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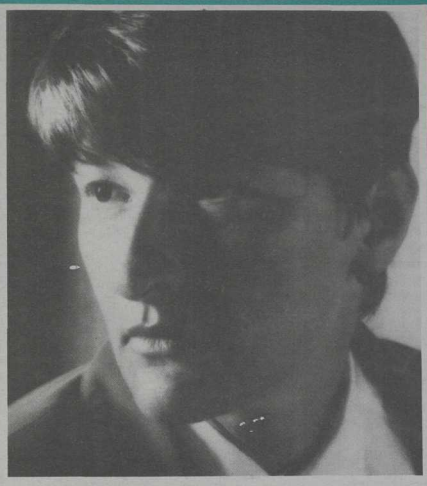

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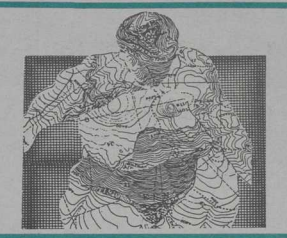

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Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 255-5499. Our next Writer's Meetings are *Tues. April 7* and *Tues. May 5* at 7 pm at *Kinesis*, #301-1720 Grant St. All women welcome even if you don't have experience.

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FRONT COVER: Haruko Okano's detail from the Memory and Desire collaborative piece (see page 15).

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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.

Conf. on lesbian, gay rights

The coordinating committee of OutRights/Les Droits Visibles announces the Second Pan-Canadian Conference on Lesbian and Gay Rights in Vancouver for the weekend of October 9-11, 1992. The conference will be a bilingual (English-French) participatory forum where registrants can exchange information and work together to develop strategies—political, organizational, legal—to take the lesbian and gay rights movement into the future. Organizers are busy networking with a broad range of groups to put together an agenda that reflects the concerns of communities from coast to coast.

Organizers are applying to a number of funding bodies for support and are committed to making the conference as accessible as they can. Registration fees will be set on a sliding scale and childcare will be provided. All events will be wheelchair accessible. Simultaneous translation into French and sign language will be available at as many sessions as possible.

OutRights/Les Droits Visibles will be both a celebration of victories to date and an opportunity to focus efforts, energies and expectations for the future. For more information, contact barbara findlay at (604) 251-4356 or Ken Smith at (604) 683-4176, or write to: OutRights/Les Droits Visibles, 321-1525 Robson St., Vancouver BC, V6G 1C3.

Outreach program for isolated women

Sisters Pick You Up: Sistering's Outreach Program is a new booklet put out by a Toronto-based women's organization called Sistering. The organization offers practical and emotional support to women through its Drop-In Centre and Outreach Program.

In 1989, Sistering launched a Seniors' Independence Program, a three year project funded by Health and Welfare Canada to raise awareness of the needs of the women who use the Outreach Program: women who are living in poverty with frail health, and are very isolated.

Sisters Pick You Up is a booklet about the development of a community support program for women who live on low incomes in isolation from their families and friends. To provide a complete picture, the booklet includes details of how the Outreach Program was developed, how it operates, a list of potential funding sources, and an annotated list of resources (in Toronto). As well, stories about the women who come to the Outreach Program are included to give a sense of what the women are like and what they do during a typical program day.

Sisters Pick You Up can be used as a resource in developing similar programs for women who are isolated. Copies are available free of charge in English from Sistering, 181 Bathurst St., Toronto, ONT, M5T 2R7. Tel: (416) 861-1954

Initiatives in film from NFB

New Initiatives in Film (NIF) is a program from Studio D of the National Film Board (NFB) which aims to increase opportunities in film for women of the First Nations and women of colour in Canada.

NIF is comprised of three distinct components: a Resource Bank, a Film Institute and an Internship Program, all designed to operate for a five year period. The first edition of the NIF Resource Bank has been produced and is available at local NFB offices. The Resource Bank will be updated once a year; women who wish to be listed in 1993 edition should send their up-dated entry or first-time entry to the address below.

Funding is close to being realized for the Internship component of NIF, and the first two interns should begin this year. Information regarding the application process for the Internships will be available soon. Also, when funding comes through, some money will be available for individuals to pursue advanced work/study programs of their own creation.

For more information write to: Fabienne Pierre-Jacques, Administrator NIF, Studio D, Box 6100, Station A, Montréal PQ H3C 3H5. Tel: (514) 283-9534; Fax: (514) 283-5487.

Reduce the Risks of assault

The Vancouver-based Women Educating in Self-defense Training (WEST) have published an informative and practical look at ways every woman can *Reduce the Risks* in her own life. *Reduce the Risks* is a 12-page booklet offering practical strategies for avoiding assault and enhancing personal safety.

The guide is packed with positive steps rather than the usual litany of forbidden actions. Women are encouraged with more options and strategies as they take control of their fears and learn their own strengths. WEST wants to acknowledge that women lead active and full lives in our society while being aware the violence is a real fear in each of our existences.

Reducing the Risks is written by Alice Macpherson, a long-time Wenlido instructor. The booklet is available from WEST for $2. Contact WEST, 2349 St. Catherines St., Vancouver, BC, V5T 3X8; Tel: (604) 876-6390

Violence and women with disabilities

As a first step in a public awareness campaign, the BC Coalition of People with Disabilities (BCCPD) is distributing a special edition of *Transition*, BCCPD's magazine. The February-March edition, dedicated to the issue of violence against women with disabilities, is being distributed to women's groups, disability groups and human rights groups across the country, as well as to provincial and federal politicians and the media.

"Statistics on the incidence of violence and sexual abuse of women with disabilities indicate one out of two women with developmental disabilities are sexually abused. In the general population of women, the incidence is one in four. A recent DAWN Canada study found six out of ten women with psychiatric disabilities had been raped, abused or assaulted, and women with mobility disabilities were similarly victimized," says Mary Williams of the BCCPD.

Copies of this issue of *Transition: Violence and Women with Disabilities* can be ordered from: BCCPD, 204-456 W. Broadway, Vancouver, BC, V5Y 1R3. Tel: (604) 875-0188, Fax: (604) 875-9227.

Inside Kinesis

Kinesis production this March was one of transition, with hellos, goodbyes and "who am I?"s abounding. Full of firsts and lasts and missing exacto knives, a crazy time was had by all.

Firsts first: introductions are in order. Hello to first-time writers for *Kinesis*—Corinne Bjorge, Signy Madden, Kelly O'Brien, Janice Wong, Angela Page, Denise Nadeau and Pearl Kirby.

As well, new women joined in production chaos this month—Sophie Fernandez, Charmaine Saulnier and Kathy March.

A big hello to Anne Jew, our new 'New, Improved' Production Coordinator. Anne has had all of 10 days to amaze us—she actually knows where that missing line-tape went. Rumour has it she does cartwheels *and* handstands—hey, we're into rumours. A newcomer to Kinesis with a background in paste-up, layout—and a great sense of design—Anne has written for many publications and we're happy to have her on board.

No hellos seem to occur without goodbyes. Trisha Joel is leaving her post as Program Coordinator at the Vancouver Status of Women (our publisher). As a staffer at VSW, Trisha has had her finger in many of the political pies that concern *Kinesis*—she's focused *Kinesis* on poverty issues and family law—and she's always been a strong supporter of the paper (not to mention oft-quoted). Best wishes to Trisha as she sails into less hectic waters.

And welcome to Cecilia Dioscon, the new Programmer. Cecilia contributed to *Kinesis* as recently as the March issue— she's a writer and organizer, and we're pleased to have her just down the hall.

And now, for a very special news item. *Kinesis* is happy to introduce our new editor, Fatima Jaffer. Fatima held the position of Production Coordinator since November but, as it turns out, she had her eye on The Big Job. Well, we had our eye on her, too.

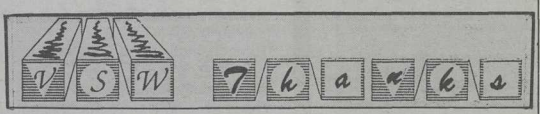
Fatima has worked on publications in Montréal and Toronto and has a solid grounding in advocacy journalism and feminist politics. (She's also kinda grounded in smokes and coffee, but hey . . . sounds newspapery to us.) Her commitments to working collectively and to accessibility are strong, and she'll be trolling the many women's communities for writers and contributors of all sorts. As a relative newcomer to *Kinesis*, Fatima brings fresh energy and will no doubt move the paper in new directions. We're looking forward to moving with her.

And last, but not least, farewell to ol'-what's-her-name, oops, Nancy Pollak—Editrix. Nancy is leaving *Kinesis* to join the "Wheat-free Liberation Army." *Kinesis* is losing a fearless leader, a tiresomely tireless, hard-working editor, class clown, *and* her oh-so-wonderful toy and chocolate-wrapper collection.

But seriously, we're going to miss her awfully terribly. Nancy has been a dedicated contributor to feminist journalism and a mentor to many, many *Kinesis* volunteers. She's been around so long, no one can remember when she first walked through our doors. During three years as Editrix of *Kinesis*, she has never shied away from covering difficult, controversial issues. Her commitment to the importance of women receiving clear and updated information on issues has on occasion been awesome. Nancy's principled and sometimes feisty nature meant that, within both *Kinesis* and the Vancouver Status of Women, she didn't rest until a concern was dealt with. *Kinesis* has grown with Nancy and we will miss her—and her back covers (check out this month's pussy-cat).

Aha—but we still have her home phone number, so it won't be that easy for her to lose us. Bye Nancy. We love you verrry verry much.

PS: No, Nancy, you can't edit this.



Our thanks also 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 to VSW in March:

BC Council of the Confederation of Canadian Unions • Debbie Bryant • Ruth Bullock • Rita Chudnovsky • V. Comensoli • Judith Doll • Catharine Esson • Brenda Felker • Frances Friesen • Gossen and Dunnaway • Nora Grove • Nancy Hannum • Rosalie Hawrylko • Health Sciences Association of BC • Lenna Jones • Dorothy Kidd • Heather Leighton • Judith Lynne • C. McQuarrie • Monique Midgley • A. Nemesis • Janet Patterson • Neil Power • Gomathy Puri • Diane Thorne • Helen Todd • Karen Unger • Katharine Young

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Federal budget blows:

Child care, baby bonus lost

by Signy Madden

"Bouchard Breaks Eight-Year Promise of National Daycare Program" ... "Canada's Sacred Trust No Longer as Family Allowances Canned" ... "Poorest of the Poor Left out of Tories Anti-Poverty Initiatives."

Deciding on a single headline for a story on the federal government's latest budget is difficult. Where does one begin when so many hopes and promises have been betrayed?

Start with what the March federal budget killed. First and foremost, the Conservatives reneged on the national day care program. And universal social assistance for families is officially dead.

The non-refundable child tax credit and the child credit are gone, as is universal access to the monthly family allowance cheque (the baby bonus). In their place is a Child Tax Benefit plan that critics are calling a short-lived gain for the working poor and no gain whatsoever for the very poor.

A national child care program was promised in both 1984 and 1988 elections. Health Minister Benoit Bouchard now says the multi-billion dollar plan is being sacrificed to provide money for other social programs, including a yet-to-be announced campaign against child abuse.

This sudden shift in priorities is justified, say the Tories, by the results of a government-conducted opinion poll in August which asked people to rank the priority of a national child care program alongside programs which dealt with issues like drugs and child abuse. Only 25 percent indicated support for the child care program.

Federal NDP child care critic Dawn Black charged the questions forced people into making comparisons which would only support the government's rationalization for scrapping their child care promise.

The government refuses to make the connection that parents without adequate child care cannot work and that women on minimum wage are unable to afford what child care is available, critics say. Or that poverty, child care and abuse are interconnected.

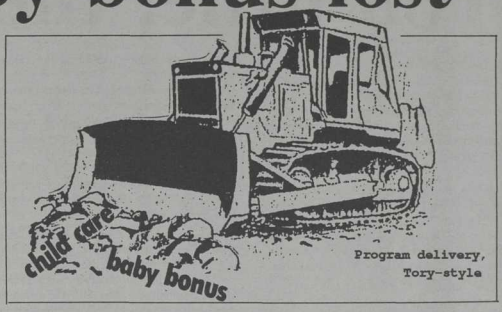
"A comprehensive, high quality child care system must be a key part of a strategy to fight child poverty," says Joanne Oberg, president of the Canadian Day Care Advocacy Association (CDCAA).

"Pitting child care against other essential children's programs is a shameful tactic. It's like asking whether it's more important to treat a broken leg or smallpox."

Even some Tories recognize the link between access to day care and ending poverty. The House of Commons sub-committee on child poverty, chaired by Conservative MP Barbara Greene, released a report in December calling for the establishment of a national child care system.

This same report recommended making more funds available for subsidized housing, raising the federal minimum wage, creating minimum standards for provincial welfare programs, and giving a monthly payment to pregnant women to ensure that their babies are healthy. The government acted on one recommendation—the expanding of child tax credits to replace family allowances—but disregarded the others.

In 1984, the Tories inherited a child benefits system that was complex, unfair and inadequate. Since that time, there have been 11 further changes which have left the system—complex, unfair and inadequate. The new Child Tax Benefit may be marginally more responsive by making the new benefit monthly, but it will do little to reduce child poverty.



Program delivery, Tory-style

At first blush, the plan looks like it will put more money into some people's pockets. In reality, the poorest parents get no increased benefits while the working poor receive some benefits which will decrease over time due to inflation.

The wealthy, however, will be rewarded by increased tax write-offs of child care expenses (those with receipts and larger incomes which can be taxed) and won't lose much with the elimination of the non-refundable tax credits.

"What they've done is slimy," says Vancouver's Jean Swanson, of End Legislated Poverty, a coalition of 28 groups. "There's not one more cent of benefits for the poorest of the poor, the people living at less than half the poverty line. This new plan is very anti-women."

The increase in benefits for the working poor is deceptive, as Suzanne Peters of The Policy Research Centre for Children, Youth and Families described in a recent CBC Radio interview. "There is going to be a de-indexation of [child tax] benefits. The benefits will not keep pace with inflation. By the year 2000, the new benefit will have fallen and the threshold for accessibility to the benefit drops and therefore fewer and fewer families will have access to benefits."

As for deductions, the child care expense deduction will rise to a maximum of $5,000 for children six and under and increase to $3,000 for children 7-14. But for the many women who have informal day care arrangements that don't issue tax receipts, these deductions are meaningless.

The Tories say they are fighting child poverty with these measures. But child poverty is a product of adult poverty and without action to address the declining real value of the minimum wage, the lack of pay equity, the unfair tax system, and the dearth of accessible child care, child poverty will continue unabated.

The crisis in child care hasn't gone away. A recent federal study shows that half of all families with young children use or need child care. According to Statistics Canada, in 1990 there were more than 1.3 million preschoolers and 1.7 million school-age children whose mothers were in the labour force. That means as many as 3 million children may need alternate child care. In contrast there were only 321,000 licensed spaces available in 1990.

The CDCAA also took the Tories to task for failing to address the particular needs of Aboriginal families. "Nine provinces and territories have no treaty or agreement for the cost-sharing of child care expenditures for Aboriginal children on reserve," said a CDCAA report. "An initiative by the federal government ... was expected."

In the absence of a national program, the only federal vehicle for cost-sharing child care expenses with the provinces rests with the Canadian Assistance Plan (CAP) and, since the Tories took power, CAP transfer payments have steadily diminished.

Other budget measures have serious repercussions for women. The federal government has refused to pay retroactive increases to its female employees for equal pay for work of equal value done before November 1990. A $100-million cut from the Canadian Jobs Strategy, the training program for welfare recipients and people who have exhausted their unemployment insurance, was also announced.

The elimination of co-operative housing and the cap on increases to the provinces for social housing is a huge blow to affordable, secure housing.

This budget has to be counted as one of the final nails in the coffin for social welfare programs: it has taken the Tories eight years to do it, but the deed now seems near completed. Billions of dollars have been trimmed, but the real human cost has yet to be counted.

Signy Madden recently moved from Toronto where she was a fundraiser for the Elizabeth Fry Society.

Province gushes:

Funding for centres, access to abortion

by Jackie Brown

After years of lobbying, protests and general misbehaving, finally some real money. Not a lot, mind you, but enough to provide BC women's centres with a bit of stability and ensure that women no longer have to pay for an abortion at Vancouver's two free-standing abortion clinics.

Penny Priddy, Minister of Women's Equality announced that, as of April 1st, 28 women's centres will receive annual core funding to the tune of $37,500 each. The ministry will also pony up roughly $500,000 in interim "stabilization grants" (up to $15,000 per centre) that can be used for equipment, office supplies, training, and reimbursing paid and unpaid workers for out-of-pocket expenses associated with 1991-1992.

Minister of Health Elizabeth Cull announced in mid-March full funding for both the Everywoman's Health Centre and the Elizabeth Bagshaw abortion clinics—each of which will get about $500,000 per year.

More significantly, the NDP government has drawn up a list of 33 regional hospitals now required by law to provide abortion services. The new regulations (Catholic-affiliated hospitals are exempt) mean hospital boards can no longer refuse to do abortions as they have in the past. At present, the Vernon Jubilee is the only institution to object to this move—the board there is pondering legal action.

The announcements represent key victories for the women's movement in BC, which has fought long and hard for core funding for feminist organizations and for full and free access to abortion services. The most recent round of battles began in 1983 following the Social Credit "restraint" program that cut core funding to a number of women's groups. Then in 1990, women occupied Secretary of State offices when the federal government abruptly cut core funding to women's centres.

The feds, who argued that funding centres was a provincial responsibility, were forced by protests and public outrage to restore the money. Meanwhile, the BC and Yukon Association of Women's Centres (BCYAWC) forcefully lobbied the provincial NDP and the ruling Socreds to fulfill their part of the funding obligation to centres. The NDP said it would help if elected and, since the party's victory in October, feminists have reminded Victoria of its promise to provide core funding to women's centres, rape crisis centres and other organizations.

For women's centres, the core funding provides much needed relief. Now rather than constantly scrambling for money to stay alive, the centres can focus on providing programs and services. That, says Trisha Joel of the Vancouver Status of Women, is a good thing.

"We are pleased that Penny Priddy and the NDP have fulfilled their promise to support women by supporting our centres," says Joel. "But we are also concerned that the current criteria means women of colour organizations like the Philippine Women's Centre are not eligible for core funding. Nor is the Vancouver Lesbian Connection. And I also wonder what is going to happen to those groups that are not classified as 'women's centres.' "

To qualify for core funding, a group must be a non-profit, community based organization primarily serving women, registered under the BC Societies Act and a member of the BCYAWC.

Sunera Thobani of the South Asian Women's Action Network (SAWAN), a coalition of South Asian women working on

See **FUNDING** page 4

BC legal aid under review:

Too little, then too fast

by Fatima Jaffer

The NDP government is planning a much-needed reform of legal services in BC but so far, no one is talking to legal aid clients, many of whom are women and poor, or to organizations that represent client interests.

While the government has hired legal consultant Tim Agg to consult with client-based organizations and interested parties, his apparent rush has left many worried that the reform will be over before community groups have a chance to get organized.

"I'm hopeful that we'll be into a full-blown consultation process by the latter half of April," says Agg. "I'm planning to give my first internal report to the Attorney General way before the six-month deadline, possibly sometime in May."

"It's a ridiculous deadline," says Johannah Pilot of the Vancouver Status of Women (VSW). "Hardly any community groups have any information. We want to be consulted. The government needs to know that we have to be part of the process."

Pilot says if government is serious about allowing community participation in the review of legal aid, two things are needed: sufficient time to prepare, and financial and administrative resources. "To do anything less than this would be to cut us out of the process," she adds, "given the complexities of these issues and how they impact on clients who are primarily women."

As *Kinesis* goes to press, an emergency meeting with representatives of community-based grassroots organizations is discussing ways of accessing the consultation process. A meeting with Agg is being scheduled for early April to insist on the deadline being extended until a consultation process to enable concerned community groups full participation is agreed upon.

Agg's agenda is heavy. He is expected to mesh the government's determination to cut costs with the community's need for more accessibility and improved quality of services. Agg says he is confident the balance can be achieved.

But many disagree. The issues are complicated and various.

At present, lawyers who take on legal aid cases are paid on a tariff fee-per-case basis by the Legal Services Society (LSS). *(see* Kinesis *February, 1991, page 5)* The fee is inadequate because lawyers are only entitled to bill the LSS for very few hours, which can lead to substandard service.

