July/Aug. 1991 Therapy, feminism — what's the diff? (pg. 11) CMPA $2.25

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KINESIS

News About Women That's Not In The Dailies

Epidemic of abuse:
catching up with the doctors

Failing women:
how adult education drops us out

Lies and labels:
racism in the arts

- Kali for Women
- Legal symposium

Interviews from the Banff conference
plus much, much more

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

PRODUCTION THIS ISSUE: Debbie Bryant, Janisse Browning, Nancy Pollak, Lisa Archambault, Madeleine Guenard, Kim Bruce, Sandra Gillespie, Carrie Smith, Heidi Walsh, Agnes Huang, Charlene Linnell, Jackie Brown, Cathy Griffin, Chris Meyer, Christine Cosby, Mary Watt, Sandra Lynne, Marsha Arbour, Sudesh Kaur, Janette Heilmuth, Jennifer Sinclair, Nina Wolauski, Braja Levine

FRONT COVER: The women of the Folkloric Group of the Assoc. of Relatives of the Detained—Disappeared of Chile. Photo by Lorraine Michael

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

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

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

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

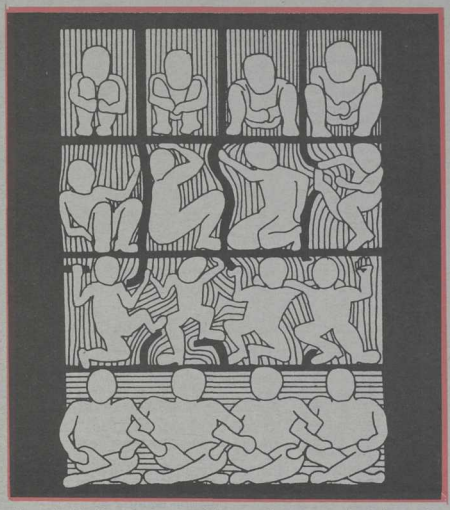
ADVERTISING: For information about display advertising rates, please contact *Kinesis*. For information about classifieds, please see the classified page in this issue.

DEADLINE: For features and reviews: the 10th of the month preceding publication; news copy: 15th; letters and Bulletin Board listings: 18th. Display advertising—camera ready: 18th; design required: 16th.

KINESIS

News About Women That's Not In The Dailies

MEANS MOVEMENT



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

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

Kinesis is a member of the Canadian Magazine Publishers Association. ISSN 0317-9095 Publications Mail Reg. #6426

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.

essary changes, she is entitled to leave with 90 percent of her net salary paid by the province's Health and Work Safety Commission.

Labour Canada—which oversees federally regulated employers such as banks and the transportation industry—is considering adopting the Québec approach—*but without the salary replacement provision.* The National Action Committee on the Status of Women (NAC) is encouraging women's groups to let the federal minister of labour know that we support leave with pay, NAC further notes that whatever approach the federal government takes will influence how provinces address the issue. Write to: H.P. Hansen, Assistant Deputy Minister (Labour Canada), Operations, Ottawa K2A 0J2, as well as to your MP.

For more information about this issue, contact Ruth Rose at NAC: 344 Bloor St. W. Toronto, ONT. M5S 3A7

Salvadoran women appeal for support

Salvadoran women in Canada are calling for support to protest the death threats against members of the IMU in El Salvador. (The IMU is the Institute of Investigations Training and Development of Salvadoran Women, located in San Salvador.) The IMU does public education and actions to improve the status of women in El Salvador, and is opposed to the ARENA government, the right-wing party which currently holds power.

The Centre of Cooperation with El Salvador, located in Vancouver, reports that members of IMU have recently been visited or have received threatening calls from a group called CONDOR—a death squad. The IMU takes these threats very seriously: he murder of political activists is common in El Salvador. They are asking that letters protesting the threats and demanding an investigation be sent to: The President of El Salvador, Alfredo Crisitini, Palacia Presidencial, San Salvador, El Salvador. FAX:011-503-265301; Telex: 20245.

For more information, please contact the centre in Vancouver: Suite 12, 404 E. 43rd Ave., Vancouver V5W 1T4. Telephone: 325-1094.

Maternity-related employment issues

Labour Canada is considering adopting new Canada Labour Code policies with respect to maternity-related job reassignment and job modification. This involves situations where pregnant women have concerns that their job may hurt their unborn child, or when pregnancy means some aspect of the job (such as lifting) are no longer possible, or when a nursing mother fears that workplace chemicals may be harming her baby.

In Québec, for instance, women can request modification of her job or reassignment to another job if she has such concerns. If her employer can't make the nec-

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Corrections

Re: "No time limit on criminal abuse" (*Kinesis*, June 1991, page 5): in British Columbia, women presently have a time limit of two years after reaching the age of 19 to commence a civil suit for sexual abuse.

Oops. On the back cover of our May issue, we used a graphic from *Maize* without permission—and we're sorry.

Inside Kinesis

The *Kinesis* raffle and benefit was a big hit, thanks to many hard-working volunteers and generous sponsors. Before we begin our long list of thank yous, congratulations are in order to the raffle prize winners: Joy Juvenvill, Jennefer Laidley, Stella Nillas, Marlyn Charney, Bari Davis and Cindy Jeklin.

This year's entertainers were fabulous and we're very grateful for their support. Thanks to Diane Levings, Helga, Oline Luinenburg, Raj Pannu, Jackie Crossland and Nora Randall of Random Acts, Sue McGowan, Jacquie Parker-Snedker and Carol Weaver. Jolene Clark was our outstanding sound technician.

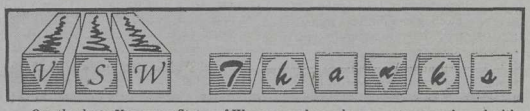
Many thanks to our prize donors: Foofaraw Clothing, Vancouver Folk Music Festival, Ridge Theatre, Vancouver Women's Bookstore, Women in View Festival, Vancouver Writers Festival, Murchies, and (via Lauri Nerman) University of Victoria Students' Society. This year, the East End Food Co-op and Horizon Distributors provided the refreshments. Thanks a lot also to LaQuena for the space.

A big round of applause to organizers Heidi Walsh, MC Agnes Huang, Sandra Gillespie, and Christine Cosby.

And last, but never least, the following volunteers helped out in many ways to make our benefit a success—selling tickets, baking and working during the event. Rachel Goddu, Lizanne Foster, Charlene Linnell, Birgit Schinke, Gwen Bird, Jennefer Laidley, Terry Thomson, Bonnie Waterstone, Juline Macdonnell, Trisha Joel, Nancy Polak, Debbie Bryant, Jennifer Johnstone, Tory Johnstone, Colette Hogue, Chris, Deborah McInnes, Donna Butorac, Kathy Stonehouse, Kim Irving, Cathy Griffin, Lauri Nerman, Cat L'Hirondelle, Alex Maas, Madeleine Guenard and Helen Turbett. Hopefully we haven't missed anybody and we've spelt everyone's names properly! Thanks one last time!!

This issue of *Kinesis* says hello to a new crew of writers and production volunteers. Zara Suleman, Laurel Weldon, Evelyn Battell, Kate Nonesuch and Juline Macdonnell are writing for the first time. Madeleine Guenard, Kim Bruce and Lisa Archambault wielded x-acto knives for the first time for *Kinesis* this month, and Chris Meyer is back from her travels. Welcome!

And welcome to Lizanne Foster, a new Editorial Board member. Lizanne has been writing and volunteering for *Kinesis* for a while now, and we finally snagged her into joining the ed board. Admittedly, we had to bribe her with lasagna and chocolates. We're glad to have Lizanne's insight and input at *Kinesis*.



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

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Doctors:

An epidemic of abuse

by Heidi Walsh

A Vancouver woman who was sexually abused by her psychiatrist never even considered complaining to the College of Physicians and Surgeons of BC (CPSBC) when she finally decided to take action against her abuser.

Unfortunately, the CPSBC's recent attempts to investigate sexual abuse by doctors may do little to convince women like Andrea Hynds (not her real name) that their priority is to protect the public.

Already, women's groups and feminist doctors are charging that the CPSBC's efforts may be insensitive, inadequate and—worst of all—likely to preserve the public silence around sexual abuse by physicians.

The doctors' longstanding tradition of "disciplining" themselves—a privilege they share with other professional elites—has produced a situation where sexually abused women have been rendered invisible. "Going to the college was never an option for me," said Hynds. "I know women who have made complaints there who have not been taken seriously. And frankly, when you have been abused by a physician, often the last people you want to deal with are another bunch of male doctors." Hynds went through the criminal court system and won her case.

The CPSBC is clearly beginning to squirm at its reputation for putting the interests of doctors ahead of those of patients—and it's not squirming alone. This May, the Ontario College of Physicians and Surgeons released a detailed report—the result of a public inquiry —stating that up to 10 percent of doctors abuse their patients. Shortly after, the CPSBC announced a study of its own.

Coincidentally or not, the announcement was made on the eve of the trial of Dr. James Tyhurst, a Vancouver psychiatrist and university professor who has since been convicted of sexually assaulting four female patients. (In 1981, a woman had reported Tyhurst to the college for sexual abuse, but the college's investigation dismissed her charges.)

"Women are going to court to get doctors convicted and the college is getting egg on its face for not doing its job," says Regina Lorek of Vancouver Rape Relief, who says that women at rape crisis centres and women's health groups have talked among themselves for years about the abuses—and the doctors are being compelled to act.

The nine-member committee appointed to investigate sexual abuse among BC physicians has drawn criticism from observers who say the inquiry will be little more than a closed-shop affair.

The criticism focuses on three areas:

- the composition of the committee;
- the way in which information will be gathered, and
- confusion as to whether or not the committee's findings will be publicly released.

Unlike the Ontario committee, which was chaired by a feminist lawyer and included other non-medical participants, the BC committee is headed by the president-elect of the college, Dr. Patricia Rebbeck—and all but one of its members are physicians.

Committee member and psychiatrist Dr. Kate Parfitt will resign from the inquiry unless the committee is restructured and opened up to the community. "The committee should have at least an equal ratio of non-medical members to those within the profession," says Parfitt, "and it should be chaired by a non-medical person, too."

Parfitt is concerned that the CPSBC will be seen as policing itself, adding that other committee members share her view.

Women's groups have also asked the committee to diversify its membership, not because the panelists lack competency—the majority are working in the area of sexual abuse—but because their experience as physicians is by definition too narrow. Rape crisis workers, abuse survivors and private therapists recently met with the committee to ask for community representation on the committee.

...observers say the inquiry will be little more than a closed-shop affair.

Johanna Pilot of Vancouver's WAVAW Rape Crisis Centre attended the meeting. "There should be women survivors [on the committee] who have the experience, and women from women's groups who have worked on their behalf," says Pilot. "The committee needs to get the full information and understanding of the issues and dynamics [of abuse] to comprehend what needs to be done."

Rebbeck has said she will present these concerns to the executive committee of the college on June 24th.

A Hotline and What Else?

So far, the committee's only attempt to investigate the extent of abuse has been to set up a telephone hot-line. Women who call the number listen to a recorded message asking them to leave a name and number so that "a representative of the committee can call you back."

Andrea Hynds observes, "Survivors [of abuse] are untrusting of others, so it is crucial for them to keep their privacy and to speak where they feel safe. It's very frightening to just give your name and number to a stranger."

Ann Johns of Equal Justice for Women—

See DOCTORS page 8

NAC's historic meeting

by Jennifer Johnstone and Debra J. Lewis

More than 300 representatives of women's groups from across the country gathered in Ottawa June 14-16 for what turned into an historic Annual General Meeting of the National Action Committee on the Status of Women (NAC).

Delegates approved policies ranging from support for self-determination for Aboriginal peoples and Qu/'ebec, to calls for a prohibition on sex selection clinics and a moratorium on *in vitro* fertilization facilities. As well, the vocal representation of lesbians and women of colour at the conference resulted in an unprecedented recognition of issues affecting both groups.

In keeping with the theme of Solidarity and Diversity, delegates endorsed a report that promises to strengthen regional involvement, ensure representation from traditionally under-represented groups, and build NAC's ability to organize campaigns across the country.

The passage of the Report on Organizational Change was particularly encouraging for many BC delegates who have been involved in pressuring NAC to become a more grassroots-based organization. At last year's AGM, recommendations from the BC Working Group on Organizational Change were short-circuited when an Ontario delegate called quorum late Sunday afternoon.

As a result of the discord resulting from the 1990 AGM, two members of the BC Working Group, Marcy Cohen and Debra Lewis, were added to executive discussions this year. The resulting report, including many of the principles recommended by the Working Group, received strong endorsement at this year's AGM.

Key recommendations endorsed by delegates include:

- a greater proportion of resources to be directed to developing NAC's presence in the regions and implementing campaigns across the country;
- affirmative action within NAC to ensure representation from women of colour, Aboriginal women and women with disabilities;
- the development of a priority setting framework to ensure that NAC work is focused and effective, and
- in alternate years, holding the NAC annual meeting in a different region of the country to improve regional accessibility and exposure.

A constitutional amendment requiring affirmative action principles to be applied in elections for the executive was a particularly important move for NAC. Specifically, one vice president and four member-at-large positions must now be filled by women of colour, immigrant women of colour, Aboriginal women and women with disabilities. Although this amendment did not officially affect this year's election, delegates showed their commitment to affirmative action by electing three women from the designated groups to fill the available member-at-large positions: Judi Johnny, from the Yukon, a member of the DisAbled Women's Network of Canada; Sunera Thobani, from B.C., a member of the South Asian Women's Group and the Vancouver Status of Women; and Fely Villasin of the Toronto Organization for Domestic Workers' Rights.

BC will be well-represented on this year's NAC executive. In addition to Sunera Thobani, Marianne Alto (Victoria Status of Women Action Group) was elected as vice-president, Shelagh Day of Vancouver was acclaimed as secretary, and treasurer Anne Rowan will be moving from Toronto to Vancouver this fall. They will join South/Central BC Regional Representative Donna Cameron (Penticton Women's Centre) who was elected in 1990 for a two-year term.

The organizational change process will continue through the 1991- 2 term, as regions discuss how best to build structures to serve their needs. A group was struck at the AGM to continue the work of organizational change in the South/Central BC Region.

In addition to the Organizational Change Report, delegates endorsed three NAC priority campaigns for the coming year. The "52 Percent Solution" will seek to mobilize the women's movement in the development of a caring alternative to the Tory agenda. "United Against Male Violence" and "Taking Care of Canada: the Future of Women's Work" complete NAC's priority campaigns agenda.

The bad news is that implementation of some recommendations will be delayed because of NAC's tight financial situation. For example, a proposal that NAC begin hiring organizers to assist member groups in regional development and implementation of campaigns is on hold until resources over and above the current budget can be found.

Like all women's groups funded by Secretary of State Women's Programs, NAC is still waiting for confirmation of this year's grant. Despite a surprise visit from the Secretary of State, Robert DeCotre, at the Friday conference (at which delegates treated him to a wiener roast and a rousing chorus of "where's our money"), there has been no official word on funding for member groups (including the Vancouver Status of Women) or NAC from the federal government.

For the third year running, senior members of the Tory government refused to attend the annual women's lobby which wrapped up the NAC conference. This year, following meetings with both the Liberals and NDP, delegates set out in search of Tory members to get some "public answers to public questions." The women first stormed a closed meeting of the gun control committee, demanding tighter regulations. When they proceeded to the House of Commons, which was also sitting, the doors to parliament were slammed in their faces.

photo by Agnes Huang

Judi Johnny.

The closing scene from this year's NAC meetings showed a small but diverse group of women defiantly singing on the steps under the Peace Tower, while ranged behind them the Royal Canadian Mounted Policed barred the entrance to parliament.

MediaWatch botches its move

by Karen Duthie

A unilateral decision by the national committee of MediaWatch to move its head office from Vancouver to Toronto has left Vancouver members and volunteers incensed at the lack of consultation.

"It is the politics more than the move itself that is upsetting," says Vancouver member Agnes Huang. MediaWatch members were not consulted about the move and only learned of it in a letter from Executive Director Suzanne Strutt regarding an information meeting in early June.

Member Barbara McLellan says while there is some understanding of the need to move, many members fail to see why the decision was made unilaterally. "I feel misled," says McLellan. "I was given to understand that the general membership had voting power for such important decisions."

MediaWatch is a national feminist organization which works to improve the portrayal and status of women in the media through public education and by lobbying for change in the broadcast and advertising industries.

Like most feminist groups, MediaWatch relies heavily on volunteer members across the country. There are 30-40 active members in the Vancouver area alone. Head office provides employment for four staff members.

Former Communications Officer Jennifer Ellis is concerned with how the staff and volunteers have been treated in light of the decision. The secretary was laid off with one month's notice, and the volunteer coordinator was offered the same job in Toronto—but without money to cover moving expenses.

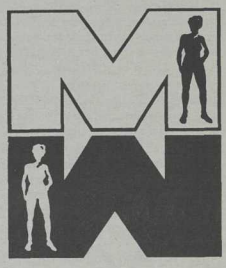
Many head office projects have been abandoned, with many volunteer hours subsequently wasted. For instance, volunteers have been in touch with more than 150 community organizations to arrange workshops regarding sexism in the media. Because the future of the Vancouver branch of MediaWatch is unknown, this project has become obsolete.

Suzanne Strutt would not comment on the controversial decision to move, and MediaWatch president Francine Senecal did not return *Kinesis'* phone calls.

The 13-member national committee—consisting of regional representatives and the elected board of directors—explained their decision in a letter to the membership in mid-June.

Their four reasons were:

- the need to be close to political and industry decision-makers, including advertisers;
- proximity to Canadian Radio-Television and Telecommunications Commission hearings to be held in Toronto in the next few months;
- budget restraints which would limit the number of committee members who could be sent to meetings in Vancouver;
- the failure to find a suitable replacement for Strutt, who will be leaving the organization in July (the candidate must be bilingual and have lobbying experience). The committee believes that it will have a better chance of finding an executive director in central Canada.



ÉVALUATION-MÉDIAS
MEDIAWATCH

Vancouver members are not satisfied with the reasons given to justify the move and believe further study is needed on the question of where MediaWatch can be most effective.

But their real anger is reserved for the national committee's process—or lack thereof. In a letter dated June 10 and forwarded to the committee, 10 Vancouver members describe how the decision to move "has caused BC members to seriously question the structure and integrity of MediaWatch."

The members have called upon the national committee to rescind the decision to move "until a general meeting can be held where all members can debate and vote on this critical matter."

Affirmative action for NDP

by Cathy Griffin

The federal New Democratic Party decided at their national convention in June to become the first major political party in North America to ensure that women hold at least 50 percent of the party's nominations for seats in the House of Commons.

The "Resolution on Gender Equity" was supported by more than two-thirds of the party and read, in part . . . "The Council of the Federal Party shall have the authority to establish rules for nomination to achieve affirmative action goals."

The new rules would require the NDP to actively recruit more women candidates, but does not mean men would be excluded from fielding their candidacy. If the incumbent was a male, or if no suitable female candidate could be found, a man would be considered for nomination.

In breaking with the past, the resolution allows the federal party to intervene in the local nomination selection process, a move which upset at least one NDP MP, Lyle Kristiansen (Kootenay West-Revelstoke), who described the new policy as undemocratic.

MP Dawn Black (New Westminster) fought hard for the policy, as did leader Audrey McLaughlin. In an interview from Ottawa, Black said: "Our goal is to keep the ridings open for women. We hope this process will encourage women to come forward from the grassroots organizations and get involved. Our policy is meant to encourage active recruitment. It is a temporary measure to help target groups." Says Black, without such a policy, women would have to wait hundreds of years to achieve gender parity within the party.

