FEB 1993

Celebrating Black History Month

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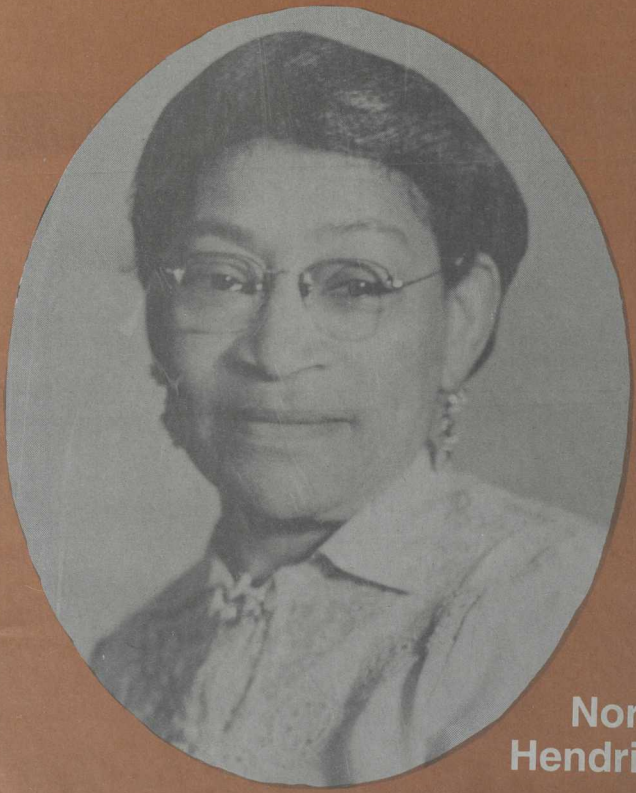
KINESIS

News About Women That's Not In The Dailies



Nora Hendrix

INSIDE

KINESIS

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Kinesis welcomes volunteers to work on all aspects of the paper. Our next Writer's Meeting is **Feb 2** for the March issue at 7 pm at *Kinesis*. All women welcome even if you don't have experience.

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

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$30 per year (+$1.40 GST)

SUBMISSIONS

Women and girls are welcome to make submissions. We reserve the right to edit and submission does not gaurantee publication. If possible, submissions should be typed, double spaced and must be signed and include an address, telephone number and SASE. *Kinesis* does not accept poetry orfiction.Editorial guidelines are available upon request.

DEADLINES

All submissions must be received in the month preceding publication. Note: Jul/Aug and Dec/Jan are double issues.
Features and reviews: 10th
News: 15th
Letters and Bulletin Board: 18th
Display advertising (camera ready): 18th
(design required): 16th

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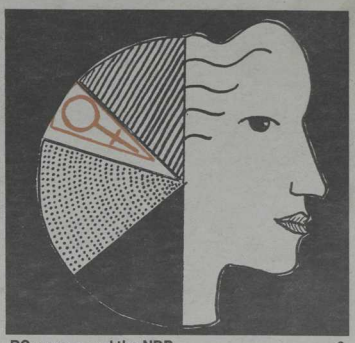

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Well, before we tell you what disaster(s) befell us while going to press on our first issue of 1993, I guess we have to say congrats to **Kimmie Campbell**, the ex-minister of justice who is now minister of defence. We're not going to play the mainstream media's guessing game—hmm, is it a win for Kimmie or a loss? a "lateral arabesque" (?) or a "sideways move" or a "boost" or a...surely, she's not planning on being the next prime minister...?

No, we're jus' so happy for her—she was always so great at defense. Not only do we remember our battles with her over the right to choose, her latest proposed **amendments to the human rights act** to sorta, kinda, well not really protect lesbians from discrimination sorta, kinda, well really aren't that great. Defining spouses as "a man and a woman" kinda puts a damper on a lesbian's options, we figure.

Speaking of rights, NAC's been pushing the feds to include women who fear abuse or persecution because of their sex as part of **the definition of a refugee**. The feds say: "like, er, we can't impose our values on the rest of the world. You see, nobody else is doing it...and we don't want to open the floodgates to women fleeing abuse, now do we? And anyway, don't we know there's that nasty refugee bill on the way in that's supposed to make it harder, not easier, to flee to Canada...?" We know and we don't like it.

Meanwhile, NAC's working on lobbying for the feds to take a stand on the systemic rape of Bosnian women—a stance that goes beyond the current state rhetoric: "yeah, isn't violence against women a really bad thing?" "But."

While we're on about NAC, we might as well mention that Judy Rebick's term as president of NAC is almost up and that a new president will be elected at **the next NACAGM in June**. We're hoping it'll be someone who has had the same kind of commitment to keeping things as close to the grassroots as Rebick. Seems like it's also time a woman of colour got to run as pres.

We really want to tell you about the disasters that befell us on the way to press but...we're on a roll and we've got to tell you about the possible **cuts to women's services by the secretary of state** that's on the way. The word is, they'll be slashing women's funding by ten to 20 percent—some of the smaller women's organizations have already heard their budgets are going to be cut. As it *is*, there's been a freeze on fed grants to women's centres for more than three years. There are no economists in the production room tonight so we can't calculate how much of a cut in funding over a time span that amounts to.

Have you noticed how all the governments in Canada seem to be "real broke" these days? And how **empty-coffer stories** are on the front pages of dailies daily? And how women get to "sacrifice" services for the good of the economy first?

Mind you, even federally appointed judges are feeling the pinch—they're considering taking the government to court for freezing their $150,000 plus wages—they say it may be unconstitutional to freeze their wages 'cos nobody talked to them first.

Speaking about not talking to anybody, maybe we should tell you now about the disasters that befell us as we were going to press. If we make it to press.

We've worked through the night and it's morning now—a wonderful time o' the day for a coffee and a little eavesdropping downstairs at the Cafe Roma...but, the phone rings, forget about coffee...did you know that, as we go to press, the University of British Columbia is challenging the Supreme Court in a case called UBC v. Berg to rule that **the BC Human Rights Act does not apply to the university** as it has to do with its treatment of students? Wait a minute—wasn't it two years ago, that the Supreme Court of Canada found that the Charter doesn't apply to the university, only to governments. Now, **UBC wants to be "a human-rights free zone?"** We'll keep you posted on that one.

By the time *Kinesis* hits the stands, it'll be **Eating Disorder Week** —a time to look at the issues around anorexia nervosa, bulimia, and weight preoccupation. In Vancouver, call 631-5313 to find out what's on, event-wise.

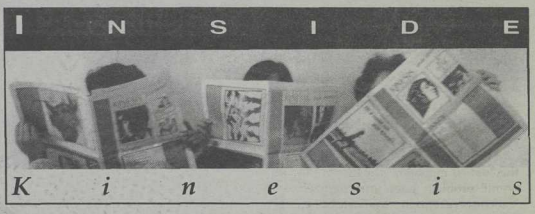
February 7 to 13 is **Haitian Solidarity Week**. It's being recognized for the first time in Vancouver and Co-op radio's what you'd want to tune in to if you want more info. That's 102 point something.

Actually, there's a lot going on in February. It's **Black History Month** *[see calender, page 19, and centrespread], and* **International Lesbian Week's** up as well *[see story/calender, page 14]*.

Also, the **National Association of Women and the Law** is holding its annual conference in Vancouver this year and the line-up of panels and workshops looks pretty good. On the Saturday of the conference, (Feb. 20) there's a **benefit dance/party/fundraiser** for SAWAN (the South Asian Women's Action Network) and the Asian Lesbians of Vancouver, and the wheres, whos and whens will be posted up soon.

Hope some of you remember that really neat film on lesbians of the 60s and 70s that played during the last film festival in Vancouver? Well, ***Forbidden Love*** is on its way west again. There's no word on when or where it's on in BC yet—the press release stopped at Whitehorse (March 17th & 24th) and Calgary (Apr. 19-21).

We have just enough space (and time) for one more item: do we ramble on about how we lost that story in the computer and where that graphic got to or how we called up everyone in Vancouver to find out...or do we talk about **the US elections, the pro-choice victory for women** in the States, and how, now-president Clinton had said when he was then wannabe president that US women's groups were "bean counters" 'cos they were bothering him with demands that he get more women into his administration. Actually, we're out of space so we'll talk about neither. Ah well, **there's always another production-time disaster** to talk about, always another time that *Kinesis* goes to press.



THANKS

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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 to VSW in December and January:

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We would also like to express our appreciation to the following donors who have responded so generously to our recent fundraising appeal:

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A heartfelt thank you to the following sponsors and donors who helped make our Volunteer New Year's Party a terrific success: Flying Wedge Pizza * Piccatas * Que Pasa Mexican Foods * Uprising Breads Bakery * Horizon Distributors

Finally, a very special thank you to **Patty** and **Esther** from all the staff and volunteers at VSW—your lovely flowers continue to brighten our days!

HAVE INSOMNIA?
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WE NEVER SLEEP
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Well, it's 1993; We got a bit of a break over the holidays—but somehow, the time just flew by, and here we are in production again. Lots has happened since November.

When we looked over our last issue, we noticed we'd only mentioned the December 6th memorial once—in Bulletin Board. Our apologies; we meant to run a photo, but it was misplaced as we went to press. Ah well, that's one more New Year's resolution to add to the list. We'll do it right this year.

We're welcoming a new typesetter to Kinesis this month—Sur Mehat has temporarily taken over from Dee Baptiste, who's on a 6-month leave. Sur has been persuaded to come on board with promises of non-stop partying and gorgeous sunsets through the enormous windows of the production room. We didn't tell her that it was really non-stop work and the sun sets only when we're not in production. Welcome, Sur.

New on board this month is Luce Kannen, who's taking over our regular feature, Paging Women, from Christine Cosby. We're still going to see Christine around—she's holding on to some of the administrative tasks she does for us. And we're thrilled to have Luce back—missing those sleepless, production nights, Luce?

There's another missing face around *Kinesis* these days. Editorial Board member Agnes Huang has taken a brief leave of absence to finish off her degree, and to give us a break from hoping she gets her articles in before we go to press.

We have two new writers this issue—perhaps because we chose to have our monthly writers' meeting on the day Vancouver had a massive snow fall, (one of many this season), we didn't have a great turnout. New writers who made it through the storm will be writing in the next issue. For now, we'd like to welcome Andrea Yim (who didn't make it to the meeting but sent us her commentary in the mail) and Larissa Lai (who's written for other publications but says she liked writing for *Kinesis* best).

And for a change, we'd like to thank all our diehard, ever-supportive, regular *Kinesis* reporters: Faith Jones (who hasn't written in years but says it's like riding a bike—you don't forget. Ha!); Manisha Singh (a second-timer who survived a computer failure to get us her story); Erin Mullan (who went to Ireland for her story—no, we didn't pay her way!); Susan Briscoe (who typed up her story on coffee breaks at work); Ellen Woodsworth (who never sleeps and always delivers); Karen X. Tulchinsky (who's kept us on top of what's happening at ILW for years); Nancy Goldhar (another second-time and, we hope, regular contributor); Cynthia Low ("it's my first *news* story. Be nice."); Gloria Russo (who showed up on a bad day and saved the day); Michelle LaFlamme (who tracked down and recorded most of what's happening for Black History Month); and of course our wonderful editorial board members/writers, Lissa Geller, Kathleen Oliver and Ria Bleumer.

We had lots of production workers this issue, but only one new hand: welcome to Dorothy Conley, who's also doing a practicum with *Kinesis* and has been an invaluable help over the last two weeks. Thanks, Dorothy.

We're short a column this issue. We promised to run a herstory series, but unfortunately, our article on the history of Women Against Violence Against Women (WAVAW) wasn't quite ready on time. We will continue to run our series next issue, however, with a piece on the India Mahila Association. If you're interested in writing for this series, call Fatima at 255-5499.

So that's it. We're back—mostly refreshed. Maybe not for long—we're already back to bad production-time habits: pizza-chomping; staring at computers for too long; not sleeping; talking to our exacto-knives, etc. But don't let it scare you away: most of what happens at production is a lot of fun and quite empowering so if you want to join us, do drop in or call (604) 255-5499.

Women and the NDP government:

That was then; this is...

by Faith Jones

When the New Democratic Party came in to power in BC just over a year ago, Kinesis *ran a story celebrating the victory which began. "After 16 years of strategizing, realigning, wooing the business sector, reassuring the left, badgering the Socreds, sitting high in public opinion polls but still losing elections, the BC NDP is finally in."*

Optimism was to be found everywhere among feminists in Vancouver. The feeling was that, for the first time in years, women had an opportunity to get back what we'd lost under 16 years of Socred hell and make substantial gains.

The NDP were full of promises and women were going to make sure the NDP respected its commitment to communities to fund women's advocacy work at the grassroots, deal with issues like domestic violence, settlement of Native land claims and access to services for single women and children.

That was then.

This is now.

Vancouver feminists are critical of premier Mike Harcourt's economic policies, especially after his televised pre-budget, "state of the province" address on January 21. He is distorting the nature of the economic crisis and endorsing right-wing economic policies, they say.

While Harcourt and the media focus on the "deficit monster," the heart of the economic problem goes unrecognized, says Vancouver economist Marjorie Cohen. "Unemployment, regional disparity, and poverty are the real problems."

By focusing on the deficit, Harcourt has to tighten spending. Increases for health care and education will be held at three percent, not covering the rate of inflation, which is at over three percent this year. This will mean a reduction in services, because the need for social services is expanding in BC. Not only is BC's population growing, but it's demographics are also changing. "An aging population puts greater demands on health care," says Cohen.

In his address, the premier played up the importance of paying off the debt.

A year ago, feminists were determined to resist any attempts by the NDP to use the high debt load left by the Socreds as an excuse for delaying services.

"It would be unwise to sit back, especially in light of much NDP talk of fiscal responsibility, balanced budgets, building wealth and cautious change—language that too often bodes ill for social spending in general and for women in particular," we said in our story a year ago.

Paying interest on BC's debt takes four percent of the provincial budget, which Cohen calls "insignificant." By comparison, Ontario spends 13 percent of its budget to pay its interest, and the federal government spends 32 percent.

Rather than starve social services to pay off the debt, Cohen believes the government should invest in the infrastructure of the province. By this, she does not just mean roads and buildings. Schools and social services should be invested in: "They are industries and should be treated by public policy as such," Cohen says. "I don't think it's any accident that the things that are getting attacked are places where women are employed."

Christine Micklewright, of the BC Federation of Labour, agrees that freezes in social service spending will affect women as workers. In the area of pay equity, for example, the government has failed to respond to the concerns raised by the labour movement, which has been urging the government to adopt policies that would narrow the pay gap between men and women workers.

Although the government did establish a consultation process, the resulting draft paper on pay equity does not reflect the concerns labour groups expressed, Micklewright says. And with Harcourt's announcement of only a three percent increase in health and education funding, and no increase anticipated in other social services, Micklewright worries that workers in those areas will not receive the kind of pay raises that would address existing inequities.

"Although there has been some progress made in making pay equity adjustments, those things don't stay still," says Micklewright. If women workers do not continue to get substantial pay increases, the income gap between men and women will widen again.

An end to 16 years of Socred hell?

Micklewright is also critical of Harcourt's reliance on the tourism industry to create new jobs. "I have a concern that the jobs that will be created are low-wage jobs, such as in the fast food industry," she says, pointing out that most service industry workers are women and youths.

In his speech, Harcourt said his plan for this year's budget was "a carefully balanced approach" that rejected both the policy of restraint and the idea of using government spending to increase economic activity.

"He's trying to appease people on the left by not using the same rhetoric as Mulroney," Cohen says.

Harcourt also announced that government ministries will be expected to cut bureaucratic costs this year. Activists in the women's community fear the year-old Ministry for Women's Equality will be affected by these cutbacks.

Over the past year, feminists have complained of understaffing at the Ministry for Women's Equality, which has made it difficult for women's groups to have access to government.

"For the government to cut any money from that ministry is a bigger statement than other cuts, simply because women have waited so long for a ministry of women's equality," says Jennifer Johnstone of the Vancouver Status of Women. "To cut back something that hasn't really had a chance to get going really undermines their credibility."

Last year, the Ministry for Women's Equality gave 28 women's centres "core" funding to a maximum of $37,500 per centre. Johnstone is concerned that a freeze or decrease in that amount will affect service delivery because of inflation and increased demand. "If the levels are the same in '93 as '92, we're losing ground," she says.

In addition, more women's groups will be competing for available money this year than last year, as groups have had a year to meet the Ministry's criteria. Groups must be non-profit, community-based, registered societies, and members of the BC and Yukon Association of Women's Centres (BCNY) to be considered for core funding.

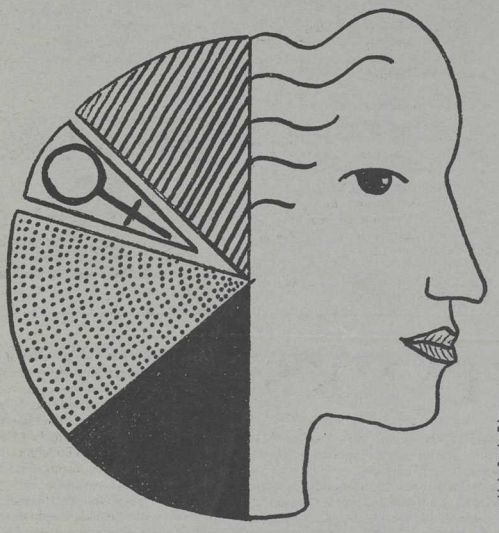
At least eight more groups meet the criteria this year than did last year, and nobody knows how the decision about which groups get funding will be made.

"It's really important for the women's organizations that have historically been excluded from access to funding to receive some support from this government," says Sunera Thobani, of SAWAN (the South Asian Women's Action Network). "Especially when you look at the rise in racism that we're experiencing in society."

"It's more important than ever for us to have centres that provide services to our communities and the NDP needs to show it's commitment to working with women's groups."

In our election story in 1991, the Indian Homemakers' Association—whose core funding by the federal government was substantially cut years ago—said it planned to ask for direct funding from the province to ensure improved services for Native women.

While the Indian Homemakers' Association has received short-term project grants, the status of their core funding has not changed. Like many other groups, Indian Homemakers may never meet the ministry's criteria, but may be good candidates for provincial money. For example, the DisAbled Women's Network is not a women's centre and may not qualify for membership in the BCNY.



graphic by Sandra Friesen

"I don't think it's any accident that the things that are getting attacked are places where women are employed."

—Marjorie Cohen

But Cohen points out that, while funding grants are certainly nice to have, they do not have a lasting effect like economic policy can. Grant money can be stopped at any time. What is needed is a systematic building of structures which provide services and expand the economy, says Cohen.

"Just as schooling is expected of the government, so should daycare be expected of the government," she says. "And they need to do it in such a way that another government can't undo it."

Cohen points to the way the Mulroney government has systematically carried out its corporate agenda. Free trade and tax restructuring have reduced the tax burden on corporations and the wealthy. By contrast, the Harcourt government has not attempted to restructure the economy.

Both Cohen and Micklewright believe the problem of regional disparity is serious and should be directly addressed by government policy. So far, Harcourt has given no indication that regional economic development will be a priority in this budget.

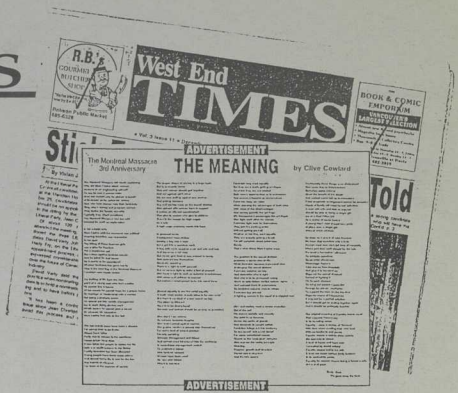
Cohen rates the raise in minimum wage as the NDP's biggest accomplishment of its first year in government. She also notes that changes in the labour code are positive: "We should get back what we had ten years ago."

In general, however, Cohen feels the NDP has not made great strides. "To avoid looking like the Barrett government [of 1972-75], which did too much too quickly, they've done too little too slowly," she says.

Faith Jones is a childcare worker in Vancouver.

Newspaper prefers money:

Over our dead bodies



by Susan Briscoe

Women responded quickly to a mysogynistic ad which appeared in a Vancouver weekly during Violence Against Women Awareness Week last December. The paid ad defended the Montreal massacre of 14 women and praised the man who killed them.

The ad copy was originally submitted to the *West End Times* as an editorial and refused. But when its author, Clive Cowlard, offered to pay for its publication as an advertisement, the paper's publisher, Bruce Coney, accepted.

December 6 marks the third anniversary of the massacre and is the first nationally recognized Day of Remembrance and Action Against Violence to Women.

The December 2 edition of the *West End Times*, however, made no mention of the many commemorative events happening that week. The only words about violence against women came from the pen of Cowlard, who paid almost $600 to publish his sympathy for Lepine's hatred of women.

Cowlard is known by many as the man who applauded during the moment of silence at the candlelight vigil, organized by Women Against Violence Against Women (WAVAW), on December 6th for victims of male violence.

When the Vancouver Status of Women (VSW) was alerted to the existence of the ad and the nature of its content, "we sat down and worked out a strategy," says VSW's Jennifer Johnstone. "[The ad] was about money to Coney, so that's how we went after him."

Johnstone says that women felt that the publisher had to do more than just apologise. VSW wrote to Coney and asked that all proceeds from the sale of the advertisement be donated "to a feminist, anti-violence group in memory of the fourteen women murdered on December 6, 1989 in Montreal and of all women who are the victims of male violence"; and that *The Times* commission an article on the reality of violence against women to be written by a feminist for publication in the paper.

...women felt that the publisher had to do more than just apologise.

With the support of ten women's organizations, VSW faxed letters to all the advertisers in that edition of the *West End Times* and asked them to stop buying advertising from the *Times* until the publisher had apologised and met the above demands. Women's groups and lesbian organizations said they would organise a boycott of those businesses that did not pull their advertising.

A week later, Coney sent a cheque for almost $600 to WAVAW. The commissioned article has still to appear, and it looks like the wait may be long.

It appears that Coney does not feel it is necessary to commission and print an article on violence against women, because "this is an ongoing policy of the *West End Times*."

He sent a package of "feminist-friendly articles" recently published in the *West End Times* to VSW, says Johnstone, and has had one of the paper's male reporters outline the services offered by WAVAW. The advertising boycott of the paper has not yet been called off.

Despite Coney's reluctance to respond to the women's groups' demands, Johnstone says the groups are satisfied with the support they have received from advertisers and the money that was sent to the rape crisis centre.

But Zara Suleman of WAVAW is concerned about the likelihood of something like this happening again. "It's very frustrating. I don't believe that [Coney] understood how misogynystic, and wrong this was."

When *Kinesis* contacted Coney to ask him whether the paper would be changing its policies around publishing hate literature, Coney asked what *Kinesis* was, and then refused to comment.

In a publisher's statement in the next edition of the paper, Coney defended the publication of the ad on the grounds that he was allowing Cowlard "his right to freedom of speech," despite the fact that it did not fall into any category in advertising, and that it violates the criminal code on hate literature.

"It's very frustrating. I don't believe that [Coney] understood how misogynystic, and wrong this was." -Zara Suleman, WAVAW

As the VSW's Miche Hill says, "legally, he's not allowed to publish stuff like this. We could have charged them. But we have to ask: is that a good tactic? We decided not to since stopping [Cowlard] was the goal. Charges of publishing hate literature only serve to give mysoginists more voice--all that media coverage. We didn't want another Keegstra.

"We've accomplished what we needed to do. We've let them know that this is not acceptable. No other paper will publish him now. It worked."