Family and immigration law disputes are often a drain of time, money and emotions and few lawyers are willing to take them on. Those who do are often inexperienced, overburdened or unaware of the complexities of many family or immigration disputes. Choice of counsel is rare. Women are usually given the first lawyer on the list. Often, it is too far in the case for the woman to change counsel or there is insufficient time for new counsel to adequately represent her interests. In many parts of BC, there is no access to legal aid representation and lack of funds do not allow for effective services from neighbouring centres.

Criminal law does not face the same crisis as family or immigration law. Such cases tend to be less time-consuming or emotionally draining for lawyers. Most applicants for criminal legal aid tend to be men while women are the main users of family law services.

To address some of these inadequacies, the government introduced a "public defender model" early this year in a new report *A Comparison of Judicial and Staff Systems*. This involves setting up government-funded clinics with staff lawyers to handle legal service cases.

The report was unanimously rejected by the Association of Legal Aid Lawyers of BC (ALAL) in late February. ALAL found the report gave no consideration to the "impact on Family and Immigration Law services [and that] fundamentally, the Comparison Report ignores the importance of the client's choice of counsel."

The ALAL rebuttal concluded that "a clinic which expects staff lawyers to [deal with] 130 cases per year, is going to put pressure on lawyers to unduly compromise their clients' interests ... [and] because Family Legal Aid clients are predominantly women, a 'Public Defender Model' will disproportionately affect women in this area."

Family lawyer Jessica Gossen says she is angry that legal aid lawyers were not consulted about the clinic model before the report was released for their perusal.

"The government is not listening to women,"says Gossen. "They've made no attempt to listen to women." She believes the clinic scenario will mean "women in this province are served by government-hired lawyers whose mandate is to cut costs."

Agg says he is aware that his review will involve talking to both defenders of clinics and defenders of tariffs but says that "this is a wider issue than being an issue of choice. There are good reasons to keep the tariff-based system and good reasons to have a public defender model. To quote a friend of mine ... 'if one was doing it right, you'd need to look at both.'

"One of the things I'm hopeful of in the consultation process is that people will be specific and clear about the kind of mix we are looking at."

Immigration lawyer Camia S. Weaver says she would like to be optimistic about the review. "Nobody knows for sure how much is going to go [towards] community legal clinics [with staff lawyers] and there are some ways in which clinics can be useful—it's a question of degree," says Weaver.

However, Weaver is concerned that the government intends to reform legal services by looking for ways to cut costs and that may mean that "immigration law will be the first to go." At present, immigration cases receive about $3 million of the $90 million doled out to legal services annually.

"We already know that legal services is not going to get the money it needs [from the forthcoming budget]," says Weaver. "The way things have been going, the government has already decided this is how it's going to be."

Agg admits that "the budget is going to reflect the intent of the government and, yes, there is some concern in government about reduction of costs [but] the Attorney General has said clearly that he is committed to better quality. I don't think we're seeing a reduction of services.

Agg also says if his review of legal services finds that more funds are needed for a better legal service system, then he doesn't doubt the government will deliver on more funding.

Theresa Tate, director of the legal aid Native Community Law Office in Vancouver, says that ultimately "the best thing he [Agg] can do is make recommendations." She said that, in particular, Native community law has very specific concerns about what needs to be addressed in any review of the legal aid system.

"But first, he needs to talk to someone about how to go about getting that consultation process," says Tate.

The issues are complicated and varied.

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different issues, welcomes the government's decision to core fund centres but wants it to go further.

"We need more centres for and controlled by racial minority women in our community," says Thobani, whose group's top priority is funding for a South Asian Women's centre in the lower mainland. "Without that, women have to look for resources on their own," she says. "There must be a place where women can go and feel safe."

Cecilia Diocson of the Philippine Women's Centre echoed Thobani's concerns.

"It's good that 28 women's centres got funding. But we've been waiting so long for money for staff and programs and we didn't get it," Dioscon says.

"We want the government to look at those who work for marginalized women who will continue to not be heard if they're not included." Diocson says her group will attempt to meet the funding criteria so that the centre can begin to do educational work around a variety of issues, including reproductive health matters.

Since the ministry's program applies to BCYAWC centres only, there is no core funding for other women's organizations. However, what's in the upcoming budget remains to be seen.

And, in an interview with *Kinesis*, minister Penny Priddy said there is grant money available from Women's Programs for those who want to start an organization and/or work towards meeting the core funding criteria.

"Then they are also welcome to apply for core funding," says Priddy. "I would hope we will see those applications because we are aware that women of colour and First Nations Women and women with disabilities may want a different choice than a mainstream women's centre."

In terms of abortion funding, money for the free-standing clinics is the culmination of over 20 years of abortion rights activism that began in 1970 with the abortion caravan to Ottawa (which started in Vancouver) to protest Section 251 of the Criminal Code. The section was tossed out by the Supreme Court in January 1988 and a subsequent attempt by the government to recriminalize abortion was narrowly defeated by the senate in 1991.

Hilda Thomas, president of the Everywoman's Health Centre Society says the funding represents a tremendous victory for the pro-choice movement.

"In 1991, the NDP made 'choice on abortion' a prominent election platform issue. We're pleased that they've moved ahead quickly with this commitment," said Thomas.

Gwen Brodsky, spokesperson for the Elizabeth Bagshaw clinic, is also happy with the funding, which she says is the result of many women's determined efforts—sometimes at personal risk—to ensure reproductive choice.

"The government's decision to fund clinics ... marks an important break in the tradition of this province of denying women equal access to health services," says Brodsky. "Choice on abortion is a matter of public policy in Canada."

Both Thomas and Brodsky are also pleased the NDP will take a closer look at regional reproductive health care needs, although Thomas is concerned with the ministry's decision to strike a task force. Details of the task force are not yet known.

"Our experience is that task forces are expensive and usually make recommendations that end up on a shelf somewhere,"says Thomas. "What we [recommended] was an advisory council made up of at least 50 percent women active in the pro-choice movement and to hire a consultant experienced in rural health needs and sympathetic to choice to work with the council."

Jackie Brown defies description.

FEARLESS GIRL REPORTER SCOOPS TO CONQUER

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Porn and violence against women:

Court rules on obscenity

by Corinne Bjorge

Linking hard-core pornography to violence against women, a February 27 Supreme Court ruling upheld Canada's obscenity laws.

The court unanimously decided that Section 163 of the Criminal Code is a reasonable restriction on freedom of expression and does not violate the Charter of Rights and Freedoms. Section 163 outlaws as obscene "any publication a dominant characteristic of which is the undue exploitation of sex, or of sex and any one or more of . . . crime, horror, cruelty and violence,"

The decision followed a court challenge by Winnipeg video store owner Donald Butler, who claimed the law violated his Charter rights. Butler was charged in 1987 with possession of hard-core video tapes and magazines.

Jane Shackell, a representative of the Women's Legal Education and Action Fund (LEAF), said the decision was significant because this is the first time the courts have ruled that pornography may harm women. LEAF acted as an intervenor in the Butler case, arguing that violent and degrading pornography was a threat to women's equality rights.

"No recognition of the impact of pornography on the status and treatment of women was possible when the only harms of pornography were thought to be harms to the morals of consumers and infractions of moral rules," said LEAF's factum. Shackell said she thought the ruling would now provide clearer direction to law enforcement agencies about the types of material they should be seizing.

"In the past, these obscenity provisions were found to be very vague. Often the accused didn't know what they were supposed to sell. Judges tended to address themselves to what was smutty or dirty, and what [the judges often found] was smutty and dirty was women's bodies," said Shackell.

The ruling, written by Mr. Justice John Sopinka, has given the courts some guidance: "undue exploitation of sex" now means portrayals of sex combined with violence; degrading and dehumanizing sex; and sex with children. The court partially based its decision on concerns about "the burgeoning pornography industry."

Some observers are concerned about the court's failure to define "degrading and dehumanizing." Author Becki Ross, a teacher of lesbian history at the University of Toronto, criticized the ruling, saying it would sweep up other forms of sexual depiction that were not necessarily pornographic, and would enshrine obscenity in the Criminal Code without any public debate about what constitutes obscenity.

...polarization of the pornography debate split the feminist movement into various factions in the early 80's

"It doesn't address the fact that all sorts of material that is not about degradation and harm is going to be trapped in the net," said Ross. Sex trade workers, lesbians and gay men and men/boy lovers have all been lumped together by the mainstream as a 'sexual problem.'

"There should be more freedom and more debate about what the community standard is," said Ross. "I don't want to say that every sexual encounter is enriching but a representation of violence is not [in itself] violence . . . Pornography is a symptom, not a cause."

BC Civil Liberties Association president Philip Bryden also criticized the court's linking of pornography with harm to women.

"We took the position in the Butler case that the government shouldn't be trying to protect us from the harm that flows from bad ideas," said Bryden, who described the BCCLA as "not pro-pornography, we're pro-freedom of expression . . . We think that freedom of expression is special in a democracy," and in a free society you "have to put up with the bad ideas, so that the good ideas can come to the surface."

Bryden said the Civil Liberties Association has no problem with the censorship of child pornography or films and pictures, in which violence is actually committed during the production. In these cases "society has a legitimate interest in their protection," he said.

LEAF's Shackell said the link between pornography and harm to women is strong enough to warrant the court ruling. "Circulation of [violent pornography] tends to raise people's level of tolerance to certain things that are detrimental to women," said Shackell.

"There are large numbers of reports by women [who have been] forced [by the rapist] to do something he has seen in some piece of pornography."

LEAF's factum said that "as a result of exposure [to violent pornography], a significant percentage of men, many not otherwise predisposed, as well as the 25-35 percent who report some proclivity to rape a woman, come to believe that violence against women is acceptable. Such materials hence constitute direct threats of violence."

Shackell pointed out the law only deals with violent pornography. "Either society is prepared to tolerate something, or we're not," she said. "And if we're not prepared to tolerate it, then we must outlaw it. Our laws should be an expression of what is right."

Response from the women's community has lacked the outrage and activity that surrounded the discussion of pornography in the past.

Frances Wasserlein, a teacher of women's studies at Simon Fraser University and Langara College, attributes the subdued response to lack of energy and division within the community. Wasserlein said the polarization of the pornography debate split the feminist movement into various factions in the early 80's.

"Sex debates got very vicious," said Wasserlein, who dropped out of the debates because "it's hard to be a target all the time. It got really hard for me to defend myself against the accusation of taking up

See **OBSCENITY** page 6

photo by Brian Rose

Up Against A Wall

Bank workers at the Imperial Bank of Commerce in Powell River are on strike—they've been that way since November last year—in a contract dispute involving seniority, wage parity and harassment. Sounds like women's work, right? The strikers are pictured above at a rally in mid-February that drew 250 supporters. The women, members of the BC Government Employees Union, are asking supporters everywhere to no longer bank at the Commerce.

Court Challenges Program axed:

Rallying to save a vital program

by Kelly O'Brien

Feminists and other activists are gearing up to fight the federal government's sudden termination of the Court Challenges Program in the recent federal budget.

Created by the federal government in 1978, the unique program financed over 300 legal test cases enabling marginalized groups and individuals to defend their equality rights under the Canadian Charter of Rights and Freedoms.

With the unexpected announcement in February, the Tories stipulated that no new cases would be reviewed for funding and that support for those cases already receiving funding would be restricted to their current level within the court system.

The Court Challenges Program (CCP) funded precedent-setting cases brought forward by equality-seeking groups that, for example, established the right of people in mental institutions to vote. The Butler case, in which the Women's Legal Education and Action Fund (LEAF) received CCP funding to act as an intervenor *(see above)*, ensured an interpretation of obscenity laws that protects the rights of women and children.

Gwen Brodsky, a lawyer with the BC Public Interest Advocacy Centre (PIAC), is part of the fight to have the CCP restored. She believes the program's termination was ideologically motivated.

"The cancellation is part of an effort to silence dissident, disempowered voices," says Brodsky, who is also co-author of *Canadian Charter Equality Rights for Women: One Step Forward, Two Steps Back?*

The book documents the pattern of women's under-representation in Charter cases—cases dominated by men who can afford costly court battles. Without the benefit of funding from a source like the CCP, says Brodsky, the courts will remain a domain in which women and other disadvantaged groups have no chance to challenge laws which offend their rights as guaranteed in the Charter.

The Sharon McIvor case is representative of current CCP cases. LEAF is advocating for McIvor, a Native woman whose children are not entitled to Indian status because of discriminatory provisions in the Indian Act. When the act was revised in 1986 to restore status to Native women, a second generation cut-off clause was included. As a result, McIvor and her mother regained their status, but her children did not.

According to Christie Jefferson, executive director of LEAF, a successful ruling on the McIvor case could effectively eradicate certain sexist and racist aspects of the Indian Act. The case is in its preliminary stages and, because CCP funding has been discontinued, LEAF will be forced to find other sources in order to continue. Charter cases are an immense financial burden on non-profit organizations like LEAF, and their involvement will likely be significantly reduced.

See **CCP** page 6

WHAT'S NEWS?

Pandora wins human rights case

by Fatima Jaffer

After almost two years and up to $15,000 in legal fees, Halifax's feminist newspaper, *Pandora*, has won the human rights case that challenged their right to a woman-only publishing policy.

The decision, made on March 17 by the Nova Scotia Human Rights Commission (NSHRC), came after lengthy hearings where the man who filed the complaint of sexual discrimination against *Pandora* accused the paper of disseminating hate literature. The man had filed the complaint with the NSHRC in June 1990 because *Pandora* refused to publish his letter responding to a *Pandora* article on "fathers' rights" in custody battles (*see* Kinesis, *September 1991, page 3*).

In the hearings, the man said *Pandora* discriminated against him as a single father.

In dismissing the complaint, the NSHRC found that *Pandora* refused to publish the man's letter because he was a man, not because he was a divorced father. The commission accepted *Pandora*'s right to restrict access to its pages to women because women "remain materially disadvantaged and unequal to men as a group by reason of sex, in fact if not in law" and because "men have adequate opportunity to express their views and opinions in the mainstream media without entry into this women's place."

Pandora has had to direct its energy and resources away from writing and publishing to fundraising the $12,000 to $16,000 needed to support their case. Even though *Pandora* has 'won' the case, the paper will not be receiving any compensation from the NSHRC or the man filing the complaint.

This is a victory—of sorts—for all women's papers: Pandora has refused to be silenced and a human rights commission has been unable to establish editorial control over a feminist publication. It has, however, been a costly battle. Please send donations to Pandora, PO Box 1209 North, Halifax, NS, B3K 5H4.

Native women want Charter protection

The Native Women's Association of Canada (NWAC) is taking the federal government to court to ensure that Aboriginal women are given a seat at the constitutional table. As *Kinesis* goes to press, NWAC is demanding that Aboriginal women get their share of $10 million in grants the government has alloted four male-dominated Aboriginal groups.

The grants are to allow the Assembly of First Nations (AFN), the Native Council of Canada, the Inuit Tapirisat of Canada, and the Metis Council of Canada to effectively participate in constitutional hearings. NWAC is concerned that women's rights will be ignored if self government negotiations are left in the hands of organizations like the AFN who, they say, have not supported or represented women's interests in the past.

Central to NWAC's concern is ensuring that Native women continue to be protected by the Canadian Charter of Rights and Freedoms, at least until an Aboriginal charter of rights is developed. In particular, Native women believe that, without Charter protections, they will be vulnerable to exploitation and unequal treatment, on reserves and in cities. The AFN is opposed to having the Charter apply to future Aboriginal self government.

In the past, NWAC fought, without support from the AFN, to remove aspects of the Indian Act which sexually discriminated against Aboriginal women who married non-Indians. NWAC considers it crucial that constitutional talks on a model of self-government include an Aboriginal charter of rights that recognize Aboriginal women as equals.

Don't travel to Ireland

by Liz O'Shea-Murray

Worldwide attention has recently focused on Ireland because of the High Court injunction preventing a 14-year-old rape victim from travelling to Britain to obtain an abortion. The Supreme Court overturned the injunction. While there was a victory in this specific case, women's autonomy and right to control our fertility is still threatened.

In 1983, the Irish Constitution was amended in order to prevent legalized abortion from ever being introduced in Ireland. The 1861 Offenses Against the Person Act made any unlawful abortion a criminal offense; the Society for the Protection of the Unborn Child (SPUC) wished to ensure this act was not amended as it had been in Britain, to allow for abortion in certain circumstances.

Ironically, the wording they chose for this amendment, that the mother and child have an equal right to life, has led the Supreme Court to rule that, because the raped 14-year-old was threatening suicide, her right outweighs the right of the fetus. However, in their rulings, two of the five Supreme Court justices said they would grant injunctions against other women travelling for abortions.

The Eighth Amendment has also been used by SPUC to outlaw abortion information in Ireland. SPUC took Open Line Counselling, the Well Woman Centre and a number of Students' Unions to court because they were providing information on abortion facilities in Britain. SPUC maintained that information on abortion violated a fetus' right to life. The court agreed.

Not only are these organizations gagged, the new *Our Bodies, Ourselves* reference book has been removed from the Central Library and bookshops. Another women's health book was removed because it contained the address of an abortion clinic in Australia.

Irish pro-choice groups agree that the Eighth Amendment must be repealed. The government wants to avoid an amendment referendum at all costs. But women have a right to information, to free travel, to control of our own fertility. It is the business of neither SPUC nor the state. Outraged national and international opinion was the force that made the Supreme Court change their minds—the government pressured them to do so. It was no fine point of law which got that girl to Britain; it was our protest.

This worldwide outrage must not abate if we are to accomplish change.

Please write to: An Taoiseach, Albert Reynolds, Department of the Taoiseach, Government Buildings, Merrion Street, Dublin 2, Ireland. Tell him you are outraged by this trespass on women's rights, freedom and dignity. Tell him you will not travel to Ireland and you will boycott Irish products until a referendum is held on repealing the Eighth Amendment.

Please help us. This is a fight for some very fundamental rights and will set a model for other nations. It will cost you the price of a stamp and stationery. It will cost Irish women their freedom and lives.

The Dublin Abortion Information Campaign may be contacted at P.O. Box 3327, Dublin 8, Ireland. Tel: 011-353-1-535867. The campaign was formed in November, 1991. Liz O'Shea-Murray is an active member.

OBSCENITY from page 5

with right-wing fundamentalists, and that I was pro-censorship.

"People were unwilling to examine these differences in any way."

She said the resulting drop in energy has been damaging for women because "the platform for debate gets left to the liberals, [and those who] don't have problems with the state that I and others have."

Wasserlein said decisions about women's sexuality should be taken away from the state—the courts, police and legislators—and put "in the hands of those who suffer."

One idea, she said, could be to encourage women to launch class action suits, similar to ones that are allowed in the American legal system. "Then those who experience the harm can take action, instead of leaving it in the hands of the state," said Wasserlein. "It's a matter of where the authority lies."

She suggested that, where necessary, the government should provide support for people launching the suit. Wasserlein also put forward the idea of creating an impartial board to look at individual complaints of harm arising from pornography. She said women should put aside their differences to search for new ways to fight pornography.

"There's no reason why some other method of adjudicating these things couldn't be found."

Ross agreed that women should look for alternatives to the government when searching for ways to deal with images that are harmful to women.

"It really frustrates me that LEAF has been so central to this campaign," Ross said, adding there has been no other leadership in the women's movement to challenge LEAF's approach to pornography.

"Radical feminists are [forced into a] blind *(sic)* allegiance to the state and trusting or enlisting the state to produce what they want," said Ross.

One of the answers, she believes, is education.

"We should launch a massive sexuality campaign and attack [the idea that] sex is something mysterious." She said this could be combined with attempts to increase funds for alternative productions.

"Have school boards make this a priority," Ross said. "I'm concerned that my kid is getting his sexual education by going to the corner store."

MediaWatch representative Shari Graydon agreed that education about the sexual representations of women was very important. "Most of us do not consume a lot of pornography," said Graydon,"but we are all affected in much more subtle ways." The obscenity law is significant because it sends a message that violence against women is unacceptable, she said.

