July 1992

Coming OUT on our rights ... page 9

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KINESIS

News About Women That's Not In The Dailies

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* BC Human Rights * Crisis at Press Gang * CLC roundup *
* Gals play ball * Gals solve mystery on writer * Gals travel * Gals make love *

KINESIS

News About Women That's Not In The Dailies

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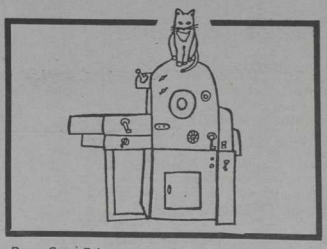

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Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 255-5499. Our next Writer's Meeting is Aug. 4 for the Sept. issue, at 7 pm at *Kinesis* #301-1720 Grant St. All women welcome even if you don't have experience.

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

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MOVEMENT MATTERS

Movement Matters
listings information

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

Women's Monument Project

The Women's Monument Project is asking women students nation-wide to submit original, feminist designs for a permanent memorial to the fourteen women students murdered in a massacre at L'Ecole Polytechnique in Montreal in 1991, and to all women victims of male violence.

The Project began in the spring of '91, when women, who came together at Capilano College in Vancouver after the Montreal massacre, identified the need for a monument as a way of raising public consciousness about violence against women. The monument is also intended to serve as a place of healing where women can gather, grieve and renew their commitment to making it safer for all women to live lives free from male violence.

The Project committee consists of a core group of women from various backgrounds, single mothers, video producers, artists, architects and instructors. The Project is sponsored by and has been given a start-up grant through the Capilano College Women's Centre.

Designs for the monument will be reviewed by a jury of women and the chosen design will be built by an all-woman construction crew. The committee hopes to incorporate a surface such as slate into the design, in order to allow visitors to inscribe something of significance to them. In this way, the monument intends to serve both as a changing, living testimonial to the truth of women's lives and a permanent symbol that violence against women is unacceptable. Donors to the monument will be acknowledged by having their names inscribed on the pathway to the monument. At present, the proposed site for the monument is Vanier Park in Vancouver.

The Women's Monument has received support from Battered Women's Support Services, the NDP Women's Rights Committee, Audrey MacLaughlin, Margaret Mitchell, Joy MacPhail, Darlene Marzari, Rosemary Brown, Dawn Black, and Svend Robinson. The committee is in the process of approaching other community and political leaders for support. Anyone wishing further information or wanting to help can call the Project Coordinator, Cate Jones at 245-3831, or Kelly Phillips at 988-0025.

Don't be shy

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

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

Women's legal clinic

The Women's Legal Clinic offers free legal advice to women who cannot otherwise afford a lawyer or legal services. Operating out of Vancouver's Battered Women's Support Services and established by the University of British Columbia's Law Student's Legal Advice Program, the clinic caters to the unique needs of women, providing legal information and assistance on a wide range of matters.

Jennifer Jones of the Clinic says "students at the Women's Clinic recognize the need for the legal system to be responsive to and explained from a woman's perspective. We know the legal system can be inaccessible and intimidating for women whose legal problems are very often coupled with male violence. We also strive to be sensitive to how women may be further disadvantaged by other forms of discrimination such as racism, poverty and homophobia."

Jones is concerned that women are not yet using the clinic as much as she had anticipated. Colleen Smith, a summer worker at the clinic, says that while "women are in need of free legal information and assistance, ... to be more successful, the clinic needs to both see itself and be seen, more as a part of the community."

Smith cites her experience working at Women Against Violence Against Women as an example of how little is known about the clinic. "I was reluctant to refer women to the clinic because I didn't have a good sense of the women working there. I was concerned about biases and that students would not understand the reality of women's lives."

The clinic also considers advocacy work to be an important role of the clinic, especially regarding legal issues and supporting women's groups in this area. In January, the clinic participated in an NDP lobbying meeting held by the Vancouver Status of Women, and is currently involved in organizing a province-wide consultation of women's groups regarding the reform of legal aid services in BC.

As part of her work with the Law Student's Legal Advice Program, Smith works at the Downtown Eastside Women's Centre on Monday afternoons. Issues dealt with at the two locations tend to be quite different. Says Smith, "Both clinics are very important and, depending on how the summer goes, we'll be exploring the possibility of operating at both locations through the school year."

At present, the clinic deals with issues ranging from Ministry of Social Service, UIC and Criminal Injury appeals and low-cost divorce where issues of maintenance and custody have been resolved, to small claims matters and criminal charges where legal aid has been refused.

Through the summer, the Clinic is held on Wednesdays from 2-8 pm at Battered Women's Support Services and on Mondays from 1-5 pm at the Downtown Eastside Women's Centre. For more information call Law Students' Legal Advice Program at 822-5791, or Battered Women's Support Services at 687-1868.

Correction

We messed up with attribution for the centrespread graphic in the June issue of *Kinesis*. While we correctly identified the photographer of the original picture, we did not know then that it had appeared in the May? April issue of *Spare Rib?*, a UK-based publication. Hence, the credit should read: "graphic adapted from a photo by Desmond Ip, reprinted without permission from *Spare Rib*.

Inside Kinesis

If you were there, you'd know. If for whatever reason you couldn't make it, you missed a helluva party the *Kinesis* annual raffle and benefit was a great success this year and we raised over $900. It took many hours of work to put together and we'd like to thank everyone for their support. First of all, thanks to everyone who supported us by buying raffle tickets or attending the event.