The House of Commons has 295 seats, 40 of which are held by women. The federal NDP already has a policy of gender parity in its party structure, with equal representation of women and men at the executive level.

Margaret Birrell, president of the NDP Council of Federal Ridings and an active supporter of the gender equity policy, describes it as "a very positive step for women", yet admits there are still problems to work out. The first hurdle is to negotiate and discuss the new nomination selection process with the riding associations, a process that has traditionally been outside the jurisdiction of the federal party.

According to Birrell, there has been "no negative input from the riding associations about the new resolution."

There is guarded optimism among women's organizations as to what the real impact and long-term effects of the affirmative action policy will be.

Mobina Jaffer of the Immigrant and Visible Minority Women of BC says: "Certainly affirmative action is one way of helping women, but women should also be given more financial assistance while they are getting involved in the nomination process." Jaffer believes that not enough is being done to reach women of colour at a grassroots level and to include them in the political process. Jaffer also felt that change was needed in more than just the numbers of women participating at a federal level and that there needed to be critical masses of women participating at all levels of government.

Lynne Brown, co-ordinator of the Port Coquitlam Women's Centre believes the new policy is "an excellent idea. It shows the NDP are paying attention to the needs of women." Brown added that the women's centre receives a lot of support from their local MPs—both of whom are NDP.

Raminder Dosanjh, an activist with the Vancouver-based Indian Mahila Association, stated it was "about time an affirmative action policy was enacted recognizing the lack of women in the political process. It's a positive step."

Dosanjh has concerns that the policy will not reach out to women of colour on every socioeconomic level. She believes that the way to address these concerns is by educating grassroots women through the work of local activists. "Activists in any organization make the biggest changes. I've been involved in various levels of politics since the 1970's and I haven't seen any attempt to reach out to women of colour activists of ethnic communities."

The New Democrats are optimistic they will be able to write and implement their gender equality resolution in time for the next federal election.

We strongly recommend...

(From page 5:) These recommendations are just a sampling of the work of the ad hoc group which formed at the law symposium. Representatives from numerous groups contributed to the recommendations including the organizations named on page five, and the National Association of Women and the Law, Immigrant Women of Saskatchewan, LEAF, the Advocacy Research Council for the Handicapped, among others.

- Racism and racial discrimination exist as pervasive material realities in our daily lives. The legal process denies and fails to recognize the existence of racism as a material reality. Therefore, we recommend: that the *Criminal Code* be amended to provide: a) that acts of racism be deemed to be *aggravating* factors in the commission of any crime, and, b) that a criminal act committed in response to an act of racism be deemed a *mitigated* factor.
- A significant gap of this symposium was the failure to develop and implement a labour and employment law track within which issues could be addressed. These issues include: a complete review of labour legislation as it affects working women specifically. Of particular concern are employment standards issues for women (such as increased minimum wage, comprehensive fully paid parental and family responsibility leaves); workplace health and safety issues affecting women (including pregnancy-related job modification or reassignment, adequate tracking of reproductive hazards in the workplace); and harassment in the workplace (including but not limited to: gender; race; disability; aboriginal origin; sexual orientation).
- When immigrant women who are on visas are battered, their marriage sponsorship can be withdrawn if they protest. While landed immigrant status can be granted on compassionate grounds, this does not always happen. Research should be done which will reveal the pattern of decision-making of immigration officers when battery or some other physical or psychological abuse is occurring to particularly vulnerable immigrant women.
- There should be no [family disputes] mediation where family violence is involved. Women are too vulnerable to be able to protect their own interests in such circumstances. Research should be undertaken regarding the criteria for mediation, its use currently, and the results for women.
- Funding for women's organizations dedicated to equality for women should not be cut. Transformation of the justice system cannot take place without interaction between government, justice officials and organizations knowledgeable in the field. If funding is cut, there will be no organizations able to speak for women on these issues.
- Governments must establish a framework for their own equality rights litigation. At the moment governments, with some exceptions, are simply defending any law or policy which is challenged. The result is that governments are on the wrong side, fighting against women's equality interests, and in many cases spending millions of dollars doing so.
- Research should be undertaken regarding damage awards in personal injury cases. Awards to injured housewives and girls reflect their social devaluation because of their sex. Similar research should be undertaken regarding damage awards to women as compared to men which result from medical malpractice.

Legal symposium on "gender bias"

But will the gov't respond?

by Agnes Huang

Despite being poorly represented and inadequately consulted, feminist and grassroots women's organizations used the occasion of a national symposium on woman and the law to generate an impressive list of recommendations addressing a range of legal, political and social concerns.

Whether government will respond to their recommendations is, of course, another matter.

Federal Justice Minister Kim Campbell hosted the three-day National Symposium on Women, Law and the Administration of Justice in June. The symposium grew out of the federal-provincial-territorial Attorneys General working group on "gender equality" in the Canadian justice system, established last year.

The invitation-only affair brought delegates from across the country, the vast majority of whom were judges, lawyers, academics, bureaucrats and politicians. Women's and community organizations were about 20 percent of the attendees at the Vancouver symposium.

And many groups were noticeably missing. None of the delegates were from organizations representing women with mental disabilities, domestic workers, lesbians and women on social assistance.

"There was no concerted effort to make sure that the independent women's movement was here," said Lee Lakeman, BC representative of the Canadian Association of Sexual Assault Centres. "Women's centres are not represented, sexual assault centres are under-represented, and transition houses are not formally represented."

A Department of Justice spokesperson said that only national community organizations were invited. This excluded many women's groups which do not have the resources to operate beyond the regional or provincial level.

The symposium's official agenda addressed discrimination against women in substantive law, in the legal process, and

photo by Agnes Huang

Pauline Busch.

in the legal professions. Workshops provided forums for discussing violence against women, custody and support issues, accessibility of the justice system, women in prisons, and judicial (judges') education.

Representatives from the women's organizations were quick to point out that the symposium's concept of gender bias was too narrow to address the concerns of many women. Poverty and race were, for the grassroots women's groups, inextricably linked to the sexism at the core of Canada's justice system.

Pauline Busch of the Native Women's Association of Canada described gender bias in the judicial system as a white, middle-class pre-occupation. "We as Aboriginal women are still struggling with basic survival issues," said Busch. "To us, to address gender bias would be a luxury."

Native women's call for a separate Aboriginal justice system was rejected by Campbell. At a press conference she said, "I don't like this idea that we have a justice system in which everybody who doesn't fit has to get some special system. My view is that we should define the boundaries more broadly." Campbell added that talk about a separate Aboriginal justice "is as much a semantic problem as anything."

Shelagh Day, co-chair of the National Action Committee on the Status of Women's Justice Committee (NAC) said, "Solving the problems of all women in Canada that have to do with justice requires us to ad-

photo by Agnes Huang

Esmeralda Thornhill.

dress problems of racism, poverty, disabilities, and discrimination because of sexual orientation and ethnicity'."

In her plenary address, Jean Swanson, vice-president of the National Anti-Poverty Organizations, described how the government plays a role in criminalizing poor women. Most women in prison are poor, said Swanson who pointed to laws that ensure poverty: welfare laws, minimum wage laws and tax laws.

Swanson said that many poor women fear that welfare officials will find out that they do some work under the table; they fear that the police will discover that the car they drive to get to work is not considered safe. "What we need", says Swanson, "is a society where women don't fear the legal system".

Several participants publicly pressed Campbell to acknowledge that racism is a pervasive material reality in the daily lives of people of colour which hinders their access to justice.

Esmeralda Thornhill, president of the Congress of Black Women of Canada, said that the law offers no appropriate protection for Black women. "Right now, racism, racial discrimination—the reality of the lives of people of colour— is erased because it is not caught up in the filter of law."

Glenda Simms, president of the Canadian Advisory Council on the Status of Women, noted that some Black women do not trust the justice system and will not turn in their Black partners who batter them because these women know that their menfolk are also victimized by the justice system. "We have in this situation public violence and private violence interacting to victimize these women who are already doubly victimized."

For people living in the north, the justice system is a foreign element. Judi Johnny, Yukon representative of the Dis-Abled Women's Network (DAWN), said that "the justice system is made in the southern part of Canada by southerners and administered by southern judges brought up to the north to do their time."

The disadvantage for women with disabilities is compounded. Johnny said that even physical access to courthouses and lawyers' offices can be a challenge. She added that women with disabilities who are abused are often not viewed as credible witnesses despite overwhelming evidence of physical violence. "A woman with disabilities who gets into the court system is a rare person indeed," said Johnny.

Insensitivity to women with disabilities was quite evident at the conference. Only on the final day and after personally lodging complaints about their treatment were women with disabilities allotted reserved seating at the front of the conference room. Panelists were often reminded to slow down in order to be understandable to women with hearing impairments.

Taking the Initiative

A highlight of the conference was the move by women's groups to form an ad hoc Delegates from Organizations Dedicated to Overcoming Women's Inequality group. The women worked for five hours one night to reach consensus on approximately 70 resolutions *(see box on page 4)*. Many of their recommendations were in areas which lacked an official workshop, such as constitutional law, and employment and labour law.

Eunadie Johnson, president of the National Organization of Immigrant and Visible Minority Women of Canada, spoke of the solidarity among equality-seeking groups. "The biggest thing about this conference was that a lot of individual feminists and feminist organizations were able to meet and come to some kind of understanding about each other's issues and put forth a solid front in terms of our concerns."

The ad hoc group took a strong stand against the current prison system for women. Pauline Busch said that eight out of ten women in prisons—many Aboriginal women—have a history of abuse, yet their needs are rarely addressed within the system. She argued for the closure of the Prison for Women (P4W) in Kingston—the only maximum security penitentiary for women in Canada—because women incarcerated there are far removed from any support system they have. "Jails do not have a healing process in place. A sentence to Kingston prison is the same as a death sentence."

The ad hoc group also stressed the need for meaningful community participation when addressing issues of women's inequality. A process of genuine consultation was notably absent from the pre-conference planning meetings to set the agenda. Some delegates were unaware of the meetings, while others were angered that the recommendations they made during the consultation phase were not included on the agenda.

The justice minister was also challenged to take an active first step by thoroughly examining the federal government's practices in its own equality rights litigation.

Shelagh Day said that the government is wasting millions of dollars to defend laws

photo by Agnes Huang

Tiffany Mamakeesic.

and policies being challenged by women and other disadvantaged groups under the Charter of Rights and Freedoms. "We believe that the government should be helping us to use the law," said Day, "not fighting us when we challenge something that clearly has to be changed in order to provide justice."

By the conference's end, Campbell had agreed to conduct an audit on her department's position in litigation proceedings.

The ad hoc group also urged that funding for women's organizations, support services, transition houses and feminist research be high on the government's spending list if genuine change was to be achieved.

Tiffany Mamakeesic, youth representative of the Native Women's Association of Canada, added that the government needs to fund more legal educational programs to make the law accessible. "Our people don't understand the justice system; they don't know about the human rights commissions. Some places are just so isolated, no information really gets to them."

The recommendations from the conference workshops are now in the hands of the working group on gender equality. For many community-based women at the conference, the ball now clearly lies in Kim Campbell's court—and they want action. "We will be following up and challenging the minister in September," said Pauline Busch, in reference to an Aboriginal justice conference in Yellowknife.

While Campbell has professed her commitment to eliminating gender bias from the justice system, Lee Lakeman is not convinced that the minister will be able to get resolutions past her Conservative colleagues. "There is a basic contradiction between a Conservative politic and a feminist politic," said Lakeman, "and it is not entirely clear to me what Kim Campbell is going to do with that."

Agnes Huang lives in Kim Campbell's riding.

WHAT' S NEWS?

by Chris Meyer

"Unsolved" murders of young women on rise

The "unsolved" murders of women in BC's lower mainland and Vancouver Island continue to increase at a horrific rate. Esquimalt resident Melissa Nicholson, age 17, was killed in early June on southern Vancouver Island. She is one of three teenage women murdered since June 1990 whose killers have gone undetected, according to police.

Seventeen-year old Kimberley Gallup was killed in a Victoria hotel last November, and 18-year old Cheri Lyn Smith was murdered near Saanich in June, 1990.

Many of the over 25 victims who have died since the early 1980s are young women working as prostitutes—and many are Native. An officer working with the RCMP's "special investigation" of the women's murders said the police do not believe there is a serial killer involved.

Prostitutes' rights activists in Vancouver have blamed the federal anti-soliciting bill (C-49) passed in 1985, for encouraging the conditions that make prostitutes vulnerable to violent attacks. In particular, the bill enables police to harass hookers, forcing them to work in unsafe areas.

Services for immigrant, refugee women lacking

Poor mental health services for immigrant and refugee women is the focus of a recent study conducted by the Multicultural Women's Program at Doctors Hospital in Toronto.

From a survey of 36 metro Toronto organizations that work with immigrant women, the report revealed that women who have been sexually assaulted are particularly lacking in appropriate services.

Other identified needs outlined in the report are assistance in the areas of immigrant women suffering from depression, victims of psychological and physical abuse by male partners, and survivors of incest.

Judith Pilowsky, the report's author, came to Canada from Chile 15 years ago and has dealt personally with some of the problems that lead women to seek mental health services. "I've worked in every possible job, I've been a factory worker and a maid in a hotel," Pilowsky said. "We immigrant women, together with indigenous women, are one of the lowest paid groups in the workplace in Canada. We also suffer from racism and discrimination, which affects our self-esteem, our identity and our psychological well-being. Our roles as mothers and wives change, and our role as women also changes."

When immigrant women do seek mental health services, the report says the three most common barriers they face are language, a lack of personnel who are trained to be sensitive to different cultures, and a lack of free services and information.

War Against Women *upsets Tory members*

A report that calls on the federal government to create a Royal Commission on violence against women and girls was not endorsed by the Conservative majority on a parliamentary committee, in part because of its title.

The War Against Women is the title that was labelled "inflammatory" by Tory MP Stan Wilbee of the Standing Committee on Health and Welfare which voted 4-2 to merely table—and not endorse—the report. Wilbee also complained the document was "too feminist" in places.

New Democratic MP Dawn Black, a member of the sub-committee and a strong supporter of the report, said the sub-committee's rejection gives the report no standing with the federal government. Black said that the Tories are showing they don't want to listen to "all of the women and men who came to the sub-committee to share with us some very painful life experiences." Liberal MP Mary Clancy also voted in favour of the report.

The prime minister, in a move to save face, declared that his government did indeed endorse the report, despite the actions of his colleagues.

The War Against Women contains a number of wide-reaching recommendations. Parliament, it says, must repeal the "mistake of fact" defence in rape cases, which allows a man to say he honestly—but in fact mistakenly—believed a woman consented. It also recommends a federal-provincial media literacy program to teach high schools students to "critically assess media representations and messages including violence against women."

The report offers a scathing view of how extensive violence against women is in this country.

Court setback for women in prisons

A recent ruling from the Saskatchewan Court of Appeal has been described as a major setback for women, (particularly Native women) in Canada's prison system. .

The ruling once again puts women who are serving sentences at the Saskatchewan Penitentiary at risk of being shipped to Canada's only federal prison for women (P4W) at Kingston, Ontario.

In the June, 1991 decision, the Court of Appeal tossed out a lower court order that had effectively banned transporting women prisoners from Saskatchewan. The three-member panel of the appeal court ruled that only the Federal Court of Canada is authorized to issue such an order.

Last year, Madam Justice Marian Wedge of the Saskatchewan Court of Queen's Bench had ruled that it was discriminatory, cruel and unusual punishment to send women to the prison in Kingston which she described as "medieval and castle-like," a ruling which effectively halted the transfer of women prisoners from Saskatchewan. The judge's ruling was consistent with what prison and Native activists have said for years about P4W.

Wedge found that such a move is a threat to women's lives and deprives them of their cultural and family ties. "To most Native families in the region [Saskatchewan] a trip to Kingston without funding is as unattainable as a trip to the moon," she said. Wedge acknowledged that women transferred to Kingston ran "a high risk of death by suicide."

In the last year, three women committed suicide at P4W.

The judge's decision of last July 15 was specific to Carole Maureen Daniels, a Native woman who is now considering a Supreme Court appeal.

Sources: The Vancouver Sun, The Globe and Mail.

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Adult Basic Education:

How ABE is failing women

by Evelyn Battell and Kate Nonesuch

Both men and women in Adult Basic Education (ABE) programs battle to come to school. (ABE is a program in which people who have not completed highschool can upgrade their educaiton.) Adult students usually have family and financial responsibilities that get in the way of coming to class. ABE students are usually poor. They may be on welfare, or in and out of seasonal or temporary jobs which do not pay well. Often their bad experiences in the regular school system have left them with no confidence in their ability to do school work; they have been taught to think of themselves as dumb or lazy.

Their courage and determination in spite of such obstacles is amazing.

Women ABE students, however, have several additional strikes against them. The best way to get an idea of the problems women ABE students face is to listen to the stories women tell. Here are three of our students. Their names and some circumstances have been changed.

Molly Clark is a Native woman who had just turned 40 when she started class, which she attended with her husband. He battered her; her father was also a batterer. She had three school age children still living at home. She was often in trouble with her government sponsor because she was "sick" too often. In fact, sometimes she was too badly beaten to come, and sometimes her children were sick. There was no provision for leave for either of these reasons under the terms of her sponsorship.

When Molly Clark came into the program she measured grade six in a standardized test; the test is biased in favour of white middle class students. She spoke very quietly and hesitantly, usually looking to her husband for permission, in apology or fear.

She enjoyed the movies from NFB on every subject, but especially those about First Nations people and culture. She didn't often take much part in the discussion of them, but always wanted more.

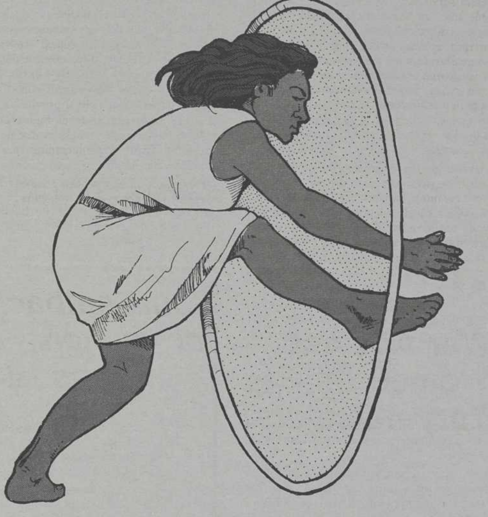
There was a great deal of pressure on Molly Clark to work quickly since she was being funded for only seven months. After achieving a shaky grade 10, she went on to a short training course but couldn't find much work. The intermittent work available to her led her to supplement her income by cleaning houses, which she had done all of her life in her "spare time."

Molly Clark's needs were simply not met by the ABE program. She needed day care; a women-only class so she was not in the same class as the man who was battering her; a class that took into account her heritage and responsibilities as a First Nations woman; counselling and support around battering; self-esteem building as part of the classroom work; a funding source that would allow her to work at a reasonable pace, and that would not penalize her every time she was "sick." She needed vocational training that didn't require an academic grade 12 to enter it, so she could get started more quickly.

Linda Clemont is a white woman in her 20s who paid a great deal of attention to her clothes and make-up. She left home in her early teens and had been making it on her own since, usually living with her current boyfriend. In class she read well for a grade 10 student, but her writing was so full of mistakes of structure and word form that it was often difficult to tell what she meant, so it was very hard to help her edit it. When she spoke, the ends of most words were left off, blurred or incorrect. She said "ing" where she needed "ed" or "intelligent" when she meant "intelligence", difficulties that are common for second language speakers, although her mother tongue is English.