MediaWatch was delighted with the Supreme Court judgement. "It reflects a fundamental recognition of the capacity of media products to be a harmful influence on society," Graydon said. "We live in a social environment in which women are afraid to walk down the street. Given this social context, the repeated linking of sexuality with violence [in films, videos] is simply unacceptable."

But BC Civil Liberties warns that often efforts to protect society end up hurting people outside the mainstream. "We believe through experience that the kinds of material being censored would be the kinds of stuff at the margins, especially gay and lesbian literature," said Bryden.

"It's their ground-breaking work about sexuality that's likely to be penalized. It's their fantasies that are being censored," The BCCLA is a co-plaintiff with Little Sisters, a Vancouver gay and lesbian bookstore, in a case involving the Canada Customs' seizure of over 190 titles since 1985—including *The Joy of Lesbian Sex*.

Artists are also concerned the pornography law will affect their work. Ross suggested that artists may not be producing certain art because they are unwilling to go through the difficulties of a court challenge.

"There's a way in which [a pornography law] chills production and creates self-policing. None of us feel we can take the risk so that we can transgress boundaries," she said.

Corinne Bjorge is a new Kinesis writer.

CCP from page 5

Jefferson describes the cancellation as a "mean-spirited decision" and says the government's claim that the objectives of the program have been accomplished is misleading.

"LEAF's and other advocacy groups' cases are just starting to be heard in the courts," says Jefferson. "There has yet to be a racism or disability case brought to the courts." She also doubts the program was cut for financial reasons—$2.8 million dollars per year is a relatively small sum for government.

It appears, Jefferson says, that the cancellation of the program was not a "conscious broad-based government decision." More likely, she says, the decision was made by a few misinformed people who overlooked the full implications of the program and believed that it had outlived its usefulness. LEAF remains hopeful the decision can be overturned.

Many women's and human rights organizations, however, view the decision as a direct political attack on marginalized groups, rooted in governments' unwillingness to amend existing legislation that may violate charter rights. Says Brodsky, there is now the possibility the protective laws that groups like PIAC and LEAF have fought for, will be appealed by financially-secure groups and individuals. In Brodsky's opinion, the cancellation gives " ... white, heterosexual men the power to challenge the Charter and make the laws ... the CCP was the one thing we had going for us."

The campaign to reinstate the CCP is being led by the Advisory Committee of Equality Seeking Groups to the CCP, which includes reps from LEAF, Equality for Gays and Lesbians Everywhere, the Native Women's Assoc., and others. The Advisory Cmtee. is calling for a wide range of actions (letter-writing, petitions, demonstrations ...) To get in touch, tel: (613) 564- 6707 or fax (613) 564-9554.

You and/or your group could start by writing the responsible minister: Gerry Weiner, Minister of Multiculturalism and Citizenship, House of Commons, Ottawa ONT K1A 0A6. Or try phoning him (819) 997-9900; fax (819) 953-6455. Remember, Mr. Weiner was the man who backed down when women's centres protested their funding cut in 1990.

Kelly ("warrior maiden") O'Brien is a long-time Kinesis *production worker and a new-time* Kinesis *writer.*

The constitution and First Nations:

Standing on principle

by Joan Crow

The theme of this year's International Women's Day in many parts of North and Central America was "500 Years of Resistance" to European colonization. Joan Crow, who works with the Taku River Tlingit in BC, spoke at the Vancouver rally on March 7th.

Misko Pinashee Ikwe. Whenever I'm called upon to speak, I have to first say my name so that the Creator knows I'm standing here and knows that I need the help. Secondly, I have to say in my language and in my way that I'm happy to see each and every one of you in this place today.

Each of us is important. That's fundamental to our teachings. It's often hard when you've been asked to replace someone, because in mainstream culture that's seen as a slight, as second best. I'm honoured that chief Wendy Grant [of the Musqueam band, who was originally scheduled to speak] tricked me into doing this. I didn't know there were going to be this many people here. So I'm honoured that she trusts me to carry this for her.

Before I begin, I'd like to thank Gloria Nicolson for sharing her eagle feather with me. My partner's eagle feather was the one I brought from the north, but I left it in our hotel room. I didn't think I would need it today. That's another way in which we work together. Right away I looked around and knew somebody would have an eagle feather here. So I went and asked Gloria to share that with me and I thank her in front of all of you.

When they asked me to speak, Maxine Pape [of the IWD Committee] said: "Oh, there are only two questions we want you to answer." They are the most important questions of my life. The first one was, how does the current constitutional issue affect First Nations people? The second question was, what does the just settlement of Aboriginal claims mean to First Nations people and what would happen if settlement didn't happen?

Before We Look Forward

In relation to the current constitutional proposal, I must go back. We always have to look back before we look forward. The last time constitutional issues came up was in the form of the Meech Lake [Accord]. Being from Manitoba myself, I got to be involved with my friends Elijah [Harper], Ovide [Mercredi], Phil [Fontaine] and all of us who worked really hard to stop Meech Lake.

The main reason we were fighting Meech Lake was because it was a lie. I don't know if you agree with the particular lie I'm speaking of, but the lie was that this country was founded by two people.

What about us? Without my ancestors and the ancestors of other indigenous people in this country, nobody would have made it. It was a time when they needed us and we were there.

I'd like to tell you all that we're here again. They [the government] are coming forward with another constitutional proposal which is ironically called 'shaping Canada's future together.' I have a little problem with that. Within political circles, in the back rooms, this is being called the Québec round. Every time I hear that, it upsets me again. This is supposed to be everyone's country, not just any particular group's.

Now I'm going to speak a little bit about their proposal in relation to us—what they call 'Aboriginal peoples' within their law. I think you should also know that I walk in both worlds: I know my traditions, I try to live by them; I've also gone through the white education system. I hold a degree in business education and I hold one of their law degrees. So I'm able to look at their law and see what I feel about it.

In this current round, they are proposing to recognize our inherent right to self government. I'm glad that is happening—that is a given. I don't really need them to do anything about that, because I have it. Either I have it, or I don't. But I'm thankful they are going recognize it. That's a good start.

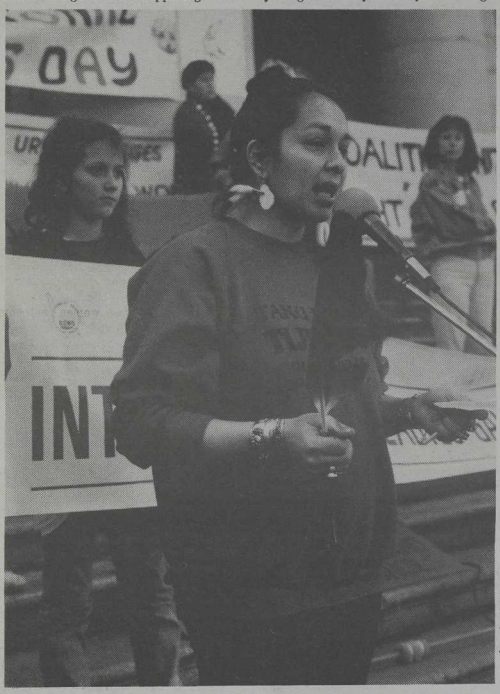

photo by N.J. Pollak

Joan Crow at Vancouver's IWD rally

The most important thing I'd like to speak about with you today is the application of the Charter [of Rights and Freedoms to Aboriginal self government]. That's where it gets sensitive. Because that's where we really have to learn to listen to each other first—then accept what the other is saying, that their point of view is valid. The next thing that will come is understanding. Once you understand, then you can question. So please, I ask you to just listen first.

The Charter I learned about in white law school is about individual rights. My rights as an individual. That is not how I and many of my people look at ourselves. [We have] another process, a different process.

I look at this in terms of a triangle. The symbol of a triangle really helped me get through law school because, on that triangle, you can put all the parties: the state, the plaintiff, the defendant. Everyone on that triangle is fighting each other to protect their little place.

Fundamentally, people who espouse these individual values do not accept that we are inherently *connected* to each other. We must first recognize that we are connected. Then our place as an individual is ensured. Because if I'm connected to you and I don't treat you right, you will hold me accountable. If you don't treat me right, I can look you right in the eye and say: "What's going on?" Because we're connected. That's what is called collective rights.

The only thing the Charter says about collective rights is an afterthought. I say this with all respect for the courts, the judges and all those people. Section I [of the proposal] goes: "Oops, we're a country. Let's think about everybody as a group here."

The way I've been raised by my elders is that first I must think of the group, the people, the nation. Then if what I'm doing is okay as an individual, I can proceed. I must never put my own self-interest above the interest of my people. Because it just doesn't work for us.

I think that's the current problem the Canadian state is having. We don't realize that we're all connected. This is very philosophical. When I brought it up in law school, people would say to me: "God, you're naive." I'm not naive, I know who I am and I know what I believe in. For me that's the right way.

[The government] wants me to say: "Okay, I'll do it your way." But no, I can't do it your way, because I'm not you. It's not my law. I don't see myself in it. So forget it, I don't want it. That's what it boils down to. It's just more of the assimilation BS that we put up with for 500 years.

"We Want To Get Along..."

The third thing in the proposal they call "shaping Canada's future together" is property rights. Now that you know I come from a collective philosophy, the concept of entrenching property rights within the highest law of Canada scares the shit out of me. Because on that triangle, we're [each] going to fight even harder and more about our own little spot. It's no good—it's no good for me. People who agree it's no good for them should all stand up and say to the Canadian government: "We don't want to fight each other anymore, we want to get along."

From a legal perspective, it's another big trick. Land claims have not been settled in BC. Property rights are not going to give each of you anything. It's going to give McMillan Bloedel [the forestry company] something. You watch who gets to court fighting for property rights. I've read the cases from the Charter. Very rarely do you see anything about Joe Citizen making it to the Supreme Court of Canada. It's Safeway, Boot's Drugs and all these people with big money. The Charter is not for you either. We don't have the money. And they just cut off the money for Joe Blow to make it there [*see page 5*], which makes me squirm even more.

The last thing about the current proposal I'd like to share with you is the Canada clause. There is where I have to go back and start from who I am. I've been taught to focus on what I believe in, the principles. If I know what I believe in, the process will come.

The law is all focused on process. Within the current Canadian constitution, there are two one-liners that speak to principle. They say: "We recognize the supremacy of god and the rule of law." I don't know if you agree with that. But that's what it says in there. They see that there's a problem with that. They're trying to change that. I give them credit for trying to improve that.

There are two samples of proposed Canada clauses in [the Beaudoin-Dobbie parliamentary report on the constitution]. I've been to law school—one word in the English language in the white way can make all the difference. One of the words that upset me as an Aboriginal woman—as an Anishnabai—when I read that page, was that they refer to this country as a "collective experiment."

Now, I'm not a collective experiment, thank you very much. Maybe the Canadian state is, but I'm not. I don't like that. They're still not being brave enough for me. There's still no historical reference to the fact that my ancestors, our ancestors helped settle this country. There is still nothing in there.

The point is principle. We stand on principle. It doesn't say: "Thank you. Without you Aboriginal people, we never would've made it." This is our truth.

Now I'm going to try to answer the second question which is even more ticklish. What does the just settlement of Aboriginal claims mean to First Nation People? And what would happen if settlement

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I.W.D.

Vancouver, March 7

International Women's Day

photo by N.J. Pollak

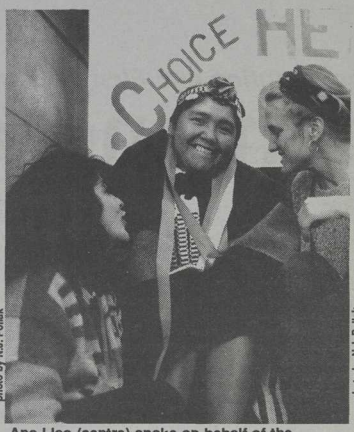

photo by N.J. Pollak

Ana Llao (centre) spoke on behalf of the Mapuche Nation, Chile

International Women's Day found the sunny streets of downtown Vancouver filled with hundreds of marching supporters. The rally focused on the concerns of First Nations women, who spoke on the theme: 500 Years of Resistance.

photo by N.J. Pollak

photo by Fatima Jaffer

Gloria Nicolson, of the Professional Native Women's Association

photo by Fatima Jaffer

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didn't happen? Again I have to share with you some of my understanding. To us, this is about responsibility. This is not about rights. However, if we are going to join the Canadian state, we have to talk the language of the Canadian state.

We see ourselves as responsible for our traditional territories. It came from our Creator. When we were created, we were each given territories to look after forever and ever. That's not going to change. We are not going to go away. We will be here forever.

What upsets me most as an Anishnabai is when people say: 'Oh, well I see drunk Indians ... I see Indians littering ... I see Indians abusing this land ... how can you say you believe in this thing of responsibility?" Excuse me, but we are just coming out of 500 years of colonial oppression. If I happen to throw a can on the ground, I don't mean to. I know it's wrong. But I'm just recovering. These 500 years are a blip in our history.

Now we get to the question of land claims. I hear non-aboriginal people who have listened to me say they want to share in the responsibility of looking after this great land. That's how I see land claims. The Taku River Tlingit people I work for want to negotiate with the other parties who happen to live here how we are all going to hold up that responsibility. We want to know with certainty what part we are going to be responsible for during the next blip. It goes on forever. For the next few hundred years or whatever, we want to negotiate a relationship and [talk about] how we are going to carry this responsibility together as people who have all chosen to live on this land.

It has nothing to do with saying, "I want that building moved and I want this land back." No Indian leader across this country—even the most radical—have said that third parties are going to be asked to move. It's your own governments that are trying to scare you. Stop listening to them. That's not what we're saying. This is about learning to live together with respect, honour and dignity, so that we can raise our children in a healthy good way. So for us it has everything to do with responsibility and nothing to do with title or rights ...

The last thing I was asked to talk about was what would happen if settlement didn't happen? Well, nothing. Life would go on. We would just stay where we are and keep living. It's not us who are so anxious about this settling thing. We're not in a big rush, because we want to do it right. It's big business that's in a rush. We just go back to our land and our teachings and we keep living the best way we can. The next time it comes up we'll be there again.

In closing I'd like to say, you people have made me really happy. This morning I said to my partner: "I can tell something big was happening today." I got tricked. I thought there would be 20 people here. I braided my hair. I said: "Honey, I feel like I'm ready to go dance."

Thanks to Ria Bleumer for transcribing.

Gloria Steinem and friends:

A lively evening, indeed...

by Heidi Walsh

I'd like to think it was like popping over to Gloria's for some after-dinner conversation and cheerfully finding that others had had the same idea: author Lee Maracle, psychiatrist Ingrid Pacey, ecofeminist Judith Plant—oh, and a couple of hundred other women who couldn't squeeze onto the couch, but were happy to sit in the chairs provided.

Well, it wasn't really Gloria's—it was the Heritage Hall on Main and 15th, but the way things had been set up by the organizers, Ariel Books, with the four guests on swivel chairs and the audience sitting in some semblance of a circle, it was pretty close.

And I hadn't just dropped in. Ever since she published *Revolution from Within*, her book on self-esteem, I'd had this nagging curiosity to see the quasi-icon of the white feminist movement, Gloria Steinem, and listen to her talk about inward journeys and healing processes. If she could do it in a credible way, I thought, unlike so many celebrities who feel compelled to smother the public with every self-discovery they stumble across, I would put away my nausea pills. I might even buy her book at the end of the evening.

It was comforting to know she'd be sharing the stage with three other women—a safeguard against potential self-indulgence—although it wasn't immediately obvious what would bring together women from such seemingly diverse backgrounds. The common link was the issue of self-esteem, in relation to individuals, but also to social movements, communities, even nations.

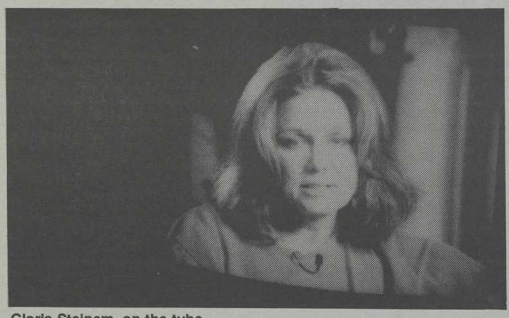

photo by N.J. Pollak

Gloria Steinem, on the tube

The evening was successful, in part because Steinem does know how to share a stage. The dialogue among the guests flowed easily, often spilling into the relaxed and responsive audience.

These days, Steinem is frequently quoted on the need to 'complete the circle' in order for us to become our true selves. External activists need to move inward, she said, and those in self-healing groups need to move toward activism.

"I believe we need both halves," she said, attributing the unexpected success of her book to "an enormous hunger to bring [activism and self-esteem] together."

Using herself as an example, she said flat-out activism can be a way to escape painful childhood memories, but childhood behaviour patterns will repeat themselves until they are dealt with. In the case of abuse survivors, and others in healing groups, Steinem said learning to tell the truth about painful issues in our own lives can give us courage to tell other 'secrets'—political ones, work-related ones.

As we all know, scores of factors can lead to individual and communal lack of self-esteem—abuse, patriarchal institutions, racism, colonialism and homophobia, to mention a few.

Ingrid Pacey, who works with adult women survivors of child sexual abuse, observed: "The issue of self-esteem is what walks through my door every hour of every day I work." Referring to the vast number of women who were abused as children, and who very often have no recollection of the abuse, Pacey said this should add to another level of understanding of women's position in the world. "What women carry in their bodies is an actual physical assault, and we need to realize that this is stamped on our psyche before we even walk into school, before we even start meeting the challenges in the world."

Steinem draws parallels between the sexual abuse of children and the almost total obliteration of indigenous cultures in the Americas and Australia by outsiders. "We're going to have to go back and face [what we have done] before we can become healthy cultures," she said. "We've cut off [the memory], and therefore we've cut off part of ourselves."

"I have seen the 'low self-esteem' phrase attached to Indian people for about 20 years now," said Lee Maracle, "and I sometimes think I get real tired of hearing it. I did look it up in the dictionary once, and it means 'with life', which means lively." She told the audience of the difficulties of being a female activist with three children in a male-dominated 1960's Native movement, and of "living in a community under seige."

Of the 100 members who began in the movement, 40 did not survive 10 years. "You're beating back the colonizer at the door all the time, trying to get your land together, trying to beat back the racism, the hunger," said Maracle. "And then you're trying to write at midnight because," she laughs, "you want to be a poet." Becoming serious again, she continues, "If you don't think a whole lot of yourself, you're not going to be lively. You're going to end up burnt out, and that's a condition near to death, a condition of total spiritual, mental, physical and emotional exhaustion. That's what happened to an awful lot of women from 1968—me included."

Steinem experienced severe burnout, too, and for this reason began the inward journey which resulted in her book.

Ecofeminist Judith Plant sees a strong connection between people's lack of self-esteem and mainstream culture's separation from nature. "We have denied the most basic fact that we are part of life," Plant said, "and as part of our healing process we have [to recognize] that to have love for life means to love ourselves as we are part of life."

Steinem views religion as part of the problem. "Religion is just politics in the sky," she said. "The withdrawal of God from women and nature was the necessary accompaniment to conquering women and nature." She added, "In moments of sorrow or celebration, when we're forced to go into church, temple or mosque that doesn't honour nature and women, we denigrate ourselves."

...flat-out activism can be a way to escape painful childhood memories...

As Steinem mentioned earlier in the evening, the new women's movement, like many social justice movements, began with self-esteem in the early consciousness-raising groups. "In the quilting bees, the rap groups, women's sewing and terrorist societies," she said, "we had the experience of one woman saying an unsayable thing and six other women saying 'I thought only I felt like that.' From that came the realization that we weren't crazy, the system was crazy—and that I think is one of the births of self-esteem."

Child sexual abuse—and ritual abuse—are now being talked about she said, because of the "contagion of truth-telling" and the existence of safe places in our society where survivors can risk remembering. "I do think it's the cutting edge," Steinem said. "Once we can tell the truth about that, see where the fear's coming from, we can tell the patriarchy's secrets, the power structure's secrets—and then there's no stopping us."

When Maracle was trying to overcome burnout, her mother told her that as a long distance runner, she should know that life is a jog, and not a series of sprints. "I think it's the nature of sexism," Maracle said, "that you're forced to be constantly sprinting on his and your behalf, and this becomes a real dilemma in a state of seige. What we're saying to men is, we're not sprinting anymore. This body was given a 100 year promise, and I'm going to make sure it looks good for at least 99 of them."