Many thanks to the performers: Mercedes Baines, Anne Jew, Penny Singh, Vicki Oates, Sylvi, Random Acts (that's Nora Randall and Jackie Crossland), Reijingu Horumonzu, and surprise acts, Burcu Ozdemir and Ming Dinh. Ed Board member Agnes Huang hosted and Cat Renay performed sound miracles with the equipment. *[see page 13.]*

Thanks also to the volunteers who sold raffle tickets and worked during the event: Christine Cosby, Fatima Jaffer, Faith Jones, Camie Kim, Tory Johnstone, Jennifer Johnstone, Patricia Holton, Shelley Hine, Cecilia Dioscon, Gabrielle Cordella-Chew, Shary Bartlett, Ria Bleumer, Sally White, Vancouver Women's Health Collective, Lisa Smedoman, Nancy Pollak, Agnes Huang, Robyn Hall, Brenda Wong, Charmaine Saulnier, Mercedes Baines, Susan Brekelmans, Selina Velji, Mabe Elmore, Jo. Frances Suski, Gladys We, Johanna Pilot, Miche Hill, Cat L'Hirondelle, Shamsah Mohamed, Joan Miller, Janet Lucas, Birgit Schinke, Jennifer Russell, Farhat Khan, Colette Hogue, Chris Rahim, Anne Jew, and Kelly O'Brien. Hopefully we haven't left anyone out.

Congratulations to raffle prize winners: Miche Hill, Nancy Pollak, Philippa Bull, A. Russel Earnshaw, and Fraser Easton. Thanks to the raffle and door prize donors: Opus Framing, Cynthia Low, Paper Ya, Pulp Press, Ridge Theatre, Vancouver Folk Music Festival, Vancouver Jazz Festival, Vancouver Women's Bookstore, Rasta Wares, Mecca Clothing, Cabbages & Kinx, Isadora's Restaurant, SFU Writing and Publishing Program, Chop Stix Noodles, and Bubble Gum Clothing. Also thanks to La Quena Coffee House and CRS Distributors for their help.

It was fun. Sigh.

Ria Bleumer needs no introduction to Inside Kinesis readers—she's been with us as the coordinator of *Kinesis'* upcoming Writers' School and has transcribed tapes galore for many issues now. However, we would like to properly introduce her as the latest and bestest (well, we *all* are, really) editorial board member to sign up. Welcome, Ria, and face it, this is probably the best thing you've ever done with your every spare minute! We're happy to have you on (the) board!

Hello also to first-timers at the paper. Wielding proofers' pencils and x-acto knives were Elizabeth Kendall, Miriam Jurigova and Farhat Khan. Scrunched up at the computer with furrowed brow and reams of notes were Maria N. Penn, Shelley Hine, Earendil McNay, Chris Morrissey, Kate Eichhorn, Ashley Reed, Margaret Gallagher, Anita Bright and Heather Gray.

Kinesis is working on changing its look over the summer. We've formed a redesign committee to take on the huge job, but we still want your input. Write down any suggestions for remodelling—tell us what you hate or like—and mail it in. We don't want you to not recognize us when the next issue hits your doorstep come September, so we won't go nuts. But we're hoping most of you will agree it's time for a new and improved *Kinesis*.

VSW Thanks

We would like to take this opportunity to express a huge THANK YOU to all the volunteers who have been answering the phones at VSW for the past few months:

Karen Amlin • Bonnie Barkley • Carol Bast • Catherine Burke • Anne Dagg • Anna Dwyer • Anne Filipowski • Theresa Healy • Miriam Jurigova • Elizabeth Kendall • Marg Kocuiba • Eileen Louie • Janet Lucas • Mabe and Jo • Julie MacDonnell • Joan Miller • Shamsah Mohamed • Jennifer Russell • Sally White • Brenda Wong

If you would like to 'put a face to a name' of VSW volunteers, please join us at our first annual "Pat-on-the-Back Picnic" for all VSW and Kinesis volunteers on July 23rd (see the ad page, 24).

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

T. Anderson • Nancy Beal • Annabelle Cameron • Rita Chudnovsky • Jo Dunaway • Canadian Women's Foundation • Caper-A-Glen • Catharine Esson • Lin Hay-Roe • Valerie Keim • Inger Kronseth • Bev Loset • Judith Lynne • Leanne Macdonnell • Catherine Malone • Maureen McEvoy • Patty Moore • Denise Nadeau • Janet Patterson • Sue Penfold • Neil Power • Constance Reynolds • Tandi Stone • Joanne Taylor • Sheilah Thompson • Christine Waymark • Jane Wolverton

Finally, we would like to express our gratitude to those who have responded so generously to our fundraising appeal this month. Your donations really do make a difference!