Susan Briscoe is a volunteer reporter for Kinesis.

New women of colour magazine:

Zine but not herd

by Cynthia Low

Beezine, The Zine, Colour Zine, Static Zine, The Rough and Ready Zine. Is Vancouver ready for a lesbian and bisexual women of colour zine? What is a "zine"?

A zine, as defined by the women who attended the first meeting of the lesbian and bisexual women of colour zine, is a cheaply produced, photocopied publication serving the community that produces it. There are no set editorial policies, no formal structure and no granting agency involvement.

...the only lesbian of colour publication in Vancouver...

Kinesis talked to some of the women who attended the first meeting to find out more about the only lesbian of colour publication in Vancouver, which is expected to hit the "streets" this month.

"This is an opportunity for lesbian and bisexual women of colour in Vancouver to reflect freely on issues close to our hearts, and to take the discussions that invariably happen in our kitchens into a public, more accessible arena," says Nadine, who attended the first meeting of the zine last month.

"Publications such as *Kinesis* and Vancouver's gay and lesbian publication, *Angles*, have very specific mandates, and their histories have not included lesbians and bisexual women of colour to any meaningful extent," says Nikola.

"These publications, and others such as *The Chinatown Times* and *Rungh*, are important to us as women, lesbians and people of colour but, there needs to be a space where we can reconcile all of these identities," says Nikola Marin.

The act of creating the zine goes beyond a reaction to being silenced by a dominant culture, but "is a strategy to empower lesbians and bisexuals of colour through producing a culturally diverse product for our own consumption," says Marin.

To Deanna Bowen, the zine means "that lesbians and bisexual women of colour will have a safe place to dialogue with each other in an unconventional and open manner without being wary of 'spectators'." While this does not mean women involved with the zine will stop supporting the other publications, Bowen says, "community papers like *Angles* and *Kinesis* need to be more inclusive of lesbians and bisexual women of colour and, as we know, that is changing. There are more women of colour involved in these newspapers than ever before, but it's not the whole issue.

"I don't know if all the information that will come out of the zine *should* be available in *Angles* and *Kinesis*."

The act of creating the zine..."is a strategy to empower lesbians and bisexuals of colour through producing a culturally diverse product for our own consumption.

Bowen says she believes lesbians of colour outside the 'political' scene find it very difficult to be a part of the community, partly because of the nature of political activism but also because the community is so spread out and involved in so many different areas.

"The zine is a way of networking that doesn't require a lot of work and money and protects people within the community. It allows individuals to express themselves openly. This will be a community bulletin board, an unedited space to have public dialogue," she says.

The zine is also a response to the need for an alternative space for the growing community of lesbians and bisexual women of colour who work in many different areas in the city to share histories and experiences as a way of validating the diverse social context of lesbians and bisexual women of colour.

Lynne Wanyeki, one of the women who coordinated the first meeting, says, "this will not only be a product but a process—it is accessible to women in a way that makes it easy to participate fully without being a time and energy-consuming."

Wanyeki says the group had discussed the fact that publishing a periodical is costly and requires funds, equipment and many volunteer hours. Indeed, she says they realise one reason why the Vancouver lesbian periodical, *Diversity—the Lesbian Rag* folded was because of a lack of volunteers. "That's another reason why we'd like to avoid formal publishing constraints. This way, women

See ZINE page 6

Referendum in Ireland:

A Pro-vote for Ireland

by Erin Mullan

Ireland's pro-choice movement finally has cause for celebration after the Irish electorate voted to soften the country's extreme anti-abortion stance.

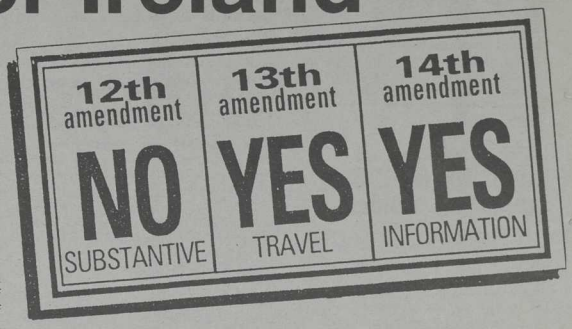
The Irish government put three separate questions on the issue of abortion to voters in a constitutional referendum on November 25.

The first referendum question, if passed, would have permitted abortion only when the woman's life, as opposed to her health, was threatened. It was defeated by a margin of nearly two to one.

The other two questions covered the right of a woman to travel outside Ireland to have an abortion, and to have access to information about abortion. Both were passed by substantial majorities.

"Pro-choice organizations were the only grouping to campaign for the No/Yes/Yes result," said Alliance for Choice spokesperson Ailbhe Smyth. "The sheer volume of Yes votes [for the amendments on information and travel] clearly indicates the electorate has rejected the extremism of the 'anti-abortion' lobby."

The referendum victory is especially welcome for the pro-choice movement, which has suffered some major setbacks in the last decade. In 1983, an anti-abortion referendum enshrined "the right to life of the unborn" as equal to "the right to life of the mother" in the constitution. Since then, Ireland's powerful anti-choice forces have used court injunctions and intimidation to shut down crisis pregnancy counselling services, and to create a climate of silence and fear around the issue of abortion.



The silence was broken in February 1992, when Irish police obtained a court injunction preventing a pregnant and suicidal 14-year-old rape victim from having an abortion in England *[see* Kinesis, *Apr. 92]*. The "X" case, as it became known in Ireland, provoked a huge public outcry in the country and around the world. For the first time, pro-choice demonstrations brought thousands out onto the streets of Dublin and other cities.

The Irish supreme court overturned the injunction in the "X" case, declaring that a termination of pregnancy was permissible when a "real and substantial risk" to a woman's life existed, in this case the threat of suicide.

Rather than bring forward legislation based on the supreme court decision as the pro-choice movement demanded, the Irish government opted for another abortion referendum. It also chose to put the question in a way that specifically ruled out the threat of suicide as grounds for allowing an abortion.

The referendum was set for December 3, but the sudden demise of Ireland's coalition government forced a general election, and the referendum was brought forward so it could be held on the same date: November 25. Anti-choice campaigners called for a No/No/No vote on the referendum. This time, they would not get their way.

"For years, the anti-choice lobby has acted as a self-appointed moral police force. It has injected fear and paranoia into the hearts and minds of Irish women and healthcare professionals. It has used the 1983 amendment as a vehicle to enforce an archaic and repressive system of censorship," said Smyth.

"The 'Yes' votes to travel and information are a categorical rejection of the anti-choice lobby's actions by the Irish people. As a people, we well understand the danger of allowing extremists to impose their views on our constitution. Never again."

The referendum result means the Irish government will now bring forward legislation based on the "X" case decision. Smyth says, "the lesson that has been learned from the terror and pain of the last nine years is that politicians can no longer shirk their responsibility to legislate for crisis pregnancies and must introduce laws which constructively deal with the real life situations faced by Irish women."

"...politicians...must introduce laws which constructively deal with the real-life situations faced by Irish women."

The government will also have to address the legal situation of the women's clinics and student unions. Anti-choice groups in recent years have obtained court injunctions against both sets of organizations to try and stop them from providing counselling or information about abortion services in Britain. Pro-choicers are pressing the government to have the injunctions lifted.

The referendum vote will not change the fact that thousands of Irish women have to travel to Britain each year in order to have an abortion. At least now those women know that the courts cannot be used to try to stop them from going.

Erin Mullan is a Vancouver-based freelance writer who recently returned from Ireland.

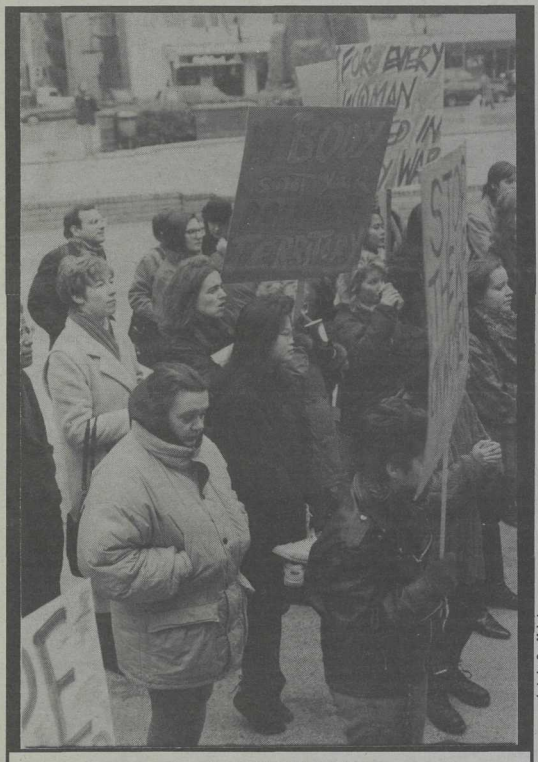


photo by Sur Mehat

Rape is Still a War Crime

About 150 women gathered on the steps of the Vancouver Art Gallery on January 23 carrying placards that read: Stop the War On Women; Rape is a War Crime; US Armies Rape Too; My Body is Not Your Political Territory; and Act Now Against Serbian War Crimes.

The demonstration, called by the Women of Colour Political Action Committee, was a protest against the use of rape as a weapon of war.

Women gathered at the Gallery to hear speakers from the Black Women's Congress, the Vancouver Status of Women (VSW) and Women Against Violence Against Women denounce the systematic rape of women in Bosnia and other war zones *[see story, page 7]*.

"We demand the Canadian government take an active role in pushing for rape to be declared a war crime under the Geneva Convention," said VSW's Miche Hill. "We're very disappointed that the Canadian government hasn't got the moral courage to speak out against this systematic torture of women and children in Bosnia. As women well know this is not an isolated situation—ask any woman who has lived in a country where military conflict has taken place."

Ma vie de militante
Madeleine Jacquemotte

Dans cette première partie de ses mémoires, Madeleine Jacquemotte retrace avec précision et poésie son enfance choyée dans une famille protestante et libérale. Le choc des années 14-18 déclenche chez elle une horreur viscérale de la guerre. Elle participe aux mouvements pacifistes et s'engage dans la lutte antifasciste. Le récit s'achève sur la bouleversante expérience de sa captivité de 1943 à 1945 dans les camps nazis.

500 FB à régler en FB par mandat postal international (comm.: MEM) - Université des Femmes - 1a, Place Quételet, 1030 Bruxelles - Tél: 32/2/219.61.07 - Fax: 32/2/219.29.43

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 and may be edited for length. Deadline is the 18th of the month preceding publication.

Lesbians & AIDS education project

The Lesbians & AIDS Education Project (LAEP) was formed in Winnipeg, Manitoba, in October 1990. In March 1992, LAEP produced a workshop with lesbian author and sex therapist Joann Loulan and a safer sex workshop model for lesbians and bi-women.

The workshop is being taped for inclusion in a locally made video, "The Pleasures and Dangers of Lesbian Sex." LAEP will also be packaging safer sex kits to be distributed in bars, stores and resource centres throughout Winnipeg and in some rural centres in Manitoba.

LAEP's first activity was Women Loving Women, an AIDS 101 & Safer Sex Workshop in 1991 with monies LAEP received through the federal health promotion directorate as a one-year project grant.

LAEP intends to apply for additional funds this year for future projects. For now, posters, workshop models and samples of the safer sex kit can be purchased from LAEP, Box 1521, Winnipeg, Manitoba, R3C 2Z4.

Task force on electoral reform

The National Action Committee on the Status of Women (NAC) has established a new task force following the referendum experience.

During the constitutional debate, a major discussion on proportional representation and gender equity introduced this critical topic to the Canadian public. The Royal Commission on Electoral Reform proposed some important recommendations to change the electoral system, but was instructed not to examine the issue of proportional representation.

The Task Force on electoral reform and democratization will bring together research by feminist academics and activists on how proportional representation improves the representation of women in politics. The NAC Task Force will also examine proposals for democratizing policy development. NAC Vice-President Shelagh Day will head up the Task Force.

A parliamentary committee is studying the Royal Commission report and should be holding hearings sometime this year.

NAC's AGM looks at the 90s

The theme of NAC's 1993 Conference and Annual General Meeting will be "Taking Our Places: Feminism in the 90's." Panel discussions will focus on building an inclusive, anti-racist women's movement and taking our places politically and economically. The conference will also feature a panel of young women who will discuss the future of feminism. The AGM will be held at the University of Saskatchewan in Saskatoon June 4 to 6.

Teen Voices for women

Teen Voices, a US-based magazine for, by and about teenage and young adult women, is published four times a year by Women Express Inc.

Women Express, a multi-cultural volunteer collective, was founded in 1988 to empower teenage and young adult women by providing skills, training and a national communication forum.

Individual issues cost $2.50 US or $5/year for those on tight budgets. For subscriptions and/or information, write to: Women Express, Inc., PO Box 6009 JFK, Boston, MA 02114, USA.

Re-defy-ning desh pardesh

The third Desh Pardesh (home away from home) Conference/Festival of South Asian arts, culture and politics, happens in Toronto, March 24-28.

Desh Pardesh invites women to be part of "re-defy-ning the South Asian 'community' from the perspectives, issues, artistic and cultural expressions of women, working-class people, lesbians, gay men and other progressive independent artists, thinkers and activists living in Canada, the US and England."

The Women's caucus of Desh Pardesh is organizing a woman-only space on site; an evening program featuring the newest and most challenging works by women artists; a panel discussion, "Running from the Family", exposing the contradictions of gender relations and heterosexism, and the cultural values placed on the South Asian family; a caucus meeting for South Asian feminists; and a women-only party during the five-day event.

Participants include US lesbian activist Urvashi Vaid, Los Angeles filmmaker Meena Nanji, dancer Ratna Roy, Vancouver videomaker Shani Mootoo and many others.

Festival passes are $40 for 5 days. There is no money for subsidies, but if you need billeting or further information, contact Punam Khosla, Desh Pardesh, 141 Bathurst Street, Toronto, Ont., M5V 2R2. Tel: (416) 601-9932.

Opening doors for rural women

The Open Door, a newsletter for rural feminists and lesbians, has re-emerged and invites you to write with ideas about what you would like to see in future issues.

An editorial in the first issue of *The Open Door* says the newsletter will not shy away from controversial issues such as AIDS, hunting, S&M, etc. *The Open Door* wants to include a "Rural Skills" section, where women can share their expertise on everything from animal care to zucchini recipes.

Another regular feature will be a parenting page for mothers and others involved in child rearing, as well as a space where Aboriginal women can share their/our voices and views.

The Open Door publishes quarterly and subscriptions are by donation. Write to: Sky Ranch, C4, Site 20, RR 2, Burns Lake, BC, V0J 1E0.

ZINE from page 4

may contribute without giving up too much time and energy."

The idea for the zine has been received by the community with both enthusiasm and some concerns. More women of colour have since expressed an interest in writing for the publication.

As for concerns, Marlene Wong from the now-defunct *Diversity* questioned the inclusion of bisexuals. "Bisexuals have access to privileges in relation to men, and may take issue with concerns that lesbians of colour have, issues that bisexuals may not want to deal with," says Wong.

However, Wanyeki says the women at the zine acknowledged that sometimes women of colour do not come out as lesbians, and that the zine did not want to exclude women of colour activists who are bisexual and are aware of the politics of being a lesbian.

So. An uncensored zine? A potentially anonymous zine? Definitely a controversial zine. The 14 women at the first zine meeting left the meeting determined to produce the first publication of its kind in Vancouver. None of the women were able to say what direction the zine may take once it gets off the ground.

"The direction really depends on the women; on who contributes to and works on the zine. It will probably vary considerably from issue to issue," says Wanyeki.

Women interested in joining the zine or needing more information can call 737-0742.

Cynthia Low is a potter living in Vancouver.

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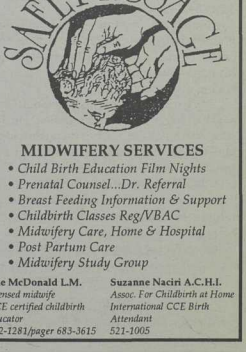

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What's News

by Lissa Geller and Gloria Russo

Domestic worker forced to leave

Amy Falcon, a domestic worker who has been in Canada since January 1990, will be forced to leave the country in the next few months if she cannot obtain the review.

The West Coast Domestic Workers Association (OWA) in Vancouver has asked the director of Immigration to review the Filipina woman who was denied landed immigrant status last September.

A coordinator and advocate with the DWA says that Falcon was denied status largely because she has three children currently living in the Philippines whom she intended to sponsor once she was a landed immigrant.

Lois Shelton says "this amounts to discrimination against women on the basis of their family status. Falcon should be assessed on her own merits and granted status and, if she chooses at some time in the future to sponsor her children, she should then be assessed with them in mind."

In the original decision to deny her status in April 1992, Falcon was told she had failed to upgrade her skills sufficiently to be able to support herself in Canada.

Following that, she took an nurse's aid course three nights a week while still working full time.

When she made a new application complete with her upgrading, immigration officials claimed she had not "demonstrated the qualities of adaptability, motivation, initiative and resourcefulness" necessary to live in Canada.

This vague clause in the immigration policies allows officials to make decisions with little accountability.

Officials also claimed she wouldn't be able to support her children in Canada, despite the fact that she has consistently sent money home to support them since she came to Canada.

Women who want more information or who wish to help out are encouraged to contact Lois Shelton at the DWA, 669-4482.

Partial ban on implants

Silicon breast implants are being taken off the market in Canada, six months after the US Food and Drug Administration banned the implants in the US.

A spokesperson for the Vancouver Women's Health Collective says the long-overdue ban is a step in the right direction.

The implant has been linked to numerous medical complications, including arthritis and cancer.

Health and Welfare officials, however, stopped short of banning implants altogether. Breast implants will still be available for women wanting reconstructive surgery following mastectomy.

Joy Langan, MP for Mission-Coquitlam, who had her own implant removed late last year, welcomes the ban but is concerned the Ministry is not doing enough to protect women's health.

"We're still in this headspace, saying that a woman has to have reconstructive surgery to somehow be a woman or be beautiful."

The Ministry also stopped short of advising some 200,000 Canadian women who have implants to have them surgically removed.

"More data is needed on the health and safety implications (of removal)," says Health Minister Benoit Bouchard.

Special court for child abuse

Children who have to testify in child abuse cases in downtown Toronto will be able to do so in a court designed specifically for them as of March. The special court for criminal trials of child abuse cases will be the first of its kind in Canada and is being proposed as a one-year test to make abuse trials less traumatic for child witnesses.

A court room in the Old City Hall in downtown Toronto has been equipped with screens to prevent children from seeing their abuser, booster seats, extra-sensitive microphones to pick up children's soft voices, and an adjoining room with colouring books and crayons. A team of four specially trained crown attorneys will prosecute all the downtown cases of abuse out of the one court room.

Changes have also made in the way cases will be tried. One crown attorney will handle the case from beginning to end, so that children will not be required to tell their stories to several lawyers over and over again.

As well, the court will hear only two cases each day, one in the morning and one in the afternoon, so that children will not have to endure a long wait before testifying.

Laura Silver, a member of the prosecuting team, says often the only evidence of the crime is the child's testimony. She says children are often frightened and traumatized by having to testify in open court, especially when the accused is in the room.

The court room, however, will still be open to the public and there is concern that the specific geographic location will attract unwanted attention from onlookers.

She won— or did she?

After eight long years of battling racism in the federal bureaucracy, Mary Pitawanakwat was expecting vindication. But when the Canadian Human Rights Commission finally handed down its decision on the case of racial harassment and discrimination case she had brought before them, the Ojibway-Potawatami woman was told she was partly to blame for the racial harassment and discrimination she endured while employed as a social development officer in Regina.

The tribunal accused Pitawanakwat of contributing to the "sad state of affairs" by her "initial inaction" and reduced her award on that basis. "Not a single person has been penalized for the violations I encountered," Pitawanakwat says.

Following the CHRC's report to the Secretary of State, women's groups and labour are calling on federal human rights commissioner to review the Canadian Human Rights Commission's (CHRC) decision.

Sharon McIvor of the Native Women's Association of Canada condemns the findings in the report as "offensive," and victim-blaming of the highest order.

McIvor points out that "the tribunal penalized Mary for the delay in bringing her case before the Human Rights Commission and neglected to mention that the Secretary of State and the commission delayed the case for four years."

Susan Giampetti of the Public Service Alliance of Canada says she is outraged that the CHRC tribunal condemned Pitawanakwat for not initially pursuing her complaint more vigorously.

"It ignores the reality of who has power in the workplace...(The report) doesn't even understand the power relationships at play here," she says.

After initially filing a complaint in 1984 about sexual harassment and references that were being made to First Nations people as "savages," Pitawanakwat had to fight the senior department official about whom she was complaining from trying to prevent the case from going ahead. She then had to fight the Secretary of State's office twice in federal court, just to have her case heard by the CHRC.

The most bitter pill to swallow, however, was the "remedy" proposed by the commission. The report's authors suggest that the Secretary of State reimburse Pitawanakwat for only two of the six years of lost wages, and offer her in a job outside of Saskatchewan, since there is "far too much bitterness between parties" to reinstate her in Regina.

In fact, although the commission condemned the behaviour of two of Pitawanakwat's superiors, she is the one who will have to pay the price in lost wages and having to relocate.

Judy Rebick of the National Action Committee on the Status of Women says, "if this decision is allowed to stand the way it is ...human rights in this country is a sham."

Fighting UI cuts

Labour and women's groups are fighting the slash in unemployment insurance benefits, compliments of the federal Tory government, in the worst recession since the 1930s. There have been demonstrations at UI offices across the country since the announcement of a three-percent cut in UI benefits to the unemployed.

If the proposed cut in benefits is approved, UI benefits will also be denied to those who "voluntarily" quit their jobs or are fired will not be eligible to claim UI.

The cuts will primarily affect women--women who are sexually harassed on the job, women of low income status, and mothers who cannot find child care. In fact, 53 percent of all voluntary UI quits are women, compared to 37 percent of all UI claimants. Further, 43 percent of voluntary quits are in low-income occupations compared to 28 percent of total claimants. This could leave poorer women in vulnerable job situations with their backs to against the wall.

Contact the National Action Committee on the Status of Women office at (416)841-5566 or your regional rep to find out when further protests are planned.

L -word sparks attack

The Hamilton and Area Sexual Assault Centre is under attack and could lose its funding over a controversial ad that encourages lesbians to apply for a position at the centre.

Regional councillors are criticizing the inclusion of the L-word in a want ad that reads: "women who are culturally/racially diverse, Aboriginal, lesbian and/or disabled are strongly encouraged to apply." The ad appeared in the Saturday and Monday editions of the Hamilton daily, *The Spectator*.

The wording is discriminatory, says a Hamilton councillor, and the "sexual orientation issue belongs in the bedroom, not when you go for a job interview."

The centre has been warned that its $17,000 regional grant is now in jeopardy.

Vilma Ross of the Hamilton sexual assault centre says the centre's policy will be to "hang tough" and not back down. According to Ross, the centre used the wording to counter the continuing discrimination against lesbians in society.

"They know there is discrimination against gays and lesbians. They should be absolutely ashamed of themselves," says Ross.

Pissed off with Kiss & Tell

A Vancouver-based lesbian performance art show has been called "god-awful" and "abhorrent" by the deputy premier of Alberta.

The performance of *True Inversions* in November by the Kiss and Tell Collective at the Banff Centre for the Arts, was part of an exhibition called "Much Sense: Erotics and Life."

"We've been called 'god-awful' before," says Kiss & Tell's Persimmon Blackbridge, "but we've never had 'abhorrent'. Guess we're in a different bracket now."

