October 1990 Special Collections Serial The ultimate sexist act - pg. 7 CMPA $2.25

KINESIS

News About Women That's Not In The Dailies

UNIVERSITY OF BRITISH COLUMBIA LIBRARY OCT - 4 1990

Peace camp: hearts, bodies & minds for the Mohawk Nation

Pay equity, Socred-style

News from Mexico & Honduras

Cynthia Flood • Mary Carter Smith • Awakening Thunder

KINESIS

News About Women That's Not In The Dailies

MEANS MOVEMENT

Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 255-5499. Our next Writer's Meeting is Wed. Oct. 3 at 7 pm at *Kinesis*, #301-1720 Grant St. All women welcome even if you don't have experience.

PRODUCTION THIS ISSUE: Andrea Lowe, Rhoda Rosenfeld, Joni Miller, Christine Cosby, Nancy Pollak, A. Alisa Nemesis, Claire Fowler, Megan Ardyche, Sandra Gillespie, Sandra Lynne, Winnifred Tovey, Frances Wasserlein, Faith Jones, Sylvia Fuller, Ann Rainboth

FRONT COVER: Photo by Faith Jones

EDITORIAL BOARD: Gwen Bird, Nancy Pollak, Michele Valiquette, Terrie Hamazaki, Christine Cosby

CIRCULATION AND DISTRIBUTION: Jennifer Johnstone, Chau Tran, Lyn MacDonald

ADVERTISING: Birgit Schinke

OFFICE: Jennifer Johnstone, Chau Tran

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

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

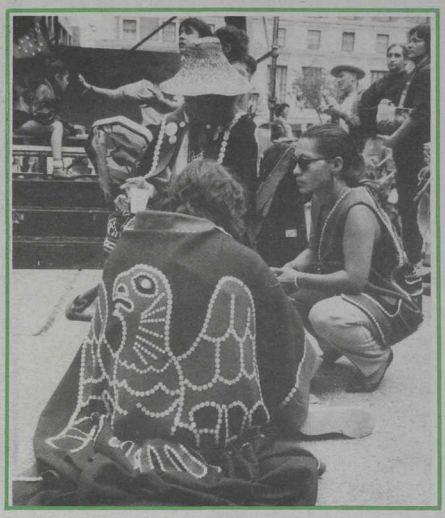
SUBSCRIPTIONS: Individual subscriptions to *Kinesis* are $20 per year or what you can afford. Membership in the Vancouver Status of Women is $30 or what you can afford, includes subscription to *Kinesis*.

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

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

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

Kinesis is produced on an IBM PC using PC TeX and an LC-800 laser printer. Additional laser printing by Eastside Data Graphics. Camera work by *The Peak*. Printing by Web Press Graphics, Burnaby BC



Native women are playing a significant role at Vancouver's peace camp in support of the Mohawk Nation.....12

Whistle while you walk?.....5

Cynthia Flood's work is implicitly political.....17

INSIDE

NEWS

Abortion coalition meets and debates.....4
Just blow it in his ear.....5
Guess what - the media is sexist.....5

FEATURES

Sex selection: the ultimate sexist act.....7
by Jackie Brown
The legacy of Baby M.....8
by Millie Strom
Mexico: we won't give up.....11
by Rosario Ibarra de Piedra
Peace vigil: support for Mohawks.....12
by Lillian Howard & Amanda White

ARTS

Mary Carter Smith: speech as spectacle.....15
by Kathy March
The Burning Times: in review.....16
by Susan Edelstein
Cynthia Flood and writing's pleasure.....17
by Anne Fraser
Asian women: awakening thunder.....19
by Jean Lum

REGULARS

Movement Matters.....2
What's News?.....6
by Linda Choquette
Commentary.....9
by Mary Rowles
Letters.....20
Bulletin Board.....21
compiled by Donna Dykeman

Kinesis is indexed in the Canadian Women's Periodicals Index, and the Alternative Press Index.

CORRESPONDENCE: *Kinesis*, Vancouver Status of Women, 301-1720 Grant St., Vancouver, B.C. V5L 2Y6

Kinesis is a member of the Canadian Magazine Publishers Association.
Second class mail #6426
ISSN 0317-9095

MOVEMENT MATTERS

Movement matters listings information

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

A focus on science

Hilda Ching is this year's appointee to the Ruth Wynn Woodward Endowed Chair in Women's Studies at Simon Fraser University. The chair has a mandate to promote teaching, research and community outreach related to women's issues and achievements in BC and the Yukon.

Ching is a biologist committed to the promotion of women and girls in the sciences. Says Ching: "As a scientist dedicated to my work, I would like to demystify science, to encourage girls to learn science and math, and to challenge the image of a masculine science. As a feminist, I am skeptical that we can ever attract women to science unless we challenge science to be free of sexism, racism and classism."

This year, Ching will teach courses on Employment Equity and Women, Science and Technology; she also plans to invite scientists to visit with students and faculty on campus, and to organize panel discussions and research paper presentations. Hilda Ching can be reached at the SFU Women's Studies Program, Burnaby, BC, V5A 1S6. Tel: 291-2742.

In-Sight '90 in Edmonton

In-Sight, Edmonton's Annual Women's Film and Video Festival, will take place October 19-21, 1990. Australian and Canadian works will be featured and, in recognition of the multifaceted nature of the film and video industry, In-Sight will be presenting an evening of animation and also several art videos in the experimental category.

Workshops will include Screen Roles of Women, which examines the participation of women at all levels of the film and video industry, and The New Visions and New Voices workshop about the concerns and challenges of emerging Indigenous and Aboriginal women filmmakers.

Ticket prices for In-Sight are: $20 for an advance weekend pass, which includes a Gala ticket (available until Oct.); after Oct. a weekend pass is $30 Gala tickets are $10. Ticket prices are reduced by half for people on a fixed budget. Child care subsidy is also available. For further information, contact the In-Sight office: 2nd Floor, 9772-102 St., Edmonton, Alta. T5K 0X4, or phone (403) 424-0724

Correction

The speech of Sergia Galvan ("The traffic in women," *Kinesis*, Sept. 1990), was interpreted by Alicia Barsallo.

Conference on women, environment

Organized by the Northern Institute for Conservation Research, an international conference titled Women and Environmental Management: Values, Attitudes and Perceptions will be held Nov. 9-11 in Vancouver.

Recognizing that resource managers in western patriarchal culture cannot easily escape its value systems, the objectives of the conference are to determine if women have distinct values and perceptions in this area and to explore how they can be incorporated into the way we manage our environment.

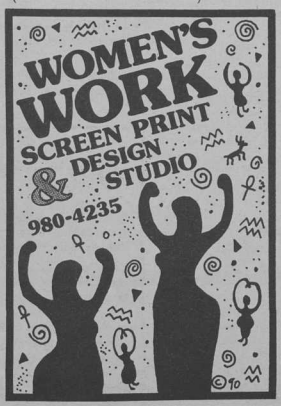
The program will include panel discussions, invited speakers and workshops. For info or program and registration package, write B. Wilkes or G. Atrill, Northern Institute for Conservation Research, PO Box 3579, Smithers, BC V0J 2N0

Our big news this month is that *Kinesis* has a new arts columnist. Beginning with the November issue, Zainub Verjee will deliver close-ups and cut-aways of the women's film and video scene. Her bimonthly column, beginning next month, will be both national and international in scope. Zainub is one of the founders of In Visible Colours: Women of Colour and Third World Women Film and Video Festival, and we're thrilled to have her join *Kinesis*.

(By the way, if you're wondering where our delightful, insightful music columnist Lauri E. Nerman is—well, we're not. She called from Malibu to request a few month's leave on account of unforseen busy-ness. She'll return early next year.)

New writers or production workers at *Kinesis* this month are Megan Ardyche (an old *Pandora* of Halifax hand), Kathy March, Cathie Young, Mary Rowles, Lillian Howard and Sandra Gillespie (and our production coordinator, Christine Cosby, has her first by-line, too). And we say goodbye to Susan Prosser, who is going to Africa.

Note: the Women of Colour Caucus at *Kinesis* is having another meeting Oct. 1 (check Bulletin Board for details).



VSW Thanks

Our thanks to Vancouver Status of Women members who support us year 'round with memberships and donations. Our appreciation to the following supporters who became members, renewed their memberships or donated in September:

Lois Eileen Arber • Gert Beadle • Margaret Beardsley • Dorothy Beheshti • Margaret Cogill • Gloria Filax • Karen Gallagher • Niamh Hennessy • Leanne Macdonnell • Mary Mark • Kate McCandless • Cindy Onstad • Susan Parker • Tracy Potter • Helen Purkis • Nora Randall • Adrianne Ross • Pat Sadowy • Carolyn Schettler • Paula Skilton • Irene Sobkin • Veronica Strong-Boag • Ruth Lea Taylor • Maggie Thompson • Ursula Wild • Carol Williams

Moms and kids support group

On Sunday Sept. 2 the Vancouver Lesbian Connection Mom's and Kids support group sponsored their first social event, a gay picnic at Trout Lake. Everyone had such a good time that another event has been scheduled: a potluck Hallowe'en dinner party for moms and kids on October 19, at VLC, 876 Commercial Dr., starting at 6 pm. There will be singing, dancing, eating and playing, as well as a draw for a childcare fund. Bring friends and family. Costumes are optional.

There is also a weekly support group at VLC for lesbians with children, Tuesdays 9:30 - 11:30 am. Break isolation, discuss issues, have a coffee. Free childcare available at Eastside Family Place. For more information, call the VLC at 254-8458.

CRIAW's 14th conference

The Canadian Research Institute for the Advancement of Women (CRIAW) is holding its 14th annual conference November 16-18, 1990 in Charlottetown, PEI. The conference goal is to bring able-bodied and disabled women together to share their realities and learn more from each other.

Conference themes include health care, disability defined, action research, mothers and children, feminism and more. Presentations will take the form of papers, panels, workshops and various cultural events. The conference's venue, the CP Prince Edward Hotel, has wheelchair accessible suites; sign language interpretation, guides and French translation will be available.

The conference fee is $100, and the hotel room rate is $72. For information contact Anne Mazer, PO Box 2271, Charlottetown, PEI, C1A 8B9. Tel. 902-368-4510

Call for Submissions
TRAUMA/SURVIVAL

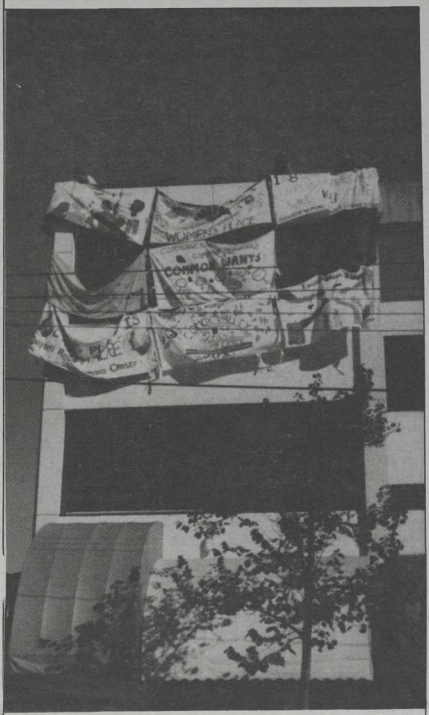
Deadline: January 15 1991

Trauma means ordeal, disaster, loss, collapse, its causes ranging from illness, plant closures, separation, rape, and death to war, genocide, and the breakdown of the planet's life-support systems. Grief and chaos follow in its wake, yet most individuals and many communities learn to survive, adapt, even flourish.

TRAUMA/SURVIVAL will be a group exhibition encompassing all media. The curator, Avis Lang (managing editor of *Heresies: A Feminist Publication on Art and Politics*), wishes to include performance, video, and film as well as work appropriate to a gallery setting. The exhibition is open to British Columbia women artists and is planned for the fall of 1991.

Please send a maximum of 25 slides/photographs or 2 videotapes, plus statements, proposals, outlines of work in progress, resume, SASE etc. Detailed guidelines available on request.

WOMEN IN FOCUS
849 BEATTY STREET VANCOUVER V6B 2M6
(604)682-5848



Tie You Up, Tie You Up

Vancouver women staged a dress-rehearsal of the "tying up of Parliament"—otherwise known as the Banner Project—in late September. Women's groups from around the country have created special banners depicting the realities of our lives. Over 100 banners are being shipped to Ottawa in early October, in time for the Third Commonwealth meeting of Ministers Responsible for Women's Affairs. Expect some mischief on Parliament Hill: we want the politicians to remember that women won't be silenced, and our demands for social justice are far from met.

Where have all the funders gone?

by Nancy Pollak

If the Social Credit government's behaviour is any indication, women's centres in British Columbia will have to fight hard and fast for their operational funding next year.

Instead of making a commitment to fund women's centres—a commitment the centres need in order to access federal money for 1991-92—the Socreds have announced a $500,000 community program to "mobilize local resources" to improve service delivery to women.

The program will facilitate community input in order to "heighten awareness of the issues women face and ensure the best use of our resources," said Carol Gran, BC's Minister Responsible for Women's Programs, when she announced the initiative in mid-September.

Officials in Gran's ministry describe the new community program as a direct response to the report of her Advisory Committee on Community-Based Programs for Women. Under the program, the government will seek input on women's needs from service clubs, churches, provincial agencies, women's groups and others. Money will also go towards new regional Women's Program offices.

Critics say Gran has managed to avoid committing core funds to women's centres by hiding behind the report of her Advisory Committee. Because the committee did not explicitly call for operational funding for centres, Gran appears to have the perfect excuse not to do so.

Without core funding, women's centres may be forced to close next March.

"We think Carol Gran will use this community program to say, 'See, I've followed my Advisory Committee's recommendations, I'm improving women's services, I'll even welcome input from women's centres," says Trisha Joel of the Vancouver Status of Women. "But the fact remains, women's centres need operational funding to survive. Where is *that* money?"

Ironically, Gran's Advisory Committee was appointed in response to last March's crisis, when the federal Secretary of State abruptly cancelled core funding to centres. (The funding was restored after several months of public protests. At that time, Ottawa imposed the 50/50 federal/provincial condition for next year.)

Also ironic is the fact that half of the new community program's $500,000 budget was originally slated for direct funding to women's centres, but was shifted to the Advisory Committee's work.

Beyond irony is the fact that one member of Gran's Advisory Committee was a representative from the BC and Yukon Association of Women's Centres (BCYAWC), the body which represents the affected centres. Robin Ledrew's appointment was extremely contentious to some BCYAWC members, precisely because they feared a Socred-appointed committee would never serve their interests.

In the light of Gran's new program, the BCYAWC faces an uphill battle in its fight for funding from the provincial and federal governments for 1991–92.

After a September emergency meeting, the BCYAWC called upon all levels of government—municipal, provincial and federal—to respond to women's centres' need for stable funding. "We will make a concerted effort to encourage the implementation of the 50/50 cost-sharing scheme, " said BCYAWC spokesperson Moe Lyons of the Nelson Women's Centre.

The BCYAWC is starting their effort late—in part because of difficulties in coordinating the energies of almost 30 dispersed and diverse centres, in part because of the distraction of Gran's Advisory Committee.

Women's centres in Nova Scotia and Newfoundland, which also must convince their provincial governments to cost-share with the feds, are in the final stages of developing proposals.

According to Joyce Hancock of the Bay St. George women's centre, Newfoundland feminists are hammering out a funding approach which clearly delineates provincial and federal responsibilities.

"We're saying the federal government should pay for educational and advocacy work, for lobbying and research," says Hancock, noting that those activities plainly fall within the mandate of the Secretary of State's Women's Program. "And the province should pay for the services: survivors' groups, court accompaniments, and counselling," says Hancock.

The seven Newfoundland women's centres hired a consultant (with SecState funding) to help them each develop a "clearly focused vision of what they needed." The province's Women's Policy Office will cover the costs of an October get-together of centres to finalize a proposal.

Lucille Harper of the Antigonish Women's Resource Centre in Nova Scotia describes a similar approach. "We decided there was a provincial responsibility for service delivery, and a federal responsibility for equality work," says Harper. Altogether, five NS centres are proposing that the federal and provincial governments each provide a full-time salary (plus overhead and expenses). The proposal amounts to an increase in government support for centres.

The women in Newfoundland and Nova Scotia have no illusions their governments will readily accept their proposals. Says Joyce Hancock, "We're doing this strategizing and lobbying now to avoid having to do what happened last March.

"But women are prepared to hit the streets again."

Oka

Shunned no longer

by Lillian Howard

Lillian Howard is a Mowachat woman of the Nuu Chah Nulth Nation)

The violent confrontations that transpired in Oka, Québec this past summer had a profound affect on me. The land dispute at Kanasatake is an example of the land disputes that have been ongoing issues since the "founding" of Canada by the French and English peoples.

In terms of how the Canadian authorities are dealing with the "Oka situation," I find it disheartening and I see the methods of approaches even more alarming and disconcerting. The leaders of Canada are in my view looking at the incidents as transitory and are hoping that the "Indian problems" will disappear eventually with the armed occupation by the Canadian army and the police forces in Mohawk territory.

Nonetheless, the Mohawk people of Kanasatake have made it clear that they are not going to surrender their arms until they are assured that their conditions with respect to their lands are met. Indian First Nations across the country are determined not to be shunned any longer by the Canadian governments and simply do not want to be treated merely as wards of the state.

Aboriginal people of the First Nations of Canada have undergone drastic changes since the arrival of the European. Furthermore, First Nation peoples have experienced traumatic losses from personal losses to expropriation of their lands by the various levels of government. Due to the disparities arising from government policies on Indians and Indian lands it is no wonder that there is an ever-present social upheaval in Native communities on and off reserves.

Consequently, the negative effects of colonialism are phenomenal. Incarceration of Native people is extremely high. The rates are very high in terms of Native students dropping out of the school system at a very early age, crime, suicide, violent deaths, infant mortality, alcoholism, substance abuse, unemployment, poor health and social conditions. With the disparities so visible, Native people become targets and victims of blatant and institutionalized racism.

Not only do First Nations peoples have to deal with inequalities, the Aboriginal people are also caught in a flux of political turmoil in dealing with land claims, treaties, Aboriginal rights and title issues, and have been addressing these issues since the foreign institutions were imposed on the First Nations. So the frustration, the anger and the bitterness is deeply entrenched in First Nation communities.

The build-up of these suppressed emotions have reached a point where Aboriginal people such as in Kanasatake are publicly stating that they are prepared to defend their homelands and to die for their homelands.

Just not working

The Family Maintenance Enforcement Program is not working for single mothers.

The program, touted by the provincial government as a program to assist single moms not receiving support from ex-husbands, has been largely ineffective in meeting the promise it offered.

In fact, it has become another way to harass women on welfare by denying them the right to enter into private agreements with their ex-partners.

Vancouver Status of Women is organizing an evening to hear information and discuss this troublesome program on Tuesday, October 16th at 7:30 pm at Britannia School Senior's Lounge.

Child care will be available on site—please pre-register by calling 255-6554 by Monday October 15th.

Not all items covered

BC abortion coalition meets

by Megan Ardyche

About sixty people (mostly women) came together in a hot room at Langara College on Sunday, September 16th. The general meeting of the BC Coalition for Abortion Clinics (BCCAC), admirably, got underway almost on time and, as seems to be the case in 'movement' meetings, every item on the agenda took longer than the time allotted. Still, as Hilda Thomas, a board member of the Everywoman's Health Centre said, "The meeting was surprisingly friendly and the exchanges were constructive."

First on the agenda was the Perspectives Report by Joy Thompson, who gave an overview of abortion rights news over the last year.

BCCAC reps attended an Ottawa conference hosted by the Pro-Choice Action Network (PCAN) to discuss strategies around the federal abortion bill, C-43. The fight against the bill was given up too soon many thought, and more protests were recommended. The bill is not yet law—it needs the Senate's approval and there is hope the Senate can be influenced not to pass the bill, or that the Senate process may be delayed until a federal election is called, causing the bill to die.

Another disturbing legislative factor is the Health Legislation Act in Nova Scotia, which may pass this fall. The act would restrict abortions to hospitals, making it impossible for private clinics to operate legally. If the act succeeds in Nova Scotia, BC would probably introduce similar legislation.

The Ottawa conference issued a call for a national day of action on choice: October 13th. Plans are being made in Vancouver—watch for posters.

Thompson reported access to abortion within BC is grossly inadequate. The Everywoman's Health Centre (EWHC) turns many women away every week, referring them to the US. The importance to having a political presence in the next BC election was stressed; proposed strategies included pressing the parties for a policy on full funding for clinics. Above all, the pro-choice movement should present a very clear message: we will defy Bill C-43 if it's passed.

Thompson's Perspectives Report also dealt with abortion clinics and reproductive services. (It should be noted that, although a report from the EWHC was on the agenda, the clinic had not been invited to prepare or present one.) The importance of supporting the EWHC, as well as any new clinics or services that may arise, was stressed. Part of that support, however, was seen as political involvement—to address the issue of control over women's bodies at the political level.

