, the aged and disabled). Enactment of the Native Land Act and the pass laws (1919) have evolved a system of forced removals from land. This creates unemployment and poverty and destroys families, communities and traditional culture. Only by keeping blacks in a state of poverty and isolation can the system on which the white way of life depends continue.

"We are trying to introduce the migrant labour pattern as far as possible in every sphere. This is in fact the entire basis of our policy as far as the white economy is concerned...(the) African labour force must not be burdened with superfluous appendages such as wives, children and dependents who could not provide service." C.F. van L. Froneman, Department of the Ministry of Justice, Mines, and Planning, 1969.

"We need them to work for us," stated the then Prime Minister, B.J. Vorster, in 1968, "but the fact that they work for us can never entitle them to claim political rights. Not now, nor in the future...under any circumstances."

INTERNATIONAL

Libya:
Fighting extremism, not Islam

by Eunice Brooks

In 1969 when Muammar el-Qadhafi overthrew Kind Idris' regime he curtailed women's rights. In a true Islamic state, not run by an extremist, society is a patriarchal one, but women are allowed to be fully educated, to own land, to earn equal pay, to be treated with human dignity. The first Islamic martyr was a woman killed by atheists. Libyan women are not fighting Islam, but extremism.

Today Libyan women who want to raise their voices against Qadhafi must do so from the safety of other countries. The General Union of the Women of Libya (GUWL) is a group of exiled Libyan women who are speaking out at conferences and in the media. The information in this article comes from the vice-chairperson who for her own safety will be named only as "Fauzia."

Fauzia says that not even Amnesty International is publishing the news of atrocities against women in Libya, because Amnesty insists on a full investigation, and many women are afraid of reprisals against all members of their families if they talk. But she has heard whispers of things that caused her to fight. In 1969 Qadhafi suspended the Libyan Constitution, and with it any rights women held. He published his now famous Green Book, a portion of which is shown here (see box). In Qadhafi's Libya women are silenced, tortured for speaking out, and killed.

GUWL was formed in the United States in 1983, by exiled Libyan students, mostly women. Since then they have attended meetings and conferences to state their views of the situation in the homeland. In Baghdad, last March, they met with more than 500 women. That conference had as its theme "Baghdad Meeting for Women of the World in Frame of the Aims of the Decade of Women and Development."

According to Fauzia, Libyan women are descendents of what we think of as the Amazons, tribes of strong fighting women who colonized Arabia some 1000 years ago. Yet Qadhafi considers women feeble.

Feeble or not Qadhafi has universal conscription for his army. Many families, fearing their daughters will be forced into the army, keep them out of school. Twenty years ago it was common for a Libyan woman to have a university degree; now many leave school at grade five level. School is where Qadhafi takes his inductees.

According to Fauzia, Qadhafi and many Libyan men consider women to be "less" than men. Women are taught that to be a mother is the only purpose of womanhood. Women in Libya have no dignity today, not even the dignity of motherhood, because the children are taught to not respect women. What the GUWL group is seeking is a change in attitudes.

There are other organizations, outside Libya, actively fighting to overthrow the Qadhafi regime but the GUWL wants to be an autonomous women's group although they are interested in forming networks with other Arab women's groups, to work for equality.

Fauzia says the real horror of the homeland situation is that Qadhafi has formed a squad of brainwashed Libyan women called the "Nuns of Revolution" which propagates and supports his way. Women in this group are trained as his protectors and personal bodyguards.

The Nuns of the Revolution have no families, and have taken a vow of life commitment to Qadhafi. According to Fauzia their major task is to infiltrate women's circles and to denounce women who are not doing full duty to the revolution.

Qadhafi has talked about closing the primary schools and having mothers educate younger children at home, then only the males will go on to higher education. A woman's fertility is her only asset in today's Libya.

Most women in Libya live in fear. Dissenters' wives are tortured in front of their children. There are no lawyers and no trials, the Revolutionary Committee kills anyone accused of dissent. There are hangings in the streets.

Fauzia wants the world to know that Qadhafi is not acting in the Islamic tradition. He is a fanatic. The prophet himself respected women, and named his wife as a model for Islamic women. He asked her advice and she was known to be wise.

Does Fauzia want to return home? Of course she does, but not until Qadhafi and his way of life are gone.

Excerpts From
THE GREEEN BOOK
by Muammar el-Qadhafi

"...Woman is a female and man is a male. According to a gynaecologist, woman menstruates or suffers feebleness every month, while man, being a male, does not menstruate and he is not subject to the monthly period which is a bleeding. A woman, being a female, is naturally subject to monthly bleeding. When a woman does not menstruate, she is pregnant. If she is pregnant she becomes, due to pregnancy, feeble for about a year, which means that all her natural activities are seriously reduced until she delivers her baby. When she delivers her baby or has had a miscarriage, she suffers puerperium, a feebleness attendant on delivery or miscarriage. As the man does not get pregnant, he is not liable to the feebleness which a woman, being female, suffers..."

"...To demand equality between man and woman in carrying heavy weights while the woman is pregnant is unjust and cruel. To demand equality between them in fasting and hardship, while she is breast-feeding, is unjust and cruel. To demand equality between them in any dirty work, which stains her beauty and detracts from her femininity, is unjust and cruel. Education that leads to work unsuitable for her nature is unjust and cruel as well..."

"...Driving a woman to do a man's work is unjust aggression against the femininity with which she is naturally provided for a natural purpose essential to life. For man's work disguises the woman's beautiful features which are created for female roles. They are exactly like blossoms which are created to attract pollen and to produce seeds..."

"...The physical structure, which is naturally different betwen man and woman, leads to differences in the functions of their different organs which lead in turn to differences in the psyche, mood, nerves and physical appearance. A woman is tender. A woman is pretty. A woman weeps easily. A woman is easily frightened. In general woman is gentle and man is tough by virtue of their inbred nature.

To ignore natural differences between man and woman and mix their roles is an absolutely uncivilized attitude, hostile to the laws of nature, destructive to human life, and a genuine cause for the wretchedness of human social life..."

Anti-abortionists celebrate 'Year of Pain and Fear'

by Nancy Pollak

On April 28th, American anti-abortionists will mark the end of their so-called "Year of Pain and Fear" by demonstrating against Planned Parenthood organizations. It has indeed been a fearful, painful year for those engaged in the struggle for reproductive choice, largely because of violent actions by the anti-choice movement.

In 1985, 27 health clinics offering birth control and abortion services were attacked by bombings or deliberate fires. These assaults, which have numbered over 50 in the past 2 years, are becoming increasingly life-threatening to the women working in the clinics. In December, a bomb exploded during office hours at the Manhattan Women's Medical Centre; the same month, the Feminist Women's Health Centre in Portland Ore. received a letter bomb. No one was injured in either attack but according to Nanette Falkenberg of the National Abortion Rights Action League, "This is really the first time that it's clear the intent is to kill people."

Both the Reagan administration and the mainstream media seem undisturbed by these events. Reagan continues to flaunt his anti-choice stance and recently sent a solidarity statement to a 'right-to-life' rally. One convicted clinic bomber told the Washington Post, "Everybody who is conducting these attacks...feels that they have a green light from the President." News coverage of the latest bombings was scant, yet reporting on the anti-choice movement generally tends to be thorough and sympathetic.

Women have responded to the right-wing's escalating tactics by refusing to be intimidated. Overnight vigils at targetted clinics and assistance to clinic staff from pro-choice supporters have been organized. The American public continues to overwhelmingly support legal abortion (80-90 percent according to one study), and anti-choice referenda in New Hampshire and Connecticut were soundly defeated last year.

In a rousing show of strength, 125,000 pro-choice people converged on the White House on March 9. Sponsored by the National Organization of Women whose president, Eleanor Smeal, is being threatened with ex-communication from the Catholic church, the march was declared the largest demonstration for women's rights in U.S. history. (It exceeded by 90,000 an anti-choice rally in Washington earlier in the year.)

graphic from *Off Our Backs*

INTERNATIONAL

IWD in the Philippines

by Nancy Pollak

"It was the women who knelt in the path of oncoming tanks and called the bluff of the dictator," declared Corazon Aquino to the Filipino women who had gathered outside the presidential palace to mark International Women's Day. She wasn't saying anything they they didn't already know. As Fe Mamaghas--one of the over five thousand women in the crowd--said, "If the women had been passive and fearful, it would have had a critical effect on the revolution. But they were brave and determined and they brought the whole family out."

Originally planned as an IWD demonstration to put forward women's demands to the now deposed Marcos, the event took on a distinctly celebratory flavour. Yet women noted that Aquino had not campaigned on a feminist program and that the need for radical change in women's status still remained.

Nelia Sancto of Gabriela, a national women's organization, referred to some of the problems. "Seven thousand women serve American servicemen as prostitutes at the military bases," she said. Altogether, it is claculated that 190,000 Filipino women are employed as prostitutes. Another symptom of women's extreme poverty is the practice of 'bride marketeering', in which young women are sold as wives on the basis of photographs. Sancto estimated that 19,000 women have been bought by men in Australia and West Germany.

Zemaida Laron, a worker in a foreign-owned snack food factory, told how she and her 49 co-workers had revolted against being paid $1.80 for a 12 hour shift. They started to unionize and, when threatened by company goons, went out on strike. "The place is closed. We sleep out on the picket line," she said, collecting strike-support donations from the crowd.

Women from rural areas were also present, protesting the exploitation of women banana plantation workers who earn even less than the starvation wages of the men they work beside.

Whether the new regime of Corazon Aquino can--or will--tackle the massive economic disparities that exist within Filipino society remains to be seen. But as Judy Taguiwalo, a leftist organizer recently released from jail said, "They have freed up the talk, to voice what you feel."

Iranian pres. spurns women

The president of Iran refused to attend a state banquet in his honor in Zimbabwe because women sat at the head table and wine was served. In what a leading newspaper called "an unprecedented diplomatic incident," the dinner went ahead without the Iranian guests and without the customary speeches.

The Iranian leader, Ali Khamenei, had earlier refused to shake hands in a receiving line with two women, the Natural Resources and Tourism Minister, Victoria Chitepo, and the Deputy Education Minister, Naomi Nhiwatiwa. Chitepo was so incensed she refused to accompany the Iranians on a trip to Victoria Falls. The Iranian embassy had also insisted that female journalists attending Khamenei's news conferences wear veils.

A statement by Zimbabwe's government said, "No acceptable compromise could be reached on various points of difference." The statement added that the role played by women in Zimbabwe's struggle for majority rule and the current development of the country "entitle them to an equal status and standing in every respect with their male counterparts." It added that this was a "principle on which the government would not compromise."

India meeting

Over three hundred women from all over India attended a four-day conference in Bombay on the autonomous women's movement in India. The conference included workshops on subjects such as the connection between women's organizations and other mass organizations, the participation of men in feminist groups, personal growth, the media, prostitution, and the role of religion and communalism. Many conference participants felt organizers were over-cautious in excluding workshops on sexuality and lesbianism.

A significant issue at the meeting was the question of establishing a "common civil code" to override the separate bodies of personal law that now govern family relationships in India's Muslim, Christian, and tribal minorities. The issue received particular attention because of a recent case involving a seventy-five year old Muslim woman, divorced by her husband, who sued for support payments under the country's constitution.

After heated debate, women at the conference passed a resolution supporting an egalitarian civil code and specifically supporting the section of the constitution which grants support payments to divorced women.

Manushi editor deported

by Nancy Pollak

Ricticuled. Manhandled. Deported. This was the treatment accorded an Indian woman by Belgian immigration officials last September when she attempted to transfer from British Rail service to a flight out of Brussels International Airport.

The woman in this instance was Madhu Kishwar, an editor of the Indian feminist magazine *Manushi*. Prior to leaving London, she had twice been told by the Belgian embassy that, with a confirmed plane ticket showing an onward journey, she would be able to land at Ostend, Belgium, obtain a transit visa and proceed directly to the Brussels airport.

Instead, she and her male colleague were brutalized by immigration officers whose actions escalated from verbal to physical abuse within minutes and resulted in a deportation order in under an hour.

Kishwar's experience confirms that racism against Third World people by immigration services is a commonplace of travel in western nations.

Information for international news from Women of Power, Sojourner, New York Times, Off Our Backs, SpareRib, Globe and Mail, Manushi, Worker's World.

Lesbians denied visitation rights

A Minnesota court denied all motions brought by Karen Thompson in her on-going battle to regain visitation rights and guardianship of her disabled lover, Sharon Kowalski.

Judge Kim Johnson ruled against Thompson, denying charges of negligence brought against Kowalski's court-appointed guardian, her father. The judge also denied appeals that Sharon Kowalski be retested for competency.

Thompson has already filed notice of appeal on the denied motions, and is also contesting the original district court order of July, 1985, that appointed Donald Kowalski guardian for his daughter. The Minnesota Court of Appeals is scheduled to rule on the case shortly.

Tax-deductible donations to help pay legal costs for Karen Thompson may be sent to: Minnesota Society for Personal Liberties, c/o Suzanne Born, 3436 Holmes Ave., Minneapolis, MN 55408.

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Campers: $5.00 per woman
Cabin: $15.00 each first 2 women, $10.00 each additional friend

The cabin can accommodate group events: planning sessions, annual meetings, celebrations.

The Emily's Place Society directs all user's fees to the continued growth of the project.

Reservations and bookings: 248-5410, Cindy or Cait.

All planned for this summer: a bunkhouse, a bathhouse and a manager's "broom closet".

INTERNATIONAL

Talking with Jesse Duarte on S. Africa

by Antoinette Landa

On the eve of International Women's Day, a group of South African women met together with Jesse Duarte, of the Federation of Transvaal Women, for supper and to talk politics. There were three main themes that the conversation kept returning to over the seven hours that we talked: the strength of the women who are fighting against apartheid in South Africa; the total injustice that anti-apartheid workers endure on a daily basis and the continued building of international solidarity and support as well as the effect of isolation on the South African government.

The illegitimate South African government has *never* expressed the intention of giving all adult citizens the franchise. Instead they try to balance a policy of power sharing with sell-out tribal chiefs (Bantustans) and misguided Indian and 'coloured' leaders who are genuinely trying to resolve their country's problems with change from within. (Most recently via a tricameral parliament).

Neither of these two groups realise that the white government will never truly share power because to do so would signal the end of Afrikaaner domination, and therefore the Afrikaaner 'nation.'

The African National Congress (ANC), the domestics workers, factory workers, students, etc. know this and that is why they see only one option--to fight the government with every means possible until there is full franchise.