Vicki Allen • Laureen Anderson • Sam Archer • Cynthia Baxter • Joan Bird • Ruth Bullock • Janet Calder • Margaret Coates • Holly Cole • Barbara Curran • Jill Davidson • Judith Doll • Glenn Drover • Marlene Duerksen • Deborrah Dunne • Lois Etherington • Carol Fairbank • Carole Gerson • Chris Groeneboer • Jam Ismail • Lorraine Johnston • Nola Johnston • Linda Keller • Janet Kellough-Pollock • D. Kennerley • Barbara Kulne • Marlene Legates • Abby Lippman • Andrea Little • Louise Long • S.J. Matheson • Deborah McDougall • Monica McGovern • Sharon Mien • Christine Morrissey • Myrtle Mowatt • Leslie Muir • Andrea Newcombe • Karen Nordlinger • Joan Parkinson • Kate Pelletier • Claire Perry • Renee Peterson • Helen Purkis • Joanne Quirk • Nora Randall • Margaret Rankin • Elinor Ratcliffe • Mollie Rawling • M.A. Read • Sharie Reithaug • Carol Rhead • Hulda Roddan • Edna Rolston • Jane Rule • Maya Russell • Mary Schendlinger • Patricia Schwartz • Sarah Shamai • Eva Sharell • Helen Shore • Stephanie Smart • Pam Terry • Penny Thompson • Patricia Tracy • Pamela Walker • Joanne Walton • Susan Wendell • Barbara Wild • Phyllis Wilson • Working Design

Supreme Court Ruling on sex-exploitation by doctor:

Norberg vindicated

by Agnes Huang

Seven years of fighting with the justice system has now come to a fruitful end for Laura Norberg. On June 18, the Supreme Court of Canada (SCC) ruled she had been sexually exploited by her doctor. The six justices unanimously overturned an earlier BC Court of Appeal (BCCA) decision that she had voluntarily consented to the sexual encounters.

After the ruling, Norberg told the media she is "very happy and fully satisfied" with the decision.

The case is important in ensuring that women have safe access to medical treatment. "Is universal health care universal if women have to pay a sexual user fee?" retorts Christine Boyle, a law professor at UBC.

"Just as women should be safe from sexual assault on the streets, in the workplace and home, women should be safe from sexual assault in doctors' offices," says Boyle. Boyle was a co- author of the intervenor's factum of the Women's Legal Education and Action Fund (LEAF). LEAF intervened at the Supreme Court to raise constitutional sex equality arguments regarding the concept of consent to sexual contact.

It's been a long battle for the woman from Williams Lake. In 1982, Norberg, who was addicted to the prescription drug, Fiorinol, went to see Dr. Morris Wynrib to obtain more prescriptions.

When Wynrib, a physician in his seventies, became aware of her addiction to the pain killer, he told Norberg 'he would be good to her if she was good to him.' and motioned to the back stairwell leading to his apartment upstairs. She turned him down and left.

About a year later, desperate because her other sources of supply for Fiorinol were cut off, Norberg went back to Wynrib and agreed to his terms. After about a dozen sexual encounters, during which Wynrib put the drugs on a bedside table, Norberg told Wynrib she needed help with her addiction. Wynrib advised her to 'just quit'.

In 1985, after being given a conditional discharge in a provincial court for double-doctoring—getting prescriptions from more than one doctor without informing them she was doing so—Norberg sought treatment for her drug dependency on her own. After overcoming her dependency, Norberg filed a civil suit against Wynrib for sexual assault, breach of professional duty and negligence.

Both a trial court and the BCCA dismissed her claim of assault, holding that Norberg had implicitly and voluntarily consented to the sexual activities. Norberg continued her fight, taking her appeal to the Supreme Court.

In allowing her appeal for civil redress, the SCC awarded Norberg $30,000—$20,000 in aggravated damages and $10,000 in punitive damages. Punitive damages are awarded to punish the defendant and make an example of him or her to deter others from committing the same offence.

Boyle says the Court not only stressed the necessity to deter sexual exploitation in awarding punitive damages, but also acknowledged the harm done to Laura Norberg as a result of the sexual assaults. "In awarding aggravated damages, the Court recognized the indignity and humiliation of the experience that Laura had been through."

> **"...women should be safe from sexual assault in doctors' offices."**
> **-Christine Boyle**

In their decision involving three separate judgments, five of the six justices accepted that consent to sexual contact must be looked at in the context of power. In his reasons for judgement, Justice Sopinka wrote that the sexual contact had not been without Norberg's consent, and accepted her appeal instead on the basis of the breach of trust of the doctor-patient relationship by Wynrib.

Justice La Forest, in writing for the majority, clearly places the onus on the person in a position of power not to abuse that power for sexual purposes. "The unequal power between the parties and the exploitative nature of the relationship removed the possibility of the appellant's providing meaningful consent to sexual contact."

La Forest adds that consent will be considered legally ineffective if it can be shown that the weaker party was not in a position to choose freely, not only in doctor-patient relationships but in other 'power dependency' relationships. These include parent-child, psychotherapist-patient, physician-patient, clergy-penitent, professor-student, attorney-client and employer-employee.

"The Court has recognized that in analyzing claims of sexual assault, you must appreciate any power relationships between the parties and this is critical in distinguishing between voluntary consent and forced submission to sexual activity," says Helena Orton, director of litigation for LEAF.

Justices McLachlin and L'Heureux-Dubé—the only two women Supreme Court judges—went even further by pointing out that women are particularly vulnerable to exploitation by doctors and that the "gender dynamic cannot be ignored" by the courts. In her reasons for judgment, Justice McLachlin wrote that there was a serious breach of fiduciary (trust) responsibility by Wynrib, and that Norberg had done nothing wrong. The two justices would have awarded Norberg $70,000, including $25,000 for sexual exploitation.

The SCC ruling is important not only for women, but also for other groups, such as children and people with disabilities, because of the recognition of the inherent power imbalance in certain special relationships.