There's a need to return to small-group feminism, according to Steinem, in order to build some support into our lives and maintain a sense of self-authority. Otherwise, she said, we tend to shy away from confronting things that are theoretically sacred to the patriarchy—"You know, like how the Pope is a disgrace to the skirt he wears."

Steinem sees self-authority as the most subversive and dangerous force, because it helps people to see through their own eyes and be independent. "Stephen Biko was murdered for teaching self-esteem to Black South Africans," she said. "All those hierarchies out there have as their goal, I believe [the undermining] of our self-authority so that we will obey them."

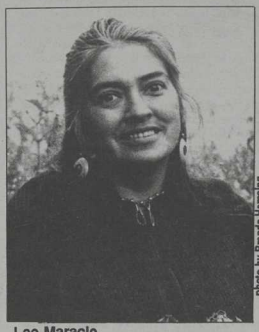

photo by Brenda Hemming

Lee Maracle

Plant agrees on the necessity of building feminist community, "Otherwise patriarchy's going to rebuild like the Socreds," she said. Although the issue of self-esteem is relatively new to her, she sees links between healthy individual self-esteem, healthy communities, and a respect for nature.

The panelists also touched on the rediscovery of women's spirituality, alternative, holistic therapy for abuse survivors, and anger.

Pain left in the body to decay becomes anger, said Maracle, and it connects to one of her favourite words—'express'—which means to force up and out.

"We did not put the anger there," Maracle said, "but we're the only people who can get it out. And the first level of expunging that pain is an anger level. I think we ought to give it back to the authors who created it."

With the evening drawing to an end, Steinem declared us the Secret Society of the Butterfly Wing. "Even the most hard-nosed physicist will admit that the flap of a butterfly's wing can change the weather thousands of miles away," she said, and I began to feel distinctly queasy. "So everything we do matters," she continued, rescuing the moment, "and that's the secret to acting morally. It's the secret to being active."

She closed the session by having us meditate on an image of our future selves. Although my antennae were doing overtime for signs of celebrity flakiness, she led the meditation honestly, and it personalized the evening. I left feeling I'd participated in a good and often witty conversation with the women at Gloria's house.

I did buy her book, by the way. I, er, even stood in line for 20 minutes to have her sign it.

Heidi Walsh is a member of the freelance liberation army.

Breast implant scandal:

Dow ducks, Bouchard bides

by Heidi Walsh

A year ago, breast implant wearer Linda Wilson of Delta, BC was hard-pressed to get anyone to listen to her concerns about the health hazards of silicone-gel breast implants. But things have changed.

"The other day," Wilson says, "I had calls from *Maclean's*, CTV, *The Vancouver Sun*, the *Ottawa Citizen*, and Canada AM. This now happens every time there's a new development in the breast implant issue."

And there have been many recent developments. In January, the US Food and Drug Administration (FDA) announced a moratorium on the implants. Two days later, Canada followed suit. Within a month, Dow Corning Corporation, an American company and one of the world's largest silicone-gel breast implant manufacturers, released hundreds of internal memos and documents, admitting they had received numerous complaints about the implants over the last 20 years.

In late February, an expert panel advised the FDA, which was holding hearings on the safety of the implants, that the implants be used only for experiments and reconstructive surgery (ie. for mastectomy patients). The panel did not, however, conclude a link between leaking implants and health problems.

A few days later, Dow Corning made an ominous move. It offered women free replacement implants and $600 if they signed a release agreeing not to sue the company or their plastic surgeons for health problems from leaking implants.

On March 20, 1992 Dow Corning announced it was withdrawing from the manufacture and sale of breast implants for "business reasons." Breast implants account for only 1 percent of its $1.8 billion annual revenue, but rumours abound that the implant controversy has caused Dow stocks to plummet. The company, which denies the implants are a health concern, also announced it would pay up to $1200 for women in the US who could not finance the removal of problematic implants, and would set up a $10 million fund for breast implant research.

While extensive hearings before the FDA have been conducted in the US, the Canadian government has been struck with a severe bout of inertia regarding silicone breast implants. Federal Health Minister Benoit Bouchard, who frequently dismisses concerns raised around the implants as "anecdotal information," plans to conduct a study of breast implant wearers, according to Joy Langan, NDP MP for Mission-Coquitlam, an implant wearer herself. No details are available as yet.

Says Langan, "We want to know who's going to get the contract, what the mandate is, the questions they'll be asking, and what the government will do with the report."

graphic by Anne Jew

Bouchard has formed a panel, headed by University of Toronto medical professor Cornelia Baines, to advise him on the implant controversy. Baines' objectivity was called into question, however, during an interview at the FDA hearings in February. "You cannot base decisions on those anecdotal reports [by women with breast implant complaints]," Baines told Canadian Press, "because the squeaky wheel gets the attention, but you don't know how many other wheels are rolling along smoothly and happily." She also suggested breast implant activists were motivated by the prospect of launching lawsuits for financial gains. Her panel will report to Bouchard sometime in April.

Langan believes Bouchard has been slow to take action on breast implants for a few reasons.

"He's from Québec," she says, "and the Québec Plastic Surgeons' Association has been vociferous and outspoken on [implants]." On March 17, the Association called on the government to lift the moratorium until the implants could be proven *harmful*. Montréal is often referred to as the breast implant capital of Canada.

Langan also suspects bureaucrats may have a role in the inertia. "The minister inherited this issue [from previous health ministers] and is continuing to accept the same, bad advice. He's refusing to take the information from anyone but the bureaucrats, and they have a lot to hide," she says.

The NDP has been calling for a judicial inquiry into the Health Protection Branch for over a year.

Langan and Wilson are concerned about recent developments regarding both the FDA hearings and Dow Corning. Although the FDA's subcommittee will not publish its final recommendations until mid-April, Langan is troubled by the proposal to ban implants for cosmetic use, but not reconstruction.

"If they're not safe for cosmetic reasons, what makes them safe for reconstruction?" Langan asks. She adds that implants should be available to women, but that women have the right to insist they are safe.

Wilson sees inconsistencies in Dow Corning's recent announcements. "If their products are safe," she says, "they shouldn't need to offer money for their removal." This aside, Wilson says: "I don't think we can put a price tag on [this surgery], because until a doctor gets in there, they won't know what complications there are—whether [the implant] is ruptured or not. And should women really be required to prove to Dow Corning that they can't afford the surgery?"

Dow Corning's offer also raises questions about payments for implant removal in Canada. While the procedure is generally covered under provincial health care plans, Langan and many others feel Dow Corning should reimburse the provinces for removal costs and other implant-related health problems.

She has questioned Bouchard on this. "He's wishy-washy," Langan states. "He says it's up to the provinces, but I think the federal government should be providing leadership."

Wilson cautions the ease with which implant removal is now being discussed in some circles.

"It sounds so simple," Wilson says, "and yet women I know who have had their implants removed have had to make some sacrifices." The aesthetic results can be disturbing, especially if the implant has ruptured and significant amounts of breast tissue must be removed. In severe cases, women are losing their breasts entirely. In addition, says Wilson, explanation (removal) of ruptured implants is a complicated procedure and few surgeons have mastered the technique.

And what will happen a few months down the road now that Dow Corning has withdrawn from the market? Wilson observes it has been almost a year since the Meme, a polyurethane-coated silicone breast implant, was pulled from American and Canadian markets and the manufacturer Surgitek closed down its manufacturing plant.

"Nothing's happening," says Wilson, who once had Meme implants. "They've totally faded out of the picture. I'm one of the women who's still waiting to hear what the effects of polyurethane are going to do to me." She fears the controversy around Dow Corning implants will also die down now that they are no longer being manufactured.

Langan agrees.

"I'm worried because the women who've had implants are really left with a whole host of unanswered questions," Langan says—questions that go beyond the issue of whether the implants are safe or not. "Women need to know which doctors know about [implant-related illnesses], which tests they should be asking for to check for silicone in their systems, what symptoms to watch for, whether to go to a plastic surgeon or a general surgeon for explanation." Most women aren't getting the answers to these questions.

To help compensate for the dearth of information, women like Wilson and Langan continue to raise awareness around the breast implants. "I Know," a group they originally founded as a support group for implant wearers, is now a registered society. In February, they sponsored a well-attended public information meeting in Vancouver and had among their guests Montréal implant expert Pierre Blais, and a representative from the provincial health ministry. The ministry has encouraged the association to apply for funding.

Wilson stresses the need for women to work together for adequate information and safe implants. "It's easy for [the government and manufacturers] to ignore one woman," she says, "but if we work collectively, they have to acknowledge us and give us answers. They can then no longer refer to us as the 'isolated few'."

The "I Know—Breast Information Association" will be holding a meeting on Vancouver Island after April 20. For more information, call Linda Wilson at 594-4048.

Heidi Walsh is at it again.

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N. American Free Trade:

Resistance times three

by Denise Nadeau

"We women are always the ones to pay during any crisis."

This statement captured one of the key messages of the first Tri-National Working Women's Conference on Economic Integration and Free Trade. Held in Toluca, Mexico February 5-9, 1992, the conference brought together Mexican, Canadian and American women, as well as a few delegates from Central and South America. We gathered to examine the impact of economic restructuring and "free trade" on women, to share forms of resistance and organizing and to start the process of developing tri-national links and strategies.

Our agenda was ambitious, especially for a group that had never met before. And we came to the conference from different entry points: the Canadians have experienced three years of free trade with the US, the Americans have felt the impact of Reaganomics for almost a decade, and the Mexicans have endured 10 years of so-called structural adjustment. While the Canadian delegation was clear that the Free Trade Agreement (FTA) was disastrous for women, some Mexican delegates were still uncertain if a North American FTA (NAFTA) would bring benefits for them.

The conference designers had planned an event that matched our sense of urgency. Workshops and plenaries went from 9 in the morning until 9 at night. We networked over breakfast, lunch and coffee and caucused late into the night. Besides doing simultaneous translations in English, French and Spanish during formal sessions, the translating collective was available during breaks to help with informal meetings and exchanges. By the end of our conference, many groups had managed to meet informally: telephone workers, government workers, teachers, popular educators, maquilla organizers, lesbians, women in Central America and their allies, health and safety workers, activists, church and justice workers, and domestic workers. The beautiful long swimming pool at our hotel was always empty, a testimony to our dedication and to the one lesson many of us have still not learned well—the need for self-care in this long-term struggle.

We Canadians returned home with our analysis deepened and strengthened. It is clear the changes taking place in our countries are more far-reaching than those represented by the free trade agreement on the table. Reaganomics, Salinismo (after Mexico's president), and the Corporate Agenda (as it is known in Canada) all represent almost 10 years of social spending cutbacks, wage freezes, dismantling of national industries, de-regulation, privatization and the opening of borders to international trade and investment. As nation states give up their regulatory and social welfare roles, multi-nationals have emerged as the real powers.

The conference became a medley of voices and stories of how women are bearing the brunt of this restructuring. It was these voices we brought back so we could share these experiences of suffering and resistance with other Canadian women.

The Poverty of Restructuring

A key area of impact is the "maquilization" of the Mexican work force—largely female, but becoming more male in the border area. "Things began to change in Matamoros in the 60's, when the maquiladora industries began to arrive," said Rosaura Dasila, from a women's centre there. "Young women began to come in from other parts of Mexico to seek work in our city. There are now 80 maquiladora plants in Matamoros, providing jobs for 32,000 women."

Maquilas—which combine low wages, no benefits, appalling working conditions, little or no environmental health and safety standards—are spreading throughout Mexico and Central America. One result is job loss in the US and Canada. Said Antonia Flores of El Paso, Texas: "There are many twin plants in El Paso, plants which divide their work with plants in Ciudad Juárez. The biggest are closing down now and moving to Mexico and Central America. Immigrant women are the hardest hit since they don't qualify for government assistance."

In Canada and the US, immigrant women and women of colour are greatly impacted by this restructuring. Restrictive immigration policies have caused millions of workers to live and work in an underworld, without organization or legal protection. Immigrant workers serve as a critical labour pool for highly volatile and competitive industries such as the garment industry—conditions that include home work, child labour, sweat shops and factory relocations. Domestic workers are subject to particularly gross violations of their labour and sexual rights. "Racism is a fundamental motor of global restructuring," said Fely Villasin, a domestic workers' activist from Toronto.

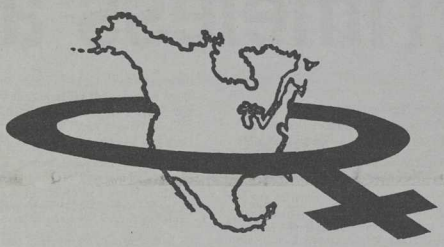
"Home workers are women who work at home because they don't have childcare and they often can't speak English. They buy a machine, get work through a contractor and work for less than minimum wage .... They receive no benefits, no unemployment. There isn't even any law to ensure they will get paid," said Mary Said, of the International Ladies Garment Workers Union (ILGWU) in Toronto.

Changing labour markets and working conditions are also affecting women in non-industrial sectors. "With the privatization and financial re-structuring, 80 Mexican banks have closed, causing massive lay-offs. Now they are using "apprentices" who have no rights as workers," said Inez Gonzalez Nicolas, a bankworker.

Estela Vazquez is with the Hospital Workers Union in New York. "As we experience more cutbacks in hospitals and nursing homes, we have more work with sicker people," said Vazquez. "Our numbers are up, we are told to book more and more X-rays, and charts are tagged and electronically monitored for productivity."

The loss of gains and the deterioration in labour rights in all three countries was summed up by Québec's Marie Pepin: "Every single collective agreement I signed last year was less than before, in salaries and union rights. The employer says that he has a shop in Miami or wherever and will move, but you don't know, so you sign concessions."

Restructuring has also impacted on and undermined culture and community in the three countries. The concern about this cultural and community impact was expressed strongly by Mexican teachers. "Indigenous communities are confronting an even greater migration to the north," said Gisela Salinas of the Mexican teachers' union. "The children are no longer learning their people's language. Even their parents are preferring that their children receive a bilingual education in English and Spanish, so their children can't suffer discrimination."



graphic courtesy of the conference

And teacher Maria Cruz Mateos said: "We are very concerned about what will happen to national identity after the NAFTA is signed. Are we going to be standardized to US and Canadian norms? "

Mexican women are also concerned about the "right to voluntary maternity," the right to proper health, diet, nutrition and education for children; and to conditions "where maternity can happen." Mexico is being pressured by both the US and International Monetary Fund to reduce its population.

"We must link reproductive rights with the neo-liberal agenda," said Cecelia Talamante, of a Mexican popular education group. "We need to make these rights part of the campaign of our coalitions and social movements."

> **"Every single collective agreement I signed last year was less than before..."**
> **—Marie Pepin**

Unions Need Democratizing

The conference did not just analyze restructuring and free trade. We also explored how to resist these forces in our homes and communities—and found many signs of hope and possibilities in the new ways women were organizing. The role and future of unions as a mechanism furthering women's agenda was debated hotly.

"We Mexican women have little or no power within a [union movement] full of problems," said Sara Lovera, whose words were echoed by an American trade unionist: "If unions continue to exclude women and minorities, they're dead."

Most participants felt they would have to democratize their unions before women's needs and issues would be adequately addressed. Some unions have developed strategies of organizing outside the factory: the ILGWU in Los Angeles organized a Garment Workers' Justice Centre to unionize people without unionizing their workplaces.

Many women spoke of broadening the scope of the unions to address women's issues both within and outside the factory, in their homes and communities.

Mujer Obrera in El Paso is a 10-year-old independent organization that formed to respond to garment workers' needs. It educates and trains factory workers, service workers and the unemployed around their political and economic rights, as well as their identity as workers and Chicanas. SEDEPAC, a church-based community development and popular education group, works with women in the maquila border towns. Like Mujer Obrera, SEDEPAC works with women in their neighbourhoods and with existing community and church organizations.

For SEDEPAC, effective strategies include focusing on sexuality, women's health and cultural identity. "The city itself and the transformation of the cultural identity of women who have immigrated from other parts of the countries are elements we have to take very seriously as we develop new forms of organizing, "said Gloria Tello (SEDEPAC).

Neighbourhood and issue organizing has taken on various forms. Fuerza Unida in San Antonio organized the 1,500 factory workers laid off by Levi-Strauss, the clothing manufacturer. Levis closed its plant in 1990 and moved to Costa Rica where workers make $2.50 a day. In response, Feurza Unida initiated a class action suit and a national boycott of Levis.

The conference ended on an extremely positive note. We produced the Valle de Bravo Declaration, a tool to use in our communities when demanding social and labour rights for women in the context of globalization. We formed new links tri-nationally—networks, coalitions, sectors, unionized and non-unionized workers—and we have plans for follow-up tours, conferences, electronic networking and further gatherings to define our new demands and joint action and strategies. Critical issues were identified as the basis for global strategies: the role of job training, the issue of pay equity or "comparable worth," how we organize against racism, upward harmonization of wages, health and safety, and the social charter.

We left this conference with a sense of hope and a renewed faith in the power of women. We also left convinced in the truth of the words of a Mexican sister: "The internationalist movement is more and more necessary for the democratic movement, and especially for women."

Denise Nadeau is a member of Women to Women Global Strategies. She and Lynn Bueckert attended the conference from BC. On April 15, Lynn and Denise will report on the conference and tri-national networking strategies. (See Bulletin Board for details.)

An interview with

Ferron

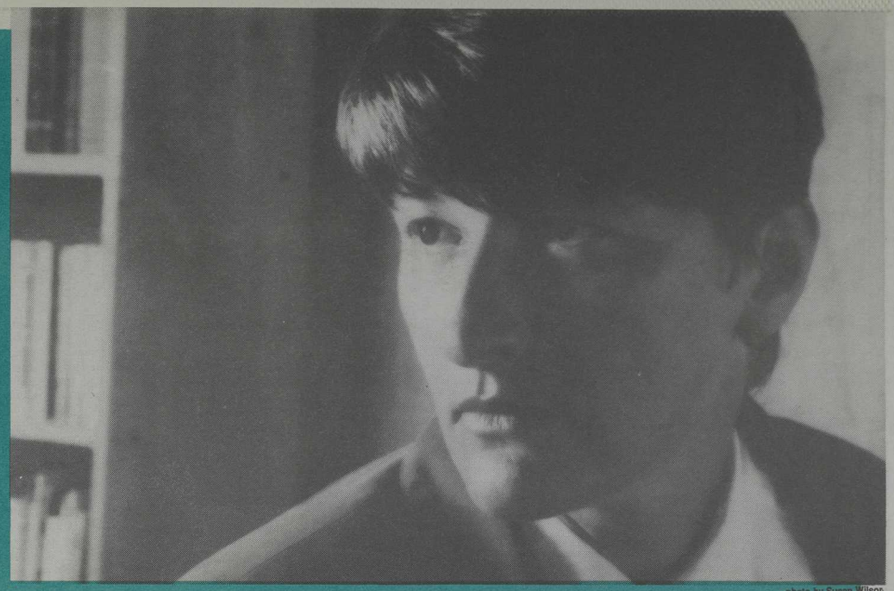


photo by Susan Wilson

Timeless and timed . . .

as told to Lauri Nerman

Ferron—one of British Columbia's favourite daughters and one of the world's finest singer/songwriters—is doing a solo tour of several Canadian and US cities this spring. In February, Ferron talked to Lauri Nerman by phone from her home in Washington state.

Lauri: I'm interested in the theme of transformation in your songwriting, about how your songs seem to take the personal to the political.

Ferron: I've been trying to comment on that for a really long time. It seems scary to think about being political without it somehow being personal to you. Most things that have any power stem from the personal. I probably have a transformation image inside of me—it's like, you actually *can* be in one place and find yourself in another.

Lauri: Is the process of writing different for you each time?

Ferron: I really wish I knew what the process was, then I would be doing it every minute of the day. Sometimes the process is simply persistence. It's not like you don't mind waiting or you mind waiting—you can't do anything else but try to be available when it starts to happen. If you're a photographer but you don't carry your camera around, it's not going to work out. You have to have that camera ready.