Lastly, Thompson talked about the need to build the BCCAC and possible ways to accomplish this. One suggestion is to hold a provincial conference since the BCCAC now consists mostly of members from the lower mainland.

Second on the agenda was a report on the new abortion clinic in Vancouver, presented by the meeting's co-chair and steering committee member Kim Zander. Since the new clinic's organizers hadn't made any formal announcements, the report was very general in tone, basically stating that the clinic complied with the basis of unity of the BCCAC. A motion that "the BCCAC warmly supports the new clinic and we invite the clinic representatives to come to the next general meeting" was passed, with further support to be decided when the new clinic organizers, the board of EWHC, and the BCCAC steering committee have a chance to meet (*see box*).

The last item on the morning's agenda was the steering committee report, given by co-chair Jackie Larkin. The report sparked heated debate all around.

As a result of confusion and uncertainty about the role of the BCCAC in the EWHC over the last year, the steering committee was recommending a re-evaluation of the relationship between the two bodies.

After a lengthy discussion two motions were presented: 1) to hold joint steering committee/EWHC board/staff discussions to determine if the BCCAC should have any responsibility for the decision-making structure of EWHC, and what structural relationship would exist; and 2) to suspend sending BCCAC reps to the EWHC board until resolution of this issue.

The second motion was the more problematic. The EWHC board, already very hard-working and stretched to the limit, felt that losing the BCCAC reps would deplete its resources significantly. The steering committee, also very hard-working and stretched to the limit, has been finding it difficult to fill those positions.

A revised basis of unity, substantially changing the focus of the BCCAC, had been distributed to members before this meeting. The BCCAC's original basis of unity focused on establishing a feminist abortion clinic—the EWHC. With that accomplished, the steering committee was proposing the focus change to *support* for the establishment of clinics, political action and public education. There seemed to be an assumption by the co-chairs that, in fact, the proposed basis of unity was going to be adopted, despite comments from the floor several times that it had not yet been put to the vote.

The report from the new abortion clinic, for example, stated that the clinic conformed to the basis of unity, but it was referring to the new basis of unity. Had the new basis of unity not been adopted, would that have nullified the support the coalition voted to give the new clinic?

Mary Murphy, a steering committee member for two years, a member of the original management committee for the EWHC and a current board member of the EWHC, feels this change of emphasis means that "we may be put in the awkward position of supporting doctor-run, male-oriented, patriarchal abortion businesses, rather than creating an ideal space for women or having the control to do that. We have the opportunity to establish what we want, and by changing the basis of unity, we're stepping back from that opportunity."

Hilda Thomas also felt this was a shift for the coalition, a shift toward a "professional model"—a clinic set up and run by doctors—which almost by definition involves a hierarchical structure. Thomas stated this discussion had taken place at the beginning of plans to open a clinic, and the professional model was abandoned in favour of one which creates a feminist-based, user-oriented, non-hierarchical clinic firmly grounded in the women's movement.

As Thomas said, "It's easy to slip back into the old model and I see that as a defeat—it doesn't move the goals of the women's movement forward."

Nonetheless, the new basis of unity was adopted, with some amendments, and with the proviso for further discussion at the next general meeting. The vote was almost unanimous, with only a few abstentions.

The discussion around proposed changes to the criteria of the steering committee was postponed until the next general meeting (whose date is not yet set) due to a lack of time (see *Kinesis* July/Aug '90 for an examination of the proposals). That discussion promises to be lively since the changes involve dropping the "feminist" and "female" criteria from steering committee membership.

Nominations to the steering committee at the Sept. 16 meeting were few (15 in all); it was decided those nominees would act as an acclaimed interim steering committee until the next general meeting, at which time specific details will be determined regarding the process and structure of the committee. Only four of those nominated were representatives of groups: Vancouver Rape Relief, the Women's Committee of the Communist Party, the India Mahila Association, and the Congress of Canadian Women.

Vancouver's new clinic

We heard it through the grapevine: Vancouver's new abortion clinic became front page news in mid-September after a disgruntled tenant in the proposed clinic's building leaked information to a local anti-choice group ... who in turn called the *Province* newspaper.

As a result, the women behind the Elizabeth Bagshaw Women's Clinic not only faced premature media exposure —the clinic's opening date is still up in the air—but are now dealing with the fallout of anti-choice harassment (including an anti-choice building subcontractor who withdrew his construction services midway through the job).

Norah Hutchinson, a longtime abortion rights activist and former head of Concerned Citizens for Choice on Abortion, is one of the founding members of the clinic's board. (The clinic takes its name from the late Dr. Elizabeth Bagshaw, a Canadian pioneer in the field of birth control, family planning and abortion rights — and an early feminist.)

According to Hutchinson, the new clinic will be a feminist, worker-controlled, non-profit abortion facility. Other board members include lawyer Gwen Brodsky, Dr. Valerie Gruson, Patricia Carlton, Dr. Karen Hossack, Dr. Denise Werker, Dr. Kathy Greenberg and Rena Webber.

Besides contending with their (so far) displeased co-tenants in the Hycroft Medical Building at the corner of 16th and Granville Street and predictable threats from the anti-choice minority, the Elizabeth Bagshaw Women's Clinic will have to charge women for the costs of the abortion procedure the provincial government refuses to cover (as does the Everywomen's Health Centre).

There is a well-documented need for abortion services in the lower mainland and throughout the province. Says Hutchinson, "Our hope is that no woman should be turned away."

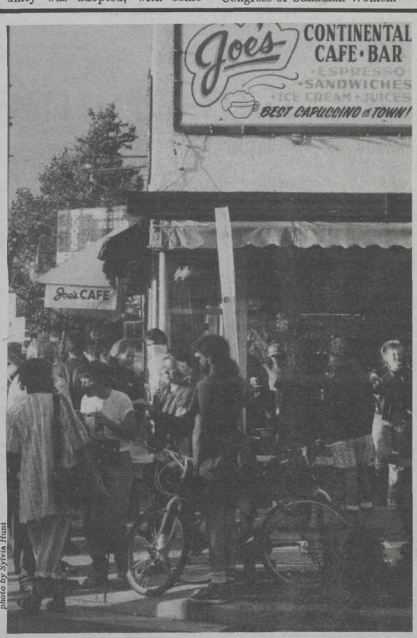


photo by Sylvia Hunt

Joe Blows, or Clueless Joe

It's not everybody's cup of coffee, but Joe's Cafe in Vancouver's east side (just down the way from *Kinesis*) has been a hang out for feminists, dykes, pinkos and other plain folks—at least until owner Joe Artunes bounced a couple of gals for G-rated smooching. Now, the ol'homophobe has a boycott on his hands—and plenty of local lavendar colour.

Just blow it in his ear

by Joni Miller

Cosmetics customers at Shoppers Drug Mart are getting an extra this fall—an 8 page leaflet on violence against women tucked into a giveaway fashion magazine.

Part of a national campaign titled "Blow the Whistle on Violence," the pamphlet outlines statistics, suggests cautionary tactics and lists phone numbers of rape crisis centres across the country. "Society has taught us that men should be aggressive and women should be passive," the leaflet states. "Some men think violence is a way to get what they want and hold on to what they've got." The publication emphasizes that no one is immune, urges women to stand up for their rights and concludes "we all have a responsibility to confront the attitudes that help perpetuate violence."

While frequently urging women to report attacks to the police, "Blow the Whistle" also points out the inability of the legal system to deal with violence against women. " . . . police, governments, neighbours and even friends and relatives are often reluctant to intervene . . . this lack of community support, coupled with weak laws, provides ineffective responses . . . "

An unusual step for a corporation, "Blow the Whistle on Violence" is greeted lukewarmly by some Vancouver women's groups. Criticism centres around its emphasis on a pea-less whistle, the Fox 40, being sold at a special price of $2.49. Women are encouraged to carry the whistle as rape protection. Proceeds, expected to be around $200,000, will go to LEAF (Women's Legal and Educational Action Fund).

"The corporate community has a unique ability to get to people community groups don't reach," says Mary Crow of LEAF's national office in Toronto.

This sentiment is echoed by Shoppers Drug Mart executives. "We're really pleased to be involved," says Karin Cardell Young, Director of Cosmetics for BC and the Yukon, "We feel we can make a difference."

LEAF has always solicited corporate donors. In the case of this major corporate gift, Shoppers Drug Mart selected LEAF from a number of potential benefactors, because of their national profile.

"We wanted the money to be distributed across the country," explains Cardell Young.

Crow believes more corporations should be encouraged to involve themselves in social issues.

"Blow the Whistle" was initiated in Toronto by Don Shafer, the president of Q107FM radio. Shafer and his associates began consulting with Toronto area rape crisis centres and women's groups in 1988. Numerous retailers were approached as potential sponsors, and Shoppers Drug Mart picked up the campaign in early 1990.

Cardell Young stresses there is no profit involved for Shoppers Drug Mart and says the company has a history of involvement with community health issues. Stores regularly distribute free pamphlets on matters such as diabetes, nutrition during pregnancy and colon cancer.

"Most of our customers are women," says Cardell Young.

The whistle fits on a key chain, which Cardell Young carries with her at all times. "When I go into the underground parking lot, I hold my keys in my hand with my whistle ready to blow."

She doesn't see the whistle as an all encompassing solution. "There certainly are other things you can do that are more effective," she says. "But almost everyone agrees that making noise is a good idea."

"Rape whistles irritate me," says Anita Roberts, a longtime self-defense and assertiveness instructor. "Relying on something outside of yourself is counter productive." Roberts points out that one of the assumptions is people will hear the whistle and come to a woman's defense.

"Unfortunately, nobody knows what it means. Has the factory let out? Is someone calling their dog?"

Roberts concedes that if a whistle makes a woman feel stronger, that in itself is useful. "Maybe they should blow the whistle every morning on the radio and say 'here, this is the rape whistle'," she suggests.

Alice MacPherson of Wenlido (Women's Self Defense) says the campaign "misrepresents what a whistle can do for you." The whistle being offered, she says is "the best in town," and she urges all basketball coaches to take advantage of this half price offer.

However, MacPherson points to examples of women who were publicly attacked and ignored by witnesses. Rather than waiting for assistance, she advises women to "blow it in his ear" and deafen the attacker.

Johanna Pilot of Women Against Violence Against Women applauds the corporate responsibility shown by Shoppers Drug Mart but fears the leaflet emphasizes the legal system as an answer. "We know that the legal solution does not for the most part work for women," she says. "It's a liberal solution at best."

Trisha Joel of the Vancouver Status of Women feels the leaflet sidesteps the issue of men's responsibility. "We agree that violence happens to women because society allows, in fact condones it, but also because by and large men are responsible for behaving violently towards women and children. No amount of 'Blowing the Whistle' and teaching women how to 'wise up' is sufficient if we do not begin to deal with changing men's behaviour and attitudes."

Joel also notes that the 'Images Fox 40' marketing seems aimed at the professional woman. "For this campaign to be really workable it has to be aimed at all women," she says.

The sponsors of "Blow the Whistle" consider the campaign a success. About a third of the whistles have been sold. Radio stations have publicized the campaign across the country. Customers appreciate the information.

"People are very positive about this campaign," says Cardell Young. "No thinking person can fail to have a negative reaction to violence against women."

Big surprise

Mainstream media is sexist

by Christine Cosby

A recent MediaWatch study shows that women are both underrepresented and misrepresented in Canadian mainstream newspapers. The study will give women in the media "ammunition for their internal fights," says Jennifer Ellis, Communications Officer for the national feminist organization.

MediaWatch examined coverage by and of women and men in 15 newspapers across Canada on February 15, 1990. The newspapers were coded for categories including bylines, beats, representation and sexist language. Not surprisingly, MediaWatch found that women were consistently marginalized in the news. "Newspapers are reinforcing sexist notions by refusing to update their representation of women," says MediaWatch's Suzanne Strutt.

The study found that women—over half the population—are discussed in Canadian newspapers only 18.2 percent of the time. In other words, men receive 81.8 percent of the attention. According to MediaWatch, "while these statistics reflect in part the low ratio of women compared to men in prominent positions in our society, they also raise questions about the criteria used to determine what is newsworthy. Sports is a strong case in point as it focuses primarily on sports stories about men. While this reflects the value of male sports in our society and the virtual invisibility of female sports, newspapers play a role in promoting and perpetuating these attitudes."

Despite Canadian Press guidelines on sexist language, MediaWatch found numerous examples of discriminatory language. The study points out that "the use of non-sexist language is important in a society where women have not yet achieved true equality as language perpetuates and promotes the invisibility of women or our second class status." There were numerous examples of language which excluded women, treated them in an unequal fashion, emphasized irrelevant but stereotypical features, or focused on the gender of the person undertaking the activity rather than the activity itself.

One of the more offensive examples of sexist language involved a young woman at a demonstration against the GST who was described by her tight, black mini-skirt and coltish, stockinged legs, says Ellis. "This language refers to the woman's looks and clothes which are irrelevant to the story. Yet as a wire story it was printed in three different papers."

Research results indicate that women have less than 30 percent of the total number of the bylines in the survey sample.

"As it stands, women are writing few of the stories, we're seldom talked about, and when we are, we're either referred to as a spokesman or the wife of someone," says Ellis. "This invisibility implies that women's achievements and contributions are not important. It also means fewer jobs for female journalists."

Media response to the study and its criticisms has been slow. None of the newspapers surveyed have responded directly to the study other than the *Montréal Gazette's* Ombudsperson's defense of that paper's poor results.

The *Vancouver Sun* and *Province* newspapers responded earlier this year to MediaWatch and private citizens' letters regarding sexist language by publishing the complaints. The *Province* incorporated several of MediaWatch's recommendations into its recently updated electronic style guide.

Wendy Fitzgibbons, an editor on the *Province* news desk, struck and chaired the paper's Style Committee. The committee began its work in January of this year and MediaWatch's "timing was exquisite," says Fitzgibbons. Most of MediaWatch's suggestions for language change were already included in the style committee's recommendations. MediaWatch was "helpful in a real way" in supporting the committee's changes.

While MediaWatch has "a great nuisance value" and the new style guide is in place, according to Fitzgibbons the real change needs to come from management. "Management isn't policing [the guide], and most haven't even looked at it. The staff still aren't using it," says Fitzgibbons. "You'll still see many examples of sexist language in the *Province*."

The lack of response to their research doesn't worry MediaWatch. While coverage of mainstream newspapers' own sexism would be nice, says Ellis "our main purpose is to provide statistical background to our arguments against sexism in the media." MediaWatch, whose focus is the portrayal and status of women in the media, also lobbies for legislative changes and does public education.

"We found the biggest benefit in doing this study—which we didn't expect—was the support it provides for women in the industry," says Ellis. MediaWatch had several calls of support from women journalists during the research. Now the study can be used by women in the news industry for internal struggles against sexism, including equity committees and style committees.

WHAT' S NEWS?

by Linda Choquette

N.S. rules on sexual orientation

Early in September, the Nova Scotia Human Rights Commission moved to protect lesbians and gays against discrimination. The commission acted on its own because Nova Scotia's provincial government has twice refused to enact legislation to ban such discrimination.

"In all places where the Nova Scotia Human Rights Act refers to sex as a prohibited ground of discrimination, it shall be interpreted also to mean sexual orientation," stated the commission.

A constitutional law expert said that the commission's interpretation of the Human Rights Act will have exactly the same effect in protecting lesbians and gays as would legislation, but it is no substitute. The commission will continue pressing the government to amend the act.

Commissioner Brenda Taylor, responsible for initiating the motion, said lesbians and gays are suffering greatly because of discrimination.

Discrimination on the grounds of sexual orientation has been a controversial issue since the Nova Scotia government rejected the recommendation of its 1988 task force on AIDS that the Human Rights Act be amended to prohibit such discrimination.

Only Manitoba, Québec, Ontario and the Yukon have laws which explicitly recognize sexual orientation as a prohibited ground of discrimination.

Woman suing cops in landmark case

The Supreme Court of Ontario has ruled that a woman, who was sexually assaulted by a serial rapist, has the right to sue the Metropolitan Toronto Police for violation of her Charter rights and for negligence in the way they handled the rapes in her Toronto neighbourhood.

In a unanimous decision released August 31, three Divisional Court judges said that the woman's case can proceed to trial.

"This is a precedent-setting decision," says Christie Jefferson, Executive Director of LEAF, the Women's Legal Education and Action Fund. "It establishes that police can be held accountable for policies and practices which discriminate against women, and that under the Charter women can demand that police provide them equal protection and benefit of the law.

"This woman's case is important for all women who live daily with the threat of violence," she said. "Rape is one of the most brutal forms of sex discrimination in our society.

"The woman is seeking to establish a strong precedent that police have a duty to recognize that women are the targets of sexual assault and to establish policies and practices which provide women protection."

LEAF is supporting the woman in her case against the police.

Concern over teen infections

Health statistics have revealed that young women aged 15-19 had the highest rates of gonorrhea infection in Canada. The 1988 figures, part of a report recently released by the Health Protection Branch, indicate 3.5 women per 1000 in this age group were infected.

According to the report, the incidence of gonorrhea in all age and sex-specific groups has come down, but comparatively less for women aged 15-19. Traditionally, men aged 20-24 years had the highest rates, but in the period 1985-1988, women in their mid- to late teens went from third to first place.

Health workers are concerned because the gonococcal infection is used as a marker for other sexually transmitted diseases (STD's).

"We can assume that many of these young women have not had only gonorrhea, but also chlamydia and human papilloma virus (HPV)," said an STD control division doctor.

There is a concern about the future reproductive health of these women. Chlamydia can lead to pelvic inflammatory disease (PID), ectopic pregnancies and sterility. An HPV infection can be the cause of cancerous or precancerous lesions of the cervix.

Increased STD rates apparently indicate an increased risk of acquiring HIV, the virus believed to lead to AIDS. As well, some STD's may facilitate transmission of HIV and act as co-factors in the progression of the syndrome.

Montreal - 10 months later

"He did not win," said Nathalie Provost, one of the survivors of last year's massacre at the Ecole Polytechnique in Montréal. "Women will continue to be active and present in sciences and engineering."

Provost, one of nine women who survived the December shootings, received injuries to her head, legs and feet. She made her comments after accepting an award of $3,000 from the fund set up in honour of the 14 murdered women.

The murderer stalked women on three floors of the university campus, then entered a classroom, ordered the men to leave, and declaring he was "against feminists" opened fire on the women students.

Heidi Rathjen, who also received an award from the fund, said the massacre made her realize the urgency of the need to fight sexism and violence. "Women are now even more proud to be engineers and it has made myself and others more determined to change society for the better."

Enrolment of women at the Ecole Polytechnique is up from 20 percent last year to almost 25 percent this term. Of the 897 first year engineering students, 222 are women.

Rathjen also expressed her disappointment with government action on weapons control in Canada. She collected 500,000 signatures on a petition calling for a complete ban on automatic firearms like the one purchased by the murderer from a local sporting goods store.

Annual awards from the Women Engineering Students Memorial Fund will honour women students for both academic performance and commitment to social issues.

News on virus may give hope

American medical researchers have found evidence of a potent virus that might be responsible for chronic fatigue syndrome, now known as myalgic encephalomyelitis (ME). Many people stricken with the debilitating disease have previously gone undiagnosed and some medical authorities have even denied the disease existed. Research findings were presented at a conference in Japan in September.

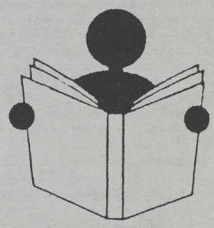
Highly concentrated among children, students, teachers and health-care workers, (mainly women), the disease appears to attack the central nervous system. Children can develop learning disabilities and short term memory loss. Impairment of the ability to read, write, speak and think are all ME related symptoms.

Those with the illness have been accused of laziness, adding to the emotional strain of the disease. Adults have been incapable of working at a job, and experts at the Nightingale Research Foundation in Ottawa, who have closely followed the disease since the early 1980s, report "there is an enormous suicide rate among this group."

The apparent identification of the virus could lead to the development of a sure-fire test for the disease and clues on how to combat it.

Researchers did not isolate the virus but found evidence of it in the genetic material of test patient's blood.

ME may be caused by a retrovirus. A retrovirus takes over the genetic control mechanism of a cell and forces that cell to replicate the virus over and over. The only way to stop the virus is to kill the invaded body cells.



Sources: LEAF, Planned Parenthood, the Globe and Mail

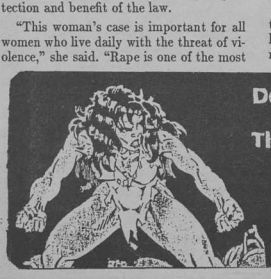
This publication is regularly indexed in the Canadian Women's Periodicals Index.