See **NORBERG** page 4

BC Human Rights Act

A right to be proud and loud?

by Heather Gray

June 9th was a great day for lesbians and single mothers in British Columbia. The day the NDP government introduced long-awaited amendments to BC's Human Rights Act marked the first step in this province towards protection for lesbians and single moms from discrimination in the areas of, among others, tenancy, employment, membership in trade unions, wages, purchase of property, public facilities and housing.

The amendments, which were promised in the last provincial election campaign and announced by education and human rights minister Anita Hagen, seem to reflect the NDP government's good faith in recognition of society's changing attitudes.

Discrimination on the basis of race, colour, ancestry, place of origin, political belief, religion, marital status, physical or mental ability, sex, age and criminal conviction are presently protected areas under the law. The amendments add family status and sexual orientation to prohibited grounds.

According to Hagen, "for too long, British Columbians have been discriminated against because of their family situation or sexual orientation." And women's equality minister Penny Priddy says "it's time women were ensured equal and fair access to job and housing opportunities without fear of being discriminated against because they're single parents."

Another amendment to the Human Rights Act aims at making it easier for employers to implement employment equity programs. Employers currently must have pre-approval of the Human Rights Council before implementing employment equity programs. The amendments remove the need for pre-approval requirements.

Yet another change will expand the definition of age. The age under protection is currently 45 to 65 years old. Once the amendments become law, this will be broadened to include those between 19 and 65 years. The amendments also remove the maximum limit for damages—previously $2,000—and allow for class actions and remedies.

Yet, the question remains as to just how these amendments will work towards recognizing the rights of lesbians and single mothers to protection from discrimination.

According to the Act, women who feel they have been discriminated against may file complaints with the Human Rights Council, which has the authority to investigate complaints and order remedies. But legal actions can be expensive, time consuming, and emotionally exhausting and, while legal aid is available for those wishing to file a complaint under the Act, cases can take up to 36 months to be resolved. In most cases, the complainant usually wins.

David Mossop, of the Community Legal Assistance Society, welcomes the amendments but believes that there is too long a delay in resolving disputes. It is a concern echoed by Pam Fleming, of the advocacy group, End Legislated Poverty, who says she believes a change in the structure of human rights action is necessary to make the process more accessible.

Fleming suggests a tribunal format could accomplish this by making the process a quicker and less bureaucratic one. She also says the presence of an Ombudsperson could provide the Human Rights Council with more power to take political action. However, Fleming believes the class action clause is a step in the right direction towards ending systemic discrimination if it encourages groups united by a common complaint to come forward to seek justice.

Because the amendments are not all-inclusive, they may sometimes fail to provide protection to the very groups they are designed to help. For example, nothing in the amendments prevents discrimination based on income. Many single parents and their children live below the poverty line. Income from one full-time job often is not enough to meet the financial needs of an entire family.

Affordable housing is a necessity for most single parents. Discrimination by landlords against people on social assistance is widespread and, even if the government were to add income to the list of prohibited discriminations, many single parents would not be able to afford adequate housing.

Says Fleming, what good does a 3-year legal battle do for, say, a recently divorced woman with children to support, inadequate income, and nowhere to live?

Positive change may be affected in the long run—removal of the $2,000 ceiling on damage awards may act as both an incentive for complainants and deterrent for landlords who discriminate, for example, or employers. However, in the short run, simultaneous action to ensure rent controls, more co-operative housing, and lower interest mortgages could be more effective.

The amendments are of little use to senior citizens as they apply only to people who are 19 to 65 years of age. Persons sixty-six years or older can be excluded from condominiums by strata councils who decide whether the elderly are welcome at a complex. Some landlords currently bar families from renting because their children are under 19. Children under 19 are not protected under the Act.

However, most women's groups are hoping that the NDP government's legislation "is only the beginning and that there is still a long way to go," as barbara findlay, of the group Working With Lesbians puts it.

As the BC Human Rights Act applies only to matters within provincial jurisdiction and federal matters, dealt with under the Canadian Human Rights Act, are currently under review, more good news could be on the way.

Heather Gray is a first time Writer for Kinesis *who just moved to Vancouver from Victoria.*

Press Gang Printers:

Don't ... stop the presses!

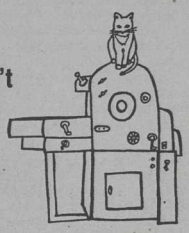
by Signy Maden

There's nothing unusual about hearing that yet another company is struggling to remain solvent. Casualties of the recession and Free Trade are listed in the mainstream papers almost daily. But when the company in trouble is the last remaining women's print shop in North America, the news touches more than a few workers and their friends.

Vancouver's only feminist print shop collective Press Gang Printers, is in crisis. Sheila Gilhooly, a collective member, describes the current situation at Press Gang, which has been hit hard by the recession. "We are not crying wolf here. If things don't change, we won't be here next year. Our doors won't close tomorrow but Press Gang must generate $30,000 worth of sales over the next few months or close its doors. The staff didn't take salaries last month—that's how bad it is."

For the last 20 years, Press Gang Printers has earned the respect of the Vancouver, and indeed international, community for its commitment to delivery of "a consistently pro-woman message on every feminist issue from abortion to lesbian rights to anti-racism to trade unionism," as one history of the print shop put it.

"We are not crying wolf here. If things don't change we won't be here next year." -Sheila Gilhooly



But while its sister collective, Press Gang Publishers, continues to produce feminist books as a separate business and is in sound financial shape, the story differs for Press Gang Printers.

Collective member Mary Watt says the print shop has been doubly hit by the recession. "The labour, women's and environmental organizations who are our customers are also struggling to survive. When it comes down to the crunch, some of them are deciding to get their printing done elsewhere to save a few dollars.