Linda Clemont offered answers in class or in private conversation in a rush with a duck of the head. It seemed that since no one had ever listened to her answers or her comments, in fact probably had never invited her to speak, she had never had much need to find the words which correctly expressed what she was trying to say.

She was constantly asking what the criteria are for "completing" and wanted to know at all times if she was making satisfactory progress for "going on" next term to the next level. When we talked to her about giving herself time to develop a strong base, Linda Clemont said it was important that she go on next term. She said she had to go out and get a good job soon so she could bring home a good salary to contribute to the family income.



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Her boyfriend was "a really nice guy" but he didn't see why she had to come back to school. (When she was working he didn't see why she couldn't get better pay.) Linda Clemont was absent often either because her boyfriend was home sick and needed someone to take care of him, or because her sister-in-law, who drove her to school, had something else to do and couldn't fit Linda into her schedule. Toward the end of the term, Linda Clemont got pregnant.

What does Linda Clemont need? She's going to need day care. She needs transportation; decent funding so that there is not so much pressure to finish quickly; she needs opportunities at school for feminist consciousness-raising because she is not ready for an all-woman's class, and there would be too much opposition to it at home. She needs a classroom style that works a lot on speech and confidence building, not simply doing the required exercises that will let her pass on to the next level.

Amarjit Kaur immigrated to Canada from India a few years ago. She completed her elementary school education there. She was a good student, interested in continuing to secondary school. However, her family decided she should quit school so she could help her mother at home; she had a younger brother that the family was sending to school, and expenses were too great to send a daughter to school also.

Soon after her marriage, Amarjit Kaur came to Canada. The marriage was a disaster and she left him rather than submit to his alcoholic rages. She went to live with her married sister, got a night-time cleaning job and came to school in the day time. However, a serious accident left Amarjit Kaur with severe pain. She was unable to continue the heavy work as a cleaner. Her doctors were unable to account for her pain, or relieve it; they told her that it was in her mind, or that she was in pain because she was depressed by her divorce.

Amarjit Kaur's needs are also not being met. She needs a full English-as-a-Second-Language class which will allow her to complete her high school work in English; she needs funding and transportation so she can be more independent of her sister and brother-in-law. Amarjit Kaur needs a women-only class where she can deal with the disapproval of her community because she is divorced, and with her own fears that she will never find anyone willing to marry her, or that she will never be able to have children. She needs her school to address the racism against South Asians so that she can participate more actively in her classes.

Molly Clark, Amarjit Kaur and Linda Clemont have some basic needs in common: day care, transportation, funding and class work that takes into account their backgrounds and particular strengths and weaknesses.

How Women Are Stopped

The sexism in our society stops women in other ways. One of the keys to success of an ABE student is the support they get at home for continuing their studies. Women have a harder time getting that support because their education is not seen to be important, and because when they come back to school things at home change. Other family members' lives are disrupted when the wife and mother is not at home as much, and has other interests—homework and exams—to fit into her schedule.

The men in their lives often do not support them in going back to school, although they may seem supportive at first. The men may require them to be at home to take care of them and the children or they are threatened by the growing confidence and independence of the women. "I think you should go to school sweetie. Yes, get an education. Maybe then you won't be a dummy all your life." "Sure go to classes but I don't want to hear of the kids arriving home to an empty house, do you hear?" Or "Hey I'm on night shift this week. What am I going to do all day without you, if you go off to class?"

The school itself is another reflection of much of the sexism in the rest of the world. The men in the room talk more and talk more confidently. If the men think an article or task is stupid the teacher may well drop it.

Women instructors, including feminists, are often reluctant to pay special attention to women's needs. There may be a backlash if the men in the class perceive her as a feminist; she may or may not get support from her administration about complaints of anti-male behaviour. (Behaviour that treats men and women equally is often perceived as woman-positive, and hence anti-male.) She may or may not be subject to violence at home which eats at her self-confidence.

For example, if a story about a woman getting her first period embarrasses the male students, it probably won't get read. Instead we read stories about men's introduction to sex. We can find stories of men's lives which show them out in the world learning a trade, being a hero, overcoming great odds. We find stories of women who have overcome battering. And thank god those now exist! But you can't use these in a mixed class; it is too scary for the women. Some of the men there are sure to be batterers and might get tense or blow up.

It's cutback time again at the colleges in British Columbia. This comes every few years. A lot of the temporary staff lose their jobs or are cutback to four or six hours a week. There's no money for books or photocopying. Counsellors are laid off and the library goes on reduced hours. Frills like life skills, study skills, and special help clinics disappear. The Indian bands and MSSH (Ministry of Social Services and Housing) tell the potential students that there will be stricter rules around attendance because the wait lists are so long. Students who can't attend 90 percent of the time will have to leave the programs and wait until they are "really" ready. Teachers lose any curriculum development time and office hours.

What happens is that we go back to a program that is the lowest common denominator. It takes the least imagination on the part of the teachers because they are so exhausted and overloaded they can't handle anything else. This means we go back to a program which barely serves the "best" students. The best students are the ones who are healthy, who have a supportive family, day care arrangements and whose money needs are not too pressing. Students who do not fit this description are said to be "not really committed on the part of the student."

Feminists will recognize this reasoning. It's called blame the victim.

Evelyn Battell and Kate Nonesuch teach Adult Basic Education at Malaspina College on Vancouver Island.

DOCTORS from page 3

an action group and referral network in Prince George—says her group set up a temporary phone line for people to call in with experiences of abuse by doctors. "People who called our number told us it took them days to pick up the phone and call us—and we're not a professional group, just a concerned citizen's group."

Says WAVAW's Pilot, "It seems the line has been established for data collection rather than in the interests of women."

In fact, women who contact the hotline will have their call returned by feminist counsellors with extensive experience in working with survivors of sexual abuse—a fact the college would do well to publicize. Anneke Van Vliet, one of the counsellors, says that in the first week of operation, they have received about 100 calls, all but one from women.

"I emphasize to the caller that my role is to take down information and to give support," says Van Vliet. "I am here to act as an advocate for the victim and not to protect the doctor.

"We are hearing about the whole range of sexual abuse, including inappropriate sexual comments, fondling, forced intercourse and abusive medical procedures." The counsellors have a list of therapists and women's support services to pass on— therapists who may be beyond the financial reach of women, and services which are already overextended.

In the Ontario inquiry, public and private hearings, as well as a hot-line, were offered. Women are saying these options should be available in BC.

"It's important to have the public discussion, for the committee members to meet people and not to just get data third-hand from the hotline workers," says Kate Parfitt.

A Hidden Process

Historically, the college has taken a deterrent approach to sexual abuse: to be exact, women have been deterred from reporting their abuse.

Patricia Rebbeck says that in the last five years, the CPSBC has received and investigated 42 complaints, a figure she calls "a pretty good average." (Not very good, however, in the light of the hotline's 100 calls in its first week).

Until now, the college would not acknowledge a complaint unless it is in writing and is signed.

A woman calling the CPSBC to inquire about lodging a complaint will be told by the receptionist that there are no written guidelines available regarding procedure. She will be told to write a detailed letter describing the abuse, complete with her name, and will be asked permission for the college to forward a copy of the letter to the doctor in question.

Although this is just the beginning of the procedure, many women never even get to—let alone past—this point. Few people are aware of the CPSBC's responsibility to investigate complaints. If they are aware, just thinking about writing such a letter is intimidating—just as the abuse was. Women may lack writing skills—remember, they are approaching a male-dominated, professional body—a problem which is intensified if English is not their first language.

Requiring the woman to reveal her identity to the abusive doctor, whom she still might be seeing as a patient, before she has received any assurances from the college that her complaint will be handled sensitively, is a major deterrent. This requirement shows no understanding of the pivotal role of trust—and power—in doctor-patient relationships, and how devastated a patient feels when this trust is betrayed.

If a woman does manage to write a letter, the doctor in question provides a written response, and a college investigator then decides whether there is a basis to proceed with a further inquiry. If there is, a tribunal of three members of the CPSBC council and a lawyer convene, and they decide on the guilt or innocence of the doctor. The doctor may be punished with anything from a light reprimand to the revoking of his license to practice. The college is the only body with the power to revoke a doctor's license.

A doctor convicted by a criminal court and sentenced to prison, even when the crime is sexual abuse, does not automatically lose his license. When his prison term is up, he can continue practicing unless the college decides otherwise. Dr. Clive Ryan, a psychiatrist convicted of indecent assault in November 1990 still retains his license while the CPSBC "investigates" whether or not he should be allowed to continue his BC practice.

"Many women are unwilling to go forward partly because the system is so unfriendly, and partly because of their shame," says Maureen McAvoy, a therapist who works with women abused by physicians. "I think that of the three channels of action a woman can choose from [civil court, criminal court and the college], their sense is that the college is the least safe. But they are also very afraid of using the courts."

Regina Lorek of Rape Relief points out that the college doesn't even protect women from doctors who have been or are currently under investigation.

"There is a lack of communication between victims that's encouraged by the college's structure," says Lorek. She would like to see the names of doctors under investigation published in the newspaper, "just as when charges are laid against somebody by the courts. This would alert women to potential dangers ... and encourage others to come forward if they also have complaints against the same doctor."

The Prince George group—Women for Equal Justice—came into being after Dr. Dennis Clark was acquitted of 16 charges of sexually abusing 12 women. Says Ann Johns, "The college has the attitude that they've always been there to be reported to. If you talk to the 12 witnesses in the Clark case, the majority didn't even know the college existed."

Many suggestions are being made on how to improve the complaint mechanism, including hiring female investigators and making advocates available to guide women through the proceedings. WAVAW's Johanna Pilot would also like the woman's rights "clearly laid out and made public. At this point, the college's basic proceedings are quite mystifying."

> **"It seems the [hotline] was established for data collection rather than in the interests of women."**

Women who have been abused by a physician may lose some or all trust in the medical profession—and switching to a female doctor may not always be an option. Ann Johns says, "Here in Prince George, we have very few women doctors. We also have very few doctors of either sex who will take on more patients, so you're limited in your choices." Women may refuse to have physical examinations, or they may give up on doctors entirely.

Sexual abuse by a doctor can take many forms: suggestive comments, inappropriate touching, verbal harassment, as well as forced contact and rape. If you have been sexually abused by a doctor, or want to talk about an experience that has made you feel bad, call your local rape crisis or crisis centre (usually listed in the phone book). To talk to the BC hotline of the College of Physicians and Surgeons, call (in Vancouver): 739-0374; (elsewhere in BC): 1-800-661-9701.

Heidi Walsh lives and writes in Vancouver.

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featuring interviews with Paula Gunn Allen and Nancy Spero, essays by Canadian writers Marlene Nourbese Philip and Lee Maracle, a critique of a feminist right-wing ethic, a woman's symbol language and a one-act play by Carolyn Gage
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$14/year - individuals, $20/year - institutions, $16/year - out of U.S.
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From Chile:

Singing for the disappeared

as told to Lorraine Michael
translated by Cyndi Mellon

Mothers, wives, daughters, and sisters—12 women aged 40 to 75—stood in somber dignity dressed simply in black and white, wearing pictures of their detained/disappeared loved ones around their necks while the packed hall gave prolonged clapping in tribute to their courage. This was only the second time that the Folkloric Group of the Association of Relatives of the Detained-Disappeared of Chile (AFDD) had appeared outside of their country.

Their performance of dance and song in Vancouver on June 10 was part of a Canada-wide tour sponsored by the AFDD in response to an invitation by the Paper Boat Cultural Organization. Dozens of solidarity groups and development agencies across Canada co-operated in making the tour a reality.

The AFDD was formed in Chile as a natural reaction to the events which occurred during the military regime imposed on the people of Chile after the assassination of Salvador Allende in 1973. When relatives failed to return home after being detained by government officials, families began to search for the disappeared. Eighteen years later the search continues.

As a result of an investigation carried out by the National Commission on Truth and Reconciliation, the results of which were announced on March 4, 1991, Chilean president Patricio Alwyn created the Public Rights Corporation to continue the investigation into the whereabouts of the disappeared and to determine personal responsibilities for the violation of human rights during the Pinochet regime. According to the AFDD the judicial system is standing in the way of the work of this body by sheltering itself under the Amnesty Law decreed by the military regime in 1978.

In an effort to gain international support for their struggle to give powers to the Corporation so that it will force the judicial system to reopen cases of missing political prisoners and find out definitively what happened to their loved ones, the folklore group of the AFDD has brought their message to Canada.

The words of one of their songs says it all: "I will give my whole life to find out where they are."

After the concert I was able to interview the women of the Folkloric Group, wondering as I went how I could conduct an interview with 12 people. I needn't have worried. They had already set their chairs in a semi-circle and proceeded through the help of a translator to respond spontaneously to my questions, each woman jumping in when and if she wanted.

Gala Torres: Our group started in 1978, on March 8, International Women's Day. For the first time we played in a theatre in Santiago. We did two songs: "La Cueca Sola" and "What pain This Soul Feels" by Violetta Parra. We did "La Cueca Sola" because it is the national dance of the country and because it is a couple's dance. It is also a love dance. We did it because dancing it alone is a statement.

Lorraine Michael: Do you have freedom in Chile to carry out your program?

Gala: We sang during the time of the dictatorship without any freedom at all to do so, but this is our work and so we did it. We were repressed for singing what we sing, which was nothing more than to denounce the problem. Those were the years when the military dictatorship denied the existence of our families.

Over the years, we have sung day after day, week after week, doing whatever possible to accept all the invitations to perform that we receive. We have taken our singing to the streets. We have been in university precincts. We have sung for institutions like the Vicaria de la Solidaridad [Service for Peace and Justice] and we performed in the inaugural activities of International Week for the Detained-Disappeared.

Lorraine: Were any of your members detained or lost during the dictatorship?

Gala: No. They haven't disappeared, but a lot of our women have died. In fact many of them have died from cancer because of the stress and pain that they have been suffering.

Lorraine: In your country are there any men who have associated themselves with your struggle as women who have lost children, husbands, fathers, brothers and sisters?

Victoria Diaz: Our musical group is made up only of women, but in fact there are men who work with us in the struggle and there is also a youth group working on this problem.

Violetta Morales: The involvement of women has to do with the makeup of the disappeared. There are 957 disappeared persons that we know about and of this number 58 are women.

Every time we went out into the streets to denounce a disappearance and demand information about somebody, it was the men with us who [the authorities] came down heavily upon, and in many cases the men ended up in jail. They would arrest the men and not the women. We saw pretty quickly that it was better if women did this work because of what was happening. Also, the few men that were left had to continue to try to work or, in many cases, leave the country in exile.

Lorraine: I heard your message tonight during the concert and I wondered if you believe you'll ever get peace?

Victoria: We'll feel peace when we know something about our families, not out of looking for vengeance. We'll feel some peace when justice has been done. We're not only thinking about our own country. We're linked with FEDEFAM (the Latin American Federation of the Relatives of Detained and Disappeared Persons) which has links in Central America. There are over 90,000 disappeared people in Latin America and we're hoping to bring an end to this business. Then we will feel peace, when we have really put an end to that problem.

photo by Lorraine Michael

Top to bottom, right to left: Monica Rocha, Eliana Villaroel, Doris Maniconi, Violetta Morales, Marta Perez, Mirella Rivera, Lady Gonzalez, Imelia Hermosilla, Ana Rojas, Victoria Diaz, Gala Torres.

Doris Maniconi: I think that in order to find peace—as a mother, in terms of this moral shame that has come down on our country—Pinochet will be required to tell the truth about what has happened. That would bring me some peace.

Lorraine: Is there anything more that you want to say to the women of Canada?

Violetta: I guess one thing that we forgot to mention is that a lot of women who disappeared were pregnant. They were in advanced states of pregnancy at the time of their disappearance.

Victoria: Also, the remains of these people have not been found and we believe that the Amnesty Law does not apply until those people's remains have been found.

Violetta: The thing that is the most important for us is finding solidarity with people here and that people understand about the letter that we are asking them to write to our government. We're hoping that your article will help influence people in that direction.

We would be very grateful if you would publish the letter because it not only helps us, but it helps to put pressure on the government to tell us where our relatives are.

Lorraine Michael is a social activist and former community organizer from St. John's now living and writing in Vancouver.

Letters of support for the struggle of the AFDD should be sent to:

- Presidente de la Republica, Sr. Patricio Alwyn, Palacio la Moneda, Santiago, Chile
- Ministro de la Defensa, Sr. Patricio Rojas, Ministerio de Defensa, Edificio Diego Portales, Santiago, Chile
- Ministro de Justicia, Sr. Francisco Cumplido, Morande No. 134, Santiago, Chile.

Copies of all letters should also be sent to:

- Sola Sierra/Viviana Diaz, Plaza de Armas No. 444, Oficina 228, Santiago, Chile.

A typical letter could read as follows:

Dear [Official:] I salute your government's efforts to analyze the events following the military coup in 1973, until the present time. Chile needed a Commission on Truth & Reconciliation to lay the past 17 years of history to rest. In order to accomplish this, however, I would urge your government to answer those families who are asking where their missing loved ones are. They have a right to know where the remains of their loved ones rest.

I would also urge your government to bring to justice the perpetrators of the crimes publicized in the Rettig report. It is not enough to verify that atrocities were committed. The families of the slain need to know that the murderers of their loved ones are brought to justice, and that these crimes will never again occur in Chile.

I also urge your government to abide by the International Agreements, especially the San Jose de Costa Rica one agreement which Chile signed.

Signed, [Your Name.]

Also send letters or copies of letters to Prime Minister Mulroney, leaders of opposition parties, or Barbara McDougall, Minister for External Affairs.

Kali for Women:

For the Indian feminist

as told to Zara Suleman

Kali for Women is India's first feminist publishing house. Established in 1984 and based in Delhi, Kali for Women's main focus is publishing "Third World studies on women" while also being a forum for the concerns of South Asian and Third World women.

Ritu Menon and Urvashi Butali, founders of Kali for Women, attended the Pacifica Publishing conference in Vancouver recently, and were kind enough to take time out of their busy schedule to talk to *Kinesis* writer Zara Suleman.

Zara Suleman: How was Kali for Women set up?

Ritu Menon: Urvashi and I set it up as a trust: we co-opted four other women trustees who were sympathetic and were related to its activities in various ways. Kali for Women is still more or less like that, the two of us work at it on an everyday basis, the others don't, but they're still associated.

Zara: Do you take on Indian writers who have made submissions to you, or do you initiate contact with authors?

Urvashi Butali: Usually we ask people to write books on particular subjects which we think would be of interest and which are current, or we would search for stories and novels to translate from Indian languages into English. We do books and pamphlets which are used by activist groups. Our writers are Indian writers mainly, but also writers from other parts of the world: we have a Moroccan writer, a Pakistani writer, a Sri Lankan writer, and we will expand that gradually.

...groups are working on...violence, communalism...and on the increasing religious fundamentalism in India.

Zara: What are some of your current publishing projects?

Ritu: There's a range—the kind of issues and books we cover are from very academic to what Urvashi said, pamphlets and monographs and things like that. There's fiction, and a sort of biography through letters, and academic books on different disciplines. We have two books on the women's movement in India. Both of them are from slightly different perspectives: one is illustrated and the other is issue specific. We publish some books on identity, on religion and on gender. There is potentially something on health ... so it's a very varied range.