So when I'm writing, I actually spend the largest portion of that time waiting for something to write about that isn't just another form of news. There are a lot of things to write about, but I need to get them inside of me and have it seem personal. I think when you are young everything is personal. A lot of things are personal insult, but that changes. It's kind of perplexing—like you make a few mistakes yourself and then the next person makes a mistake. It's kind of hard to have everybody else's mistake be a personal affront. It takes longer to get underneath, where it's really personal.

Lauri: There appears to be an appreciation of your work that crosses many boundaries. Do you have a sense of how your audience is so tuned into what you write about?

Ferron: I don't know if they're tuned in or if I tuned in for a minute. Of course we are all tuned in. There is nobody more attuned than someone else. If anything is happening, it is happening equally, all the way around. It's like throwing rocks into a pond and then you say, how close did you get to where you wanted to get? The truth is there, everybody knows.

Sometimes it's hard for me to write or it takes longer because I am exasperated. I am exasperated that there must have been some part of the dream or whatever that I really didn't understand. It's worse than the United States military, it's worse than this little mini-war practice in Iraq a year ago when I was touring. What came out of that? A lot of people are dead, a lot of babies are dead, a lot of needless death: Iraqis' death. It's worse than the thought that we are a warring people—the way this is absorbed and taken on. What is done, what we can settle for . . .

Lauri: Is this because we don't question these issues?

Ferron: I think we do. I hold people in high regard. Maybe that's because of my audience—they just seem so alive. They are so alive and I'm so alive and we don't know what to do because it's zoomed out of our hands somehow. I'm pondering that stuff right now, but I continue thinking that, once we understand what needs to be done, it won't do to not have a personal power base. We need the strength to do it.

Lauri: You first recorded "White Wing Mercy" in 1977 [Ferron Backed Up, *Lucy Records] and then again on* Phantom Centre. *When you re-record songs, or when you perform songs live, does your interpretation vary each time?*

Ferron: It's like a second hand and a big hand. The big hand interpretation moves a lot slower, and then I have this second hand interpretation that might land on a word differently from night to night, or might land on an inside attitude of a phrase. And then there is an overall attitude change over time. Some of it is the songs and some of it is me. Songs have personalities and I have a personality and sometimes there is conflict. "White Wing Mercy" went away for quite a while. I was quite surprised when it came back and wanted to be sung.

You asked me about feeling. When I would sing that song when I was 24 or 25 years old, I felt I was still carrying a certain amount of social shame. I hadn't faced all the feelings. When I recorded it for *Phantom Centre,* I was 39 years old. Add 15 more years of settling—I felt very powerful bringing out "White Wing Mercy" again and saying what it was and what it is.

Lauri: Most songwriting today seems quite disposable, with the advent of video and the big music machine. Yet you defy this—I am struck by the timelessness of your words and music. What are your thoughts on this?

Ferron: There is so much pressure within the music system. If I had signed to a major label, then [my] record would come out and "do something." If it doesn't go, it's over in a few months. You're in the studio for two or three months, then you go off and tour for six months. Then they want another album 18 months later, which leaves you three months to write and recover. What are the possibilities of a person going down into deep water and finding stuff? Road life can make everything look like a fast food restaurant.

Lauri: Do you enjoy touring or is it difficult?

Ferron: I don't think it's worth much complaint when I think of all the other jobs I've had or other people have. Everything has its limit and its demands. Parts of it are almost intolerable. Sometimes the same things that are intolerable are also the things you are going after, but you don't know it.

Sometimes I really need to just have a little bag of my clothes and my guitar and to go into a neutral motel room day after day after day. I hate it, but it also seems to be something that I have been doing for the last 13 or 14 years.

Sometimes a song comes. I wrote a song in Columbus, Ohio—a song that is very beautiful and wistful, "Columbus in 1991." I initially meant Columbus, Ohio but then I thought, where is that? I'm out in an edge city situation with a strip mall and motel. There was kind of a scary moment where it was hot and muggy. I was nowhere, waiting to do a show—I could have been in some controlled environment on the moon. It really wouldn't matter.

It was like, 'oh no, this is what happens to a life.' On the other hand, I also wrote a song. Then you think, 'whoa, I'd like to go back to Columbus, Ohio.'

Some of the things you can't stand are also the things you need to get down deep to go deeper. You know, that deep feeling that is pretty woo-woo. It's happy and it's sad, it's big and it's small, it's timeless and it's timed. It's all the contradictions that you can think of all at once. The fact that you can actually survive in that moment and be alert to it, without exploding into ten thousand little pieces. You either write a song, paint a picture, start a novel, cut your hair. You do something with that moment.

Lauri: Can you talk about the difference between touring solo versus being backed by a band.

Ferron: The first thing the audience can expect is intimacy. It's easier on some levels to be alone and it's also harder. Once in a while I just need to have that big band sound to feed that musical part of me, to go the limit on a song.

When I am alone we go deep down root-wise into feelings. When I sing the songs, sometimes I go through the whole thing all over again, in some fashion. I don't know what it is like for an audience person. Let's say a song is like a kid who has overalls and sneakers, but they also have these really frilly dresses they want to wear. You just have to give them an event so they can do that, otherwise they're unfulfilled. Once in while it has to be a big band thing.

I like touring solo. It's like a conversation, it's close, it's funny and intimate. And it's intense.

Lauri: You've gone through some pretty awful interviews with the mainstream music world, like the one with Erica Ehm on MuchMusic. Why don't people ask you intelligent questions? What is so difficult about that?

Ferron: It's just like male rock culture to think that they invented women's music. By the time whats-her-name Erica Ehm was asking me those inane questions, women's music was over. I don't mean my kind of women's music—but what *they* thought was women's music. They had already destroyed it. They destroyed Tracy Chapman—she may spring back. They put it in a can and packaged it so fast, and then they said, 'We don't want this.'

Lauri: Sinead O'Connor is another example.

Ferron: She really seemed like a strong voice to me and I'm quite sad that she got so pissed off she said she wasn't doing it again. Where else can you have such a life? I'm sure she was totally insulted.

When guys [in the music business] talk about women like Joni Mitchell or Rickie Lee Jones, they call them bitches, for starters. I don't know what it is, like there is only a little bit of room for the woman voice, so there is this myth that we're all clawing and carving each other to get somewhere. There is already so little—like, who do you bother clawing to get there?

Tracy Chapman and Toni Childs came out around the same time, and there were the interviews in major magazines. What they do is compare-and-contrast. Suzanne Vega: compare-contrast with Joni Mitchell. Everybody that came out was compared and contrasted, only with other women. When Springsteen brings out his record, they don't compare and contrast him with Dylan. They are both allowed to be on the air. There is nothing but room for them.

Lauri: I remember you being compared-contrasted to Dylan.

Ferron: I was compared-contrasted to a lot of people— there's never enough room, so it's got to be one or the other. I was definitely compared-contrasted to Dylan and it was like, I don't why. He was important and I understand the compliment, but if you're a cat, it's kind of a drag if you're compared to a dog.

Lauri: You've been involved with the women's movement for about two decades. Do you have any reflections on the movement today?

Ferron: (long pause, deep sigh, followed by laughter): I have some young friends—about 22 years old—and they and others were all sitting around the table at Thanksgiving. Somebody [my age] mentioned Holly Near and Cris Williamson—for some reason the conversation got around to them. I remember the first time I went to a Cris Williamson concert in Vancouver at Kits House—we were all lined up around the block and we managed to get about 400 people in. One of my friends was talking about going to Holly Near, and our younger friends looked up from their plates and said, 'Who are they?'

These are young women like ourselves, and they don't have [that history]—that's all I can say.

We tried really hard. For almost a decade there was culture. There still is the Michigan Women's Music Festival. I was just there last year and it was a wonderful time. Michigan hasn't always been wonderful—there were some hard years, but it seems to be wonderful to me again.

Like everything else, there is something big that has to be done and we are digesting how to do it. If you don't believe in war, you don't go to war. If you don't believe in war, then you don't go into conflict. Maybe we are trying to experience peace inside of ourselves so we know what the hell it is. And so when it comes around, we don't have to be afraid of it.

There is hard work being done and there are also the coven women, the more quiet, private environments women are growing in. It seems to me they gave up fighting with men *(snorts)*—who wants to do *that* when you can be at the beach or learn to play the drums or paint your face or find your guides or your angels. All the real important stuff.

My sense of the community is that it still exists—all my friends are in it. They're doing and I'm doing a lot of internal work. You're not going to spend your time preparing to look good for government officials. There is a whole other thing, the whole spiritual life. I better prepare for the facts of my life which are that I was born asleep and have a whole bunch of things to learn about. Everything I am learning or that I hope I am learning or I'm not learning are all part of what I am going to take with me for my big debut, in both my next scene and also my next life. It's a lot *(laughs).*

We refine our bodies and we refine our diets, we refine our habits and our impulses—then the next time you end up in a violent conversation or a hostile situation, your body gets sick. It's totally unpleasant and you just can't do it. I've heard myself say on many occasions, 'I can't do this.' And when I do, I usually am pretty sick. I get sick in my stomach and sick in my body. Maybe that's what happens after a certain age—it's like, 'oh, Big Surprise. We have bodies!' *(laughs).* And they run at a completely different speed than everything else. It's a shock.

Lauri: At this stage in my life, I find that even if my head doesn't agree with my feelings, my body does not lie. And trusting my gut feelings also means liking myself a lot more.

Ferron: Maybe it sounds narcissistic, but it has to start somewhere because you can't even *perceive* other people liking you if you are not present. When I get compliments in my daily life (not in my Ferron life), the first thing I want to say is, 'oh, that's not always true.' You push it back. That's what we are trying to learn here. It's like omitting certain things from our language, omitting certain things from our mind and putting new things in—it's like a complete rewiring. I think that's what is going on in women's culture. We are rewiring and some of us are rewired, never to return.

Return to what? It's like you learned how to play bridge and somebody keeps trying to get you to play checkers. You can't do it. You can, but it's your life.

I am looking forward to coming out and seeing people again—being connected in that way. I've been off for a couple of months, trying to break through into some songs, break through into the self I haven't been near when I'm out in airports and stuff. It's like anything: you have a whole bunch of people trying to make a big dinner, but if you only focus on the person peeling carrots, you think you are having carrots. At what point do your attempts, your experiences, your memories and your longings all come together and look like a full course meal. I don't know. All of the sudden it's just there, like Thanksgiving dinner. Look how many hours it takes to make that stupid meal and it's over in 40 minutes.

Well, that's what it is like writing songs or preparing to go on stage or gathering up your courage to fly in another DC-9. It takes double the time to get it together and the next thing you know, it's over—and you hope it went pretty well *(laughs).*

Three of Ferron's works— Testimony, Shadows on a Dime, *and* Phantom Centre—*may be ordered directly by writing to: Cherrywood Station, PO Box 871, Vashon Island, WA 98070, USA.*

Lauri Nerman is a music fiend living in Victoria.

Women in trades, technologies:

National network, at last

by Ellen Dixon

Women in Trades and Technologies (WITT) is definitely past its infancy. WITT's first conference in Winnipeg, in the early 1980's, consisted mainly of women apprenticing in the trades, sharing their tribulations and successes, and dreaming of creating a national network for support and promotion.

The 1988 Surviving and Thriving conference in Naramata, BC gathered together women who were now journeyed tradeswomen, as well as apprentices, educators, small-business owners and government representatives. While many issues surfaced in the 80's for WITT women, forging a national network remained a primary focus. How that network would be structured, how it would function between national conferences and how it would remain responsive to its grassroots were key concerns.

Surviving and Thriving II—The Sequel—opened early this February at Ottawa's Conference Centre where, as one speaker pointed out, Meech Lake died. By contrast, the veteran tradeswomen would pull together a document of far-reaching consequences—a structure for a national network by which women would "invade the trades."

Advocating & Representing

A varied and demanding agenda was put together by the conference planning committee. The conference was divided into two parts: the first two days, women in trades, technologies and operations choose from among 86 workshops on issues such as harassment, self-esteem, role modelling and union involvement. For many tradeswomen, this was their first opportunity to swap coping tactics and success stories.

Plenary gatherings focused on scrutinizing and eventually adopting the WITT structure document, and on electing a national co-ordinator and her advisory committee, consisting of representatives from all regions of the country.

The last two days of the conference were open to unions, educators, government and business representatives—stake holders, as they are called now. These sessions explored problems such as recruitment and retention of women in trades—an issue for all parties.

The fact that Surviving and Thriving II had two distinct parts is a symptom of a concern voiced by several WITT women at the conference. The first person to air the matter was a WITT Manitoba founding member, Allison Nutt. In her remarks during the opening ceremonies, Nutt cautioned WITT about giving the power to describe and define the needs of women in trades over to other groups or individuals.

I later asked Allison to elaborate on this issue. For Nutt, the question is, can front line workers—the women whose daily work is in a trade—also be responsible for the work of the national network? The network, through the activities of its national coordinator: "is committed to significantly increasing the numbers and enhancing the experience of women entering and working in the fields of trades, technology, operations, and blue collar work." In short, there is a tremendous amount of lobbying and advocacy work to be done.

WITT must remember its grass roots foundation, says Nutt, and adhere conscientiously to a consensus building process. "Over the past 10 years, we've gotten better at saying what we want," says Nutt, and at recognizing the pitfalls of working with advocates for women in trades. For example, a company which sends its Employment Equity Coordinator to a meeting yet refuses to send its tradeswomen is demonstrating a limited value as an advocate or partner in change. Says Nutt, we must remember the difference between advocating and representing.

The WITT structure document, a monumental achievement, attempts to address these points by limiting the participation of associate members (business, government, etc) and by describing the national coordinator's role as being under the supervision of a national advisory committee, a collectively organized body.

In her opening remarks, Nutt also broached other aspects of the question, who is WITT for? She referred to homophobia and racism as issues demanding immediate attention by all WITT groups. Manitoba WITT has struggled directly with homophobia, says Nutt, and was now much stronger for having acknowledged its destructive potential.

The conference offered a workshop, "What does anyone's sexuality have to do with the workplace?" to begin the process at the national level. Well-attended and experiential in structure, the workshop offered lesbians an opportunity to reveal how painful and limiting homophobia is, and offered heterosexual and bi-sexual women the chance to explore how heterosexism limits their understanding of lesbian experience. It was a small step. The other workshops I attended all mentioned lesbians along with other groups whose experiences differed from the mainstream.

Nutt cautioned about giving the power to describe and define the needs of women in trades over to other[s]...

A look around the conference centre in Ottawa confirmed that of the nearly 200 tradeswomen present, there were few women of colour. However, members of the organizing committee expressed satisfaction with their efforts to include Aboriginal women as guest speakers and in a workshop.

At this workshop, the three presenters offered practical and challenging information, suggesting that Aboriginal women are tired of always being advisors and that WITT might demonstrate its genuine interest in diversity by holding two seats on the national advisory committee for Aboriginal women.

How to Rekindle the Intensity?

Is it possible to retain or rekindle the intensity of the original WITT conference? One participant remarked on missing that quality—the intensity associated with grassroots organizing, focused on immediate, tangible struggles.

At the moment, part of the national WITT energy and certainly the energy of the re-elected coordinator, Marcia Braundy, is on the National Data Bank Inventory program—an inventory of WITT women willing to be role models, and a referral service for employers and individual women looking for work.

Braundy, based in Winlaw, BC, is recognized and appreciated for her organizing skills and for the connections she has made over the last 10 years with business and government. The coordinator's position was contested by Manitoba's Janis McKeag in an extremely decorous and apparently noncontentious election. In fact, McKeag refused to be drawn into explaining how her leadership would differ from that of Braundy's.

Nevertheless, a tension exists between two visions of the organization: WITT as a national support network for working tradeswomen, and WITT as a respected player in the field of government bureaucracies, technical schools, colleges, unions and corporations, with a role in designing training programs, drafting standards, etc.

These are very different arenas. Beneath this difference may be the difference of class. Some women expressed distress about the apparent insensitivity to that issue, which sharpened with the arrival of the employers, educators, and government representatives. Workshops were not the dialogues they were meant to be, and some women found themselves silenced, their input discounted.

As carpenter and poet Kate Braid said in her keynote address, women in trades "aren't crossing any ordinary threshold. It's more like an Alice in Wonderland kind of step into a culture as different from our female one, as if we had stepped across an ocean." Braid admonished each one to tell her story—to write or sing it, because therein lies our power.

Ellen Dixon is a working potter, and a member of a marketing cooperative in Mission, BC.

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Eleven women of culture:

Memory and Desire

MEMORY AND DESIRE:
Eleven Women of Culture
Vancouver Art Gallery, March 7–April 11

Memory and Desire, *an exhibition at the Vancouver Art Gallery (VAG), features visual art presentations by eleven women artists, ten of whom work in Vancouver: Ana Chang, Sherida Levy, Alexis MacDonald-Seto, Shani Mootoo, Marianne Nicholson, Linda Ohama, Haruko Okano, Sandra Semchuk, Alfreda Steindl and Kiki Yee. The eleventh artist, Sutapa Biswas, is a UK-based South Asian artist who was a key figure in developing the show.*

by Janice Wong

Prior to seeing *Memory and Desire: Eleven Women of Culture*, my expectations were based on my knowledge of the show's chosen medium—that the work would make use of photos and text, and that there would be an implied emphasis on the conceptual. I hoped to see a treatment of this medium that would transcend what can too often be an intellectual weightiness. Would the work be *accessible*?

I was both excited and relieved to find that it was exceptionally so. The title, *Memory and Desire* itself suggests strong emotions and, to this end, I believe anyone who gets a chance to see the exhibition will not be disappointed.

'E-motions' are motions that move outward and this is how people, upon viewing the exhibition, seem to be reacting to the art. Vancouver writer, Anne Jew, is one viewer who said she finds it hard "to be critical and analytical [of the art] because of its personal and emotional aspects.

"All my schooling has involved looking at western art by white men. You're taught not to react emotionally to art, I feel I'm supposed to push the emotion aside and be objective and critical and I'm not able to do that here."

In all, the exhibition consists of 22 pieces by the 11 women artists which fall into two sections: collaborative work made up of one piece by each artist, and individual—more personal—works. The exhibition is arranged in three adjoining rooms. The largest holds all but one of the artists' personal pieces. The eleventh is held in a small second room, while the third room houses the collaborative work.

The individual pieces are meant to complement the collaborative work and they do just that, amplifying what we begin to learn about each artist: her process, her expression.

However, the collaborative work tends to draw the strongest reactions from viewers.

The concept of collaboration using similar media evolved out of a workshop as part of *Fabled Territories (see story, this page)*. As a result, the artists did their collaborative works within a set of fairly strict parameters regarding size, medium and presentation: each piece consists of a photo-transparency pressed between two sheets of plexiglass and a small shelf upon which objects have been placed. The room is arranged in a uniform and consistent fashion: the transparencies hang directly in front of the small shelves fastened to a wall.

I was initially struck by the formality of this room. It seemed quiet and intimate, both from the arrangement of the room itself and from the parts of the whole, the pieces in the room. I felt that the uniformity of the medium and the presentation doubly reinforced the individuality of each piece — a sheet of plexiglass, a shelf. The result: a broad, intriguing and very personal array of interpretation, expression and experience.

The power of each piece lies with the idea that, through the personal, one can experience the universal. Each piece asks of the viewer that you become intimate with it. Had the pieces been hung in a larger room, the relationship between art and viewer may have been even more intense. The artists originally intended that the viewer be able to walk between transparency and shelf. This would have emphasized the idea of the "space between" with both its physical implications and the inherent implications of time and sensation—of past and present, of a foot in two cultures.

The collaborative pieces are titled in a clockwise manner, indicating that the viewer see or 'read' the pieces from left to right. Following that order, the tone is immediately set by the first piece by Sherida Levy. Levy's transparency—a photograph of two young girls, seated and smiling—hangs in front of a shelf of childhood mementos.

photo by Sandra Semchuk

***Métis Girl's Dream* by Alexis MacDonald-Seto**

Vancouverite Barbara Binns recalls the piece. "What stuck in my mind were the shoes . . . the shoes and a ball and a photo of two children on the transparency," she said. "It just brought me back to my childhood. It was so explicit. It's funny how this whole memory of my childhood came back to me."

Even as the first piece sets up the underlying themes of loss, sadness, longing and innocence, so too does *Memory and Desire*'s use of photographs, all of which originate from the artists' personal histories. Photographs, as evidence of the irretrievable past, capture that frozen moment in time. As Binns puts it: "The collaborative pieces are like having a window into peoples' experiences, like sharing those experiences."