"We would like to recognize that all the money spent here goes directly back into the community, that we use local suppliers and union labour. We have higher safety standards that any other printing company and have made great efforts to be environmently friendly," says Watt.

Businesses, like Press Gang, which are run by women or are operated on a collective or co-operative basis, have always had a tough time surviving, says one long-time feminist activist in Vancouver's women's movement. Frances Wasserlein points out that "these organizations can't get access to capital so they have trouble updating their equipment. Because their equipment is older, their turn-around time is longer so they can't accept certain jobs. This makes it harder for them to compete."

Wasserlein says she believes Press Gang's survival requires more than continued support from existing customers. "The major labour groups have a responsibility to support the women's movement by using Press Gang. The trade unions could easily send some of their smaller jobs to them. It is the responsibility of working people to stand up in their unions and say that Press Gang should not die."

In 1989, in an effort to remain competitive and to better serve the employees, Press Gang strengthened their ties to the labour movement by joining a union. In November last year, Press Gang updated its equipment and purchased a new printing press with the help of a $5,000 loan guarantee from WomenFutures Community Economical Development Society in Vancouver. This was the first loan guarantee granted by WomenFutures.

Press Gang is not the only print shop threatened by the recession. Many companies are sending their print jobs to eastern Canada, overseas or south of the border to the United States to save money. The print industry as a whole is suffering and smaller shops are being bought out or closing.

Response to Press Gang's possible demise has been strongly supportive. One customer, Catherine Ludgate, of the Westcoast Environmental Law Association, says that "all organizations wanting social change and concerned about community economic development should print at Press Gang. They give so much to the community in terms of teaching paste-up and layout skills, training women in non-traditional jobs, and donating printing services to help other organizations. They are committed to empowering both groups and individual women."

"Their work is excellent," agrees Nora Randall, co-partner in Random Acts Theatre Company. "They bend over backwards for their customers. I will be exceedingly upset if Press Gang goes down."

The Press Gang collective is hoping others feel the same way. They sent a letter in early June to all their friends and customers asking people to notify them of up-coming print jobs. As Mary Watt says, "$30,000 is not an impossible amount of sales to generate, but Press Gang needs to know if the work is out there."

Watt also reports that the collective's members are investigating the idea of selling shares to members of the community. Meanwhile, friends of Press Gang are planning an auction and other fundraising events to try to generate enough cash to keep the collective alive *[see ad this issue]*.

Signy Maden is a regular contributor to Kinesis.

Women on welfare

Band-aid for single moms

by Lynne Wanyeki

Women's groups and anti-poverty organizations alike are expressing skepticism about a recently announced federal initiative to help single parents, who are mostly women, get off social assistance. The Self-Sufficiency Project will cost the government $50 million over five years and will be tested in the provinces of British Columbia and New Brunswick.

The project is intended to work as a wage supplement plan, by covering 50 percent of the gap between wages received for entry-level jobs . . . This translates to additional federal funding of $35,000 in British Columbia and $25,000 in New Brunswick annually.

However, Jean Swanson of the anti-poverty organization End Legislated Poverty (ELP) says that the project does not address the real causes of women's poverty.

"I think this is a good example of a plan that, on one level, seems to benefit low-income people, but on another level undercuts our work to reduce and end poverty by tackling the structures that cause it.

Each of the anticipated 5,000 participants in the project will receive the wage supplement for three years. At the end of this time, they are expected to have acquired the skills necessary to close the wage gap themselves.

Swanson explains that this "does absolutely nothing to address the problems causing poverty such as low wages, lack of decent jobs and lack of childcare, and as such, is utterly inadequate."

She says the details of the project are problematic and that expectations for the participants are unrealistic. "With only $50 million available for 5 years, that's $10 million a year. With 5,000 people participating, that's only $2,000 a year per participant, nothing close to what would be required," says Swanson.

"While no woman should be faulted for going onto the project, it is absurd to expect that, within three years, she will have received the skills necessary to go off the program especially when Statistics Canada shows that the average family income is actually going down."

Swanson adds she is concerned that the project will be seen as a subsidy program by employers, thus encouraging them to maintain low wages.

"This project came about because of the political pressure on the government to appear to be doing something about poverty," she said, and "this happened to fit nicely into its corporate agenda."

The Self-Sufficiency Project was put together by a US company, Manpower Demonstration Research Corporation (MDRC), at the request of Employment and Immigration Canada. Apparently MDRC was approached as it has experience in both implementing and doing follow-up research on large-scale projects.

Swanson points out that the choice of a US company meant that no Canadian anti-poverty organizations were approached for consultations during the drawing up of the project. She was VP of the National Anti-Poverty Organization at the time.

After the project had been put together, ELP was approached for comment. The MDRC remained unconcerned at the problems pointed out by Swanson, stating that, if the project was a farce, follow-up research would prove it to be so.

Lynne Wanyeki is a new writer for Kinesis.

NORBERG from page 3

"For women with disabilities, the power imbalance with medical professionals is heightened because the doctor-patient relationship is often a long-standing one," says Joan Meister of the DisAbled Women's Network Canada. "Women with disabilities have often been abused sexually, chemically—over medication—and through neglect."

The SCC ruling may make it easier for women seeking civil redress against doctors and other professionals who sexually exploit them. Most of the justices rejected many of the legal mechanisms used for excusing sexual assault which have involved 'blaming the victim'.