The show was panned by the magazine *Alberta Report*, which ran a full-page story with the headline: "Kissing and Telling in balmy Banff", and subtitled: "Banff hosts the latest in subsidized alienation and lesbian porn."

The report lambasts the government for providing grants "from empty coffers" to the gallery where the performance took place.

And deputy premier Ken Kowalski, who was not at the performance, has asked the Minster of Advanced Education (whose ministry funds the Banff Centre) to "put an end to the homosexual shows at government-funded institutions."

Nancy Millar of the Alberta Status of Women Action Committee says Kowalski is "completely out of line. He's not the culture minister. He's homophobic."

Members of the arts community are fearful that an attack on Kiss & Tell is part of a larger agenda to cut arts funding even further. Duval Lang of Quest Theatre in Calgary says these attacks make it easier to justify gutting funding.

"They (the government) are going after targets that produce the most significant aftershock in Alberta communities."

New Gallery spokesperson Sandra Vinda is also concerned about censorship. "We want to support the artists' right to present material that could be controversial. We don't want to handcuff them before they start."

The Banff Centre of the Arts is funded publically, but is operated by an independent board.

According to the Centre's vice-president Carol Phillips, they were contacted by the Minister of Advanced Education's office but now consider the matter closed.

Funds to fix up child care centres

Twenty-eight child care centres across BC will receive grants of under $5,000 each from the Ministry for Women's Equality.

The grants are intended to help child care centres upgrade their facilities, buy new equipment, and help centres comply with the new licensing requirements of the Ministry of Health.

In Vancouver, the bulk of the money is supposed to go towards repairing leaking roofs, replacing unsafe equipment, buying furnishings and laundry equipment, and upgrading playgrounds.

The grants affect the facilities of some 850 children in the province, the bulk of them in Vancouver.

The ministry says it is also currently reviewing 20 other applications for funding from child care centres.

What's News

Words that count women in

The Ontario Women's Directorate, an arm of the Ontario provincial government, has published a 36-page guide to the use of non-sexist and inclusive language.

The guide contains a glossary of words that are sex-specific and provides substitutes, such as using "letter carrier" instead of "mailman."

Carol Zelniker, director of public education with the Women's Directorate, says the ministry has no mandate to suggest or require the use of non-sexist language in government documents. However, the guide was produced following "a steady stream of calls over the years from businesses and other groups asking for advice on how to avoid unconsciously excluding women in everyday language."

The publication has seen a strong backlash from anti-feminist groups, calling it an attempt to legislate the use of language. One editorial in the *Toronto Star* said the guide "castrates" the English language.

"That something as innocuous as this could create such a backlash is really frightening," says Zelniker.

Beverly Bain of the National Action Committee on the Status of Women says she is not surprised by the backlash. "To start changing linguistically means you have to change the way in which you perceive, and some people are unwilling to do that," says Bains.

This guides joins many that have been published by media organizations and government ministries across the country.

Guns are ugly enough

Women's groups are demanding the United Nations recognise rape as a war crime and a violation of human rights following media reports of the violent and systematic rape of muslim women in the former Yugoslavia by serbian soldiers. Women in Canada are also demanding the Canadian government strongly oppose and act against Serbian war crimes.

About 20,000 muslim women in Bosnia have been raped by Serbian soldiers as part of a campaign to terrorize the community and drive people from their homes.

"Rape has always been a key element in waging war. The rape, torture and murder of women is nothing new. What is different is that the raping of muslim women and children by Serbian troops is not only a calculated attempt at inflicting maximum humilation on the victims, but is being used as a form of 'ethnic cleansing'," says Miche Hill, spokesperson for the Women of Colour Political Action Group (PAG) in Vancouver.

The human rights organisation, Amnesty International, only defined rape as a form of torture in 1991.

PAG held a rally on January 23 to protest the systematic violence against women worldwide *[see story, page 5]*. PAG is demanding the international community take action against these atrocities, and put a stop to the military strategy of rape in every national conflict globally.

Investigators from the European Community sent to Bosnia, led by British diplomat Anne Warburton, produced a report that contains accounts of repeated rapes of women and children and says it is likely "many women, and more particularly children, may have died during or after rape."

It goes on to note that women are being raped in ways designed to be particularly sadistic and humiliating. Women report being raped specifically so they would become pregnant with Serb babies, and say they were held captive until their pregnancies were too advanced for them to obtain abortions under Yugoslav law.

The delegation obtained first-hand reports from muslim women in detention camps and small, rural villages. The report concludes that Serbian forces are terrorizing communities with the full knowledge of their superiors.

"It's time to stop pretending rape is just a casual by-product of war. It is systematically used wherever men are fighting wars as a tool of war against women, as a political weapon against women," says the PAG's Cynthia Low.

And a report issued on January 8 by the human rights group Americas Watch, documents the rape and torture of Peruvian women by government and police forces . The report states that the abuse of women is "a form of tactical warfare" used by the government in its 13-year civil war against the rebel group, Shining Path.

The report states that rape and torture are carried out with "the express purpose of intimidating [women] and their peers, and terrorizing their families and communities."

To contribute to the Croatian women's group Tresnjevka's support centre for Bosnian rape survivors, write to: Nina Kadic, Tresnjevka Women's Group, Minarska 71, Zagreb, Croatia.

To demand that systematic rape be documented as a war crime, write to: Professor Frits Kalshoven, Chair, Commission of Experts on Former Yugoslavia, Untied Nations, Palais des Nations, Geneva 1211, Switzerland. To demand that Canada take action in Bosnia to stop the rapes, write to your local MP.

Women lose choice in Poland

Women in Poland have lost the right to abortion on demand following the approval of legislation to ban abortions except where the fetus is seriously deformed or the pregnancy threatens a women's life or health.

The parliamentarians, largely men, voted on January 8 to criminalize the performing of "unapproved" abortions and rejected the call for a national referendum on the issue. Opinion polls had indicated that the majority of Poles oppose a ban on abortion, which was legal in the country from 1956 until the fall of the communist government in 1989.

Proponents of the bill, including Poland's powerful Roman Catholic Church, wanted the parliament to outlaw all abortions, criminalize women who perform abortions on themselves, and make prenatal testing illegal. Legislators removed these parts of the original bill but refused to legalize a woman's right to choose.

A fight for compensation

A women's group in the Philippines is planning to file a suit in April against the Japanese government for forcing women to be sex slaves for Japanese soldiers during World War II.

The Task Force on Filipina Comfort Women says it has documented 31 cases of women being kidnapped and systematically raped as sex slaves during the Japanese occupation of the Philippines from 1942-1945.

In a press conference in Manilla, Julia Porras, a Filipina forced into the sex slavery, told of being raped by three or four soldiers every night for eight months when she was just 13 years old.

A spokesperson for the Task Force, Indai Sajor, said the Japanese government has offered an out-of-court settlement to set up a foundation for the approximately 200,000 "comfort women" worldwide. The settlement, however, did not include monetary compensation.

The Task Force has also called on Filipino President Fidel Ramos to support their claims for an apology and compensation.

Prostitution to be legal in Hong Kong

Without consulting women who work in the sex trade industry, government officials in Hong Kong are making moves to legalize prostitution and act as their pimp.

According to the Head of the Mongkok anti-vice squad, the state would register women and tax their incomes, using the incomes to "control and improve" the "problem," and essentially as pimps for approximately 2,000 prostitutes in the Mongkok area.

Women's groups have reacted strongly to the proposal. The coordinator of the Harmony House Women's Refuge in Mongkok says, "there are no trade unions for prostitutes, they have no representation."

The chair of the Association for the Advancement of Feminism, Cheung Choiwan, notes that prostitution should be legalized, not licensed. "I see it as the government wanting to control and regulate prositution. It is stereotyping a certain group of women and discriminating against prostitutes."

The government has taken the attitude that, since prositution is a "necessary evil", they may as well benefit from it financially.

New domestic workers' association

The Committee for Domestic Workers' and Caregivers' Rights was formed on December 13 in Vancouver by approximately 50 domestic workers and their supporters.

By forging links with and drawing moral and material support from existing anti-racist, immigrant and refugee rights, labour and women's groups, the Committee intends to present an agenda with a wide range of issues.

A spokesperson for the interim steering group says important issues for domestic workers are not confined simply to labour rights.

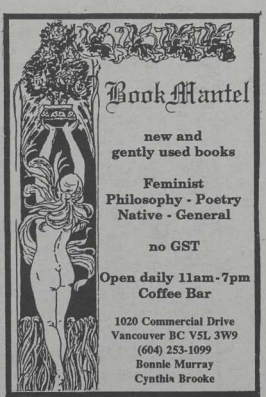
"Because of the colour of our skin and our national origin, we are denied certain rights and privileges...because we are mostly women ...we are denied the respect and material benefits that are given other workers doing work of comparable value," says Lorina Serafico.

By raising awareness of these issues and lobbying for change in federal and provincial legislation, the group hopes to create positive change for domestic workers/caregivers in BC.

Among topics the Committee has lined up for discussion in its support groups are workshops on women's health, sexual assault, sexual harassment, racism and cultural awareness.

The group is currently establishing relationships with NAC, the Legal Services Society, the West Coast Domestic Workers Association, Canadian Union of Public Employees, the Amalgamated Clothing and Textile Women's Union, Latin-American Women, and Filipino-Canadians Organizing for Action.

In addition to a support and advocacy group on the lower mainland, the Committee hopes to organize groups in smaller communities in the interior and on Vancouver Island. These groups would include regular information and orientation meetings, and recreational and social activities.



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COMMENTARY

Work at a rape crisis centre:

Choosing our battles

by Andrea Yim

Well, another December 6 has passed us by and with it, another wave of white robes, oops, I mean ribbons.

I don't really know about other women out there but the whole White Ribbon thing left me extremely frustrated. Not that I have anything against white ribbons in particular. It's just that, well, it's hard for me to cheer these men on in their quest to distribute millions of white ribbons to "help" us fight violence against women. Who are we kidding if we think this is going to really make a difference?

Sure, they probably won't hurt anybody since the corporations that have given them those hundreds of thousands of dollars would probably never donate that amount of cash to an organization that was *really* going to help women.

I work at a local rape crisis centre and, as the media liaison person here, I ended up spending most of "Violence Against Women Awareness Week" either taking media calls on how "we" felt about the white ribbons or dealing with men who'd read my comments in the daily newspaper and wanted to discuss them with me.

Not surprisingly, many of my comments were taken out of context by these men. One man told me he had a problem with my comments that women at this rape crisis centre were angry at the amount of money being spent on the White Ribbon Campaign. Imagine, the nerve I had to be angry to hear they received over $400,000 to fund their project for one year, when rape crisis centres and transition houses and other feminist organizations struggle to get by on so much less!

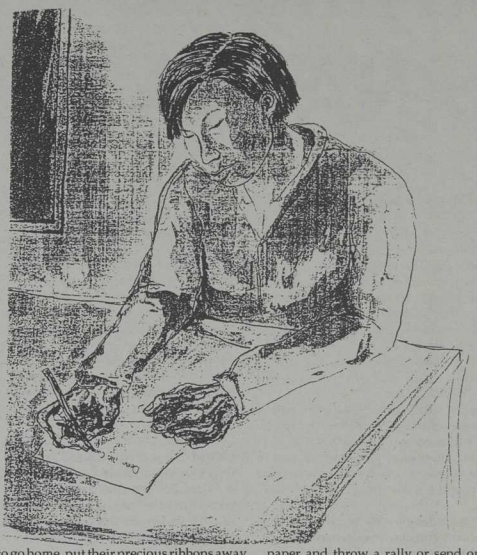
The ongoing joke at the office is about talking to the media where... we answer automatically, "We are outraged."

When I tried to explain that I really didn't have time to justify feminist politics with them while I was taking crisis calls, they seemed confused. "What do you mean you don't have time to talk to me—a perfectly nice guy? Well, yes, I'm white and straight and able-bodied, upper class, university-educated and have never donated to women's groups and what does 'misogyny' mean again? But I just want to get involved in this 'Violence Against Women Week' thing!"

Hmmm. Maybe I've become too angry, too radical, too unsympathetic to those poor men who feel excluded by us "powerful" feminists. Really, come on.

On December 7, the day after Women Against Violence Against Women (WAVAW) held the annual vigil on the steps of the Vancouver Art Gallery to remember all women who have died as a result of male violence, I found myself staring at our newspaper clipping board and reading about all the violence against women that those fantastic white ribbons were supposed to eradicate.

I talked to the media about the woman who was abducted and raped by three men at the Broadway Skytrain in Vancouver on December 6, and again, about the child-molesting bishop in BC who got off on a legal technicality. Yet these sensitive men with their $50 enamelled white ribbons got to go home, put their precious ribbons away and wait for next year to do it all again.



graphics by Dorothy Conley

Now, I'm the last person in the world to say I can't believe stuff like this happens, or I'm surprised at how much support men get for their token gestures while feminists are targeted at every turn for challenging the status quo. The ongoing joke at the office is about talking to the media where, regardless of the issue or question being asked, we answer automatically, "We are outraged", with eyes slightly glazed over and voices at a monotone.

I mean, *really*, how do *you* react when you are asked, "what do you think of the woman who was murdered by her partner?", "what do you think motivated the man who raped the 14 year old girl?", "how do you feel about the MLA who wrote the letter in support of a convicted rapist?" We're outraged, right? We're angry, aren't we? Well, of course.

But in response to the men who call me up and ask why we aren't writing letters of outrage over the bishop, the MLA, the batterer, the College of Physicians and Surgeons—fill in the blank with whomever you like—I have to answer that we *have* been doing this for years but we aren't equipped to mobilize over *every* article we read in the paper and throw a rally or send out petitions, etc. And hey—what's stopping all these sensitive guys from picking up a pen anyway?

We cannot mobilize over every article the media happens to print on violence against women because tomorrow, we will still have to read all the new articles about all the dead women, and we will still have to answer the crisis line and offer that much-needed support to the woman who was raped, battered, sexually abused, ritually abused, sexually harassed—last night, last week, last month, last year.

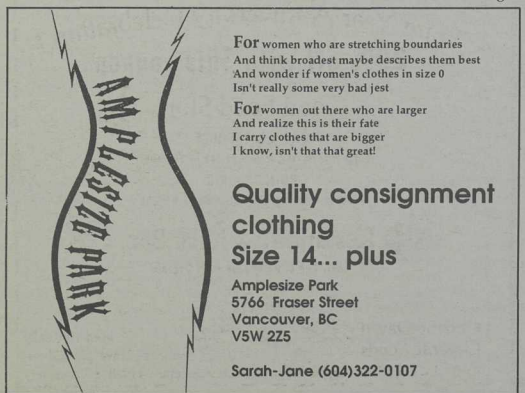
We still have to deal with that local paper that printed a paid advertisement in which a certain misogynist—how can we keep track of them all?—apologized to Marc Lepine for feminists' actions *[See story, page 5].* We cannot afford the luxury, except for one day of the year—December 6—to stop and mourn and cry for the women we have lost. If we did this for every woman we know who endures male violence, we might never be able to stop long enough to answer the crisis line.

So, instead, we choose our battles carefully, always keeping close track of how much energy will be left for tomorrow. I know this all sounds a bit hard and cynical, nothing new for most of the women I know. But it's not about ignoring what's happening out there to us. It's about surviving long enough to try to make some small difference. Maybe we won't put away a rapist today but, perhaps a few women who call the crisis line will come away feeling a bit more certain it's not their fault and that they deserve to feel good about being women.

And maybe a man won't call the office today and tell me, "you'd better do something about the judge who let another rapist off scot-free because I'm really angry about it."

Oh, and maybe the letter I'm going to write to the publisher of that west-end paper about the misogynist advertisement he printed by Clive Cowlard will make him realize his mistake. Let's see, how should I start? "Dear Mr. Coney, We are outraged..."

Andrea Yim works at Women Against Violence Against Women Rape Crisis Centre and makes her writing debut in Kinesis *this issue.*



North American Free Trade Agreement:

Saying no to NAFTA

by Ellen Woodsworth

The North American Free Trade Agreement (NAFTA) is being introduced into parliament in February. If the government has its way, it will become law by the spring of this year. Now, more than ever, there is an urgency for women to act. The following is a summary of why women in Canada, the US and Mexico are organizing to stop NAFTA. It is also a summary of why you may want to join this fight:

Women's Jobs

The Canada-US Free Trade Agreement has already helped to destroy more than 500,000 manufacturing jobs and hundreds of thousands of jobs elsewhere in the economy. Many of these jobs were done by women, especially women of colour, immigrant, and Aboriginal women.

The North American Free Trade Agreement will cost women hundreds of thousands more jobs as corporations use the deal to pit Canadian, American and Mexican women against each other. This especially hurts women workers in the garment, textile, fishing, telecommunications, health, public service, agricultural and manufacturing areas. Anyone left?

A 2,000-page secret

NAFTA is an attack on democracy. The deal was made in secrecy. Even the members of the committee hearing briefs on the deal couldn't get copies. The Vancouver-based Woman to Woman Global Strategies group still can't get copies.

NAFTA is a 2,000 page document that undermines laws by federal, provincial, and municipal governments (unless specifically exempt). The Free Trade Commission and Secretariat will be set up to oversee the implementation of the agreement with no accountability to citizens. Laws set up to protect our health, jobs and environment will be struck down as "barriers to trade." Transnationals gain new powers to directly challenge Canadian legislation, while we, as well as our governments, are denied such rights.

NAFTA panels will be established to set standards and rules for the continent. Final say over the legitimacy of any government—federal, state or provincial—will rest with these panels. They will be closed to the general public and their reports will be confidential.

Competing with each other

NAFTA requires that all government-run operations, from pension plans to garbage collection, be open to competitive bids from other countries. Provincial practices that favour local firms, or promote local hiring, will be subject to challenge from the NAFTA panels, as will government-subsidized training programs, women's programs in carpentry, the Everywoman's Health Collective, and our transition houses, for example.

Commercialization of Crown Corps

NAFTA includes new provisions that impose a commercial definition on Canadian Crown Corporations, both federal and provincial—that is, for example, the Canadian Broadcasting Corporation (CBC), BC Hydro, VIA Rail, and the Insurance Corporation of BC (ICBC). These provisions will likely be used to constrain governments from directing these enterprises to act as agents of government policy—such as conservation and pay equity—and will require them to behave like private firms.

Patents and copyrights

NAFTA includes an extensive chapter on patents and copyrights. It allows private companies to claim ownership of living matter such as fetal tissue.

Protecting the environment

NAFTA is environmentally unfriendly. Like the Free Trade Agreement it hinders conservation and fails to stop large-scale water exports, even in times of Canadian shortage. It facilitates the flight of dirty industries from Canada to areas that have little incentive to upgrade current lax environmental standards. It includes a comprehensive, downward harmonization of health standards in areas such as pesticides, food additives and toxins. NAFTA does not include enforceable environmental protection.

Non-renewable resources

NAFTA extends the continental sharing of our non-renewable resources, such as oil, gas and basic petrochemicals. As with the FTA, Canada—but not Mexico—must keep shipping these resources south to meet the huge US demand—even in the event of a national shortage and at a price no higher than we charge Canadians.

Both Canada and Mexico will lose policy tools such as export taxes and quotas, to manage and protect these resources.

Control of forest lands

NAFTA and the FTA would be violated by any Canadian move to restrict or diminish foreign control of forest lands. Mexico won an exemption and will continue to restrict foreign ownership in the forest sector.

Losing a way of farming

More family farms will be lost because NAFTA benefits large-scale agricultural businesses. Policies of national food security and survival of rural Canada are subordinated to the "market".

All remaining agricultural goods will see the gradual elimination of import controls. This will encouraged open competition among the farmers of the continent, regardless of the wages they pay their employees, their environmental practices, their health safety standards, freshness of product and availability of local produce.

More power to US banks

NAFTA will curtail our provincial governments' jurisdiction over loan, trust, mortgage and security companies. The FTA already exempts US banks from Canadian restrictions on foreign-owned banks. NAFTA will give other foreign financial corporations more power by guaranteeing them the same treatment as Canadian firms. They will be able to freely transfer and process information for their "Canadian activities" outside the country, putting data processing jobs at risk and threatening privacy laws.

NAFTA also permits the inclusion of other countries in Latin America and the Caribbean to create a huge, borderless, economic zone. Unlike the European Community's trade agreement, NAFTA contains no minimum social, labour, human rights or environmental standards—and no mechanisms to raise, rather than lower, wages.

Unlike the European model, this hemispheric zone will be dominated by one country—the US—and has been designed for one reason: to benefit transnational corporations and privileged minorities.

And as Marilyn Waring, the lesbian feminist economist from New Zealand, puts it: "a system cannot respond to value it doesn't recognize." NAFTA only recognizes corporate wealth. It cannot respond to values such as that of our unpaid work, the value of peace of mind, the necessity for global peace, the basic right to clean air, water and soil, and to housing, food and education for every citizen of the world. The pursuit of corporate values does not address the personal being of each of us, of women, our country, this hemisphere and this world.

Ellen Woodsworth is a member of Woman to Woman Global Strategies.

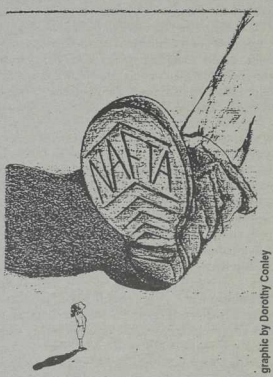
What to do

by Ellen Woodsworth

Anthropologist Margaret Mead once wrote: "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."

The following is a to-dò list for women who want to join in the struggle to defeat NAFTA:

Take 15 minutes



graphic by Dorothy Conley

On February 20 at 1:00 pm, we call on all Canadians to ring school bells, church bells, parliament bells and town hall bells, or to beat pots and pans to warn people of the dangers of passing NAFTA. Take this day to begin or to step up, inside and outside of parliament, the fight to save democracy and Canada. Hold marches, vigils, occupations.

Put on black arm bands the day they introduce NAFTA in the House of Commons.

Make a sign opposing NAFTA and put it up in your window.

Read an article on NAFTA so you know more about it. Women to Women Global Strategies or your local Action Canada Network have lots.

Phone a friend and talk to them about NAFTA and the Free Trade Agreement. Pass along what you know and what you've read.

Call or write a politician and tell them why you are in favour of terminating the FTA and why you want NAFTA stopped. Ask for their support. Ask them to publically call meetings and to speak out against NAFTA.

Make sure you are registered to vote in the next election. Make sure that you and all your family and friends are enumerated prior to the election. Make sure they vote.

Send a financial donation to Women to Women Global Strategies. c/o 1426 Napier St., Vancouver, BC, V6L 2M5, or call (604)430-0458

Take half an hour

Write a letter to Audrey MacLaughlin, leader of the federal NDP, and to Jean Chretien, leader of the federal Liberal party. Ask them to ensure their parties are prepared to fight tooth and nail to stop NAFTA and to terminate the Free Trade Agreement. Write c/o Parliament Buildings, Ottawa, Ontario, K1A 0A6. No postage necessary when writing to federal Members of Parliament.

Write a letter to the editor of your local newspaper.

Call in to radio phone-in shows to express your opinion or to question politicians or others on the deal.

Write a letter to your member of parliament expressing your opposition to NAFTA. Ask for their active support in fighting it.

If you are a member of a group, union, or other organization, get them to pass resolutions against the deal, and to print articles as well as take action against it. Send the resolution to the politicians and the media.

Take an afternoon

Call a meeting on NAFTA and have a speaker. Watch the Women to Women Global Strategies video or the Action Canada videos: *We Can Say No* and *Fight Back*. Copy them and pass them on to friends. At the end of your meeting, decide what each of you can do.