These are some of the ways in which women and children are fighting a government that controls where, how, with whom, and even *if* they live:

- in the Transvaal province, women have developed a washer woman program. In many towns domestic labour is the only form of employment. In order to control their labour and ensure equal wages for all workers, (including slow, old, unemployed) the women do an entire small town's laundry collectively
- market, barter, and exchange systems are being used extensively between women

photo from *South African Women on the Move*

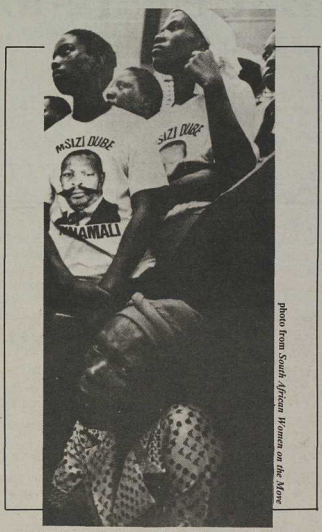

photo from *South African Women on the Move*

- bulk food is being bought and distributed through co-operatives
- except for ANC missions into South Africa, the people are unarmed. When the South African Defense Force (SADF) shot 3 children under the age of 15 years at Athlone, near Cape Town, last year, the women attacked the SADF. House to house phone calls resulted in women boiling water and scalding SADF men. Women made quick mustard bombs and pelted the armed soldiers. Cayenne pepper was thrown into their eyes (a standard practise by whites, reversed)
- citizens of Duncan Village outside East London have a clear analysis of the government. They are claiming land and paying no rent. Blockades are set up and children patrol the claimed areas. They construct makeshift watchtowers and shacks from which they warn and protect political activists from police. Although municipal services have been cut the children have learned to install electricity. Sanitation and garbage disposal is done manually
- Sharpville residents received a government guarantee that they would not have to pay rent after the first 20 years use of their cindercrete block houses. The 20 years have expired and rents have actually been increased rather than removed Citizens have refused to pay any rent and subsequently, all services have been cut. The people are holding out. They too dispose of their own garbage and sewage and fetch water from outside the town. (The municipality does distribute water from trucks but most people refuse it as the distribution trucks are the same as those once used to collect sewage. Residents also suspect that the water has been tampered with)
- 'safe houses' are designated in fighting zones so that injured people can get treated by sympathetic doctors rather than go to hospitals where police arrest many injured people
- domestic workers are unionizing
- women are working prominantly in the ever-expanding trade union movement
- children dig deep trenches and lead SADF armoured vehicles (hippos) into them at night
- to show the absurdity of the constant government accusation that South African protesters are armed from 'the east', (ie. Russia) children sometimes write "made in Russia" on the stones they throw at the police and SADF.

The South African government has been given an ultimatum to institute equal education to all children by March 31st, 1986. Failing this, all black schools will be boycotted. According to the recent budget figures, only 11 percent ($315 million of a total of $3.1 billion) of the education budget, will be spent on black education, black children are going to have a lot of time on their hands to think up new ways in which to frustrate and fight a government that does not take their future seriously.

Jesse's visit gave our fledgling group focus and a renewed sense of urgency. We have decided to call ourselves: Southern African Women Against Apartheid. Our basis of unity is as follows to:

- work collectively against apartheid with special emphasis on women's issues
- support the ANC and SWAPO (Namibia)
- support women in South Africa
- fight against racism in B.C.
- network with women's groups within South Africa
- support South African women in Canada and the U.S.A.
- support each other emotionally within the group
- educate ourselves on apartheid in South Africa
- be a resource group.

We welcome women to join the group. Contact: 988-3258 or 738-5236.

The Sharpeville Six

Theresa Ramashamole was the breadearner in her family. She worked at a fast food outlet called the Roadhouse. When rents were increased in Sharpeville in 1985, Theresa indignantly went to confront the Sharpeville mayor, Mr. Dlamini, who was a neighbour. The result of the confrontation obviously was not to her satisfaction as she was heard to shout at the mayor as she left. She said he was not fit to be mayor and represent the people.

Two weeks later a large group of people, also protesting rent increases, went to the mayor's home. The mayor was killed, as he was seen as selling out to government policy.

Theresa was in that group and based on her outspokenness with the mayor two weeks earlier, was arrested together with five men. Some of the men were not at the demonstration.

These six people have been sentenced to hang. The final evidence at their trial was given 'in camera'. No one knows who the witnesses were or what was said. Based on that evidence, Theresa is to be hung even though she did not touch the mayor. Such arbitrary punitive actions are a common form of control within South Africa.

Please protest against the hanging of the Sharpeville Six. Write: The President, Mr. P. Boatha, P/Box 213, Pretoria, South Africa.

TRANSITION HOUSE

by Sharon Hounsell

Sharon Hounsell interviewed three battered women who had used Vancouver Transition House during the time it was occupied.

Each of you chose to use the occupied Transition House. Would you discuss how you made that choice?

Donni: I had been in contact with the crisis line. There was room at Kate Booth and at Vancouver Transition House. I had a feeling that Kate Booth was more religious and I didn't want to get involved with something like that.

Tina: I didn't know it was occupied. I was scared. I went to a phone booth and

Post occupation:

Battered ♀ look back

I called the Women's Emergency Shelter and explained to them that I was really scared that my boyfriend was going to find me, because he'd already threatened a few things on me. She said, "Has he hit you?" That was the only question she had to ask. I said yes. They put me through to a worker at the transition house.

They paid for a cab and then I found out everything about the house--how wonderful everything was. Like, there are people out there who care for you. I didn't know that before at all. If I would have went to any of my friends it would have been 24 hours before he found me.

Alison: I'm still thinking about how I came across transition house. Everything was so muffled that weekend. Four years ago I was abused. I met up with (another) fellow and things would have

TRIBUTE

On February 28, 1985, the Women's House Saving Action ended its eight month occupation of Vancouver Transition House. The occupation's success is itself a tribute to the skill, stamina and committment of the women, both inside and outside the occupation, who contributed to the triumph. But **it is important and fitting to salute each other publicly and to say thank you!**

to the more than 100 women who did shifts in the House;

to the many others who answered the crisis line and carried the pager;

to those valiant women who co-ordinated shifts;

to the women who did interviews and wrote press releases and organized meetings;

to the people who wrote and distributed leaflets and supported us at public demonstrations;

to the women who raised money and did the banking and kept the books;

to the women who did the grocery shopping and maintained the house and engineered communications systems;

to the individuals and groups who donated food and money and clothing;

to the women who organized the City Hall strategy and lobbied and wrote letters and made speeches;

to the women who supported us with their skills and energy and encouragement;

to the battered women who came to the House or called us and, by their example, gave us the courage, determination, and motivation to overcome our doubts and to keep going til we'd won.

Alex
Lisa
Wendy
Ellen
Andrea
Joan
Jill
Ellen
Merle
Frances
Bridget
Christina
Janie
Michelle
Shirley
Ajax
Arlene
Brooke
Nikki
Marnie
Jude
Elaine
Marlene
Barb
Jill

Vickie
Wendy
Debra
Jan
Judy
Libby
B.W.S.S.
Fuji
Sheila
Danielle
Jane
Stella
Cher
Lori
Jacqueline
Lynne
Nou
Corisande
Robin
Mary
Sophie
Nikki
Jean
Celeste
Pat
Joanne
Aida
Kim
Gwyneth
Rhonda
Inge
Rosemary
Jenny
Janet
Evan
Emily
Sarah
Brig
Dr. Dennis
Joanne
Diana
Mr. Mrs. N.
Dr. John
Wendy
Mrs. A.
Janet
Ken
Janie
David
Ms. A
Marion
Badjit
Alva
M.
Louise
Amy
Susan
Ina
Stuart
Valerie
Natasha
H.S.A.
AUCE Local 2
John
BCWLC
Pauline
Erling
Perry
Noreen

Anne
Martha
Marylin
Janyce
Coral
Barb
Ariba
Holly
Rachel
Heidy
Anneke
Deb
Kathy
Monique
Diane
Catherine
Gardia
Claudia
Jo
Ruth
Kellie
Paula
Patricia
Kathleen
Nancy

Gail
Ruth
Kate
Joy
Joanne
NDP Wom. Rights Ctte.
Cornelia
Kim
Johanna
Margaret
Sharon
Shari
Rape Relief
Allison
Patty
Carol
Pat
Ann
Reema
Lois
Mary
Phyllis
Joanne D.
Jacie
Evely
Patti
Carol
Susan
Nancy
Peg
Ann
Cindy
Andrea
Jean
Claire
Kathy
Pat
Mona
Nora
Shirley
Dr. G.
Doreen
Philip G.
Mr. R.
L.I.L.
Patrick
Mrs. A.
Georgia
Elinor
Ms. A
Linda
Carol
Heather
Helen
E.
Valerie
Ralph
Madeline
Joanne
Ken
Ida
Edith
C.S.
Deborah
CAIMAW 14
Laura
Toby
Edith

Cindy
Silva
Frances
Jan
Bern
Joanne
Tova
Myra
Pam
Maureen
Barb
Fatima
Marise
Pauline
Cedar
Jan
Megan
Paula
Jackie
Nora
Gloria
Sheila
Sarah
Dev
Rivka

Press Gang
Renate
Donna Lee H.
Linda
Helga
Val
Sue
Horatio
WAVAW/RCC
Barb
Brenda
Linda
Jackie
Stuart
AUCE Local 6
Nancy
Bev
Linda
Leona
Violet
Leah
Monica
Maureen
Susan
Fatima
Mary
Joanne
Balbir
Denis
Andrea
Susan
Elsie
Penny
Patty
Arlene
Claire
Anne
Kate
Mrs. D.
Audrey
Carol
Sander
Mrs. B.
A.
Gwendolyn
Michael
Margaret
Alisharan
Little Disters
Fran
Cloutier
Lois
Monica
Frankie
J.
Carol
P.
Shew
Ida
Scott
R. & A.
Patti
Anna
CUPW/Vanc.
Elizabeth
CCW (BC)
Marian
Chava

Fiona
Jeanne
Christine
Andree
Linda
Janet
Pam
Marian
Claire
Margo
Carol
Janet
Megan
Sara
Shari
Debra
Serena
Corrine
Sue
Evy
Muggs
Deb
Patti
Deb
Alet

Nancy
Gene
Sadhna
Astrid
Women's Resrch. Centre
P.F.
Chris
Isadora's
Margaret
Surjit
Donna Lee
Mary
Bobbie
Christina
Women in Focus
P.S.A.C.
Julie
Susan
Patrick
Shelley
Elizabeth
Marilyn
Eloah
Karen
Moira
Beth
Nora
Richard
Daphne
Janet
Jackie
Lynne
Miriam
Jan
Faune
Sulka
Helen
Mary
Mrs. April
Sharon
Ann
Daniel
Dr. G.
Betty
Cathleen
Lois
Ian
Leo
Mrs. A
Louise
Ron
Rosalind
Nita
J.P.
A.A.
Donna
Margaret
S.L.
Jill
D.
Betty
Susan
Paul
H.E.U. 180
Sheila
Bob
Jane
Carol

Marion
Eliza
Kathy
Darlyne
Leah
Dorrie
Lois
Shelly
Andrea
Leigh
Cecile
Janet
Meredith
Gail
Jane
Judith
Dyan
Karen
Susan
Marion
Lynne
Anita
Kathleen
Luanne
Hilary

VSW
Jeannie
Kathy
Heidi
Chris
Colin
Jennifer
Jane
Sheila
Jacqui
Jancis
Sue
Esther
Jane-Anne
Margo
Pearl
Susan
Mary
Myrne
Joan
Nora
Val
Jan
Agnes
Leona
Christina
Nancy
Pamela
Susan
Helen
Hilda
Ann
Mrs. M.
Kay
Louise
Ingrid
Mr. F.D.
Eva
Maylynn
Dr. C.
Shirley
Chris
Donna
Joh
Julie
Cathy
Linda
Donna
Mary
Pat
Mildred
Frances
Coro
Corrinne
George
Verna
C.B.
Marian
Marilyn
Linda
J. & D.
Louise
Michelle
Audrey
Joyce
Bobby
Leila

. . . and many more whose names we don't know.

This advertisement brought to you by the Women's House Saving Action

TRANSITION HOUSE

been really super but all my fears and things started resurfacing somehow. I started going to Battered Women Support Services (BWSS). I went to two meetings. After my second meeting, I went home and sort of fell apart. An argument came up. This was the first time there'd been any physical violence with our relationship. I phoned BWSS. I felt so bad for holding up the line. I kept saying maybe I should let you go and she said, finally, well you could go into the transition house. I phoned them up right away and I went down. I didn't know anything about the occupation and that didn't really affect my stay.

Donni: I did know they had told me it was an occupied house and I had heard about it several months prior. But it really didn't matter that much. I just had to get out. It didn't matter to me whether it was occupied or not.

How did the occupation affect your stay in the transition house?

Tina: That's a hard question. It seemed very, very homey and when you wanted to talk they were there to listen to you. If you didn't want to talk you didn't have to. It was a place to get away. A place to hide.

Alison: I don't think (the volunteers) were really candid about it. I didn't understand what was going on. I was more in awe. I was impressed. It didn't really affect my stay there. I appreciated every day I could stay there. I was concerned about having to leave before I was ready to leave. The first thing I heard was that this place was closing down. I thought, "Gee, they're telling me to relax and this place is closing down." That was one of the pressures--the feeling of having to leave.

Tina: The thing about it is they were doing it illegally, they were doing it without pay. They were doing it for us. Which is the important thing.

Alison: The house was warm. We never had the hydro cut off; use of the phone--stuff like that just amazed me more than anything. I thought, this place is occupied and it (is) a normal running household--which is really amazing.

Donni: The fact that the house was occupied seemed to affect my stay quite minimally. There was a minimal amount of professionals to give advice, but if you needed help (the volunteers) usually would say, "Well, I know someone who could help you out on that." And somehow everything got done.

Tina: But they always made you feel like, "don't worry about it--we're here to take care of that."

Alison: There were days when I felt almost reluctant to talk about my problems because all of these volunteers were in there and their main concern was keeping the house running for us. It was sort of a conflict of issues. I thought, "Geez, which is more important?"

Donni: One thing that was a little difficult at the time was the number of women; the number of volunteers. There'd be a different one on every shift. I didn't feel like I had a continuum. With every person you'd have to start over--you had to introduce yourself, tell them what's happening.

Mind you it worked beautifully for my little boy, who was just coming into a shy period. There were so many women coming in all the time and he learned to socialize with all of them. He blossomed there. If he was a little shyer he might have had problems.

Alison: Did either one of you ever sit in on one of those (house) meetings?

Tina: yes.

Alison: Did you? What happened?

Tina: Everybody just gave their opinion on things that were happening.

Still work to do

by Lisa Price

Eight months after we occupied Vancouver Transition House the last shift walked out and closed the door behind them. They walked out knowing that though the struggle isn't over, some pretty amazing battles have been won.

The Women's House Saving Action (WHSA) is not about to roll up its banner and disappear. There is still work to be done, work for the whole women's movement. In January, Vancouver City Council voted in favour of a city-operated transition house with major funding from senior levels of government.

In itself that vote is a tremendous victory for the women of Vancouver. It came about because scores of women and women's groups spoke out publicly in their union halls and at rallies, raising public awareness of the need for a transition house. That awareness translated into political pressure--letters and phone calls demanding that the city politicians act.

City hall has now begun the process of designing the proposal for a city-operated house. We are encouraged by this process, particularly by the city's evident commitment to avoid the mistakes made by the Ministry of Human Resources and the Salvation Army in conducting their negotiations and programme development behind closed doors. The city's process is open and the experts--feminists experienced in the field of battering, particularly women from the Women's Protection Committee--are being consulted. We applaud and encourage their work.

At every step municipal, provincial and federal politicians need to be reminded of our demands. They need to be told that feminists aren't going to go away, that we will keep writing and telephoning and lobbying for a feminist government-funded unionized transition house for Vancouver.

WHSA will monitor the process and will endeavour to keep other women's groups informed of the work yet to be done. Individuals can contact us by leaving a message at 873-5925 (VSW). After eight months we have a sense of the commitment of this community to the need for a safe, supportive environment for battered women and their children. We believe that with that commitment we can make it happen.