The index is a reference guide to articles about women printed in more than 80 English and French periodicals, for use by researchers, lecturers, students and anyone else interested in women's studies.

This alphabetized hardcopy of a comprehensive computerized index is produced three times a year by the Canadian Research Institute for the Advancement of Women, and is available on a subscription basis.

For more information, please write:

Canadian Women's Periodicals Index
University of Alberta
11019 - 90 Avenue
Edmonton, Alberta
CANADA, T6G 2E1



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

Please call
Tel: 255-5499

The Family Maintenance Enforcement Program

An evening of information and discussion

All Single Mums on Social Assistance welcome.

Tuesday October 16th at 7:30 pm
Brittania School Senior's Lounge
at Napier and Commercial Dr.
Childcare on site
Please call by Oct. 15th
with ages of children

Co-sponsored by VSW and the Federated Anti-Poverty Groups

Sex selection:

The ultimate sexist act

by Jackie Brown

For many feminists, the scientific community's increasing fascination and experimentation with reproductive technologies represent man's (in literal terms) desire to control, once and for all, women's reproductive capacities. Indeed, some would say we are not far from realizing what Andrea Dworkin calls "the reproductive brothel" — where women are reduced to selling their reproductive capacities (womb, eggs, ovaries) to reproductive engineers who will manipulate sperm and embryos to produce their vision of the genetically "superior" human, free of disease and programmed with desirable traits.

Of course, this raises the question: what is "desirable," and will females—already undervalued within patriarchy—be excluded from the list?

If such fears seem far-fetched, writers like Gena Corea, a journalist who has lectured extensively on reprotechnology, note that a model for Dworkin's reproductive brothel already exists in some US farming operations. And sex selection—which often involves either the pre-selecting of males or the aborting of female fetuses—is a reality in many parts of the world—including Canada.

By Way of Pre-natal Testing

Sex selection takes two forms: pre- and post-conception. The former usually involves techniques to separate sperm with the Y (male) chromosome from sperm with the X (female) chromosome. The woman is then artificially impregnated with sperm rich in the chosen chromosome. A variation of this technique, known as the Ericsson method, is now being offered at a Toronto clinic which opened in 1987.

Post-conception sex selection most often involves detecting the sex of a fetus, then aborting it if it is not the "right" one. Fetal sex can be determined in the course of routine pre-natal examinations, although doctors say such examinations are ordered only when the health of the fetus or mother is in question. Such exams would not be used to detect sex, they say, except in those cases were there is a family history of male-specific diseases such as hemophilia.

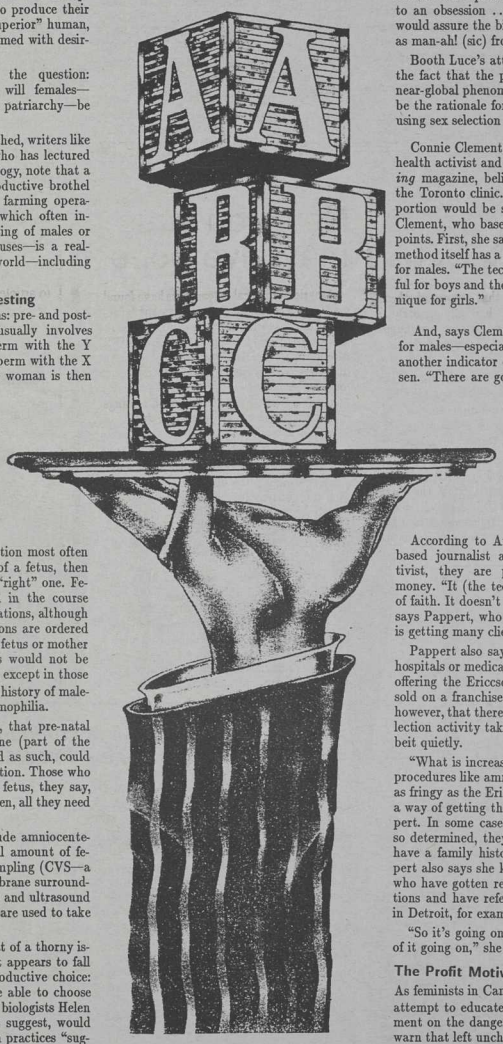
Feminists note, however, that pre-natal exams are becoming routine (part of the technologizing of birth) and as such, could be contributing to sex selection. Those who want to know the sex of a fetus, they say, can quite easily find out: often, all they need to do is ask.

The pre-natal tests include amniocentesis (a needle draws a small amount of fetal fluid), chorionic villi sampling (CVS—a sample of the chorion membrane surrounding the embryo is analyzed) and ultrasound (low-frequency radio waves are used to take "pictures" of the fetus).

Sex selection is somewhat of a thorny issue for feminism because it appears to fall within the context of reproductive choice: why shouldn't a woman be able to choose the sex of her baby and, as biologists Helen Holmes and Betty Hoskins suggest, would regulations preventing such practices "suggest to policy makers that governments ought to regulate human reproduction?" If that were the case, they say, could that jeopardize what little reproductive control women do have?

For Holmes, Hoskins and others, the answer is to promote awareness that sex selection "choice" within patriarchy serves only to reinforce patriarchal biases and judgments and is the "ultimate sexist act."

Many also warn that sex selection could well further global femicide—all the while feeding racism and classism. Holmes and Hoskins note, for example, that the practice is often promoted as a way to control so-called overpopulation in Third World countries. They point to social commentators like Clare Booth Luce who, in 1978 advocated a "man-child" pill (proposed by a British doctor) that would guarantee a high number of male offspring.



Another Boy Child

"Only women have babies and only girl babies grow up to be women," Booth is quoted as saying. "In the overpopulated countries the preference for males amounts to an obsession ... A pill ... which ... would assure the birth of a son would come as man-ah! (sic) from Heaven."

Booth Luce's attitude, of course, ignores the fact that the preference for males is a near-global phenomenon. And it appears to be the rationale for many of those who are using sex selection today.

Connie Clement, a Toronto feminist and health activist and founder of *HealthSharing* magazine, believes that is the case at the Toronto clinic. "I believe a significant portion would be selecting for boys," says Clement, who bases her conclusion on two points. First, she says, the sperm separation method itself has a much better success rate for males. "The technique is highly successful for boys and there is no equivalent technique for girls."

And, says Clement, the social preference for males—especially first-borns—serves as another indicator of what sex is being chosen. "There are good studies showing that in North America and other places in the world the ideal family is a boy followed by a girl," says Clement. "And there are couples who will pay to try and have that happen."

According to Ann Pappert, a Toronto-based journalist and feminist health activist, they are probably wasting their money. "It (the technique) is really a leap of faith. It doesn't work most of the time," says Pappert, who doesn't think the clinic is getting many clients at this time.

Pappert also says that few, if any other hospitals or medical facilities in Canada are offering the Ericcson method because it is sold on a franchise basis. She does believe, however, that there is plenty of other sex selection activity taking place in Canada, albeit quietly.

"What is increasing are couples who see procedures like amnio, CVS and something as fringy as the Ericcson sperm selection as a way of getting the right baby," says Pappert. In some cases, she says, couples are so determined, they will tell a doctor they have a family history of hemophilia. Pappert also says she knows of several doctors who have gotten requests for gender abortions and have referred couples to doctors in Detroit, for example.

"So it's going on and there's quite a bit of it going on," she says.

The Profit Motive

As feminists in Canada and other countries attempt to educate the public and government on the dangers of sex selection, they warn that left unchecked, use of these technologies is bound to accelerate. For one, there is the ever-present profit motive. Considering that sex selection plays on the pressure many women feel to have sons, there is potentially a lot of money to be made. Pre-conception sex selection especially is not cheap and, as Pappert and others point out, far from proven. As a result, couples could spend thousands of dollars trying to get the "right sex."

Members of Vancouver's Indo Canadian community know all too well how economically exploitative these technologies can be. Recently, Dr. John Stephens, who runs a clinic in Blaine, Washington (he has three others in California) began advertising to that community an ultrasound technique he says can detect the sex of a fetus as early as 12 weeks. Indo Canadian women say the doctor is taking emotional and financial advantage of those women who are pressured by their families to abort female fetuses (female feticide).

The doctor is well-known within medical circles in Vancouver and is less than highly thought of. (Rumour has it that he tried to open a clinic in Vancouver but was turned down). Besides questioning his ethics, Vancouver doctors also doubt his detection claims. Duncan Farqharson of Grace Hospital says it can be difficult to detect fetal sex at later stages, let alone at 12 weeks when the fetus is so tiny.

As a result, those who use the clinic (which charges $500 US per test) could wind up spending a fair amount for an exact "diagnosis."

For Sudna Datta, Balinder Johal and Raminder Dosange, members of the India Mahila Association, the issue of female feticide is a sensitive one. The practice does go on, they say, and is a concern, but the constant focus on it as part of the Indian culture has blown the issue out of proportion—so much so that it is now part of the stereotype of Indian women. Says Datta: "This doctor is targeting eastern culture but he's targeting a stereotype. I wasn't considered second class in my family."

Datta, Johal and Dosange are also concerned that it is the women who tend to be blamed for supposedly not standing up for their rights when in fact, they—like all women—are under tremendous pressure from men. And, the women say, focusing on the practice tends to deflect away from the work feminists in India and Canada are doing in this area. Says Dosange: "There is a movement against this in India; progressive elements are raising the issue. And we're looking into it here in terms of the status of women. Things are changing back home and here. In any community you have more traditional/conservative elements. These ads are trying to reach them as much as possible." And, say the women, it is important to remember that it is not just Indian, but women from all cultures who use sex selection to get boys.

Sunera Thobani, a member of the South Asian Women's group, says that rather than focus on specific cultures, feminists should concentrate on exposing reproductive technologies as yet another attempt by the patriarchy to control all women and create divisions between them.

"You have to look at the whole picture to get a sense of what's happening to all women. Reproductive technologies are very scary," Thobani says. "There are different techniques used in different ways and the underlying motive is the control of women's reproductive capabilities. We have divisions of race and class and these new technologies are re-enforcing and entrenching those divisions."

Motherhood challenged:

A mother-wounded world

by Millie Strom

SACRED BOND:
The Legacy of Baby M
by Phyllis Chesler
New York, Random House, 1988

In 1985, in the state of New Jersey, a judge, mental health experts and the media decided that a father was a child's real mother.

No, this is not the story of a transsexual who gave birth, nor is it a futuristic novel. It is *Sacred Bond*, a perspective on the celebrated "Baby M" custody battle by feminist psychotherapist and author, Phyllis Chesler.

According to *Sacred Bond*, the New Jersey court ruled that a man's contract with a woman about his sperm is sacrosanct, and that pregnancy and childbirth are not. Chesler's analysis raises some provocative questions about women, reproductive rights and biological bonding and a host of related issues.

Her book describes the journey of a 28-year-old mother of two, who entered a "surrogate" contract with a professional couple. Betsy Stern, 38-year-old physician and Bill Stern, 38-year-old biochemist agreed to pay $10,000 plus expenses if the mother produced a healthy newborn. If the baby was stillborn or the woman miscarried, she would receive $1000 (the Stern's lawyer would receive $7,500).

The day her baby was born, Mary Beth Whitehead realized she could not simply hand her daughter to the Sterns. Whitehead notified the lawyer of her position; she *did not* sign adoption papers, nor did she receive the $10,000. She began breastfeeding, baptised the baby and agreed that the Sterns could have visitation rights.

Bill Stern, after all, had invested nine ejaculations of sperm over a five-month period.

Forty days later, the courts granted the Sterns immediate sole custody on the grounds that, because Whitehead could not give up her child, she was "mentally unstable." Whitehead immediately went into hiding with her daughter. When she was found, four months later, the police seized the baby—abruptly weaning her.

Sacred Bond follows the events that resulted in severing Whitehead's parental rights, and then chronicles Chesler's year-long campaign that lead to a Supreme Court decision granting Whitehead liberal visiting rights. Throughout, Chesler charges that the media was biased in favour of the educated middle class, with more sympathy for their problems of infertility than for the problems of working-class fertility and sterility.

Chesler suggests that we are so "mother-wounded that we don't easily trust or admire any woman whose identity is first and foremost: mother." She also challenges that: "unconsciously we feel that women who remind us of men are more trustworthy as mothers." Betsy Stern was applauded for using low-level technology (artificial insemination by donor) and the law to become her husband's genetic child's mother. She did it the manly way, like Zeus who bore Athena from his head—without losing blood and without risk. (Stern was *not* infertile but has multiple sclerosis.) Chesler concludes that both Betsy Stern and Whitehead "move in the same patriarchal trance."

And Chesler shows the judge's biases. He did not allow Whitehead to testify about how pregnancy and childbirth led her to change her mind nor did he allow her other two children to testify. The Sterns, on the other hand, were permitted to describe in detail their nursery decorating efforts.

Sacred Bond also explores custody battles, one area of Chesler's expertise (she authored *Mothers on Trial: The Battle for Children and Custody).* According to Chesler, American fathers win 62-70 percent of custody trials. Her message is chilling: "Children belong to men (sperm donors, boyfriends, legal husbands) when men want them, but not when men don't." Chesler suggests that maternal care is not granted to birth mothers but rather to the woman who is most likely to be obedient to the father.

Whitehead, for instance, was blamed for signing the contract, but no one questioned Bill Stern for signing it. Whitehead was criticized for dyeing her hair every week, but Stern was not questioned for using the law to remove a child from her nursing mother. Whitehead didn't play patty-cake well, but no one noticed that Bill Stern did not play at all.

Chesler challenges the idea that allowing women to rent their uteruses is a matter of choice, of the same order as choice on abortion. She asks: "Are we entitled to control our bodies only by treating them as marketable commodities?" In *Sacred Bond*, Chesler states that how we feel about surrogacy is a "reflection of the war currently raging between secular feminism and religious patriarchy." Whitehead was not seen as a role model by feminists, nor did the religious right honour this woman who had been impregnanted by another woman's husband, and for money.

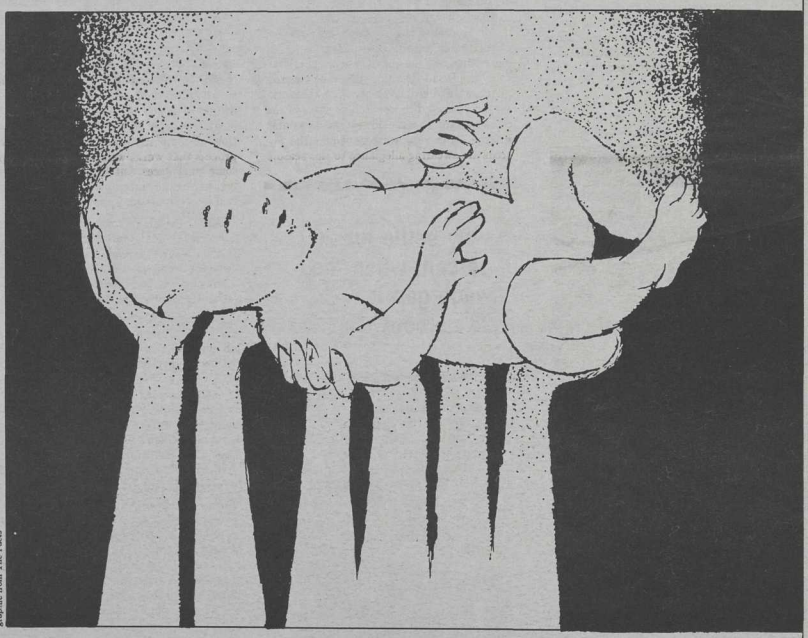
Chesler draws a profile of a surrogate mother as a woman who is often from an impoverished and abused background: "These women have been pruned by religious and/or sexual authoritarianism to minimize, deny or justify all subsequent invasions of her mind/body."

The author continues with a litany of provoking questions raised by the spectre of legalized surrogacy arrangements: "Are most biological mothers 'unfit' or are they less fit than genetic fathers or adoptive mothers? Should biological motherhood be abolished in the 'best interests' of the child? Should the male-dominated state replace the father-dominated biological family?"

Chesler notes how the best interest of the child theory gets stretched to its limit by surrogacy: and she dedicates a chapter to a discussion of birth mothers in traditional adoption and its parallels to surrogacy: "The surrogacy industry brings children into being for the express purpose of separating them from their birth mothers, and unscreened couples may legally adopt the child." Chesler cites studies that reveal the incredible loss and grief experienced by birth mothers. She describes adoption practice as cruelty and questions why counsellors continue to not inform young mothers of alternative plans or ways to keep their family intact.

She further charges that "white middle-class parents put the needs of already living and 'damaged' children (in urgent need of homes) second to their own needs to have a biological or newborn perfect child of their 'own'. She also discusses reports which show that adopted children and adults are over-represented in therapy, group homes and crime. Chesler charges that the best interest theory, as currently applied, is a myth: "Is it thoroughly unreasonable to think that unless something is drastically, incurably, dangerously wrong with a birth mother, she should be entitled to keep her child; in fact she should be strongly encouraged and generously helped to do so, in the best interest of her child."

Chesler criticizes one of society's most revered institutions—adoption: "Adoption has changed from placing a child who had no mother to separating a child from its birth mother."



graphic from The Facts

Chesler's rigorous journalism and documented style are convincing, yet she lets the reader draw their own conclusion. She refers to numerous studies and to her daily journal of the campaign. *Sacred Bond*'s appendices include the surrogate contract, custody investigation reports, mental health reports, psychological evaluations, briefs, excerpts from the New Jersey Supreme Court decision and the "We Are All Unfit Mothers" letter.

A materially-advantaged couple wanted to adopt a child against the mother's will—and the state helped them. The general response was, "But Bill Stern is the father." Chesler's reply is, "And Mary Beth Whitehead is the girl's mother."

But few people saw it that way.

Leaving much (money) to be desired

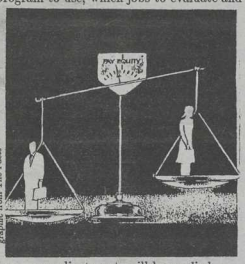
by Mary Rowles

Mary Rowles is the director of Women's Programs for the BC Federation of Women.

The Social Credit government's September announcement of a $40 million dollar pay equity program was trumpeted throughout the mainstream media and greeted by a grumbling chorus of sneers and caveats in the labour movement. While the headlines blared "$40 million for Women!" the labour applause-o-meter barely flickered.

There are a number of reasons, apart from class antagonism and cynicism, that explain this lack of enthusiasm. The Socred program is simple enough and it works like this: The $40 million will be spent over a four-year period to increase wages of approximately 13,000 lower-paid employees in clerical and health care categories in the provincial public service. The government has decided to use job evaluation to establish where the inequalities are and what adjustments are "necessary." Most of the employees in question are represented by the BC Government Employees Union (BCGEU), although there are a small number in the BC Nurses Union (BCNU) and in the Professional Employees Association (PEA).

The government is prepared to negotiate with the union about what job evaluation program to use, which jobs to evaluate and



reprinted from The Facts

how wage adjustments will be applied.

The Socreds have already decided to provide wage increases of "about" 3.3 percent to the lowest paid employees in health and clerical in their January paycheques.

So the government announcement—with its references to pay equity as a pro-active process requiring negotiations, an "entitlement not an indulgence ... essential if women are to achieve full social and economic independence"—struck all the right chords, but somehow the tune still came out sounding like 'That Old Black Magic' instead of 'We're in the Money.'

It would be really unfair to discuss the pay equity program, the timing of the announcement, the pending provincial election and a political gender gap as wide as Georgia Strait, all in the same sentence. But it's one of those self-evident truths that the Socreds have little credibility among women voters in the province.

Still, it's not the sheer opportunism motivating the program that makes it inadequate. After all, it's hard to complain about $40 million, unless of course you're one of the 687,000 other workers in the provincial labour force who receive absolutely no benefit from this program.

Unlegislated Promises, Legislated Problems

This program isn't enough, both because it's the very least the Socreds could possibly have done and because they can bring it to a halt any time. The program isn't established in legislation. The Socreds can suddenly decide a year or so down the road to dust off the old rhetoric they've been peddling around the province this summer, about 'public sector wage increases being out of line, and setting a dangerous trend.' They can decide it's time for wage controls or something like it. And of course the workers most affected by controlled wages in the public sector are the lowest paid: women workers—the very workers whom the Socreds are swearing allegiance to this season.

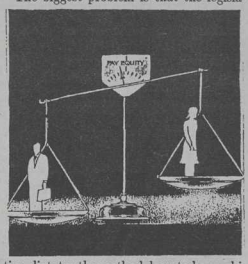
Why settle for 20 percent when the wage gap is 38 percent?

The initiative is also inadequate because its effect on the very significant wage gap in this province will be imperceptible. Women make only about 61.7 cents for every dollar men make in BC, and this program won't inspire any changes in that situation.