Organize a 'coffee klatch against NAFTA.' Raise some money and start your own Women to Women Global Strategies group. Write letters together and plan actions.

Get involved with your local women's group, community centre, or union local and get a coalition going against NAFTA. Get them to bring in a speaker from Women to Women Global Strategies or the Action Canada Network .

Occupy MP offices if they won't oppose NAFTA.

As E. Burke once said, "nobody made a greater mistake than the person who did nothing because they could only do a little." Remember, the reason we all know so little about this deal is part of their strategy to keep us from fighting back.

Women in the Philippines and Sri Lanka:

Fighting back globally

More and more, women are making the connections between individual acts of violence against women, and political, economic and social acts of violence against women globally. The following are excerpts of presentations made at a workshop called "Sticks and Stones—Women Fight Back: Rethinking Strategy to Fight Violence Against Women Globally." The workshop took place at the Canadian Research for the Advancement of Women's conference, Making the Links: Anti-Racism and Feminism *conference in Toronto last November.*

Raquel Edraline Tiglao is the executive director of The First Women's Crisis Centre and was involved, in the past, in radical nationalist organising in the Philippines.

I would like to connect the issues of militarism, international tourism and trade, and migration of labour, as connecting phenomena for women in the 'Third World' that have spawned wide-scale violence against women.

Militarism has clearly brought about a lot of brutalised sex or sexualized torture of women in our country. It is a little known fact, perhaps, that the Philippines has been undergoing a national liberation struggle of its own for the past 20 years, or that women are spearheading efforts for a peace process that will hopefully bring about peace accompanied by justice in our country. Or that, in the Philippines, as in many other countries where there is war, it is always the women who are really most affected.

In the beginning, when tourism was used by our country to improve the economy, there was little thought that this would also bring about a huge amount of suffering for our women. International tourism has brought about sex trafficking of our women, and what is really forced prostitution for most women.

We do not believe women in our country have any choice when it comes to prostitution. Because of international tourism and migration for work purposes, women have wittingly and unwittingly become victims of white slavery—victims of middle men who entice our women to work in other countries as domestic helpers. These women end up being sexually and physically abused by men.

During the war, when Iraq invaded Kuwait, thousands of Filipina were detained in Kuwait. Thousands of women are still being detained. They could not come home. Many of them remain there, imprisoned by their employers, or imprisoned in areas where they are considered *persona non grata* [persons of no status] for, trying to escape their employers or for wanting to leave Kuwait. Many of them have, in fact, left their country without any legal passports.

When I was thinking of what I would say about rethinking strategies to fight violence against women globally, I thought of these things because it is clear [that while] much work has actually been done, through consciousness-raising and education in communities, to stop battering and rape and incest in our homes and in communities, somehow it is not enough.

It frightened me to read, in a *Newsweek* article, "the diaspora of Filipino women", and to realise it was referring to Filipina women all over the world as primarily domestic helpers and mail-order brides. Yet, having been involved in the national liberation struggle in my country, I see this as part of the victimization of women brought about by our social, economic, and political situation.

This is where I would beg to seek your solidarity and support for any Filipina you see in your own country being maltreated and abused as domestic helpers or who have come to your country as mail-order brides not knowing [what awaited them].

In the Philippines today, there are over 60,000 prostituted women. This has come about as a result of the presence of the US military bases. Military prostitution has increased the number of women suffering from all sorts of abuses. And these have not stopped even though the military bases are no longer in our country now.

These same women are being brought out of the country through Japan, via Europe, and are being sold as sex slaves in sex farms in Europe. Many of these women come back to our country with horror stories of being sexually abused and brutally abused by their employers, by the men who brought them to these countries.

We are appealing to the women in the 'First World' to help us with this fight [to combat sex trafficking] because many of us do come across these women and yet we are silent. Let us not be part of the conspiracy of silence and do something when we find these Asian women in our communities, isolated, not knowing where to go. And that, I believe, is where we could start our solidarity with each other.

graphic courtesy Philippines Women Centre

Sunila Abeysekera has been working on women's issues and organising women in Sri Lanka since 1975. In the past year, she has been focusing on issues of violence and women. She also works with women who have been displaced as a result of the ongoing war in Sri Lanka, with a group called Suriya Women's Development Centre, and with groups of women from the families of the "disappeared" in southern Sri Lanka.

Sri Lanka has been in an ongoing civil conflict for at least ten years. It's been an increasingly militarized conflict and [Sri Lanka has developed] an increasingly repressive State apparatus. The kind of violence I'm going to talk about is a generalised violence in the whole society—a process of militarisation, what's happening to women within that process and what women have been doing to fight back.

In the late 70s and early 80s, many women's groups in Sri Lanka working on violence against women focused on issues of rape and incest and domestic violence. Since the late 80s, the general situation in the country has deteriorated so rapidly that many women's groups stopped talking about women's issues. It has taken us a long time to make the links between violence against women and violence in society—to make the links between the individual battering of a woman in her home and the collective battering of women by a heavily militarized and anti-democratic society and state structure.

In Sri Lanka, at the moment, the majority of women's groups are linking into a struggle for human rights and democratic freedom. It's sometimes a hard choice to make because, when you try to form coalitions and work with broad fronts, the fear is that the way people—men, trade unionists, for example, or men from the mainstream political parties—try to address the issue of violence and of how to fight back could mean that the position of women in the whole process becomes secondary.

What women in Sri Lanka have tried to do is to work within all these broad fronts, alliances and coalitions and to [set the priority] that the issue of violence against women is crucial and critical to the whole struggle for democracy and for human rights in our country, and that support of women is critical for the struggle. We've been able to push that forward because of the large numbers of women who have been victims of violence in our society.

Last year, at the meeting of the UN Human Rights Commission in Geneva, Sri Lanka was openly acknowledged to be the country with the worst case of "disappearances" in the world. They estimate disappearances as something like 40,000 in a two-year period. That's a lot of people [for] a small country with a population of 16 million. "Disappeared" means that unidentified persons take away somebody and that that somebody is never heard of again. The assumption is usually that the person has been killed.

Now, these 40,000 people [are] mostly young men...and that means there are 40,000 women who are either mothers or wives of the disappeared. That's a lot of women. I'm talking about a phenomena which is only in the very recent past.

As well, there are large numbers of women who have been victims of violence by being arrested, detained and/or raped. And even larger numbers of women who have been displaced from their villages and their places of origin because of the war and who have faced a lot of difficulties because of the displacement.

So Sri Lanka is a very particular country in that respect. There are probably about one-and-a-half million women who can easily and directly be categorised as affected by the generalised level of violence in society.

So because the numbers of women who are victims of political violence is so high, it has been possible to insist that women and issues that concern women are right up there on the agenda when one is talking about a struggle to resist human rights violations and a struggle to win democratic freedoms for the Sri Lankan people.

The other thing that made it possible for us to make the links between violence against individual women in society and the impact of a generalised state of violence on women is that, in the last five or six years, we've experienced an increase in what the police categorise as "domestic crime"—wife beating or crimes within the household. And we've been really terrified by the ways in which women are being killed, for example, by their husbands or by their boyfriends. To us, it indicates the extent to which the general process of militarization in society is seeping through to the individuals who are living in that society.

In a society where the State and its apparatus makes it alright to use force and to use violence to crush opposition and dissenting opinion, it also becomes alright for an individual man to use the most brutal of methods to crush the dissenting voice or opposition within his household. It's been terrifying to see the ways women are being killed.

In Sri Lanka, when disappearances occurred, the most common form was that people were killed and then burnt to prevent identification. From 1987 to 1990 on, a common sight in any part of southern Sri Lanka was the appearance of badly charred bodies on the roadside, to act as a deterrent to others who might step out of line.

Similarly, in the past year, we've recorded a large number of cases in which husbands have killed their wives by burning them. It's unlike some parts of northern India, where the issue of dowry deaths, the burning of women who don't bring enough dowry home, has been something that women have talked about and agitated against for years. In Sri Lanka, the phenomena did not exist. The concept of burning somebody alive is something that's very new to us and that has been happening with increasing regularity.

"It has taken us a long time to make the links between violence against women and violence in society." -Sunila Abeysekera

I mean, I'm 40 years old. When I was 20, if somebody had told me it was allowed to burn somebody to death, I would have said, "no way!" But right now in my country, there's an entire generation of children who have seen that it's alright—people *can* burn other people to death and nobody does anything about it.

What's truly frightening about violence in society is that it breaks down the limits and the barriers we set ourselves as human beings—our respect and care for other human beings—and it makes anything possible. All experiences of repressive societies [show that] de-humanizing and brutalizing people gets to the point where anything becomes permissable, any form of brutality, any form of violence.

In the last two years, women in Sri Lanka have strongly focused on, firstly, trying to make the links between women of all communities. In Sri Lanka, the war is based on two opposing ethnic identities—the Singhalese and the Tamil. Women's groups have consistently tried to make the links between Tamil women and Singhali women and Muslim women—at some level, the experience of violence is much the same, regardless of the community or group you belong to. It has been a very positive and empowering experience for us because it has really been possible to make those links between women, while making those links with men, at the level of trade unions or political parties, has been impossible.

And, secondly, we've also driven home the point that when we talk about "no violence in society", that means "no violence in the home"—that is, if you're against violence, you have to be against violence on every sphere.

It's not worth it for us to only try to address the issues of violence of individual men against individual women if we're not prepared at the same time to look at the larger context in which the whole society is based on violence, repression and coercion.

Thanks to Súin Ní Chrochuir for hours and hours and hours of transcribing—and for her patience and skill.

CELEBRATING BLACK WOMEN'S HISTORY

February is Black History Month. In recognition of a history of struggle and accomplishment, we pay tribute to some of the women who make and hold the long line of Black women fighters for justice and equality in Canada. There are more women missing from these pages than are here. For example, the history of Black lesbians is only just being uncovered. It is difficult to pull this information together for many reasons, not least of which is the day-to-day struggle of dealing with a dominant culture. There are too few books published on the contributions of Canadian Black women to history, though much of this work is in progress. What this feature does not say directly is that, on the list or not, we honour all Black women in the everyday struggle of life in Canada.

photo from *The Life and Times of Mary Shadd Cary*

Mary Ann Shadd

Marie Joseph Angelique: Enslaved in Lower Canada, she ran away from a slave owner, burning down 50 buildings in her wake in Montreal in 1733. She was later recaptured, beaten, dragged through the city and burned at the stake because of her bid for freedom.

Harriet Tubman: This famous abolitionist escaped from slavery, returning time and again to lead some three hundred of our enslaved ancestors to freedom in Canada. She was known to threaten with death anyone who gave up hope on the way to freedom. Helping the cause of emancipation, she later served as a spy, a scout, a soldier and a nurse, when war broke out between the north and the south. In Canada, she lived in St. Catherine's, Ontario.

Mary Ann Shadd: Born a freedwoman in Delaware in 1823, she moved to Canada in the early 1850's. A committed abolitionist, Shadd advocated for fugitives from slavery to flee to Canada. Settling in Windsor and, later, in Toronto, she owned and edited the newspaper, *The Provincial Freeman* from 1853 to 1857, promoting the anti-slavery campaign. She also ran a small school in Windsor.

Annapolis Royal Rose Fortune: Born around 1774, she came to Annapolis Valley, Nova Scotia with her parents as slaves of the Devonne family. She became a police-woman and 'baggagemasher' in Annapolis Royal around 1825." Her descendants founded the Lewis Transfer. In her day, she was to be found carting her transfer wagon full of luggage and goods to and from the decks of ships along the wharf of that seaport town.

Rosetta Amos Richardson: She was born in Toronto in 1857. Her mother and grandmother had escaped to Canada via the Underground Railroad. She and her husband owned and operated the first soul food restaurant in 1891 on New York Street near Richmond. Later she was the first Black person to operate a lunch counter in the Canadian National Exhibition.

Tilly Mays: Founding member of the Coloured Woman's Club, she was born in Montreal in the 1870's. The Coloured Woman's Club was a club formed around the turn of the century when soldiers were returning home from the Boer War. The women of the club worked with the poor, sick and injured in hospitals and soup kitchens.

Christina Jenkins: Co-publisher and editor, in 1923, of the London, Ontario newspaper, *The Dawn of Tomorrow*. She was born in Chatham, Ontario in 1897. The newspaper was the voice of Black people in Southern Ontario, like its forerunner, *The Provincial Freeman*. At its peak in the 50s, it had a wide circulation, not only in Canada but around the world. The paper is still published periodically by her descendants in London, Ontario, where she lived for over 60 years. Jenkins was also mother to nine children.

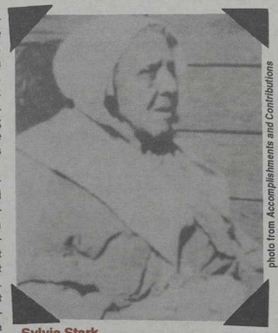


photo from *Accomplishments and Contributions*

Sylvia Stark

Carrie Best: A civil rights activist, journalist and commentator, she was born in New Glasgow, Nova Scotia in 1903. She wrote articles on racial discrimination in Nova Scotia and championed the cause of Black rights. In 1949, her own newspaper, *The Negro Citizen* began publishing nationwide. Best is known all over the country and in Black communities as a strong fighting woman.

Viola Desmond: She was a Halifax beautician who, in 1947, attended the Roseland theatre in New Glasgow, Nova Scotia, where the 'Jim Crow' law required Blacks to sit upstairs in the balcony, while whites sat in the main section. She bought a ticket for upstairs, but there was no room. She tried to pay the difference to sit downstairs and was refused. She refused to leave the downstairs section and was assaulted by a policeman and the theatre's manager. She was arrested, charged with not paying the correct tax of one cent, and jailed for 12 hours. She was later tried and convicted of defrauding the federal government of one cent. Fighting back, Desmond took her case to the Supreme Court, which eventually reversed the decision.

Violet Blackman: Born in Jamaica, she came to Canada in 1921. Now in her 80s, Violet Blackman was a founding member of the Universal Negro (African) Improvement Association in Toronto in the early 30s. She worked for the advancement of Black people and helped to build the Negro Credit Union. She still attends community meetings, bringing her years of struggle and her wisdom to the issues.

Jean Daniel: She grew up in Nova Scotia and later moved to Montreal. Working in a hat factory during the Second World War. She was active in the Black community and gave talks on Black history and culture. Later moving to Toronto, she continued her work on Black history and also participated in the Anti-Apartheid Committee in the late 50s. The committee raised funds and agitated for the struggle in South Africa and mounted a demonstration when Nelson Mandela was first arrested. She was president of the committee for ten years. Another of her major contributions to Black history in Canada is that she founded the Library of Black Peoples' Literature, now defunct, but which attempted, in the years of its existence, to preserve the history of Black peoples.

Marie Hamilton: A teacher for 50 years in rural Nova Scotia, she is a member of the National Anti-Poverty Association. She taught school when there were no roads or schoolrooms. Using her wit and wisdom, she made her way through harsh racist times, firmly believing that education for Black children would make a better world one day. Two years ago, Hamilton recieved an honourary doctorate from Mount St. Vincent University marking her great contribution to education in Nova Scotia. She tutors at the North End Public Library and is an active public speaker.

Pearleen Oliver: She was born and raised in Guysborough County, Nova Scotia. She is a community leader and activist. She lead the struggle in the 1940s to be the first Black nurse in Nova Scotia. She also researched and presented the written history of Black Churches in Nova Scotia at the Black Cultural Centre there.

Edith Clayton: Living in East Preston, Nova Scotia, she is a basket weaver in the tradition of African basketry passed on to Blacks in Nova Scotia. She has taught the way of her art to many and has exhibited her work all across Canada.

Sylvia Stark: She began her life as a slave in Missouri. Her father, Howard Estes, bought his family's freedom and they moved to California in 1851. Sylvia married Louis Stark. The Starks and Estes families moved to Vancouver Island. In 1860, Sylvia Stark and her husband came to Salt Spring Island, where they ran a farm for many years. They later moved to Vancouver Island, near Nanaimo. When her husband died in 1895, Sylvia moved back to Salt Spring Island, where she lived to be 105 years old. In her lifetime, she was known as "the matriarch of Salt Spring Island." Her death brought to an end the era of the early Black pioneers.

Nora Hendrix: She was born in Knoxville, Tennessee in 1883 and emigrated to Vancouver in 1911. Hendrix was influential in the establishment of the first Black Church in Vancouver-the African Methodist Episcopal Church (AME) on Jackson Ave. While her political and social accomplishments might not be documented, her role in the making and preservation of Black women's history and culture is invaluable. *[See cover photo].*

Rosa Pryor: Black women in Vancouver in the early to mid-1900's were famous for their "Chicken Houses." These establishments provided a venue for Black people's social activities in Vancouver at the time when a colour bar existed. Pryor was the proprietor of the first Chicken House in Vancouver, which was located in Strathcona.

Vie: Another well-known establishment in Vancouver was Vie's Steak House. Vie was a Victoria-born woman and one of the descendants of the Salt Spring Island Black settlers. Her establishment, like Pryor's, provided a venue for Black people in Vancouver during segregation.

Pearl Brown: She was born in Edmonton in 1941 and moved to Vancouver at the age of 17. Blind at the age of 60, she turned to a jazz singing career. Brown has recently released her new cassette *Black Cultured Pearl*, and can be frequently heard around town in the jazz scene. She was also guest singer at Wynton Marsalis' concert in Victoria, BC and was an amateur actor with Vancouver's Theatre Under The Stars.

Gwen Johnson: Her great grandmother came to Canada via the underground railroad. In 1968, she and her husband opened Third World Books & Craft Store in Toronto. The store, now on Bathurst Street, was and is a safe harbour for Black people in search of their heritage and history. It is also where many political discussions take place, Gwen and Lenny being themselves storehouses of Black history and struggle. Gwen is also an active and long-time member of the Universal Negro (African) Improvement Association.

Grace Trotman: She arrived in 1920 from Liberia, graduated from the Royal Conservatory of Music and in 45 years taught music to more than 1,000 children. She was choir leader and organist at the British Methodist Episcopal Church and, in the 30s, established a camp for Black children. Many of the contemporary Black women singers in Toronto passed under her tutelage.

Kay Livingston: Daughter of Christina Jenkins of the *Dawn of Tomorrow*, she was a pioneering Black actress and television host. Her community activism and her struggle for women's rights led to her being; founding president of the Canadian Negro Women's Association in 1951.

Rella Braithwaite: A community activist, a journalist and historian. For many years she was the Black history columnist for *Contrast*, the Black community newspaper. She has written the only history of Black women in Canada, which she published in 1976.

Eva Smith: Coming to Canada from Jamaica on the domestic worker scheme in the 50s, she became an activist in the cause for domestic workers' rights and Black rights in Toronto. She was a pioneer of the Jamaican Canadian Association of Toronto. Smith also counselled and tutored Black youth through the organization for many years. Every year, a scholarship is given in her honour to outstanding Black youth.

Lois De Shield: Founder of Immigrant Women's Job Placement Centre, De Shield began her activism in Hamilton, Ontario, agitating against racist programming on children's television. A stalwart of the Black Education Project, she's fought many a battle in the struggle against racism.

Marlene Green: Founding member and ideologue of the Black Education Project, Green came to Canada from Dominica in the 60s. The Black Education Project, which ran from 1969 to 1979, through its advocacy on behalf of Black children, wrought a radical change in the thinking and policy of educators in the Toronto school system. Prior to the work of Green and others, there were no race relation departments, heritage programs or mechanisms for dealing with systemic racism in the schools. A veteran of African liberation support organizing, and the struggle for self-determination in the Caribbean, Green now works in southern Africa.

Fran Endicott: The first Black woman trustee of the Toronto Board of Education, from 1981 to 1992, Endicott was central to the progressive changes with regards to Heritage Languages, questions of streaming, equal access and opportunity for inner city and Black children. In 1992, she was appointed to the Canadian Human Rights Commission in Toronto. Endicott died in November, 1992.

Margaret Gittens: A long time activist, Gittens came to Canada in the 60s. Her major contribution has been in the area of tenant's rights, where she has worked for the past ten years. A veteran of African support organizing and an activist on immigration problems faced by Black people, she is also a member of the Coalition of Visible Minority Women and the Congress of Black Women.

Erica Mercer: A veteran of the 60s and the Black Education Project, Mercer was a guiding light of the Immigrant Women's Centre (a health centre in Toronto) and helped to organize other agencies and initiatives on behalf of Black women and immigrant women.

Kinesis Illephoto

Dionne Brand

Anne Cools: Prominent in the Sir George Williams University uprising in 1970—where Black students occupied the community centre protesting against racism, Cools later became the first Black women senator in the Canadian parliament in 1982. She founded and worked for many years at Women in Transition, a shelter for battered women in Toronto. Her community activism led to her involvement in electoral politics.

Vera Cudjoe: Founder of Black Theatre Canada some 14 years ago, she was born in Trinidad and came to Canada via England. Through good times and mostly bad financial times, she has kept the theatre going with the deepest conviction that the work of Black writers, actors and artists must have a place for expression.

Keren Braithwaite: One of the founders and first president of the Organization of Parents of Black Children, she is a lecturer in the Transitional Year Program at the University of Toronto and a founding member of the Canadian Association of Black Educators (CABE). Over the last ten years, she has been in the leadership of the struggle for an anti-racist and equal education for Black children in Toronto schools.

Jean Augustine: Principal of St. Gregory school, she was born and raised in Grenada, and came to Canada in 1961 as a domestic worker. She was a member and president of the Congress of Black Women in Canada, served on the Canadian Advisory Council on the Status of Women, and is credited with getting the federal government to appoint Black women to assist in the implementation of policy and funding for the government's new employment equity program.

Portia White: She was born in Truro, Nova Scotia. At the age of six, she joined the Church choir. She won a Halifax Ladies Musical Club scholarship to the Halifax Conservatory of Music, and gave her first music recital in Halifax at the age of eight. She auditioned for the Metropolitan Opera in 1943, and made her debut at the New York Town Hall in 1944. She died in 1968.

O. P. Chatters: Alice Chatters worked on Windsor's community and cultural affairs for more than 50 years. In 1950, she was a member of a United Nations Symposium on Human Rights. She was a member of the BME Missionary Society, president of Windsor Art and Literacy Society, and president of the Local Council of Women in Windsor from 1958 to 1963. Alice was given a life membership to the National Council of Women. In 1966, she was a director of the YM-YWCA and, in 1967, she was appointed by the Provincial Government as Regional Women's Co-Chair of Centennial Planning.

Jennifer Hodge: She was a Fine Arts graduate of York University. She is considered a pioneer of alternative Black filmmaking, and has been an inspiration to many Black women filmmakers in the Canadian art scene. She worked with the CBC, the National Film Board of Canada, and independent companies as a producer and director, primarily of documentary films. Some of her films such as *Fields of Endless Day*, a TV-Ontario /NFB co-production on the history of the Black community in Canada, and *Helen Law: Portrait of an Immigrant Woman*, deal with race and nationality. Her productions include *Joe David—Spirit of the Mask; The Edenshaw Legacy, Myself, Yourself; Dieppe 1942;* and *Potatoes;* and others. Jennifer Hodge died in her mid-20s in May, 1989.

Eleanor Collins: She was a Vancouver songstress who made headway during the 50's and 60's when she starred in CBC's weekly TV musical, *The Eleanor Show*. She was the first woman, as well as the first Black woman, to star in a show named after her. In 1986, she was the recipient of the Distinguished Pioneer Award, which recognizes seniors who make significant contributions toward Vancouver's development.