A lot of the work carries these themes of loss, dreaming and sadness, from Levy's and Nicholson's pieces of childhood, Steindl's and MacDonald-Seto's memories of their mothers, to Okano's sadly sweet flower-girl.

There is also evidence of a movement away from the past, taking the artist and the viewer more obviously to the here and now. This appears most strongly in the work of Mootoo, Ohama, Chang and Yee.

While the work is intended to be seen as a complementary whole—the collaborative works and the individual pieces go together—the collaborative works easily stand on their own. The strength of the collaborative piece says a great deal about the strength of each of the artists.

Whether seen in whole or in part, *Memory and Desire* is rather like a stone cast into water—it has enough emotional charge and heart in its intent to work a ripple effect.

Janice Wong is a visual artist living and working in Vancouver.

photo by Sandra Semchuk

Detail from Alfreda Steindl's piece in *Memory and Desire* collaborative

as told to Zara Suleman

Memory and Desire came together out of the controversy surrounding *Fabled Territories*, a visual art show at the VAG in November, 1991, featuring South Asian artists from London, England. *(See* Kinesis, *Dec./Jan. 1992, page 22)*.

The Artists Coalition for Local Colour, an ad hoc group of local artists of colour, supported *Fabled Territories* but questioned VAG administrators as to why works by artists are being imported from other countries when local artists of colour are excluded from exhibiting at spaces like the VAG, the public gallery.

The following comes out of an interview with artist Haruko Okano on how *Memory and Desire* came to show at the VAG. Okano was a key negotiator in talks with gallery administrators on behalf of the artists.

Haruko Okano: It began before I met Sutapa Biswas, [artist-in-residence at the VAG and a part of Fabled Territories]. She encouraged us to submit slides and resumes to the gallery after she had seen our work and was puzzled as to why most of us had not had any major exhibitions or public exposure.

Sutapa helped set the idea of media, that of the transparency and the shelf unit on the wall. She also set the theme of "memory and desire." As we formulated the ideas and structure of the collaborative piece, we knew that we would make individual pieces as well, to offset the homogeneous tendency of the collaborative format. We aimed to complete 22 pieces that would be shown as a whole.

When we approached the VAG through [VAG Liaison] Judith Mastai, she told us that it wasn't normal procedure for a workshop to be taken into an exhibition, but she offered the Children's Gallery for the month of February.

We voted against it. Judith toured us through the entire gallery and informed us that most of the exhibition space was a permanent collection or booked a year or so ahead but sometimes space came up.

The space it now occupies was our first choice in the gallery. We emphasized that the work was to be shown as a whole, since the personal pieces were intentionally created to complement our collaborative piece. Turns out, the space is not big enough, but that's because we didn't know how big the personal pieces would be.

While the workshop was on, Local Colour was picketing the gallery, protesting its exclusivity, lack of access, outreach and accountability. The absence of a formal opening night for *Fabled Territories* was challenged as an example of the VAG's lack of sensitivity to community needs.

Local Colour held its own opening for *Fabled Territories*, a public meeting to challenge the VAG on these issues and a paper —letters, articles—campaign at the end of January. Shortly after, *Memory and Desire* got their contract, complete with arrangements for talks by the artists, a round table discussion, and a small formal opening.

We had a grand opening with 200 guests, despite the fact that the invitations were sent out quite late and publicity was not great. Budget concerns seemed to be the VAG's rationale, yet they now claim they had been talking about this show since 1990.

I believe this exhibition would not have happened if it wasn't for three factors: VanCity Credit Union funding it, on condition that the VAG fund two more community venues in the Greater Vancouver area; the Local Colour's constant external pressure; and most importantly, the commitment of the artists to produce so many pieces in such a short period.

It was challenging to try and get everybody together in one space all at one time but I trusted all of their abilities to do this show. I'm proud to have been a part of this.

It will take public pressure combined with groups like the Local Colour and the commitment of local artists to change the mandate of the VAG. I would love to see local artists barrage the place with proposals and resumes in groups or individually, and document it on paper so the public can watch to see what its response is. Whether it's lip service or action.

Zara Suleman is a Vancouver freelance writer, cultural activist and member of Local Colour.

Women in film:

Espresso with hot short shots

by Jillian M. Hull

Watching ten short films in a row is about the same as shooting back as many double espressos over the course of a few hours. The heart races. Realities accelerate. Images pound behind the eyelids. Leave the theatre: pupils squeeze back to daylight. Brain saturated. Body drained. That's the end of one swell buzz.

As part of the Vancouver Free Press Festival, Ileana Pietrobruno of Cineworks, a Vancouver-based independent filmmakers society, has curated two screenings of shorts by local directors to be shown at the Pacific Cinematheque on April 25th. From the first screening, some of the films are okay, some are good and those reviewed here are just plain astonishing. Linked by the broad theme of sexual oppression, seven of the ten shorts are made by women.

The world of work is the common arena for gender oppression in several of these films.

"Women are always coming after men and cleaning up their messes," says the narrator of *Rubble Women*, Gamma Bak's 16-minute-long film on the clean-up and reconstruction of German cities after World War II. But it's about more than that: it's about recuperating and (re)valuing the history of women's work; it's about long-standing pay equity discrepancies; and it's emphatically not about making heroes out of these women, but simply recognizing the work they have done.

"It was an experience that was pushed into the unconscious of most of these women," the narrator tells us, "because they didn't want to remember, and besides that, they didn't have a listener because men didn't want to hear that." *Rubble Women* pieces together archival footage of post-war reconstruction of Berlin with re-enacted scenes shot in black and white. A voice-over in German and English narrates as women emerge from bomb shelters, lift giant wheelbarrows, shovel piles of rubble, cut and lay bricks.

The camera rests on images of women's bodies: passing bricks from hand to hand, hoisting a huge drill, or peeling potatoes with the raw, cold-bitten fingers of a labourer. A woman's traditional role as food preparer is freighted with the load of food provider, as about 63 percent of the workforce in post-war Berlin was female. This, despite the fact that through the 50s, a woman's work, even heavy labour, was paid at just over half that of a man.

Twenty-nine-year-old Lisa Doyle has also taken up the neglected domain of women's work in her hilarious short rant, *Did You Do The Napkin Tops?*, a film about the endless cycle of shit work. It never ends. It's always there. And it always stinks. But if this film is any indication, Doyle will be quitting her day jobs in short order.

Still from the film *Rubble Women* by Gamma Bak

Shot in one day and for less than 50 bucks, *Did You Do The Napkin Tops* has already won a slew of awards, including Best Film at the New York Short Film Expo and the Yorkton Film Festival.

The focus is on the hands and backs of headless bodies working, working, working in endless, repetitive motions preparing food, doling out food and cleaning up messes, as Doyle's voice intones the virtues of a kitchen job on a ferry. "I serve food, I serve food, I serve food to customers, customers, high paying customers. The pressure to be sweet and friendly is so great. Sweet and friendly I can't stand it. I develop a rash, a rash. I'm allergic to customers. I'm allergic to friendly people." Lisa Doyle can always be a stand-up poet if she ever decides to leave filmmaking.

"Wow, pictures don't tell you anything," says the narrator of Ann Marie Fleming's short, *You Take Care Now*. Like Doyle, Fleming is another Vancouver filmmaker who uses language to challenge the absolute authority of visual images in most films. The effect is at once visceral and brainy in this collage of spoken word, written word and film footage, with the language often in conflict with the picture represented.

And the numbed, disembodied voice of a second person narration is positively chilling in a film about being raped and run over by a car in one lifetime. "You get the idea, don't you? You get raped," the 'you' pointing in all directions at the same time: at the film's narrator and at me, the viewer, and at you, sitting next to me.

But just because Fleming raises language to a par with the film's visual imagery—supposedly a cinematic no-no—does not mean that *You Take Care Now* is visually impoverished. Quite the contrary. This is a stunning film which manages to harmonize a literary background with some fabulous animation skills.

Bird imagery, for example, a standard symbol for rape in Western literature, forges the link between the story of being raped and the story of being struck by a car. Men who tell her, "You take care now," whether a rapist or an ambulance driver or a boyfriend, are connected with the image of a bird, white and twitching, eyes tiny and far away at the end of a long beak.

The two stories don't come together completely—the first part, the story of being 22 years old and being raped far from home, was what emerged as THE story, discrete in itself—but this is a brilliant film nonetheless. The degree of this imperfection marks the extent of the risk: Fleming's attempt to realize larger social concerns of how women can take care of themselves in a world which does not take care of women has already re-emerged with greater clarity in subsequent work. Her first feature, *New Shoes*, screens at the Pacific Cinematheque in early April.

One more home girl to watch is Mina Shum, director of *Shortchanged*. In this 15-minute short about Angel, a tough-talking prostitute transformed into the star of a TV series based on her own life in the streets, Shum interrogates the homogenizing impulse of memory and history making. After her metamorphosis into a successful actor, Angel rewrites the script of her life on the streets, casting herself not as victim but as a powerful agent against the "criminal element."

Though more mainstream in form than most of the other shorts on this program—*Shortchanged* deliberately mimics a TV series, complete with hokey music, identifiable story line and accessible characters and dialogue—the film's content agitates against mainstream values, disrupting our simplistic, A-to-B readings of TV images.

No, the world is not as it appears, and like Fleming and Doyle, it is language that Shum places between image and audience, constantly punning on the word change. Ripped off by a man (a john, a pimp, a boyfriend?) and scavenging for a quarter to call home, it is at this point that Angel is "discovered". A woman's transformation, her "change" from small town girl, to prostitute, to successful actress hinges on how her body can be commodified or her life ex-changed into a devalued TV currency. Shum engages all our Dickensian fantasies of the picaresque rising to a higher "station" in life, even as she steadily exposes and ironizes that process. Success costs as much as a thin coat of whitewash and lasts about as long.

Take in one or both of the screenings of short films at the Pacific Cinematheque on April 25. The first show, at 12:30 pm, includes these films on sexual oppression. The second show at 3:30 pm features seven avant-garde shorts.

You'll step out of a dark theatre knees weak, stomach rumbling, head full. Too full, maybe. But the pale light of day lacks the lustre, the intensity, the pure pungency of the world condensed and layered into 12 minute, 23 minute, or 7 minute chunks. This could be the start of a whole new addiction.

Jillian M. Hull agonized over this sentence more than the whole damned article.

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As the only popular publication focusing exclusively on this issue from a national perspective, this bulletin is a valuable resource for everyone concerned with this important issue.
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Subscriptions to JUST WAGES (on a calendar year basis) are available from the Women's Research Centre, 101-2245 W. Broadway, Vancouver, B.C. V6K 2E4. The cost is $10 for individuals, community based women's groups and unions; $15 for institutions; $18 for US & International orders.

Portraits of women:

Facing faces of feminism

by Angela Page

Nine years ago, Judy Chicago's *The Dinner Party* was shown at Calgary's Glenbow Museum. It was an unforgettable, moving experience to go there and discover so many women through the ages who had preceded the women's movement but shared some of its ideals. Every woman commemorated there, famous or forgotten, had risen above the conventions of her time and shown that women are much more than wives and mothers. Sadly, Chicago's massive installation never came to Vancouver, but it was partly documented in a book and so is still accessible to us as a resource and inspiration.

This year, in Calgary again, I found an exhibition of photographs by Pamela Harris called *Faces of Feminism* at the Glenbow Museum. Pamela Harris, a photographer and writer, has mixed photography and political commitment for over 20 years and spent six of those years researching and recording the Canadian women's movement. The result is not quite another *Dinner Party*, which covered many centuries of women's history. But *Faces of Feminism by Pamela Harris* is a reminder and a revelation of many women across Canada who are committed to those same ideals, to working to make the world a better place for all of us.

The show consists of 75 black-and-white photographs of women, individually or in groups, with accompanying text. In prose and poetry—regrettably only one is in French—many women write about their experiences of becoming feminists. They range from overnight conversions to gradual realizations to beliefs going back to childhood. All are different, yet seem similar.

There are portraits of women of all ages, races and lifestyles—midwives, farmers, poets, lawyers, single parents, transition house workers, collectives. Some are familiar to us in BC: Dorothy Livesay, Persimmon Blackbridge, Jillian Riddington (with a strong statement against pornography). Several include children, dispelling the myth that feminism and motherhood have no connection.

"We need to see what we have done and what we can do."

Between them, these women share the concerns we know so well: violence, abuse, discrimination, racism, the need for emergency shelter, health care, education, equal pay, concerns for peace and the environment.

Several pictures stand out. Kate Braid, carpenter and poet, is shown working at her bench. In writing beside the photograph is her experience of men taunting her into taking off her t-shirt as she worked. The seven Raging Grannies are pictured on stage in full song wearing flowery dresses and hats. Trisha Mifflin, a single parent from Antigonish, Nova Scotia, stands facing us in her living room, with a blur of children around her feet.

Walking around *Faces of Feminism*, I had some of the same responses that I had to *The Dinner Party*. Then it had been almost like being in church—you could practically smell the incense. At *Faces of Feminism* there was the same quiet concentration and respect for these women who are like so many of us. We need to see what we have done and what we can do. We forget our own strength and achievements and we need to be reminded. Often.

There appear to be no plans to bring the show to BC, though Pamela Harris told me she would like that very much. She submitted the show to the Burnaby Art Gallery, having already had it turned down by the Vancouver Art Gallery and by Presentation House in North Vancouver. I would like to see a campaign organized to help bring *Faces of Feminism* to Vancouver. I would also like to see us support Second Story Press in its campaign to publish *Faces of Feminism* in a book, so that we can all "go home and ruminate over it," as one viewer of the show wrote.

If you want to support Faces of Feminism by Pamela Harris, *either by tax-deductible donation or by ordering the special first edition which will be available in the fall of 1992 at $50 a copy, write to: Pamela Harris: Faces of Feminism, c/o Second Story Press, 760 Bathurst Street, Toronto, ONT., M5S 2R6. Those who pre-order will be honoured on a special page acknowledging the publication sponsors.*

Faces of Feminism by Pamela Harris will be at the Art Gallery of Windsor in late 1992.

Angela Page is a longtime feminist, social worker and would-be writer, who helped found the Port Coquitlam Women's Centre.

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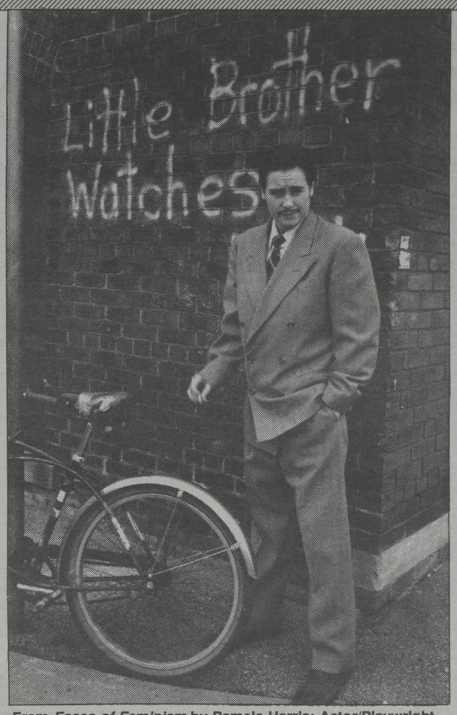


From *Faces of Feminism* by Pamela Harris: Actor/Playwright Cathy Jones as Love Murphy, St. John's, Newfoundland

PAGING WOMEN

by Gabrielle Chew

Looking for a new read? We've compiled a diverse list of recent publications to keep you informed and to satisfy any bookworms with healthy appetites. Besides giving you a brief low-down on these titles, we are hoping to entice some budding (or established) book reviewers to contact us. The following books merit further attention, so call 255-5499 if you want to review one.

Despite the Odds: Essays on Canadian Women and Science ed. by Marianne Gosztonyi Ainley. *This anthology addresses the status of Canadian women in the sciences from both historical and contemporary perspectives. Essays reflect a broad view of science, encompassing medicine, mathematics, social and applied science, technology and innovation—and attempt to redress the lack of attention paid to Canadian women's contributions in these areas.* (Vehicule Press, Montreal 1990)

Green Business: Hope or Hoax? ed. by Christopher Plant and Judith Plant. *This compact anthology provides a well-researched critique of "shallow green " consumerism and superficial corporate changes, and challenges us to make room for new concepts about restoring the earth. Contains essays from a diverse list of contributors, female and male.* (New Society Publishers, Gabriola Island 1991)

Hawkwings by Karen Lee Osborne. *This tale of grief, recovery, love and lust is a first novel for Osborne. A host of friends—lesbian, heterosexual, Black, white and Hispanic—touch the life of 35-year old Emily Hawk, as she works through the loss of her best friend to AIDS and the breakup with her lover Bonnie.* (Third Side Press, Chicago 1991)

The Mothers of Plaza de Mayo by Marjorie Agosin and translated from the Spanish by Janice Malloy. *Dedicated to Renee Epelbaum, one of the founders of the Mother of the Disappeared in Argentina. Agosin writes a moving account of Epelbaum's life and the loss of her three children under the Argentinean junta.* (Williams-Wallace Publishers, Stratford 1989)

Dry Land Tourist and Other Stories by Dianne Maguire. *This collection of short stories evokes nostalgia for rural life in Jamaica in the 1950's and explores a spectrum of experiences of a girl growing up in a "Jamaica white" family.* (Sister Vision Press, Toronto 1991)

No Burden to Carry by Dionne Brand, with the assistance of Lois De Shield and the Immigrant Women's Job Placement Centre. *Through oral histories, Brand documents the lives of Black women in Ontario in the 1920's—50's, bringing to life a previously excluded historical record.* (Women's Press, Toronto 1992)

The Edge of the World by Carol Malyon. *Malyon's short stories have been described as graphic accounts of human relationships filled with humour, sadness, and the hungers and pleasures of living. Lovers, parents, neighbours and friends make up some of the characters in these relationships.* (The Mercury Press, Stratford 1991)

Youth and sexuality:

Fresh talk on sex

FRESH TALK:
Youth and Sexuality
directed by Teresa Marshall
and Craig Berggold
Start Productions, 1991
by Pearl Kirby

Fresh Talk: Youth and Sexuality is a controversial new video which presents the issue of teenage sexuality in an honest, unbiased way. It's the first realistic video about sex I've ever seen. I remember the films we saw in high school: they were at least 15 years old and the characters were always in their early 30s, making it impossible for me, as a teenager, to identify with them. *Fresh Talk* is frank and direct—no phony, stiff dialogue. Young people talk openly about their sexuality. They talk about everything you could imagine, and even some things you wouldn't imagine. You can't get more real than that.

The video has four parts: Image, Responsibility, Power and Pleasure, with room for discussion in between. As directors Teresa Marshall and Craig Berggold explained at the premiere, the video wasn't made to give answers, but to promote discussions—and that hopefully from discussions, people would find their own answers. Or learn from other people's stories.

Mechelle and Manuen: still from *Fresh Talk: Youth & Sexuality*

"I was 24 when I first started thinking about this project," said Marshall. "With the BC system of education and the Socreds running the government and banning commercials about condoms, I didn't see where youth were having a say in what they were getting in education. We're either told by the government or schools or a priest what we can or can't talk about.

"Our motive was to get the youth involved. It began with an eight-day empowerment workshop presented by Headlines Theatre. Twenty-five young people, aged 15-24 years old, used role-playing games to examine their experiences. Each person was then asked to identify the issues she/he thought most important to speak about personally on video."

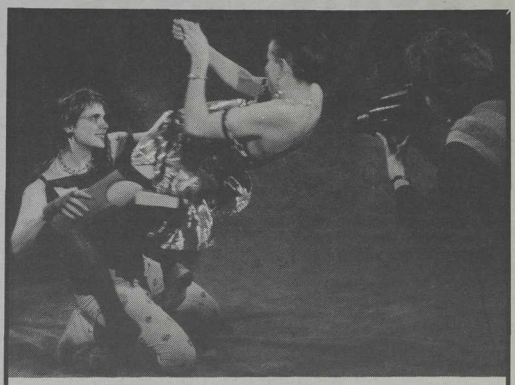
Fresh Talk really is a light-hearted video. It warns us about the dangers of AIDS, STDs and unwanted pregnancies, but it never preaches and it never judges. The video goes even deeper with its underlying message that sexuality is normal: it's something we all have; our bodies are nothing to be ashamed of, and sex is fine as long as we all take responsibility emotionally and physically. The film also has a grim side, discussing sexual abuse, prostitution and rape.