Minister of Labour Mel Couvelier may think pay equity is about fairness and that "money is a secondary concern," but pay equity is entirely about money. It's about paying women workers more money. Our experience in the labour movement has been that good examples, appeals to reason, ethics or a sense of fair play don't go very far when it comes to convincing employers to pay workers more. The only convincing argument is power—either economic or legal.

Effective pay equity requires legislation. That said, there aren't many in the labour movement who would want to see the Socred program enshrined in legislation. For that matter, there are plenty of problems with the legislated pay equity programs in other provinces.

The biggest problem is that the legisla-



tion dictates the methodology to be used in achieving pay equity. And the only methodology permitted so far has been job evaluation, or comparable worth exercises. It is a process that works well for some unions, in some workplaces, but can be time consuming, expensive, incomprehensible and limited in results in many workplaces.

What unions *don't* want is fairly straightforward. We don't want legislation that requires a process instead of a result, that dictates the methodology, that sets the bargaining agenda and erodes bargaining rights without strengthening unions in other ways.

We want legislation that compels results, and compels greater results than traditional job evaluation-based pay equity legislation. Estimates vary, but in most settings the legislation appears to have closed the wage gap by 7 to 12 percent. We need to go back to first principles. When the demands for pay equity began, the goal was to close the gap between average salaries for women and average salaries for men, across the economy.

We need legislation that obliges employers to do just that— narrow the wage gap within their firms, and not just by comparing the wages of their unionized female employees with the wages of their unionized male employees. That gap is likely to be the smallest. We want a calculation that averages in the salaries of Chair*men* of the Board, Chief Executive Officers, senior administrative officers and vice presidents—predominantly men. Would this give us a different picture and a problem of different dimensions?

The legislation must also oblige employers to negotiate plans with unions. The method the parties decide to employ is irrelevant, so long as it produces results required by law. If job evaluation works, use it; if it's ineffective, do something else.

And there should be no exceptions. There's really no reason, certainly not business size, to exempt any employer from the obligation to properly remunerate women workers.

Chronic Wage Gaps

We need to re-examine how much we're prepared to settle for. If 7 to 12 percent increases aren't enough, why settle for 20 percent if the wage gap is 38 percent? Why aren't we demanding that the wage gap be closed? It's not that outrageous. In other industrialized countries, like Italy, Australia, Sweden and Norway, the average earnings for women are now 83 to 95 percent of men's average earnings.

In New Zealand, where women make 80 percent of men's average earnings, they're initiating a legislated pay equity program to narrow the gap.

We also need a legislated program that will oblige government and business to work with unions to address wage depression in sectors that have traditionally employed women. In retail, banking and light manufacturing, for example, you can narrow the wage gap in a workplace and it won't get you much farther ahead. Some process must

After all, feminists destroyed the family. What's left but the economy?

be established in legislation to compel cross-sector initiatives to raise women's wages.

Other initiatives can significantly raise women's income. For a start, there's the minimum wage rate. When the minimum wage was implemented, it was at a level that was about 50 percent of the average industrial wage in the economy. Since that time it has slipped to only about 35 percent of the average wage. In Vancouver and other large urban centres, the minimum wage is below the poverty line. Now, at least 80 percent of minimum wage earners in this province are women. Increasing the minimum wage assists those women and also raises other low wage rates that hover just above minimum wage, jobs often done by women.

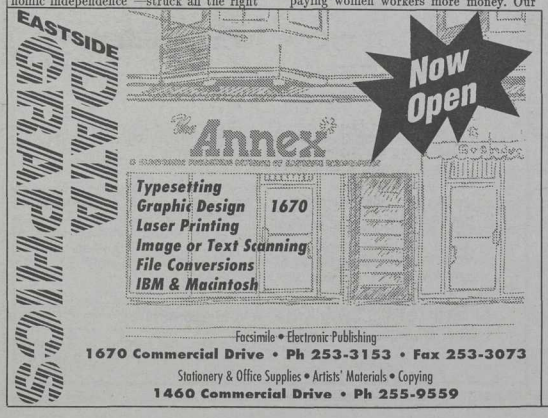
And the Union Makes Us Strong

You don't need to belong to a union to benefit from these changes. But let's not lose sight of one simple truth. Even the Ministry's own statistics show that if you're in a union and you're a woman, no matter what sector you are in, your wages will be better than your unorganized counterparts. But only 34 percent of women in BC are unionized.

Let's junk those stereotypes beloved by this government, that unions are somehow separate from the women who are in them, and that unions don't represent the interests of their members, that unions stand in the way of women's economic equality. The truth is that any measures that make it easier for women to organize themselves to win a first contract, any measures that reinforce the power of workers to strike if they must, will translate into more social and economic equality for women.

Employers and Socreds won't go for this. But then any demands for improvement in the status of workers, and women in particular, sets off alarms and predictions of doom and economic catastrophe. After all, feminism destroyed the family. What's left but the economy?

So how much is enough? Well, in the case of the public service it's unlikely that $40 million will close the wage gap. And certainly *no* pay equity program is enough unless it is legislated and compels all employers in the broader public sector and private sector to negotiate ways to narrow the wage gap. And pay equity legislation won't be enough unless it is accompanied by other measures that help raise women's wages.



Honduras

No choice but to struggle

by Lisette Carcoma
transcribed and edited by Jill Bend

Lisette Carcoma is a representative of the League of Patriotic Women of Honduras. The League focuses on the education and training of women in two neighbourhoods of Tegucigalpa, the capital city of Honduras, Central America. Carcoma gave the following talk at the Hermanas Conference; she was interpreted by representatives from Latin American Connexions.

The crisis has deepened in Honduras and it comes as a result of the policies recommended by the International Monetary Fund. In a country of approximately 4.5 million inhabitants, we have 1.5 million Honduras unemployed or underemployed. According to figures from 1984, 74 percent of the population suffer from malnutrition. Of each 1000 children born in the countryside, 127 die in the first 5 years of life. And in the city, for every thousand children, 85 die in the first 5 years. In world statistics, Honduras now occupies the third position in infant mortality in Latin America, topped only by Haiti and Bolivia.

Agrarian reform has been paralyzed. We still live with the reality of very small land plots. It is estimated that at least 200,000 peasants and family groups have no land. The income for a rural family is between $40 and $50 per month. But Honduras does not limit expenditures on weapons. Honduras has one of the largest armies in Central America and these armies are only for the repression of the people and to maintain a very large bureaucracy, a military bureaucracy.

On the political level, the structural crisis is manifested in the occupation of our territory by foreign troops—the US military, and the Nicaraguan "contras." The US lands its planes in our country in order to commit aggressions against sister nations. The most recent case was the US invasion of Panama in December 1989, where the North American base, known as "La Palmerola", served as the landing base for the US planes. And it is in Honduras that we find the so-called "new Nicaragua", where the Somoza contras live and organize to overthrow the Nicaraguan people.

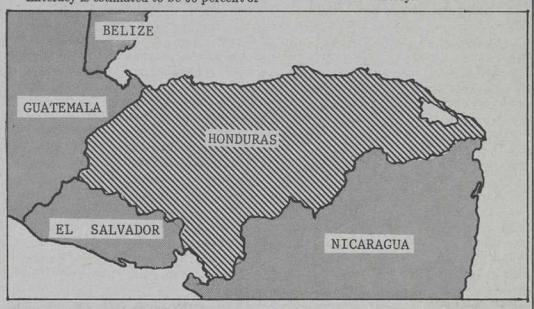
These occupations have also meant the strengthening of the doctrine of national security, which translates into a harsh repression and negation of the democratic rights of the people. Many popular organizations have been divided or attacked; moreover the inhuman practice of disappearances is carried out. There have been more than 150 people disappeared in the last 10 years, of whom none have been returned.

There are also political assassinations. It is easier for the Honduran police to assassinate individuals than to "disappear" them. To disappear them leads to denunciations and popular movements that demand to know the whereabouts of these individuals. But assassinations leave the people with no hope— they are almost silenced by their impotence. The most recent case in Honduras, in May 1990, was the assassination of two popular leaders. One trade union leader was assassinated on a Thursday and the next day, a university student was kidnapped and found two days later bearing signs of torture and 11 bullet holes in his body.

Illiteracy is estimated to be 60 percent of the population. Women are kept illiterate so that they won't be rivals for paid work, for professional work or in roles other than domestic ones. Due to the very limited possibilities of work in the countryside, women have had to opt for one of two alternatives—either create a stable marriage or migrate to the cities.

It is the case, not only with rural women but also urban women, that the decision to have children not only depends on psychological variables, but also on economic ones. It is thought that children are sometimes a way to consolidate a relationship, and in other cases, of increasing labour power and the family income. The lack of legally-binding marriage and the lack of employment opportunity make relationships unstable. This is what creates the phenomenon of single motherhood.

In Honduras, they estimate that at least 33 percent of households have a woman as the head. According to figures of 1981, the migration to the cities of Tegucigalpa and San Pedro Sula has been mainly female migration. With the new crisis of the 80's, the numbers of women who work on the streets have increased ... street and market vendors, tortilla makers, launderers, etc. The wages for these women workers range from $50 to $65 per month. Single mothers thus have a very low standard of living, for them and their children. In other words, they survive in extreme misery.



In general, women are living under a very complex situation in Honduras. We endure marginalization—socially and culturally—and physical and psychological aggression. The consequences of the economic crisis are unemployment, inflation, lack of basic services and lack of supply of basic foods. This affects those women who have, under their care, a household with one or more children. The crisis condemns them, in a dependent and under-developed country such as Honduras, to the informal work of market sellers. It is common to see these mothers working in the markets in Tegucigalpa: at the side of their tables, are cardboard boxes holding their babies.

We are forced to subsist on miserable wages as office workers, clerks and teachers. Those of us who, with much effort and sacrifice, obtain a degree or stay in the cities are forced to live in the shantytowns. The women suffer in their own flesh, misery and exploitation and injustice. The crisis sharpens the suffering of our people. Violations of human rights continue. In particular, the rights of women are denied.

Faced with this situation, politically conscious Honduran women have no other choice than to struggle.

Women are kept illiterate so they won't be rivals for paid work

BOOK MANTEL
Under New Management
EXCELLENT SELECTION OF OVER 40,000 GENTLY USED BOOKS
Feminist • Literature • Philosophy • Poetry • General Selection
10 % DISCOUNT WITH THIS AD
20 % DISCOUNT WITH VALID STUDENT CARDS
Open Tues - Sun, 11 - 7
1002 Commercial Drive V5L 3W9
253-1099 WOMAN OWNED AND OPERATED

➤Learn How To Facilitate Assertiveness Groups ◆

Vancouver Status of Women is looking for women interested in facilitating our Assertiveness Groups on a volunteer basis.

We are offering a **Facilitator's Training Program** involving a 2-day workshop in November.

Workshops will be held: Thurs. Nov. 1st 5:30- 10 pm
Sat. Nov. 3rd 10-5 pm

Please register by calling Trisha at 255-5511 by Wed. October 24th, 1990

Mexico

"They know we will not give up"

by Rosario Ibarra de Piedra
transcribed & edited by Jill Bend

Rosario Ibarra de Piedra became a human rights activist when her son was "disappeared" by Mexican police in Monterrey, Nuevo Leon in 1975. She is the driving force who united other relatives into the "Eureka" Committee. In 1982, she was the first woman candidate for the presidency in Mexico, backed by a broad coalition of social organizations and progressive political parties.

FEDEFAM (Latin American Federation of Associations of Families of the Detained and Disappeared) was founded in 1981. As its international representative, Ibarra appeared many times before the United Nations Human Rights Commission. She was FEDEFAM's representative to the 1985 conference which closed the International Decade of Women. From 1985 to 1988, she was a deputy in Mexico's National Chamber of Deputies. Rosario Ibarra de Piedra was a candidate again for the Presidency during the 1988 elections. She has been nominated for the Nobel Peace Prize three times (1986, '87 and '89). Rosario Ibarro de Piedra gave the following speech at the Hermanas Conference in Harrison Hot Springs (July 6-8). Her interpreter was Heather Dashner.

In Mexico, there are violations of human rights. In Mexico, citizens are still being "disappeared." During this administration of President Salinas de Gortari, there is a list of 12 disappeared detainees. There are an undetermined number of people assassinated for political reasons. There are flagrant violations of the constitution by police forces. One of the most grevious violations of human rights and the constitution has been the rape of 19 women by members of the federal judicial police. These people have been identified and not been punished. And with many of the cases of assassinations, those responsible have not been punished.

We have very serious cases. Let's talk about the Santoyo family. Three young men were assassinated, shot on their doorstep. Two of them had their hands in the air, the other was killed under torture. Their father, who has been working for justice, was disappeared at the end of June 1990.

In the northern state of Sinaloa, Dr. Norma Corona was assassinated. The government fabricated guilty parties in the case of Norma Corona. The government says they were drug traffickers. But all the people of Sinaloa State know that it was the police who killed her ... because Norma fought against torture, because Norma fought against impunity for police agents.

We want to change our country, we want to change Latin America, we want to change the entire world. And we want to eliminate the practice of disappeared detainees. In 1977, we founded our committee, with the long name of "Committee for the Defense of Prisoners, Persecuted, Disappeared and Political Exiles." Two years before that, my son Jesus had disappeared in April.

Since that day, we struggled hard. We changed the name of the committee when we were able to recover some of the disappeared (we have recovered 148 disappeared detainees). So we chose the name "Eureka!", the Greek word that translates "I have found."

Some of the women said to me: "I can't call it 'Eureka!' because I haven't found my child yet." But others said to them: "This one that we have found is the child of your friend, the child of your sister ... the child of one is the child of all of us."

We gave the Minister of the Interior dossiers on the disappeared detainees because they say they don't know where they are. We tell them that we know they are in the Number One military camp in the naval base in Acapulco, and in many, many secret jails all over the country.

Those 148 young people that we have liberated from jails have told us they saw our children. For us, this was a bright light, a light of hope. Being with them was like being with a part of our children. These brave young people have always been there while we were making demands and denunciations to the Mexican government. They have gone to the United Nations in Geneva with us to testify that they have seen the other disappeared detainees.

The Mexican government is selling the country away piecemeal

If the Mexican government doesn't give back the disappeared, it is because they don't have the political will to do so. Everything has just been a promise. President Salinas de Gortari met with us on April 17, 1990, and said "I am a man of political principles. The wound of the mothers of the disappeared isn't only their own wound. It is a wound of the nation and it must be healed." Our children are still disappeared.

Rosario Ibarra de Piedra, at the Hermanas Conference *photo by Jill Bend*

A few days after that, the government formed a National Commission on Human Rights. They invited us to attend the National Palace, with 20 other human rights organizations. We decided instead to go to the National Palace and stand outside with banners and placards, and to put out a paid ad with our opinion on the subject.

Since they formed that commission, there have been disappearances, there have been assassinations, there has been torture, there have been rapes of women, and overall there has been the ongoing violation of the Mexican people's rights through hunger and misery.

Every four minutes, a child dies of malnutrition and several million children have irreversible brain damage from malnutrition. The Mexican government is selling the country away piecemeal. They have opened up the borders with enormous advantages for foreign investors. Mexican labour is now the cheapest in the world. Taiwan used to have the cheapest but now it is Mexico.

In the midst of this panorama of hunger, unemployment, sickness and misery, Las Madres de los Desaparecidos (the Mothers of the Disappeared) continue because the disappeared have been a central part of the fight for human rights in Mexico. The somber part of our struggle is when we chain ourselves in front of the National Palace in Mexico City, when we cover our faces with these handkerchiefs that say: *disappeared detainees—freedom.* We don't like doing this. It is very sad and painful. We have a list of all the disappeared, with the names of the people who took them, and the date and place that it happened.

No one has ever been able to say that we have lied. They know that we will not give up and, for the first time in this administration, the word "disappeared" is spoken aloud in government offices. We don't trust the goodwill of the Mexican government to free the disappeared detainees, but we do trust in our own strength and struggle, both within and outside of Mexico.

They tell us Pancho Villa was successful because he was very brave, and Zapata too. But I ask, what would Pancho Villa have done without the 20,000 soldiers in his Division del Norte? And what would Zapata have done without the army of the South? And why doesn't anybody remember the millions of indigenous people who are equal with Benito Juarez?

Mexicans are given an image as people who are very lazy, painting a picture of us asleep under a cactus with a sombrero on our head. And women aren't good for anything except having children. But the women are the ones who work the hardest in the popular labour sector and almost every place else.

I believe that Mexico is taking awhile to think about violence because we are *against* violence. In Mexico, the violence that may happen will be a defensive violence. We are tired of all the dead being on our side, from the people. We don't want any more of our blood to flow. The people of Mexico are learning to organize. They will not be defeated.

There isn't a law in any country of the world that authorizes disappearance. It should be for us to force strict compliance with the law to force disappearances to end.

We ask you to think about us, to think about the mothers of the Mexican disappeared, and to do what you can ... to write letters, send telegrams and postcards to the Mexican government demanding the release of the disappeared detainees.

Vancouver contact: Consulate General of Mexico, #810- 1130 West Pender, Vancouver, BC, V36 4A4. Tel. 684-3547

CROSSLAND CONSULTING
Personal Management Services for Artists
Individuals — Resumes
Arts Organizations — Career Counselling
Grant and Proposal Writing — Bookkeeping Services
✱ FIRST CONSULTATION FREE ✱
Jackie Crossland
By Appointment Only 682-3109

Maureen McEvoy BA MA (Cand.)
Counselling
Psychology
873-3278
Areas of expertise:
sexual abuse, relationships, sexuality, depression, ACOA

DR. PAULETTE ROSCOE
NATUROPATHIC PHYSICIAN
FAMILY PRACTICE
HOMEOPATHY
COUNSELLING
11 E. BROADWAY AVENUE
VANCOUVER, B.C. V5T 1V4
873-1991

VWB
VANCOUVER WOMEN'S BOOKSTORE
315 Cambie Street
Vancouver, B.C., V6B 2N4
(604) 684-0523
Hours: Monday-Saturday 11:00-5:30 pm

No turning back: the peace camp

Lillian Howard

Over the summer and now into the fall, Native and non-Native people across the country have voiced their support for the Mohawk Nation in its current struggle with the governments of Canada and Québec at Kanesatake (Oka) and Kahnawake. In British Columbia, Native people have blockaded roads at half a dozen locations since the Mohawks began their roadblock. Across Canada, the US and elsewhere, there have been peace camps, caravans, marches, prayer meetings and protests at Canadian embassies.

In Vancouver, a support committee which formed in July organized a vigil at the Vancouver Art Gallery. Some people pitched tents and stayed, while many more came as visitors and supporters. Over the course of almost three weeks, the camp grew from half a dozen tents to over fifty. Participants in the camp estimate there were 100 residents and 200 regular supporters involved. The tents formed a circle on the large north lawn of the Art Gallery. One large tent was used as a meeting place for camp elders. A central kitchen area, with a propane stove, preparation area, and dish washing area, was set up. The women running the kitchen pressed food on the campers and visitors; when supplies were low, two sisters from the Squamish Nation brought food.

On September 14, after a child who had been living at the camp was hospitalized with a serious infection, the city health officer ordered the camp to disband for ten days. The camp is starting up again as Kinesis goes to press.

The peace camp needs support of all sorts. Go down to the camp, if even for a short time. Donations of money, food and supplies are needed and may be dropped off. For ongoing information about the Vancouver peace camp, or to arrange a donation, please contact Winnifred Tovey at 255-8099 (days); 254-8691 (evenings) or 255-0772 (FAX).

Lillian Howard and Amanda White are two of the Native women active at Vancouver's peace camp.

by Lillian Howard
as told to Faith Jones

Lillian Howard, one of the Vancouver peace vigil's Clan Mothers, is a Mowachahat woman from the Nuu Chah Nulth Nation.

I heard about a peace vigil that was happening in downtown Vancouver from my mom. It was a place for me to go to show my support for the Mohawk people in Kanasatake and Kanawake. I went there the second night. It felt really good to see a lot of non-Native support.

The camp was set up already and I wasn't sure exactly what was happening, so I just showed up again the next day, and I just kept showing up each day, to see what was going on. It was really good to see this support for a Native cause. But the spontaneity of the marches and the blocking of the roads was frightening, because there were children there. I could see a lot of concern by different people who had already committed themselves to the camp and by some of the public, and even the police department.

Things got really out of hand one day and I saw people leaving and I had to think what was I going to do? There was no organization, there were no people who were taking on leadership in terms of getting the camp organized. After talking to several people and expressing my concerns as to why I was there, and that it would be really sad and unfortunate to see the camp just go away, they asked me if I'd stay and join their circle and share my thoughts about why it was important to keep the camp going.

So from there there was no turning back, I made that commitment.

No Turning Back

The Mohawk people I felt were assaulted by the government, by the army, by the police. Their lands, their territories were invaded. Their privacy and their homelands have been violated. I was deeply angered by the government's actions in dealing with the issue.