Almost all of our publications are about issues that are fairly current, so each addresses one aspect but is of course quite related to everything else. The fiction—we don't see the creative writing as being dissociated from what the academic writing is doing. They are both touching upon the same realities of life.

Zara: So much of what we hear about the activism of women in India is distorted by the commercial market. I would be interested to know what kind of activism is really going on in feminist groups.

Urvashi: There's a lot of activism in India on different issues which has always been there—always, meaning since this current phase of the women's movement. Basically, groups are working on areas such as violence, communalism (which divides different communities by religion), and against the increasing religious fundamentalism in India. There's a lot of work going on in media, there are women's magazines coming out, and a women's book shop.

In this recent election campaign, women tried to get together with politicians to demand of them what they would do for women, or what promises they were making for women in their manifestos. So there's a range of things which are issue-based and ongoing.

Zara: How has support been for Kali for Women?

Ritu: Terrific support from individuals and organizations, even financial support. It actually hasn't been that problematic. We sometimes wish that Kali for Women could be more visible.

It would be nice to have more to publish—just to have a greater volume—but because a lot of what we publish is commissioned and is being done newly, it is understandable that it takes a while to get written and correspondingly a longer time to get produced.

* * *

Here's a sampling of Kali for Women's English-language titles drawn from the publisher's catalogue:

MUSLIM WOMEN IN INDIA
Political & Private Realities: 1890s-1980s
by Shahida Lateef

This book examines the manner and extent to which the status of Muslim women in India is affected by being Indian, being Muslim and being women. It evaluates their role in a society in terms of current practices and attitudes and also examines the historical factors which have influenced it.

ISSUES AND IDEOLOGY IN THE INDIAN WOMEN'S MOVEMENT
by Nandita Gandhi and Nandita Shah

This book examines a wide range of issues and their underlying ideologies taken up by the third wave of the women's movement in India, over the last decade and a half. They raise problems that address the issues of the relationship of the women's movement with the State, the troubled area of foreign funding, the tentative steps into electoral politics, the personal dilemmas of the activists, the uneasy and ambivalent relationship of the movement to the government and to State structures.

THE HISTORY OF DOING
An Illustrated Account of the Women's Movement in India
by Radha Kumar

A thematic history of the women's movement in India both before and after independence, this book covers the period from the nineteenth century to the present day. It looks at how women's issues were raised, initially by men and as part of the movements for social reform, and then with the involvement of women in the nationalist movement, by women themselves.

STAYING ALIVE
Women, Ecology and Survival in India
by Vandana Shiva

This book argues that there is an intimate link between the degradation of women and degradation of nature in contemporary society. The author, a physicist by discipline, argues that there is only one path to survival and liberation for nature, women and men, and that that path is the ecological one, of harmony and sustainability, as opposed to domination and exploitation.

photo by Zara Suleman

Ritu Menon.

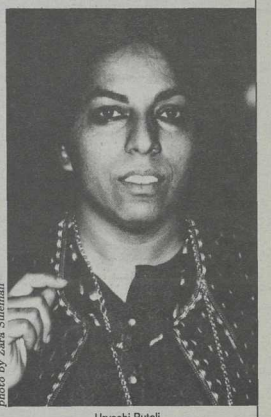

photo by Zara Suleman

Urvashi Butali.

RECASTING WOMEN
Essays in Colonial History
Ed. by Kumkum Sangari and Sudesh Vaid

This collection of essays from the different disciplines of economics, history, sociology and literature examines the nature and resilience of patriarchal systems in a transitional and post- colonial society. It takes as its basis the fact that every aspect of society is gendered and that it is necessary to dismantle the ideological presuppositions of the so-called 'gender-neutral' methodologies.

DAUGHTERS OF INDEPENDENCE
Gender, Caste and Class in India
by Joanna Liddle and Rama Joshi

A wide-ranging exploration of the historical and cultural conditions which have contributed both to the general subordination of Indian women, and to the relative success of individual women who come from less impoverished urban families, in achieving a measure of personal freedom. The authors trace the present-day emergence of some women from high caste seclusions to professional employment, examining their circumstances and responses.

FEMINISM AND NATIONALISM IN THE THIRD WORLD
by Kumari Jayawardena

The book reconstructs the little-known history of those political struggles that women launched in Asia and the Middle East from the late 19th century onwards. Kumari Jayawardena gives detailed accounts of women's movements in several Muslim countries—Egypt, Turkey and Iran—and Asian countries—India, Sri Lanka, China, Indonesia and Japan.

WOMEN IN MOSLEM PARADISE
by Fatima Mernissi

Who enters Moslem Paradise? Under what conditions? Are women entitled to enter Paradise? Can we choose whom we relate to there? A searching and insightful enquiry into the religious texts of Islam uncovers startling ambiguities regarding Moslem angels and leads the author to some revolutionary conclusions.

For a copy of Kali for Women's publications catalogue, write: Kali for Women, A 36 Gulmohar Park, New Delhi—110 049, Tel: 661866.

Zara Suleman is a freelance Indo-Canadian writer.

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Banff Conference:

Beyond survival to action

as told to Jackie Brown

It was an exhilarating and often disturbing four days, as delegates from across Canada gathered in Banff for the Canadian Mental Health Association's Women and Mental Health-Women in a Violent Society conference in May.

Exhilarating because the conference revealed the depth of women's commitment to ending violence against women, with over 1,000 survivors, activists and helping professionals coming together to share their experiences and knowledge and lend each other support.

Disturbing, because the conference made it clear how pervasive the violence is. Women spoke candidly and often at personal risk, about wife and child sexual assault, abuse within the medical and mental health systems by "trusted" doctors and psychiatrists, date rape, violence against the elderly, the growing impact of pornography, the special vulnerability of women with disabilities and more. Survivors told their stories and many named their rapists on a board set up outside the plenary hall.

Disturbing too, as women of colour took to the podium Saturday night to publicly express their anger at once again attending a conference that was overwhelmingly white.

Keynote speaker Andrea Dworkin set the tone when she told delegates "we are in a state of emergency" and urged them to accept the reality of violence and take stronger action to end it. "We are living under a reign of terror," she said, adding that the war against women is real. Rejecting more education as a solution, Dworkin said rapists already know that rape is wrong. "It is time to put our bodies between the rapist and his victim, and the pornographer and his victim."

Shirley Turcotte, a survivor of childhood sexual abuse and subject of the film "To a Safer Place" moved many women to tears as she described her own experience with ritual abuse and her struggle to survive the horrors. Helping professionals must be more thoughtful and sensitive in their approach, she said, and believe the unbelievable and hear the unspeakable so that sexual abuse survivors do not feel further silenced. "Don't collude with my denial and your terror," said Turcotte.

Rosemary Brown, president of MATCH International, reminded delegates that if sisterhood is indeed global, feminists in North America must pay more attention and lend their support to women in other countries, many of whom experience violence that includes political torture. She also urged white women to listen to women of colour when they talk about the effects of being underrepresented at conferences and other events. "After all," she said, "There is no feminism where there is racism."

Kate Millet, whose recent book *The Looney Bin Trip* describes her experiences as a survivor of psychiatry, condemned the "mystification and medicalization" of mental illness—a process, she says, that has transformed psychiatry into the perfect method of social control. "It is a cheap method of enforcing conformity and social control that is terrifying," said the author of *Sexual Politics*. "Once the system touched only a few unfortunates who were victims of their relatives. Now it infringes on a vast number of lives and particularly on the poor ... and always women ... whenever we are inconvenient or hard to manage or disposable, as we so frequently are."

While the conference was unrelenting in revealing the extent and effects of violence against women, it also focused on strategies for change. In this, a number of speakers, delegates and workshop facilitators called for more direct action to end the systemic physical and sexual abuse of women and children.

For many, this will require a rejuvenation of the "personal is the political" as part of women's recovery process. The concern is that while individual healing is important, the current emphasis on therapy may be taking away from political action also necessary to women's survival and change. Focusing more attention on the connection between individual abuse and the larger society that promotes and condones violence against women they say, will not only assist the survival process, but will help women move beyond survival to action.

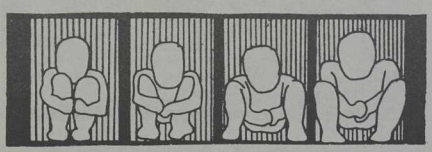

photo by Jackie Brown

Carla McKague: "The valium epidemic for...women is still very much with us."

Carla McKague is a Toronto lawyer and mental health law specialist with Ontario's Advocacy Resource Centre for the Handicapped (ARCH). She is also a founder of the now defunct *Phoeniz Rising*, a magazine written by and for ex-psychiatric inmates. As an ex-inmate, McKague has had first-hand experience with a mental health care system she says is particularly harsh towards women. She is a long-time member of the anti-psychiatry movement in Canada and is fairly pessimistic about the value of therapy—feminist or not. While McKague does not condemn all therapy, she says even the best therapeutic relationship is plagued by an inherent power imbalance. For her, a supportive network of friends and family is the key to women's health and survival.

McKague spoke to *Kinesis* reporter Jackie Brown.

Jackie Brown: How did you get involved with the anti-psychiatry movement?

Carla McKague: I had been a psychiatric patient in 1963 and spent several months in two separate hospitals. I went through electroshock therapy. I got out and got on with my life, had children, completed math degrees, got a job that I liked and things generally went well for the next several years. Then I saw people close to me getting shafted by doctors. An aunt had Parkinson's disease that went undiagnosed for two years. Her doctor kept telling her it was her nerves and gave her valium. I had a friend who had a freak out and they rushed her to a psychiatric hospital and dumped her full of antipsychotic drugs. Nobody checked and she was three weeks pregnant. She had a seriously handicapped child as a result of that little trip to the hospital.

I saw these things happening and started to get angry and wonder why no one was doing anything about it.

The culminating event was when it happened to me again. I was having some serious marital problems and I hadn't learned my lesson from 15 years earlier and consulted a psychiatrist who broke confidentiality. He threatened that if I didn't make the disclosure to my husband that he wanted me to make, he would do it himself. I charged him with breaking confidentiality and the College let him off on a technicality.

Anyway, my husband and I managed to patch things up and I decided to go to law school. That was in 1977. During my first year, the marriage went up in flames for good and I was in the suicidal depths. But I was smart enough to stay out of the hospital this time.

Cont. on next page

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I was also volunteering a couple of afternoons a week at the Queen Street mental health centre and that brought back some old memories. Here it was 15 years later and people were still being dehumanized, over-medicated and treated like things. Then I met Don Weitz, who started the Ontario Mental Patients Association and he got me involved in the organization.

So I was looking at total chaos in my own life, seeing people struggling with the mental health care system and others who had gotten through it, and everything clicked. I decided that this is what I wanted to do. I helped Don found *Phoeniz Rising*, and also helped get ARCH going. I've been there for the past five years.

Jackie: There has been quite a lot of discussion at the conference about the "therapization of feminism;" that perhaps, feminist therapy has become too much therapy and not enough feminism. As a critic of the mental health care system, what are your thoughts on this issue?

Carla: I know women who say they've been helped by therapy, but I'm very ambivalent largely because I'm nervous about any relationship in which one person professes to be able to help the other without it being mutual. The difference between a counselling session with the best, most sensitive therapist in the world and a talk with a friend is profound. One dynamic in the counselling setting is where one person is the helper and the other is the helpee—and that's in a good relationship. The other is where the therapist tells the person what to do and they do it.

Friends help each other. I cry on your shoulder today and tomorrow it will be the other way around. There may be periods when one person has more needs than the other and it gets a little out of whack for a while, but it comes back into shape.

I don't totally damn all therapy. There have been a couple of points in my life where it has helped. My concern about feminist therapy or at least my doubts about it, is that I don't think you can avoid the fact that there is a power imbalance.

Jackie: What about an issue like sexual abuse, which a friend might not feel they know enough about or be able to handle. Isn't this where a trained counsellor can be beneficial?

Carla: I think that what would be better, or at least a useful supplement, is sitting down with other people who have shared your experience, where the pain is a common pain and the fear is a common fear.

I know that for me, as a former psychiatric inmate, getting involved with On Our Own (formerly the Ontario Mental Patients Association) was an extraordinary experience. These were people who, in the ordinary course of my life, I would probably never have run across. They came from varied socio-economic backgrounds but what we all had in common was an experience that was quite awful. We could say things to one another with a lifted eyebrow that would have taken hours to explain to someone else. There was a mutuality—you prop me up today, I prop you up tomorrow and I've never seen as healing an environment as that was.

Jackie: Can that kind of support also help women who are doing healing or recovery work move to action against violence against women?

Carla: Yes it can. It takes time to grow and these kinds of support organizations and groups are sort of formless and probably should be. They also have a limited life. The initial energy and commitment won't last forever and you either fossilize or you die and get reborn out of the fire again.

But [these groups] serve different purposes for different people. One is support—the feeling that this is the one place that I can walk into where nobody can look down on me because I'm a mental patient because we're all mental patients. Then you can use that to build a philosophy, a goal, a way of dealing with the traumatic events that brought you together in the first place and you can gradually start looking at what went wrong and planning how it can be fixed. You can build a power base to start from. This is not uphill though; it's up and down, and there are failures and you start over again.

Jackie: So while you don't completely reject individual therapy, you lean heavily towards friend and family support?

Carla: Absolutely. That's what got me through it. That's what got almost everyone I know who got through it, through it. It's not pills and shock treatment. Counsellors can help but if you don't have that supportive network of friends, you're not going to make it.

Jackie: Are there any issues that friends can't deal with?

Carla: There are some that are hard for them to deal with. About five years after my first year of law school I sat down with a woman who had become a close friend in law school. You know, suddenly from across the room our eyes met and we were the two with the grey hair. Her marriage had also broken up and she and her children and I and my daughter were sharing a house.

We were sitting around one night having a drink and I asked her to tell me what I was like that first year of law school. I can remember sitting in my apartment curled up in a ball, rocking for hours to get rid of the pain. But I wanted to know what it looked like from the outside. My friend, whose former career was as a psychiatric nurse, told me that never in her personal or professional career had she seen anybody in as much pain as I was. She used to go to bed every night not sure if I would be alive in the morning and it wasn't even primarily suicide she was worried about. She thought I was just going to die and she said it was the hardest thing she ever did to not get someone to hospitalize me.

Jackie: Why didn't she?

Carla: A belief that I had the right to make my own decisions. Some kind of faith that, rough as it was, I could get through it. And she was enormously personally supportive to me during the time. As a former psychiatric nurse she knew what it was like in an institution. She didn't want me to miss a year of law school. But it was enormously difficult for her not to intervene, not to shake me and say get your ass in there and take pills. She let me experience the pain.

Jackie: Are women who turn to psychiatrists still being drugged and basically put out of service as they were say, 20 years ago?

Carla: Oh very much. The valium epidemic for 40 year-old women is still very much with us. You know, somebody who is 40 and suffering from "empty nest syndrome," her husband has left her for another woman and she's unhappy so instead of dealing with the fact that there are actually things that are making her unhappy, you give her valium and anti-depressants and zonk her out. It's a very, very wrong-headed approach. And electroshock therapy is still the most violent modality

"My concern about feminist therapy is...the fact that there is a power imbalance."

used against women. Two and a half to three times as many women as men get this treatment.

Jackie: Why hasn't this situation changed?

Carla: Because frankly, I don't think doctors see much of an alternative and maybe they have a point. Why are there so many 40 year old, unhappy women who have nothing to do with themselves now? Why are they saying, the children are gone and my life is empty? This is a real problem and the solution is not easy. . . . We shouldn't be numbing women's pain; we should be helping people get past the pain and build a new life for themselves.

Jackie: There doesn't seem to be very much room for pain in this society. We're told to push it down, drug it away. Don't experience it.

Carla: Yes and for me that's wrong. What you're doing is anesthetizing people to an unacceptable reality and what we should be doing is making the god damned reality acceptable and changing things around us so that we can live without drugs and hurt and all kinds of things. I will not accept that the way to get rid of that dissonance between ourselves and the world is to change ourselves—it's changing the world.

Jackie: Some people are concerned that compared to the 70s, when it was a key movement issue, feminism isn't paying enough attention to the kinds of psychiatric abuses you've been talking about and needs to collaborate more with the anti-psychiatry movement. Would you agree?

Carla: It's hard to say because I'm not as directly involved with the anti-psychiatry movement as I used to be. These days I work more as a lawyer than a psychiatric survivor so I don't feel as much in touch with what's going on in the movement.

But certainly I think that the feminist and anti-psychiatry movements are two areas that ought to come together and still often do. For example, our new Ontario Psychiatric Survivors Alliance has a committed feminist as its co-ordinator and I'm pleased about that. So women are running things more. Feminism as a movement, as a philosophy, can do an enormous amount in terms of changing women's reality. On a 'let's go out and change society basis' it's fantastic.

But frankly, the missing link here is that we, as anti-psychiatric activists need a closer linkage and partnership with the lesbian community because that is where you're going to get strong and committed leaders. Also, because of the way society deals with sexual orientation, there are a number of lesbians who have been psychiatrized, who have had the experience of people saying that who they are is evil and trying to beat it out of them with shock or by locking them up or whatever.

I'm personally very sorry that we never made a stronger linkage there, although we did try. *Phoeniz Rising* did an issue on the psychiatrization of sexual preference. I would very much like to see these communities come together. I'm not excluding gay men because they very much belong in the picture, but if you're going to have strong feminist leaders the lesbian community is the best place to look for them.

Jackie: As a lawyer with ARCH, a key focus of your work is seeing that the legal rights of people with disabilities are protected. What are some of the issues of most concern to people with disabilities?

Carla: There are so many it's hard to know where to start. You say law and disability and what pops into everybody's mind is human rights, discrimination. In fact, we do only a small number of human

rights cases. We deal with issues such as accessibility to transportation, from the airlines to the Toronto subway, income tax issues, and all kinds of social assistance issues. My field is mental health law and some of these issues, like consent to care, quality of care, deinstitutionalization and immigration, carry out into the broader community.

We also do quite a bit of test case litigation where we think we can change the law or policy to achieve wider benefits for people with disabilities. And we get involved in certain cases, such as the Swain decision, where we and others said that parts of the system of Lieutenant Governor's warrants applied to people found not guilty by reason of insanity, violates equality sections of the Charter of Rights and Freedoms.

Jackie: In your keynote speech you talked about how women with disabilities are particularly vulnerable to physical and sexual abuse. Some of the statistics you cited are really frightening.

Carla: They are. We have studies showing that people with disabilities are physically and sexually abused at least one and a half times more than people who don't have disabilities. Eighty percent of the victims are women and 93 percent of the abusers are men. And this does not include the even higher incidences of verbal and emotional abuse reported by most women with disabilities. We also know that women with intellectual handicaps are more likely to be abused over long periods of time and that the risks increase for women with multiple handicaps.

Some of the reasons for this violence are obvious: women with physical problems don't have the same ability to resist or get away from an attacker. Women who have difficulty seeing have problems identifying an attacker. Women who can't speak can't call out for help. Women who are totally dependant on care givers or family members are vulnerable to abuse. Women with intellectual impairments are considered "safe" victims because the police and the courts won't believe them.

Jackie: You also said that these attacks are often not reported. Could you elaborate on why this is the case?

Carla: Many women, whether they are disabled or not, are reluctant to report an attack and fear is a big factor. But if a woman is totally dependant on a caregiver, for example, she not only has the fear of not being believed, she faces the threat of more violence or that she will be left helpless. Or she might not be able to get away from him to call the police. Another problem is that very few women's shelters, crisis centres and police stations have telephone devices for the deaf or signers so that women can call or communicate in person and they're also not wheelchair accessible.