Victoria Gray, partner with Bull Housser Tupper and counsel for LEAF in the Norberg intervention, agrees that the SCC decision will likely pave the way for a lot of civil cases.

The reasons for judgment by the SCC in this case may also serve as precedent in criminal cases using the recently passed Bill C-49, the Sexual Assault Bill *[see this issue, p.5]*.

"The doctrine of consent has been significantly developed to respond to the needs of people who are vulnerable to sexual assault," says Boyle. "The SCC did not come out in support of zero tolerance in power dependency relationships, but they came close to doing so."

Gray, who was also counsel for LEAF in Norberg's appeal, says that while criminal law and civil law are not the same, the definition of consent in this decision could still be used in rulings under the new sexual assault legislation. "The SCC decision gives some indication where the courts are going regarding consent to sexual contact," she said.

Linda Schulz of WAVAW rape crisis centre agrees that the decision has positive implications for women seeking justice under the new sexual assault legislation. "This case should add weight to Bill C-49."

Orton says, 'This is an extremely important decision in making the legal system more responsive to claims of sexual assault, and specifically ensuring that harms women experience are recognized in civil law.

Agnes Huang is a regular contributor to Kinesis.

Sexual assault bill:

Just what does 'no means no' mean?

by Lissa J. Geller

After developing what women are calling one of the most progressive and encompassing bills to date on sexual assault, Justice Minister Kim Campbell has caved in to the pressure of anti-woman criticism and softened much of it.

Bill C-49 was first introduced after a decision by the Supreme Court to strike down the old Rape Shield provision in the Criminal Code last August. The old law prohibited cross-examination on a woman's past sexual history *[see* Kinesis, *Feb. 1992]*.

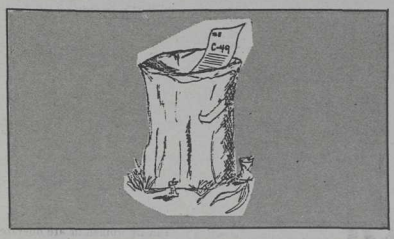
The new bill is the first in Canadian history to include a preamble which made explicit that "...the complainant's sexual history is rarely relevant and that its admission should be subject to particular scrutiny." Further, before amendments, it defined consent, called for the man to take all reasonable steps to ensure a woman's consent, and noted that consent could not be assumed if a woman was drunk or incapacitated in any other way, or if the man was in a position of authority or trust—for example a doctor or therapist.

The softening of the bill came after substantial opposition and controversy during its second reading in the House of Commons in May. At issue was apparent confusion over the meaning of consent—surely 'no' is just something a woman usually says before she says 'yes?' Aren't we tampering with social behaviour by asking men to make sure they aren't raping a woman?—by members of male-dominated groups such as the Ontario Criminal Lawyers Association and the Canadian Bar Association *[see* Kinesis, *June 1992]*.

While attention in the House of Commons and mainstream media focused on these objections, the legitimate concerns of some women's groups were being ignored. While women have been largely supportive of Bill C-49, the fact that the language of the bill is gender-neutral shows a refusal on the part of government to acknowledge that history and statistics demonstrate that sexual assault is gender specific—men rape women.

Further, the bill, in its preamble, does not recognise that certain groups of women are at greater risk for sexual assault than others. Women of colour, lesbians, women with disabilities, First Nations women, children and prostitutes do not have easy or protected access to the legal system and so do not report violence against them as often as it occurs.

Just before announcing her decision on the amendments, Campbell met with groups of women from across the country. The Vancouver-based group POWER (Prostitutes and Other Women for Equal Rights) testified that each of its 400 members is raped on average ten times a year. They requested a special provision in the bill acknowledging that sex trade workers (including prostitutes and strip club dancers) *can* be victims of rape and deserve protection of the rape laws.



Campbell and the Justice Ministry chose to dismiss the concerns of Canadian women and refused to amend the preamble to protect these specific groups of women. The amendments to the bill, instead, alter several sections considered controversial by the male-dominated legal and professional groups.

On the amendments

The provision defining consent, where the accused must take "all reasonable steps to ascertain whether the complainant was consenting" before pursuing sexual activity, has been amended by removing the word "all."

Feminist writer and broadcaster Marian Botsford Fraser points out in a recent opinion in *The Globe and Mail* that "to alter this wording is to send an ambivalent message to the courts, to complainants and to those accused." Botsford Fraser concludes parliament is obliged to endorse the idea that, without uncompromised consent, sexual activity is illegal.

In a written opinion to *The Globe and Mail,* Kim Campbell defended the provision in the law that said a woman was incapable of consenting if she was incapacitated for, among others, reasons of "intoxication" on the basis that the intention was to provide "badly needed emphasis... on the obvious." In the amendments, however, Campbell removed the reference specifying "intoxication" from the provision less than one week later. Saying the courts were already familiar with the term "incapacity," the Justice Minister bowed to pressure from the provision's chief critic, the Canadian Bar Association.

One amendment has yet to be fully articulated. It involves the provision that a woman cannot be deemed to have consented if the accused is in a position of trust or authority over her. LEAF has requested that this provision be expanded to include a person in "a position of power." For example, an off-duty police officer is not in a position of authority when assaulting a prostitute but is in a position of *power* to coerce submission. By way of other examples, LEAF points to a spouse who sponsors the immigration of a family member, a social worker with power to recommend a client for subsidized benefits, or a spouse who threatens to contest custody. At the bill's second reading, the Canadian Bar Association was especially critical of this provision, claiming it made a mockery of the principle of innocent until proven guilty.