Alison: Did you get the impression they felt almost threatened though?

Tina: Oh they did feel threatened. But they stuck together.

Alison: That's the power of the whole thing. They were doing something. They had a cause. They stuck together. You could feel the power. You know, they're saying, "Hey, we're doing this regardless of..." I think that was a sense of security in itself.

Tina: It gave me strength. Just by sitting and listening to the way they would talk and stuff, I could see that they were not only doing it for me but for the future. No matter what happens there's always gonna be another battered woman.

Alison: And no matter what happens there's always going to be a way out. That's what I interpret.

Donni: Actually it was impressive in that there were people who never were in battering relationships, but their commitment to a bigger cause was so remarkable, that somehow it didn't matter whether they'd been hit. It was a commitment to understand and be friends and just be there.

Alison: And just their care, their concern for women. A lot of them were feminists. You could see it just in their energy.

Tina: They gave me strength. Just the things that they made me realize. (Things) that I knew deep down inside. I always knew. It was like I couldn't see it. It was in me but they sort of pulled it out and said, "Hey, look you've got this. Why don't you use it?"

Alison: When I heard they were volunteers I thought, "Oh great! I can sit there and talk to a total stranger for hours and they go; yep, that's great, yep, or that's too bad." But I didn't find that. I didn't look at them as volunteers any more. I expected someone with a nice long PhD. in sociology. But the volunteers were very personal. You felt instant friendship. There was a bond and the things they had to offer were things that you already knew but that you'd forgot.

Tina: It's not so much that you forgot. It's just that you've lost it over the years. You know you still have them. Somebody kind of just took them away. And you want them back because they're the things that make you live.

Alison: I think that kind of thing--sisterhood--was really neat. There was a definite connection and it was sincere. It really made me feel good. For the first time I felt laughter; that bonding was not just something you could see but you could feel it. It was a physical feeling.

Tina: It's a feeling of excitement, communication. It is so important to communicate with people. And it almost makes you feel excited inside. Giddy like a little kid.

Like you found a new toy?

Tina: Yeah, exactly and you can play with it and not have somebody grab it away from you.

Alsion: Despite the unfortunate circumstance, it was almost a good thing. I mean, if we didn't have this bad past to share together we may not have discovered all the good things we have in common. We may not have found that contact, that bond.

Tina: The best thing is that when I want to cry I can reach out now and I stop. I don't feel myself ripping inside anymore. Because somebody can touch you and it melts it.

What would you have done without the transition house?

Donni: I would have ended up going to a friend's again. I had left my husband once before and I went to friend's. He found me within 24 hours. When I disappeared (this time) he was calling back east to my family, trying to find me. He wouldn't have left me alone. At least, I had two weeks when I didn't even speak to him, where I was totally safe and he still was trying to find me.

Occupation continued page 23

Disabled women coming together

photos by Anne Field and Audrey Tobin

by Joan Meister and Marion Pollock

There was a new dawning for disabled women in British Columbia on the weekend of March 21-23. Over that three day period more than 50 disabled women ranging from their early twenties to their early seventies met to discuss issues of concern, share ideas for action, and found DAWN BC: DisAbled Women's Network of British Columbia.

It was an exciting, exhilarating conference. For the first time in this province, women with all different kinds of disabilities and from many different regions had a chance to be together. From morning to night the convention site, Camp Alexandra at Crescent Beach, was alive with groups of women talking and laughing. And then talking some more.

The participants felt that a meeting like this was long overdue. Some of the most frequent comments were that, "it's too short," "we don't have enough time," and "we should hold these conferences regularly--twice a month!"

The very existence of the conference is, in and of itself, a triumph for disabled women. Ten years ago disabled women would not have dreamed of the possibility of attending this kind of event. The image women held of themselves might have been restrictive, but societal constraints would have been worse. To get this conference, disabled women had to use planes, trains, buses and ferries.

Ten years ago, for instance, various airline companies would not have allowed disabled women to travel alone. Other facilities would not have existed to enable the mobility or visually impaired the ability to travel freely. It would have been inconceivable for mentally disabled women to have travelled unaccompanied from points of departure as far away as Dawson Creek. Today, it is not only possible but it is one of the acquisitions of the disabled community at large.

The conference was also an example of government spending in accordance with people-oriented priorities. The funding for this event was provided through Health and Welfare Canada's Health Promotion Directorate, (administered by the BC Coalition of the Disabled) and the Secretary of State Department. All costs were covered for this group of women who are even further down the economic ladder than most other women.

The weekend was divided into the Friday evening social, a day of workshops and plenary sessions and a Sunday morning Annual General Meeting.

The Saturday series of workshops included issues ranging from sexuality to accessibility, from health to political and economic action. Other workshops included discussions on family relationships and parenting, chronic pain and assertiveness.

Women spoke about the barriers. Most women attending the conference are feminists, but the women's movment is literally inaccessible. Although consciousness is growing slowly, most events put on by the women's community are still not accessible.

The analogy that comes to mind is racism. The responsibility for consciousness raising around questions of race and disability does not rest solely with women of colour or women with disabilities. All women must participate in the project.

The conference was very powerful. It was the first time that disabled women had a chance to talk with other disabled women about such intimate topics as sexuality. No wonder that this workshop was one of the most well attended; it ran overtime. Several of the women who participated in this workshop spoke of the importance of having their experiences and feelings validated.

A comment made about the chronic pain workshop in answer to a question posed on a session evaluation form is indicative of the spirit of the conference: "The openness and honesty--people were baring their souls about their pain." This same respondent answered the question, what did you like least about the session as follows: "I felt the need to cry for other people and I feel uncomfortable about crying in front of others."

The workshop on the family was an eye-opener. Woman after woman spoke about the problems of being a disabled parent. "This discussion is only the beginning. It must carry on," said one woman. The

participants called for a regular discussion group for disabled mothers.

Saturday night ended with a circle conducted by one of the native women who attended the conference and who was assisted by another who turned 74 "years young" that day. The latter said a prayer for DAWN in Ojibway, a once in a lifetime experience for most of the participants.

The Annual General Meeting on Sunday morning was the place where many of the issues became clarified and where action plans were outlined. Because of time constraints, the issues arising from the various workshops were discussed briefly, approved in principle and referred to the new Board for action.

There will be a position paper submitted on the economic concerns of women with disabilities to the Women's Economic Agenda group. DAWN BC will establish a public education committee to consider the best wasy to educate professionals to understand and deal with the issues of the disabled family and the best ways to lobby for the implementation of better services.

DAWN BC will also investigate the special needs of disabled parents with regards to housing and encourage support services for the children of disabled mothers. A policy supporting women at risk when pregnant to assure that a fetus defined as disabled is not automatically aborted will be established. Links with the anti-Depo Provera groups will be made and a letter to the Minister of Health and Welfare will be written.

Support will be given to a project to provide a land base for a healing centre in the East Kootenays by the Columbia Society for Independent Living. And an election had to be held because there were more candidates than positions on the new Board of Directors!

A sense of community emerged out of the conference. One woman's response to an evaluation question regarding her favourite aspect of the conference sums it up: "the chocolate chip cookies, the camaraderie and the mutual support." The women, despite some political disagreements, were clear about the necessity of continuing with such a process. DAWN BC is the link which will connect the various components of the network."

Common words, uncommon experiences

by Anne Field

After the ramp drops on my foot, Joan remarks from her wheelchair, "look, Anne wants to be disabled."

Wilma and her compare crutches. Wilma lifts Lu's and shakes her head. She looks at Lu and says, "they can put men on the moon, y'know." Some time later she adds, "mine are starting to rattle."

Linda talks at breakfast about needing a shower in the morning. "It needs the hot water. It stiffens up over night."

A signer, Susan, wears a dark sweater. From across the room her hands and face are clear, with their gestures, against the clothes.

Pat recounts responding from her wheelchair to a neighbour who worries about a native Indian family moving in next door, "It's a bad enough that you live beside a cripple. What will happen to our property values?"

Betty says she was told in 1968 that she had two years to live. She wants to know which are her two years, because she intends to have fun. Taking her health into her own hands, resisting medical advice, her total blindness has remitted to partial blindness.

Pat: "people scatter when I'm in my own power chair. Dogs bark, kids point. They're scared skinny, and I'm going a big 3 mph!"

Maria watches *Still Sane*. She smiles and points to herself. "That's me."

I ask, "You were in a psychiatric institution?"

She still smiles. "Lots of them. All over. When I was 21, 20, 19, I had a nervous breakdown. I was...I was... C.I.A."

I say, "how does the CIA come into it?"

She smiles and shakes her head. "um. um."

Maria, to me the CIA means the American intelligence organization."

She bursts, "That's it! That's it!"

I say "you were, or the psychiatric hospital was involved with the CIA?

She nods and says "Cameron. The doctor. At the hospital in Montreal."

I ask "you had shock treatments? And drugs?"

She laughs "Oh, I had all of that. Lots. And the CIA...when I was working as a housekeeper, years later, I read about it in a magazine. The hosptial in Montreal..."

"Was involved with the CIA?" I ask.

She nods vigourously.

Then I begin to remember. "Maria, that reminds me of something I read or heard on CBC radio, that sometime ago the CIA were involved with brainwashing experiments..."

Maria yelps, "That's it! That's it! Me!"

"You were part of the brainwashing?"

She nods.

"What did they leave you with?"

She smiles and shakes her head.

"You don't know?"

"no."

"Is it like post-hypnotic suggestion? They give you all this info. to fill your head and then take away your conscious recollection?"

"That's right."

"So you've got it, but you don't know what it is."

"yup."

Later, Maria discusses her stroke. "When I was 42, 43, 44, 45, uh, 47, I woke up in the morning on the floor. I didn't know what had happened. It happened in my sleep."

"Have you recovered any of the abilities you lost?" I ask. "Are your facilities being restored?"

She smiles brightly. "This is it."

She decodes 'normally', I can talk at my usual rate and she easily understands. She has some physical impairment on her right side.

During the *Still Sane* video she paces outside and I ask "Are you okay? This is pretty upsetting."

She shakes her head, "I'm okay. No. No. I'm , I'm, I'm...very angry." Her eyes are bright and she smiles at me. We go in and watch the rest of the video.

Wilma leans over during the discussion about forming DAWN's constitution and application for recognition as a society. She says, "I want to form a group in Sicamous called the Shuswap Handicapped Institute To..."

"Wilma," I say, "That'd be the *shits*."

"Yeah," she smiles, "y'wanna join?"

LESBIANS QUESTION ROLE IN WOMEN'S MOVEMENT

by *Gina Evankovich and Marilyn Fuchs*

Lesbian visibility/invisibility in the feminist movement--that's what approximately thirty lesbians came together to discuss in a January workshop organized by Vancouver's Lesbian Feminist gang.

Who is the Lesbian Feminist Gang? As the group's written statement says, "we have varied from 5-20 in number and range from 21-50 years old." At present, "we are all white, able-bodied, from different cultures, countries, different class backgrounds/experiences. We identify in general as feminists, lesbians, political women. We came together in this group 1) with a commitment to lesbian organizing, 2) to work with other lesbians and to work on lesbian issues, 3) in reaction to our frustrations in working in various political movements."

"We have been meeting for a year. We have exchanged personal and political histories. We've had long discussions over whether this group could satisfy different needs for support and political action/study. Concrete tasks have been creating and distributing a poster, participating in the VSW Forum, and planning this workshop."

The Lesbian Feminist Gang chooses the topic of lesbian visibility/invisibility in the feminist movement because, again from the written statement, "we began with general discussions on visibility in all areas of our lives--at home, at work, in various political groups, in the feminist movement. We discussed the possibility of a series of workshops but were short on woman power. After a process of narrowing down, we seemed most interested in, and had the most to say about lesbians in the women's movement."

There is also the feeling that lesbian issues are not 'broad-based' enough, although this test is not put to other feminist issues.

The workshop started with sharing experiences of being a lesbian in the feminist movement. Of the lesbians who attended, most of us had been or are now involved in political work. The spectrum included mixed feminist groups (anti-pornography, women's health, political action, violence against women, trade union, and specifically lesbian groups: media, social, political action.)

The overriding sentiment, expressed over and over, was one of feeling invisible in mixed (lesbian and heterosexual) groups. This took various forms--while some of us were known to be lesbians, we were told by members of the group not to be visible as such; some of us were not out as dykes even within the groups. Most groups refused to add lesbian issues to their list of active concerns, and time and time again, heterosexual women neglected to raise lesbian issues or confront homophobia.

We uncovered our own lack of clarity about what we mean by "lesbian issues". We realized that this in part stems from the fact that our experiences as lesbians are not "appropriate" material in feminist groups, and therefore are not talked about and put to political analysis. We need more of a forum to put together our lesbian and feminist perspectives.

Those attending the workshop, however, quickly came up with the following list of lesbian issues: how we support each other emotionally, how we support each other economically, how we work out childcare, how we 'get' children, pensions, legal protection, health care, harassment.

We had some debate on what we do want in the realm of legal rights--do we want legal recognition of lesbian "families" as equivalent to heterosexual families, particularly in terms of property rights, child custody, pension and insurance benefits? Some of us felt that these protections are crucial, while others felt that fitting into the nuclear family model, and giving the state more power to define and control our lives, is a dangerous step.

It was clear that there is no lack of lesbian issues needing to be discussed, debated and organized around. We then asked ourselves why we don't focus on the very issues that affect our daily lives. Our common answer was homophobia--homophobia from external oppression and our own fears of taking up the challenge.

Many of us acknowledged that we gave in to the pressure to not raise lesbian issues because it was seen to exclude heterosexual women. We realized the irony of the following: our feminist groups are meant to represent all women. We don't make our lesbian presence felt because it will exclude heterosexual women. Our lesbian realities are therefore excluded; this is unconsciously accepted--as if dykes are not really women.

There is also the feeling that lesbian issues are not "broad based" enough, and if we focus on them we are sacrificing a broad political outlook, although this test is not put to other feminist issues. The pressure around funding, and threats to cut off the money if lesbians are visible, is also a factor. All in all, what we're left with is invisibility.

The final part of the workshop was spent discussing strategies to break out of this situation and make sure that our lesbian politics are heard. To this end, we could continue to work with heterosexual feminists, and organize workshops to discuss lesbianism. This idea would be especially useful in high schools.

We could also increase our general visibility by creating posters and using the media. We need to discuss what kind of images we want to present and if and how we can use the straight media without being co-opted.

We could also work in coalitions of lesbian groups. This would require a lot of ground work--discussion and debate, and defining of common politics. This coalition building could potentially expand to networking on a national and international level.

The idea of lesbian groups consulting with each other about political actions and strategies was discussed. The lesbians present left with a reinforced commitment to increase our visibility. We clarified some of our thoughts about lesbian issues and clearly identified the need for work on lesbian political analysis.

Alexander Technique
Relearning to

by J. Broatch

Marjorie Barstow is 87 years old. She lives with her horses on 140 acres just outside of Lincoln, Nebraska. She is a teacher of the Alexander Technique.

"Constructive thinking," says Barstow, "is doing what you want to do with your own organism. Thinking is the way we use ourselves and negative thinking prevents us from redirecting our energy up."

Barstow takes trips across the U.S. to help other Alexander teachers and students to "redirect their energy up," and is a great example of what the Alexander Technique is all about.