The land dispute reflects what's happening all across the country. BC is a perfect example. I've been involved in land claim issues ever since 1975. At that time I got involved in road blockades and sit-ins, involved in Native concerns like road right of ways, land resource exploitation, education and health issues. There was a whole range of issues people were involved in very actively in the mid-70's and for me that was the beginning of a life-long commitment.

In the past, we were protesting to deaf ears, the public wasn't interested. The public is used to seeing Native people being very reactionary, we have to resort to sit-ins and blockades on the roads and on the railways. In the future this has to change. The onus has been placed on the Native people to educate the public, and it's not reciprocal. We're not receiving the support from the public in terms of them finding out for themselves.

The vigil is a good example of how the public can be educated—maybe not acceptable in the eyes of the premier, but it's the only way we can do it. It had to take a crisis like the Oka situation to get some attention. In the future, there have to be means and ways developed to keep that education ongoing about what it is that Native people are saying.

And what's happened in Oka is no different from what's happening in British Columbia. We're all fighting for the same cause. We want past injustices dealt with, we want a secure land base, we want protection of land and resources. We want to have a say in the development of resources in the country, because most of our territories are hunting and fishing territories, so we have a vested interest in protecting the lands.

Those are the kinds of things we would like to talk about with the non-Native people, with the environmental groups, with the feminist groups, with the church groups, with the different levels of government. Let them know that we don't want lock, stock and barrel, in terms of full control of the land. That's 500 years ago. We have to learn to share what we have left. We see complete destruction of our lands happening all over, in BC, in Canada and the States, and now South America. Indigenous people in South America are fighting for the same things.

To us it's very simple. We want protection of our land and environment. That's why I'm involved. It's the same issue the Mohawk people are fighting for.

In the past, the blockades and the sit-ins were all Native people. The community I come from, we blockaded a road that went through a cemetery. At that time it was just Native people, no support at all from the town. They were furious with our people for blocking the road. The first time that I ever experienced seeing support come in from non-Native people was during the Department of Indian Affairs occupation in 1981. Two hundred of us, mostly Native women and children and a handful of men occupied the office for eight days.

This particular encampment at the Art Gallery is very different. It became a community of people supporting the Mohawk Nation. We saw all kinds of people coming into the camp. The people living at the camp became a kind of instant community and they had to go through all the trials and tribulations of setting up a stable community. We were able to show that we could live together in a peaceful way. We never became so separated because of our different beliefs or colours or ways of thinking. We managed to keep the community together and resolve a lot of the differences in the camp. Things can be worked out.

Keeping the Camp Alive

When the camp first got set up it was mainly by non-Native people, but there was no group that took on the responsibility to say this was what had to happen. In any setting up of a community, organization has to occur. I think women have a natural way, they just know what to do. That's what happened. It wasn't just Native women, it was non-Native women as well. But because in our society we have more matrilinear communities, we have women who just take over in terms of getting organized.

And that's what happened. A group of us women got together and said this is what has to happen, we have to look at the needs of the children, we need to look at the needs of the elders, we have to have an elders' council. Clan Mothers do exist in certain coastal communities. It really worked having Clan Mothers working with the elders. Really what happened from my viewpoint was that people took on responsibilities. There was no identified leadership: people just took on responsibilities in terms of how they could keep the camp alive.

Even the fire, the 24-hour blessed fire. There were Native and non-Native people who looked after the fire. There was one frightening moment when the fire was off. They had to change the drums because the old drum was considered hazardous, so they put a new one in. For almost four hours there was no fire. It affected that whole camp. There was sort of a chilling quietness about the camp. One of the spiritual leaders got the fire going and blessed the fire again, and within an hour people were coming around again and talking. The whole purpose of the blessed fire was to form a spiritual bonding with the people in Oka, because they have a blessed fire too. That feeling of participating in something spiritual had a calming effect.

The circle is very important in most Native communities. The circle of tents became as symbolic as the blessed fire in terms of stressing that it has to be ended in a peaceful way, the situation in Oka.

I was really concerned about what the young people would do once the camp was taken down. When I walked there [the day after the camp came down] to an empty Art Gallery ground, it jolted me. I wanted to cry. I didn't realize how much a part of the community I'd become. When I walked there I saw all these different faces, the young men and women on security, the little children, the people who were looking after the kitchen, and I knew that some of them didn't have a place to go, didn't have a place to call home, and were welcomed into that community as productive members of the community, and I thought about those people and wondered what was going to happen.

When we got to the celebration of life part of the activities, and I saw all these young people dancing and laughing and I thought what a relief, to see these people laughing and to be at peace with themselves and enjoy each other's company without any of the pressures, without having to worry about what the public is thinking of them, or what the cops are going to do, or the media coming around. Just to see them so happy. It's nothing like the situation at Oka, but they were under a lot of pressure. They learned a lot.

As far back as I can remember, women have always played a major role in community development. I've always had very strong women role models in my life, my great-grandmother. That's where my organizing skills came from, from my community.

A lot of it has to do with survival. We're constantly living in a state of apprehension: we have to deal with racism, we have to deal with being Native. It's a double whammy for Native women in the larger society. We've just developed very strong survival mechanisms. And a large part of survival is sharing: sharing strength, sharing hope.

When you're involved in a cause you can never lose sight of why you're there. It's for the children. That's why I'm involved, for my two daughters and my granddaughter, and for their children.

I felt very honoured to be a part of that community [at the vigil]. There was a lot that I learned by working with the non-Native supporters. In the past I have worked with non-Native supporters but it's been in a more organized effort. This was quite different. There were internal conflicts and there were a lot of outside pressures, but the camp survived. It wasn't because of the police that the people took the camp down, it wasn't because of Vander Zalm, it wasn't because of the people who were disrupting the camp; it was because the people felt they had to look after their health. People felt they had to strengthen themselves to come back.

When I saw those people dancing I thought, the spirit wasn't killed. Those people, their spirits are tied to the Mohawk people. They know why they're there.

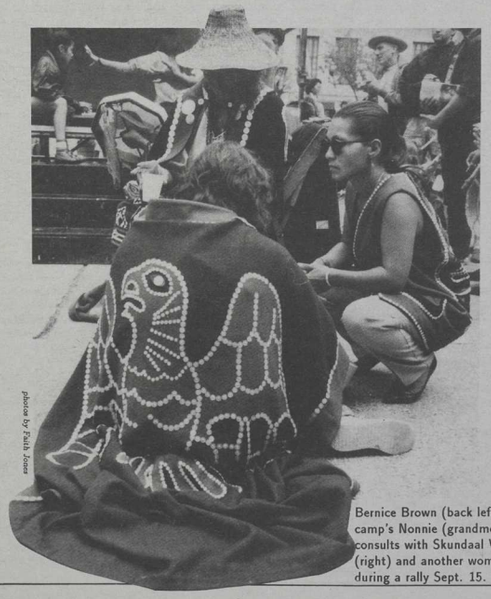


photo by Faith Jones

Bernice Brown (back left), the camp's Nonnie (grandmother), consults with Skundaal Williams (right) and another woman during a rally Sept. 15.

photo by Jackie Brown

Lavina Lightbown of the Haida Nation.

Stop this

by Amanda White
as told to Faith Jones

Amanda White, a woman from the Haida Nation, works as a counsellor of young Native people and is active in the feminist community.

What was so great about being down at the camp was seeing that they were trying to work together. Most of my life I have gone to protests and it's always been just us as Native people protesting for our rights—whether it be land claims or Aboriginal rights, we've been doing it mostly on our own.

So this was really good to see, but I was also really disappointed to see that there weren't that many women there from the women's community. And I know there are a lot of feminist activists. I was very hurt and disappointed to see that there weren't that many out there saying this has got to stop, we can't treat another race of people like this. [The government] kept saying the Canadian people wanted it and I guess my heart started to break and then it started to bleed when I realized there weren't that many people standing up.

Why didn't people go out into the streets and say, *hey, stop this*. They would tell me, but I'm not the person to tell. I know it's an injustice. It should be told to the other non-Native people. I heard they [the feminists] didn't like the people down at the camp and didn't want to be associated with them, or maybe they were too busy. That's not good enough for me. The issue is that the Canadian government and the provincial government of Quebec called on the army to take out the people of Kanawake and Kanasatake, the Mohawk Nation.

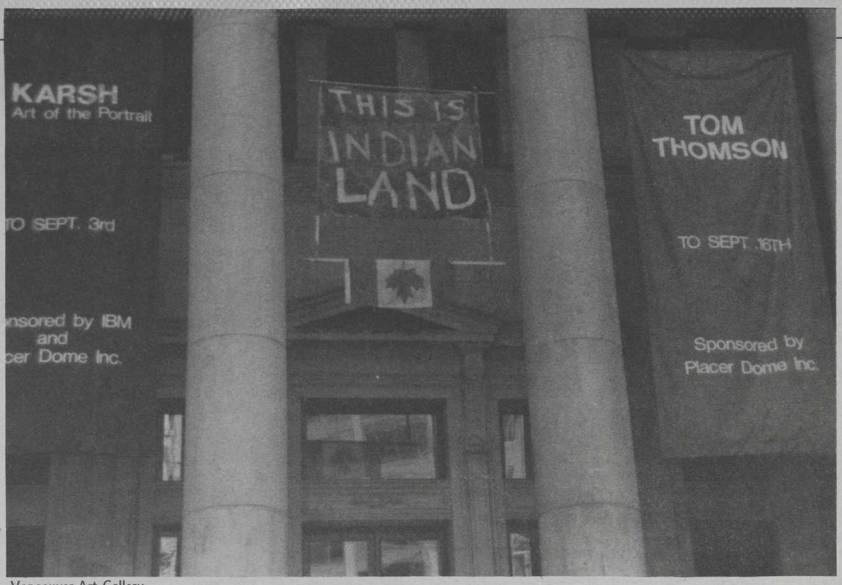
I think for me what the camp stood for—even with all the controversy about it not being run properly—the one thing that it did give me was hope.

I wasn't part of setting up [the structure of the camp], but from my point of view that was taken from what is happening at Oka and Kahnawake and Kanesatake. They are matrilinear as well. From where I come from, most of the culture was kept with the women. That's where a lot of my teaching came from—my grandmothers—and a lot of the decision-making had gone back to the grandmothers. To me the set-up [at the camp] was very similar to what was happening at Oka. It may have been a different Nation, but I think it was put together to try to keep harmony with what was happening at Oka.

I was quite amazed at how people allowed themselves to be put into that [set-up], and that it started to work and looked very organized. And I think that a lot of the difficulty happening with the male and the female at the beginning started to come together, through having the grandmothers there.

I don't see leadership as one person, I see leadership as everyone. Everybody has to have a voice, no matter who, no matter what the hierarchy. Everybody has a different skill, and someone might have been a leader for keeping the food going, someone might have been a leader for keeping security going, so it's not one specific leader. There was more than one leader at the camp, there were a few leaders in each area, and that's how it kept itself going.

continued on next page



Vancouver Art Gallery

continued from previous page

Everybody was important. Everybody was needed. I didn't have to look at you as if you were a white woman. I looked at you as if you were there for support. But it was interesting walking off of there and realizing that I did have to look at skin colour, but once you were in camp that was lost. A lot of that gave me hope.

What's So Positive about Bleeding Hearts?

I have a hard time when people of white heritage say that the one good thing about this is that more mainstream Canadians are aware of your plight. Well, why the hell do we have to make them aware of the hurt of those children and women and men of the Mohawk Nation? They're still in this state of seige. They were surrounded the 1st of September. It's now the 21st and hardly anyone's taken note that they're still in that situation. And yeah, you've become more aware, but I keep saying it may be positive to you but think about the Native people. I know how many of our hearts are bleeding right now. What's so positive about that?

You still hear, walking down the street, "they might as well blow all of them away, there'd be no problems then." I've heard a lot of people say Canada's not a racist country, when from the time of my birth and my awareness it has been and still is. Now they're starting to see the overt racism, with the burning of the effigies of Native people, the stoning of the children. The young Native people who are going to school now are having to deal with that.

I do not want to say it's the French people against the Native people. I see it being painted as if the anglophones are the good people and the francophones are the bad people. That's not true. To me it's both anglophone and francophone, all have to take responsibility, that it's not right, we cannot continue to live like this. It's happening in Québec, but there's a lot of Native people in BC, a lot of reserves, a lot of outstanding land claims that have never been dealt with here. So if you think that it's only going to stay in Québec because it's the French against the Natives, you're just making excuses again and saying it's over there and not here.

It's like everyone will rise up against the apartheid system in South Africa, and go out on the street and say no no no, but if we do that in BC, will everyone rise up and say no? Because what we live under is an apartheid system. The South African government came over here in the early 50s and cloned the apartheid system from the treatment of the Native people, which I live under as a status Native person. I think there's still a lot of denial people saying that's not what we're doing here.

But until the day I no longer have to walk around with a status card that identifies me by the white, male, Christian government standards of what a Native person is, then I guess I can consider myself a Canadian. A lot of people would say we're not like that here, we're not as bad as over there [South Africa], we're not going out and shooting you. Up in the isolated areas, there's been a lot of injustice that still continues today. Maybe now it'll start to come to the forefront and it'll stop. But they're in isolation so it can be happening, can't it?

I will never be able to assimilate. I will integrate but I will never be able to assimilate. Assimilate means become. I will never become a white heritage person.

There are some [non-Native people] that don't want to see, that are very angry—because their fear is that all of a sudden we're going to win our land claims and Aboriginal rights and throw them off the land. That fear is what stops us from going ahead. That's not what my people want.

Why I Was so Angry

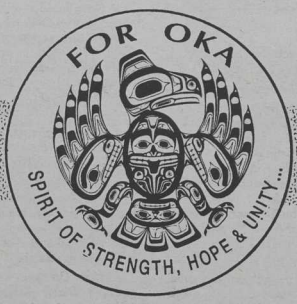
I'd always gone out and said we can be able to live together as different nations of people. We need to learn how to talk to each other, and it can be done in such a way that we don't end up trying to kill each other. I like the idea of working with different nations of people, different races of people, because it gives me so much. But to see it brought to the point where all of a sudden the army's marching in—I got to the point where out of rage I didn't want to talk to anybody, I was fed up. I was for some reason most angry against the women's community in not seeing the majority of them out there.

I was thinking about why was I so angry and I think it was maybe because I've been working within that community for about four years and I've heard so many say they do support the Native people. So many have taken unlearning racism workshops. One of the things you learn in [the workshops] is you try to stop the racism. They were burning effigies, they were stoning women and children, but hardly anyone stood up. For those of you who were down there, you were the ones who gave me hope that it can change.

There were other women of colour who were there, the Japanese women and the Black women. And I think that's because a lot of them have gone through the oppression and can recognize it. Maybe that's what it takes. But I was not expecting that. I was expecting that the awareness that was supposed to be there was all it took to stop it, not that you had to have been oppressed as a race of people. Maybe if it was a women's issue, if it was all Native women, a lot more women would come out.

The one thing I want to say is that I really appreciate those people who did stay at the camp and who came, almost on a daily basis, showing that we are able to break through all the craziness. Even if it was very chaotic at the beginning, it came out to be something very beautiful. I appreciate a lot the white heritage women who did come down, because their heart was bleeding the same as ours was. I really appreciate that support.

And I hope it will start to spread out a little more. Maybe when my heart starts to heal a little more I might see more clearly what happened to the women, the feminist activist women's support, and think about it a little more positively.



The Spirit of Strength, Hope & Unity, 1989. By Skundaal Williams. Haida eagle, from a limited edition of 115. Used with permission.

A griot's role:

Speech becomes spectacle

by Kathy March

Mary Carter Smith is a small, vigorous 71-year old griot. Her performance at this year's Vancouver Folk Music Festival gave me the opportunity to reflect, belly laugh and then chat with her after her day's work.

The term griot is from the Mandinga of West Africa. The griot's speciality is collecting oral literature—songs and poetry—and presenting them at public gatherings. There are different kinds of griots: historian, story-telling and musical. Mary Carter Smith brings together many facets of the griot; she has studied and is well-versed as a dramatist, singer and bard.

Ultimately, the role of griot cannot be learned—it is a gift. Smith came to know her talent through one of her aunts. She is presently teaching a man and a woman to develop their sense of griot.

Smith states that her career as griot was inspired by "the emergence of Black cultural expression of the 1960s and my concern over the misunderstanding between groups." She has been a teacher and librarian, so the job of griot was the natural progession, when "new math" and automated libraries no longer held her interest. Smith has been a griot for 18 years, and is one of the two founding members of the American Association of Black Storytellers. Says Smith, the association has "distinctly more women . . . I think that comes from the old tradition of having more women librarians."

In a North American society that reveres slick media presentation, it's heartening that the city of Baltimore, Maryland recognizes the distinction and value of the storyteller: in 1983 Smith was appointed the city's official griot.

Smith's storytelling is lyrical and animated. As I watch her, I see her characters vividly. She is telling us the story of "The Funeral." The community is out in its Sunday best: this is an event to see others and be seen. As Smith explains, funerals are an important tradition in the Black American culture. The goings-on are conveyed to the audience by an older female character who proceeds to give us the scuttlebut on all other personages present. She is boisterous and irreverent and her observations have the audience laughing at a funeral.

For these characters—and for Smith herself—"speech is spectacle." It is talk that is bluntly honest and, as is due a church service, righteous.

Smith also brought the story of "Cindy Ellie" to the festival. Cindy Ellie is what she calls a modern fairy tale. Cindy Ellie is similar to Cinderella, a retelling from the Black American voice. As Ellie's natural mother is dying, she tells Ellie to be patient, obedient, and to listen to her father. (A recurring morality in Smith's children stories.) He remarries. Her stepmother, with stepdaughters in tow, assumes control of the household and subjects Ellie to a life of servitude.

"The good Black people and the good white people of Baltimore elected a Black Mayor," says Smith. An inaugural mayoralty ball is held and all the young Black women attend in hopes of dancing with the mayor's son. Under the magic of her godmother's wand, Ellie is transformed from shoveling coal cinders into the basement furnace to an African princess, wearing African lace and gold. Needless to say, the shoe fits and she lives happily ever after.

photo by Ed Olson

Mary Carter Smith, in full flight at the Folk Festival

The Fundamentals

I spoke with Smith about her storytelling after her performance.

Kathy: Could you tell us more about the Association of Black Storytellers?

Mary: We are a grassroots group that felt that Black storytellers were not being seen. We wanted people to know more about us and our tradition. We are a group that moves from city to city. We facilitate for whoever hires us; they do the hiring and paying and use our logo. We give the benefit of our experience and give them a small amount of seed money.

Kathy: "The Funeral"—I really enjoyed that one.

Mary: When I tell that story at home, the Black people fall out into the aisles when they hear it, because it is so much a part of our culture. And I'm saying what they've been wanting to say for years.

Kathy: As the main character in "The Funeral," when you say things like: "Don't get in my way! Give me that program! Shut up and sit down!," I can hear my mother. We're Jamaican: it's boisterous, I love it!

Mary: (laughing) Right, right, right. Of course it's part of the culture.

Kathy: There seems to be a moral and ethic that you give to children in their stories.

Mary: Yes, and it is to make it so pleasant that they don't know they're being taught. Also, I'm into consciousness-raising. When I was a child I was called Black ugly Mary Rogers. Black was synonymous with ugly. I'm trying to tell them that our hair is good hair. I'm telling them to have a doll that looks like yourself. I see so many little Black girls with dolls with blonde hair; that's going to convince them that their hair is ugly because they don't have blond hair.

Kathy: Do you do racism workshops or diversity workshops?

Mary: No, I just don't have the time. The storytelling would fit into these well.

Kathy: Do you do any work for literacy? Could the stories help people get closer to the written word?

Mary: I've done that, but you see I've been doing this for 18 years. It's like a job: you receive promotions, and I don't have the time for that any more. I do volunteer for radio and work in the prisons. I did [literacy work] free of charge but now I do more work for money. Money is not the main thing, it is a fringe benefit. So many times I don't charge what I could charge.

Kathy: Do you draw from Black experiences other than the Black American or African, for your stories? For example, the South American Black?

Mary: The fundamentals. Generally we are at the bottom, and as women are at the bottom of the bottom. In Brazil they say: "Oh we're homogenous!" But you look to see who is in control. It's the light faces.

Kathy: Do you use the stories of younger Black women in your storytelling? Is there room for you to bring these stories to the forefront?

Mary: I do. There is a book you can get by a woman, J. California Cooper, called *A Piece of Mine.* They're wonderful stories, rough, sometimes very rough, almost all of them about Black women. She has given me permission to tell them. She has three books out now.

Not Always Helpful

I enjoyed Smith's story-telling. For me, it is always a comfort to see a Black woman distinguishing herself. As a Coloured woman, stories give me the opportunity to enter into, to visualize a place, where there are people like me. Unfortunately, I also found her stories dangerously simplistic portrayals of Black people. My concern is, how is this audience—this audience with its conspicuous absence of coloured faces—interpreting these two stories? If I'm laughing in recognition and celebration of kindred spirits, what is a white audience laughing at?