But Roz Currie of the National Association of Women and the Law (NAWL) says the provision serves only to emphasize the "power difference between a woman and her assailant in certain situations." And even Campbell initially dismissed the concerns of the Bar Association, noting that "the burden of proof beyond a reasonable doubt remains on the Crown on every single issue, including consent."

Nonetheless, as the Bar Association "strongly endorses" the bill as a result of the amendments, it stands to reason that amendments to this section will water down this provision as well. LEAF's Helena Orton says LEAF has yet to discover the exact nature of the amendments but that this "is a critical clause of the Bill, recognizing the power dynamic and being capable of analyzing consent in this context."

She said that watering down the amendment will be disastrous for women whose consent has been coerced due to an abuse of trust, power or authority. *[see this issue, page 3.]*

Women's groups across Canada are mounting a campaign to protest the amended bill but it seems unlikely Campbell is listening. Heading into an election year, it seems far more likely that she'll sell out the women of Canada to buy her own seat in the Tory cabinet and caucus.

Lissa Geller is a regular volunteer writer for Kinesis.

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WHAT'S NEWS?

by Robyn Hall

Chalk one up for women

Women in BC will be pleased to hear that sexist words such as alderman and freeman are being scrapped under amendments to the Municipal Act.

In an effort to remove words long identified as sexist by women from provincial legislation, the NDP introduced amendments that will replace the term 'alderman' with 'councillor' to describe a municipal council member.

Further, the term 'freeman,' used to refer to a distinguished person by a municipality, has been done away with altogether.

As Vancouver city councillor Libby Davies put it, "It's about bloody time!"

Update on polygamy in Creston

A polygamist group in Creston, BC will continue to exist outside of the law without fear of prosecution, BC's attorney-general's ministry announced in June.

In spite of the testimony of women who are breaking the silence on the emotional, physical and sexual abuse taking place within the group *[See* Kinesis *June 1992]*, the Attorney General backed off from taking action against members of The Bountiful Polygamists, a Mormon sect practicing polygamy in the Southern Interior of British Columbia.

The decision not to prosecute came on the advice of some constitutional lawyers who say that, while polygamy is against the law, freedom of religion is guaranteed under the Charter of Rights and Freedoms.

A written opinion by a retired BC Appeals Court Justice recommends the federal government replace old polygamy legislation with new laws to "enhance desirable social objectives" that do not violate Charter protections.

However, at present, nothing is being done for the women and children still living in the Lister commune near Creston nor for those who have left the sect and are seeking redress.

The onus is still on individual women to come forward with civil law suits in court against individual members in the sect who have abused them.

Anti-pimp law makes love illegal

A federal law that makes it a crime for partners, friends, families or anyone else to associate with prostitutes was upheld in a recent Supreme Court decision, even though the law clearly violates the Charter of Rights and Freedoms.

The anti-pimp law in the Criminal Code basically says that a person who lives with or is "habitually in the company of" a prostitute can be presumed to be a pimp and the person must provide evidence to the contrary to prove his or her innocence. In the case Regina vs Downey, the law was challenged because it is obviously in direct violation of the section of the Charter that guarantees a person be presumed innocent until proven guilty.

While the Court agreed, it upheld the law arguing it is "demonstrably justified in a free and democratic society,"and by citing the gravity of the 'prostitution problem' and the need to protect prostitutes—'a vulnerable group'—from exploitation.

In reality, the law does nothing of the sort, writes Alexandra Highcrest, a spokeswoman for the Canadian Organization for the Rights of Prostitutes in a recent opinion piece to the *Globe and Mail*. Highcrest points out that, while it is necessary to protect prostitutes from exploitative men, "prostitutes are not the only women subject to exploitation.

"If a man beats his wife, the man is not charged with being the woman's husband—he is charged with assault." Similarly, an employer exploiting a waitress is charged with extortion, not with "living on the avails of waitressing." Highcrest adds, that, as a prostitute, " I can live on the avails of [my lover's] work but she can't live on the avails of mine."

Prostitution is not a crime in Canada but, by upholding this law, "the Supreme Court has clearly stated that my partner is a criminal 24 hours a day."

Justice Beverley McLachlin notes in her dissent that the law may prevent women from entering into relationships that will protect them from some of the dangerous aspects of their work because it is illegal for prostitutes to associate with their friends and families.

Critics of the law also say the kind of pick-and-choose judicial activism by the Supreme Court that let this unconstitutional piece of legislation stand cannot make women hopeful that our rights will be protected by the courts in the future. In this case, women are being isolated and made more vulnerable to abuse, rather than less.

Robyn Hall is a volunteer writer for Kinesis, *living in Vancouver.*

New Limitations Amendment bill

by Harriet Fancott

A new act in BC removes the time limits on suits by survivors of sexual abuse against their abusers. The new law, the Limitations Amendment Act, introduced into BC's legislature and the only one of its kind in Canada, permits victims of child sexual abuse to sue the offender for damages at any time.

The current statute of limitations for civil suits is two years from the age of majority, which means a BC person must file by 21 years of age. Most victims of child sexual abuse don't know the extent of their injuries for many years after the abuse. There is no time limit on laying criminal charges.