The Alexander Technique was developed in the late 1890's by an actor who started losing his voice whenever he performed on stage. He had to give up his career but spent the next 8 years finding out why this was happening to him, and how he could stop it from happening. What he discovered was that there is a subtle link between mental, emotional and physical stress and that it was affecting every small part of

PROGNOSIS GRIM FOR SCIENCE

by Nadine Schurrman

There are many many more male scientists than female scientists. This dichotomy of numbers is much greater than that between male and female lawyers or social scientists or teachers or between the sexes in almost any profession.

There are a myriad of factors which have and continue to contribute to this imbalance. There are those causes which are generally accountable to the fact that we live in a patriarchal society and those which are specific to the world of science and technology. It is also important to differentiate between women deciding against a career in science and male dominated structures that systematically keep women out.

Early socialization is a major force that keeps women out of science. Young girls are encouraged to envisage themselves, in their adult life, as mothers, nurses, secretaries or teachers. Rarely are girls encouraged to become physicists, computer scientists or electrical engineers. The media reinforces this by providing few images of women in science. Women scientists who are depicted are usually shown as unattractive to men and lacking in social skills. Thus girls learn early that they will get little positive reinforcement for aspiring to be a scientist.

Recently, there have been a number of studies which reveal that boys and girls receive different treatment in the classroom. Research has shown that teachers tend to answer more questions from boys than girls. When a boy makes a mistake in his answer, the teacher is more likely to make him reconsider and correct his response. Girls tend to lose their opportunity and the question is redirected to another child.

In mathematics, it has been found that when the work of a young boy is scrutinized he is asked to correct and understand his mistakes. Girls tend to be reassured that they tried hard and are not required to put any further effort into it. The skills necessary to do the work correctly are never developed. Our education system's conditioning does a lot more to explain women's reputed inability to do math than some biological explanation about brain hemispheres.

Boys, not girls, are given Meccano sets, chemistry sets, build your own radio tool kits and model airplanes. These are all toys that provide children with the basic principles that are later treated as 'givens' in high-school science classes. When the young women who actually reach high school science level, realize that they are not familiar with some of the basics the boys were taught in the playroom, they feel inadequate and unable to 'do this subject.'

By late high school, most girls have already been dissuaded from pursuing a career in science. In every province in Canada, fewer than 10 percent of upper high school physics and chemistry students are women. In the last decade, however, an increasing number of young women have been enrolling in university science courses. Of today's medical students, for example, 30 percent are women. While this seems positive it is a deceptive trend as it does not describe the number of women employed in science, whether in industry or in academia.

Men have sewn up the jobs in the universities the same as they have in construction, plumbing, welding and other well-paid jobs and professions. This is more true in the sciences than in any other discipline. At the University of Alberta alone there are over 100 professors in the biological sciences. In all of Canada, there are less than 100 women professors in the biological sciences. Simon Fraser University, which has one of the biggest Geography departments in Canada, has only one woman lecturer, who was hired in 1985. In the so-called 'hard' sciences such as physics and chemistry, there are even fewer women.

Increasingly, there are women allowed in most university departments. Typically, these women are on one or two year contracts as lecturers and seldom receive full tenure, as statistics on the numbers of women professors indicate. In the university tenure system people are first hired as lecturers, then promoted to assistant professor which is usually followed by tenure.

Most lecturer positions are 'tenure track'. That is that they eventually result in tenure. Hiring women as lecturers, on one or two year contracts, is a cheap way to keep the teacher-student ratio down while making no commitment to breaking the male hold on tenured jobs. Being employed at a couple of universities and not receiving tenure is a blight on any young academic's record.

Those women who do receive tenure in the sciences and any other discipline do not easily become full professors. Only 3 percent of the professors in Canadian universities are women. Women who enter this university boy's club are token women in the patriarchal structure.

Attempts to apply feminist principles to the direction technology takes are not acceptable and quickly subverted by men who retain the power. This power is wielded most visibly in the decision of who gets grants to do what research. There is a notable lack of life-enhancing research projects being funded at universities. On the other hand, in B.C. 40 percent of the research grants given to universities are military research related.

The position of women in industry is even more tentative. One of the main reasons for this is that industry does not receive obvious government money and is, therefore, not subject to the same scrutiny applied to university hiring practices.

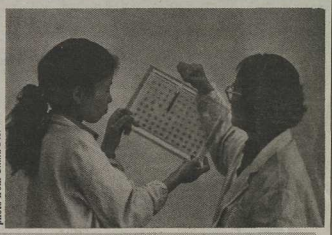

photo from *China Pictorial*

Attempts to apply feminist principles to the direction technology takes are quickly subverted by men who retain power.

As well, there is a particularly alarming trend developing in industry hiring practices. Major technological firms are beginning to train technicians (the base of today's technological pyramid) and engineers themselves, rather than recruit from universities.

The effect of such hiring practices used by large corporations has meant that few, if any, women are trained for jobs in science. It has meant that even though women are slowly worming their way into university science departments, this will not necessarily influence the number of women employed in science.

The critically important question that must be asked is whether increasing the number of women employed in science will influence the direction that technology is taking. Women who have been accepted, into the male world of technology are now questioning whether they can remain in a system which is ultimately working against us.

There are women who have made the decision not to accept the silence required of them in order to remain in the male-world of science. One such woman in Dr. Rosalie Bertell (author of *No Immediate Danger? A Prognosis for a Radioactive Earth*). She has made an enormous contribution to research on the effects of low-level radiation and in doing so has alienated herself from the mainstream scientific community.

Given the domination of science and technology by men, it is not surprising that few women are allowed into the world of science. We as women and feminists must determine whether this should become a feminist goal or whether our needs would be better served by working toward alternative technological infrastructures.

Alex Brett's second article on biotechnology and women will appear in the May issue of Kinesis.

Move the Body

his life because of the way he was using--or misusing--his body. The technique he developed to cure himself involves relearning ways to use the body as a way of relieving the physical, mental and emotional stresses we experience every day.

'Thinking is the way we use ourselves.'

The Alexander Technique has been used by actors, dancers, musicians and artists. It is seen as being especially good for people who have to perform; but recently, more and more people not involved in the arts are also using the technique as a way of reclaiming their bodies and feelings, and a way of dealing with stress.

A Vancouver pianist explains it this way: "I have this feeling of being separated from stresses in the world and not being part of them, but just being physically myself. Yet at the same time, I feel more part of things. It's paradoxical."

Alexander Technique continued page 24

LABOUR

Commerce bankworkers win contract

by Jean Rands and Jackie Ainsworth

In January, two hundred striking Toronto bankworkers cheered a Canada Labour Relations Board (CLRB) decision to impose a first contract on the Canadian Imperial Bank of Commerce (CIBC) covering workers at the bank's Visa Centre and head office mailroom.

The 180 Visa workers had been on strike since June 1985. They had organized in September 1984 and after six months of frustrating bargaining, the bank was still demanding absolute control over raises, promotions, demotions and firing, a management rights clause that would make seniority and grievance procedures almost meaningless, and exclusion of part-time employees from the benefits and protection of the contract. In September 1985, after a similar negotiating experience, 60 employees at the Commerce head office's mailroom joined the picket line.

photo from Union of Bank Employees leaflet

LRB decision greeted with cheers by Commerce Visa employees, shown here on the picket line.

The strikers considered the LRB decision a victory even before the terms of the contract were released because they were confident anything the Board imposed would be better than what the bank had offered. At its few unionized branches (four Commerce branches with 22 employees were already covered by union contracts), the bank has refused to negotiate anything better than it gives its non-union employees.

The Visa strikers knew they were fighting for all bankworkers and for clerical workers generally. They strongly believed they had to win some improvements to show other bankworkers that the right to join a union means something in the banking industry.

The bank's anti-union campaign has been so successful that less than 2 percent of Canada's 165,000 bankworkers are covered by union contracts. Where workers have organized, certifications have often been followed by decertifications. The potentially powerful 150,000 women in this industry remain powerless, and the banks today lead the way in cutting wages, lengthening hours, and undermining job security of clerical workers. The size of the banks as employers means their personnel policies affect the wages and conditions of all clerical workers.

The strikers had been receiving $300 per week strike pay from the Canadian Labour Congress (CLC). For some, this was more than the bank had paid them. The amount of strike pay was unusually high, and the CLC's decision was controversial. It certainly made it easier for individual strikers to withstand a long strike. But it meant that the CLC paid out $1.6 million in strike pay, and had to resort to interest free loans of $100,000 each from the Postal Workers and the United Auto Workers (UAW) to cover the last weeks' strike pay. The strike was solid. But the strikers were replaced with management and scabs, and it's not clear how the strike was hurting the Commerce.

The Commerce is capable of withstanding substantial financial losses in order to beat the union (profits last year were $389 million). On the other hand, all of the CLC's fund for organizing clerical workers had been spent on one strike of 220 people. Workers at the Commerce mortgage house, who were certified at the end of February, will be going into negotiations without much of a strike fund.

While the Board's decision rescued the strikers and the CLC from the immediate dilemma of how to pay for the strike, it is not yet clear whether the contract is something the bankworkers can build on.

The contract, which is for a term of one year, provides a 5% wage increase on the lowest rate in each job classification, but it does not correct injustices and discrepancies in workers' wages. Only about half of the employees are actually at the lowest rate, and for all the rest any wage increases will be based on the bank's arbitrary and unilateral determination of their "merit". In non-union branches, employees rated "satisfactory" to "highly competent" are getting raises of 5 percent to 7 percent. This system, which means every employee gets a different wage largely based on how much their supervisors have liked them is divisive and undermines union solidarity.

"Merit" increase was a major issue in the strike. Although the Board did not replace the merit system with pay grades and seniority increments as the union had asked, they did provide that performance ratings and merit raises are grievable.

There was no improvement in benefits. In fact the contract allows the Commerce to unilaterally change the benefit plans. The union also did not win the union shop, or even a modified union shop, but all employees are required to pay dues although no one is required to join the union.

The contract requires the bank to respect seniority in promotions and layoffs. Benefits and protection under the contract apply to all part-time employees who work regularly scheduled hours. Temporary and casual workers are not covered and there is no limitation on the bank's right to use such workers.

The Commerce workers are members of the CLC's Union of Bank Employees (UBE) which is a string of directly chartered CLC locals across Canada. This means the CLC executive is the national executive of the UBE, and UBE representatives are responsible to the CLC rather than to bankworkers. Like Canadian bankworkers generally, the strikers are 90% women. Their representatives in these negotiations have been United Auto Workers (UAW) officials and some Visa workers expect their group will become part of UAW. The main spokesperson for the bankworkers about their new contract is a man who is responsible not to bankworkers but to UAW president Bob White.

The Visa strike demonstrated the dilemma that bankworkers face in trying to organize. Until thousands of bankworkers are involved, the costs of taking on the banks are beyond the resources of bankworkers. In the long run, bankworkers will only succeed if they control their own organizations. But this strike cost millions of dollars. Do bankworkers have to give up that control in order not to be starved out by incredibly wealthy employers?

The CLRB's decision to impose a first contract, combined with another important Board decision last fall, may considerably increase the bargaining power of bankworkers.

Last November the Board certified the CSN (CNTU in Quebec) for a bargaining unit consisting of all employees of the National Bank working in branches in the city of Rimouski. This is the first multi-branch geographic certification and should mean an alternative to the fruitless attempts to bargain contracts at individual small branches scattered across the country.

In the long run, bankworkers will only succeed if they control their own organizations.

The significance of the Visa decision on future organizing will be clearer when the Board releases written reasons for its decision, but it might mean there is less incentive for banks to force long strikes over first contracts (the law does not allow the Board to impose a collective agreement except where no agreement has existed before). And it should mean that bankworkers who are fighting for a first contract won't be risking their jobs by taking strike action. The decision requires the bank to take back all the strikers and prohibits reprisals for strike-related activities.

ARTS

Spender speaks on made made language

by Jackie Goodwin

Australian feminist Dale Spender sits curled up in a large arm chair in the women's lounge of Brock Hall at UBC. She admires the bright, clean room and asks the members of the UBC Women's Center about the space. She says she has seen so many institutions where now that boys are permitted to take traditionally female courses of study, like home economics, the only woman-only space available is the girls' washroom.

She talks about how boys are praised for cooking and sewing, while girls have to fight for equipment and respect, let alone acknowledgement, when they take traditional male courses like woodwork and metalwork.

She is dressed entirely in purple, including her earrings, stockings, watchband and watchface. She carries an enormous purple leather handbag. She talks about how she has changed. "Even my clothes are different. I don't turn up in my jeans anymore at press conferences. It's too easy to be dismissed. If I'm going to be dismissed it's not going to be because I wear jeans. It's going to be because of what I say."

Dale Spender is probably often dismissed for what she says. During her speech at UBC several men (*boys* she would say) spent their time wandering back and forth for coffee. During the question period following her speech someone pulled the fire alarm and we had to clear the hall until the fire department turned off the bell.

In her speech, entitled "Man Made Language," Spender talks about the research for her book *Man Made Language*. When she began her research she was told that the subject of language and sex was not an appropriate research topic. Rather then being discouraged she took that as a challenge and began her research. Much of Spender's work involves demystifying academic studies. She says that with her extensive academic background she can prove anything and then turn around and prove the opposite. And she adds that there is not anything that she knows that she could not teach to a five year old, and nobody knows more complex things than she does. She strongly recommends that women do their own research. (One of her premises is that women get much less speaking time in mixed-sex conversations. She recommends taping a conversation and noticing how much time men and how much time women each speak.)

Spender began her research by taping conversations. She was listening to discover "what was wrong with women's language," a long held linguistic assumption.

"I wasn't going to add to the information on what was wrong with women's language. I didn't really know where to start. In fact, in retrospect, it seems quite ridiculous that it took me so long to do that really rigorous, intellectual research, counting the number of minutes men talk and the number of minutes women talk in mixed-sex conversations. And of course, once I started to do that I had some absolutely rivetting information. I was back to the old premise that first attracted me; that women weren't getting the opportunity to express their world view.

So, I started making all these tapes, I made hundreds and hundreds of tapes. The first thing that occured to me when I sat down and tried to get some data on the way women talked. I couldn't get enough data of women talking to make any sort of explanations or deductions.

Very strange to see, because we all know that women are the talkative sex. And here I was making these tapes of women talking to me and not being able to get enough woman-talk to make any sort of comment on. So then I started to measure how much time men talked, it's a great deal.

I worked out how often men interrupted, 99 percent of interruptions are performed by men, that's in Britain and the States, in Sweden 100 percent of interruptions were by men. In fact, I don't have an example of a woman interrupting a man although I'm prepared to say under some circumstances a woman might.

There's also all the evidence of men controlling the topic. The most common statement that men make to women is 'what you mean is.' So what you have is a bid to turn the topic into a form that's acceptable to men. What I find again and again, is the only topics that are talked about in mixed-sex company are topics that are acceptable to men. If you don't believe that, go and try to talk to a man about a topic that you want to raise specifically as a woman and see how long you get to do it. In fact, if you don't feel that a lot of this fits in with what you know, I suggest that you make a tape before you make a comment, because a lot of this is about perception.

What I found was that women are considered good at the art of conversation, and the art of conversation is the art of getting men to talk about themselves. In restaurants, for example, you'll see men and women come in, and this was quite important in Sweden, no matter how tall the woman is when they sit down she gets lower so the conversation can take place.