The other side of this is that when women do report an attack, they often can't get the help they need because women's shelters or rape crisis centres are so strapped for money and staff they have a hard enough time helping non-disabled women get through the justice system, let alone a woman with a disability.

"The worst [thing] is the backlash, the continuing public misconception that crazy equates with dangerous."

And then there are the incredibly cruel attitudes these women are up against. We know of more than one case where a police officer has told a woman who was raped that she should be happy to get the attention. But the most common problem is that the police or the crown or a judge decides they aren't competent to testify and so charges either aren't laid or they get dropped.

Jackie: What kinds of solutions would you propose?

Carla: We need to create an atmosphere that takes these women seriously and will do something about their attackers. If women know they can get help, more of them will be willing to come forward.

That will also mean creating safe places that are adequately staffed with workers who are sensitive to issues surrounding disabilities and that are accessible. The same goes for police stations and court rooms. And we need to keep working on changing prejudicial attitudes. I would also like to see more self-defense and assertiveness training courses for women with disabilities so they aren't so vulnerable.

Jackie: What are the least and most hopeful developments you see in terms of the mental health care system in Canada?

Carla: The most hopeful thing I see is profound changes taking place in terms of legislation. For the first time in our laws, and this varies from province to province, there is the realization that crazy people are not necessarily incompetent and that they should retain control over what happens to them. If there are periods when they are incompetent, we should look at what they wanted when they were competent. We should respect their wishes, views, lifestyles and preferences and grant them the dignity that we grant medical patients and everybody else to make their own decisions.

The worst is the backlash, the continuing public misconception that crazy equates with dangerous. That if we could just shut those loonies up the world would be a better place and maybe it would be even better if we just knock them all off. We've had enormous success changing laws but the big fight now is to get the law respected and enforced. We'll have to fight very hard to make the laws respected and observed so that when the law says you can't forcibly treat that woman and then someone treats that woman, there is a penalty and a sanction.

We've changed the law on paper now we have to change it in practice and only gradually, through that process, will we change attitudes.

Sandra Butler: "Too many have come to believe that all we are is our pain."

Among those who worry about what some call "the therapization of feminism" is Sandra Butler, author of the groundbreaking book *Conspiracy of Silence—the Trauma of Incest.* Butler, who lives in San Francisco, has spent the past 20 years working with survivors and travels extensively throughout the United States and Canada giving lectures and workshops on violence against women.

For Butler, while skillful, empathic healing that helps women remember and relive the pain of their abuse is a crucial part of healing work, she questions whether feminist therapy has become "too much therapy and not enough feminism."

Jackie Brown: In your keynote address you talked about feminist therapy becoming too much therapy and not enough feminism. Could you elaborate on what you mean?

Sandra Butler: Feminist therapy came about as a consequence of our thinking about the intersections between personal pain and social structure. Our understanding must remain imbedded in the awareness that personal change is only the first important step to political change. One cannot happen without the other but both are necessary.

Jackie: So the "personal is the political" is also part of the process?

Sandra: Always. In every moment. For example, when I'm doing work with survivors of sexual abuse and they tell me their particular, concrete experiences and horrible feelings, I remind them that other women who have had similar experiences have similar kinds of feelings. It isn't that I'm taking away from their individual experiences but I'm always trying to find a way to say that this is a shared experience and to ground it in an understanding of oppression.

Also, I find a lack of analysis about why we eat too much, or go to the mall and buy things we can't afford, become co-dependents, find ourselves trapped in unsatisfactory relationships and other behaviours that are typically troublesome for women. There is so little analysis about our bodies and little awareness that it is the only landscape upon which we live. We paint it, pluck it, decorate it and make it smaller because so few of us have a world in which to enact our lives. Instead, we

photo by Jackie Brown

enact our lives on our bodies and we self-mutilate in both small and large ways—some of which are culturally acceptable and some of which are not.

Women can be in "recovery" for years without any awareness of the social and material conditions of being a woman. There is little analysis of class, sexuality, race, age and how those things affect the way we experience pain and loss. It's all become personalized and individualized. Disconnected.

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Jackie: But even as more survivors connect their individual experiences to women's oppression, isn't it difficult to shift into political action when you're in the midst of recovery?

Sandra: Psychological health is an important prerequisite for good political activism. But part of what is dangerous in our healing or recovery work is the need and longing for safety.

There is no safety and if we wait for safety to do the organizing we have to do, nothing will happen. What do we do when we are in danger? How do we protect ourselves? We cannot require our political comrades to create a safe place for us. We have to work together as allies and that's not always about safety. We have to find a balance between healing, building community and creating political alliances. For a lot of women who are doing healing work, it's the interminable narcissism of their own bully-buttons and they're not being responsible to the larger community. We need to build a movement with women who are doing their own healing work, who understand that our experiences are more the same than different and who know that none of us are safe until all of us are safe. That is when we can begin to organize and bring about change.

I also think that professional clinicians who are trained or identify as feminists, who do women-focused work, need to do more volunteer work in the community. There needs to be more giving back to the grassroots community in the form of facilitation, training or activism that keeps each of us connected with each other in our shared work.

"We cannot require our political comrades to create a safe place for us."

Jackie: So survivors must move into political arena. What about the other side of that? What should activists be aware of?

Sandra: I think it's important for grassroots women not to be judgmental about the importance of good clinical healing work. What I've seen in a lot of collectives and organizations is that, when we don't understand our own issues, we act them out in collective situations. When for whatever reasons we have difficulty with authority or powerful people—and for survivors the reasons are obvious—we don't have many clear ways of dealing with the conflict because the way we negotiate and have conflict with each other has been so damaged by the culture.

The more we know about the complexity of our interior landscape, the more we can tolerate and engage with the complexity of other women.

I am also very concerned about some activism, that I think is dangerous, that uses political rhetoric for psychological reasons. We need to keep these two things as distinct as possible. This is tricky and I know this from my own therapy. I created a world view that made my personal life make sense. There are a lot of us who cloak ourselves in political rhetoric as a way of looking away from the real personal wounds we need to be attending to. It's a very delicate thing and I don't think you can criticize feminist clinicians without criticizing activists. I think that all of us need to understand that we need each other, that we each can only do a small piece of what has to be done. We need to understand psychologically who we are, how we do our interpersonal relationships in the world.

Jackie: You talked earlier about the lack of analysis of race and class. Many white women are experiencing a lot of difficulties trying to understand and confront their racism. What are some of your thoughts on how we can better deal with this?

Sandra: As white women, we need to understand that we cannot wait for women of colour to do anti-racist work. From what I've seen women of colour have been more patient with us than we deserve. White women need to be doing this work with each other.

We need to begin to understand our internalized racism and not wait for women of colour to be our informational resource. White women carry assumptions of privilege around with us that we aren't even aware of, like always knowing that wherever we go there will be familiar food, music, or that the person in charge will almost always be of our colour.

Organizing is starting to happen and it's been good and also very difficult particularly for white women because, as we organize around the issues of violence against women, we have to understand that race and class are a matter of life and death. We have to work with women, and I say this as a white woman, who we don't know much about, who we've had little exposure to and very little sensitivity towards. The organizing we need to do now is more complex and there needs to be more sharing of power which we as a movement have a hard time with.

It's going to be painful, hard work but we're just going to have to keep on doing it and keep on learning. We also have to take seriously the criticism we receive and find ways to be respectful allies to women of other races and nations who are doing our shared work.

We have to find ways to struggle together in love. Conflict is potentially adversarial and it's hard for survivors—especially because we have often developed an adversarial relationship with the world in order to survive. But when we gather together as comrades and allies we need to remember our adversaries are the external structures that oppress all of us, albeit differently. That energy should not implode within our movement.

Jackie: In a recent interview, you said you were concerned about some of the norms you see developing within the recovery, or, as some call it, the 12 Step movement. What are some examples?

Sandra: Truthfully, I feel very concerned about the recovery movement. What I see is too many women who have taken on an identity by defining themselves as having a disease. But we did not go through the painful process of moving from victims to survivors only to retreat to an identity as disease carriers.

I fear that we feel so atomized, alienated and disconnected that what is offered to us, and I think this was a big failing of feminism, is that if we define ourselves as having a disease we are offered immediate, unquestioned community. Every Tuesday night no matter what city you're in, you're going to find a church basement filled with people who share your disease and they become your community. I see an awful lot of women spending what little time they have left after their domestic or work life going to meetings instead of organizing against the structures that oppress us.

What troubles me is—course there is a need for community and belonging—but that in the group structure, in order to have that, we are required to internalize a negative self-label. We cannot be women who are fierce, strong, vital, in charge of our own lives. One of the things that saddens me is that too many of us have come to believe that all we are is our pain. We are wounded as women in many ways and we need to attend to those wounds. But we have also survived and I don't think we congratulate ourselves enough about that.

For me, survival is not a feminist rhetorical flourish; it's a very serious word because the moment a child is abused her childhood ends and her survival begins. This doesn't mean that what she did to survive at four years old will necessarily continue to help her at forty, but if she hadn't figured out as a child what to do, she wouldn't be here now. It is important that we understand ourselves psychologically and politically so that we don't have too much mental healthing and not enough movement building.

Jackie: You also say that women need to beware of the exalted experts with all the answers.

Sandra: We need to be very careful as a movement about the capitalistic impulse in doing mental health work. There are lots of people becoming [experts] and we as women and as survivors are particularly vulnerable because too many of us still see authority figures as people who "know." We need to be careful about trusting just anyone who says 'trust me' because that's what we got told as kids. We have to be sure that these people are speaking in our best interests, not theirs.

Jackie: In your keynote, you spoke about the importance of seeking the spiritual within ourselves, rather than looking for it in other cultures. Could you elaborate on that?

Sandra: This too needs to be thought about with tenderness. It's the same way I think about the recovery movement. There is a longing for meaning, for ritual and that is as it should be. And there is a longing in white culture and white Protestant culture in particular, for ritual that is not male ritual. There is also the danger of unexamined arrogance of white skin that says 'there's something I want, I'll just take it'—the spiritual colonialism impulse. But I don't think it's mean-spirited. The women I meet who are incorporating women's spirituality into their healing or recovery feel very genuine. But I wonder how we can create rituals together that are generative and embedded in our lives.

In Judaism there was a movement among both heterosexual and lesbian feminists to rewrite the liturgy and I found that very exhilarating. I think that we as women have to go back to the lived experiences instead of saying there's nothing to take from there or looking at other cultures. I think many women are attempting to find what I would call a relationship to the sacred. One that is internal and will nourish us.

Jackie: Your latest book, Cancer in Two Voices, *tells the story of your lover Barbara Rosenblum's struggle with and eventual death from cancer. What did you learn from that experience?*

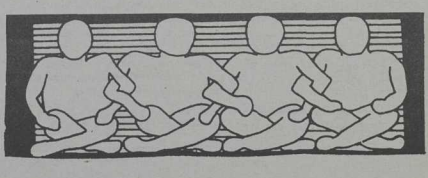
Sandra: One of the most important things I learned is that class is a matter of life and death and I think I never really understood that before. If Barbara had not had the class background she had, she would have had a private doctor. Barbara said once that she learned more in her family about what was a good butcher, what made a good cut of meat, than she learned about what made a good doctor. One of the things about our relationship was that every place we went, she saw class and I saw gender. So I feel I incorporate that line of vision much more.

Politically, I understand the national organizing we have to do around the politics of health care, women's health care and more specifically, the politics of lesbian health care. A lot of health providers don't know their patients are lesbians and many women are not out to their health care provider. So I hope the book will generate discussion about some of these issues.

I think that I also have a very acute sense of urgency about time. I don't waste it. I don't spend time with people I don't want to spend time with. I have no problem saying no to things I don't want to deal with. I don't feel the need to be approved of or accepted and the trade off is the time that I have. I take more risks, I'm braver. I don't know if that's because Barbara loved me so well or because Barbara got cancer and died. I think it's some of both.

Note: Cancer in Two Voices, *published by Spinster's Books, will be released in September. Sandra Butler will be in Vancouver on Saturday October 5 to read excerpts from the book. Check* Kinesis *for time and place.*

Jackie Brown is a freelance writer.



Forum on race and ethnicity:

On lies and labels

by Zara Suleman

"Get to know us as people," said Native artist Margo Kane, summing up Lies and Labels, a forum on race, ethnicity and the performing arts. Lies and Labels was put together by the Vancouver Folk Music Festival, Powell Street Festival and the Vancouver East Cultural Centre in early June. Panels consisted of women and men of colour including Margo Kane, Lorena Gale, Veena Sood, Diane Kadota, Zainub Verjee and Loretta Todd.

Lies and Labels, like any forum on race, should ideally bring about change—or at least strategizing for change. Unfortunately, like other forums on race, what ends up happening is less than ideal. Tension, anger and hostility were the outcome of the day-long forum.

Margo Kane introduced the forum with passionate insights into the problems faced

photo by Zara Suleman

Loretta Todd

by women of colour in the arts, through her own painful memories of starting out in "the business."

"I got all the ethnic roles," Kane recalled. Labelling became important not only in terms of acting and dancing, but also in terms of "ethnicity." She realized that this labelling by the arts community was only a microcosm of society's labelling, and that her skills as an actor and dancer were being excluded.

Kane spoke with emotion about the responsibilities of producers, casting and artistic directors. "Don't go looking out for that face, that colour, don't go looking for us—get to know us as people, it's a very human thing."

Kane also talked about how exhausting it is to "break down doors" and to "have to educate all of the time." If people communicate, there exists the possibility of "making things work." But, as Kane views it, nothing will change until people stop asking "How do we get these people involved?" instead of doing what's necessary: hearing, seeing, and caring about all people, not just those that white society chooses to recognize.

Kane set minds racing and left many questions to be answered with her intense introduction which ended on the note: "anger has to be allowed", and "it's not easy to know that you may be a part of the problem."

After a short half hour break—barely enough time to recover from the variety of emotions that filled the centre—the next panel took their place to continue the discussion and debate.

Lorena Gale, a local Vancouver actor who performed in *The Coloured Museum* and Veena Sood, a Vancouver actor whose one-woman show *Maharani and the Maple Leaf* played at last year's Fringe Festival, were featured on the panel titled "Behind the Mask—The Artists."

Early in her presentation, Gale stated that: "Canadian theatre is racist" and "roles given to people of colour are always background, always menial." Gale then talked about the society we live in and the restrictions faced by people of colour even when they are born and raised here as "Canadians".

"I will always be perceived as an outsider, my children will be seen as immigrants, although they will be fourth generation Canadians," said Gale. When the issue of community and Black theatre were thrown into the discussion after Gale's presentation, she responded: "I don't think Black theatre is going to help . . . when Black people try to express themselves independently the white establishment silences them."

She spoke of the marginalization of people of colour, the flood of racist plays—under the guise that the play is not racist but only portrays racism—and the fact that people of colour cannot raise these issues themselves because their voices have been silenced, ignored, and taken away.

Veena Sood followed Gale's presentation and gave a different perspective on Vancouver theatre. Sood describes her personal experience in Vancouver theatre as a "positive, embracing experience." During the debate that followed, Sood was challenged about this perspective and about her responsibility to the Indo-Canadian community, as an Indo-Canadian woman who has broken down the doors and "made it."

There was no negating that Sood is an accomplished actor, only that her perspective could be viewed as an exception and not generalized.

The next panel titled "Vultures or Visionaries," consisted of festival, theatre and concert producers. Diane Kadota talked about her individual experience as a producer and also about her vision for the shows she takes on and produces.

Diane Kadota, an Asian-Canadian woman, is an independent performing arts manager who works with the Powell Street Festival—the annual Japanese-Canadian festival in Vancouver—and seven individual artists. She also currently represents the Frank Chickens (an Asian feminist duo) who were featured at last year's Folk Festival.

Kadota talked about wanting to produce festivals and her decision to fight for the right to be where she didn't always feel welcome. "Don't be intimidated," was Kadota's advice for being a woman of colour producer. "It helps to have some sort of vision, some sort of determination." She talked about going to cultural events and how she would, "gravitate towards people of colour performers." Throughout her presentation Kadota stressed: "I believe theatre should be accessible to everybody."

Questions and a heavy debating session followed the panel presentations. After the dinner break, the final panel included presentations by Loretta Todd and Zainub Verjee, titled "Where Outreach meets Outrage—The System."

photo by Zara Suleman

Lorena Gale

Loretta Todd is a Native woman involved in video and filmmaking. Her discussion revolved around the issues of cultural appropriation, post-modernism, and the traditions of the artist. Todd questioned why—at this point in time, in this particular setting, under the organization of three white

"Roles given to people of colour are always background, always menial."

men—this forum was even happening and why she was a part of it. Todd observed that the dominant culture chooses when to acknowledge the existence of people of colour. "I think the whole issue of putting ourselves in the service of the dominant culture is a crucial one," Todd said. The issue is people of colour exist whether or not the dominant culture wants to see them.

Zainub Verjee, co-founder of In Visible Colours, a women of colour and Third World women film and video festival, carried Todd's sentiments into her talk on the topics of ethnicity and multiculturalism. Verjee's focus was on the media and the influence of "western" technological, economic and political ventures into Third World media groups. "Economic structures determine the cultural and artistic character of both international and indigenous media. The Third World artist has been bound by economic exclusion and cultural appropriation."

Verjee went on to say: "Interestingly, enough, the [people of the] diaspora in the Western world have had less access to media technology and production possibilities than their counterparts in the countries they have left behind. The West not only [controls the populations] in other countries through its foreign policies and economic activity, but finds the way to manage and contain resettled people through its domestic policy." Verjee also focused on the concepts of visible minority, the other, and multiculturalism. "The concept of multiculturalism," said Verjee, "was adopted in the 60's and embodied as official government policy in the early 70's in reaction to the particular perceived shift in the range of races and immigrants who have come to Canada in the last 40 years."

Verjee views "multiculturalism" as a vehicle which: "effectively separate(s) dominant culture from these cultures, situating themselves as 'the other'." Verjee then traced the origins of "ethnics" which "came to be used in the United States as what was described in 1961 as a polite term for Jews, Italians and other lesser breeds."

Verjee pinpointed the meaning of "multiculturalism" with a quote from Richard Fung's essay in the catalogue which accompanied the Asian-Canadian multi-media exhibit, Yellow Peril Reconsidered: "Multiculturalism shifts the focus away from the political and social questions of race such as housing, employment, education, access to power, into marketing of personal identity. It champions the notion of cultural difference in which people are encouraged to preserve cultural forms of song and dance they didn't practice before they came to Canada."

Lies and Labels: A Forum on Race and Ethnicity in the Performing Arts was typical of the many forums that have surfaced surrounding the issue of race relations in North America. As Zainub Verjee concluded that evening: "the questions of race are complex and the answers are not absolute . . . a side of political contention is cultural—at times seemingly quiet, at times destructive, but it is always changing."

Folk Music Festival:

Women performers from all over the map

by Kinesis Writer

photographer unknown

Amidst an almost bewildering variety of musical tastes at this year's fourteenth annual Vancouver Folk Music Festival, you'll find some women who span a number of performance mediums. Combining the best traditions of poetry and music, of uncompromising political activism and wry humour, these performers give their messages of women's experiences a multi-layered musical expression.