Corinne Cooper: She was one of Canada's leading track stars during the mid and late 1930's. She was Canada's school girl champion in both the 100 and 200-sprint events. Corinne later went on to become the best female sprinter in Black history.

Inez Elliston: is an intellectual, teacher, and counsellor, who has made her mark in Metro Toronto's school system. Dr. Elliston emigrated from Jamaica in 1969, worked as an educator, consultant on Multicultural and Race Relations, guidance counsellor, writer and volunteer on several community committees.

Eunadie Johnson: She came from Dominica, where she worked as a police officer. Johnson is executive director of the Thompson Crisis Centre, serves as president of the Thompson Citizenship Council, is a founding member of the Afro-Caribbean Cultural Association of the North, and is presently president of National Organization of Immigrant and Visible Minority Women and a member of the Congress of Black Women of Canada. In 1987, she was appointed to the Manitoba Intercultural Council, and was also elected Chairperson of the Standing Committee on Immigration Settlement.

Nellie Lambertsen: known as "Nellie of the North West". She was born in Sunnyville, Guysborough County, Nova Scotia. She is the only Black person working in the North West Territories Supreme Court system. Now living in Yellowknife, the Nova Scotia native wears several hats in the NWT justice system. Her main job is that of Assistant Clerk of the Supreme. She is also Registrar of the Court of Appeal, Administrator of the Federal Courts, and a Justice of the Peace.

Claire Prieto: A filmmaker, she co-directed *Black Mother, Black Daughter*, with Nova Scotia historian Sylvia Hamilton. The film looks at the history of Black women and how their strengths and traditions influence the lives of young Black women today. Prieto was born in Trinidad, and emigrated to Canada in 1971. She co-produced *Four Black Women: Its Not An Illness*, a film about pregnancy and fitness. More recently, Prieto co-produced *Home to Buxton*, a historical film about Buxton, Ontario, which was settled by slaves escaping through the underground railroad.

Kinesis Illephoto

Corinne Sparks

Rosemary Brown: Until her retirement, she was the only Black woman to sit in a Canadian legislature, provincial or federal. Brown was first elected to the BC legislature in 1972. A feminist, in 1970, she became the first Ombudswoman for the Status of Women. A social democrat, she once introduced a private member's bill to establish collective bargaining rights for tenants, and supported rent control. She was also a civil rights activist who strongly objected to scapegoating immigrants for the failing economy. Brown came to Canada from Jamaica in 1951. She is now a columnist with *The Vancouver Sun*.

Betty Riley: She was the first Black woman to produce a Black television series, called *Black Is*, in Canada. Born in Montreal, her family in Canada dates back to 1871. Her concern over the scarcity of Black images in the media led to many media-related projects including a Black community radio workshop for youth, and work at the Negro Community Centre in media arts.

Kathleen Searles: A school teacher, she was responsible for establishing a Black Heritage Program long before any board of education did so in Toronto. In the 50s, 60s and 70s, she worked actively in Black community organizations such as the Home Service Association, the UNIA, the Toronto United Negro Association, the Toronto Negro Credit Union and the BME church, where she began a program called 'Student Sundays' which motivated Black youth in their academic aspirations.

Almeta Speaks: A pianist and a singer, she came to Vancouver from Toronto. She has two undergraduate degrees, one in sociology and one in communications media. She lives as a performer. Her main areas of study have been ethnomusicology and the history of Black music. She first played in Vancouver at the floating Princess Louise in 1971 and, since 1973, has spent her summers performing in Vancouver.

Lillian Allen: She is an anti-racist and feminist activist, and a musician. She has been called "the queen of dub poetry." She does workshops in schools and has published a book called *If You see Truth*. She also made the video, *Unnatural Causes*.

Maxine Tyne: She is a poet, writer, broadcast journalist, and teacher of english and literature. She is governor of Dalhousie University and, in 1988, was nominated People's Poet of Canada. Tyne's first book, *Borrowed Beauty*, is an anthology of her 'voices' of the passion she has for life, her heritage, womanhood, inspirations and emotions.

Dionne Brand: She is a Black lesbian feminist writer, poet, filmmaker and educator. A long-time activist with the Black Education Project in Toronto, the Immigrant Women's Health Centre, and the Women's Coalition Against Racism and Police Violence, Brand is also a founding member of the Toronto Black Women's Collective. Her published books of poetry include *Primitive Offensive*, *Winter Epigrams*, *Chronicles of a Hostile Sun*, and *No language is Neutral*—which was nominated for the Governor General's Award for poetry. She's published a book of short stories, *Sans Souci*; a book of children's poetry; and has been included in many anthologies. She is presently an assistant professor at the University of Guelph and is working on her third film in the series, "Women at the Well"—the first two were *Older, Stronger, Wiser* and *Sisters in the Struggle*.

photo by Jan Altshool

Makeda Silvera

Faith Nolan: She is a Black lesbian feminist, singer, songwriter, community organizer and cultural activist. She was born in Halifax, Nova Scotia, and moved to Toronto at the age of four. She is a self-taught musician, and writes songs to "move people to go out and struggle for women's rights, Black rights, workers' rights—for equality and solidarity." She's active with the Black Women's Collective and the Women's Coalition Against Racism and Police Violence in Toronto, and works with women in prisons and poor women. Nolan's songs are recorded on three albums: *Africville, Sistership*, and *Freedom to Love*.

Marlene Nourbese Philip: She is a Canadian-Tobagan writer living in Toronto. She is the author of two novels, *Looking for Livingstone: An Odyssey of Silence* and *Harriet's Daughter*, as well as three books of poetry. She is the winner of the Casa de la Americas Prize for her book of poetry, *She Tries Her Tongue: Her Silence Softly Breaks*. Philip's work is instrumental in the struggle to combat racism in the arts in that it rigorously examines the mechanisms of exclusion of people of colour from Canadian art practice.

Makeda Silvera: She is a Toronto based writer, activist, historian and co-founder of Sister Vision: Black Women and Women of Colour Press. Born in Jamaica, Silvera spent her early years in Kingston before immigrating to Canada. She is the author of *Remembering G and other Stories*, *Growing Up Black*, and *Silenced*, a book of oral interviews with Caribbean domestic workers in Canada. Her essays and articles address the issue of invisiblity of Black and lesbians of colour literary voices.

Sources for this feature are: The Black Woman in Canada *by Rella Braithwaite, 1976; a compilation by Nalda Callender of the Congress of Black Women; and Accomplishments and Contributions: A Handbook of Blacks in BC by Garbette A.M. Garraway, 1990. This feature was also made possible by the support and resources of: members of the Congress of Black Women in Vancouver; Michelle Williams; Andrea Fatona; Kathy March; Grace Cameron; and Lynne Wanyeki.*

International Lesbian Week:

Big, bigger, bigger yet

by Karen X. Tulchinsky

Why is International Lesbian Week different from all other weeks? "On all 51 other weeks of the year lesbians work, organize and spend time with gay men, heterosexual people and bisexual people. This one week of the year we set aside for ourselves," says Mickey McCaffrey, a long time member of the International Lesbian Week (ILW) Committee.

International Lesbian Week came to Vancouver in 1986. Two local lesbians had attended the International Lesbian and Gay Association Conference in Geneva where they learned that lesbians in Europe held a week-long celebration just for themselves. Enthused with the idea, they brought it back to Vancouver, where lesbians have been organizing and celebrating the week ever since.

"Each year ILW is different. It all depends on which lesbians join the committee and what events they want to organize," says McCaffrey. "That's what's exciting about it. Each year you'll see different events. This year's ILW is one of the biggest ever."

Some ILW events have been organized several years in a row and others have been one-time events only. Of the repeat events that take place during ILW, perhaps one of the most controversial is the Sexpertease erotica show.

"There have been some women in the past who have been offended by some of the content of the show--but it's the most popular event. Tickets traditionally sell out within a few days and there have been line-ups around the block of women hoping to get in at the last minute," says McCaffrey, who organized the show two years ago.

"At first, no one stepped forward to put on the show this year. The women who are putting it on came on board because, they said, "we couldn't imagine ILW without the Sexpertease show." *[See below for details].* Fans are advised to buy their tickets in advance this year.

Another event that has become an important part of the annual ILWs is The Lesbian Visibility March, which has also evolved over the years.

"We used to specify that it was a march for lesbians only, but a few years ago we decided to open the march to everyone who supports lesbian rights," says Mary Brookes, organizer of this year's Dykes on the Drive march.

Mary is also one of the planners for the Butch/Femme panel which takes place at the Holiday Inn on February 25. "It's the long-awaited debate," says Brookes. "We've all been talking about it, with our friends anyway. One of the reasons we're having the panel is to look at the changes that have happened in the late 1980s and early 1990s that will allow the discussion to happen in a way that was impossible in the 1970s lesbian community."

Although the panel members all identify as either butch or femme, Brookes says it is not necessary for audience members to do so. "All lesbians are welcome," she says, "but this is not the place to criticize the existence of butch and femme lesbians.

"The women on the panel and those in the audience who speak out are vulnerable, and we want the atmosphere to be safe for everyone. We need to be respectful to our butches and femmes. They, like drag queens, have taken the flack, have been on the front lines challenging heterosexual society in ways that have created positive change for all lesbians."

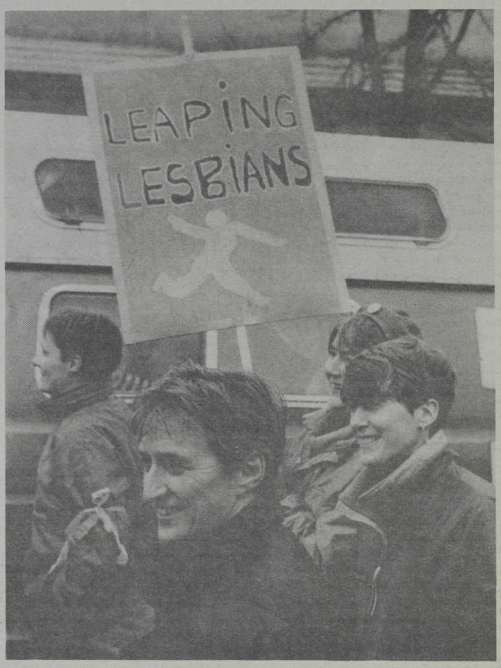


photo by Jill Klores

"Dykes on the Drive" 1992

Karen X. Tulchinsky is a Vancouver-based writer and member of the ILW Committee.

One helluva week

compiled by Karen X. Tulchinsky

Programs for Vancouver's ILW will be available by the second week of February but the following will give you an advance peek at what's coming up for ILW '93:

Sat, Feb 20 & Sun, Feb 21: Volleyball Tournament, recreational level. All abilities are welcome. Form a team or drop in and join a team. Cut off date for team registration is Feb 12. Teams pay $30-60. At The Justice Institute Gym, 4th Ave, across from Jericho Beach. Feb 20, 4-9pm. Feb 21, 2-7pm. For childcare call Sue at 253-6993. For information, call Brenda at 275-7556.

Sat, Feb 20: ILW kickoff dance is *the* place to see and be seen. Strut & stride at Ms. T's 339 W. Pender. Doors open at 8pm. Sliding scale 0-$10. Tix available at Josephine's & Ariel Books. Childcare: pre-register by Feb 13, at 253-8450.

Sun, Feb 21: "Out On Video" is an afternoon celebrating Lesbian videos ranging from a variety of shorts to the main feature, *Dry Kisses Only*, which takes a hilarious look at lesbian content found in black-and-white classics. At Charlies Lounge, 455 Abbott St, 1-4pm. For childcare: call 253-2358 (book in advance). Info: 683-2005. Sliding scale: 0-$8.

Tues, Feb 23: Celebrating Diversity, readings by lesbian writers. A night of readings featuring guest writers followed by an open stage. At The Native Education Centre, 285 E. 5th, 7-10pm. For childcare and information, call 254-6701.

Wed, Feb 24: How To Give a Massage, Intro workshop, led by registered massage therapists. Bring a pillow and sheet. Limited to 24 women. At Kiwassa Neighbourhood House, 2425 Oxford St, 6:30pm. Childcare & to pre-register, call 739-9463. Wheelchair accessible, experienced attendant on hand.

Thurs, Feb 25: The Butch/Femme Panel. You love them, you bitch about them, you wonder if you are one. Six local femmes and butches share their stories, theories and fashion advice. Let's talk, let's do lunch, whoops--let's do an evening. At the Holiday Inn, 711 W. Broadway. Doors open 7:30 pm. Wheelchair accessible. Sign language interpreted. Tix at GLC & The Book Mantle, 0-$10. Childcare: (pre-register by Feb 18) at 254-2979.

photo by Jill Klores

Fri & Sat, Feb 26 & 27: Sexpertease. "Sleazy, hot dykes" for your viewing entertainment. What else needs to be said? At: Ms. T's, 339 W. Pender. Doors open 8:30. Tix at GLC & the Book Mantle 0-$10. Childcare: pre-register by Feb 20, call Jody at 876-1670. For info, call Dawn at 682-3334.

Sat, Feb 27: Karate introductory workshop taught by blackbelts. Self defense and basic Karate for women. Participate or spectate. At Gordon Neighbourhood house, 1019 Broughton, 2-4pm. Childcare: call Pat by Feb 24 at 738-5466.

Sun, Feb 28: Lesbian Visibility March. Join with friends and family for a fun, high energy walk down Commercial Drive. Everyone who supports lesbian rights is encouraged to participate. Build a float, carry a banner, play a tune or just join with us in celebration of lesbian strength, pride and visibility. Meet at McSpaddon Park (Victoria Dr. & 5th) at 1pm. Cost: donations accepted. Wheelchair pushers available with advance notice (by Feb 20). Childcare: call Mary at 684-5307 by Feb 20.

Sun, Feb 28: Party. The perfect way to finish up the best week of the year. Join us for great dance music, entertainment and hot food. Women only. Entertainment by the Odd Girls, Sandra Fellner and Sharon Jacobs, plus the Vancouver Women's Chorus. At Charlies Lounge, 455 Abbott St, 4-8pm. Cost: 0-$7. Childcare: call Mary by Feb 20 at 684-5307.

ILW has a commitment to provide free childcare to all events. As this is one of the hardest volunteer positions of all to fill, the ILW committee is appealing to heterosexual women to come forward and volunteer a few hours during the week so that lesbians can attend. If you can help with childcare, phone 254-2979 and leave your name and number.

Anyone can also help lesbians by donating money to International Lesbian Week to help fund the various events. If you'd like to donate, write or send a cheque to International Lesbian Week, c/o 1170 Bute Street, Vancouver, BC, V6E 1Z6.

Interview with Yasmin Ladha:

The heart of the matter

by Larissa Lai

A woman with dark hair has her back to me as I enter the room where I am to interview the Calgary-based writer Yasmin Ladha. Across from her sits a ruddy-faced white man, his television voice rumbling something about...was it "reverse racism"? Realizing they are unaware of me, I find myself a seat in the next room. Her voice comes through the wall, clear and strong. "That is a very patronising attitude, held by a lot of men in power in this country. I have no patience with it." If there had been a door to slam...

I look at the blurb on Ladha on the flyers put out by the Vancouver-based South Asian organization, Rungh Cultural Society, announcing that she will be reading on January 17 at the Vancouver East Cultural Centre. It says she spent her childhood in Tanzania and emigrated to Canada in 1978, and that she is currently completing a master's degree in English at the University of Calgary. She has been featured in numerous periodicals and anthologies and has had two books published: *Bridle Hands on the Maple*, and *Lion's Granddaughter and Other Stories*. I'm looking forward to meeting her.

photo by Robin Silver Jensen

Readerji

Larissa Lai: When I read your books, one thing that struck me right away was how you attempt to establish a relationship with the reader. Could you talk a little about that?

Yasmin Ladha: I want writing to be a part of everything, which is an Eastern concept. Writing is a romance I can't have on my own. When we were growing up, they would say, "oh, once there was a king and then there was a queen..." and then the king would suddenly start speaking out of the text, or the reader suddenly comes through, or the writer suddenly comes through and says, "hey reader, watch me doing this." It's a very old concept and very much an oral thing.

Stories aren't linear as they are in the European academic tradition. You just go all over the place—and I need my Readerji to be with me, and to participate throughout. When I call you "Readerji", then already you're with me, and you say, well, I have this disbelief and I don't agree with you, but already we're in a relationship, and you're named in *my* story.

Romance

Heer and Ranjha were in love, so the South Asian legend goes. Their families did not approve of the union. Through a series of fateful events, they lost each other.

"Your work is so much about romance," I say to Ladha. "Tell me more about Heer and Ranjha."

Ladha: I never stick to stories. I always tell my own out of them anyway. [Mine is] a very folkish interpretation, and, I think, a very heady interpretation. I get really ticked off when there is only Romeo and Juliet...It bothers me. There is a whole horde of literature [that exists outside of that]...I just want to push and say, I want to have my people here too.

Lai: Yes, coming from the English Lit. tradition, we have only Shakespeare. Excuse me, Mr. Shakespeare, but where did you get that story, who did you steal that from? These stories travel by word of mouth across vast distances.

Ladha: I think these stories are circular. They're like nomads. But I'm only allowed to live with a certain story, like Romeo and Juliet. I could have Heer and Ranjha in my home, but I can't bring them to my public life. As a woman writer, I want to make sure that my private is my public and my public is my private, because the act of writing for me is not a studious type of thing.

Lai: I see what you mean about stories being circular. In your stories, there are echoes of "Heer and Ranjha." There are often characters who are in love but can't get together because of differences in race, class or ideology.

Ladha: Yes, the story is very powerful.

Asian/African tensions, love-affairs

In *The Lion's Granddaughter*, there's a story set in Tanzania called "Aisha." The main character, Aisha is the daughter of a South Asian woman (who has run away to the city) and an African man (who ran away shortly after Aisha's conception). She lives with her grandmother and Juma, an African man who lives with the family, perhaps as a closely trusted servant, or as an adopted son. Although he is loved and trusted, he is also constantly "kept in his place."

Juma is in love with a South Asian woman, and has collected nearly enough to pay the bride price. The grandmother refuses to allow the marriage to take place. Her beliefs about African male sexuality come from her experience with Aisha's mother, and are automatically generalized to include all African men, even someone as closely trusted as Juma. Our sympathies lie with Juma.

In another story, the daughter of the house has a crush on an African boy. The grandmother snubs the boy and, in retribution, Juma sexually assaults the daughter. The way in which power shifts back and forth between race and gender never allows our sympathies to rest in one place for long.

Yasmin talks about layers of truth in stories. She describes her work as manifesting various truths without necessarily being able or desiring to *resolve* them.

Ladha: If there's a Larissa in one story, she may come up in other stories but she's not the same person, [although] she's the same woman. She has the same purple scarf. We're all like that, different human beings at different times. It's not linear.

Lai: There's a tension between South Asian women and African men in a number of these stories.

Ladha: I don't want to be harsh toward my own people, but I think South Asians in Africa were a very self-contained community. Is that why we had problems? There is always that sense of "what is refused to you is interesting" —not in the white sense [of exotification], but in the sense of belonging completely to Tanzania. If you're a woman, then you would marry an African man.

This is looking at it very idealistically. Like one of the "nuttier" characters, Aisha's mother. She just doesn't care about anything else, just giddily wanting to be loved.

To have a passionate love affair with the country.

For me, these stories of mixed-race people express what it means to want to belong, crazily. I'm critical of how South Asian people were self-contained completely—so much so that we lost [our chance to belong to] the land.

We put mixed-race people through a lot of shame and indignity. I remember, for example. [I was living in a hostel] at that time. [The singer] James Brown was popular, and the [mixed-race] girls would become the best dancers—they would become best at what they were permitted to be best at, and we would say, "well, after all, it's the African blood." That's what we'd say to each other. Yet when we would go to school, we'd each be in love with someone who was African. There's a lot of contradictions.

I'm bringing all these things to the surface. One story is not enough. You need two or three stories to let things move.

Lai: To play out the possibilities?

Ladha: I like to let a lot of other stories come through rather than to say here is the mainstream story, and all half-caste problems are related to this. There are ways you can go about it. It's like when you come here and they say, "why is it that you want to emigrate?" There is not one answer. There are a thousand. Yet you have to give only one.

Lai: So that you're laying open all these things, not necessarily ordering them, or placing them in a hierarchy.

Ladha: Yes, who am I to do that?

India

Lai: I wanted to ask you what kind of relationship you have with India.

Ladha: I didn't want to go back to Tanzania once we had left. I've never been back. It just hurt me terribly. I didn't know I had this anger in me until I grew up. Then I realized, I don't want to go to Africa. But I needed a home because, at that time, Canada was not enough. I thought I'd like to go to India. My mother is a very strong Indian woman...I had the privilege of staying with the teacher who had influenced her in her childhood.

So this time, the daughter goes back to learn Indian culture. It was a romance. Then I became more serious about India. After I felt satisfied I was no longer hungry for a homeland, I came back to Canada, and began to love Canada with a different force.

Heating the Heart of the Matter

Lai: In the last pages of *Lion's Granddaughter* you ask whether the dichotomy between the colonizer and the colonized is inevitable, and then you propose this idea of "pushing friction into fiction." What do you mean by that?

Ladha: There's a certain established way of writing [in the West] and I'm married to this culture. But I don't mean married in a bad way, because I'm having a jolly good time. I call Western culture, Shakespeare and so on, "Husbandji." How do I get around it [to reflect my reality]? By "waffling with

Yasmin Ladha

cunning." For instance, I want Heer and Ranjha, Husbandji wants Romeo and Juliet. I say "yes, Husbandji, of course, if you say so." But I lead my own existence underneath. I think that's a process that has to occur until Husbandji says "OK, I understand where you're coming from."

When my grandmother wanted to tell my grandfather something, she would never state the point directly. She would go all around it to get him to agree. That may be considered conniving, cheating but I don't think so from my cultural point of view. What she was doing was "heating" the story...heating towards the matter.

In my stories I do the same thing—in stories later in the book, [Husbandji and I] can negotiate as partners. But until this happens, I just waffle in cunning.

Lion's Granddaughter and Other Stories *is published by NeWest Press.*

Larissa Lai is a Vancouver-based writer who makes great soup.

A world of struggle:

A glimpse of freedom

by Manisha Singh

Social, political and cultural activist and writer Himani Bannerji came to Vancouver from Toronto in mid-January to read her works alongside other writers of colour. The readings, sponsored by the Rungh Cultural Society and TSAR Publications, took place over two evenings at Octopus Books and the Vancouver East Cultural Centre.

Himani Bannerji was born in India in 1942 and came to Canada in 1969. She currently teaches social sciences at York University, Toronto. I had the chance to interview her during her brief stay in Vancouver. It was with some nervousness that I approached this woman, whose work has always spoken volumes to me. We had quite an amazing time, conversing over greasy scrambled eggs and coffee and later lying on her bed chatting, while she smoked cigarettes.

Singh: What brought you to Canada, to Toronto, to anti-racist politics?

I was in the middle of a marriage that didn't make any sense. So I decided to go to Canada. I had planned to take my daughter

"I wrote in buses, in coffee shops, in doughnut shops , on the back of cigarette boxes and whatever pieces of paper I happened to have handy."

with me but Immigration told me I couldn't because I didn't earn enough.

I came to Canada, on my own. It was one of the hardest things I have ever done in my life. It was like jumping into a darkness, like falling through space. I am still falling through it in some fashion.

I showed up one day in Toronto not knowing anybody. I was totally heartbroken about my child. I felt very guilty—just very lost and sad about her. I felt I had done something really wrong, you know crazy, selfish. In Canada, I discovered they wouldn't accept my MA degree, that I had to repeat it. I hated the university. People were so cold.