As an aside to my point, it's interesting that there are very few situations in which women can comfortably talk to men and talk down to them. Women look up.

But back to the restaurant scene, what you get is the man sitting there waiting to have his conversation developed. If you watch the woman you'll see that she offers him a smorgasbord of topics. You'll see her ask some sort of question, and you'll see her ask some other sort of question. The facial expressions and the gestures just travel from one culture to another. You'll see her try again, you'll see her smile (she mimics the man nodding and grunting in response) and then finally you'll see that she actually gets the right question and away he goes. There's no stopping him."

In her research Spender has found that the most conversation-time a woman gets with men is somewhere between 10 and 30 percent. Any more than that and both women and men feel that the woman has dominated the conversation."

At her press conference, Spender quoted UN figures that state that men control 99 percent of the world's resources.

"One of the ways they got those resources," Spender said, "is because we

It sounds like my life is spent worrying about how to treat men, but what really worries me is how to try and resource women.

take them seriously and keep according them those resources. One way to stop them is to say I'm not handing them over to you, I'm not being nice to you, I'm not smiling in the street at you, I'm not resourcing you anymore. I'm not building up your ego, listening to your boring conversations, and that's what I mean about not taking them so seriously.

Of course they won't start to get rid of some of those 99 percent of the world's resources until we start challenging them, and we won't start challenging them until they start getting rid of them but we have to start doing both.

It sounds like my life is spent worrying about how to treat men, but really what worries me is how to use that 1 percent of resources that women have to try and resource women. You know 1 percent is not enough to go around no matter how good we are at budgeting. You can't feed the world's women and children on 1 percent of the world's resources. So all women are in the position of having to negotiate and trade with men. Spender refers to herself as "one of the senior citizens of the women's movement." She says that she could not have written *Man Made Language* today because she would have to be less subversive for today's younger feminists. "I still sleep with a smile on my face because feminism exists," said Spender. She grins as she says this.

Dale Spender's next book is: *100 Good Women Novelists Before Jane Austen.* She also wrote:*Women of Ideas and What Men Have Done to Them; Feminist Theorists; There's Always Been a Women's Movement this Century; For the Record.*

Point of view: Gostick

by Harris Taylor

She is dressed like the Tetley Tea Man. She sounds like Kermit the frog. She doesn't dance. She doesn't sing. She "talks too much to be a mime." Who is this woman?

She...she...Sheila Gostick live...or at least she was when I saw her on March 28th at the Vancouver Cultural Centre. She assured me and the rest of her awe-struck fans that she'd never kill herself because first she'd have to clean up her apartment: "Neatness isn't natural. It's fear of dying unexpectedly."

I spoke with Sheila Gostick, self-titled as "the representative of a major cult figure" after the show.

Harris: When's your birthday?

Sheila: Why--you going to buy me something? Sept. 14, 1959.

Harris: Very good.

Sheila: Thank you, Sir. How old are you?

Harris: 26.

Sheila: I don't have to do anything you say 'cause you're not older than me.

Harris: Confess!

Sheila: I'm terrible. I'm shit. Connie Kaldor gets big laughs and she can sing and play the piano and keyboards and write songs and stuff. Makes me *so* jealous...

As Connie tickled the ivory above us, we sat in the star's dressing room and we talked about deep things. Sheila has a deep voice. When I asked her what sort of image she wanted to create for herself she said: "This is my problem. I have no image--Gorilla girl maybe. I'm not anyone I'd like to be. I don't want to be associated with her."

"And from where do you draw your inspiration ?"

"I don't have any," she said. "That's my problem. See all I am is a frustrated country song writer. I like Lucy Ricardo as a comedian and I like country music as an art form. But unfortunately, I can't sing and I'm totally amusical. Like I cut myself learning to play spoons."

Of mice, she says the ones in her building are psychotic. Of men, she says: "they can put a man on the moon but there's thousands more who deserve to go. Of women, she says: "I like working for women because now I can get heckled by collectives." Of men and women, she says: "This is the only loophole women get--you can be an unwed mother as long as the father of the baby is God. But it's rather a large loophole because there are quite a few men out there who do believe they qualify."

Harris: Comedy is very risky. Is it different for women to take that risk?

Sheila: I've never been a man. You may beg to differ. It's less of a risk for a man because they can say whatever they want and it's okay. Like: "girls--don't you just wanna rape em? Ha ha." The audience is more used to men saying what they want where, as women, if they want to make jokes, it has to be like: "I'm so flat. I'm so dumb. ha ha ha."

Harris: What are you up against as a woman comedian in the business?

Sheila: Well, the business is that I don't get any work. The comedy clubs don't give me any work but they don't give *any* of the girls work. Most of them haven't had a chance to develop.

And my friend who's a comedy writer, who happens to be a girl, finds she makes less money than men comedy writers. So it's the same as anything, as any job."

Harris: How often do you get work?

Sheila: Well, I could work except I don't have a phone number--that probably cuts down on it. I usually create my own shows because that way I can make more money and I can control it. A lot of the time you get people from the volunteer benefit crowd and they want you to work for free. They'll pay their sound person *but*...I just say I'm pronuke...anyway, they expect people to work for nothing and I get a lot of that kind of work."

Harris: How do you support yourself?

Sheila: I find a way to get by. I wrote for CBC radio, so I've been living off that. I sell things. I sold a lot of things I owned before I left Toronto, which was basically nothing but people are fools...

Harris: What sort of things do you write for radio?

Sheila: The tall gal corral for a kid's show. (she sings) "We're the tall gal corral ridin' into your town"--with the lovely theme song there. Little things they can put into the morning show and stuff like that. Comedy things.

Now we're getting some place. When I asked her about her plans for the future, she replied coyly:

"I may start to work with Nancy Gwendolyn the stripper, who I once did a show with, to show how women can work together by fighting really a lot. I think it'd be more stimulating to work with someone else for awhile because this woman (Gwendolyn) and I fought. It was like the worst hell I've ever been in. It was absolute hell. It was hell on earth. But if I'm willing to go back and try again, it means there's something worth salvaging."

"We'd be a very good team and there's absolutely no competition on earth because of the subjects we do and stuff. And we're a good physical contrast and all that stage stuff. She comes from a totally different stage--she comes from stripping and doing kid's magic shows. She forgets and takes her clothes off for kids."

Sheila really is a nice Catholic girl, but what is she doing in a place like this? Well, when she's not being outrageously funny, she's questioning the priorities of serious feminist types.

She asks, "Is this how you choose your entertainment--by which set of mucus membranes a performer irritates in their spare time?"

As to Sheila's "preference", for years she has slept with a little stuffed llama. But then it fell in a big way for a camel that it met in a San Francisco bar. Sheila didn't say whether they continued to sleep together after "the incident". Later, when the pair were vacationing in France, the llama ran away--possibly to rendezvous with the camel in some sleazy watering hole on the Riviera. Though I was far too polite to suggest such a thing.

Harris: You've been doing comedy for almost 10 years now.

Sheila: That's the hard way of putting it. Sheila is 45. She's been in show business for 19 years and her big break is just around the corner.

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Occupation from page 15

He had private detectives looking for me and he'd figured out I was either at Kate Booth's or Vancouver Transition House. He was trying to get detectives to get me. So I didn't have a lot of choice. Thank god there was somewhere safe. I wouldn't have had a chance outside.

Alison: Without the transition house, coming at the time it did, I probably would have ended up in a round, padded room with a jacket. Without transition house, and getting in touch with the reasons why I was angry, and knowing that I should have been angry...it sort of grounded me. I think I still would have been flighty and very self-critical and probably would never have ventured out. I would have destroyed any social adventures or any kind of discoveries because I was too afraid.

Tina: I think I'd be dead. I don't think I'm the only one. I think there's others. It's scary.

Did you use any other community services or MHR during your stay?

Alison: I made an appointment (with MHR), went down and the the lady in the office said, "First of all, you're out of our district. We don't have any transition houses in our area. I don't know what to do with you. I've never dealt with a case like this before, just a minute, I'll go talk with my supervisor." She was really cool. She was a financial worker. She did as much as she could to help me out. She came back with my file. And she kind of looked at me. She was sort of mimicking her supervisor and said, "well, I'm supposed to turn a blind eye because you're staying in a house that's illegally occupied. Technically, we can't do anything for you." When I did get to the (MHR office) I was supposed to go to, I tried to get a damage deposit. (The worker) said as long as I was at the transition house I obviously didn't need the money for rent. I tried to explain to them that in order to secure a place I'm going to need a damage deposit. So I sat in the office with my knitting. Transition house or no transition house as an address, I'll just wait here until I get the damage deposit, which I finally did.

Tina: I won't mention any names but the first worker that I ran into asked me if I could get money from my boyfriend. I thought that was kind of...silly.

Do you think the state should provide services to battered women, or should it be left to private sector or volunteers?

Tina: I think the government should realize that this is what's happening and it's not fate and it's not behind closed doors anymore. Think of all the suffering, all the medical bills, psychiatrists--very expensive and you go through a lot of psychiatric care when you've been battered. And it would be, I'm sure, for the government, a lot cheaper to pay for a place where people can run away from it.

Not saying anything against the Prime Minister or anything but seeing that he's male, I think it has a lot to do with it. He just doesn't... Maybe I shouldn't say something like that. But I think that he, or they are avoiding the facts. It's more men that are abusing. There are women that abuse, but basically it's men who brutalize women, thinking that they're more powerful or more dominant. Why don't they just go by the rules that they make up?

Donni: It's evading an issue if they put it down to the private sector or to volunteers. It's pretending that it doesn't exist. It's a very big problem and it's not something that should be ignored. It's been ignored so much that the three of us got into the mess we did. There's a need for education, for more houses, more professionals. What's required is a very big change in the attitudes of all of us. And there's just not enough people-power to do it in the private or volunteer sector.

Did you see the occupation as being related to feminism or to the women's movement?

Alison: I don't really understand the women's "movement" so to speak. But on a personal level you could see definite feminist attitudes. In some it was very strong. That was one of the primary reasons they were there, making that statement and saying, "we're taking control of our lives."

Donni: For me, after being in a relationship where I was so degraded, it was good to be around women who made a statement, "I'm a woman. I'm proud of it and no one's going to put me down. You don't deserve that treatment. Don't take that shit." That was the most outstanding thing--these women making a statement that women didn't deserve this.

Alison: I was a little bit apprehensive hearing some statements of women who were divorced, women who never married or never intended to marry--because men were dot dot dot. It confused me. I know that all men aren't like that. The impression I was getting from some women was that they were saying that men are men and this is why they are like that. I didn't have much to contribute to that. I was very wary. I was so confused about my own feelings about myself and how this would affect my relationship with men.

Donni: I think, as women, we are in a way disadvantaged. We get paid less. We're expected to be a certain way in a relationship--generally on the submissive side. I recognize that I'm going to have to make some big changes if I'm ever going to get into another relationship. I'm going to have to work a lot harder at being a human being in a relationship than a man would.

Alison: I think the feminist mode taught me to fight for what I believe in rather than go "well, okay, yes sir, right away sir." It taught me to fight, be strong as a woman. To go for what I believe in rather than acquiescing to whatever's useful at the time.

How do you feel about it today?

Tina: I feel different. I feel like a woman. Does it sound wierd? Before I didn't feel that way. Before I felt like I was a person...it took another woman to make me realize that I'm a woman .

Alison: That's true. One woman laughed and called me a raging heterosexual. And the thing was I was really afraid to admit that I can love women. I like what they represent. I like the way they look. I like the things they stand for. I think it sort of broke down that defense and that prejudice-fear. My whole life had been so wrapped up in a man's world and concentrating on man's needs, man's desires and what a man likes to see in a woman.

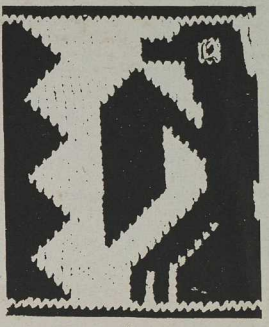
Like you said it took another woman to make me feel like a woman--to make me realize the virtues that we do have--the strengths and the weaknesses and the things we have in common. I learned to value being a woman and feeling good about it.

ARTS

Weaving exhibit and auction:

Guatamalan *Colours of Resistance*

"Colours of Resistence" is an exhibition of Guatemalan weavings using traditional Native Indian methods. The pieces, both aesthetic and functional, take everyday forms such as blouses, vests and blankets. To a Canadian eye they seem like beautiful garments--but they are much more than that. A typical piece contains colourful symbols or patterns that illustrate the lives and traditions of the Native people. They are a people in a country whose government persecutes and tortures its citizens daily. Many are forced to flee to refugee camps in Mexico. In a place filled with misery and pain these colours are worn as a sign of resistance and hope.



"Colours of Resistance" is also a celebration of this rich Indian culture which to this day resists modern technological influence. The exhibition will close on Sunday evening (April 6) with Guatemalan music by Fido Garcia and friends. The film "Todos Santos" by Olivia Carrescia will also be shown. Guatemalan foods will be available. Every piece in the show will be sold to the highest bidder in a silent auction--a great chance to take home a beautiful traditional garment. All money raised goes directly to Guatemalan refugees.

"Colours of Resistance" is coordinated by Wendy Solloway. She spent two years living in Central America and has worked with Guatemalan refugees. She feels that Guatemala is often forgotten by the news media. Her hope is that by participating in "Colours of Resistance" people in Vancouver will better understand the situation in Guatemala. Wendy wants to raise as much money as possible to send to the refugees and is counting on the generosity of Vancouver citizens. She invites everyone to join her in this evening of colour, music and fun.

"Colours of Resistance," an exhibition of handmade Guatemalan weavings at the Native Education Centre, 285 E. 5th at Scotia, April 3-6, hours 1 pm - 9 pm. Admission free. Celebration and Action, Sunday April 6 at 7 pm. $4 admission, $3 unemployed/students/seniors. For more information call Wendy Solloway at 872-5305 or 255-6873.

ARTS

Life in the Gaza Ghetto

by Chava Mintz

Gaza Ghetto focuses on the story of three generations of one Palestinian family who have lived in the Gaza Ghetto since 1948. The documentary film focuses on their daily life and how it is affected by the Israeli occupation. According to *Aftonbladet*, Sweden's second largest newspaper, "It's only after seeing Gaza Ghetto, that for the first time I understand the real tragedy behind the daily news from the Middle East..."

Gaza Ghetto includes interviews with major Israeli figures such as Ariel Sharon and Yitzhak Rabin, Minister of Defense.

Written, produced and directed by Pea Holmquist, Joan Mandell, and Pierre Bjorklund, the film has received critical acclaim.

Gaza Ghetto will be premiered in Vancouver on April 17 at 7:30 at The Swedish Hall, 1320 East Hastings as part of an International Day of Solidarity with Palestinian prisoners which is organized by the Committee to Oppose the Iron Fist. (The Iron Fist is the Israeli term used to designate their official policy towards Palestinians in the occupied territories of the West Bank and the Gaza Strip.)

Leading up to the film showing, La Quena will be exhibiting the photographic work of Jane Story, a Canadian photographer presently living in Toronto. From 1980 to 1982 Story photographed daily life on the West Bank while working as a photographer for a Palestinian newspaper in Jerusalem. The photo exhibit has received much praise and was previewed in *Canadian Forum* (January) 1985). The exhibit has been shown in a number of galleries including Hart House at the University of Toronto.