In "Cindy Ellie" there are the stereotypes of the ineffectual Black man and the domineering Black woman: the father who does nothing to protect Ellie from the overbearing stepmother. In "The Funeral," the church service of Black people and the colloquialism of speech used by the characters is a format that has been extensively exploited by the mainstream. This is not to say that Mary Carter Smith is not genuine. My concern is that the depiction is—once again—one dimensional, stereotypical.

The morality of obey, respect and patience with elders that Smith incorporates into her stories for children are teachings I have learned well. There are 43 years between Mary Carter Smith and me, and there were times during the interview when I wanted to take her to task on a point, give her a hard time, so to speak. I did not, out of due respect for an elder.

I feel that the message of obey, respect and patience must be qualified. These virtues have their place. But in my experience, I have come to learn that they are not always helpful for a group of people who need to know they have a right to question the authority of any institution that does not afford them access or meaningful representation.

Cindy Ellie should have been out of the basement long before the mayor's son showed up.

Powerful film, sorrowful time

by Susan Edelstein

Premiering in October is the new National Film Board release, *The Burning Times*, a Studio D documentary that deals with the European witchhunts from the 15th to the 17th centuries.

Directed by Montreal film maker Donna Read, *The Burning Times* is an exposé of the witchcraze, the "women's holocaust", where it is estimated that nine million people were killed between 1560 and 1650. Of those murdered, 85 percent were women. Senseless persecution and torture were inflicted upon those who threatened the patriarchal power-hold. Practicing midwifery and traditional healing was considered heresy and were enough to set off the sado-ritual syndrome controlled by the Christian church and state. Religious and political authoritarians attempted to rid the world of any threatening opposition by destroying the strong women in the existing matriarchal system.

The Burning Time's re-creation of herstory is portrayed through a selection of trial records, readings from the witchhunt manuals, and art and literature. A series of interviews are interspersed throughout the film, adding contemporary historical theory. The interviews were conducted with various scholars and historians including Barbara Roberts, Margot Adler, Theodora Jensen, Starhawk (who was in Read's earlier film, *Goddess Remembered)*, Irving Stone and Father Matthew Fox.

The interviews were informative and concise, but I was left wondering why historian Irving Stone was alloted so much screen time. I resented the fact that a male authority was called upon to address a women's issue. It's not that Stone didn't know what he was talking about—on the contrary, he came across as a very articulate speaker. He even mentioned things like "misogynist societies" and catch phrases that made him appear to be quite liberated. The fact is, there are a multitude of women who could have contributed as much (if not more) than Stone did. I was left feeling he was included to balance the male/female ratio in the film in order to appeal to the general public.

Speaking of feminist, I was disappointed to see that the "F" word had been safely steered away from. The only time the word feminist was mentioned was while introducing some of the women speakers. We live in a time when the word feminism has been kicked around, jumped on, and simply leaves a dirty taste in some peoples' mouths. It would have been nice to hear the "F" word uttered in a documentary that owes a lot to feminist theory and research. A film like this possesses a great deal of informative power. Those with the power should not shy away from re-educating in a feminist light.

There was also no mention of the "sexual impurities" women were accused of. Witches were synonymous with things like insatiable lust and desire. So called sexual deviance, such as lesbianism, rated highly among the list of excuses to torture the innocent. The *Malleus Maleficarum*, (written by Dominican priests in 1486) exposes the male fantasies that claimed to be that of the women accused. Although the film uses certain quotes from the *Maleficarum*, none of the sexual issues were discussed— an unnecessarily safe approach, in my opinion.

(The film also fails to mention the origin of the word "faggot" to describe homosexual men. Faggots are bundles of sticks. Gay men were considered by the church fathers to be the only suitable way to "start" the fires used to burn witches. Then, as now, independent women and gay men posed an enormous threat to patriarchal power.)

Despite these problems, *The Burning Times* is a film not to be overlooked. It's packed with visually stimulating footage, insightful interviews and disturbing facts about a period in history that was "written by the winners." This film will make you stop and reflect on women's history.

When attending the film, take along a close friend and plan on some de-briefing afterwards. You may have a powerful emotional response.

The film ends on a positive note, however, and ignited quite a spark in me. Despite the daily frustrations of living in a patriarchal system, woman power *is* on the rise. After all, none of you hags and crones would be reading this today if it wasn't.

A Vancouver screening of The Burning Times *will be held at Robson Media Centre Theatre, Tuesday Oct. 23rd, at 7 pm and 9 pm.*

Praise to the women...

Songololo: Voices of Change is a new film that showcases the live performances of South African artists Gcina Mhlophe (*pictured at left*) and Mzwakhe Mbuli. Both performers work in the tradition of African praise poets and story-tellers, and their work is popular and intensely political. Gcina Mhlophe, whose concern is always "for the people under the politics," focuses on women's and children's issues in her work as poet, writer and director. Directed by Marianne Kaplan, a Vancouver-based filmmaker and former South African, *Songololo: Voices of Change* premieres at the Vancouver Film Festival where both Kaplan and Mhlophe will appear. As well, there will be screenings to benefit Vancouver anti-apartheid groups October 26-28 at the Cinematheque (see pg 21 for details).

Praise To The Women of Africa

If the moon were to shine tonight
To light up my face and show off my proud form
With beads around my neck and shells in my hair
And a soft, easy flowing dress with the colours of Africa
If I were to stand on top of a hill and raise my voice in praise
Of the women of my country who have worked throughout their lives
Not for themselves but for the very life of all Africans
Who would I sing my praises to?
I could quote all the names yes, but where do I begin?
Maybe I would choose a name
Just one special name that spells out light
That of Mama Nokukanya Luthuli
Maybe if I were to call out her name from the top of the hill
While the moon is shining bright, *Nokukanya! Nokukanya!*
Maybe my voice will be carried by the wind
To reach all the other women whose names are not often mentioned
The ones who sell oranges and potatoes
So their children can eat and learn
The ones who scrub floors
Polish executive desktops in towering office blocks
While the city sleeps
The ones who work in overcrowded hospitals, saving lives
Cleaning bullet wounds and delivering new babies
And what of the women, those who are stranded in homelands
With a baby in the belly, and a baby on the back?
While their men are sweating in the bowels of the earth
May the lives of all these women be celebrated
And made to shine when I cry out
Mama Nokukanya's name, *Nokukanya! Nokukanya!*
We who are young, we salute our mothers
Who have given us the heritage of their Queendom.

—Gcina Mhlophe

Cynthia Flood

Writing's deep pleasure

by Anne Fraser

In 1989, Cynthia Flood's story "My Father Took a Cake to France" received the Journey Award, which honours the best short fiction published in a Canadian literary journal. Her other published works include the book Animals in Their Element (Talonbooks, 1987) *and short fiction in several literary magazines. Flood is currently working on a series of short stories based on two years she spent in England as a child.*

"He stands tall, rigid, barely containing explosive movement. His face lengthens. The prominent cheek and jaws become elongated ... he presses in ... concentrates his gaze so that it is chilled metal, cold and killing, and sends its force out to nip her warm flesh. He will not let her go. Concentration, intensity, strength. He makes the glare persist. Do that for long enough and the other person will collapse, he knows. I know that."

A Vancouver author, Cynthia Flood's award-winning short story "My Father Took a Cake to France" (*Malahat Review*, Summer 1989) is deeply moving and well-crafted. The boundaries between fact and fiction blur in this evocative story, which Flood describes as a breakthrough work for her both personally and technically.

Superficially, the plot is simple: the narrator's father, twenty-six years old in 1928, Canadian student at Oxford, buys a cake to take to his wife, who is living in Paris. He enters a small shop, interacts with a woman selling the cakes, and makes his choice. The story, however, is anything but superficial. Within this brief vignette, Flood creates a vivid portrait of her father and his times, but she does more than simply describe him; she seeks to understand him and their relationship through her imaginative work.

While the story has its own identity, its meaning is deepened by understanding some things about the author. Flood was born in 1940 into what she describes as a "very middle-class, secure, academic and literary" family. Story-telling and writing are family traits. Her mother, Louella Creighton, published two novels and children's books. Her father, historian Donald Creighton, published extensively and taught at the University of Toronto. Flood began writing stories and poetry in her childhood.

Flood describes her background as immensely valuable, in that "writing and words were important;" she "doesn't have to convince herself or her family that writing matters." However, her family, used to traditional gender roles, certainly didn't encourage her to make writing central in her life.

Being the daughter of a famous person, "while not high on the list of problems that face the world," was a significant concern for her. "If you are the child of someone who has a strong and marked identity in your community," says Flood, "you tend to be seen as simply the property of, the accessory of, the mirror image of, the appendage of, this person, the parent. And you can begin to feel that way yourself." Being an extension of her father was exceedingly painful for Flood. She was glad to leave home, get married, change her name and begin to meet people in her own right instead of as her father's daughter.

Flood completed an MA, married in her late twenties and moved to Vancouver in 1969, still "looking for something to be, unsure what I wanted to become." In her 20s she wrote a great deal of material which remains largely unfinished: "In retrospect, I realize I didn't know what I was saying or why I was writing. I had the instinct—and I think there's an instinct or something close to it—but I really didn't know what to do or why I was doing it."

Her sense of purpose and direction crystallized almost overnight. She happened to buy a *Pedestal*, the paper of the Vancouver Women's Caucus, from Maggie Benston, and what she read made "complete and total sense." In the paper there was an ad for a forum on Women's Liberation at the League for Socialist Action.

"In the period of about 10 days," says Flood, "I was introduced to the two movements which were going to transform my life—the women's movement and the far left."

The next decade was an intensive period consumed by political action in feminist organizations, the (Trotskyist) League for Socialist Action and the New Democratic Party. "You could hardly believe that one person could have gone to all those meetings. I wonder when I ate." Somehow, she also taught English at Langara Community College and raised two daughters (born in 1973 and 1977). During this time, she stopped writing creative fiction and concentrated her efforts on innumerable articles, resolutions and leaflets.

Another major turning point occurred in Flood's mid-thirties. She entered a depression which she resolved, in part, by turning to more of an emphasis on writing fiction. In the last 15 years, creative writing has progressively become central in her life.

Flood relates "My Father Took a Cake to France" to her background. "In psychological terms, the story represents a victory for me over the father," she says, "a victory which I needed very much to gain." Writing the story was a "liberating sensation: writing about someone who had been a powerful influence on me [and] very hard to deal with, and imagining him ... I have now come to a point where I can make an assessment of this person and can show how I see him. Furthermore, I have the writing skills to do it, part of which I get from him. But they're mine now."

While Flood describes her father's anger and insensitivity, she doesn't reject or exploit him. She opens her heart to him, but she doesn't forgive him.

"The theory is that you need to forgive your parents ... [but] I don't think the child ever does," says Flood. "I think I'd be disloyal to my child if I forgave my father. He was very bullying, harsh, domineering, cold and unbelievably angry, and that was very hard to grow up with ... [But] the adult can at least understand a lot more ... The emotion that informs the story is my sense of loss. He and I shared a number of characteristics, qualities and values, and if things had been different, we might have had an extremely happy father-daughter relationship."

As well as being personally liberating, the story was a breakthrough technically. For the first time, instead of writing in a chronological, linear progression, Flood wrote sections as they came to her and then cut them up, laid them on the floor, and pieced a story together. This gave her confidence to "follow her notions" in future writing.

Flood writes for several reasons. First, "So I don't become depressed ... if I don't write, I become depressed, angry, filled with feelings of frustration, failure, inadequacy and so on." Secondly, "Certain aspects of the process are deeply pleasurable states to be in ... there are times when you're so completely absorbed and at one with the process that you enter another state of consciousness ... it takes you temporarily into a quite extraordinary state of being."

Thirdly, like Alice Munro, she gets obsessed with a memory, theme, image or mood. The obsession acts like a nucleus; more and more themes attach until she realizes that she has some kind of narrative. Finally, although less primary, "On an intellectual level, there are political and psychological issues that I like to explore in the course of writing."

Asked if she views writing as a political act, Flood responds, "Yes, all writing is political and has a political stance," whether the author is aware of it or not. She regards some of her stories with "special affection because they deal with ... explicitly political experience ... There's very little fiction written that deals with people's activity on the left, in the women's movement and in the labour movement ... I don't set out to write only that, but I love it when I find it. It's so satisfying to find your own experience in print."

A lot of her work is also "implicitly political." Many of the people in her stories are "finding out about the culture they live in, or the way they've been raised, or the way they've been trained to think, and finding out they aren't like that, and it won't work, and I can't do it and it hurts me if I try—and that's political stuff.

"When people in my stories find solutions or make things better or get onto new tracks, they tend to do it not just as individuals, they tend to do it with [other people], or else with some kind of recognition that this is not just an individual situation."

While Flood views her writing as political, she is less comfortable being called a feminist writer. She considers herself a feminist but she is concerned that "the term suggests that a feminist writer would always write about feminist issues, and I don't." She concludes, "If I have to be put in a category, then I'd certainly very happily go into that category."

Flood doesn't write to women more than to men. "It's probably that more women than men will find their experience set forth in what I write," she says, "because I have far more women characters than I do men. But that's not out of a conscious desire to do that. I'm just writing what's important to me."

Since winning the Journey Award, Flood has been "overwhelmed" with attention, support and encouragement. However, the award also "reactivated for me all my stuff about my own identity and my connection to my father. Do people really like this story because it's about him? Has my father written this story? Did I write this story? Do I have any ability or is it only about him?"

While this soul-searching is difficult, Flood welcomes it, because it requires her to continue to come to terms with her own identity.

This article was written with the help of Mary Murphy.

photo by Dean Simeti

Cynthia Flood

Fateful fringing is fun

by Cathie Young

Fringing is an act one must take up with courage. Gripping your Fringe Guide in one fist and slapping down your $7 ticket price with the other, you commit yourself boldly to the Fates hoping they will smile on you.

This year the Fringe office produced it's own review sheet, available for 5 cents. The sheet made picking a winner a little easier—but still much was left to chance.

For me, The Fates were kind. There was not a show I found disappointing. The skill of every production I saw was at an impressive level and each play fit comfortably into its venue. Attendance was strong and most plays seemed to receive close to full houses.

The first play I saw, *Maharani and the Maple Leaf* is a one-woman show written by Jan Darbyshire, directed by Michelle Allen and performed by Veena Sood. *Maharani* looks at the conflicts between traditional East Indian culture and life in Canada.

It is a kind of comic *Three Faces of Eve* with Veena Sood battling it out with her three selves: Sushil Swani, an actor entering her 30s; Sheila Swan who has been swallowed whole by 'show-biz' and then spewed out as a kind of Minelli-Monster; and the Maharani, Sushil's "karma counsellor"—her balanced anchor to tradition and sanity, it would seem.

Veena Sood gives an adept performance in this light one-act play, singing and firing her way and ours through a day in the life of Sushil Swani. The production was given an extended life beyond the Fringe—if you are lucky you may still catch it about town.

Eleemosynary is written by Lee Blessing, presented by Eighth Avenue Theatre Group and directed by Carolane Fenz. I caught its first performance at the Cambrian Hall.

Eleemosynary is a word meaning charitable, a character in the play informs us (a spelling bee champion). And this is a play about words: the hard words each of us must find to communicate one with the other. It is a play about mothers and daughters, about brilliant women.

For me, this play must take place at a symbolic level, otherwise it is just another tedious play about how hard mothers are to get along with. Dorothea, the matriarch extraordinaire, is a woman who has chosen eccentricity rather than death. As she says: "Eccentricity saved my life," and we believe her. Like many of our foresisters, Dorothea chose to become an eccentric, in order to have a creative life and freedom, rather than containment in the role of wife and a life of social convenience.

Artie is Dorothea's daughter—the daughter she failed to teach to fly; she is her wounded daughter, brilliant yet incapable of taking the leap Dorothea has taken. She is a woman continually on the run.

Echo is the daughter of both women, hungrily consuming all they have to teach. With strength she has gained from both, Echo struggles to bring them together, forcing them to claim her as their own as well as each other.

It is a play with many possibilities, yet this production flew with clipped wings, lacking pace and failing to find a focus in its intimate scenes.

The performances, however, were strong. Brenda McDonald breathed a hurricane breath of true eccentricity into Dorothea.

Dorothea chose to become an eccentric

Smack Dab is written by Erika Courvosier, directed by Joan Gaudry and choreographed by Kim Matson. The afternoon I saw it was at the very wet Underground venue just off Broadway.

Smack Dab was a problem for me. Any play that takes a serious look at lesbian relations and has women shouting the 'L' word across the stage at each other should have my full endorsement without reservations—yet I have some.

The play asked us to care about a relationship between Maggie and Laura, but gave us no glimpse of what that relationship was. There was a lot of fine singing, great energy, an undercurrent of something happening, but no spark to actually set fire to this play. If we had cared more for Laura, been able to get a truer idea of what both characters had invested in their relationship, we may have cared more when Maggie left.

Yet this play must have worked on some level for me as I was sure, at the play's end, that this was one Sleeping-Maggie who was sure to awaken at the kiss of some (perhaps more straight forward) lesbian's lips.

Brilliant Traces, written by Cindy Lou Johnson, performed by Joan McLean and Jamie Morris, was the cleanest piece of theatre I saw and also the most moving. *Brilliant Traces* is a balancing trick of subtle comedy and tender drama. It is the story of a recluse from the oil rigs of Alaska and the woman in white who invades his remote cabin.

Jennifer Clement's direction proved impeccable as each actor moved effortlessly around the one room cabin, never obscuring a sightline, never disengaging our attention.

This production kicked to a start, never wavered, and built at a flawless pace, crescending in theatre that tore at everyone's DNA.

The Fringe will take place again next year—if you have the courage, pick up a Fringe guide and see how The Fates treat you. And if you're looking for something even more challenging, pick up a pen and put on your production at the Fringe.

THE VANCOUVER FOLK MUSIC FESTIVAL
IS PLEASED TO PRESENT

HOLLY NEAR

&

JUDY SMALL

Two singers and writers who have done more than any others in their respective countries to create a music by, of and for women and all those committed to human liberation.

SUNDAY NOVEMBER 25 8 PM
VANCOUVER PLAYHOUSE THEATRE

Hamilton & Dunsmuir • **Tickets** on sale now! **$21 & $19** (service charges may apply) • Available at Black Swan Records, Highlife Records, the VFMF office 879-2931 or through Ticketmaster 280-4444.

HIGHLIGHTS INCLUDE:

Wed. Oct. 24
Romance & Reality 1 pm Arts Club Revue
Shattering the myth of romantic love - Bonnie Kreps is interviewed by Frances Wasserlein.
Writing Past the Barriers
3:30 pm Arts Club Revue
Hong Ngo & Yuko Seki "housewives in transition" & Mario Pietrantoni - new writers.

Thurs. Oct. 25
Synergy 10 am Arts Club Main
Affirmations to Visualizations - Paula B. Slater, Barbara Sinor, Bonnie Kreps, & Tim Ward explore terms for transforming conciousness.
Double 'A' Reading 1 pm Arts Club Revue
Aritha van Herk & Audrey Thomas read from their latest works.

Fri. Oct. 26
First Nations Cabaret 8 pm Festival Ctre
Writers, storytellers, musicians unite for a not-to-be-missed evening for the whole family. With: Jeannette & Delphine Armstrong, the Maracle family, Maria Campbell, & many others. **(with thanks to Viola Thomas & Dennis Maracle!)**

Sat. Oct. 27
Forum: Native Writing & the Use of Language 2 pm Arts Club Revue
Maria Campbell, Jeannette Armstrong, Lee Maracle, & Thomas King discuss the practice & politics of the translation & (mis)usage of native expression.

Sun. Oct. 28
Duthie Lecture: June Callwood
7:30 pm Arts Club Main

WOMEN'S VOICES!