Lillian Allen and Revolutionary Tea Party are part of the cutting edge of this new creative interaction between the spoken word and the emotive power of music. A poet and long-time political activist in Toronto, Allen's work focuses on giving a shape and voice to the voiceless. Woven into the words is an "exceptionally hot" accompaniment of reggae, rock, world music, funk and rap delivered by the Revolutionary Tea Party band.

As a Native story-teller, Lee Maracle is well-known for her work in bridging the gap between the traditions of Native oratory and the Euro-Canadian short story form. Her stories speak to the struggle of being Native: exploring themes of survival and defeat, acceptance and rejection, struggle and reconciliation. At the festival she'll be combining her talents with daughters and drummers Columpa Bobb and Tania Carter to bring these words and rhythms together.

Four folkies with a gift for that certain turn of phrase are performing solo at the festival, but toured together recently in Life According to Four Bitchin' Babes. Sally Fingerett, Patty Larkin, Christine Lavin and Megon McDonough blend wit and heart in equal measure with acoustic virtuosity. Larkin's and Lavin's lampoons of such 90's phenomena as "Prisoners of Their Hairdos" and "Sensitive New Age Guys" are worth a chuckle while Megon McDonough and Sally Fingerett take a more poignant look at acceptance, rejection and dreams.

Rounding out the lighter side of things will be a trio of British feminist comedy performers, Alex Dallas, Alison Field and Wendy Vousden, collectively known as Sensible Footwear. Described as "fierce, funny and feminist" their humour is inspired by the mundane realities of women's everyday lives.

In the old timey stringband tradition, the Heartbeats from New York, take the passion of the Appalachian fiddle, banjo, accordion, guitar and bass and translate it into their own updated mountain style of music. By all accounts the music is fast, furious and eminently danceable.

Toronto playwright, songwriter and blues/jazz performer Diana Braithwaite brings her insights into the experience of urban Black Canadians.

Other featured Canadian performers are Four the Moment, a Halifax-based *a cappella* quartet rooted in the women's and Black communities, and Anne Lederman, a solo fiddler and composer working in a variety of traditions. As well, Kathleen Yearwood and her band Cheval de Guerre will debut at the Vancouver Festival. Yearwood is regarded as a remarkable and original artist.

True to the folk fest traditions of music from "all over the map", this year's list of performers includes Altazor, a Latin American folk group of four women with roots in Cuba, Chile, Venezuela and the United States. Iva Bittova from Czechoslovakia sings and plays violin in an eclectic mixture of Eastern European traditions. Two Vietnamese performers, Ngoc and Que Lam, will be appearing as part of the Henry Kaiser Acoustic Group. The mother and daughter duo play the dan tranh, a sixteen-string zither-like instrument dating back to the 13th century in Vietnam.

For more information on these artists or the many others appearing July 19, 20 and 21 at Jericho Beach, contact the Vancouver Folk Music Festival, 3271 Main St., 879-2931.

Lesbian and gay choir fulfilling and fun

by Juline Macdonnell

The first opportunity to hear the new Vancouver Lesbian and Gay Choir (VLGC) came in June at a Sunday evening sell-out concert enjoyed by performers and audience alike. Born out of the Celebration '90 International Festival Chorus (the Vancouver Gay Games) last summer, VLGC now has a membership of 60 lesbians, gay men and straight women.

To an enthusiastic crowd, VLGC sang opera, pop, Canadian folk tunes and renaissance choral works. No matter what the tradition, the choir displayed a tightness of style and a true enjoyment of music. From the beginning, the atmosphere was one of celebration. Both choir and audience easily moved from funny love songs specially arranged for the choir (the women delivered "Gonna Get Along Without Ya Now") to classical pieces such as "Va, Pensiero" by Verdi, and "Nessun Dorma" by Puccini. I particularly enjoyed "Donkey Riding," a traditional folk song which the choir apparently loves to hate.

A special guest set by the four-women *a cappella* group Aya rounded out the evening, which closed with the audience giving VLGC an enthusiastic standing ovation.

I found the concert to be musically and politically inspiring, and women I talked with after the concert said they too felt empowered.

VLGC is the newest member of GALA—the Gay and Lesbian Association of Choruses—an information clearinghouse for 90 choirs across Canada, the US, England and Germany. Like other GALA choirs, VLGC is not only committed to enjoyment and excellence in music, but to the belief that lesbian/gay visibility "strengthens all of us and fosters understanding among people."

Carole Inson, a soprano in the choir, joined after she saw the Gay Games choir. Her enjoyment goes beyond the music. Said Inson "I'm in the process of coming out and what better a way?"

Alto Bev Bradshaw said that the choir purposely chose to have lesbian and gay in their name because they "wanted to be out and visible. Our intention is to raise the profiles of gays and lesbians positively ... and the purpose of our music is to inspire action."

Bradshaw also said that it was enjoyable to be around the men in the choir. "In most situations, women need to work separately from men for political change. In this case, we choose to work with men."

The choir's repertoire is selected by committee and any words which are sexist or homophobic are changed.

VLGC has a goal of perfection and offers musical training at sectional practices and with music director Michael Grice. While the members need not have previous choral experience, the choir is composed of good singers—singers that are able to carry a tune and hold their part while another part is sung. Bradshaw points out that as long as someone has these basic qualities, it is only a matter of practice before their voices "will contribute to the choir."

The choir is taking a break this summer and when they resume practice in September, they'll be looking for new members—particularly women. Bev Bradshaw says that "as well as being hard work, [the choir] is also stimulating and fun ... it's fulfilling to work in the choir."

For information about VLGC, please call Liz Landon at 732-1402. If you would like to meet the choir before September, there will be a social on Saturday, July 13th at 8569 Osler Street. For more information on the social, please call Carillee at 732-1773.

Juline Macdonnell is currently an exploited worker at Census Canada.

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Coming out on video, then...

photo by Azian Nurudin

Still from "What do Pop Art, Pop Music, Pornography and Politics Have to do with Real Life?"

by Kathy March

In concert with the Out On Screen Gay and Lesbian film festival in Vancouver, Video In presented two evenings of videos. The social environment created by the screenings—full house both evenings—was perhaps as significant and creative a comment on the issue of lesbian representation as some of the video work itself. Lesbians took full advantage of the opportunity to satisfy the very real need to come out and see themselves acting with power in the company of an audience and as reflected on the small screen.

This participation is not to be taken for granted. The program notes for Out On Video explained: "One of the main areas of attack by the government at this time is in the area of gay and lesbian expression. Because we believe that lesbians and gays need to produce and distribute their own art, documentaries, pornography and dramas, and knowing that in doing so many have faced criminal prosecution at the municipal, provincial and national levels, we [Video In] have maintained a hard line in opposition to any form of government control . . . While exemptions do work for some high profile events, individual artists and producers, the most vulnerable works (sexually explicit and political work) are still threatened and removed quietly from public view."

The ease and comfort with which lesbians were able to enjoy this event does not deny the threat of censorship, whose weight is brought home to any lesbian reflecting on what is, for many, a painful coming-out process. The first step in assuming lesbian identity is often the casting off of societal and self-censorship.

The social environment created by the screenings...was perhaps as significant and creative a comment...as some of the video work itself.

One of the most potent statements these lesbian videos make is the simple fact that they appear on a TV set, the most pervasive and influential device of mainstream mass media. In doing so, these videos document the absence of lesbians in the dominant representations of who exists and who is credible. While broadcast television ordains, constructs and disseminates models of "authentic" lifestyle, the viewer of the Out On Video screening came to appreciate the video artist subversively taking over the territory of the TV set.

The assignment from *Kinesis* was to review the lesbian videos and I soon came up with the perplexing question "What is lesbian video?" Is lesbian work only recognized when it speaks specifically of lesbianism and/or is made by lesbians? What of the lesbian video artist whose work does not directly address her sexual identity? Some of the video productions could readily be identified as having lesbian content. Other images/narratives reflected much more than issues about sexuality, giving lesbians and gays a vision of themselves in multiplicity, diversity and individuality. As lesbians, we do not enter into the challenges of our sexual orientation lifestyle solely through the dimension of sexuality—our ethnicity and creativity are also intersected.

Out On Video was a marathon event with very little sexually explicit material. Unfortunately, three hours of work per evening was screened: by many accounts, a difficult stretch for the audience to remain active viewers. Notwithstanding the discomfort of the screening, it was heartening to know there is a substantial body of work being produced by lesbians. The following is a review of the video art that provoked a response from me. I look forward to the point in time when I will turn on the TV in the comfort of my home, and enjoy this kind of work, as part of regular broadcast programming:

Laura, Ingrid, and Rebecca: A "talking head" interview, produced by a man, with three young, animated lesbians who speak of their participation in ACT-UP. They discuss how their pro-choice political agenda is located within AIDS activism: central to both issues is control over the physical body and access to medical care. These women also discussed their frustration with how the gay men in their chapter of ACT-UP marginalize women's issues. *(Phillipe Rouge—USA,* Frameline, *1990).*

Laws and Skin: Images of the colour and pageantry of the Brazilian carnival, an event where prohibitions against the body are suspended: female body builders, dykes on bikes, leather queens and transvestites with equal legitimacy take up space in the public domain and parade their bodies outside the constraints of gender. *(Christine Martin—Canada,* Videographic, *1990).*

Malaysian Series # 2: For two and a half minutes, we watch an Asian woman in leather jacket and sarong whipping a toaster oven. Without sound or text to instruct the viewer, the image is left open to interpretation. *(Azian Nurudin—USA,* Frameline, *1986-87).*

Nancy's Nightmare: A lesbian S&M dungeon scene with Nancy Sinatra's "These boots are made for walking" as sound track. In this video, whips and leather are neither provocative or passionate. The actors are staged and static, and the action needlessly repetitive. The shot of the boot stomping the Nancy Sinatra record got laughs from the audience. Despite its shortcomings, this video does allow us to acknowledge an often contentious version of lesbian sexuality. *(Azian Nurudin—USA,* Frameline, *1988).*

Another Love Story: Many lesbians still feel AIDS is a phenomenon that doesn't threaten them. This video dispels that myth through a narrative with women of colour actors. A lesbian couple must come to terms with the possibility one of them is HIV positive. We learn from the characters as

See VIDEO page 18

...Coming out on screen

by Ginger Plumb

The 1991 Out On Screen Lesbian and Gay Film Festival in Vancouver started on a sour note for me as well as a lot of other lesbians I know. The problem? A fundraiser for the festival's lesbian programming featuring—*Chopperchicks in Zombie Town.*

It was exciting seeing the posters for the benefit: a "women-only" screening of a "dykes on bikes" movie. Wrong. The film was a B-movie horror story by a man. Fortunately, the sex scenes were all lumped together; unfortunately, they were all heterosexual. Fortunately, the chopperchicks leader was a dyke; unfortunately, she's bitter, a bitch *and* she never gets laid. Fortunately, none of the biker gang opts to stay in the dreary town where the "plot" takes place; unfortunately, the hottest butch-dyke-potential in the whole movie lets some dweeb get on her bike with her before the gang blows smoke into the sunset.

Entertaining? That's a matter of opinion. In my opinion it was inappropriate as a fundraising draw for this festival.

But my real disappointment came not from the poor choice of movie, but from the poor choice of politics presented before the show. I sat in shock as a woman from the festival's board of directors told the all-women audience that it was going against the politics of the Out On Screen Film Festival Society to hold a women-only event. I felt insulted and used when her speech had ended. If I hadn't been asked to review some of the festival's films, I wouldn't have attended any more screenings. I think the lesbian community is due an apology by the festival committee in a big way.

This feeling was reinforced when I spent Friday night, the one and only night the local bar is women-only, watching the bulk of lesbian programming at the festival. Poor politics meets poor judgement.

I was happy to see that S/M imagery was presented in *Nancy's Nightmare* [see video review] at the festival. I question, however, the underlying assumption that showing it at midnight would attract the "sexually diverse", or the politically-motivated fear that we can only show

See SCREEN page 18

Dorothy Livesay:

How far we have to go

photo courtesy U. of Manitoba Archives

Dorothy Livesay, 1950.

JOURNEY WITH MY SELVES: A memoir 1909-1963
by Dorothy Livesay
Vancouver: Douglas & McIntyre, 1991

by Laurel Weldon

Dorothy Livesay's memoir, *Journey with My Selves*, covers the years from 1909 to 1963. Livesay has written over 25 books of poetry and prose and has received numerous awards, including being named an Officer of the Order of Canada as well as being awarded the Governor General's Award for poetry twice. At 82, Livesay is certainly well-established in the Canadian literary scene.

But Livesay's memoir is not only of interest in relation to her literary achievements. Livesay was also a well-known feminist and socialist. This book covers her experiences as she lives and works in places as varied as Canada, the US, France, England and Zambia. It describes her activities as a feminist and socialist as well as her work as a teacher, writer and social worker.

Through this memoir, one becomes not only acquainted with but also attached to Livesay's mother, father, friends and lovers. The threads of these various relationships are traced and interwoven so skillfully that the reader is continually interested and involved in the story.

Journey should be of particular interest to feminists. Livesay's memoir gives one an interesting perspective on the first two-thirds of this century. In recounting her own reactions and those of others to racism, sexism and lesbianism, she reminds us how far we have come, and how far we have yet to go.

It is somewhat ironic that in the "After Words" Livesay notes that she has not "dwelt on problems relating to being a woman." While the book does not develop theories of feminism or discuss how Livesay's struggles are many women's struggles and the story of Livesay's life is at least in part a story about the problems relating to being a woman. For example, she relates how after finding meaning in her work for many years, she was forced to quit her job as a social worker in order to marry. At the time it was illegal for a married woman to be employed in the professions of teaching, nursing or social work. Not surprisingly, she was deeply depressed by the sudden change in her life.

For Livesay, the search for truth is obviously an important theme in her life, and one that she inherited from her father. However, I found the interrelationship between music, dancing and poetry, another important theme in this book, much more interesting. Livesay describes an increasing appreciation for music throughout her life. At 14 she writes that "music and poetry are one." She describes how a keener appreciation for music "strengthened her feeling for rhythm in poetry" during her years as a university student. She also notes, however, that this new appreciation did nothing to "change my stiff, uncoordinated body movements. I remained too self-conscious to let go and dance. Instead, the words did that." It is not until she is living in Africa in the early sixties that she can wholly accept music into her life.

Although the book succeeds in keeping one engaged through the two-hundred and some pages, it does seem to end rather abruptly. This may reflect the fact that the author chose not to chronicle the years after 1963 because it would involve writing about people who were still alive and therefore vulnerable. However, the "After Words" does lend the book a sense of completion that somewhat compensates for the sudden trailing off of the story.

Read this book. Its virtues far outweigh its weaknesses.

Laurel Weldon is a poet.

SCREEN from page 17

sexually-explicit lesbian imagery very late under cover of darkness.

Now, for the reviews:

Nocturne—*directed by Joy Chamberlain, Great Britain, 1990. 16mm.* "Upper class, 45-year old Marguerite returns to the family mansion after her mother's death where she is haunted by flashbacks of her impoverished childhood. But she isn't ready for a surprise encounter with two delinquent lesbian hitchhikers."

This excellent short feature was packed with sexual nuances of every kind. Is it a story about a poor little rich girl grown up? Is it about her mourning her dead mother? Is it about her mourning the loss of her cherished childhood nanny? Is it about classism, racism or homophobia in Great Britain? Or is it a coming-out story?

Nocturne is somehow an erotic tale that combines all of the above ingredients to produce a thrilling, sometimes disturbing, psychological look at a childhood obsession and the limitations dictated by mother, caste and ultimately self.

The outrageous, cocky Cockney lesbians are wonderful and full. They "play" with the self-pity of the rich woman, but never relinquish their own power to her. They never hold her hand, they never guide her and they never do it for her (literally). There is a tinge of sympathy for her in one of the women, but it only lasts long enough to pack the stolen car and get out. The characters are well-developed and strong, and make for a movie worth seeing twice.

Her Giveaway: A Spiritual Journey With AIDS— *directed by Mona Smith, USA, 1987. Video. Her Giveaway* is the gift of Carol Lafavor, an Ojibway, activist and lesbian mother living with AIDS. The video deals with practical information on needle use, sex and safety. It also dispels myths and misconceptions and generalizations about Native peoples, especially in regards to drug use and sexuality. *Her Giveaway* is a celebration of Lafavor coming to terms with AIDS by combining her traditional beliefs and healing practices with Western medicine. To viewers, it is an affirmation of hope and caring. It is also an inspiring example of how we can all learn from the Native American philosophy of illness.

The only criticism I have of *Her Giveaway* was the lack of information about safe-sex practices for lesbians. Excellent video, heart-warming, worth seeing.

State of Mind—*directed by Angie Black, Australia, 1990. 16mm.* Wierd, eerie, psychologically thrilling, all describe Angie Black's *State Of Mind*. Based on an S/M relationship and the power dynamics between two lovers, this movie deals with one woman's state of mind after her lover's death. Did the woman commit suicide, leaving Jessie to deal with her own guilt? Or did Jessie really kill her lover, accidentally or otherwise?

In any case, the demons that haunt Jessie are her own, and she deals with them her own way. The relationship wasn't over for Jessie yet: she had to end it in her mind. In *State Of Mind*, deciphering fantasy from reality is like deciphering a dream. Surreal, psychological and powerful, *State Of Mind* is not for the faint of heart.

Ginger is a Vancouver resident lesbian and available.

VIDEO from page 17

they deal with the difficulty of broaching the subject of AIDS and of disclosure—and destructive victim-blaming: if a lesbian is HIV positive, then she has been having sex with men and no longer deserves lesbian community support. This video informs us that, in Toronto, there is one documented case of woman-to-woman transmission of the virus. *(Gabrielle Micallef and Debbie Douglas—Canada,* V-Tape, *1990).*

Jollies: The most endearing of these productions. A 17-year-old lesbian with a Fisher Price video camera documents how she grew into her sexuality. This imaginative and textured piece had me laughing with recognition, as Sadie reflects on unsatisfactory encounters with boys and her grappling with gender roles. *(Sadie Benning—USA,* Data Bank, *1990).*

Kathy: Lesbian lovemaking in the home. Idyllic domestic scenes set to Sunday brunch music: scenes of a woman making pies are edited against daytime lesbian sex in bed. Wooden rolling pins and wooden dildoes—how much more natural can you get? *(Cecelia Dougherty—USA,* Frameline, *1988).*

Keep Your Laws Off My Body: This grainy black-and-white rendition of two women making love is juxtaposed against scenes of ACT-UP action and police response outside City Hall in New York. The lovers kiss and touch as sirens scream. The bedroom door is barred. This video is a challenge to state intervention in the realm of the body. Text over the images spells out state laws applying to "prurient" sex and reproductive choice. *(C. Saalfield and Z. Leonard—USA,* GIV, *1990).*

Kathy March works at Video In.

Don't be shy

At Kinesis, we know that writing is a brave act, especially if you've never been published before. We offer support and advice to women who want to write – reviews, interviews, features, news stories...

Come to our Writers Meeting (see Bulletin Board for details) or call 255-5499.

Subverting the cinematic codes

From *Women in Black.*

by Zainub Verjee

Attendance at any festival offers all sorts of exciting and stimulating encounters with local and visiting artists, curators, critics and arts and cultural activists.

Images 91: Festival of Independent Film and Video had its fourth successful run in Toronto, June 6-11.

The festival received Telefilm funding for the first time in its four year history as an alternative festival. The program included work ranging from experimental to straight-up documentary. Altogether, 71 independent films and videos were featured from Canada, the United States, England, Cuba, Australia and Chile. The Gulf War, national identity, sexuality, racism and feminism were all on the menu.