April 17 has been declared International Day of Solidarity with Palestinian prisoners by the Committee to Oppose the Iron Fist, based in Israel and composed of Israeli Jews and Palestinians.

Prison is part of the regular experiences of Palestinians living under Israeli occupation. An estimated 25 percent of the Palestinian population in the occupied territories have been arrested since 1967 and 60 percent of the adult male population has spent at least one night in an Israeli prison, often without being charged with a specific offense.

So what is the fabric of daily life in the occupied territories of the West Bank and the Gaza Strip? What is the lived experience of the men, women and children who inhabit these territories? Two events have been organized in Vancouver to give us some understanding of these questions.

CHAIR IN WOMEN'S STUDIES

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Alexander Technique from page 19

We all have attitudes that we express with our bodies. Most of us, as women in the world, hold ourselves in a particular way, out of emotional stress, defensiveness or fear of putting ourselves out there. We reflect this in our bodies. Hunched shoulders, rounded backs, stiff necks, locked knees, rib cages that never move, and eating disorders are examples of how this happens.

These attitudes lock our bodies into postures and habitual movements that cause painful conditions like backache, arthritis, migraine and depression. When postures and movements become habits our sensory awareness is deadened. We literally don't know what we're doing with ourselves much of the time. Do you recall, for example, really experiencing even one mouthful of food at your last meal, or how you got it to your mouth?

Most of our every day movements--walking, sitting, standing--are like that. But you can change.

Through learning the Alexander Technique, your coordination and habits do start to change. The teacher gives you new ways of thinking in activity; gives directions to lengthen and widen the back, and uses her hands in subtle ways to suggest an upward movement through the body.

Barstow insists "one must experience it personally in order to have the fullest understanding" of it. Then as the physical patterns change your sensory awareness heightens.

A Vancouver woman who has practiced the technique on and off for several years describes her experiences this way: "It's helped me to recognize my habitual patterns, and at first I was able to see and to make choices on a physical level. Now it has moved to other levels. I see choices more often in other situations and I can decide whether or not I want to stay with my habitual actions."

Feeling light, physically and emotionally, is another experience of Alexander pupils.

"I like the sense of lightness."

"I can describe my good days as feeling light and my bad ones as feeling heavy and clumsy."

"I feel lighter--taller."

This is the result of what Barstow refers to as "redirecting your energy up." She explains this as "learning to prevent excess pressure on yourself, inside and out."

Also, Barstow speaks often of flexibility and ease. She sees a person's ability to come in and out of slumps (physical, mental and emotional) as expressions of that flexibility. So the technique not only unlocks your body to increase your physical flexibility but it unlocks mental and emotional stances too.

Through learning the Technique, says Barstow, "eventually your sensory experience is sensitized so that you *automatically* come out of a slump."

The Technique is accessible to everyone. Joan, 35, has Multiple Sclerosis and has been in a wheelchair for 5 years. She neatly describes what can happen when she sums up the experience of her own first 6 Alexander lessons in this way: "My body is being taught some lessons it's never learned before. It's as though it's all completely different, but it feels at the same time the way it ought to be."

ARTS

Worksite highlights role of workers

Detail: Montage by Jill Weaving excerpted from collaberative poster project "Women Building".

by Carol Williams

Worksite is a collective of women artist/organizers. Our aim is to facilitate the viewing of art (of many disciplines) by primarily local women artists. We accomplish this by organizing and stimulating bi-monthly events gathering artists from our community to create work. Worksite therefore is a metaphoric rather than an actual site. As feminists we do not necessarily see the gallery as a place which has welcomed women as full participants in creating a visual/theatrical/linguistic her/story. We are reaching into the community and its resources (radio, print, cable ten, the street, local halls) as a site for production of our work.

In celebration of International Women's Day we released our March Art Event, a two foot by three foot poster made by nine Vancouver women artists in a photomontage of text and image. We chose a thematic of "Women and Work" hoping to continue to highlight the central role of women as workers in and outside the home. As artists we desired heightened recognition and support of our role as workers contributing to the creation of alternate images, and in the retrieval of a her/story which is often erased or lost.

The basis of the overall design of the poster is the transept portal entrance of an important yet lost site: *The Woman's Building* from the 1893 Chicago World's Columbian Exposition. This building, demolished in the late 1890's, was designed, decorated, and constructed by women; Sophia Hayden, the architect, was just 22 years old; exterior ornamentation was by Alice Rideout; internal mural *The Modern Woman* was painted by Mary Fairchild Macmonnies; the building was managed by a council headed by Mrs. Bertha Palmer. The murals both disappeared in the confusion following the fair. The photograph we reproduced was from *The Magic City* as 1894 publication by J.W. Buel.

In this revived image of *The Women's Building* each artist miniaturized photomontage or photographs which are collaged between the columns of the main and second floor. This visual work about work is by Lorna Brown, Cynthia Smith, Jill Weaving, Carol Williams. Lucy Harrison, Kati Campbell and Lorna Mulligan. The border and montaged text, fictional and research statistics about work, is by Angela Hryniuk and Margot Butler. The project was co-ordinated by Margot Butler.

This poster can be purchased for $6 at local bookstores in your neighbourhood: Octopus, Spartacus, Ariel, The Women's Bookstore, McLeods, the UBC Bookstore, Peregrine Books. Proceeds of sales goes to Worksite for continued support and sponsorship of art events by women artists. Our next event will be on May 15 and 16 at Heritage Hall. This will be a performance event of theatre, dance, film and poetry. On site will be installed visual work.

The working board of Worksite is Lorna Brown 985-0281, Margot Butler 687-7585, and Carol Williams 875-8987. Our consultative board members are Margaret Birrell, Cate Jones and Donna Zapf. Our mailing address is 3708 Main Street, Vancouver V5V 3N7.

Running with all their might

by Sima Elizabeth Shefrin

Women like them but men don't. Like any image of people with power, these strong running figures pushing themselves forward are often mistaken for men. Hinda Avery's painting of athletic women displayed throughout March at the Vancouver East Cultural Center offer us images of women which we see far too seldom.

The women on the walls and pushing out from the walls of the gallery are all in motion. Some are running with all their might, some pushing themselves across the finish line, some laughing and dancing. Others slow down after a race reaching out to each other for comfort in defeat.

Hinda's series of paintings grew out of her need to find images of women to which she herself could relate.

The women's movement made me conscious of the types of images that have been expressed of women. Portrayal of women throughout history has always reflected male attitudes of how a woman should appear and act...women must be shown as individuals, not as some external standard of an inanimate beauty ideal which continually leaves the majority out.

Most of the athletes are painted on four square wooden panels. A few are painted and then cut out of the wood. Some of these cut-out figures stand alone; others are mounted in front of the pictures, sometimes a few inches from them.

Hinda likes a little confusion, a bit of ambiguity in her work. "I spend a lot of time playing and cutting out and placing images on top of each other" she tells us.

The women in the paintings are easily recognizable, their moods and their concentration readable, but they are abstracted as well. The perspective is not always correct, and the figures behind are sometimes bigger than those in front. Smaller figures are cut out of wood and hung in front of the paintings, or glued on to it.

The colours Hinda uses are not always those of reality. Some of the women and some of the backgrounds are drawn in blues and oranges and purples. "Running Woman 3" is all in green, flesh-green, fabric-green, hair-green. "Running Woman 4" is all in red, with real wrinkles in her clothing.

The backgrounds tend to be a confusion of lines and shapes and colours. They are difficult to read literally, but they do convey to me a sense of the heat and sweat and blur of runners in motion. And wherever the background is confusing, a very clear cut-out image, perhaps 18 inches high has been superinposed on the picture. Sometimes these images act as a translation of the more complicated background behind; sometimes they tell stories of their own.

I had some problems with Hinda's use of cut-out cows placed near the women's breasts in "Running Woman 1" and "Running Woman 2." The image itself was certainly not offensive. The cows were among other animals pictured, and Hinda's use of nudity in her work has always impressed me as a good example of how depictions of women without clothes need not be objectifying. But I was reminded--and I don't think this was the artist's intention- of those elements in society which insist on seeing women solely in terms of their reproductive functions, and I found this association distracted me from the rest of the picture.

At the same time as she likes to play around with images and the way people perceive them Hinda is concerned that her work not be obscure. She says, "It's important to me that people look at my work and understand it and

enjoy it." For the most part her series of women athletes meets her own criteria.

The exhibits at the Vancouver East Cultural Centre are curated by Executive Director, Wendy Newman and Publicity Director, Penny Sidor. They try to coordinate the visual art with both the time of year, and the programming taking place in the theatre in any given month. Because International Women's Day falls in March, the Centre featured Hinda Avery as a feminist artist, as well as performers such as Wallflower Order, and Rosalie Sorrels and Nanci Griffith. In April, coinciding with the Peace Festival, the gallery is presenting Salvadorian artist Jose Ventura, and in the theatre Bob Bossin's Anti-Nuclear Show.

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RUBYMUSIC

by Connie Smith

Cora Walton's childhood friends nicknamed her Koko because they couldn't pronounce her name, and when she married musician "Pops" Taylor back in 1953, they decided Koko was the name they'd put on her records. Since that time, she's been called a few other things: the hardest working lady in show business, Chicago's premier blues growler, and the queen of the blues.

Koko was raised on a farm outside Memphis, but grew up singing in the clubs of Chicago. Among her fans were Muddy Waters, Howling Wolf, Junior Wells and Willie Dixon. She played with all of them at one time or another. It was Willie Dixon who wrote and produced her first big hit, "Wang Dang Doodle," for Chess Records. The song was a million-seller in 1965, prompting the first of a dozen European tours for the young star.

Koko stayed with Chess Records until the early seventies when the label folded. In 1975 she signed with Alligator Records. The company called it "the best decision we ever made." They were right. Since that time, Koko has won every major award the blues has to offer. Her most recent honours came at the 1985 W.C. Handy Awards in Memphis where she won Entertainer of the Year, Blues Vocalist of the Year, and for the sixth time, Contemporary Female Blues Artist.

The College Media Journal voted her recent album *Queen of the Blues*, Best Blues Album of '85, and in 1984, after five previous nominations, Koko received a Grammy for Best Blues Album of the Year. ("I waited twenty years for that one, and I was real pleased to get it.")

But of all the titles she's received, it's "the hardest working lady in show business" that sticks in my mind. Koko spends 10 months out of the year on the road. She and her husband and her four-piece band The Blues Machine travel throughout North America in an '83 Dodge van, ("We all comfortable in there; there's just six of us,") eating at Denny's Restaurants along the

interstate, ("That's my favourite place to eat"), and in the case of her November trip to Vancouver, driving on some of the most treacherous snow-covered roads she'd ever seen.

Sponsored by the Pacific Blues and Jazz Festival, Koko Taylor performed November 29 and 30 to packed houses at the Town Pump. I spoke with Koko on Saturday afternoon while the band watched the football game. We began a favourite topic--her family.

Koko: I've got one daughter and 2 grandkids. My little grandaughter is 12 and my little grandson is 6 years old. And he's just like I was when I was his age. He wants to be a musician. He's trying hard to play guitar. Right now he's trying to play drums. He's trying to sing. (laughs) Oh man. I remember when I was growing up, when I was his age, I would be just singing away, you know.

Connie: You had the choir, didn't you, to help you get started?

Koko: I grew up singing gospel. Going to church. Just like he's doing. And every day when he come from school, he gets that guitar and goes to playing and trying to sing "Wang Dang Doodle." (laughs again) I remember I used to do the same thing every day. Me and my sisters and brothers, we would go to the field or wherever we were doing our daily chores, and we'd be just playing and singing the blues, and listening to the radio and stuff like that.

Connie: How old were you when you went to Chicago?

Koko: I was about 18.

Connie: Did you go there to be a singer?

Koko: No. I didn't have no idea I was going to be a singer. I have always loved singing and listening to other singers, and whatever music is going on, that's what I liked. I used to sit in with other people, you know, other local bands, and all of this was for my own enjoyment. It was something I enjoyed doing. No money involved or anything. And it was Willie Dixon that heard me and got me my first recording for Chess Records in Chicago.

Connie: Did you have any idea that "Wang Dang Doodle" would become such a big hit?

Koko: No, I sure didn't. Let's see, he wrote this tune for me "I Got What It Takes", which is re-recorded now on

They didn't give me million dollars when they told me I was famous.

Alligator Records, and I did "What Kind of Man is This", a tune that I wrote, and "Honkey Tonk". Those were my first recordings and didn't nothing really happen. It was just a recording, you know. Then after that I did "Wang Dang Doodle" and it went straight to the top.

Connie: That must have been kind of a shock.

Koko: It was a shock. It was a surprise, and it was really unique. I couldn't believe--I had to pinch myself. Is this really me. I just couldn't believe it, but when that happened that's when I formed my own band, The Blues Machine, and I've been going strong ever since. It's been good times, bad times, rough times, and even now it's still rough times, but...you know.

Connie: Well, how do you feel about that? On one hand, they tell you you're the greatest blues singer in the world, on the other hand...

Koko: It's no flower bed of roses just because they say I'm the greatest. They didn't give me a million dollars when they told me I was the greatest. (laughs) It didn't increase my salary none. I'm not getting rich out here. I'm a long way from that. And it's hard work travelling up and down the highway, travelling for miles and miles.

Connie: One thing you've been able to do that a lot of women never get the chance to do is produce your own records.

Koko: Yea, I help out with that a lot. With ideas, with selecting tunes, help arranging, getting the music and stuff together. That's also a hard job. But I've been managing pretty good.

Connie: When you put together The Blues Machine, what were you looking for in a musician?

Koko: I was definitely looking for a special kind of musician. Someone that loved music, loved blues, as well as I did. Now if I meet a musician and he say, now I can play your stuff but I really don't like blues, but I can play it, I'm really into jazz, then that's not my musician. That ain't my

man at all. Because I figure he's got to be into the same thing and want to do what he's doing to put his best foot forward. He's got to support me. Support the blues.

Connie: Have you always had a lot of say in your own career?

Koko: No. When I was with Chess I didn't have no say at all. All I did was just perform. Just sing. And it was always somebody else that did the arranging and took care of what had to be done.

Connie: Was that a problem then?

Koko: It wasn't a problem, but I do find that now that I have a little say so into my own music, I can get into it more. I'm more comfortable with the tunes that I'm doing because these are tunes that I selected. It makes it more comfortable. Easier.

Connie: Are you still writing?

Koko: Not a whole lot. I am doing writing but I don't have a lot of time to devote just on writing because I spend most of my time concentrating on what I'm going to do in clubs or in concerts.

Connie: When you sing songs like "I'm a Woman" or "You Can Have My Husband But Please Don't Mess With My Man", do you find you get a strong reaction from the females in the audience? "I'm a Woman" is a great song.

Koko: I feel that way. And that's one of the reasons I feel proud of myself that I'm able to do this because it's like I'm saying something or doing something for other women that maybe they don't have the nerve to say. (laughs) It's like I expressed something or said something to their man. I couldn't say that, but she said it for me.

Connie: Do you like being on the road as much as you are?

Koko: Ya, I enjoy being out here. I gets tired but I do enjoy it. Matter of fact, if I didn't like what I was doing I wouldn't be out here at all, because like I said before, I'm not getting rich, and it's not something easy. But it is something enjoyable. I enjoy it. That's the one thing that keep me out here. I'm doing what I enjoy doing.