I didn't know in the beginning how to name what was happening to me. I didn't know why people were treating me like this or what was going on. After six or seven months, I figured it out—I learned that great word "racism."

One day I wept with Kate Coburn, the women with whom I was working. I told her I'd left my baby behind, that I hated being here and that I lived in this rooming house where these men kept showing me gross pictures of women. She was appalled. She arranged for the English Department to make me a lecturer. Finally, I had the money to bring my daughter to Toronto.

My consciousness about race and racism increased by experience and by identifying with other people. But in Toronto at that time, there wasn't much happening in terms of anti-racism work. Nobody named it. It is interesting now to speculate as to why there wasn't a race consciousness given that the US was only a few miles away. Martin Luther King Jr. was already dead. Malcom X had been shot. The American Indian Movement had been shot to smithereens by the US army at Wounded Knee. And in Toronto, [racism] wasn't being talked about.

It didn't become a named issue until the mid-70s. We were among some of the earliest people, particularly among women, who named it.

I've worked quite a lot in solidarity organizations. It is in the context of understanding imperialism that I understood racism, and connected what was happening to me everyday in Canada with the "larger" issues. I don't see where "the large" ends, because I felt like every "large" is made of little "smalls." To this day, it is my conviction that people who do anti-racism work lose when they lose sight of that.

Singh: What brought you to feminism?

Bannerji: I am sure I was a feminist way before I knew the word. But for those of us who didn't have the language of women's specific oppression, the language we used as young women was social justice. A consistently unjust treatment of half of humanity is a massive political issue.

The thing I knew is that no man was ever going to tell me how to live my life. No man was going to feed me and clothe me and house me. I didn't know what name to give this.

When I came to Toronto and I was feeling very sad and very broken, I turned to other women. I discovered a whole slew of single women who were going through similar things. It is by talking with them that I discovered the existence of something nameable—feminist politics.

Singh: What is your relationship to your writing? Why do you write?

Bannerji: When I came to Canada, I use to write for myself. I didn't know it was poetry. I just wrote something, partly because I needed to express something, and partly because I felt that writing would help me understand my life. So it was both an expression and an exploration of myself. Every once in awhile I wrote in buses, in coffee shops, in doughnut shops mostly, on the back of cigarette boxes and whatever pieces of paper I happened to have handy. I lost a lot of my pieces.

All those turmoils took the shape of a few lines here and there. I didn't know what I could call them. I didn't call them poetry. Then when solidarity organizations had rallies, such as African Liberation Day or a day for Chile, the organisers would ask us to read. And we would show up—me, Dionne Brand, and Krisantha Sri Bhaggiyadatta.

I write and there it is—once it's there, I'm no longer there. I certainly don't sit there contemplating myself as a poet with a capital "P". When a poet is not writing poetry, is she a poet? Does it mean anything to have these kinds of professionalized tags attached on to me?

Singh: How do you feel about the recent commodification by women of colour's poetry by mainstream culture?

Bannerji: I have never sent a manuscript to anybody. People have collected my pieces of paper, and done all the work of typing and putting it all together. I don't politically agree with the relationship between writers, and businessmen or women that I see now, with the kind of hustling that has to be done for the patronage of the state.

I know the state owes us and I agree theoretically. Yet, I still don't think the state should be the source whose funding or lack of funding determines what we do politically as organizers and writers. Politics has become a matter of selling and packaging. I don't know that' its healthy. Sometimes I think we have this outside observer in our minds when we are writing, because wonder to whether or not our work is fundable.

Singh: What is the relationship between language, (both English and Bengali) and your poetry?

Bannerji: I've lived here for the last 20 years. If I don't hear a language as a speech rhythm, I don't think I know how to use it. I don't speak Bengali most of the time here. If I were to write in Bengali now, I would have to imagine an audience that doesn't live with me. I would have to imagine issues that are there, not here. I would have to create an India that I can't.

The other thing is that I would hate to sell India. It's like selling my mother. To this day, I feel reluctant to speak about my mother in English. My mother was a deeply vernacular person, never knew any English, not a word. To transform this woman and my experience with her in English is a very problematic task.

Himani Bannerji

Also, I don't like the way people peddle ethnicities and cultures of their countries. Every line has to be accompanied by a glossary and a translation. By then, it is anthropology. How am I to convey experiences which did not happen to me in English? Language is not neutral. How am I going to sit there footnoting my mother?

Singh: Many of us are writing about the effects of racism on our lives. On the one hand, there is constant pressure to write about external domination. Do you feel internal pressure to write only about racism and sexism? Do you ever find yourself personally trapped, or confined to writing about racism? Have we sort of become theme writers?

Bannerji: Yes, it is a problem. The problem of racism is so heavy and hard on us that in some sense it feels almost a crime not to talk about it. Then again, there are other things that are happening to me which don't have to do with racism.

For a long time, I felt like I was kind of stuck. My own personal conscience doesn't allow me to move away from racism. Unconsciously, for me, there is a priority. What do you have to attend to first? How important is it for me talk about my personal losses?

Singh: But as you say in your poem, *Doing Time*, it is a privilege to have a personal life and to write about this personal life.

Bannerji: Yes, it's a privilege. But, at the same time, it is a necessity too. This is where domination has effectively got us in its grip. It really has preorganized the agenda, and not because we write to order, but the pain is so great in its social and personal magnitude that you end up continually writing about it.

I don't know what my comrades would say if I were to say to them, I just want to write about a tree. I would love to write about that tree, as some people seem to have the privilege to do.

I have felt much hemmed in by this. Externally, people say, "tell us about racism." On the other hand, by my own standards, it's strange I should want to write about a tree.

Singh: Do you feel that a whole part of you remains unwritten?

Bannerji: In the end, I think I have made my peace and realize, if I can't talk about one,[the tree] I can't talk about the other[racism]. The world is larger than my little corner, and it is larger than only pain. I think I have freed myself.

"I don't know what my comrades would say if I were to say to them, I just want to write about a tree."

Singh: In her introduction to *The Geography of Voice: Canadian Literature of the South Asian Diaspora*, Dianne McGifford writes: "more important is the question of when Canada will recognize these writers as genuine A-one, honest-to-goodness Canadian, rather than consider them exotic cultural embellishments or imitations, albeit colourful ones, of the real thing."

I don't believe that patriarchy and racism can be challenged by competing with white male-stream Canadian writers on existing terms within existing hierarchies. How do you feel about these so called Canadian literary standards?

Bannerji: It's a dialogue they have with each other. She is telling it to white readers, not to me. My authenticity is not dependent on her acceptance of me as authentic so that line doesn't speak to me. I *am*, whether they like it or not. I will write what I feel like writing about and whether they feel it speaks to them is their battle. I won't fight it for them.

Whether I am a Canadian writer or not is not my concern either. I am a writer with a certain history and a certain experience. I write what I know about and what I feel. Where it belongs; what kind of category they have to put it into; where, in their canon of literature, this falls in; these are their headaches.

Singh: There are obviously no simple political strategies for change. In your poem, *Doing Time*, a prison, by definition, is a place from which there is either no escape, or few chances to escape. How do you envision breaking these barriers?

Bannerji: The last line of the poem says, "I have become so many people," and I think that is my escape. Prisons become converted into liberation struggle when you discover your fellow prisoners. If I have discovered my comrades, then I have transformed this closed space into a world of struggle. The possibility of change lies in recognizing that a prison is created, that I am stuck there. The transformation can only happen by joining forces with others in the same prison. What shape this will take, I don't know.

Periodically in these solidarities, we see glimpses of that freedom, where we begin to see that the construction of this prison is based on coercion and consent. When we can fight the coercion and delegitimize the consent, we have created a space, which is a tiny glimpse of how large freedom can be.

Manisha Singh is a writer for Kinesis.

Book review:

What *is* the Mat[t]er

by Nancy Goldhar

NOTHING MAT[T]ERS
A Feminist Critique of Postmodernism
By Somer Brodribb
Toronto: James Lorimer & Co., 1992

How do I know I exist? How is the mind structured?

These were to be my institutionally sanctioned philosophical preoccupations during undergraduate and graduate university studies.

Oh! I think, therefore I am. Oh! The mind is structured like a language.

So those are the answers.

Even if those had been pressing questions or satisfactory answers, I could never do as requested in essays or exams—to critique and problematize the likes of Descartes or Lacan—since another personal philosophical question continually reverberated in my brain: *Who Do You Think You Are?* (also the title of a novel by Alice Munro) discussing any of this anyway.

Curiously, this proverbial philosophical problem posed by and plaguing many women never appears in undergraduate philosophy departments nor in graduate English departments. Their philosophical problems never troubled me and mine never troubled them. We were concerned about different matters.

Their philosophical problems never troubled me and mine never troubled them.

What matters? And to whom?

This is what Somer Brodribb investigates in *Nothing Mat[t]ers*, her critique of the crush some feminists have on mainstream/ "male-stream"(xxii) theories of post-modernism which presently dominate contemporary theorizing in the academy.

What matters in *Nothing Mat[t]ers*? Revitalizing theory within the academy.

And to whom?

Those already schooled in recent academic theory.

Brodribb performs the rigorous task of revealing the central male misogynist principles from which postmodernism originates and continues to perpetuate. Thus, those academically acclaimed feminists such as Chris Weedon, Jane Flax, Alice Jardine, Linda Nicholson, Elizabeth Meese, Susan Hekman, and Nancy Fraser, to name a few, who by privileging the philosophical macho repertoire of Nietzsche, Levi-Strauss, Sartre, Freud, Lacan, Althusser, Foucault, Barthes, Derrida and Co., are not performing the much-needed feminist critique of, or intervention in, the historically male-dominated institutions/ universities.

These feminists, as Brodribb asserts, have a "position of compromise within institutions and a form of quietism [which] hides the abusiveness of the ideology to which it reconciles itself and others."

Furthermore, it makes it near impossible for radically alternative women's voices to be heard amidst the calamitous clamour of "Foucault's power, Sartre's nothingness, Levi-Strauss' end to the world, Lacan's fatal desire, Derrida's wizardry, Sade's creation through murder, and Nietzsche's eternal return to the masculine o/One."

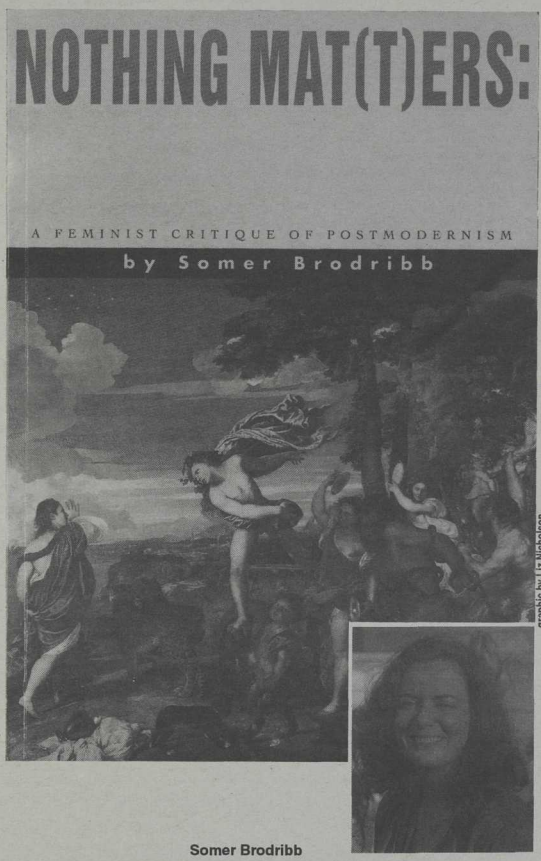
In contrast to the experience-based approach to consciousness, postmodern theorists put forward the following conditions of consciousness as more compelling: the mind/ body public/private subject/object theory/ experience split; the physical body *in absentia* always-already representational; the creation of all things *ex nihilo*—"The Word creates everything out of nothing. Matter does not make matter. Everything rests upon the absolute and ineffable word. Only words matter. Nothing matters." Violence, death and nothingness matter deeply to the forefathers, not matter/ mater/ mother/ material/ matrix—*Nothing Mat[t]ers*.

Brodribb argues that "postmodernism exults female oblivion and disconnection; it has no model for the aquisition of knowledge, for making connections, for communication, or for becoming global, which feminism has done and will continue to do."

Furthermore, she defends subjective female experience as a legitimate way of knowing, whereby the mind and body coordinate theory and research.

In defence, she points to Mary O'Brien's explanation of the reliance on key biological events in male theory which has not resulted in their theoretical significance being threatened: Marx and dialectical materialism focus on consumption; Freud and psychoanalysis rely on sexuality; death figures for Sartre and existentialism; and Lacan claims biological basis for his concept of the mirror stage.

In analytic speak, "postmodernism is patriarchal ideology." In lyrical speak, postmodernism is the "politics of patriarchal ecstasy."



graphic by Liz Nicholson

Somer Brodribb

Brodribb speaks in both tongues, clearing the verbal path so that women such as Audre Lorde, Adrienne Rich, bell hooks, Mary Daly, Mary O'Brien, Sarah Ruddick, Barbara Christian, Daphne Marlatt, Betsy Warland, to name a few, and others who as yet remain publicly unnamed, can continue to "overcome our collective aphasia and our amnesia [loss of language and memory] to speak our minds and live our times."

These matters of lofty theoretics do affect the individual life—had Brodribb and others like her predominated in my university days (1981-present), I might not be the academic casualty that I am fast becoming. You see, I still seem to be on about other mat[t]ers than those of concern to the academy.

After submitting my outline for a doctoral dissertation on Canadian women's life-writing to an English department at an American university, theoretically entrenched in matters of postmodernism/ poststructuralism/deconstruction, I was advised by a female feminist professor to better pit myself in the mainstream academic conversation (read: "ragpick in the bins of male ideas," —Somer Brodribb) and was admonished by her observation that I was in a room alone writing (read: "knowledge that considers female experience").

In analytic speak, "postmodernism is patriarchal ideology."

In lyrical speak, postmodernism is the "politics of patriarchal ecstasy."

This was my first encounter with a professor's feminist inferiority and seduction by the male academy. So began my "feminist coming of rage." Hadn't I been urged by our feminist foremother, Virginia Woolf in *A Room of One's Own*, to: acquire a room of my own in which to have "the habit of freedom and the courage to write exactly what we think...and then the opportunity will come and the dead poet who was Shakespeare's sister will put on the body which she has so often laid down" and construct a sentence that better fits my sex: "woman must make for herself, altering and adapting the current sentence until she writes one that takes the natural shape of her thought without crushing or distorting it" (from *Women and Writing)*? And by Adrienne Rich to think like a woman, which " means remembering that every mind resides in a body; remaining accountable to the female bodies in which we live" (*On Lies, Secrets, and Silences*)?

Brodribb acknowledges the consequences, lack of support, and exorbitant costs personally, politically, and economically for those who risk 'radical feminist work' (read: "women who try to use unprocessed ingredients in their recipes in order to avoid preserving masculine categories and implications are punished").

While reading *Nothing Mat[t]ers*, I had a dream: apparently pregnant, I found myself suddenly in labour with only my youngest sister there to assist, but nothing would come. I awoke to a deep sense of intellectual constipation, having spent so much time reading the passages of dry hardened male theory which Brodribb digs into, and bearing a frustration of an empty womb of my own, born of too lengthy a gestation period with no academic progeny to show for it.

I am trying to push harder, grateful for her labour, and will follow Somer Brodribb's exhortation: to "remember what matters" and write my way toward a feminist project "that is not filtered through or returned to a masculine paradigm, but expressed creatively and symbolically by a subject that is female."

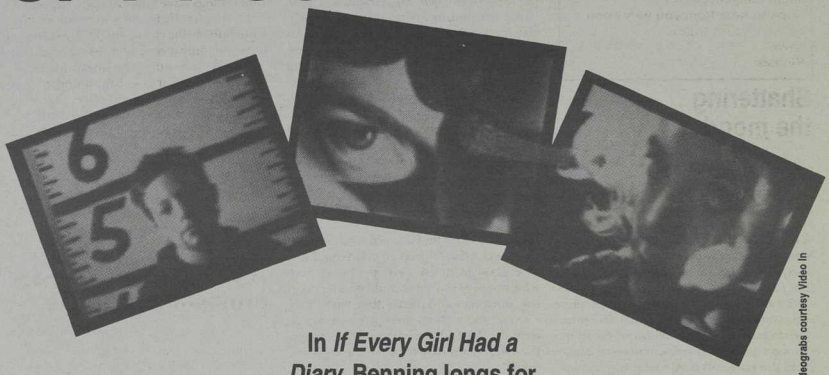
Nancy Goldhar is an aspiring writer, teacher, and academic.

Review: Videos by Sadie Benning:

A Fisher-Price artist

by Kathleen Oliver

THE WORKS OF SADIE BENNING
Presented by Video In/Out on Screen, at the Video In, Vancouver
November 1992



videograbs courtesy Video In

From *It Wasn't Love*

At the age of 20, American video artist Sadie Benning has already had a solo exhibit at New York's Museum of Modern Art, and "retrospectives" of her work have been presented at various lesbian and gay film festivals worldwide.

Benning was recently in Vancouver to present a selection of her works at Video In, and it was easy to see why Benning's work has been attracting so much attention.

Benning's videos are, for the most part, short, intensely personal explorations of various issues. The earliest works (made when Benning was 15) take stabs at social commentary that are sometimes too broad to be effective. For example: "My neighbour is selling crack as my neighbourhood dies. But our nation is addicted to a more harmful drug: money." It's true, but what does she mean? It lacks depth.

It is when Benning's works begin to grapple with more personal issues, such as her lesbian identity, that they become more interesting. In *If Every Girl Had a Diary*, Benning longs for a world in which "People could look at me and say, 'that's a dyke'—and if they didn't like it, they'd fall into the centre of the earth and deal with themselves." The narration accompanies tremendously expressive images of simple things—a comb, a cat, a hand twisting around in high-contrast lighting.

All of Benning's work shares the same arresting visual quality, a result of her on-the-cheap production methods. Benning shoots her videos with a Fisher-Price video camera, originally designed to record images onto ordinary audiocassette tapes. Conceived as a child's toy, the camera is no longer available, a fact Benning wryly attributes to a perceived threat on the part of video camera manufacturers.

In *If Every Girl Had a Diary*, Benning longs for a world in which "People could look at me and say, 'that's a dyke'—and if they didn't like it, they'd fall into the centre of the earth and deal with themselves."

The images captured are gritty, grainy, and ultimately otherworldly. The simplest image—a close-up of an eye, for instance (a prominent feature in Benning's earlier videos)—takes on supernaturally expressive qualities.

Benning has upgraded to somewhat more sophisticated production techniques for her recent videos, though she is still using the Fisher-Price camera. *Jollies* is a marvelous celebration of lesbian self-recognition, evoking those wonderful girl-girl crushes of childhood, along with things like Barbie dolls, Mr. Bubbles, and other trappings of an American childhood in the 70s.

Benning also has a flair for incorporating text into her videos in intriguing ways. In some of the earliest videos, the camera pans along a line of text written on paper; in *Jollies*, a sentence is strung together from dollar bills, each with one word written on it, that are unfolded in sequence for the camera.

Along with *Jollies*, the most accomplished video screened at Video In was *It Wasn't Love*, a wonderfully dry take on film noir (those broody, atmospheric films of the 40s), road movies, and the whole idea of glamour. The video boasts a terrific soundtrack featuring sound bites of everyone from Bessie Smith to Jimi Hendrix, Screamin' Jay Hawkins, the Steve Miller Band, and Tommy James and the Shondells. It makes the 70s sound good! The video also features some great down-and-out lines, like: "She said: 'Go ahead. Fall in love with me. What else do you have to do?' "

On the whole, Benning's videos are far more about young urban attitude than they are about politics. That Benning is a child of the Video Generation is amply evident in the generally superficial quality of her work, including an ambiguous position on race issues. The videos are far more about how they look than about anything else.

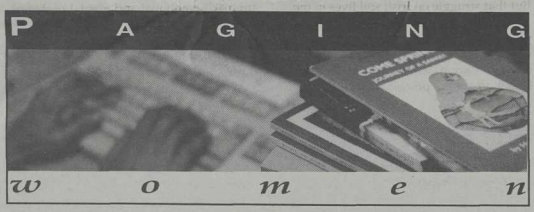
Her stance may also have something to do with the wider audience her work has found. As Benning said in the discussion period following the screenings, her original work was very honest because she had no audience; now, "there's more to deal with."

Which gives an extra resonance to the closing line of one of her early videos, *If Every Girl Had a Diary*: "I guess to be alone is to know yourself for you and not for who you're with, and I like that."

Just how Benning will reconcile that insight with her new-found fame remains to be seen: she is currently in the early stages of work on a feature film entitled *Girlpower*.

That dykeness includes a certain kind of power is one theme that runs throughout Benning's work, be it the power to provoke with canny images or the power to claim our space in a world that wants to pretend we don't exist. The continued emergence of Benning's powers as an artist will be interesting to watch.

Kathleen Oliver is a regular Kinesis *Arts contributor.*



by Luce Kannen

Attention book lovers! Paging Women is a regular preview of titles recently received at Kinesis. If you are interested in writing an in-depth reviewing of any of the following books, please contact us at 255-5499.

Kitchen Talk: Contemporary Women's Prose and Poetry edited by Edna Alford & Claire Harris. *A Canadian anthology on kitchens, real and metaphoric. "The kitchen is a power site where all the senses are called into action and where primary hunger compels us into the communal, the feast, the drama of familial and sexual politics..." writes Phyllis Webb in the introduction. Includes writings by Margaret Laurence, Lee Maracle, Sandra Birdsell, Beatrice Culleton, Emily Carr and many others.* (Red Deer College Press, Red Deer 1992)

What You See: Drawings by Gail Geltner. *Social commentator-artist Geltner has published illustrations in the Village Voice, Ms. Magazine, the Everywoman's Almanac, to name a few. Since the 1970's, her pen and ink drawings have been a strong graphic voice for the Canadian women's movement.* (Second Story Press, Toronto 1992)

Claiming an Education: Feminism and Canadian Schools by Jane Gaskell, Arlene McLaren & Myra Novogrodsky. *An examination of "equal opportunity," what students learn about women, what women learn about themselves, and what has been accomplished by women who teach, as mothers and teachers.* (Our Schools, Our Selves/Garamond Press, Toronto 1989)

Keep That Candle Burning Bright & Other Poems by Bronwen Wallace. *"These poems are for Emmylou Harris, to say thanks for the songs, for how they sing of hot summer nights on the highway and wine and falling in love and Jesus and the light someone puts in the window to guide you home," wrote Wallace.* (Coach House Press, Toronto 1991)

Bewildered Rituals by Sandy Shreve. *In her second volume of poetry, Vancouver-based writer Shreve considers the bewildering effects of war and nature, love and friendship, work and play journeys through the small acts that make up our daily lives.* (Polestar Press, Vancouver 1992)

Genêt: A Biography of Janet Flanner by Brenda Wineapple. *Born in Indianapolis in 1891, Janet Flanner escaped to Paris with her woman lover and, by her early 30's, was the* New Yorker's *regular European correspondent, writing under the name of Genêt. A portrait of the woman and her times.* (University of Nebraska Press, Lincoln 1989)

Women on the Canadian Stage: The Legacy of Hrotsvit edited by Rita Much. *This collection of essays by women scholars and playwrights offers an alternative critical paradigm for women's theatre in Canada. Writings by Sharon Pollock, Judith Thompson and ten others. (P.S. Hrotsvit was a 10th century Saxon nun and playwright whose works challenged the misogynist writings of her day).* (Blizzard Publishing, Winnipeg 1992)

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LETTERS

dear reader

Kinesis loves receiving mail. Please get your letter to us by the 18th of the month.
If you can, keep the length to about 500 words. (If you go way over, we might edit for space.)
Hope to hear from you very soon.