Panels and workshops mirrored the program and provided for some provocative thought and dialogue, which continued in outdoor cafés late into Toronto's warm and muggy nights. Definitely a time for important exchanges and debates.

Also, this year's festival took the work to people outside of the festival circuit, by organizing a series of screenings in the Arabic, Latin American, Black and Native communities. This Satellite project was very successful in reaching an audience that would not normally attend an independent festival.

Claude Forget programmed interesting and sensitive work which included Mai Masri's *Children of Fire*, a work on the children of the Intifada; *Let's Rap* by Alison Burns produced as part of the National Film Board's *Five Feminist Minutes;* and *Maigre Dog* by Donna James.

I curated a two-part program, Media Mirage, focussing on independent and community-based works deconstructing Western dominant media's images of the Middle East, Arab people and the Gulf War. Included in the program were two documentaries by women, which focus on the occupied territories of Palestine and women's role in the struggle. I was thankful that the organizers of Images published my portion of the festival catalogue in Arabic as well as English and French.

Experimental film and video art—didactic or not—are centred in the independent scene. There is a desire and need to subvert cinematic codes, but in some of the festival screenings there was so much codelessness it was difficult to understand the point of the work at all.

Unfortunately, this overly experimental work may have turned the audience away. The theatres were not full by any means and this may also have been due to promotional efforts being directed into the Satellite program.

Although Images 91 was not an exclusively women's festival there was women's work that captured my attention.

SHADOW PANIC
directed by Margot Nash
Australia: 1989, Film.

Shadow Panic is a startling and visually lush experimental work which both confronts and seduces the viewer with fragments of the lives of three women.

The women—the dreamer, the detective and the lover—are strangers to each other and search for truth below and within the surfaces:

"I am the dreamer, the redhead, I search for hidden treasure: which fragment would yield the gold, which memory would haunt forever?"

"I am the investigator, I watch, I record, I collect evidence: little men who get rich quick, this wilful heritage, this aching land."

"I am the fool, the hothead, distracted, temporarily unavailable: in love, out of love, searching for love."

This film is about memory, desire and resistance. The "panic" is caused by internal and external states of emergency and personal and collective shadows cast by the women themselves and the enemies (villainous men, the state, nuclear threat, etc.).

Shadow Panic breaks the narrative expectation and creates a poetic, surrealist expression which links the lives of the three women. The uncanny sound effects, the shadows, the harshness and dream-like qualities of this piece takes quite a different approach from Nash's earlier documentary works.

QUERIDO Y VIEFO AMIGO (DEAR OLD PAL OF MINE)
directed by Gloria Torres
and Magda González
Cuba: 1990, Video.

This 8-minute piece is a portrait of a 91-year-old woman who reminisces about her deceased husband. She remembers her life and her love for her "pal." Out in the field she plays "Dear Old Pal of Mine" over and over again on her Victrola. She talks, laughs and sings. Her attachment to the music is a sentiment of her memory and longing for her best friend. This short and moving piece is in English with Spanish sub-titles.

WOMEN IN BLACK
directed by Marie-Hélène Cousineau
Canada: 1990, 3/4" Video.

Arab and Israeli "women in black" unite against the brutality that has become part of everyday life in the occupied territories of Palestine. Against a backdrop of hecklers and counter- demonstrations, these women take their struggle to the streets, protesting the Israeli military force and demonstrating silently in front of government offices.

Women have contributed in various ways to liberation movements all over the world. This documentary shows that "women in black" attest to this history and silently and strongly make their presence felt.

***Shadow Panic* is about memory, desire and resistance**

MAIGRE DOG
directed by Donna James
Canada: 1990, 3/4" Video.

"I love a plant—blooming and blossoming."

Although hard to understand at first, *Maigre Dog* is about Jamaican oral tradition alive in Nova Scotia. History and cultural memory are affirmed in everyday life as women talk outside the image of a kitchen and other domestic space. A gentle and strong piece. I would have preferred more length, though.

TRACES
directed by Julia Browne Figuéréo
Canada: 1990, Film.

In two minutes, the filmmaker explores her African heritage with fast-moving images and traditional rhythms. Using clothing and fashion as the metaphor for cultural identity she travels to ancestral homelands and back, examining her personal denial and own identity.

A new release from the Women's Research Centre in conjunction with the Trade Union Research Bureau

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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.

The bulletin will be issued 4 times in 1991 -- a preview "mini-issue" in March and 3 full issues in June, September and December. It will include news items and analysis, reports on resources and coming events, and a forum for discussion and debate.

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LETTERS

Since lesbianism and feminism are not synonymous...

Kinesis:

Since lesbianism and feminism are not synonymous, I am wondering why *Kinesis* is so biased toward lesbianism? I'm not just referring to the "Sexplorations" section in the June issue (though five full pages of coverage of lesbian sexuality does seem a bit much, and I doubt that *Kinesis* would be prepared to devote that much space to the joys of married sex); I'm talking about the paper's general slant.

For example, on page 15 of the June issue artist Persimmon Blackbridge is identified boastfully as "an open lesbian." Why is this relevant? Is her sexual preference somehow related to her talent? Is it more noteworthy for a lesbian to receive the Visual Arts award than it would be for a non-lesbian to do so? By contrast, on page 16 no reference is made to the sexual orientation of musician Anita Sleeman (though one suspects, on the basis of her husband and six children, that she is probably "an open heterosexual").

I am in complete sympathy with the needs and rights of lesbians, but being a lesbian is certainly no guarantee of being a feminist, and I think *Kinesis* shows disrespect for women in general by being so partisan. I believe that the Status of Women's newspaper should inform the entire feminist spectrum and should endeavour to inspire all women toward taking action every day, in some way, in their own lives.

For myself, I would be interested in reading more analysis of old and new feminist books in *Kinesis*. I'd like to see more discussion of the legal issues—what specific legislation is pending or needed. I'd also like to see more explicit encouragement for specific actions which the ordinary woman can take, such as letter-writing on a particular issue, or boycotting the products of sexist firms, or raising current feminist issues with other groups to which they may belong.

How about a "hot issues" section in *Kinesis*, in which one current issue could be thoroughly covered each time? How about a "scoreboard", to keep us abreast of progress in Canada and elsewhere in such areas as abortion, child care, child support, pensions, wage parity, nonsexist language, and equal access to health care, education and employment?

Farhat Khan wrote in the June issue of *Kinesis*, "One of the integral problems inhibiting the women's movement today is the lack of constructive support and guidance for women to progress to critical awareness and action." I believe that *Kinesis* could provide much better support and guidance for a much larger group of women, if it refocussed from lesbianism to feminism.

Sincerely,
Olive Johnson
Bowen Island, BC

Homophobia in Scarborough, Ont.

Kinesis:

Please cancel my subscription to *Kinesis*.

While most of your articles promote positive attitudes towards women, we, at the Scarborough Board of Education, feel that your explicit photography ["Sexplorations," June, 1991] is inappropriate in our organization. Surely there are better ways of gaining equality for women.

Sincerely,
Carole Perz
Leadership Development Officer
and Women's Advisor
Scarborough Board of Education
Scarborough, Ont.

Classism a serious problem at Kinesis

Kinesis:

As community/cultural organizers, we're exhausted and overwhelmed by seeing our efforts shat on by those that could/should be potential allies. We hearken back to the review in April's *Kinesis* about the BOA cultural events/show: Wimmin Surviving Oppression. The review stank—not because it didn't say that we are unconditionally wonderful, but because it patronized and classified all of the women who participated, and totally misrepresented the content and intent of the show and events.

Wimmin worked really hard to pull together a massive cultural event including artworks in the Downtown Eastside Women's Centre, the Firehall Arts Centre, two performance evenings and two video evening. Nobody got any money for anything, though the rewards were great.

It was an overwhelming success according to wimmin who participated and other reviews in the *Sun* and *West/East Ender*. Wimmin of all ages, cultural backgrounds and diversities came together in response to the one thing we have in common—because of our gender oppression.

BOA, a loose collective of wimmin, creates spaces with wimmin with no or little access to resources, (ie. bucks,) to speak in our own voices, without censor/editing. We do this by publishing a magazine, organizing cultural events, and have published some theoretical pamphlets; again, out of our own limited pockets. BOA's process is inclusive; wimmin participate in all levels of production no matter what the level of experience.

We try to include, not exclude. We have all felt what it is like to be discriminated against. We know what it is like to be treated by people with some power and privilege like we are somehow inferior and of little value. We know that this is classism.

Inadvertently, Morgan McGuigan's review raised the issue of classism in the feminist community at large, and in the feminist presses in particular. The review itself was classist, but so was the whole treatment and process BOA wimmin have endured since engaging in this dialogue with *Kinesis*.

Three BOA wimmin collectively responded to the review within the context of an article about BOA for June's *Kinesis*. Collective process takes time but is always three times as powerful. We were told by *Kinesis* that it is not standard to respond to reviews in articles. Whose standards? The patriarchal presses? Since when is BOA "standard" anything except in respecting the rights of wimmin to speak, think, and act for ourselves—and not by some privileged Other's standards? BOA is creating new ways of exploring and expressing as we go. Our collective process got in the way of *Kinesis'* editorial standards, so we had to pull the article ...

A classism caucus at *Kinesis* might address this issue, but we fear that a caucus would not impact on the roots of the problem: hegemony at the local feminist press by middle class feminist values. Real changes require sharing of power and privilege, a process that those that hold it will inevitably resist. In our experience, *Kinesis* is virtually synonymous with whomever the editor is at the time. The editor is the only person that writers have contact with. This is part of the problem of structural hegemony and we cannot name the issue without naming how it is manifested. The relationship of editor to writer is important because the editor has the power to publish or not to publish in a newspaper that is read and respected by many women. The writer's only access to that audience is through the editor.

Obviously, there is a power imbalance built into the relationship of writer/editor. To abuse the balance of power is to use a position of privilege as power-over. This too is classism.

Continued maltreatment of wimmin—instead of encouragement, discussion, sharing of power and genuine dignity and respect for others—will continue to alienate wimmin from *Kinesis* who have little access to resources. It will alienate wimmin who don't have the practiced analysis or classist debating skills required to engage with an editor ... It alienates wimmin who have different ways of articulating—wimmin who are healing, exploring, changing, stretching, and trying on new skills.

We want the community to know that classism is a serious problem at *Kinesis*—which is a respected newspaper by many women. These are serious allegations, and we expect them to be dealt with, not treated with more disdain and defensiveness. Ironically, BOA magazine started in part five years ago because of similar experiences with *Kinesis* back then. *Kinesis* didn't represent us. We wanted to create a space where women could speak without the demeaning process of having our work slashed beyond recognition, (some call editing,) with the strong implication that you are stupid and inferior heaped on top of it. Classism silences us.

We agonized about naming this issue—will it be divisive? The divisions of class already exist. What is done about them is up to those who most benefit by the class structure. The rest of us are busy combatting those divisions every day. Classism and powertripping by making some wimmin feel less powerful than others are not temporary or idiosyncratic to *Kinesis*. On the contrary, classism is a necessary condition of a neo-class of women that we see growing out of middle class feminism: the liberated overclass.

BOA is one of the ways we address oppression, even oppression within the women's movement. If wimmin continue to oppress each other, it hinders our fight against the true enemy: patriarchy. We want to build a women's movement that embraces all of our diversities. We are trying to create a world for and by wimmin where we don't have to live under economic and/or violent constraints. To do this, we have to stop classism.

Sincerely,
pj flaming, kim jackson
Members of BOA
Vancouver, BC

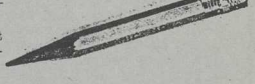
The Editorial Board responds:

Kinesis was asked by BOA to review their art show, Wimmin Surviving Oppression. BOA was unhappy with the review (the reviewer had given them a copy) and asked us to pull it. We refused. BOA then asked for a page in Kinesis *to write about themselves, and we agreed to this.*

BOA said they would not be responding to the review in their article and we told them this was just as well: a response to a review belongs in a letter to the editor.

BOA submitted an article which had several pages of personal attacks on the reviewer. We told them we would edit out that part, so they re-submitted the article with changes. This article was typeset (unedited) and laid out. Two days before Kinesis *went to press, a BOA member pulled the article saying she was unhappy with it.*

The Kinesis *Editorial Board is concerned about BOA's criticisms and has asked to meet with them. The above letter was edited to remove personal attacks.*



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Please state area of interest.

Do typos turn you into a raging monster? There is a vocation for you - proofreading *Kinesis*. Please call
Tel: 255-5499

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R.C.C.
14 - 3615 W. 19TH AVE.
VANCOUVER, B.C.
V6S 1C5
224-3440

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 **Wed. Aug. 7** (for the Sept. issue) and **Wed. Sept. 4** (for the Oct. 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

WOMEN OF COLOUR CAUCUS

Women of Colour are organizing at *Kinesis* and we welcome all volunteers past, present and future to our next meetings on **Mon. July 1, Aug. 5** and **Sept. 2** at 7:30 pm at #301-1720 Grant St. For more info, please call Terrie Hamazaki at 321-0575

WOMEN'S LEGAL CLINIC

The Women's Legal Advice Clinic, (co-sponsored by Battered Women's Support Services and the Law Students Legal Advice Clinic) will continue to operate at the BWSS office during the summer. **Tues.** 3 pm-8 pm, and **Thurs.** 1 pm-8 pm. For further info or to book an appointment, call 822-5791

WOMEN AND WORDS

West Word VII, West Coast Women and Words Society's summer writing retreat for women, will be sponsoring two free public readings: **Wed. Aug. 14** West Word instructors Gay Allison, Eve Zaremba and Maria Campbell. **Fri. Aug. 16** Guest readers Lee Maracle and Sky Lee. Both readings at the Canadian International College campus at 2420 Dollarton Highway, Van. at 7:30 pm. For more info 872-8014

EVENTS

VWB ANNIVERSARY

Vancouver Women's Bookstore is celebrating their 18th Anniversary on **Sat. July 27** 11-5:30 pm. 15 percent off everything in the store. Refreshments. 315 Cambie St. 684-0523

FOLK FESTIVAL ENCORE!

Vancouver Folk Festival presents the Folk Festival Encore! Join some of the finest international artists on today's folk music scene for concerts that stimulate a richer exploration of world music. **July 22-27.** Vancouver East Cultural Centre, 1895 Venables St. Box Office 254-9578

SIMA ELIZABETH SHEFRIN

The struggles and celebrations of ordinary people are presented through the age-old tradition of storytelling with fabric, scissors and glue. **July 30-Aug. 26**, The Van. East Cultural Centre.

WESTERCON. 44/V-CON 19

This year's Science Fiction Convention is being held **July 4-7** at Gage Residence, UBC campus, Van. Female guests include authors C.J. Cherryh, Judith Merril and Elizabeth Vonarburg. For info write Box 48478, Bentall Centre, Van. BC, V7X 1A2 or call (604) 738-8356

UNLEARNING RACISM

Unlearning Racism Weekend Workshop for women at Camp Alexandra, White Rock. **Sept. 13-15.** Facilitated by A.W.-A.R.E. (Alliance of Women Against Racism, etc.) Sliding scale $20-250. Registration starts **Aug. 5.** To register or for further info call Celeste 251-2635. To register after Aug. 5 contact Janet 734-8156, Mari 872-1743 or Sarah 251-4601. Sponsored by Unlearning Racism Workshop Organizing Committee

SUMMER RHYTHMS

University of Victoria Sub Productions presents Summer Rhythms. Highlights of the Vancouver Folk Festival. **Wed. July 24**, Lillian Allen, Diana Braithwaite, Four the Moment; **Thurs. July 25** Soul Vibrations and the duo Guardabarraneo (Nicaragua); **Fri. July 26**, Vladimir Merta and Iva Bittova (Czechoslovakia); **Sat. July 27**, Mzwakhe Mbuli and the Equals (South Africa). Tix $13 student/unwaged, $40 series price, $16 general, $50 series. Reserved seating. Charge by phone 386-6121

EVENTS

FRINGE FESTIVAL

The 7th Annual Fringe Festival takes place **Sept. 5-15.** Maximum ticket price per show $8. Advance ticket service **Aug. 12-31.** Added box office features: centralized ticket location, discount day passes and special rush seat sales. The Fringe continues to offer affordable and accessible theatre. Call 873-3646

STARHAWK

Thurs. July 18, 8 pm. York Theatre, 639 Commercial Dr. Talk by Starhawk, author, ritualist, political activist, witch. "Patterns that Bind Us; Powers that Free Us". Spiral Dance follows. Advance tickets recommended at Ariel Books, 1988 W. 4th, The Bookmantel, 1002 Commercial Dr. Sliding scale $6-$15. Doors open 7:15 pm. Info 253-7189

BARN BEE

Barn Bee at Spinstervale, **Aug. 2-5.** Follow the "Herb" sign from Coombs (Vancouver Island). Camping. Bring tools. Pot luck. Musicians wanted. Call 1-248-8809

TIME FRAME

Photography works by Angela Grauerholz and Michele Waquant showing till **July 28.** Presentation House Gallery, 333 Chesterfield Ave., N. Van. 986-1351, hrs Wed.-Sun., 12-5 pm; Thurs. 12-9 pm. Guest curated by Karen Henry. Supported by the Canada Council.

HARRISON FESTIVAL

Come celebrate the traditional and contemporary cultures of Africa and the Caribbean at the Harrison Festival of the Arts **July 6-14** at Harrison Hot Springs. Enjoy music, poetry, dance, Art Market, workshops and children's day. On **July 13-14** there will be a symposium "So Where To". Topics include Women Against Apartheid and Racism in Canadian Society. Anna Riopel is coordinating the symposium and hosting a workshop on Unlearning Racism. For further info contact the Harrison Festival of the Arts, P.O. Box 399, Harrison Hot Springs, BC V0M 1K0. (604) 796-3664

WOMYN PERFORMERS

Featured at La Quena, 1111 Commercial Drive, every month. **July 12** Doreen McLean & Friends, **Aug. 1** Sylvi & Friends. For full lineups check La Quena calenders & posters. Great performers, wonderful evenings. Come share and experience thoughtful and humourous insights. Interested performers, participants: 253-1240 or 253-1101

SCHOOL OF THE ARTS

Summer School Of The Arts In Nelson. Courses, workshops, performances, exhibits ... sculptor Francesca Martino, writers Holley Rubinsky, Caroline Woodward, Stephanie Judy, masseur Christine Sutherland, clown Celeste Crowley, papermaker Margo Farr, actors Val Laub & Norma Kilpatrick Duggan, performance artist Doranne Crable ... just a few of the women artist/instructors at the 34th annual Kootenay Lake Summer School of the Arts in Nelson, **July 8-31.** For info and registration, 352-2402

EVENTS

SOUNDS & FURIES NITE

A Wimmin's Event on **Sat. July 6** at the W.I.S.E. Club: performers Chrystos reads from her new book, "Dream On", lesbian erotica, etc., Sue McGowan, musician/songwriter plays with Carol Weaver and Jackie Parker-Snedker, womyn-made crafts, dinner, music, dancing. Sliding scale $6-$12 at Ariel's or Bookmantel. Doors open at 5 for cappuccino, refreshments and shopping. Dinner served from 6 pm ($6-7 for delicious meal). 253-7189

BACKPACKING TRIP

Wilderness of Women: Backpacking trips for women to experience the wilderness in a safe atmosphere and explore our connections with the Earth and each other.

We are a non-profit organization run by and for women, WOW provides equipment, transportation, sliding scale, assistance with childcare, food, skill development. Contact WOW, Box 548, Tofino, BC V0R 2Z0, 725-3230

VIDEOS ON BANFF CONF.