My favourite part was Pleasure, where people were asked to describe what gives them pleasure. There was talk about Jello, fruit and the usual stuff. (One woman in the audience wanted to know how they got enough jello to fill a bathtub.) There were two things in particular about this final segment that I liked. The first was the way females were shown as sexual (at last!), having urges, initiating sex, enjoying sex. The young women told their sexual fantasies and they didn't come off as sleazy, but as healthy, happy, desiring women. The other thing I liked was the destruction of the idea that the man's orgasm is important and the woman's is not. One woman told us her fantasy: "A man that will eat pussy until my fingernails go through the headboard." All the women in the audience clapped and cheered. The men sat still. I don't think they understood why we were laughing. A lot of men don't want to give oral sex, yet they expect women to perform it on them. Also, most men expect to have an orgasm during sex but if the woman doesn't have an orgasm, it's no big deal. Since when are men's sexual desires more important than women's?

I think *Fresh Talk* hits its mark. Teenagers will like this video and will be able to identify with it—and hopefully learn from it. The United Church of Canada and the Ontario Ministry of Education have purchased *Fresh Talk* but will be cutting out sections and editing words. I also fear that certain groups may try to ban parts of the video because of its gay content. If you want to see the complete four-part video, I suggest you hurry before it gets destroyed by editing.

To order Fresh Talk *write to: START Productions, 1876 Garden Dr., Vancouver BC, V6N 4W7. Tel 251-4923.*

Pearl Kirby is a student at Langara Community College working towards a diploma in Women's Studies.



True Inversions

Kiss & Tell, the lesbian art collective that produced the *Drawing the Line* interactive photo show, will perform their new erotic work in Vancouver on April 11th (9 pm) at the York Theatre, 639 Commercial Drive.

True Inversions is a multi-media performance, using video, slides, music and live performance to explore the complexities of lesbian sexual pleasure and the factors that shape it. "*True Inversions* challenges women politically and personally, but we also hope it's a good sexual experience," say artists Persimmon Blackbridge, Lizard Jones and Susan Stewart. "Our sexuality is shaped by both our histories and our desires. In *True Inversions* we acknowledge that these things can be difficult to separate or reconcile in one person."

Throughout the performance, lesbian sex and feminist politics interact, blending and colliding. Against a background of many levels of censorship, the women in the video explore pleasure and vulnerability, while the women on stage voice fantasies that are both seductive and challenging. A central theme is the pressure on lesbians to position themselves on a sexual and political continuum and find personal pleasure in a homophobic world.

Tickets are $5-$10, and are available at Josephine's, Book Mantel, Little Sister's and at the door.

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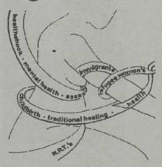

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Women and cancer:

Energy, strength, resiliance

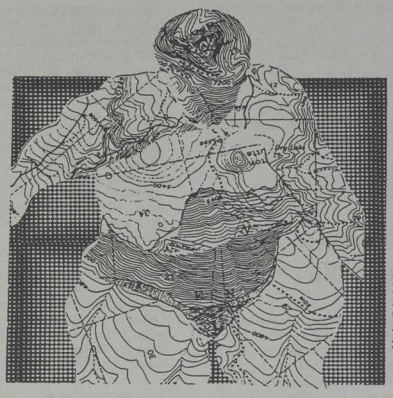
by Betsy Nuse

April—which in this part of the world is the leafy and flowery culmination of our beautiful and gradual spring—is Cancer Month. In one way this means no more than other advertising slogans: April is the month when the Canadian Cancer Society distributes daffodils while soliciting donations to fund the medical research and patient services it supports.

The statistics you will read and hear in other media during this month will highlight the rate at which cancer disables and kills people in Canada each year. That rate is increasing dramatically. It's statistically likely that every reader of *Kinesis* has been or will be touched by cancer. Can you think of the co-worker, lover, acquaintance or relative you know who has been diagnosed, operated on, treated with chemicals or radiation? Maybe that person is even you.

I am a *Kinesis* reader and, so far, a living statistic. Two years ago this month I survived a modified radical mastectomy which removed my left breast as well as the malignant lump which was discovered there so unexpectedly. Having cancer changed my life and continues to affect me profoundly.

But my feminism seems to have been immune to cancer, and now that two years have passed since my major crisis I am trying to better analyze and understand the effects of cancer on women in particular (the personal) and the implications of those effects on the lives of all of us (the political). Of course, I have discovered what we usually find when we set out into the unknown: other women have preceded us. Feminists are responding to cancer statistics and the realities behind them as constructively and energetically as feminists seem always to respond to pressing issues like incest, racism or violence. The bouquet of recently-published books I describe has helped me better understand the personal and political dimensions of cancer. I trust these publications will help more of us see Cancer Month from feminist perspectives.



graphic by E.G. Crichton

ART AND HEALING:
An Artist's Journey Through Cancer
by Jan Crawford
North Vancouver: Gallerie, 1991

Vancouver artist Jan Crawford and Gallerie Publications have collaborated in the simple but attractive monograph called *Art and Healing: An Artist's Journey Through Cancer*. The booklet reproduced a series of 13 drawings Crawford worked on during and after a course of chemotherapy treatment for Hodgkin's disease (a cancer of the lymphatic system). The full-colour reproductions of her fine and powerful drawings are the centerpiece of *Art and Healing*, but they are enriched immeasurably by Crawford's analysis of her own images and wonderfully frank commentary on her physical and emotional condition at the time each picture was made.

Chemotherapy is notoriously devastating and toxic; its routine side-effects include nausea, hair loss, sores and fatigue. Crawford describes how artistic vision was able to encompass and transmute these experiences. She pays particular tribute to her twin sister, Lee, who encouraged her to draw the first picture after her first treatment. What Crawford has created offers anyone facing a similar situation the reassurance that "you—even in depression and despair—are *not* alone, and you *can* survive."

CANCER IN TWO VOICES
by Sandra Butler and Barbara Rosenblum
San Francisco: Spinsters, 1991

Cancer in Two Voices is a moving, deeply personal dialogue between its two authors, Sandra Butler and Barbara Rosenblum. They decided to write the book in February, 1985, when Rosenblum's diagnosis of advanced breast cancer was confirmed. She survived a full spectrum of extensive and radical treatments for breast cancer (chemotherapy, radical surgery, radiation and more, experimental chemotherapy) until she died of metastasis (spreading of the original cancer) to her liver in February, 1988.

By publishing selected letters, journal entries and previously published essays which describe and react to the events of Rosenblum's last three years of life, the authors share with us two different views of the ways cancer can affect lesbians' lives, their relationship with each other and their relationships with the friends and family who are their circle of support.

The voice which sets the tone of this dialogue is Rosenblum's, and, despite periods of great anger and bleak despair, it shows remarkable strength and resilience. Faced with treatment consequences which weakened her body and curtailed pleasures as familiar as eating and making love, Rosenblum could still claim: "It is so incredibly wonderful to be alive." Her journey through fear and anger, through resolution and the abandonment of plans, dreams and hopes to a contemplative and peaceful solitude facing death are set out in these pages.

photo by Debora Hunter

Barbara Rosenblum and Sandra Butler

Complementing her account are Butler's reflections on attachment and loneliness, helping and helplessness, closeness and distance. Consequently, this is in spirit very much "a book about living expansively, openheartedly, joyfully in the face of our inevitable death."

CHALLENGING CANCER:
From Chaos to Control
by Nira Kfir and Maurice Slevin
London: Routledge 1991

Nira Kfir is an Israeli psychotherapist specializing in crisis intervention and Maurice Slevin a British physician specializing in cancer. Together they elaborate strategies for helping those with cancer and their supporters (professional and otherwise) cope with the anxiety, loneliness, confusion and helplessness which can be so overwhelming. Their approach, set out in *Challenging Cancer: From Chaos to Control*, is not explicitly feminist but to me represents the best of current "establishment" thinking about the benefit clear attitudes and feelings can bring to cancer treatment, and the changes a cancer crisis makes on the lives of those with cancer and those around them. Kfir and Slevin have facilitated patient/supporter weekend workshops rather like those organized by the cancer patient self-help group in Vancouver (HOPE) and transcripts from such a weekend comprise one section of the book.

The final section—and the main reason I include this book in this review—is a tribute/biography of Vicky Clement Jones, a medical researcher who founded the U.K. national patient information and support group called BACUP (British Association of Cancer United Patients). Jones was a free-thinking, rebellious patient of Slevin's and her assertive attitude clearly made a lasting impression on her doctor. Like Terese Lasser, who began the at-the-time controversial Reach for Recovery program for breast cancer patients in the US in 1952 or Rose Kushner, whose journalistic investigation of breast cancer in 1975 became the best-selling resource book *Why Me?*, Jones was an exceptional patient who expanded her personal experience into the sphere of political action to the benefit of many women who follow after her. We should not forget these pioneers.

CANCER AS A WOMEN'S ISSUE:
Scratching the Surface
edited by Midge Stocker
Chicago: Third Side, 1991

1 IN 3:
Women with Cancer Confront an Epidemic
edited by Judith Brady
Pittsburgh/San Francisco: Cleis, 1991

For me, the most exciting, current feminist discussion about cancer combining the personal with the political has been gathered in Third Side and Cleis Presses' extraordinary anthologies *Cancer as a Women's Issue* and *1 in 3*. Good, old-fashioned feminist activism animates both collections. In the spirit of Susan Shapiro's militant and provocative article "Cancer as a feminist issue" which appeared in the September 1989 issue of Boston's *Sojourner* newspaper and seems to have signalled a fresh wave of cancer activism in the US feminist community, the editors of both anthologies refuse to accept the growing incidence of cancer among women without fighting for a requisite increase in research into female cancers and the establishment of networks for the care and support of women surviving cancer.

The wilder, less ordered, but perhaps more dramatically compelling anthology is *Cancer as a Women's Issue*, which sets out personal accounts, issue-focussed essays, fiction and poetry by a range of "ordinary women" of varying ages and backgrounds. There are unique and remarkable pieces like "Fighting Spirit" in which martial arts instructor Nancy Lanoue describes the attitudes and imagery which enhanced her recovery; "Legacy", Nicky Morris' reflections on her mother who was so convinced she would die when diagnosed with cancer that she placed Nicky and her brother in an orphanage; and "Air Born", a haunting short story about caregiving someone with cancer by Portia Cornell.

This fine collection is described as the first in the "Women/Cancer/Fear/Power" series. Editor Midge Stocker calls for more published contributions, discussion and local activism. "Perhaps you can start a group in your area," she writes at the end of her introduction, "Do what you can. Start by talking."

graphic by E.G. Crichton

1 in 3 is a larger collection, attempting through thematic organization to present a more orderly, comprehensive documentation of current attitudes and issues. There is, for example, a section called "Nor Even as Safe as Mother's Milk: The Environmental Connection" which includes accounts by cancer survivors who lived near the Hanford Nuclear Plant not far across the British Columbian border in Washington. Other sections concern struggles with the medical establishment and women brought closer to cancer by scary symptoms which turned out to be benign. This collection also includes an exciting mix of genres (poetry, essay, personal account), and attempts to address racial and class difference through the sheer number and variety of its contributions.

Both anthologies, by including so much personal narrative, honour personal experience. But they also address larger political and social issues which these experiences reveal. They are a call to awareness and activism, and recommending them both enthusiastically seems the best possible place to conclude this review.

Betsy Nuse, granddaughter of Flora who died of breast cancer and daughter of Florence who survived breast cancer, is a founding member of the Cancer Survivors' Group of Galiano Island.

LETTERS

Dear Reader,

***Kinesis* loves receiving mail. Please get your letter to us by the 18th of the month.**

If you can, keep the length to about 500 words (if you go way over, we might edit for space).

Hope to hear from you soon.

love,
Kinesis

WIF apologizes to InVisible Colours

Kinesis:

The board and the membership of the Vancouver Women in Focus Society wish to apologize for the pain, financial difficulty and disrespect shown to the women of the InVisible Colours Society by our organization in the past.

On February 19, 1992, the membership acclaimed a new board: Jacquelin Levitin, Jill Baird, Lorna Boschman, Fumiko Kiyooka, Candace Parker, Haruko Okano, Gwethalyn Gauvreau, Ali McIlwaine and Cornelia Wyngaarden.

The gallery committee has been reinstituted. The women/artists/women of colour/feminist communities of Vancouver have spoken very clearly and have indicated that they demand a cultural representation. The Women in Focus society will now be committed to the dual responsibility of the artist and the public to interpret each other and the social conditions (diversity) in which this interpretation takes place. Within all of that, the problems of representation of race/gender/sexuality/class /difference/power/authority/and family will be specifically addressed.

We would be grateful for any assistance in carrying out this social conversation and invite the participation of any women who wish to be involved in rebuilding this cultural space.

The Board of the
Vancouver Women in Focus Society
Vancouver, BC

ROBIN GOLDFARB RMT
Registered Massage Therapist

Approach Massage Therapy Clinic
3585 West 4th Avenue
Vancouver, B.C. V6R 1R6
731-7838

Ready, aim, fire...

Kinesis:

I'm not renewing my subscription to *Kinesis*. I do this regretfully because I want to support women's visions and perspectives in the press.

However, I have become disappointed and angered by the shoddy "journalism" and very biased reporting the paper has allowed to be published.

The boys love to see women attacking each other and breaking into factions. Your "reporters" are giving them lots of ammunition.

Sylvia Spring
Ottawa, ONT.

Thanks for IWD cop-out

Kinesis:

On behalf of the 1992 International Women's Day Committee, we wanted to make a special thank you through the pages of your paper to all the women who did marshalling for the march and rally on March 7th.

The IWD committee agreed to file a permit with the city and get traffic police to assist with intersections for our march because of past problems around security that different groups in the committee had experienced in their events. We understand that this has been an issue of hot debate in the women's movement for many years, but for several reasons, including the feelings of the First Nations women, we agreed to go this route.

After negotiating with the City Fest Committee, we found that on March 7th, as we were preparing to start our very wonderful parade, there was not a traffic cop to be found.

The women who did the marshalling, over half of which had not marshalled before, did a wonderful job and only encountered a few problems that were, thankfully, minor.

We congratulate you all on a job well done. Once again women took the responsibility, gave the direction, and came through with flying colors.

Take care, and see you all at next year's event.

In Sisterhood,

Kim C. Zander
Marshalling Ctte.
IWD Committee,
Vancouver, BC

How about community action?

Kinesis:

In February's issue of *Kinesis* there was a letter recounting an incident in which a lesbian of colour and single mother (Burcu Ozdemir) was beaten repeatedly by a group of white lesbians at a New Year's Eve party in Vancouver. What on earth is going on in the lesbian community when the only response one sees in the March issue of *Kinesis* is advice to the beaten women about the value of self-preservation, ie., that when people become drunk and violent, one should simply leave and consider pressing charges. I can't figure out which is more outrageous, the general lack of supportive response from the lesbian community for a victim of lesbian violence, or this single 'blame the victim' response which seems to spring from the same voice which warns us to be careful about how we dress, where we walk at night, and with whom.

As a white lesbian I feel sickened by this incident. As lesbians we naively look to the lesbian community as a safe refuge in a sea of violence against women only to find that "safety for lesbians" actually means "safety for white lesbians." Oh, and it's also a little more dangerous if you happen to be disabled, or not of the middle-class, or non-Christian, etc. This leaves about three safe lesbians in the world.

While I would encourage B. Ozdemir to take legal action, I would also like to see some community action. As lesbians, we need to be accountable to each other for incidents which occur in our own communities. Why isn't anyone asking questions about what happened? Why aren't these women being held accountable for their actions, if only in the pages of *Kinesis*? Hopefully, support for this woman will arrive in forthcoming issues. I'd like to take this opportunity to offer mine.

Sincerely,

Susan Shea,
Toronto, ONT.

The dangers of hepatitis B

Kinesis:

I think it's great that you address such problems as AIDS, HIV and violence. I would like to speak out about another abuse and disease.

A friend of mine recently died of suicide. She broke off an engagement with a man a couple of years ago. They met again, got it on and out of spite he willfully gave her the virus, hepatitis B.

Please let us not forget this issue. Hepatitis B is very contagious, deadly, incurable and not widely known. There are different types of hepatitis and there is a preventative vaccine which is not 100 percent guaranteed. This disease attacks the liver. It is spread by blood, sexual contact and needle users.

My friend was not a drug user. I view this incident as a form of sexual assault and attempted murder. I would like to hear from people who have contracted the disease and how they got it.

N. Muller
Box 86250
North Vancouver, BC
V7L 4J8

ILW says thanks, eh?

Kinesis:

I am writing on behalf of the International Lesbian Week Committee to thank you for your advance coverage of ILW. It was especially helpful for us that you printed a brief version of the ILW program. As a small group with limited funds we depend on community resources such as *Kinesis* to help us with our publicity.

ILW was a big success this year. All events were well attended and we received lots of good feedback.

Thanks again for your support. Best of luck with *Kinesis*.

In solidarity,

Karen X. Tulchinsky
International Lesbian Week
Vancouver, BC.

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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*.

Classifieds are $8 (plus $0.56 GST) for the first 50 words or portion thereof, $4 (plus $0.28 GST) 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 issues. Come to the Writers' Meetings on **Tues., April 7** (for the May issue) and **Tues., May 5** (for the June issue) 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

NOT JUST ANOTHER PAGE

The Not Just Another Page Collective welcomes all First Nations women and women of colour who are past, present and possibly future *Kinesis* volunteers to our next meeting on **Thurs., April 30** at 7:30 pm. For info on location and to arrange childcare subsidies, please contact Fatima Jaffer at 682-0080

VSW WANTS YOU!