Koko continued page 27

Periodicals in Review

by Wendy Frost and Michele Valiquette

The 1986 *Sylvia Book of Days* names December 5th St. Tom's Day. Who's St. Tom? He's the patron saint of all of those who cannot be left unattended in a bookstore. We both belong in this category. It's not uncommon for either of us to fall into a trance in the vicinity of a bookstore, only to regain consciousness hours later with our arms full of books. Depression, elation, boredom, the arrival of a U.I. cheque... any or all of these have been known to lead to serious book binges.

We celebrated an unusually warm and sunny day earlier this month, for example, by doing a round of the city's book vendors. "We'll just *look* at new women's journals...for the *Kinesis* article," we assured each other, ignoring the particular dangers of known addicts browsing in pairs (Addict One: Should I buy this? Addict Two: Sure!) Hours later, when the frenzy of page flipping and cheque writing had abated we emerged...proud possessors, between us, of six novels, a collection of short stories, more Sylvia, a play, a cookbook, ten blank notecards *and* a selection of new women's magazines and papers. The latter, at least, we can justify by sharing them with you.

First, a clutch of new offerings from England:

Shifra is a Jewish feminist quarterly whose first issue appeared in December 1984. Named for a woman active in the Warsaw ghetto resistance, *Shifra* is put out by a collective of "Jewish feminists (who have come together) to produce a magazine which will provide Jewish women with a forum to understand (their) experiences in all there diversity. Through articles, sharing personal experiences, history and poetry," they want to "challenge the privileges of men over women, non-Jew over Jew, white over black, heterosexual over lesbian." We've seen the first two issues--articles included feminist reflections on Jewish culture and tradition, recovering Jewish women's history, implications of reproductive technology for Jewish women, fiction, poetry and even a few recipes.

Shifra is available from Box No. 2, 59 Cookridge Street, Leeds 1, England. $23 US per year for a subscription. The magazine can be found locally at Ariel Books, and Spartacus for about $3 a copy.

Women's Review is a lively cultural monthly which debuted in November 1985. Each issue has reviews of current work in visual arts, dance, film, theatre and writing, as well as longer articles offering more in-depth analysis, interviews, and original poetry and fiction.

Women's Review is highly readable and attractively laid out; it covers mainly British and North American art and writing by both new and familiar names. Recent article topics have ranged from ballet from a feminist perspective, to the marketing of Mills and Boon, the British equivalent of Harlequin, to a profile of a mother-daughter pair of artists.

Even by the second issue this magazine had generated considerable debate. Editors comment in #2 that they have been reproached by readers for printing adverse criticism of women's work. They respond: "We feel it is vital, at this stage in feminist debate, that disagreements and divergences can be discussed... It is precisely because *Women's Review* aims to celebrate and further women's art and ideas that it is also a space in which work can be frankly assessed by women." This is a welcome attitude in the world of feminist publishing. Judging by the first 3 issues, which we both read at a gallop, this will be a journal worth following regularly.

An annual subscription is 25 pounds. An unwaged/student subscription at half the normal rate is available; however, this doesn't seem to apply to overseas rates. Make cheques payable to Women's Review Limited, and send to *Women's Review*, Old Loom House, Back Church Lane, London E1 1LS, England. Available here for $2.50 an issue at Spartacus and Octopus Books.

Trouble and Strife is Cockney rhyming slang for wife. The journal's editorial collective chose the name "because it acknowledges the reality of conflict in relations between men and women." As radical feminists, their "politics come directly from this tension between men's power and women's resistance." Beginning its third year of publication and newly available here, *Trouble and Strife* has feature length articles discussing radical feminist issues from both activist and theoretical perspectives. Articles are accessible and informative, contributing to the development of a radical feminist theoretical framework. $19 US per year for three issues. c/o Women's Centre, 50 Bethel Street, Norwich, Norfolk, Britain. Available at Spartacus, Octopus and the Women's Bookstore for $4.00 to $4.90 per issue.

Back in the U.S.A.:

There's a new national feminist newspaper "by, for and about women of color" called *Between Our Selves*. The quarterly began publishing in 1985, and is widely distributed across North America. It carries news and feature stories and provides a forum for women of colour. We've seen one issue, Fall/Winter 1985. The twenty page tabloid focuses mainly on women's cultural work, especially music--e.g. Nona Hendryx, Linda Tillery, A Piece of the World. It also includes some conference coverage and an excellent article by Audre Lorde looking at connections between South African Apartheid and racism in North America.

As one of the few North American publications by and for women of colour, *Between Our Selves* is long overdue. We hope future issues will be able to carry more news and analysis as well continuing to provide information on black women's culture. We found our copy at the Women's Bookstore for $2.80. Subscriptions are six issues for $10 US. Send to *Between Our Selves*, P.O. Box 1939, Washington, D.C., 20013.

And finally, on the homefront, there's *Cayenne: A Socialist-Feminist Bulletin* from Toronto. The inside front cover tells us that cayenne means 1. A very hot *red* pepper used widely in India, China and the Caribbean; 2. a female spice; 3. a long-lasting irritant; 4. hot stuff. Heady goals...but in the year since they began publishing the *Cayenne* collective has come a long way toward meeting them. Some of the problems--cramped format, poor distribution--are clearly the result of lack of funds. As well, the Canadian content tends to focus on Toronto--a problem the editors have acknowledged and one they're trying to correct by soliciting articles from across the country.

Cayenne has a refreshingly clear political focus and an activist orientation. The journal is committed to creating a forum for strategy discussions among socialist feminists, something much needed in the Canadian women's movement. The two issues we've seen, #4 and #5, include articles on women's organizing, both in Canada and internationally, in the reproductive rights movement, for trade union rights, as native and immigrant women, as lesbians, in international solidarity work and in national liberation struggles. *Cayenne*'s book and film reviews are short but thoughtful. We'd like to see more extensive cultural analysis (like "True Confessions of a Romance Junkie" by Bev Crossman in #5).

Cayenne will be coming soon to Octopus and Spartacus. Watch for it. Better yet, subscribe. $10/year. Send to: *Cayenne*, 229 College St. W., Toronto, Ontario M5T 1R4.

Koko from page 26

Connie: Has there been any particular time that was more difficult than any other?

Koko: There has. Like I said, it's been rough times. There's been times that--uh--it was difficult. Like trying to get airplay and stuff. It's kind of difficult right now with me. It's kind of annoying, too, that blues entertainers, we always the last one on the list. We get less recognition, less airplay, less money, less everything. And yet we work just as hard and put just as much into it as a rock singer or any of those people.

Connie: What do you do when you have time off?

Koko: Well, when I'm off and I'm home, I'm right back to housewife, grandmother, daily chores. After being on the road so much and so long, when I'm home I spend most of my time trying to get things caught up--like laundry. Really, I've got a pile of clothes here right now that needs to go to a laundromat. But I don't have the time to get into that now.

Connie: When you're home, whose music do you listen to?

Koko: I don't have time to listen to nobody now.

Partial discography: Queen of the Blues (1985), Alligator Records; The Earthshaker (1978), From the Heart of a Woman (1981), Alligator Records; I Got What It Takes (1975), Alligator Records; Basic Soul (1972), Chess Records.

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ARTS

A Little Night Reading

by Cy-Thea Sand

Women and Words
Les Femmes et Les Mots
Conference Proceedings 1983
Edited by A. Dybikowski, V. Freeman, D. Marlatt, B. Pulling, B. Warland
235 pages. Edmonton: Longspoon Press. 1985.

For those of us unable to attend the historic 1983 Women and Words Conference in Vancouver, *In The Feminine* is an important guide to what went on there. A book cannot recreate the intense interaction which engaged the over one thousand women from across Canada who met to discuss women's past, and ongoing relationship to the word.. But it comes close.

I can easily imagine women laughing and enjoying Marian Engel's talk on the logistics of mothering and writing: *Twins and a Typewriter*; white women being defensive about or authentically attentive to *How Far Have We Come?* by black activist/writer Makeda Silvera; some listeners pondering Andrea Lebowitz' concerned question about feminist literary criticism: "Are we in danger of creating another literai speaking only to the initiates who understand the lingo?"; and still others wishing the conference could last a few weeks instead of just a few days.

While reading this anthology, I sensed the explosive creative energy which must have kept participants awake for nights afterwards mulling over, with themselves and others, the infinite possibilities for their work and their lives.

There is a lot here to agree and disagree with. The articles guide the reader into new areas of consideration and speak to specific concerns such as sexist reviewing practices, reactionary elements in children's literature and the subversion potential of art.

The collection is divided into six sections weighing heavily in favour of critical thought, language theory and analysis: the reader is given an overview of the francophone feminist deconstruction of language and its implications for women writers. As Nicole Brossard said in her talk, "We cannot rethink the world except with words." Taking up that challenge are writers like Gail Scott, Daphne Marlatt, Betsy Warland, Louise Cotnoir and Louky Bersianik who are actively subverting and recreating language in their work.

There is some discussion on race and class issues as they apply to the silencing of women, but not nearly enough. Beth Brant, Lillian Allen and other women of colour are 'ghettoized' under the heading of *Writing Against Double Colonization* and there is no article by a writer of colour under any of the other categories.

This observation is underscored by the disheartening fact that the *second* Pan-Canadian Women and Words conference, which was to be held in June of this year, has been cancelled. A group of key organizers - women of colour - left the organizing committee because of racism. What was to be an even more diverse exploration of cultural production than the successful 1983 conference, broke down; in a resounding reminder that we are stammering to each other even as we grapple with creating a language with which to change the world.

The Reach and other stories.
Lesbian Feminist Fiction
Edited by Lilian Mohin and Stella Shulman, 166 pages, London: Onlywomen Press Ltd. 1984.

I remember reviewing the anthology *Lesbian Fiction* (Persephone Press, 1981) and commenting on the diversity of themes and concerns. This is also true for *The Reach and other stories*, a relatively small anthology of short fiction by white British lesbians. This is the first anthology of lesbian fiction to be published in Britain and in her introduction Lilian Mohin appreciates "black lesbian's refusal to be edited by white women" and says that she "looks forward to black edited, black lesbian fiction." One of the many attractive features of *Lesbian Fiction* is its work by American writers of colour so it is interesting to note the contrast.

Two stories by Anna Wilson (author of *Cactus* (1980) and *Altogether Elsewhere* (1985) (Onlywomen Press) open the anthology and I was impressed by the courage, conviction and confidence which characterize her two very different stories, one a fantasy; the other born of everyday survival in an increasingly dangerous world.

What is historically and culturally significant is that lesbians are demanding space on the page.

I was reminded of Nicole Brossard's assertion that "in order to write one must be a person who is moving and seeking. To write, one must first be one's own mistress, or be on the point of becoming so." (*In the feminine "tender skin of mind."*)

I Remember Ethel by Helen Pacey is a humourous reminiscence about the author's lesbian aunt, while *Old Photographs* (J.E. Hardy), also a familial tale, breathes with a deep sadness about the unnecessary alienation between a woman and her grandfather.

Not all of the contributions in *The Reach* reflect the work and care of serious writing. As with most collections, readers will find both memorable and forgettable glimpses into the psyches and lives of various characters. What is historically and culturally significant is that lesbians, as protagonists, are demanding space on the page, and in doing so are challenging the paradigms which have made us invisible. Maro Green writes in her piece *Visible Writing:* "My ink is fragrant as lemons. In what follows, I'll make many mistakes but I will not lie."

Oranges Are Not the Only Fruit
by Jeanette Winterson, 176 pages, London: Pandora Press, 1985.

This story begins with the lines: "Like most people I lived for a long time with my mother and father" and ends with the observation that "families, real ones, are chairs and tables and the right number of cups, but I had no means of joining one, and no means of dismissing my own."

The pages between these two pronouncements detail the life of an adopted child who is raised by an evangelist mother (and a background father), in this fugue of betrayal and lovelessness. The novel is considered by some to be a comic lesbian tale but I hurt more than I chuckled reading of Jeanette's indoctrination into a church consumed by demonic visions. I found it quite horrifying and terribly sad. Humour does enter into the narrative, but like the mythic scenes which parallel the main plot, it offers only minor relief from the novel's tension, and Jeanette's suspension in a loveless world.

At one point the narrator realizes that "it is not the one thing nor the other that leads to madness, but the space in between them." This is a poignant novel and indicates much native talent.

A second novel is in progress and I look forward to it.

On Our Backs
Entertainment for the Adventurous Lesbian, Vol. I, Issue 3, Winter 1985.
P.O. Box 421916 San Francisco, CA 94142

I enjoyed this issue of a new magazine, a product of the feminist sex debates. I was impressed by the quality of the short story writing by Daji Shook and Hannah Gold, was informed by the interview with anthropologist/sex explorer Sally Binford and by the regular column feature, *Sex Point*, which explores contemporary issues of sexuality. There is also a short interview with photographer Sean Reynolds, information and ads on sex services and products and a section on fantasies.

One letter writer praised the mag's name saying that the "subtle dig at that other prude newspaper" makes her giggle. That is the one thing I don't like about it. *Off Our Backs* is excellent feminist journalism and deserves better than this cheap shot from the lesbian/feminist erogenous war zones. I would prefer that we confront our diversity with dignity not pettiness. Otherwise, I look forward to reading and getting turned on by future issues.

Other Information:

Gossip - a new journal of lesbian feminist ethics was born in February 1986 and is available from Onlywomen Press, 38 Mount Pleasant, London WC1 XOAP. Featured in issue one is an article by Julia Penelope on how feminist ideology is becoming too respectable; Sheila Shulman discusses lesbians having babies and Rosie Waite discusses her disability.

Canadian Lesbian and Gay History Newsletter, Issue 1, December 1985 is available from the Canadian Gay Archives P.O. Box 639 Station A Toronto, Ontario M5W 1G2. The newsletter was founded at the Sex and the State International Conference on Lesbian and Gay History in Toronto in July 1985. This issue consists of statements of research interest and work areas in the hopes of breaking down the isolation that many gay historians feel.

Women: Images, Role-Models, Proceedings of the CRIAW (Canadian Research Institute for the Advancement of Women) Conference 1984, is available for $6.00 plus $1.00 for postage and handling from CRIAW/ICREF 151 Slater Street, Suite 408, Ottawa, Ontario, K1P 5H3.

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If you are interested in applying please contact Sitka by phoning 255-9265 or 291-0703 or write to us at Sitka Housing Cooperative Society, 2842 St. George St., Vancouver, B.C. V5T 3R7.

LETTERS

No link between occupation and NDP

Kinesis:

A recent issue of *Out of Line* (March 14) included an article by Drena McCormack, attacking the social democratic views of the NDP. Fair enough.

However, Drena also took the opportunity to attempt to link the recent occupation of Transition House with the politics of the NDP. There is no link.

The occupiers worked diligently for eight months, not for jobs for ourselves, not to add to our revolutionary resumes, but because we saw two possible choices for the future of Vancouver Transition House:

1) a private society, vulnerable to funding cutbacks, vulnerable to shifts in priorities/perspectives, and probably without unionized staff.
2) a government run, publicly accountable transition house, with 24-hour unionized paid staff, childcare and reasonable funding security.

We chose the latter option, maintaining the same demands as those fought for by Women Against the Budget in its attempt to prevent privatization in 1984.