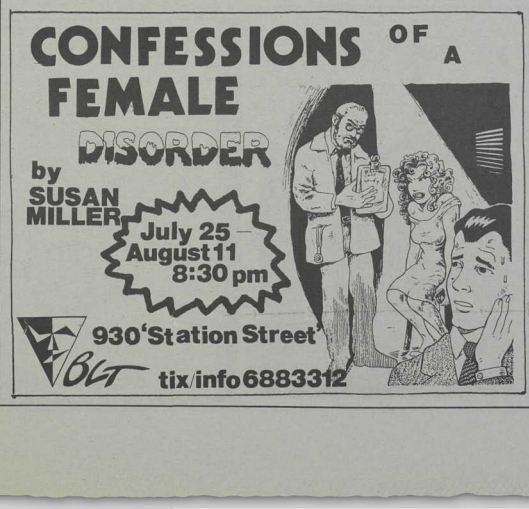
Battered Women's Support Services is pleased to sponsor two documentaries of the speakers and workshops at the recent Banff Conf. on violence against women: Women On Violence, and Women In A Violent Society. Videos are being produced by Chris McDowell. For more info contact, after Aug. 1, Sylvia Jonescu-Lisitza, Cdn Filmmakers Dist. West. (604) 684-3014

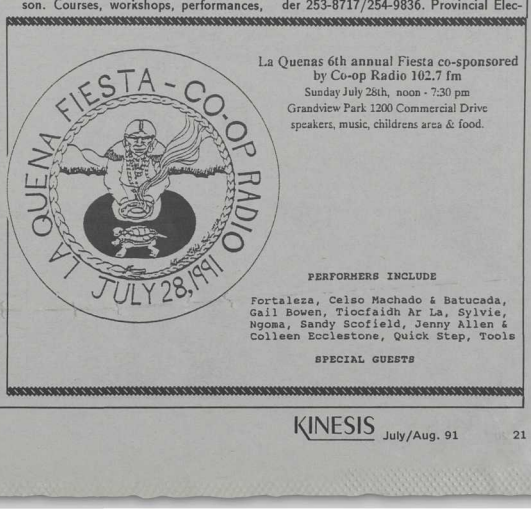
"ON DISPLAY"

The Pitt Gallery presents Susan Edelstein's exhibition "On Display" **July 4 to July 28.** Gallery hours are: Wed. to Sat. 12-5. For more info call 681-6740, Pitt Gallery, 36 Powell St.

ELECTION COALITION

A provincial election is in the offing. Women's issues are more important to highlight than ever. A coordinated, non-partisan coalition of women's groups could use the opportunity of the election campaign to promote public awareness. We need participation from as many women's groups as possible to be successful. For info contact Wendy Frost 254-1421/255-0492 or Kim Zander 253-8717/254-9836. Provincial Elec-





BULLETIN BOARD

EVENTS

tion Women's Coalition. To date, sponsors include the BC Coalition of Abortion Clinics, Van. Status of Women, Rape Relief, the Van. Lesbian Connection, Van. Women's Health Collective

THE SUBURBAN CLOSET?

"Confessions Of A Female Disorder." BLT Theatre, in association with PFAME, present Susan Miller's irreverent poke at the 'rites of passage' that streamline women into marriage and the suburbs. **July 25-Aug. 11** at Station Street Theatre (930 Station St.). "Is it possible to break out of the suburban closet?" You bet it is. Two for 1 preview, **July 24**. Opening night sponsored by PFAME. (July 26 reserved for Heritage House Hotel.) Tix/info 688-3312

LISETTE MODEL

Aug. 10-Oct. 14 The first major retrospective of the photographs of Lisette Model from 1926-1983. Showing at Vancouver Art Gallery, 750 Hornby St.

SELF ESTEEM

Intensive weekend for women who want to explore the roots of their own self esteem and discover ways to love themselves more fully. The weekend will include experiential exercises, psychodrama, communication skills and space for personal work. Learn about yourself in a supportive group with experienced therapists. For registration and info, tel: Russel (MS) 732-3326 or Delyse 873-4495

AYA /FLIRTATIONS

Aprés Folk Fest Acapella: East meets West from New York—the Flirtations and Vancouver's own Aya in concert at Graceland on **Mon. July 22**, $8-$10, and dancing, too!

VLC MONTHLY COFFEEHOUSE

The Vancouver Lesbian Connection has a monthly coffeehouse the last Sunday of every month. Phone 254-8458 for entertainment line-up and other information. The VLC is located at 876 Commercial Dr.

FOLK MUSIC FESTIVAL

The 14th Annual Vancouver Folk Music Festival is **July 19-21** at Jericho Beach Park. Women performers this year include Lillian Allen and the Revolutionary Tea Party, Four The Moment, Ronnie Gilbert, Heartbeats, Patty Larkin, Christine Lavin, Lee Maracle and friends, Sensible Footwear, and Kathleen Yearwood and Cheval de Guerre. For tix in person, phone, or mail, contact Vancouver Folk Music Festival, 3271 Main St., Vancouver, BC, V5V 3M6. (604) 879-2931

EVENTS

CRIAW CONFERENCE

The 1991 Canadian Research Institute for the Advancement of Women Conference will be held **Nov. 8-10** at the Westin Hotel, Edmonton, Alta., on the theme Global Vision/Local Action. Further info (403) 492-8950 (leave message).

GROUPS

VLC MUMS & KIDS GROUP

Vancouver Lesbian Connection Mums and Kids group will be meeting the 1st and 3rd Sunday of every month from 1-4 pm. Child care activities and family activities will be planned for participation. Drop in at the VLC, 876 Commercial Dr., or phone 254-8458 for more info

VAN. LESBIAN CONNECTION

The VLC will be changing their Saturday hours to noon-5 pm. The centre is also open Tues. and Thurs. 12-7 pm. Drop in services, referrals and library. Volunteers always welcome. Phone Ginger at 254-8458

GAY & LESBIAN CLUB

Capilano Student Union's newest club. An opportunity to meet other gay and lesbian students and discuss the issues facing the community. For info call 986-1813 or drop in at N116 next to Student Lounge

TAXES FOR PEACE

We are a new peace group responding to Canada's active role in the Gulf War. We feel we can no longer pay for war through our taxes. We feel the government owes an 8.6% refund that went towards military spending in 1990 to those who opposed this war. We are asking your help in distribution of our pamphlets and any donations. Speakers also available. Contact 3091 W. Broadway, #203, Van., V6K 2G9. (604) 737-0691 for further info

RAPE RELIEF

Van. Rape Relief and Women's Shelter has volunteer training sessions starting every month. Any women interested in volunteering on the crisis line, in the transition house, in fundraising events, etc., are invited to call us. We also have volunteer positions for receptionists any weekday 9 am to 5 pm. We offer the opportunity to learn Word Perfect. For further info, please phone us Mon. to Fri. 9 am to 9 pm at 872-8212

GALA/LETHBRIDGE

The lesbian and gay community of Lethbridge, Alberta is pleased to announce the formation of GALA/Lethbridge. Lesbian drop-in Tuesdays 6-8 pm. For further info: GALA, Box 2081, Lethbridge, AB T1J 2C7

GROUPS

CUSTODY AND ACCESS

Custody and access orders made by our courts allow violent men to continue abusing women and children. For a copy of our newsletter write: YWCA Custody and Access Support Group, Munroe House, P.O. Box 33904, Stn. D, Van., V6J 4L7. Let's network. Donations for our work appreciated. (604) 734-5722

COMMUNITY GROUPS

"Facilitating Self-Evaluation For Community Groups." A one-day workshop for women from community-based non-profit organizations and women's groups. **Thur. Sept. 26**, Heritage Hall, 3102 Main St., Van., 9:30 to 4 pm. Pre-registration required. Limited to 20 women. Fee $125. Contact Women's Research Centre 734-0485 for more info

IMMIGRANT WOMEN

Van. Society On Immigrant Women would like to contact professional immigrant and visible minority women who would be interested in being a part of our support group; we are organizing a support group with the goal of assisting professional immigrant women who may need guidance in obtaining accreditation and/or certification in BC. For info contact Sharon Eng, 731-9108 or leave message at 321-1838

CO-OP RADIO

Women Do This Everyday, a public affairs show with a feminist perspective, on Co-op Radio 102.7 FM is looking for more women to help with producing and operating the show. We are on the air Mon. eve 7:30-8:30. If interested please call 684-8494

WILDERNESS OF WOMEN

Wilderness of women (WOW) needs your help. We're a non-profit organization run by and for women. Our goal is to make the wilderness accessible to as many women as possible. You can support this work by donating money and/or time and energy. Please contact WOW at Box 548 Tofino BC, V0R 2Z0. 725-3230

GROUP FACILITATOR

Battered Women Support Services will be offering Group Facilitator/ Peer Counsellor training in the fall of this year. If you are interested in working with battered women (both heterosexual women and lesbians use our service), and would like to be considered for our training program, call 687-1868 for an application form. Deadline for applications is **Fri. Sept. 6**

SUBMISSIONS

SEX AND SEXUALITY

Fireweed: a feminist quarterly. Call for submissions. Sex and sexuality issue. Deadline is **July 31**. Send submissions to Sex and Sexuality Issue, Fireweed, P.O. Box 279, Stn. B. Toronto, Ont. M5T 2W2

SHORT FICTION

Submissions are now being accepted for Short Fiction By Women, a new magazine publishing literature by women writers. All women, published and unpublished, are invited to submit short stories, novellas and novel excerpts. Submit one typed, double-spaced manuscript and include SASE for return of manuscript to Rachel Whalen, editor, Short Fiction By Women, Box 1276, Stuyvesant Stn., New York, NY 10009. Payment based on length and funds available. First issue fall '91

VIRGINITY

We are three women writers compiling a publication of women's stories on losing their virginity. Send us your story, either written or on cassette tape, on what losing your virginity meant to you at the time, and/or means to you now. Anonymity is assured. Send your response to the following address: Suite 101-1184 Denman St., #351 Vancouver, BC, V6G 2M9

CLASSIFIED

WICCAN THERAPIST

Reisa Stone—Wiccan therapist. Sexual abuse, anorexia/bulimia counselling. Weekly groups or individual consultation. You've survived the hardest part—now break through to joyful living! I'll help you to empower yourself through safe expression of feelings, energy work, past life healing and voice therapy. Also available for skilled Goddess ritual facilitation. [See STEP magazine, July 15th: 'Mystic Places'.] I work on a sliding scale or by barter. Housecalls arranged. Call 254-4816. Please leave a message

HOUSING WANTED

Clean non-smoking women with a cat looking for 2 bedrooms, in a house, main floor or upstairs. For Aug. 1, 1991. Call 254-1519.

QUADRA ISLAND

Explore the trails, lakes and beaches. Swimming; hiking; day and overnight trips; camp and/or bed & breakfast. Sliding scale/negotiable rates. Women and children only. More info/reservations: (604) 285-2471 or P.O. Box 407, Heriot Bay, BC, V0P 1H0

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16th Michigan
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BULLETIN BOARD

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TRAINED MEDIATOR

Trained mediator (Justice Institute) available to work with individuals, couples, groups to resolve conflicts and disputes which get in the way of your working/social/love relationships (This is *not* therapy). Sliding scale fees. Pat Hogan 253-7189

SAILING FOR WOMEN

HERIZEN New Age Sailing offers immersion sailing and self- awareness courses for women in warm and wonderful Baja, Mexico, **Nov.-Jan.** Book now, space limited. Call Trish at (604) 662-8016

WORK WANTED

Available immediately: mature college student seeks work as a nanny/housekeeper. I have: experience, references, driver's license and tons of energy. I am: N/S, N/D, vegetarian, French-speaking, and dedicated to fostering a healthy sense of self-esteem in children. Wage based on both our needs. Call Nanette at 874-6209

HOLISTIC BODY WORK

If you would like to become aware of your physical/emotional "holding" patterns through bodysage, aromatherapy, hydrotherapy, music, I'd like to assist in your process. I have 8 yrs training/experience in holistic health care (2 yrs professional training at Sutherland-Chan School of Massage Therapy). Lynn Roberts, 688-4933. Sliding scale

The Most Colourful Beats Under The Sun

Harrison Festival of the Arts

JULY 6 - 14

HARRISON HOT SPRINGS, B.C.

1991 Festival Symposium
"So Where To" July 12 - 14th
"South Africa Today"
"Women Against Apartheid"
"Racism Issues in Canadian Society"

Celebrate the traditional and contemporary cultures **of Africa & the Caribbean**

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FOR TICKETS CONTACT:

HARRISON FESTIVAL OF THE ARTS
(604) 796-3664

Box 399, Harrison Hot Springs, B.C. V0M 1K0

Super, Natural Southwestern B.C.

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WOMEN'S RETREAT

Spinstervale offers women's retreat. Rustic cabin—$5 per person, or work exchange in herb gardens. Also camping. Call (604) 248-8809 or write C-20, Site 260, RR2, Qualicum Beach, BC V0R 2T0

WOMEN'S STUDIES INSTRUCTOR

An opening in January 1992 for a part-time instructor in a team taught, interdisciplinary Women's Studies Program at Langara. Preferred Qualifications: Masters degree, participation in women's organizations, and cross-cultural experience and perspective. Submit resumés by September 13 to Patty Moore, Coordinator Women's Studies, Langara,100 W. 49 Ave., Vancouver, V5Y 2Z6

FEMINIST COUNSELLOR

Delyse Ledgard—I work with women and lesbians. I offer individual and couples counselling. My interests and experience are in substance abuse, child sexual abuse and childhood trauma, relationship issues, violence against women and poor self esteem. I use an experiential approach from a Gestalt framework with use of visualizations/imagery and dream work. Sliding scale. For more info, tel: 873-4495.

BUILDING & LANDSCAPING

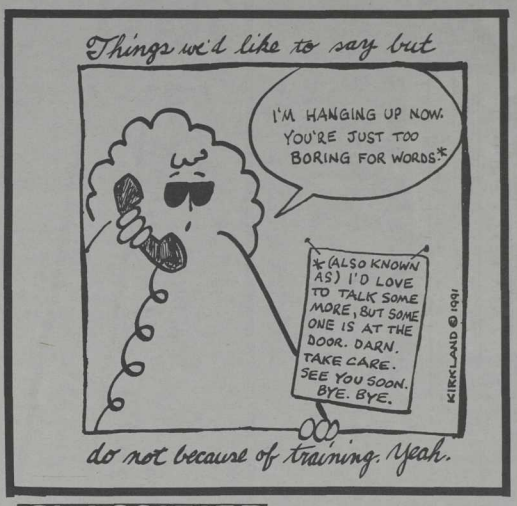
Meticulous contract work. Indoor/outdoor construction, landscaping, etc. No job too big or too small. Free estimate. Work guaranteed. 253-8450

COUNSELLOR

Are you experiencing difficulties? Counselling provided in a safe, confidential atmosphere. For crisis, parent/teen, gay and lesbian issues, personal growth, and women's life passages, call for consultation/information. Locations: Burnaby and West Broadway. Sliding scale from $20. Eleanor Brockenshire, MSW, RSW.

SALT SPRING RETREAT

Escape to the country on Salt Spring Island. Fully equipped women's guest cabin close to sea, lakes and hiking trails. Available **July and August** only. $35 single $50 double. Special rates for week or month. Gillian Smith, C 85, King Rd., RR 1, Fulford Harbour, BC, V0S 1C0, 653-9475



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TRY CO-OP LIVING

City View Co-op, a 31 unit building near Victoria & Hastings, keeps an open waiting list for applications for membership. Rent for 1,2, or 3 BR apts, is $504, 636, or 738, plus a (refundable) share purchase. To apply, send a S.A.S.E. to: Membership Ctte, #108, 1885 E. Pender, Vanc. V5L 1W6

READ LESBIANEWS:

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

COME ALIVE

in the August Women's Intensive at the Institute for Transformational Movement. With the tools of movement therapy, transform tense muscles into spontaneity, free your emotional energy to empower you. **August 5-23,** Mon-Fri 6-10pm $475. For more info and free intro sessions, contact I.T.M., 1607 13th Ave., Seattle, WA 98122. (206) 329-8680.

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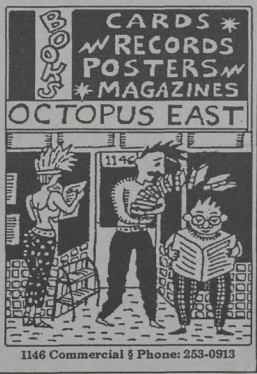
Hollyhock Farm, Cortes Island

Holotropic Breathwork is a powerful combination of controlled breathing, evocative music, releasing bodywork and mandala drawing.
We complement and deepen this process of self-discovery with Vipassana Meditation, guided fantasy and periods of silence.

Ingrid Pacey – is a Vancouver psychiatrist and Holotropic Breathwork Practitioner, certified by Dr. Stanislav Grof and Christina Grof.

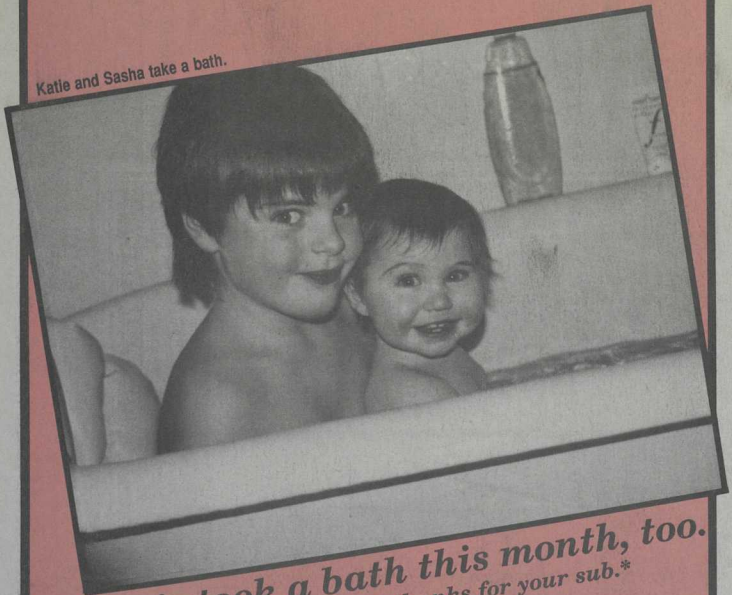
Wendy Barrett – is a therapist in private practice. She has many years of bodywork experience in addition to her training as a physiotherapist.
Ingrid and Wendy have worked with women individually and in groups for over 18 years.

For information and registration contact:
Dr. Ingrid Pacey, #405-2150 West Broadway, Vancouver, B.C. V6K 4L9
(604) 732-8013. Cost $625.



1146 Commercial § Phone: 253-0913

Katie and Sasha take a bath.



Kinesis took a bath this month, too.

*So rub-a-dub-dub and thanks for your sub.**

*Subscription, eh?

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

☐ VSW Membership *(includes Kinesis subscription)*: $30 plus $1.40 GST

KINESIS Subscription:
☐ 1 year: *$20 plus $1.40 GST* ☐ 2 years: *$36 plus $2.52 GST* ☐ Institutions/Groups: *$45 plus $3.15 GST*
☐ Cheque enclosed ☐ Bill me ☐ New ☐ Renewal ☐ Gift ☐ Donation

Please note: If you can't afford the full amount, send us what you can. *Kinesis* is free to prisoners.
Add $8 per year for outside Canada

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