Jeannette Armstrong
Maria Campbell
Roma Dahr & Ronald Bazar
Annie Frazier
Cecile Gagnon
Anne Garber
Genni Gunn
Debbie Howlett
Surjeet Kalsey
Bonnie Kreps
Evelyn Lau
Lee Maracle
Hong Ngo
Carmen & Nelson Rodriguez
Candace Savage
Yuko Seki
Paula B. Slater & Barbara Sinor
Audrey Thomas
Aritha van Herk
Phyllis Webb
Sheri-D Wilson
June Callwood
Patricia Grace (NZ)
Gcina Mhlophe (RSA)
Jude Narita (USA)

$1 off all tickets for Seniors, Students Fixed Income, Unemployed

VANCOUVER INTERNATIONAL WRITERS FESTIVAL
GRANVILLE ISLAND OCT. 24-28, 1990 TICKET INFO. 681-8400

Never silent, only ignored

by Jean Lum

This has been an exciting period for Asian American women's writing anthologies. *The Forbidden Stitch: An Asian American Women's Anthology* and *Making Waves* were released last year. The writing in both books includes, among other things, interviews, fiction, and critical writing. In each book, Asian American women from a broad range of geographic regions and backgrounds communicate their stories and poems, and critique social issues relevant to their lives. Most recently, there is *Home To Stay: Asian American Women's Fiction.*

Anthologies of Asian Canadian women's writing, on the other hand, are, another story. As far as I'm aware, they are nonexistent. Poetry by Joy Kogawa and Evelyn Lau and fiction by Sky Lee can be found in recent Canadian anthologies. However, each of these authors usually stands as the solitary Asian Canadian woman's voice. At worst, such efforts by the editors of these anthologies appear as tokenism. And regrettably, the myopic definitions of language, literature, and Canadian lodged in a Eurocentric and patriarchal tradition are once again perpetuated. The under-

Awakening Thunder's cover, by Sharon Fernandez

representation of women authors of colour and hence their exclusion from participating in literary activity is just a further marginalization of marginalized people.

Fortunately, we now have the Spring 1990 Asian Canadian Women issue of *Fireweed*, the feminist quarterly published in Toronto. *Awakening Thunder* is a collection of fiction, interviews, poetry and essays written by and about Asian Canadian women. (There are also a few visuals, but writing composes nearly the entire issue and all of my discussion.) The selections were chosen and the issue was produced by members of an Asian Canadian women guest editorial collective: Sharon Fernandez, Amita Handa, Mona Oikawa, Milagros Paredes and May Yee.

To the guest editorial collective, the contributors, and *Fireweed*, I extend my admiration and appreciation for their creation of this overdue "first" of a hopefully larger family of Asian Canadian women's writing anthologies.

Awakening Thunder reveals the struggles, pain, celebration, and empowerment in the lives of its Asian Canadian authors. By choosing to identify themselves as "Asian," these women "recognize important commonalities in our experiences, whether we are recent immigrants or many generations removed from immigration. We have specific histories of racism, colonialism, and patriarchy both in Canada and in our countries of origin." Their accounts are filled with imagination, honesty and sharing.

Furthermore, they consciously choose to redefine and reclaim the term "Asian" for themselves. A very significant part of this process is the publication of this anthology, this residing of semantic space. Another part of this process is their recognition that Asian Canadian women are a diverse rather than a homogenous group; that "we are from different countries, cultures, races, religious backgrounds, and sexual orientations."

Their accounts are filled with imagination, honesty and sharing

One of the components I liked most about *Awakening Thunder* was that the editors put this awareness into practise by trying to be inclusive. For instance, the authors—some of them heterosexual, some of them lesbian—come from various countries of origin: Hong Kong, India, Japan, Korea, Pakistan and the Phillipines.

Also, the guest collective has published authors of various writing backgrounds. There is the presence of already published writers such as Himani Bannerji, Nilambra Ghai, and Jean Yoon. And there is support of several young and/or developing writers such as Camie Kim, Miriam Khan Durrani (who is having a book published), and 12 year-old Claire Yao.

Overall, the guest collective were successful in achieving their goals, especially in their criteria of "accessibility of language and image" in the writings. But what stayed with me most about the writing were the ideas and themes expressed.

To start with, there is "Voices of Chinese Canadian Women: Margaret—Her-Story". This is an interview excerpted from a book in progress by the Women's Issues Committee of the Chinese Canadian National Council of oral history of Chinese Canadian women. Margaret's story is very interesting and important to me. Among Chinese women, she was one of the early few allowed to immigrate to Canada. But in order to do so in 1910, she was required to pay a $500 head tax (forced only upon the Chinese). Furthermore, this first hand account of her life in Canada reveals the struggles of a working-class Chinese woman and her survival of a marriage to an abusive husband.

Then there is Mona Oikawa's diary-like "Safer Sex in Santa Cruz." It juxtaposes the outer activities in a safer sex workshop at last year's First National Asian/Pacifica Lesbian Network retreat with the internal feelings of self-doubt and grieving at the end of a long-term relationship. Oikawa's account reveals she cares for herself and other women by making a conscious choice to fight AIDS through the empowerment of knowing how to have safer sex.

I liked "Sisters in the Movement", a verbal exchange between sisters Mutriba Din and Ravida Din which, in literary shape, took the form of a lively dialogue. They speak of their ups-and-downs being sisters, both in terms of family and in the women's movement. The authors are the living subjects of their discussion, actively articulating themselves in first-person.

Amita Handa's "In Order to Clear My Name" is a poignant remembering and profound cleansing of the fragments of internalized oppression, racism and isolation which degraded her childhoood and adolescence. Through this painful and courageous process, the light at the end of the tunnel is reached as "...something called tough skin which forms on the place of scars. It is a kind of resilience to pain and intrusion. It fights back and in doing so is re-born."

Christine de Leon's poem "We are the Colours of the Rainbow" is filled with love, life and hope. Similarly, Milagros Paredes' "Coming Home" is a joyful and celebratory poem of loving women and women's bodies. As well, her essay "From the Inside Out" is a unique work that explores her "mestiza, Fillipina-Spanish" ancestry and the surrounding issues of colonization, assimilation, language, history and the struggle towards a whole self.

Pramila Aggarwal's essay "English Classes for Immigrant Women: A Feminist Organizing Tool" reveals her alienation and exclusion from the academic world in Canada. Initially, this alienation draws her to accept an opportunity to teach English to Punjabi women working in a garment factory. Her experience leads to valuable insights into English as a Second Language. Also, her article illustrates the ingenuity and determination of various Punjabi women struggling to form a union at their workplaces.

Kim-Man Chan's touching poem "Grief" expresses the unsatisfied childhood hunger for parental affection and belonging crossing over into adulthood. C. Allyson Lee's poignant and heartwarming "Letter to My Mother" allows her to at last share some profound parts of her life; parts she wanted to tell, but couldn't while her mother still lived.

Fauzia Rafiq's short story "The Position of Her Power" is a disturbing and haunting confrontation between a Punjabi woman and a cruel white woman immigration officer. Himani Bannerji's dense and thought-provoking essay "The Sound Barrier: Translating Ourselves in Language and Experience" sails into the topics of memory, myth, language and writing. Her piece closes *Awakening Thunder.*

There are other no less worthwhile contributions which I haven't reviewed here. Also, journals such as *Diva: A Quarterly Journal of South Asian Women, South Asian Review*, and *Serai* publish South Asian women's words. *Tiger Lily* is another journal with writings by women of colour.

The Asian Canadian women's issue of *Fireweed* embodies the commitment, hard work, boldness, spirit and vision of this gathering of Asian Canadian women who "have never been silent, only ignored." Indeed, their words here " . . . are the thunder which always follows after the lightning strikes . . . "

The Forbidden Stitch *is available from Calyx Books 1989.* Making Waves *is published by Beacon Press, 1989 and* Home to Stay *is published by Greenfield Review Press, 1990.*

Fireweed *is available from PO Box 279, Stn. B, Toronto, Ont. M5T 2W2 (4 issues/year: $12 (add $3 outside Canada).*

Coming into Passion/Song for a Sansei

Jude Narita has performed her groundbreaking one-woman show *Coming into Passion/Song for a Sansei* at over two dozen festivals in North America, including the Michigan Women's Festival—and now she's bringing it to Vancouver, October 23–27 at the East Cultural Centre.

Narita's solo performance introduces five characters—from a punked-out teenager to an apparently eager-to-please mail order bride—characters which enable her to explore the realities (and expose the stereotypes) of Asian American women. A Sansei (third generation) Japanese American, Narita was moved to write *Coming into Passion* out of her frustration with the lack of dignified theatre roles for Asian women. She's been racking up the awards for this show, so check out the ad (pg 22) for details.

LETTERS

Where is the support at Oka vigil?

Kinesis

Vancouver feminists have been noticeably absent from the Oka Peace Vigil at the Vancouver Art Gallery this past month. Noticeable to those few of us who have been there; those of us who wandered among the thirty tents asking each other "where's everyone else?"

Meanwhile, in Québec, Mohawk women continue to be surrounded by the Canadian army at both Kahnawake and Kahnesatake.

It's not a complicated issue; it's a clear, overt dramatic situation where people's lives are at stake, at the hands of our government and its army.

What inspired this letter is simply this question: Why does the Vancouver women's community seem unable to respond to this crisis?

Those of us who have and will continue showing up at the vigil do so for two reasons: first, because it's one of the few visible places where non-Native people can show support. And second, because it comforts us to be there.

Similar to our urgent need to gather after last Decembers' massacre of 14 women in Montréal, so too do some of us now feel this need.

One woman recently described the vigil as a 'reality check' whereby she'd race downtown to find some sanity after watching the horrors depicted on the six o'clock news.

The vigil is already organized and run primarily by Native women. The least it requires of us is just to throw down a blanket for an hour or so, and sit there.

If women are uncomfortable coming down to the vigil alone, come with a group.

The lack of women's movement support was at times a mystery and at other times a painful reality, especially considering so many of our collectives have been diligently struggling with racism these past few years.

We acknowledge that women have lent support generously in other ways such as financial donations, or telegrams denouncing the government's actions at Oka. But considering the enormity of what is going on, we feel more must be done—such as our visibility either at the vigil or at one of the several rallies or marches. Or to take the initiative for further organizing.

From the public in general the response has been frighteningly quiet, while in the last weeks atrocities continue to increase.

We're not saying the pitiful response has only come from the women's movement; the Left has also been absent. Where is the trade union movement? Where are the human rights groups? Where are civil libertarians? Where are the churches?

Through our collective silence, as non-Native people in this country, we allow this to continue.

Ellen Frank
Noreen Shanahan
Vancouver, BC

(Editor's Note: For info about the Vigil in Vancouver, call Kinesis at 255-5499 or VSW at 255-5511)

Exporting an image of intolerance

Kinesis

I am deeply shocked at the poor image our government is representing us with around the world. In a time when international economics is based on image and dollars and Canada does not trade with South Africa for its lack of credible image, Canada is exporting an image of the master fascist state.

Who taught South Africa the rules of apartheid? Canada. The government of South Africa visited Canada and developed their apartheid system after a study of Canada's Native reservation policy. Canada watched for decades, on External Affairs-sanctioned CBC, images of white South African police surrounding the native African's ghettos.

We now export our own Oka image to the world, showing that Canada plays torture tactics with official silence while native families and local residents are surrounded by police and military, in numbers far exceeding their combined population.

This is Canada's image as the tolerant land of multicultural promise, where if you have $300,000, you too, can live in a liberal democratic society.

Who has the right to create an image, who has media control, how can we express what we think? For the population of Canada is appalled by its own reflection. Where is the respect? My gosh— every newspaper in the world is watching us as our government has manufactured a situation that turns Canada into one of the world's current media horror stories.

I can't believe that the military has been called on the Aboriginal peoples! These are the people who have lived in what we call "Canada" for thousands of years. How stupid can we be? Speak out Canada! Stand up and speak out!

Su Schnee
Montréal, Québec

Completely wrong assertion

Kinesis

I was surprised and puzzled by the article (*Kinesis* July/Aug 1990) "Then there's wage equity" in which Anne Harvey asserts categorically that the B.C. Federation of Labour (BCFL) has not moved on the issue of pay equity and, particularly, has done nothing to bring women workers in British Columbia closer to the goal of having a legislated pay equity program. I'm puzzled because that assertion, like many others in the article, is so completely wrong.

Pay equity has been a priority for members of the Women's Rights Committee of the BCFL for the past year, and more. The Federation, at their urging, began publication of a Pay Equity Newsletter to circulate information on bargaining and legislative developments regarding pay equity.

We have developed courses on pay equity for the weekend and week-long schools organized by the CLC labour education program. A brochure is in production for distribution in the workplace or in the community, that explains the nature of wage discrimination against women and how the wage gap can be narrowed.

In the past nine months alone, the BCFL has sponsored one large conference on the shortcomings of traditional job evaluation-based legislation, and has convened, on several occasions, a working group of union staff, elected officers, academics and pay equity consultants from community organizations to develop a better kind of pay equity legislation.

These are precisely the kinds of educational and analytical initiatives that are preliminaries to building the support required to win legislation.

As Harvey's article indicates, the BCFL does believe it will take legislation to narrow the wage gap, but we're just not satisfied with the results achieved by the legislation introduced elsewhere in Canada and the United States.

Many unions, including the BC Government Employees Union, don't want legislation that interferes with bargaining rights but there's nothing sinister or self-serving about that. What long-term benefits are provided for women union members when bargaining rights are eroded?

What the Federation and affiliates are looking for is legislation that really narrows the wage gap, but what does that legislation look like? A real problem we face here is not that pay equity is uncharted territory, but that so many of the "road maps" have already been published, and they all lead in a direction many unions and feminists don't want to take—towards job evaluation-based legislation, and small one-time wage adjustments. If we don't want to take that road, we have to clearly mark out another route. We need more than a new term to add to the pay equity lexicon, we need a succinct legislative program.

We recognize the critical role that a coalition can play in achieving pay equity legislation but before we start to lobby, we need to know just what we're lobbying for.

Mary Rowles
Director, Women's Programs
BC Federation of Labour
Burnaby, BC

Anonymity irks Kinesis contributor

Kinesis

It started in 1986 when *Kinesis* left my name off a centre-spread article I wrote—an article I worked on for months and into which I poured a lot of myself, I might add, so it hurt even more. Then the missing photo credits began. And then last January I couldn't find my name anywhere among the list of other benevolent types who support *Kinesis* by renewing their subscriptions.

As if this isn't enough (and I assure you it is), in the latest issue my name is entirely absent from the production credits.

It's not that I don't think mistakes happen, but I've been getting a sense that a pattern has developed here and it's making me very, very cranky.

Andrea Lowe
Vancouver, BC

Urgent help needed for Nigerian centre

Kinesis

We are a Women's Centre campaigning for the ending of female genital mutilation and all traditional practices that endanger the lives of women such as force-feeding, childhood marriage, polygamy and brutal abuse of wives and children. We also provide direct services for the battered, destitute, elderly and homeless women; and we campaign vigorously against the spread of AIDS amongst women. Through peer counselling, community events, information dissemination, public information campaigns through radio, television, newspaper literature distribution, we work for the change of attitudes towards violence against women.

Unfortunately, the civil war in the strife-torn Republic of Liberia in West Africa has further aggravated our situation. Some women refugees and children have risked their lives travelling in open boats (dug out of tree trunks) through the Atlantic Ocean to our centre. Amongst these women are five who were raped (one with broken bottle dumped in her vagina) by the rebel soldiers of Charles Taylor's so-called National Patriotic Front, the main rebel group fighting to overthrow President Samuel Doe of Liberia.

As women, we cannot remain indifferent to the plight of these unfortunate women, and we cannot turn them away from our centre. We have therefore been compelled to use all available funds to provide emergency care and services for these "unexpected strangers" who are suffering from exposure, hunger and disease. This has altered our budgetary plans and increased our financial problems as additional funds are immediately needed to provide continuous services for these refugees, especially medical care for the raped victims. The situation has also precipitated an immediate need for relief materials such as clothings, shoes and medication. In addition we are facing acute shortage of accommodation.

In these circumstances, we are earnestly and sincerely appealing to you to come to our immediate help by donating whatever you can afford for the care of these war victims. We cannot by ourselves meet with this emergency situation since we are a non-governmental feminist organization which depends on gifts and donations.

Donations by personal cheque, bankdraft or International Money Order will be graciously accepted and should be sent by registered mail. Material gifts such as clothing, shoes, medication, etc. will also be accepted and their packages should be inscribed "Charity Donation/Not For Sale." Please do not enclose money in packages containing material gifts. Address all mails to Hannah Edemikpong, c/o Box 185, Eket, Akwa Ibom State, Nigeria, West Africa.

Hannah Edemikpong
Eket Women's Centre
Nigeria

FOR FEMINIST THEORY & LITERATURE
spartacus BOOKS
311 W. HASTINGS ST. VANCOUVER
V6B 1H6 TEL. 688-6138
Send S.A.S.E. for a catalogue.
Please state area of interest.

PRESS GANG printers
603 Powell St.,
Vancouver, B.C.
V6A 1H2
● women's printshop ● worker-owned ● since 1970
● union shop ● CWA Local 226
253-1224
Let our experience help you make the most of your printing budget.
"CO-OPERATIVES AND UNIONS WORKING TOGETHER"

BULLETIN BOARD

READ THIS

All listings must be received no later than the 18th of the month preceding publication. Listings are limited to 50 words and should include a contact name and telephone number for any clarification that may be required. Listings should be typed or neatly handwritten, double-spaced on 8 1/2 by 11 paper. Listings will not be accepted over the telephone. Groups, organizations and individuals eligible for free space in the Bulletin Board must be, or have, non-profit objectives. Other free notices will be items of general public interest and will appear at the discretion of *Kinesis* .

Classified are $8 for the first 50 words or portion thereof, $4 for each additional 25 words or portion thereof. Deadline for classifieds is the 18th of the month preceding publication. *Kinesis* will not accept classifieds over the telephone. All classifieds must be prepaid.

For Bulletin Board submissions send copy to *Kinesis* Attn: Bulletin Board, 301-1720 Grant Street, Vancouver, B.C. V5L 2Y6. For more information call 255-5499.

EVENTS

WANNA GET INVOLVED?

With *Kinesis* ? We want to get involved with you too. Help plan our next issue—come to the Writers Meeting on Wed. **Oct. 3** at 7 pm at our office, #301-1720 Grant St. If you can't make the meeting, call 255-5499. No experience necessary, all women welcome.

MARK YOUR CALENDAR

The Vancouver Status of Women is holding its Annual General Meeting on Wed. **Oct. 17** at 7 pm at our office, #301-1720 Grant St. All members and prospective members are urged to attend, so mark your calendars today. Call 255-5511 for more info.

WOMEN OF COLOUR CAUCUS

Women of Colour are organizing at *Kinesis* and we welcome all volunteers past, present and future to our next meeting on Monday **Oct. 1** at 7 pm at #301-1720 Grant St. For more info, please call Terrie Hamazaki at 321-0575 or Gwen Bird at 255-2460.

IMMIGRANT & VISIBLE MINORITY WOMEN MEET

The Provincial Organization of Immigrant and Visible Minority Women will hold a conference **Oct. 5-7**. Contact Mobina Jaffer at 438-3369 for more info.

HALF THE KINGDOM

Documentary on feminists and Judaism will be shown at the Van. Jewish Community Ctr., 950 W. 41st Ave., on Tues. **Oct. 9** at 7:30 pm. Director Francine Zukerman will lead a discussion after the film. Admission is $7 ($6 students and seniors). Call 266- 9111 for more info.

DOUGLAS COLLEGE WORKSHOPS

Free drop-in counselling workshops are offered throughout Oct. by the Douglas College Women's Ctr., Rm. 2720, 700 Royal Ave., New West. Designed for women interested in attending the college or students wanting new skills. Topics include Stress and Time Management, Surviving Single Parenthood etc. Call 527-5148 for dates, time.

SONGOLOLO:

Voices of Change, a film about South African artist (see page 16) will be screened to benefit anti-apartheid groups on **Oct. 26, 27**(8 pm, $10) and **Oct. 28** (2 pm, $7) at the Cinemateque, 1131 Howe St. Tix available in advance from Black Swan, Octopus Books and the Oxfam office.

EVENTS

DROP-IN BASKETBALL

For women: Saturdays to Dec. 15, 10:30 - 12:30 - Gym A, Britannia Community Ctr, 1661 Napier. (Except the following dates: Oct. 15, Nov. 17 & 24). $15/10 sessions or $2 per drop-in. Call 253- 4391 for info.

FREE LECTURE SERIES

Capilano College: Student Lounge W115. Wednesdays, 7:30-9:30 pm. **Oct. 10** "Reclaiming Our Power" with Gloria Nicolson, of the Professional Native Women's Association; **Oct. 24** "Women and Environmental Issues" with Adrienne Peacock, president of West Coast Environmental Law Association **Nov. 7** "The Midlife Daughter's Dilemma" with Clarissa Green, assoc. professor of nursing at UBC. **Nov. 21** "Women in Politics and The Media" with Patricia Graham, editorial page editor at The Province. Call 986-1813 for more info.

PERSON'S DAY BREAKFAST

Celebrate the 61st Anniversary of the British Privy Council decision to declare Canadian women persons under the law. A Person's Day Breakfast will be held **Oct. 18th** at 7:30 am at the Hotel Vancouver. Speaker: Dean Maureen Maloney, UVIC Faculty of Law. Tix $35, through West Coast LEAF at 684-8772.

WOMEN'S LEGAL CLINIC

Battered Women's Support Services and UBC Law Students Legal Advice Program are co-sponsoring a series of free legal clinics for women to be held on the following Tuesday evenings from 7-9 pm: **Oct. 9, Oct. 23, Nov. 6, Nov. 20** Please call the Law Students Legal Advice Program for more information at 228-5791.