Want to get more involved but not sure where to begin? Join us . . . become a volunteer at Vancouver Status of Women. VSW volunteers plan events, lead groups, raise funds, answer the phone lines and help to connect women with the community resources they need, organize the library and other exciting tasks! The next volunteer orientation will be on **Thurs., April 16**, 7 pm at VSW #301-1720 Grant Street. For more info call Jennifer at 255-5511

VSW RESOURCE CENTRE

Starting **April 6**, Vancouver Status of Women's Resource Centre will be open Mondays 10 am to 8 pm and Tues. to Thurs., 10 am to 5pm. Volunteers are needed to help catalogue the library. Contact Christine 255-5511 for info

AFTERNOON ENTERTAINMENT

Sun., April 12, 1:30 pm at Neville Books, 7793 Royal Oak, South Burnaby. Colleen Anderson, Casey Arnott, Clelie Rich and fantasy artist Chilam present Dangling On The Edge—an afternoon of art, performance and poetry. Free. Info: 435-6500

DOT TUER

Tracing Memory/Framing History: An evening of Technology and Auto biography in contemporary video with Dot Tuer at the Video In, 1102 Homer St., Van., **Fri., April 3** at 9 pm. $3 members, $4 non-mbrs. For info call 688-4336

WALK FOR PEACE

End the Arms Race invites you to the 11th annual Walk for Peace, **Sat., April 25**, 1992. Assemble at 11:00 am at Kits Beach Park and walk to Sunset Beach. For info contact Miranda Holmes or Peter Coombes at 736-2366

EVENTS

GLOBAL STRATEGIES

On **April 15**, 8 pm at Britannia (Rm. L4), Denise Nadeau and Lynn Bueckert will report on the first Tri-National Working Women's Conference, held in Mexico last February. (See pg. 11 for details). Call 430-0458 for more info

ROCK CLIMBING

The Federation of Mountain Clubs of BC presents a new rock climbing course for women only, taught by women instructors. Utilizing climbing to focus on personal challenges, you learn technical skills and safety. Equipment provided. $160 + GST. **May 7, 9, & 10; June 18, 20, & 21; July 16, 18 & 19; Aug. 20, 22 & 23.** Call 737-3053 for info

WOMEN AND THERAPY

Women and Therapy: Healing and Social Change, a continuing education conference. Sponsored by Women's Studies Program, U. of Guelph and Faculty of Social Work. **May 7-9.** To register call (519) 767-5000 or fax (519) 767-0758

BREAST CANCER LECTURE

The Canadian Breast Cancer Foundation founder and past president Nancy Paul, and Bette Johnston, National Administrative Director, will speak on "The Impact Of Breast Cancer On Canadian Women: How To Make A Difference." **Mon., April 13**, 7 to 9 pm, BC Cancer Research Centre Lecture Theatre, 601 West 10th Ave. Limited Seating. Registration: 731-4723 or 263-5440

TWO SPIRITED GATHERING

1992, 5th Annual First Nations Two Spirited Gathering will be hosted on **Aug. 6-10** by the Two Spirited People of Van., BC. An alcohol and drug-free gay and lesbian event. All Native two spirited, families, non-Native lovers and their friends are welcome. For info contact: Vancouver Two Spirits, P.O. Box 598, Stn. A, West Van., BC, V6C 2N3, or call Michelle at (604) 687-4100

KOKORO DANCE

A special performance/art auction/gourmet food and beverage party, on **April 18** at 7:30 pm. $40 single, $70 couple. Featuring: Stacked and Rage. For info call the Firehall Arts Centre at 689-0926

CO-OP RADIO 102.7 FM

Co-op Radio presents its 17-day, all live Spring Marathon starting **March 20** through to **April 5**. For more info call Virginia at 684-8494

EVENTS

EQUALITY DAY

West Coast Women's Legal Education and Action Fund (LEAF) and Women in Music present an evening of music to celebrate Equality Day, the anniversary of the equality provisions in the Canadian Charter of Rights and Freedoms **Wed., April 15** at the Discovery Theatre in the Plaza of Nations. Doors open at 6:30 pm, concert at 7:30 pm, reception at 9:30 pm. Cost: reception only $15. Concert and reception $30. Contact LEAF 684-8772 or Women in Music at 520-3395

LIVING WITH THE ENEMY

Photographs by Donna Ferrato, **March 13-April 26**, Presentation House Gallery, 333 Chesterfield Ave., N. Van., 986-1351. Discussion group with Donna Ferrato and others regarding male violence **Sat., April 11**, 2 pm. Limited seating. Call for reservations

HOLLY ROBERTS EXHIBIT

Holly Roberts exhibit "Woman Listening To Herself" is showing at Presentation House Gallery **March 13-April 26**. 986-1351. Artist's talk **April 3** at 12:15 pm at The Emily Carr College of Art and Design. Free

JACQUELINE LARSON TALKS

The Kootenay School of Writing presents Jacqueline Larson on H.D., **April 24** at 8 pm, 152 W. Hastings, third floor. Cost $4/$3. Call 688-6001 for info

RITA McKEOUGH PRESENTS:

In Bocca Al Lupo/In The Mouth Of The Wolf, installation and performance—"a mutant rock opera." Call Presentation House at 986-1351 for location and dates

FOOL'S DAY PARADE

Don't miss this year's Eleventh Annual Fool's Day Parade on **Sun., April 5** at the English Bay Seawall. The parade musters at 11:30 am, beside the Vancouver Aquatic Centre (1050 Beach Ave.). The parade is a free community event with music, dancing, ridiculous costumes, giant puppets, surprise events and more. For info call Nancy at 255-5977

HELP TO ORGANIZE

OutRights/Les Droits Visibles needs you! Be part of organizing the 2nd Pan-Canadian Conference on Lesbian and Gay Rights to be held in Van., **Oct. 9-11**, 1992. Interested in programming, translation, publicity, entertainment, administration, etc.? Give Rose-Marie Kennedy a call at 879-0095

EVENTS

DOS FOLLOPIA

Dos Follopia, Seattle's musical comedy duo, will be at The Lotus 455 Abbott St., **Sun., May 3** 8 pm. Special guest Maureen Field. Tix sliding scale $6-$8. Available at Little Sisters, Book Mantel and The Lotus

LEGAL CLINIC

Battered Women's Support Services and the UBC Students Legal Advice Program are co-sponsoring a series of free legal clinics for women on Tuesdays from 6:30-8:30 pm. For more info call 822-5791

REPETITIVE STRAIN

Women and Work sponsors a conference on repetitive strain injuries, **April 10 and 11** at the Maritime Labour Ctr., 111 Victoria Dr., Vancouver. Delegates will hear from injured workers, health and safety activists, government and WCB reps. Workshops include: ergonomics, collective bargaining, treatment, rehabilitation and filing compensation claims. The cost is $25, includes lunch. Call 430-0458 to register

MEMORY AND DESIRE

A collaborative installation work opens at The Vancouver Art Gallery on **March 7 til April 12**. This installation is part of an exhibition which includes 11 artists. All events are free with a gallery admission. Sunday Afternoon at the Gallery **Apr. 5**, 2:30 pm a discussion with Linda Ohama and Alexis MacDonald Seto. Evening Talk **Thurs. Apr. 9**, 7:30 pm and screening of the award-winning film *History and Desire* by Rea Tajiri will be followed by a discussion tour of the exhibition

BATTERED LESBIANS

A free 10-week peer support group for lesbians who have been in or are in a battering or abusive relationship starts **Wed., April 8**, 7-9 pm. If you miss the first night, come for the second week. Inclusive and confidential, open to all lesbians who identify as victims of relationship violence. Location confidentiality. For more info phone the VLC at 254-8458

WOMEN'S WRITERS' RETREAT

North Pacific Women Writers' Retreat **May 22-29**, 1992, Rockwood Centre, Sechelt, BC. A unique creative writing retreat for women. For details call 734-9816 (weekdays) or 876-6299 (weeknights) or

continued next page

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EVENTS

from previous page

write c/o 3091 West 15th Ave., Van., BC, V6K 3A5. Application deadline: **April 15/92**

SUMMER WRITING SCHOOL

West Coast Women and Words Society will hold its 8th annual summer school/writing retreat for women, **Aug. 9-22** at the Canadian International College in North Van. This is a 2 week residential school. For a brochure write: West Coast Women and Words, #210-640 W. Broadway, Van., BC V5Z 1G4 or call (604) 872-8014. Application deadline: **May 8**, 1992

GROUPS

RECEPTIONIST NEEDED

Vancouver Rape Relief and Women's Shelter is in need of volunteer receptionists. The hours that are available are from 9 am to 5 pm, Monday to Friday. If you are a woman looking to brush up your WordPerfect 5.1 and switchboard skills this is the perfect way to do it. Lunch provided. Call 872-8212, ask for Anne

WOMEN VOLUNTEERS NEEDED

The information/crisis line of the Gay and Lesbian centre needs women volunteers to provide a balanced service for women callers. The next volunteer training program begins in May. Applications at the GLC switchboard office, #2-1170 Bute St. Call 684-6869 7-10 pm, Mon.-Fri.

THE SEED WORKSHOPS

Battered Women's Support Services is offering four workshops for women who are or have been in abusive relationships but are not in crisis and want to stay focussed, problem solve and move on. All workshops take place on Monday eves., 6:45-9 pm in downtown Van. Dates: **April 13, April 27, May 11** and **May 25**. Fee: $5 per session. Space is limited, registration is required. Call 687-1867

VOLUNTEERS NEEDED

The Downtown Eastside Women's Centre needs women to help. From answering phones to using any skills you would like to share. Contact Pam at 681-8480 or go down to 44 E. Cordova St., Van.

WOMEN AND HIV/AIDS

Support network holds its annual general meeting on **Mon., April 27**, 7 pm at 938 Howe St., Van. New members and volunteers welcome

SELF ESTEEM

May 22-24. An intensive weekend for women. An opportunity to explore the roots of our self esteem in a supportive environment with experienced therapists. You will be invited to reconnect with your own liveliness, spontaneity and strengths. We will be using gestalt/experiential work, visualization, dream work and psychodrama to heighten and enhance self awareness. For info phone Delyse 873-4495 or Russel (Ms.) 737-3326

ART THERAPY

Groups for women only, no art experience necessary, all materials provided. $200 for 10 sessions, sliding scale available, West Side Art Therapy, Monica Thwaites. 732-3220

GAZEBO CONNECTION

A lesbian organization that provides monthly events that include: dinner/dances, guest speakers, potlucks and get-aways for lesbians. For membership or info call our Newsline at 438-5442

GROUPS

WOMEN'S SUPPORT GROUP

Based on loving acceptance of self and others. 8 week commitment $10-15 sliding scale. 7-9 pm. "Circle of Love"—a safe space to give and receive love and nurturance. Fridays $5-15 sliding scale. Also anger work for women. Please call Susan Elek. Transformational therapist 983-3056

SURVIVOR'S GROUP

Vancouver Incest and Sexual Abuse Centre (VISAC) will run a sexual abuse survivors group for adult women who are survivors of childhood or adolescent sexual abuse/incest. This group is specifically for visible minority women. The group will start in late April and run for 10 weeks, meeting one evening or afternoon a week. Cost is $150 with a sliding scale available. For info call VISAC at 874-2938

BREAST IMPLANTS:

If you are having or have had any difficulties with these devices or you are contemplating breast implant surgery and would like more information, I Know/Je Sais support and information network wants to hear from you. Support is our biggest weapon, together we can help each other through this devastating controversy. For more info call Linda at 594-4048 or Joanne at 462-0299

JOB SKILLS DIRECTORY

Vancouver Society on Immigrant Women is updating their Job Skills Directory. It is a chance for immigrant women to find work and potential employers to advertise at no charge to either group. For more information about the directory call Carolina Wong at 731-9108

WOMEN'S CHORUS

Do you enjoy singing with other women? Come and rehearse with a Vancouver Women's Chorus on Thursday evenings. A challenging opportunity and lots of fun. No auditions. We will perform for the Gazebo Connection in May and plan other performances later this year. Do join us! Call 438-5442

SELF-HEALING CIRCLE

The Indian Homemakers' Assoc. is sponsoring a weekly Eagle Women's Self-Healing Circle on **Thursdays** from 3:30 pm-5:30 pm, Suite 201-640 W. Broadway. Elders will share their traditional ways. Please contact Florence Hackett at 876-0944 or 876-1468.

GROUPS

VLC SERVES YOU

You're not only wanted, you're needed at the Vancouver Lesbian Connection. Help keep the centre open, put on events or workshops, update resources, organize the library or clean up the filing system. Call Ginger 11 am-4 pm, Wed., and Fri., at 254-8458 for details. Group meetings at the VLC now include: a support group for lesbians who have been involved in psychiatry; a group for lesbians who want casual social contact and discussion; a women of colour support group; legal advice; free massage and counselling; a Sex, Love and Addiction support group, and Coming Out groups for women exploring their sexuality and trying to accept themselves as lesbians. Call 254-8458 to sign up for these or to find out about other lesbian groups and events.

SUBMISSIONS

FIRST NATIONS

An anthology by Two Spirited people of the First Nations. Work can be typed or handwritten, on any style or topic to a max of 4,000 words. Send copies of work (not originals), a brief bio and a self addressed stamped envelope to: Queer Press, P.O. Box 485, Stn. P, Toronto, Ont., M5S 2T1. Deadline **May 15**, 1992

LESBIAN EROTIC FANTASIES

A mixed media collection of visual art, fiction, poetry, Haiku, creative non-fiction, performance art, interviews, recipes. The anthology will explore ways women of colour create, think and act on erotic fantasies. Send double spaced, copies of work to: Graphic Detail, Attn: Makeda Silvera or Leleti Tamu, Sister Vision Press, P.O. Box 217, Stn. E, Toronto, Ont., M6H 4E2. Deadline **Sept. 30**, 1992

WOMEN OF COLOUR

Contributions sought for a collection of theoretical work by women of colour living in Canada. Work is to speak to and analyze the political and social lives of women of colour from a feminist perspective. Submissions to be typed, double spaced copy (no originals). Queries to: Sister Vision (see address above). Deadline **May 30**, 1992

MIXED RACE WOMEN

An anthology of stories, poetry, interviews, photographs, essays, graphics, journalism, oral stories, and letters. Submissions to specify bi- or multi-racial heritage, and be typed, double spaced copies (not originals). Send to: Carol Camper, Sister Vision Press (see address above). Deadline **Oct. 31**, 1992

SUBMISSIONS

WOMEN IN VIEW

Is accepting applications for the 1993 festival from emerging and established artists. Festival dates **Jan. 24-31**, 1993. For info contact Women In View, 314 Powell St., Van., BC, V6A 1G4. Phone (604) 685-6684, fax (604) 683-6649. Deadline **April 15**, 1992

CALL FOR ABSTRACTS

Abstracts wanted: 2-3 pages in length on special relationships between women (sisters, literary mentors, protéges, romantic friendships or other friendships). Papers to be presented at a conference in Nanaimo on Vanc. Isle **Oct. 16-18**, 1992. Contact: Kathryn Barnwell/Liza Potvin, Dept. of English, Malaspina College, 900 Fifth St., Nanaimo, BC, V9R 5S5. Deadline **April 21**, 1992

WESTERN FRONT SOCIETY

The Western Front Society is calling for submissions from groups and individuals involved in performance art and music. Contact Haruko Okano, c/o Western Front Society, 303 E. 8th Ave., Van., BC, V5T 1S1, Call 876-9343 or 872-3570

MIXED BLOOD WOMEN

And multi-racial women are invited to send writings of fiction, poetry and essays in any language, but must include an English translation. Send typed, double spaced or printed work. Send two copies of all work. Up to five pieces may be submitted. Priority given to unpublished work. Include a bio and self addressed stamped envelope to Kate Miller, 224 Minor Ave., N #A, Seattle, WA, 98109 or Jamie Lee Evans 482 44th St., Oakland, CA 94609. Deadline **June 30**, 1992

FILMS/VIDEOS WANTED

Women's Reel Vision and Atlantic Film Festival are calling for submissions of new films and videos for this year's film and video festival. Entry forms available. Call (902) 422-3456, Fax (902) 492-2900. Atlantic Film Festival, 2015 Gottingen St., Halifax, NS, B3K 3B1. Deadline **May 15**, 1992

CLASSIFIED

MEDIATOR SOUGHT

Feminist organization seeks evaluators experienced in cross cultural conflict and mediation to facilitate a participatory, consensus building restructuring process. Fee to be negotiated. For more info call 255-4767 (mess.) By **April 15**, 1992

RUSTIC CABINS

Tiny cabins in Coombs (Vancouver Island) for rent. $5 a nite or $125 a month. Rustic and peaceful by the creek. More time than money? Ask about work exchange. Call, write Spinstervale, Box 429, Coombs, BC, V0R 1M0, (604) 248-8809

COZY CULTUS LAKE COTTAGE

Two bedroom plus private hot tub, fenced in yard, fireplace, modern kitchen, laundry facilities, totally furnished, linen provided. One minute walk to lake and wharfs. Close to golf, tennis courts, water slides, go-carts, boat rentals, walking and cycling trails. $600 weekly. For your reservation please call Norma at 858-7847

HOUSEMATE WANTED

Are you looking for something between living communally and living alone? I am looking for a housemate for around **May 1**, 1992 (responsible, non-smoker, petless and probably female), with whom to share my 2 person house. It's a lovely rented home in East Van. with lots of extras (garage, garden, fireplace, etc.). Rent for the whole house is $900 plus utilities, split two ways. If interested, call Gail at 253-5404

FOR RENT

Four bedroom, 3 bathroom house for rent to 4 N/S women. Cambie/Oak area on W. 18th, across from park. $350 per bedroom ground floor; $400 per bedroom on main. Close to shopping, transit. Owner is a feminist, interested in providing longterm affordable housing for women. Available **May 1**. 222-4491

COUNSELLING NOW

Experiencing difficulties? Feminist counselling in a supportive, confidential atmosphere. For crises, personal growth, parent/teen issues, gay and lesbian issues, coming out and life passages. Individuals, couples, families. Sliding scale fees. For free consultation call Eleanor Brockenshire, BHEC., MSW., 876-9475

SAILING FOR WOMEN

Herizen (TM) New Age Sailing For Women. Personalized sailing and self-awareness immersion courses for women, in B.C. and Mexico. Herizen (TM) is about sailing and about women's reality, self-confidence, self-esteem, and belief in ourselves in a concrete way that is transferable to all parts of our lives. Call Trish 662-8016

HOUSE SWAP

Non-smoking woman and well-trained labrador retriever looking for place to stay in Greater Vancouver area approx. 2-4 days/month. Willing to swap Salt Spring Island home. Call Julie 1-537-1117

ACUPRESSURE

Jin Shin Do Acupressure. A gentle, mindful, non-violent therapeutic touch. The art of energy balancing. Release and body/mind/spirit centering. Allow yourself the gift of enhancing relaxation and continue to discover self care. 90 minute sessions. Sliding scale. Call Lisa 685-7714

SURROGACY RESEARCH

I am a female researcher interested in the question of surrogacy. I am interested in contacting women who have been or who are surrogate mothers. Please contact: Fiona Green, Women's Studies, University of Winnipeg, Winnipeg, Man., R3B 2E9. (204) 786-9295

THE SACRED FEMININE

Concern for our planet has led many of us to reconsider our relationships with the natural world and one another. Where can we personally choose to address some of the lifestyle changes called for and truly become "part of the solution"? How, in our culturally diverse, contemporary reality can we collectively celebrate ancestral wisdom that reveres the interconnectedness of all life? Awareness that "the personal is political is spiritual" awakens us to our ecological selves ... eight-week circles include guest presenters, film, group discussion, creative exploration indoors and out! Sliding scale $70-$100. Please call Women and the Earth at 737-4302

A WOMAN'S PLACE

Emotional Fitness Centre: New counselling, educational and consulting service on the North Shore. Offers feminist and lesbian affirmative counselling, workshops, support groups and information. Areas of specialization: low self-esteem, depression, anxiety, communication, relationship difficulties, addiction, sexual abuse recovery, coming out. Call Lou Moreau, Registered counsellor, 922-7930

BED & BREAKFAST

Rocking Horse Inn, Seattle: Unique bed and breakfast on Capitol Hill. Great views, hot tub, warm hospitality. (206) 322-0206

BODY THERAPY

The Trager Approach gently encourages relaxation, self-acceptance and respectful change. Chris Bruels will share the theory supporting this non-intrusive approach, Mentastics and samples of tablework. No charge. For women. **Wed., Apr. 15th**, 7:30 pm at Women's Counselling Services of Vancouver, 1662 W. 8th Ave., 738-4298

HOUSING

How much do you need to buy your own? What will your monthly payments be? How much of a downpayment is necessary? Where can you afford to buy? Today interest rates are the lowest they have been in 25 years. Variable rates are about 8 percent. If you are thinking about buying or selling, let me put 14 years experience to work for you: Linda McNeill (298-0795); Seasons Realty Ltd., (435-8893)

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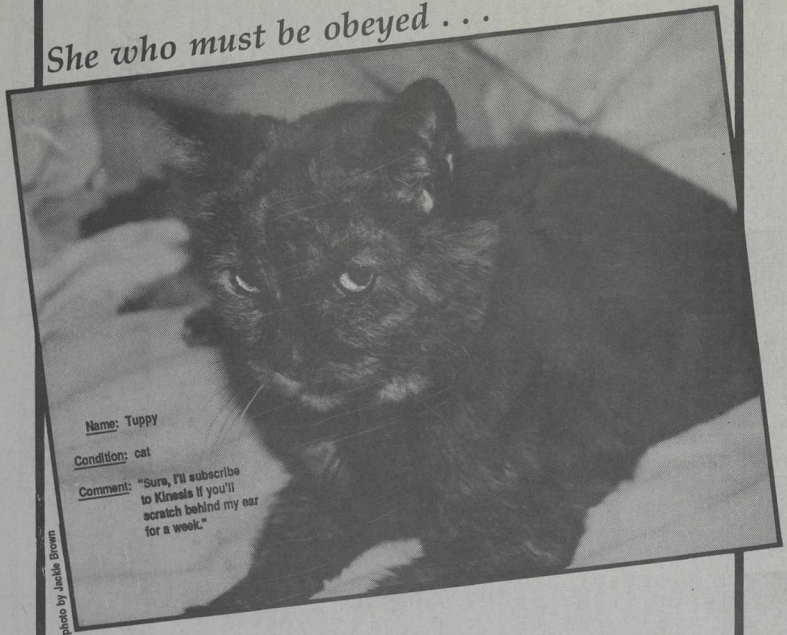

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