Love,
Kinesis

Shattering the mood

Kinesis:

I have two reasons for asking *Kinesis* to print the following letter I sent to the director of the Vancouver International Film Festival (VIFF) last October. I'd like to share this letter with other wimmin who had the kind of experience I did at the first showing of the film *Forbidden Love* at the VIFF in October, 1992. I am also hoping it will reach wimmin who were in that audience that felt their right to view *Claire Et L'Obscurite*, the short film on violence against women preceding *Forbidden Love*, had been violated.

To Alan Franey, VIFF director:

I'm writing this letter in response to attending the second showing of *Forbidden Love* and hearing an announcement that the chaos at the previous showing during the short film *Claire Et L'Obscurite* was being described as being due to opposing political views within the audience.

I am astonished and aghast at such an interpretation. Wimmin were not storming out of the theatre and crying in the lobby because of their political views. Perhaps the following will make my point clearer.

It was going to be a wonderful evening. The film was called *Forbidden Love*. It was about lesbians. I am a lesbian. It is seldom there is a opportunity to experience myself whole and complete out there in the homophobic outside world. So seldom do I get to see myself on a movie screen or on a stage. So seldom do I hear my own voice on the radio. Yes, tonight would be wonderful. There we would be on the big screen. Wimmin I recognized. Wimmin whose experience I share as a lebian. An opportunity to be in the world as a lesbian. To have my pain validated. To laugh at myself. An opportunity to celebrate who I am.

But then I saw a man smash a womon's face. I felt my body wrench involuntarily. I witnessed wimmin disappearing. The message was very clear. I saw a man's hand brutally attack a womon's breast. I felt the pain of the invasion explode in my body.

I dropped my eyes so I could no longer see the screen. I stood up and walked out into the lobby. A moment later, another womon came crashing through the door. Out. Into the lobby. The blood had drained from her face. "What the hell is going on?" she demanded of the air around her. I recognized her torment. There were others filing out behind her. Some were in a rage. Some were dazed. Some were in tears as their friends helped them out of the theatre.

So much for the celebration. I had come to revel in a film about who I was. Without my permission and without warning, I was subjected to powerful imagery of wimmin being violated. The emotions that erupted within me were not new to me. I had experienced them before. I had been assaulted.

In case you still don't get it, the wimmin in that theatre had come out to celebrate their lives. What a lot of us got was to be dragged into a sea of pain and assaults.

Sincerely,

Sandra Lynne James,
Vancouver, BC

Boon to the soul

Kinesis:

I wanted to write and tell you how wonderful I found the latest issue of *Kinesis [see* Kinesis, *Dec./Jan. 93].* It is indeed a boon to my soul and, as a rural woman, I need to stay in touch with what's going on. Although I read one of the Vancouver dailies, it never gives me the inside scoop that you do.

I especially like your "Movement Matters" and "What's News" pages with short, to-the-point reports on a lot of different issues.

The piece on Audre Lorde was wonderful and I wondered if you would mind if I copied the request for donations to the Audre Lorde Memorial Fund in *Herspectives*?

I was a little disappointed in the report on the Women of the 90's—From Backlash to Empowerment conference and would like to suggest in future perhaps, the women who attend as reporters could do a report of the conference and then, if they wish to, do a separate one about their personal experience of it. That is not to say that I didn't enjoy the piece they did do on it. Au contraire, my dears.

Somehow I feel that the wonderful new column on the history of the women's movement *[see* Kinesis, *Dec./Jan. 93]* is a direct result of that conference. But I would once more make a plea that the women's movement of the late 60s and early 70s (or even before that) didn't only happen in Vancouver.

I lived in Abbotsford and it was a small town back then, and I attended one of the first consciousness-raising groups. I often drove up to Aldergrove to the very first old house that preceded the Ishtar Transition house. At first, it was a women's centre with room upstairs for women who needed shelter. The stairs were ones that had to be pulled down on a rope and climbed up, and then pulled back up. It was a real dump but it was wonderful.

At the open house, many people came to see what this women's movement was all about, including some of the Mennonite community from around that area. One woman nearly had a stroke when she went into the bathroom and when she got nicely sat on the throne and looked straight ahead of her, the poster on the door said in big letters, "All any woman needs is a good Fuck!" which of course was what men were saying about all of us who were fighting for our liberation back then. The poster was a parody of that sentiment (sic), of course, but it was a real shock for many women to see it in print, never mind a religious person who pretended there was no such word and, if there was, it was only said by the grossest and most sinful of men. And there it was right in our own washroom! There wasn't a woman living with whom it didn't resonate. We'd heard that said as a cure-all for everything about women all our lives, and there wasn't a one of us who could deny it. Talk about breaking the silence!

It was a wonderful, magical time. I went to a weekend Gestalt workshop there for all women and it changed my life forever. That was in 1970, I believe.

I desperately need to hear more, more, more about those times. I was going through such upheaval in my personal and political life that it was all I could do to pay attention to my own life, so I know very little of what went on in Vancouver or elsewhere in the province and of course there was nothing in the papers.

You will do all of us who were there a great service if you fill in some of the blanks for us. It only improves and deepens the experience of this old workhorse in the women's movement and I once more applaud and congratulate you as you continue to change with it.

A million thanks to each and every woman who has worked on *Kinesis* this past year. You will never know what effect it has on some of us labouring a bit further afield. And please don't forget to include us in your plans and especially in announcements of things that happen. I know it's hard if you don't get the information in time, but many times things have either already happened or there isn't sufficient time to enable women from outside the city to attend. This is not a criticism, only a reminder. Many of us are poor too, and must plan ahead for ticket expenses, gas, parking, babysitting, meals, etc., even for one day in the city.

Once more, my sincere thanks and blessings on all your beautiful heads.

Sincerely,

Mary Billy
Editor, *Herspectives*
Squamish, BC

A catholic-protestant dialogue

Kinesis:

I read with interest the article "Unlearning Our Distrust" *[see* Kinesis *Nov.92]* about the Vancouver Palestinian and Jewish Women for Peace. What a great concept, a great model. It's got me thinking.

My background is protestant and anti-catholic. I'm looking at my racism. I have been encouraged to reclaim, re-examine my roots (as an antidote to imperialism). What comes up painfully for me is an angry and sorrowful hatred for Catholics.

I am no longer a christian. And I did not grow up in Ireland. Some of my ancestors emmigrated from there five generations ago. But that struggle on Irish soil lives in me.

I wonder if feminists with Irish backgrounds—protestants and catholics—were to get together to discuss it, what would happen? Our ancestory is celtic pagan too. Was the catholic/protestant thing all a patriarchal scam?

Sincerely,

Laura Ardiel
Ottawa, Ontario

Debating the use of drugs

Kinesis:

It is heartening to read the debate among anti-psychiatry feminists, and irresistible to join.

I was a psychiatric patient, and it took as long to make sense of that experience as it did to make sense of the breakdowns that resulted in my being psychiatrized. For me, the process of making sense took the form of writing a book *As For The Sky Falling: A Critical Look at Psychiatry and Suffering*, which was published in 1991 by Second Story Press. It's a feminist critique of psychiatry, written, needless to say, from a patient's point of view. I wrote it hoping it would help others who'd experienced the system to make sense of it, and also to help people who haven't experienced it to see what it can feel like to be on the recieving end of modern high-tech treatment.

Some people have written to *Kinesis* complaining of feminists pressuring them to go off drugs. I believe firmly that it is a mistake to presume to make up anyone's mind for her. This is the basis of my repudiation of psychiatry, and such presumption is no more acceptable coming from feminists than it is coming from psychiatrists.

On the other hand, it is sad (possibly no one's business, but still sad) when people make uninformed decisions. Susan Moore writes that her friend Jill "has a disease caused by a proven chemical imbalance. Luckily, the drug IMAP is able to restore this balance, allowing her to lead a normal life." If Jill finds that IMAP helps her to lead a normal life, then of course she will want to keep taking it, and no one should presume to judge her decision—we do not know her suffering or her compromises.

But it must be pointed out that psychiatric drugs can be addictive, and abruptly stopping them is not recommended by anti-psychiatry groups. Instead, a very gradual cutting down process, often taking months, is found to make withdrawal bearable. With support. Withdrawal is common and can be frightening. It can scare people into getting back onto even higher doses. Four to six weeks, the time cited by Susan Moore, is a very short time even to begin cutting down (by, say, one-tenth of the dosage). It is much too short a time for many people to get off most drugs.

Nor is it true that chemical imbalances have been "proven" or that drugs work by restoring those balances. These claims by psychiatry are ridiculed not only by anti-psychiatry groups and such well-known "anti- psychiatrists" as Thomas Szasz and Peter Breggin, but by neuroscientists.

Furthermore, all drugs have a range of effect, some devastating, some permanent, about which patients are often not told. The fact is, no one knows how these drugs work, or why some people benefit at some times, while others benefit not at all, and still others find themselves feeling drastically worse.

Given this state of non-knowledge, it doesn't make sense to chastise Jill for her decision.

Nor will it do, however, to cite Jill's experience as proof that the psychiatric medical model of mental illness is a useful way to approach emotional and mental problems. For many people, the approach doesn't work. If there was this high a failure rate in treating broken bones, we'd be suitably wary. We should be very suspicious of each of psychiatry's new claims.

In my experience, the anti-psychiatry movement has been more influenced by feminism than the feminist movement has by the anti-psychiatry movement. The debate in *Kinesis* may help redress this imbalance.

Sincerely,

Shelagh Lynne Supeene
Waterloo, Ontario

Trigger words at CRIAW conference

Kinesis:

I was deeply disturbed to read, under the auspices of the conference, "Making the Links: Anti-Racism and Feminism" *[see* Kinesis, *Dec./Jan. 93]* the type of slogans and trigger words which, in my experience, lead only to a highly volatile and often violent emotional response, obliterating the true complexity of a situation.

Nahla Abdo-Zubi speaks of "...direct colonialism, and the nationalist racist state of Israel." This type of language bears little resemblance to the multi-dimensional and tragic Palestinian-Israeli conflict, which cannot be rendered into "black and white"—that is, my side is good and your side is bad. Instead of inciting hate, war, abuse and all forms of violence, we need to define and develop a very different way of thinking, communicating and behaving.

Twenty-five years ago, I, along with other civilians, lay in a trench in a field in the Middle East. My desperate hope was that the falling bombs would not score a direct hit.

LETTERS

In 1967, my experience in that trench had been preceded by six months of militaristic posturing on all sides. The slogan of most of the protagonists at that time had been "throw those Jews into the sea." Speaking personally, this was extremely traumatic for me, as a woman whose extended family had been devastated due to the previous Nazi genocide.

Later that year, having survived the trenches, I spent six months working as a translator for the United Nations and the Red Cross in Sinai, Gaza and the West Bank. My first assignment was horrific. I visited the jail in Gaza City where the former Egyptian regime held Palestinians prisoners. The conditions were unspeakable. I also visited the Palestinian settlements on the West Bank and viewed with great pain the hate literature featured in many of the textbooks of school children. At the same time, I observed the Israeli military working to provide water to villages and settlements where the well had been their only source to date.

I am not so naive as to believe that there are no racist elements in Israeli society or among the Palestinians or Canadians or anywhere on this planet. I also wish to acknowledge that both the Palestinians and Israelis legitimately share the right to land which can be called home.

Due to these experiences, I started to think carefully about hatred and violence. I struggled to share and articulate my pain and rage in ways which are clear, honest and non-abusive.

There is a trend in the women's movement to allocate to certain groups and peoples a "political correctness" while designating others as "imperialist bad guys." We, as women, must cease flinging slogans and start to talk to each other instead of against each other. When we recognize the many dimensions and complexities of one another's experience, then perhaps we may be able to come to grips with the negative aspects of nationalism—with the hurling of stones and shooting.

Like Abdo-Zubi, I have known and suffered from the blight of racism and would welcome the opportunity to share instead of to shatter the potential we have to do good. As women, let us work together to challenge hate, violence and racism.

Sincerely,

Naomi Ehren-Lis
Delta, BC

Supported by Shanie Levin, Gloria Levy, Betty C. Nitkin and Alberta Potter Levintan

We have to pull together

Kinesis:

I'd like to respond to Karin Mladenovic's letter *[see* Kinesis, *Sep.92]* describing the death of yet another sex trade worker—the latest in a series in Vancouver. Many others have probably been killed since, are being killed now.

As I write this, feminists and lesbians here in Montreal protest the rape and murder of women in the McGill ghetto, a University area—murders that police have conveniently chosen to keep under wraps.

I think of a time when I rallied with these same activists holding a vigil for two saleswomen who had been assaulted and murdered in the basement of the clothing store. The media was there, and so were us activists, as we almost always are if the victim is a university student, upper class, white, and straight—never if she's a prostitute or stripper, never if she is poor, Native, Black, Asian or whoever else this society considers worthless. Most white-Anglo-Canadian feminists and lesbians of upper class status would never dare get their hands "dirty" by dealing with our realities. As Karin states "your salaries are more important."

I am a sex trade worker, prostitute, call girl, whore. I'm also a student and activist. My tricks are my income, pay for my food, rent and education. Some days, after working all night, I drag myself to class, listen to an arrogant male asshole preach shit to passive bodies, bodies who would shun me, do shun me. And if I tell you that sometimes I want to shoot this teacher who was my john yesterday, is my john today, or will be tomorrow, could you empathize with my pain, or will you deem me crazy, man-hater, violent? Your judgements do not stop him from battering his wife, abusing his children.

I'm tired like many, many other women are—tired of the threats, assaults, fear we live under on the street, in the alley, under the steering wheel, in our homes; tired of living the same threats within feminist or dyke communities—too many negative reactions to the disclosure of my work. I keep secrets because you find it cool to carry our lives around as objects or specimens: "I have a friend that's a sex trade worker." Yet would you date us? Could you date a whore, especially one that fucks men?

I remember Burcu Ozdemir's letter *[See* Kinesis, *Feb.92]* describing how she, an immigrant, lesbian mother of male sons, was beaten along with two friends at a lesbian event. It's one year since the bashing. What action has been taken to educate your own lesbians or feminist communities about anti-mother attitudes, anti-children attitudes? (And if you don't think anti-mother prejudice exists in lesbian communities, then you are not a mother, do not know a mother, not even your own).

As many of you celebrate Christmas or New Year's or other holidays, who will wipe this mother's tears when, on the anniversary of the beating, she is haunted with nightmares of fists in her face, child wailing as boots kick into his mother's back—women's boots, women's fists.

I remember Diane Atkinson's words *[see* Kinesis, *Jul./Aug.* 92] on how she was totally fucked over by a woman's school writing retreat, Westwords VII: by appearing so stressed, so intelligent, so complicated, so vulnerable—in short, so real. I had a sense of having failed them.

Why are our realities, our honesty, our cries so threatening? Is your own life so pristine and safe that our truth makes you run? When us "minorities," become bodies right there in front of you, you cannot ignore us, your lip service won't work and there are fewer and fewer places to hide from our anger, the anger of women of colour, Jews, immigrants, the working class, prostitutes. Still, in most lesbian and feminist circles, as in society at large, there is only one kind of complexity—a white middle class one. Nothing else fits.

In Yugoslavia, thousands of mothers, daughters, brothers are murdered in a so-called "ethnic cleansing," ignored by the world, as Blacks in South Africa have been ignored by the same white American powers who massacred thousands of Iraqis in the Gulf War, as Neo-Nazis are, as they rise and kill people of colour, Jews, immigrants in Germany, Canada, the US and elsewhere. And in the midst of all these happenings, we are ostracizing, beating, and fighting one another within women's communities.

By this comparison, I don't mean to devalue the centuries of struggles of peoples of the countries mentioned. I just want to emphasize that race and class oppression, anti-mother, anti-children, or anti-prostitute oppressions, are here beside us and within all of us in some form. Those of us surviving daily don't have the privilege to ignore hatred.

In lesbian and feminist communities, if we cannot pull together, form alliances, communicate and dialogue with our differences, if we cannot recognize one another, not as theories or statistics, but as persons with real lives and needs, then how can we expect the world to change?

Martin Luther King said, "We cannot walk alone." A first step is acknowledging and owning up to whatever privilege we do live—white-skin privilege, class or other privileges. The next step is to use these positions of power for change.

We will not walk alone.

For Burcu, Karin, and Diane: hoping these word of support and acknowledgement may slightly ease the nightmares.

Sincerely,
Maria Verghinas
Montreal, Quebec

Black History Month events

compiled by Michelle LaFlamme

February is Black History Month, a time to celebrate the history of all people of African descent. More and more, women are at the forefront of the films, theatre, workshops and panel discussions that are being presented in Vancouver throughout this month.

Black history has been obscured or told to us in words and on terms that are not our own. In February and all year round, we challenge these words and present our realities in our own words and on our own terms. During Black History Month, we make visible our struggle, reminding ourselves and others of who we are and of the nature of our struggles and celebrations. Join us at the following events:

Mon, Feb 1: On Co-op Radio 102.7 FM from 7-10 pm, a discussion on the meaning of Black History Month—different perspectives, histories and contexts of people of African descent and the relationship between Blacks in the diaspora and in Africa.

Thurs, Feb 4: Re/Claim/Nation, by Black Youth Productions of BC is the first of five performance pieces presented by BRUNO, (Building Bridges Untitled Number One). The series, called BLK.SBJT./ED [Black subject(ed)], is a critical examination through music, performance, video and other visual arts of the Black male and female as subject and as subjected in Canadian society. At the Light Raye Studio, 1054 Homer St. For all five events: reception at 8:30 pm, presentations at 9 pm. Contact number is 876-2507.

Fri, Feb 5: Divers/If/Stance, a performance and readings at Light Raye Studio.

Sat, Feb 6: Co-op Radio presents programming by people of African descent from 9 am to 2 am. Some of the topics include: a history of Blacks in Canada; racism in BC; Martin Luther King—I Have a Dream; commentary on the philosophy of King and Malcolm X; Racism and the Blues; Black consciousness and Pan-Africanism, and Rap philosophy. For more information, call Lynne at 737-0742 or Lydia 255-5592.

Sat, Feb 6: Forum called "A Discourse on the Black Family and the Socio-political Reality in Canada" at Simon Fraser University, Harbourside campus, at 10 am. Free admission. For more information, call Barbara at 687-8763.

Tues, Feb 9: From 7 to 10 pm, Co-op Radio will feature a discussion on: the politics of being mixed; links between Black and Native peoples; and Blacks as people of colour. The program will focus on historical and contemporary connections between people of African descent and other communities of colour.

Thurs, Feb 11-28: *The Dream Continues*, a play by Black Theatre West, chronicles the life and times of Martin Luther King Jr. at 396 Kamloops. For information, call 856-4838.

Sat, Feb 13: A Heart and Soul Affair is a Valentine's Day party at the Light Raye Studio. Featuring late-night delights, music, dancing and "edutainment" with *White Dark and Bittersweet*—an original video/dance/dramatic exploration of growing up mixed heritage in a monotone world. Written and performed by Michelle LaFlamme and Mercedes Baines with soundscape by River Sui. Doors open at 9 pm. Call 683-5562.

Wed, Feb 17: From 7-9 pm Co-op Radio features a discussion on gender in the Black community, and the position of Black lesbians and gays within those communities. Programming will focus on women's positions and politics in communities of people of African descent.

Wed, Feb 17: A screening of Nova Scotian historian and filmmaker Sylvia Hamilton's film *Speak It* is at SFU Harbourside, Room 1900, at 7:30 pm. It focuses on Black students in a predominantly white school in Halifax and is an NFB production. A discussion with Sylvia Hamilton will follow. Admission is free. Call Barbara at 687-8763 for details.

Thurs, Feb 18: "Bal'Heads" a lecture and film/video screening by Selina Williams. At Light Raye Studio.

Fri, Feb 19: Rap/U/Cation is "Street Opera in Effect" dance-hall style. At Light Raye Studio.

Thurs, Feb 25: Co-op Radio focuses on organizing and strategizing within the Black community and the various political and cultural initiatives undertaken by people of African descent within Vancouver. From 7-10 pm.

Fri, Feb 26: BLK> SBJT./ED is a presentation on the Black Subject(ed) at 8:30 pm at the Vancouver Museum, 1100 Chestnut Street, Call 736-4431 for details.

Sat, Feb 27: Def/In/Simplicate—performance and social at Light Raye Studio.

BULLETIN BOARD

read this

Bulletin Board listings have a maximum of 50 words. 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(+$0.56 GST) for the first 50 words or portion thereof, $4 (+$0.28 GST) for each additional 25 words or portion thereof and must be prepaid.

Deadline for all submissions is the 18th of the month preceding publication.

Note: *Kinesis* is published ten times a year. Jul/Aug and Dec/Jan are double issues.

All submissions should include a contact name and telephone number for any clarification that may be required.

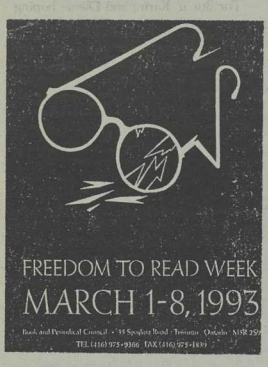
Listings will not be accepted over the telephone.

Kinesis encourages readers to research the goods and services advertised in Bulletin Board.

Kinesis cannot guarantee the accuracy of the information provided nor the safety and effectiveness of the services and products listed.

Send submissions to Bulletin Board, *Kinesis*, #301-1720 Grant Street, Vancouver, BC, V5L 2Y6.

For more information call 255-5499.



EVENTS

WANNA GET INVOLVED?

With *Kinesis*? We want to get involved with you too. Help plan our next issue. Come to the Writers' meeting on **Tues, Feb 2** (for the Mar issue) and **Mar 2** (for the Apr issue) at 7 pm at our office, #301-1720 Grant St. If you can't make the meeting, call 255-5499. No experience necessary, all women welcome.

NOT JUST ANOTHER PAGE

The Not Just Another Page Collective welcomes all First Nations women and women of colour who are past, present and possibly future *Kinesis* volunteers to our next meeting on **Thur, Feb 4** at 7:30 pm. For info on location and to arrange childcare subsidies, please contact Agnes Huang at 875-1640.

VSW WANTS YOU!

Want to get more involved but not sure where to begin? Join us-become a volunteer at Vancouver Status of Women. VSW volunteers plan events, lead groups, raise funds, answer the phone lines and help to connect women with the community resouces they need, organize the library and other exciting tasks! Come to Committee meetings: Resource Centre **Mon, Feb 15** at 6 pm; Finance/ Fundraising, **Tues, Feb 9** at 5:30 pm; Publicity, **Wed, Feb 17** at 5:30 pm. The next volunteer potluck and orientation will be on **Wed, Feb 25** at 7 pm at VSW, #301-1720 Grant St. For more info, call Jennifer at 255-5511.

WELFARE RIGHTS

Know yours! This empowering, informative and humorous workshop is valuable to anyone using the welfare system. The workshop is Free and open to all women. Held at the Vancouver Lesbian Connection, 876 Commercial Dr. on **Fri, Feb 5**, 1-4 pm; **Tues, Mar 9**, 7-10 pm; **Fri, Apr 9**, 1-4 pm; **Tues, May 4**, 7-10 pm. Childcare up to $3 an hour plus busfare will be reimbursed.