Drena suggested that the occupation was a sell-out to government, accomplishing almost nothing in the long run. Drena is a member of Rape Relief, which takes a rather different view of how to run social services.

Rape Relief supports a third option, the model upon which it runs its own house. That is a model based on:

1) double taxation - getting money from progessive members of the community who already pay taxes for social services, but pay again because they want to support services for women.
2) non-union, non-paid staff.
3) charging those who use the service, i.e. battered women who stay at their house, for room and board (up to $10/day--$300/month).

The people who worked in and provided support to the occupation want to see government take on that responsibility for paying for services to battered women. We persuaded the City of Vancouver to take on that responsibility. We do not think that quality, free service should be sacrificed in order to maintain so-called autonomy. Rape Relief disagrees, although they apply to the city of Vancouver each year for funding.

We would prefer that merits of that disagreement be debated up front, in the feminist press, rather than as a sideline to criticisms of the NDP in the left press.

Lisa Price, occupier

Working for mother's income

Kinesis:

Thank you for printing, in your March issue bulletin board section, the notice sent in by Beth Shaw and myself concerning our plan to present the idea of mothers' income to the federal Task Force on Childcare.

In view of the article (in the same issue) on Real Women and their similar objective, Beth and I would like to make a clarifying statement: we are in no way affiliated with this group. We find most of their policies reactionary and anti-woman. Our own objective in supporting the idea of a mothers' income is to provide low income women the choice (regardless of marital status) to remain home with their children, to give all mothers financial autonomy, and to provide women with the choice of leaving intolerable marriages while retaining the right to care for their children themselves, if they so choose.

By the time the next *Kinesis* comes out the Task Force will have been and gone. We have not, at this point in time, been told whether or not they will hear us. However, there are to be written, as opposed to verbal, submissions accepted up to June, so anyone willing to work with us on one of these please contact:

Beth Shaw, General Delivery, Sechelt, B.C. VON 3AO or Anne Miles, Box 1216 Gibsons, B.C. VON 1VO

Thank you for the opportunity to make our objectives clear.

Sincerely,

Anne Miles

Community is dangerous

Kinesis:

My name is Catherine. I am a rape victim. I have been raped three times: at 13 by one man, at 15 by two men and at 20 by a woman. At 13 I felt shame, at 15--humiliation, but at 20 I felt pain--emotional, physical, sexual agony.

I cannot afford to trust or love women. Those two words--love and trust--have less meaning, to me, than some truly profane words we use in our everyday language.

The community is dangerous because rape happens, be it in Vancouver, Toronto, Halifax, etc. Repeatedly I am told that women don't rape women. That is the greatest danger--your continuous denial of my existence. I am not a figment of anyone's imagination least of all my own. I am here, I exist. I cannot deny my existence any longer, not to myself and especially not to you. I am not a nightmare that will go away after the morning coffee. You cannot kick me back into the closet and pretend that you've never heard of such a thing, that you imagined it. I won't let you.

I am a victim. I've been a victim of my father. A victim of men. A victim of women. I will continue being victimized by women for as long as you deny my presence. Open up your hearts and minds. Let me in.

Catherine

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BULLETIN BOARD

EVENTS

•WOMEN'S SKILLS ANNUAL GENERAL MEETING: Wednesday, April 16, 7:30 pm. 4340 Carson St., Burnaby. For further info. or for a ride call Lynne at 430-0450.

•HERBARIUM: Photographs by Joan Fontcuberta. April 4-May 4, 1986, opening reception, April 4, 7:30-10 pm. Presentation House Gallery, 333 Chesterfield Ave., North Vancouver, B.C. V7M 3G9 (604) 986-1351

•BARBARA STEINMAN'S PIECE "CENOTAPHE", a symbolic tomb, will open to the public on February 28th at the Presentation House Gallery: *Cenotaphe* is a tribute to those whose history remains unrecorded, and is part of *Luminous Sites*, an exhibition of video installations taking place in Vancouver galleries. Exhibition dates: Feb. 28-March 30, 1986.

•VANCOUVER CENTENNIAL PEACE FESTIVAL, APRIL 19-27 The city of Vancouver, the Vancouver Centennial Commission, and members of the End the Arms Race Coalition are sponsoring the largest and most intensive peace and disarmament event in Canadian history. The 9-day festival will bring together such international experts as John Kenneth Galbraith and ordinary citizens, to develop strategies for preventing nuclear war.

•INTERNATIONAL PEACE FILM FESTIVAL April 18-24. The Ridge Theatre will host this festival of 14 feature-length films on themes of war and peace. Tickets: $5/per double bill or $15 for a Peace Film Festival Pass (special rates for students and seniors).

•PEACE AND DISARMAMENT SYMPOSIUM April 24-26 This symposium offers an opportunity to hear the ideas and strategies of experts on the subject of peace and disarmament. Orpheum Theatre. Ticket info. 873-7299.

•VANCOUVER WALK FOR PEACE April 27. The climax of the Peace Festival will be the annual Walk for Peace. The walk this year begins at both Kitsilano Beach and Cambie Street to converge at B.C. Place where there will be an indoor rally with speakers, music and the presentation of the "Vancouver Peace Proposals", a document detailing Vancouver's strategy for peace. For further info. 736-2366.

•OUR IMMIGRANT LAWS information workshop sponsored by the People's Law School. Frog Hollow Neighbourhood House, 2131 Renfrew St. 7:30-9:30 pm Mon. April 7, phone: 734-1126

•INTERNATIONAL DAY OF SOLIDARITY WITH SALVADORAN WOMEN May 10 dinner at La Quena. Bring your mother. For more details call Pat 255-3848. May 31--benefit dance at Ukranian Hall. Music by Ginger Group and Women's Jazz Blues Band. Sponsored by Friends of AMES.

•WOMEN AND THE CHARTER information session sponsored by People's Law School. Kits Neighbourhood House, 2305 W. 7th Ave. Info. 734-1126. Tuesday April 8

•FUN RUN FOR REFUGEES, Sunday, April 13, OXFAM's annual run to raise money for refugees. The run is 10km. Contact OXFAM for details: 736-7678.

•WELFARE RIGHTS CLASS - learn about welfare rights, the GAIN Act and regulations. April 12, 7:30 pm Frog Hollow Neighbourhood House, 2617 E. Broadway, Vancouver, phone: 875-8616 or 875-8311 for details.

•LESBIAN NETWORKING IN VANCOUVER HAS BEGUN: next meeting April 17, 7:30 pm at VLC, Commercial at Venables. Networking meetings will be held on the 3rd Thursday of each month. "What makes an issue a lesbian issue" is one of the topics to be dicussed April 17. All lesbian groups and individuals welcome.

•MARGOT IZARD AND THE TALKING FREDS April 11th, 8 pm., La Quena, 1111 Commercial Drive. Musical-political satire.

•PEOPLE'S FREE EXPO Saturday May 3rd. Festival of people's issues and concerns. Free music, theatre and workshops all day. Free food. To be held at a park near Expo 86 (site not yet finalized). We urge everyone to attend. For more info. or if you or your group want to participate phone: Em McPherson 255-6252, Anne Beesack 254-9962 or 872-6622 (Wed. and Thurs.) Essence Vida 255-0160.

SUBMISSIONS

•IN SEARCH OF GREAT FEMINIST MYSTERY STORIES. Penny Goldsmith, an editor of *Women and Words* and *Common Ground*, and Margie Wolfe editor of *No Safe Place* and *Still Ain't Satisfied* are compiling a mystery anthology of short stories and novellas. If you have one with a progressive perspective please submit before July 1, 1986, to Mystery Anthology c/o 229 College St., Apt. 204, Toronto, Ontario, M5T 1R4 *or* Box 2269, VMPO Vancouver, B.C. V6B 3W2

•CALL FOR ARTIST to contribute works for art exhibition Peacestrokes, to benefit the women of El Salvador. Volunteers also needed to help organize. Contact Jennifer Fog 874-2723. Sponsored by Friends of AMES.

•LOOKING FOR CONTRIBUTIONS and input to the new Women's Music Resource Network in Vancouver, at the Vancouver Lesbian Centre. Will include music corner with various instruments and resources, a general communication and gathering of women's music herstory, both locally and internationally. Meetings will begin in early March. For info. phone Nadine at 327-8534 or VLC 254-8458.

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GROUPS

•RUNNERS, COME RUN WITH US local women's soccer team starting a running club. Week nights or week end. Runners from the women's community welcome. For more information 734-0658.

•LESBIANS WHO LIVE WITH TEENS: We meet about once every 3 weeks. Some of us are moms. Some of us are not moms but live with and have relationships with teens. This is an open support/rap/venting group where problems of mothering and relationships with teenagers are dealt with from the perspective of being lesbian. If you would like to attend call Janie or Jackie at 291-0703 or Janet or Judy at 876-8446.

•SINGLE MOTHER'S SUPPORT GROUP: Little Mountain Neighbourhood House, 3981 Main Street, Monday nights, 5-6:30 pm pot luck dinner; 6:30-8:00 pm Group. Child care available. $1.00 per family. 879-7104 (Sheena or Barbara).

•INTERESTED IN WOMEN'S NON-VIOLENT CIVIL DISOBEDIENCE on Nanoose Test Range? Especially needed are boaters. Please contact Sunshine, 752-5380, mornings or write C-20, Site 260, RR#2, Qualicum Beach, V0R 2T0.

•WEST END WOMEN'S MARTIAL ARTS club meets Sundays at 3:30 pm at the West End Community Centre. Come join us! All styles welcome. Free! Phone 654-2747.

•KARATE FOR WOMEN instructor with 15 years experience is leading classes now. Emphasis on self-defence. Non-militaristic, non-competitive. Come join us! For more info. 685-2747, ask for Lynn Calvert.

•VANCOUVER UNEMPLOYMENT ACTION CENTRE is looking for volunteers to serve on Ministry of Human Resources appeal tribunals on behalf of welfare recipients. Some knowledge of the GAIN Act and regulations is necessary. Call 875-8616 or write VUAC 17 E. Broadway, Vancouver, B.C. V5T 1V4

•BENEFIT NIGHT FOR WOMEN'S SOCCER April 24th, 8 pm-2 am. Lotus Hotel. Cover-charge $1.00.

•PRESS GANG PRINTERS IS LOOKING FOR WOMEN interested in volunteering, primarily to do bindery work. We are asking for a minimum four months commitment of one day a week. We will provide five or six evening training sessions, which will include a discussion of Press Gang's history and politics, an overview of the print-int process, and a more detailed training in bindery and some aspects of pre-press work. Training will start in May. If interested, please contact Marilyn at 253-1224.

MISCELLANEOUS

•WE ARE 2 WOMEN: looking for others to form an original/political/dance band. We play guitar, bass, drums, keys etc. etc. and sing but can't do it all at once. Influences: highlife, reggae, hardcore calypso, garage band...call 872-4251 or 327-8534.

•MUSIC FOR NICARAGUA! 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, please bring it to: Folk Festival Office, 3271 Main St., Vancouver. Get involved! The people of Nicaragua need your aid!

•TRANSFORMATION - A NEW CANADIAN PUBLICATION, with a class perspective on social change. In our first issues: "The Politics of the Pro-Choice Movement: When 'abortion' Becomes a Dirty Word,"; "Class Realities in the Canadian Women's Movement," "The Feminine Mystique: The Fantasy of the Women's Peace Movement." Subscription (6 issues): $15. Sample copy: $3.00. Write Box 1983, Saskatchewan, S7K 3S5.

•WORK EXCHANGE ON HERB FARM. Please contact Sunshine 752-5380 mornings or write C-20, Site 260, RR#2, Qualicum Beach, V0R 2T0

•IF ANYONE KNOWS WHERE KRIS ROBERTSON is or can pass this message along... (Kris was a former folksinger at the "Chat Noir" in Gastown, 1972) She had 3 children. Have her write Gaye Chahl, 493 Baker Dr. Quesnel, B.C. V2J 1L2

•LESBIAN EDITOR SEEKS MATERIAL for book exploring friendships between lesbains who are not lovers. Discuss play, work, growing-up, coming-out, separations, family bonds, commitment, betrayal, humor, aging, raising children, affection etc. Send life stories, drawings/graphics, photos, headlines, taped conversations, essays, poems, songs, prayers etc. to Carol-Jean Print, 1050 Title Insurance Building, 400 Second Ave. South, Minneapolis, MN 55401.

•FINDING A JOB IS HARD WORK: A five part video series including--Women and work (22 minutes); Assertiveness (20 minutes); Decision Making & Goal Setting (15 minutes); Transferring Skills to a resume (14 minutes); interview skills (19 minutes). These videos were produced with low income women in mind. They deal with current issues affecting women entering or re-entering the work place. They feature visible minorities, women with English as a second language, women of White and Native origin. If you are interested in purchasing these tapes or if you would like more info. please contact: Project Starting Over, 197-204 Second Ave., Williams Lake, B.C. V2G 1Z5 398-6011

•*Kinesis* NEEDS VOLUNTEER women to translate periodicals in German, French, Spanish and Hebrew. Please give us a call at 873-5925.

CLASSIFIED

•MOTORCYCLE FOR SALE. 1981 Yamaha, 400 Special II. New tires, battery etc., runs well, parked inside. Call Isis 873-4251.

•SORWUC MAY DAY CELEBRATION Thursday, May 1st 7-9:30 pm at La Quena. Speakers/Singers/Poetry and Raffle. Admission - raffle ticket stub or price of one (3 for $1). Everyone welcome.

•LOOKING FOR TWO FEMINISTS or woman with one child to share 3 bedroom house. Located at 21st and Cambie. Partly furnished, fireplace, basement. $232 per month. Call Maureen 879-9721. Avail. April 1st.

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•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 info. at 588-2048 (h) 591-6747 (w).

•NEW LESBIAN S/M CLUB will meet Wednesday, April 16th at 8 pm at the Shaggy Horse (upstairs) 818 Richards. Not a pro/con discussion group regarding the politics of lesbian s/m.

•COMMUNITY SOUND SERVICES: Complete three-way P.A. plus operators and truck, available at socialist rates. Phone Communiqué 253-6222.

•FEMINIST THERAPIST: FOCUS ON ISSUES RELATED TO WOMEN, substance use, addiction and abuse, overeating and undereating. Group, individual and "family" counselling. M.A. Clinical Psychology, sliding scale. Susan Boyd, 251-1710.

•HOUSECLEANING AND YARDWORK: Professional, reliable, unique cleaning. Bondable, references on request. $9.00/hour, call Jade, 251-1710.

•WOMAN LOOKING FOR 1 bedroom sublet in a co-op as soon as possible call Joanne 736-7678 or 253-2720.

•HOUSE WANTED IN VANCOUVER for May 1st, two-three bedrooms, unfinished basement or other suitable space for pottery studio. Reasonable rent. Excellent references. Call Mary or Heather, collect after 5 pm, 792-0808 (Fraser Valley).

•TREAT YOURSELF TO A TAROT READING either in your home or mine. $10 for an hour-long reading. Call Teresa at 685-4148 evenings or weekends.

•VOLUNTEER CO-ORDINATOR: POSITION AVAILABLE now at Battered Women's Support Services. Call 734-1574, for more information.

•FEMINIST N/S VEGITARIAN women seeks shared accom. Kits area May 1. Sublet OK, call Leslie, 734-2953.

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.

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