BC WOMEN'S FILMS

SFU School for the Contemporary Arts presents a program of short films by women faculty and alumni on Fri. **Oct. 19** at SFU Harbour Centre, 515 W. Hastings St. Fri. **Nov. 2** will feature *Eva Guerrillera* by Jacqui Levitin and *Llaw* by Penelope Buitenhuis. Directors will be present to discuss their work. Screenings at 6:30 and 9:15, tix: $5.50 gen/$4.50 students. More info at 291-5126.

WOMEN ON THE AIR

Van. Co-op Radio, 102.7 FM, celebrates its 15th Anniversary with special women's programming. Fri. **Oct. 12** 7:30 pm: the blues of Janis Joplin; Sun. **Oct. 14**, 10 pm: the music of Maria Callas; Mon, **Oct. 15**, noon-3:30: Angela Davis, Marilyn French, Dale Spender; Wed. **Oct. 17**: Women and the Earth; Fri. **Oct. 19**, 7 pm: Women's Music Special; Sun. **Oct. 21**, 6 pm: "Girls Next Door" Grand Finale. Call 684-8494 for more info.

WOMEN TODAY

The Port Coquitlam Area Women's Ctr. presents "Women: Today for Tomorrow", an exciting day of workshops, panel discussions, and networking Sat. **Oct. 13**, 9 am - 4:30 pm, at Riverview. Topics include Strategies for Change, Wage Discrimination, and Women and Poverty. Sliding scale fee $15-50, pre-registration at 941-6311.

ARTROPOLIS '90

More than 175 BC visual artists will show their work at Artropolis '90, the 4th exhibition of its kind taking place this year at the Roundhouse, 1200 Pacific Blvd., **Oct. 19 - Nov. 18.** Hours: Tues-Sun 10 am - 8 pm. Admission: $2, free Thurs. 5- 8 pm. Call 684-9099 for more info. The Living Art Performance Art Series, runs **Nov. 1-3**, 8 pm ($5 at the door). (Poetry, dance, video, music and performance art).

EVENTS

UZUME TAIKO

Vancouver's own Japanese drum ensemble returns with a mixed menu of Asian-North American music **Oct. 21**, 8 pm, at the Van East Cultural Ctr., 1895 Venables St. Tix $12, reservations at 254-9578.

THE BURNING TIMES

A special free screening of this sequel to "Goddess Remembered" will take place Tues. **Oct. 23** at 7 and 9 pm at the Robson Square media Ctr. Director Donna Read will be present. Phone the NFB at 666-3848 for more info.

EVENTS

OBJECTS OF REVERIE

This exhibition of photographic work by Jo Ann Callis will show at Presentation House Gallery, 333 Chesterfield Ave., North Van, **until Oct. 14.** Gallery hours: Wed-Sun, 12-5 pm, Thurs. 12-9 pm. Call 986-1351 for more info.

WOMEN & THE LAW

A free law class on Women & the Law will be held 7-8:50 pm Thurs. **Oct. 18** at the Fraserview Library, 1950 Argyle Dr. To pre-register call 325-4522.

International Film Festival

Vancouver's film festival, Sept. 28–Oct. 14, features a number of exciting film's by women, as well as a Women Filmmakers Forum on Oct. 10 (call 685-0260 for details). Times and locations of the films listed below are available in the program which is widely distributed in Vancouver. (*means in attendance)

The Burning Times (Canada) A powerful exploration of witch burning from the director of *Goddess Remembered* (see page 16). Directed by Donna Read

The Company of Strangers (Canada) Seven women, all over 70 but from varying backgrounds, turn the misfortune of being stranded at a deserted farmhouse into a time of humour and spirit. Directed by Cynthia Scott.

Connecting Lines (Canada) A Seattle to New Orleans return train trip is elegantly recorded by a fixed camera that watches the landscape through a window while passengers tell stories in the foreground. Directed by Mary Daniel.*

The Famine Within (Canada) A skillful documentary that balances reason and passion, in its analysis of anorexia, bulemia, modeling and advertising. Directed by Katharine Gilday.*

Songololo (Canada) A documentary offering a glimpse of change in South Africa. (see page 16) Directed by Marianne Kaplan.

Five Feminist Minutes (Canada) Sixteen five minute films from Canadian women, produced to celebrate 15 years of Studio D.

White Room (Canada) Director Patricia Rozema and star Sheila McCarthy follow up *I've Heard the Mermaids Singing* with this beguiling story about a group of women caught up in a contemporary fairy tale.*

Asthenic Syndrome (USSR) Kila Muratova's bracingly original and profoundly disturbing assessment of Soviet life won the Berlin Festival Silver Bear award. Produced by Nadezda Popova.*

The Governor's Ball (France) A romantic and very charming film, set in 1957, about a young woman's betrayal by her best friend and the affair of her sophisticated mother. Directed by Marie France Pisier.

Quest for Love (South Africa) A provocative film that uses flashbacks to trace the political and sexual confusion of a woman recently released from a South African prison. Directed by Helen Noguiera.

Romeo (The Netherlands) Monique van de Ven stars in this gripping story about a couple that drifts apart after their premature baby dies at birth. Directed by Rita Horst.

School's End (France) An affair between a male and female teacher in an Auvergne village circa 1914 is used to communicate nature's beauty and simple, restrained human emotions. Directed by Patricia Valeix.

Senso Daughters (Japan/Australia) This award-winning documentary is an exposé of the brothels that were set up for Japanese soldiers in Papau-New Guinea during the Pacific War. Directed by Noriko Sekiguchi.

Song of the Exile (Taiwan/Hong Kong) A panoramic account of a troubled mother-daughter relationship that uses its central characters for a larger meditation on the future of China and the Chinese. Directed by Ann Hui.

Thousand Pieces of Gold (USA) A beautiful Chinese woman sold into slavery falls for the man who is taking her to her new owner, in this portrait of one woman's struggle for self-determination. Directed by Nancy Kelly.*

Time of the Servants (Czechoslovakia) This satirical look at communist society focuses on the drastic personality change undergone by a timid woman after she convinces a friend to let her marry the latter's lover for "a few weeks". Directed by Irene Pavlaskova.

BULLETIN BOARD

EVENTS

CHIEFS AND ELDERS

A talk to accompany the photo exhibition "Our Chiefs and Elders" by David Neel, Kwagiutl, will take place Tues., **Oct. 16**, 7:30 pm, at the UBC Museum of Anthropology, 6393 NW Marine Dr. Panelists include elders Levina White, Haida Nation and Ellen White, Nanaimo Nation. Free admission. More info through 228-5087.

JIN-ME YOON

(Inter)reference Part II, (In)authentic (Re)search is Jin-Me Yoon's first solo exhibition; an installation which confronts memory, institutions and the reinvention of ethnic identity. Exhibition Companion essay and chronology by Karen Knights. The Lateral Gallery at Women in Focus, 849 Beatty Street. **Oct. 24** is opening night, artist in attendance to **Nov. 25.**

SINGLE MOTHERS MEET

"Our Health - Body, Mind, Spirit", the 12th Annual Single Mothers' Weekend Conference, will take place **Oct. 26-27** at the Van. YWCA. Fee $35, childcare included. Pre-registration necessary for childcare and workshops selection through: Van. YWCA, 580 Burrard St., V6C 2K9 (683-2531).

DANCE!!!

The Vancouver Lesbian Centre will be holding its Annual Halloween Dance on **Fri. Oct. 26** at the Capri Hall, 3925 Fraser Street, Vancouver, starting at 8 pm. Tix are available on a sliding scale $4-$6. Child-care is provided off-site. Wheelchair accessible. Call 254-8458 for more info.

EVENTS

WOMEN AND RACISM

A 4-part series focusing on the dynamics of racism from a feminist perspective. One speaker and issue will be featured 7-9 pm Tuesdays, **Oct. 19 - Nov. 6** at the Van. YWCA Boardroom, 580 Burrard St. Workshops include: Mobina Jaffer - Dynamics of Racism: the local context; Barbara Binns - Politics of Racism: a global perspective; Yasmin Jiwani - The Media and Racism; Lee Maracle - Racism: a Native perspective (to be confirmed). Call Leslie Anderson at 683-2531 (YWCA) for more info.

GROUPS

NORTH SHORE STUDENTS

Mature female student attending Capilano College part-time wants to start a support group for women attending college or university. Time and place negotiable. For more info call Janet at 988-4081.

IT'S OUR HEALTH

The Vancouver Women's Health Collective needs volunteers. Our next training begins in Oct. Join us and learn more about women's health issues. Please call 255-8284.

SFU WOMEN

The SFU Women's Ctr., Burnaby Mtn. Campus, offers groups, workshops, and resources for women. The Ctr. Collective, Women of Colour Group, Dyke Talk, and Feminist Discussion Group welcome you. For more info, call the Center at 291-3670.

GROUPS

FUNDRAISING

If you've got any good ideas about fundraising, we'd love to hear from you. The Van. Women's Health Collective is looking for new people and ideas to add to our fundraising committee. If you're interested, please call Shelley at 255-8284.

SELF-DEFENSE FOR WOMEN

Wenlido W.E.S.T. (Women Educating in Self-defense Training) is a BC non-profit society dedicated to teaching self-defense to women and their children. We run various classes through the Lower Mainland and Vancouver Island, all taught by women for women. Oct. features basic weekend workshops in Vancouver, New West, Courtney, Victoria, and Kamloops. For more info contact: Wenlido W.E.S.T., 2349 St. Catherines St., Van., BC, V5T 3X8 or leave a message at 876-6390.

KARATE FOR WOMEN

Self defense, fitness, confidence. Shitoryu karate taught by a female black belt. Tuesdays & Thursdays, 7 pm, Carnarvon Community School, 16th & Balaclava. Observers welcome. Classes for children also available. Call Joni: 734-9816; Ans: 876-6400; or Monica: 872-8982.

VSW NEEDS VOLUNTEERS

A new Committee is being formed at VSW to coordinate our resource and referral centre. If you are intersted in resources for women in the Lower Mainland, curious about issues of importance to women, or simply fascinated with facts and figures, this is the committee for you. Please contact Jennifer at 255-5511 for more information.

GROUPS

MISSING PIECES

Missing Pieces Thru Adoption, a national organization, offers ongoing support during the pre-reunion through post-reunion stages. Birthparents, adoptees, siblings, adoptive parents and all interested are welcome to meet the 3rd Thurs. of each month at 7 pm, at the South Van. Family Place, 7595 Victoria Dr. For more info, other meeting times and locations, call 255-0255.

MEDIAWATCH

MediaWatch, a national feminist organization concerned with stereotypical, degrading, and violent images of girls and women in the mass media, works to improve and diversity these images through lobbying, education, and advocacy. Call Kristin Schoonover 731-0457 for Volunteer opportunities.

LESBIANS WITH CHILDREN

Weekly support group at Vancouver Lesbian Connection, 876 Commercial Dr. Tues. (9:30-11:30 am) Break isolation, discuss issues (custody, access, relationships) and have a coffee. Free childcare at Eastside Family Place. Please pre-register for childcare through VLC: 254-8458 or Susan: 254-9164. **Oct. 19**, 6-10 pm, the group will have a potluck Halloween dinner party at VLC. Costumes optional.

WOMEN WELCOME

The next meeting of the Immigrant Women and Racism Committee at Vancouver Status of Women, will take place on **Oct. 9** at 7:30 pm at VSW office #301, 1720 Grant St. All women welcome. Call Trish at 255-6554 for more info.

1146 Commercial § Phone: 253-0913

ARIEL BOOKS
2766 west 4th avenue
SPOT SALES
OCTOBER
ALL MONTH
call 733-3511 for details

CCEC Credit Union

Serving cooperatives, community businesses, & the non-profit sector.

- Lower interest rates on loans to societies and cooperatives.
- Operating loans.
- Mortgages.
- Term deposits.
- Chequing accounts and other banking services.

2250 Commercial Dr.
Vancouver, B.C. V5N 5P9

Mondays & Wednesdays	11 am – 5 pm
Fridays	1 pm – 7 pm
Saturdays	10 am – 1 pm

254-4100

Powell Street Festival Society and Vancouver East Cultural Centre present

SONG FOR A SANSEI

A celebration of the lives and expectations of Asian women.
Written and Performed by JUDE NARITA

"Narita has found an equilibrium between rage and humor, while burning cultural stereotypes on a celebratory pyre."
Critics Choice, Los Angeles Times

October 23-27 8:30 p.m.
Vancouver East Cultural Centre
1895 Venables at Victoria

Reservations 254-9578
Ticketmaster 280-3311

BULLETIN BOARD

GROUPS

PORT COQUITLAM LESBIANS

This Lesbian support and social group meets on the second Sunday of each month. Next meetings: **Oct. 14** (Topic: "What feminism means to me") and **Nov. 11** (the humor of Kate Clinton as a starting point for discussion). The group consists of women still uncertain about their status as lesbian, and women that have been "out" for years. For info. call 941-6311. Next social: a walk and pot luck meal **Sat. Oct. 20.** For info call Robin, 585-2480.

ROOM OF ONE'S OWN

The collective which publishes Room of One's Own, a Canadian journal of women's fiction and poetry, is seeking two new members. The collective meets once every 2-3 weeks to discuss and exchange manuscripts and for other business such as editing, subs, artwork, etc. We currently lack collective members with a keen interest in poetry. If interested please contact Laura Leach: 255-7712 or Audrey McClellan: 436-2359.

BREAST SURGERY SUPPORT

Woman who has gone through devastating experience with breast surgery would like to make contact with other women in similar circumstances. Hoping to find or form a support group. Please call Linda anytime at 594-4048.

CLASSIFIED

SHIATSU TREATMENTS

Ready to work on your stuff? Do it with your body. I work from the basis that our bodies remember joys, sorrows, fear, frustrations. Unexpressed, these feelings play havoc in our lives, undermining our true potential. Using touch, breath, imagery and body awareness, my shiatsu treatments help you free unexpressed emotions and gain clarity. Astarte 251-5409.

VILLA DE HERMANAS

Our all women's Caribbean beachfront guesthouse awaits you. Beautiful, LF owned Spanish style villa on long, secluded beach in the Dominican Republic. Small tropical gardens, oceanside pool, spacious comfortable common areas with large balconies and magnificent ocean view. Private, large, airy guestrooms, sumptuous meals & drinks, relaxing massages & healing crystal readings. Room rates: $330 single; $440 double per week. For reservations call our Toronto friend, Suzi, at (416) 462-0046 between 9am-10pm.

CLASSIFIED

WORKSHOPS & GROUPS

Rae Gabriel offers groups and workshops for women who want to explore issues of self growth, and empowerment in a safe non-judgemental environment. Utilizing a wide range of tools and techniques that include visualization, affirmations, journal writing, meditation, collage, etc., she encourages women to explore how both society and their personal past have influenced and continue to influence their lives.

By understanding these influences and having an opportunity to experience and express the feelings associated with the past, it is possible to make decisions concerning how you want to live in the present and the changes you want to make in the future.

If you are interested in exploring your inner child, improving your self-esteem, unlocking your creativity, dealing with anger, finding your voice, accessing your inner wisdom and power from a feminist perspective, call Rae Gabriel at 685-4538.

Fall 90 - Workshops (Fri 7-9:30 pm, Sat 9:30 am - 4:30 pm) Fee $35.: **Oct. 19/20:** Women and Spirituality; **Oct. 26/27** Women & Self Esteem; **Nov. 23/24:** Women & Myth; **Dec. 7/8:** Women & Ritual.

Fall 90 - Group Facilitator's Training. This training provides 60 hours of training in group dynamics, group skills, tools, techniques and exercises as well as values clarification. For dates and program outline call 685-4538.

WOMEN'S STUDIES INSTRUCTOR

There will be an opening for a part-time instructor in a team-taught, interdisciplinary Women's Studies Program at Vancouver Community College, Langara. Preferred qualifications: Masters degree, participation in women's organizations, and cross-cultural experience and perspective. The position begins in January 1991. Submit resumes by **October 24** to Patty Moore, Co-ordinator, Women's Studies, Langara, 100 W. 49th Ave., Vancouver, V5Y 2Z6. CAll 324-5370 for info.

HEARTLEAF

Because home is where the art is. A Canadian mail-order book business specializing in the fine and performing arts. Books, tape, and music to encourage everyone to be active as an artist—music, dance, drama, puppetry, writing, visual arts, crafts and storytelling. Owned and operated by mother and daughter. Fast, courteous service. Gift ideas for all ages. VISA/MasterCard. Free catalogue. Write or phone Heartleaf, Box 40-D, Slocan Park, BC V0G 2E0, (604) 226-7733.

Maori author Patricia Grace is one of many women writers at this year's Vancouver International Writers Festival, October 24–28 at Granville Island (Aritha van Herk, Jeannette Armstrong, June Callwood and Surjeet Kalsey are some of the others—check out the ad (pg.18) for the complete low-down).

CLASSIFIED

MENSTRUAL PADS

Many Moons washable menstrual pad. The environmentally sound alternative. Comfortable and beautiful. Choice of soft or wild colours in 100% cotton flannelette. 2 styles available. Package 6/belted only $29.99 or 8/beltless $36.95. Have a gathering of friends to earn your set. Call Lesley 253-5702.

WOMEN AT WORK REFERRAL SERVICE

Are you a sales person? Do you have a service you want the women's community to be aware of? I want to network with other (Gay positive) like-minded women. Call Christine: 734-0582 or write Ste. 104-1325 W. 10th Avenue, Vancouver, BC V6H 1J7.

A WOMAN'S PLACE

Emotional Fitness Centre: New counselling, educational and referral service on the North Shore. Offers feminist and lesbian affirmative counselling, workshops, support groups and information - for general personal growth and healing and women's issues. Call Lou Moreau, founder and registered clinical counsellor, 984-8738 or 922-7930.

CLASSIFIED

HOUSE MATE WANTED

Mid life, fun loving lesbian feminist looking for housemate to share lovely 2 bedroom, 2 bathroom, fireplace, w/d, fully furnished home in South Vancouver. Must enjoy animals. Rent $350. plus half utilities. Phone 327-4427. Available immediately.

NEW TO VANCOUVER

Interested in meeting non-smoking professional women for social outings. I'm committed to personal growth and awareness, honesty and spending quality time with others. I enjoy live music, hiking, healthy food and foreign films. I'm in my thirties, slim and fit. Daytime calls preferred. Phone 251-6046.

AIKIDO CLASS

Multi-level women's class in Aikido runs every Friday 6 to 7:30pm at Trout Lake Community Centre, 3350 Victoria. Learn falls, rolls, blocks, neutralizing techniques, and how to use your energy efficiently. Taught by Tamami Kotake, second degree black belt instructor. Beginners welcome. Info: 253-5109

TRY CO-OP LIVING

City View Co-op, a 31 unit building near Victoria & Hastings, keeps an open waiting list for applications for membership. Rent for 1, 2 or 3 BR apts, is $467, 589, or 683, plus a (refundable) share purchase. To apply, send a S.A.S.E. to: Membership Ctte, 1885 E. Pender, Vanc. V5L 1W6.

READ LESBIANEWS:

Monthly events, information, ideas from Victoria's lesbian feminist community. Sample issue/back issues $2 each. Yearly subscription (mailed in plain lavender wrapper) $18. Cheques to Debby Gregory, LesbiaNews, PO Box 5339, Station B, Victoria B.C. V8R 6S4.

FEMINIST AND LESBIAN BOOKS

Canada's largest selection in English and French: literature, theory, spirituality, incest, film, erotica and more. Just write for our free annotated catalogue. L'Androgyne Bookstore, 3636 St. Laurent, Montréal, Québec H2X 2V4. Tel: (514) 842-4765

Abby & Germaine in Wonderlands by Lee Clark ©

LIB1286RL 4/91
LIBRARY PROCESSING CTR - SERIALS
2206 EAST MALL, U.B.C.
VANCOUVER, BC V6T 1Z8

AGM

Annual General Meeting

» *VSW's Annual General Meeting will feature a screening of Lillian Allen's video 'Unnatural Causes," a discussion of the restructuring proposal, and very good food and drink.*

All members are urged to attend.

VSW Vancouver Status of Women

» *Wed. Oct. 17*
7 pm
#301-1720 Grant St.
Vancouver, BC
Tel: 255-5511

Published 10 times a year
by Vancouver Status of Women
#301-1720 Grant St., Vancouver, B.C. V5L 2Y6

☐ VSW Membership—$30 (or what you can afford)—includes Kinesis subscription

☐ Kinesis sub. only (1 year) -$20
☐ Kinesis sub. (2 yrs) -$36
☐ Institutions/Groups -$45
☐ Cheque enclosed ☐ Bill me
☐ Sustainers-$75
☐ New
☐ Renewal
☐ Gift subscription

Name _____
Address _____
_____
Postal Code _____ Phone _____

Second class mail #6426