FREE LEGAL CLINICS

Battered Women's Support Services and UBC Law Students Legal Advice Program are co-sponsoring a series of free legal clinics for women to be held on the following **Tues, Feb 9, Feb 23, and Mar 9** from 5:45-7:45 pm. For more info, call 822-5791.

GOLDEN THREADS

The seventh annual Golden Threads celebration will take place from **Jun 25** to **27** at the Provincetown Inn in Provincetown, Massachusetts. Entertainment by Julie Woods and includes a banquet, dancing with our own DJ, sing alongs, rap sessions and feminist videos. Attendance is limited to 250 women. Golden Threads is a worldwide social network of Lesbians over 50, and women who are interested in older women. Our newsletter, *Golden Threads*, is published four times a year. For more info, contact Christine Burton, at Golden Threads, P.O. Box 3177, Burlington, VT05401-0031.

MEMORIAL EVENT

In memory of Native women murdered on the streets of Vancouver in the Downtown Eastside, a memorial will take place on **Feb 14** from 3-8 pm. The event will start at the Native Friendship Centre on Hastings and end at the Carnegie Centre. The memorial also includes food and women's drum. For more info, call Cleo or Fred at 665-2220.

CANADIAN POLITICS

Winning Women: Committee for political skills presents Judith Higginbotham Surrey Alderman to speak on *Defining Canadian Political Systems*. An evening of info and a practical view of canadian politics. Held on **Tues, Feb 16**, at the Hycroft Manor, 1489 McRae St, registration is at 6:30 pm. Members $15, new mem. $10, mem. with guest $10. For more info, call 688-8584.

NAWL CONFERENCE

The Tenth Biennial National Association of Women and the Law Conference: "Healing the Past, Forming the Future." Takes place on **Feb 19-21** at the Sheraton Landmark Hotel, Van. There are over 25 workshops & plenary sessions on: pay equity; sexual harassment in the workplace; surviving the system: sexual assault; aboriginal justice systems & self-gov't; women of colour strategies; women & free trade; women's health issues; domestic workers rights; lesbian rights; women's poverty; and more. For more info and to register, call 255-1811. Discount rates for students and fixed income.

ELEMENTS OF MAGIC

Elements of Magic class for wimmin (6 weeks). The techniques will include visualization, trance, chanting, creating sacred space and working with the elements of Earth, Air, Fire, Water and Spirit. Starting on **Sat, Feb 6**, runs to **Mar 13**, 9:30 - 11:30 am. To be held at Josephine's. Tix are $45-85 sliding scale. For registration, call 253-7189.

MID-WINTER CONCERT

Aggie's Rock Mid-Winter Concert with Sue McGowan, Jacqui Parker-Snedker, Carol Weaver and Sharon Costello at the Wise Club, 1880 Adanac. Also: Wimmin's craft area, non-alcoholic drinks and desserts. **Fri, Feb 12**, tix $8-15 available at Josephine's, Ariel Books and Little Sisters. For craft info, call 253-7189.

VERA MANUEL

A first Nations storyteller, poet, journalist and playwright, will read from her work and talk about the impact her history has had on her writing and storytelling. Presented by Women in View at Josephine's on **Fri, Feb 19**, at 1716 Charles St. Tix are $5/WIV members, $7/others, doors open at 6:45 pm. For reservations, call WIV at 685-6684.

WOMEN'S OPEN STAGE

For new and polished performers - singers, poets, dancers, swordswallowers, thespians, and lesbians, call or come in to sign up. Open Stage to be held at Josephine's, 1716 Charles St, on **Sun, Feb 21**. Limited to 6 performers with 20 min. sets. Tix $2-5 at the door. For info call 253-7189.

WHITE, DARK AND BITTERSWEET

An original performance piece written and performed by Mercedes Baines and Michelle La Flamme. The piece includes voice, dance and dramatic monologue to explore our experience of growing up mixed in a monotone world. Sound scape by River Sui. On **Feb 12 & 13** at Light Raye Studio, #101-1052 Homer St. By invitation only; for invites and more info, call LRS at 683-5562.

UZUME TAIKO

The living tradition of Japanese drumming and the legend of the taiko drum will be performed by this local group. Traditional and contemporary drumming, theatre and movement are used to take the audience on a rhythmic journey that is both entertaining and educational. Show is on **Feb 13**, 2 pm at VECC, 1895 Venables. Tix are $2 children, $4 adults, and $10 for families (of up to 5), call 254-9578.

EDITH WALLACE

This local folk-rock singer performs original songs that open the heart and fill the soul. A Juicy Woman Production; held at VECC, 1895 Venables on **Feb 7**, at 8 pm. Tix are $10. Call the box office at 254-9578.

RAYMONDE APRIL

The exibition will include a recent body of work and a portfolio of prints entitled, *Les Temps Satellite* by Montreal artist Raymonde April. The Presentation House Gallery, 333 Chesterfield Ave, N. Van, from **Jan 15** to **Feb 21**, **Wed** to **Sun** from 12-5 pm, **Thurs** from 12-9 pm. For more info, call 986-1351.

HEATHER BISHOP

In concert at St. Paul's Centre at Trinity, 427 Bloor St. W. Toronto, on **Sat, Mar 6** at 8 pm. For Tix, call (519)747-8765, (Visa/MC orders accepted). Tix are also on sale at The Big Carrot and Wonderworks in Toronto.

FERRON

In concert at St. Paul's Centre at Trinity, 427 Bloor St. W. Toronto, on **Fri, Mar 19**, at 8 pm. For Tix, call (519)747-8765.

ANI DIFRANCO

In concert at The Commercial Tavern, on 3 Church St. N.Maryhill (near Kitchener & Guelph) **Sun, Apr 4**, at 8 pm. For Tix, call (519)747-8765.

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EVENTS

JUDY SMALL

In concert at the Metropolitan Community Church, 115 Simpson Ave, Toronto. **Fri, Apr 30**, at 8 pm. For Tix, call (519)747-8765.

KATE CLINTON

In concert at Bathurst Street Theatre, 736 Bathurst St, Toronto. On **Sat, May 29**, at 7 & 9:30 pm. For Tix, call (519)747-8765.

SUSANNA RUEBSAAT

After A Long Time, a photographic dramas by Susanna Ruebssaat. At Basic Inquiry Studio, 901 Main St, 5th floor, from **Feb 4 - 25**. Artist reception is at 7 pm, **Sat, Feb 6**. For more info, call 681-2855.

STORYTELLING FESTIVAL

Come to the 2nd annual Van. Storytelling Festival. Storytellers include: Anne Glover, Vi Hilbert, Helen Mintz and Louise Profeit-LeBlanc. The festival takes place on **Mar 5, 6, & 7**, at St. Johns United Church, 1401 Comox; Barclay Manor, 1447 Barclay; Gordon Neighbourhood House, 1019 Broughton; and St. Paul's Anglican Church, 1130 Jervis. Single events are $6-15 ($4-12 concession), festival pass is $38, and includes 10 events. For Tix or more info, call 228-1274.

LESBIAN VISIBILITY MARCH

The Fourth Annual Lesbian Visibility March is for everyone who supports lesbian rights. Build a float, carry your banner, play a tune or just join with us in celebration of lesbian strength, pride and visibility, on **Sun, Feb 28**. Gather at McSpadden Park (Victoria & 5th) around 1 pm. The march starts at 2 pm. For more info, call Mary Brookes at 254-2796.

WOMEN'S DAY CABARET

The International Women's Day Cabaret showcases a variety of poets, musicians, actors and comedians. Participants include Frances Wasserlein, Penny Singh, Vancouver's Women's Choir, Percy, Wai Gein, River Sui, Leslie Komori, Joan Kwan Ziyian, and Jackie Crossland and Nora Randall of Random Acts. Show at VECC, 1879 Venables, **Sun, Mar 7** at 8 pm. Tix are $10-15 on sale at Ariel Books, Van. Women's Bookstore, Little Sisters, Josephine's, and VECC.

WOMEN'S HEALTH LOBBY

A meeting is being held for the development of a Provincial Womens's Health Lobby. The values of the lobby include a commitment to broadbased representation, networking with other individuals and groups, and being collective and pro-active. Meet at VWHC, #302-1720 Grant St, on **Tues, Feb 9** at 7 pm. For more info, call 255-8245.

NAFTA PROTEST

Women to Women Global Strategies is calling on all women to ring school bells, church bells, the bells of parliament, town hall bells, beat pots and pans to warn people of the dangers of passing NAFTA. In Van, we will meet at Britannia Community Centre, at Napier and Commercial Dr. on **Feb 20** at 1 pm. For more info, call ???

NAFTA EDUCATIONAL

An Activists Educational on the North American Free Trade Act is on **Sat, Feb 13** at 9 am to 5 pm, at the Maritime Labour Centre, 1880 Triumph St, Van. Guest speakers and workshops co-sponsored by the National Action Committee on the Status of Women, Action Canada Network, BC and the Vancouver and District Labour Council. For info, call Paul McKane at 522-7911 or 254-0703.

IWD next issue

EVENTS

CHILDCARE FORUM

The BC Federation of Labour's Women's Committee; NAC; the NDP Women's Committee; NDP Youth; and other sponsors in the labour and childcare community are planning an event to highlight the crisis in childcare and the need to make childcare an issue in the upcoming federal election. The forum will be held on **Sat, Mar 6**. Call 875-6949 for more info.

CONFEDERATION OF MIDWIVES

The Midwives' Association of BC is hosting the International Confederation of Midwives' 23rd Triennial Congress at the Van. Trade and Convention Centre. Approximately 2,000 midwives from around the world will attend. We are looking for Volunteers to make this congress happen. Pre-congres meetings will be held **Mon, May 3** to **Sat, May 8**. Congress meeting and events on **Sun, May 9** to **Fri, May 14**. Volunteers bilingual in French, German, Spanish, Japanese etc., are needed to assist international visitors. For more info, call Debbie Farnsworth at 536-6315, or call or write Carl-Anne Letty at 872-0460,4805 Ross St, Van, BC, V5H 4V1.

SYLVI

Singer, songwriter Sylvi; with bassist, Wendy Solloway perform orginal Blue-Folk-Rock touching on Womyn, Wysdom, the Wyld and the Water on **Mar 19** at 8:30 pm at Josephine's Cafe, 1716 Charles. Tix are $5-10. Advance tix recommended. For info, call 253-3142.

PROFESSIONAL WOMEN

The Burnaby-New Westminster Business & Professional Women's Club, monthly dinner meeting will be held **Thur, Feb 11** at The Royal Towers, New Westminster. Social is at 6:30 pm, dinner is at 7 pm. Guest speaker is Penny Priddy, Minister of Women's Equality. Guests welcome! For reservations, call Barbara at 521-8249, or Margaret at 583-6771.

STARTING A SMALL BUSINESS

A free class on starting a small business by The People's Law School will be held at Marpole-Oakridge Community Centre at 990 W.59 Ave (at Oak St), on **Tues, Feb 9** from 7:30 to 9:30 pm. To pre-register, call 327-8371.

EMPLOYEES' RIGHTS

A free law class on employees' rights by The People's Law School will be held at West Point Grey Community Centre, 4397 W. 2nd Ave (near Trimble) on **Mon, Feb 8** from 7:30 pm to 9:30 pm. To pre-register, call 224-1910.

SENIORS' BENEFITS

A free law class on seniors' benefits--*Am I Getting Them All?* by The People's Law School is at Trout Lake Community Centre, 3350 Victoria Dr. (near 16 Ave) on **Tues, Feb 9** from 1 pm to 2:30 pm. To pre-register call 876-9285.

BOOK READING

Poet Su Croll and short story writer Dianne Maguire read from their recently published books on **Sun, Feb 21** at Neville Books, 7793 Royal Oak Ave, S.Burnaby. The time is 1:30 pm and admission is free. A reception and book signing will follow. For info, call 435-6500.

SORROW & STRENGTH

3rd annual conference about childhood sexual abuse for adult survivors, professional helpers, teachers and other support people. Main presenters: Sandra Butler, Marilou McPhedran, Eugene Porter, Caryn Stardancer & Louise Wisechild. **Apr 28, 29, 30** and **May 1**, Winnipeg, Manitoba. For more info,please contact Anne Drake at (204)786-1971, Creating Connections, 160 Garfield St, Winnipeg, Manitoba R3G 2L8.

GROUPS

WIMMIN SURVIVORS

Wimmin survivors of childhood sexual abuse can meet at Vancouver Lesbian Center on every **Mon**, starting **Jan 18** from 7 pm -8:30 pm. For more info, call Fiona at 255-2251 or Joanne at 253-4155.

VANCOUVER WOMEN'S HEALTH

The Vancouver Women's Health Information Center needs volunteers! Next training is **Feb 13** and **14**. Drop in for more info or an application, at #302-1720 Grant St (in the E. End of Van) or call 255-8285.

FRASER VALLEY WOMYN

Friends in the Valley (Gay/Lesbian Social/Support Group) host dances, video nights, ski trips, etc. All lesbians in the Abbotsford area are invited to join. For info, call 1-850-1368.

VLC

The Vancouver Lesbian Connection at 876 Commercial Drive is open **Tues** and **Thurs** from 12-7 pm, **Sat** from 12-5 pm. They are understaffed so please call before coming down, or call to volunteer. VLC offers lay counselling, job and housing info, and lending library. **Jan** fines will be 10 cents/day. A list of women with overdue books will be posted in the office. Join the Women Writer's Group if you want to inspire or become inspired. For more info, call Carol at 255-1620.

DANCE WORKSHOP

April's Dance Workshop is a new non-sexist approach to dance instruction, on the first **Sun** of each month.$10-15 (sliding scale), call April at 684-5347.

ARTS SPACE

Creative Art Space for those with artistic talent to share for fun or profit. Volunteers are seriously needed; if you're interested in political action, fundraising, or helping the lesbian community, call Brenda at 254-8458.

KELOWNA WOMEN'S CENTRE

Kelowna Women's Resource Centre invites you to attend the ICIMAC Study Group in a Course in Miracles, held every **Mon** at 7:30 pm. Also meeting every 2nd **Tues** is the Eating Disorders Support Group, every **Wed** the Incest/Childhood Sexual Assault Survivors Mutal Aid Group and also every **Wed**, Relationships Anonymous. For more info, call ???

GAZEBO CONNECTION

Gazebo Connection is an organization for lesbians that has been in existence for over 12 years. We provide monthly events that include: dinner/dances, guest speakers, line dancing lessons, brunches, pot luck dinners as well as bridge and book groups. For membership, reservations or info, call our Newsline at 438-5442.

IWD COLLECTIVE' 93

The International Womyn's Day collective 1993 has formed to organize for International Women's Day, **Mar 8**, we need volunteers, funds, services, etc. Please call 594-0679 for more info or inquiries.

SUBMISSIONS

WOMEN IN VIEW

Calling for submissions, for the 6th Annual Women in View Festival to held on **Jan 20** to **30, 1994**. The festival showcases work initiated by women in the performing arts, both emerging and established. Deadline is **Apr 15**. For further info, call Kathleen Weiss or Linda Gorrie at 685-6684 or fax requests to 683-6649, or write to Women in View, 314 Powell St, Van, BC, V6A 1G4.

LESBIANISM AND FEMINISM

The Canadian Journal of Women and the Law is interested in your ideas, research projects, and articles for an issue devoted to this subject. The issue will bring together texts dealing with various topics on the subject. The editors are also interested in articles on lesbian life, culture, and experience. Deadline is **Mar 1**. Write to, Professor Elizabeth A. Sheehy, CJWL, 575 King Edward Ave, Ottawa, Ontario, K1N 6N5.

TALENT CALL

The Developmental Arts Society (DAS); is looking for performers and works in live artistic disciplines for the society's 4th annual festival. The program will feature a cross-section of all the fine art disciplines including music, theatre, visual art, film, and dance. DAS looks especially for works of an interdisciplinary and/or multicultural nature. Priority is also given to people who have graduated from a recent BC Fine Arts Program. The festival will be held at the Pacific Cinematheque, Secret Space Theatre, and an art gallery for 12 days in **Jun**. Deadline for applications is **Apr 1**. For more info and/or applications, contact Susan Shank of DAS, at 872-5442.

LESBIAN ANTHOLOGY

A Canadian/New Zealand Lesbian Anthology. Short stories, biographical writing, B&W artwork and other creative submissions depicting aspects of lesbian experiences of colonialism--including colonization of indigenous cultures and of women's bodies are sought. Women of colour and aboriginal women are particularly encouraged to submit work. Anthology to be co-edited by Beth Brant and Cathie Dunsford. Send SASE with your submission to Press Gang Publishers, 603 Powell St, Van, BC, V6A 1H2. Deadline is **Mar 31**. For more info, call 253-2537.

SEXUALITY AND THE FAMILY

Sexuality and the Family is a curated exhibit featuring a maximum of six artists. We are soliciting work by women of colour dealing with sexuality in a family context, in ways which are of importance to them. First-time artists, non-artists, craftswomen, and community workers are encouraged to apply. Submissions should include visuals- slides, photographs, drawings , or diagrams- plus a 1-3 page description of the project. (No originals, please!) Contact Larissa Lai for further info at 879-4981 or send submissions to L. Lai c/o grunt gallery, 209 East 6th Ave. Vancouver, V5T 1J7. Deadline for submissions is **Mar 15**.

International Women's Day issue
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ASSISTANT PROFESSOR NEEDED

The Faculty of Environmental Studies at York University invites applications for a contractually-limited position of at least two years at the Assistant Professor level. Effective **Jul 1** and subject to budgetary approval. The successful applicant will teach and advise students at the undergraduate and graduate levels and must have demonstrated ability in practice and theory in her area of expertise. Applicants should have a PhD in a relevant field or equivalent academic or professional experience. Microcomputer and university teaching experience an asset. Letters of application should address the stated faculty approach and focus, and include a CV with the names of three referees. Application deadline is **Mar 1**. Send to David V.J. Bell,Dean, Faculty of Environmental Studies, York University, N. York, Ontario, M3J 1P3. Applications from women, minorities, Native Canadians and the disabled are encouraged.

INEQUITY IN THE CLASSROOM

Inequity In The Classroom/*En Toute E'galite'* is a video and training manual exploring issues such as sexual and racial discrimination from perspectives of both student and professor. This educational tool was developed primarily for professors at the university level and in adult education. It offers some practical steps to creating an equitable learning environment for all students. For more info, contact The Office on The Status of Women at Concordia University, Montreal, Quebec at (514)848-4841.

SHE SAID

She Said is a new company that produces buttons, bumper stickers and other advertising specialities that promote women's concern's , women's businesses and advocacy/activist organizations. Groups and organizations can use these items to raise money and awareness too. The product line will expand to include a newsletter/catalog, and will also do custom designs. So send your ideas for promotional/educational items, or write for a She Said catalog, to She Said 133 N.Spring St, Bellefonte, Pennsylvania 16823, or call (814)353-8389.

HOT WIRE

The Journal of Women's Music & Culture is a publication devoted to the American women-identified music and culture scene, consisting of music, writing, film, dance, and comedy. Each 64- page issue includes a two-sided stereo recording. Three times a year for $15, $6 sample (includes postage). In Canada $18 a year. For overseas rates write to 5210 N. Wayne, Chicago, IL 60640 or call (312)769-9009.

FILM/TELEVISION DATABASE

Toronto Women in Film & Television has created a new service for industry employers: a computerized Bulletin Board listing qualified women available to work in all sectors of the film and television industry. This service is offered free of charge to employers and database participants. If your membership might be interested in such a service as either a potential employer or potential employee, call (416)638-5423 or fax at (416)398-2872, c/o Debbie Nightingale.

NUCLEAR DANGER

Joanne Young's *Nuclear Family: One Woman's Confrontation With Atomic Power.* A shocking, moving account of how family tragedy bred activism for peace and environmental safety. $10 from Sykes Press, 90 Cambridge Ave., Toronto, Ontario M3K 2L4.

SITKA CO-OP

Sitka Housing Co-operative is a 26-unit housing complex which was built six years ago. Our purpose is to provide housing for sole-support women, single mothers, women of colour, women over 55 years of age and women with environmental allergies. Located in the East End of Vancouver, we are near shopping, schools and community centres. Participation in the operation of the co-op is required of all members, as well as a share purchase. We are presently accepting applications from women who require one, two three or four-bedroom units. For application forms please write: Membership Committee, Sitka Housing Co-op, 1550 Woodland Drive, Vancouver, BC V5L 5A5.

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MANAGER WANTED

Women in Focus is a non-profit organization operating Film and Video Distribution and an exhibition space. WIF is committed to promoting the political, cultural and social issues and concerns of women in society. Women of colour and Native women encouraged to apply. Call 682-5848 for Job Description. Closing date **Feb 12** .

COUNSELLING NOW

Experiencing difficulities? Feminist counselling in a supportive, confidential atmosphere. For crises, personal growth, parent/teen issues, coming out and life passages. Individuals, couples, families. Sliding scale fees. For free consultation call Eleanor Brockenshire, BHEc, MSW at 669-0197.

WOMEN'S STUDIES

The Women's Studies Department at Simon Fraser University is seeking a senior candidate with an oustanding academic and/or professional record for the Ruth Wynn Woodward Endowed Professorship in Women's Studies. This is a limited term appointment, normally for one year, and will begin in **Sep 1994**. The area of specialization is open; however applicants with expertise in areas of sociology are particularly encouraged. Applicants must have appropriate academic or professional qualifications. Responsibilities will include teaching, public lectures and community outreach. Salary will be that of a senior scholar. In accordance with Canadian immigration requirements this advertisement is directed to people who are eligible for employment in Canada at the time of application. Simon Fraser University is committed to the principle of equity in employment and offers equal employment opportunities to qualified applicants. This position is subject to funding approval. Candidates should a) send a curriculum vitae and b) arrange to have sent directly three letters of reference which include an evaluation of their teaching, research, university and community service, to: Meredith Kimball, Chair, Women's Studies Department, Simon Fraser University, Burnaby, BC B5A 1S6, phone: (604)291-3593. Completed applications must be received by the Women's Studies Department no later than **Jun15**.

photo by Jackie Brown

Sharon McIvor of the Native Women's Association of Canada (NWAC) will speak at "Achieving Self-Government", one of 28 panels at the National Association of Women and the Law's (NAWL) Tenth Biennial Conference, Feb 19-21, Sheraton Landmark Hotel, Vancouver, BC. For more info call (604)255-1811

CLASSIFIEDS

A WOMAN'S PLACE

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

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All-women's Caribbean beachfront guest house: beautiful, spacious LF-owned guesthouse on long, secluded beach in the Dominican Republic. Tropical gardens, pool, large private guestrooms, sumptuous meals, massages & crystal healings. Room rates: $330 single; $440 double per week. Call our Toronto friend, Susan at(416) 463-6138 between 9 am-10 pm.

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"LOVE" ADDICTIONS

Untangling the "love" addictions: sex, romance and relationships. Meeting our intimacy needs in healthy ways. Do you find yourself struggling in repetitive, harmful relationships? In this group, you will identify your intimacy needs and begin to realize how they are not being met. Free yourself from obsessions with sex, romance and dysfunctional relationships! Call Eleanor Brockenshire, BHEc, MSW, 669-0197. Eight sessions beginning **Jan.** $25/session. Sliding scale.

VIOLENCE AGAINST WOMEN

The Three-Day National Conference of South Asian Women Against Sexual Violence & Abuse for South Asian service providers working with community organizations & mainstream agencies, South Asian workers, and community activists will be held **Wed, Mar 17** to **Fri, Mar 19,** at 519 Church Street Community Center, Toronto, Ont. Organized by *Diva*, Quarterly Journal of South Asian Women. Call (416)921-7004 for more info.

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