The announcement follows a court decision in February that awarded Kathy Gray $85,000 in damages for eight years of abuse by her uncle more than 20 years before. In the decision, a BC Supreme Court Justice wrote that the current laws "were not drawn with the child sexual assault victim in mind."

It is hoped the new law may begin to recognize the long-term suffering of sexual abuse survivors and allow for therapy to occur through compensation gained by legal action.

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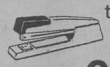

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BC Legal Aid under review:

A foot in the door

by Kelly O'Brien and Fatima Jaffer

A reform of legal aid in BC is getting more input than the BC government bargained for. Women's groups and front-line legal advocacy organizations are changing the consultation process by demanding their say.

And the legal consultant hired by the government last February to meet with community groups has had to rethink his initial plans to have consultations wrapped up in three months. *[See* Kinesis, *April, 1992.]* Tim Agg says the message he received from women's groups was that they wanted their own process, time to think through the issues and to formulate their own views in a provincial context.

According to Johannah Pilot of the Vancouver Status of Women (VSW), the shortness of the review's consultation process—six months—coupled with lack of resources to legal information and funding, disadvantaged women's groups from the outset. In an interview with *Kinesis* in March, Agg said he intended to give his first internal report on the consultation process to the Attorney General in May, three months earlier than it was due.

Pilot says "we were concerned women's groups wouldn't be able to discuss the issues if the time frame wasn't extended and that, without access to resources, women wouldn't be guaranteed full participation in the consultation process."

In response, women's organizations in the Lower Mainland formed the Legal Aid Ad Hoc Coalition to address the need for a province-wide consultation representative of all concerned groups. The Coalition approached Agg in April to outline terms of a consultation process that would allow them to participate.

"Tim Agg's mandate wasn't satisfactory," says Pilot. "We need to be given the same opportunities as the legal professionals who were being consulted."

Following the first ad hoc coalition meeting, VSW submitted a funding proposal to the Ministry of the Attorney General, the Ministry of Women's Equality, and Legal Services Society (LSS). Pilot says she was pleasantly surprised when VSW received a total of $14,500 from all three government bodies. The funds enabled VSW to hire an organizer on a ten-week contract to facilitate a three-phase process to explore women's perspectives on legal aid service delivery in BC.

The first phase, which took place in Vancouver in June, gave representatives from women's organizations across BC the opportunity to come together to define the important issues for legal aid clients, who are mainly women and poor. Conference participants also made recommendations on how legal services could be restructured to better represent client interests.

As *Kinesis* goes to press, women's groups are tabulating these recommendations for phase two, a meeting between representatives of women's groups and legal professionals. Phase three is a meeting being planned for the last week in July which will bring together representatives of women's groups, government, the women's equality ministry and LSS.

Consultation organizer Miche Hi'' believes "the process women throughout the province have initiated is unprecedented and very significant." Agg agrees and says he is "encouraged by their [the Coalition's] process ... hopefully at the end we will be hearing some very useful perspectives.

"I think there is a growing recognition around legal aid issues that, in order for the best type of service to be developed, there needs to be a better pooling of knowledge between people in the community and professionals," says Agg.

Pam Fleming of End Legislated Poverty (ELP) also sees the consultation process as a real victory and a blueprint for future consultation with government. ELP and other front-line advocacy workers (FLAW) had their own meeting with Tim Agg before the conference and recommended the LSS board include non-lawyer community and regional representation to reflect the demographics of BC.

Other suggestions for reform included increased public education on poverty law issues, implementation of a clinic/community services model that would include a range of legal services under one roof, legal information counselling by lay advocates and more accountability to low-income people.

There have been some signs of change already. As a result of pressure from front-line advocacy groups and the support of Agg, four community-based people were appointed to the LSS board in June. Three are women: Sue Egers of the Port Alberni Women's Centre, Margaret Cissell of Elizabeth Fry Society in Kamloops, Patsy George from the Community Review Panel on Child Welfare.

The board is no longer "lawyer-heavy," says Fleming. "Before these appointments, the LSS board was entirely inaccessible." Hopefully these new appointments to the LSS board reflect a commitment on the part of government continue a dialogue with women's groups and front line advocacy groups before reforming policy.

Kelly O'Brien and Fatima Jaffer are regular contributors to Kinesis.

Canadian Labour Congress:

Zero-tolerance for violence

by Sue Vohanka

The recent Canadian Labour Congress (CLC) convention had its moving moments, and some of them came as delegates recognized oppression and voted to take affirmative action.

Nearly 3,000 delegates adopted a wide range of policy resolutions during the week-long convention in Vancouver in early June; and a handful of the decisions stole most mainstream media headlines.

But the debates signalling real change in the CLC happened while delegates talked about ending violence against women, taking affirmative action to recognize visible minorities, and protecting lesbian and gay rights.

They weren't really debates, either. Delegates spoke with obvious feeling, and the testimonies they gave about the need for change drew a depth of support that seemed to be lacking in the past. The honesty was apparent this time, and it was convincing.

"Getting rid of sexist pinups is a union issue. Challenging racial slurs is a union issue. Stopping discrimination based on sexual orientation is a union issue," said Peggy Nash of the Canadian Auto Workers (CAW), urging delegates to make human rights a priority.

"Our job is to express true solidarity by insisting on respect for the rights of all workers," she said.

A day earlier, delegates made history by changing the CLC constitution to provide for two vice-presidents to be elected, Lynn Jones (Public Service Alliance of Canada) and Hassan Yussuff (Canadian Auto Workers) as CLC vice-presidents representing visible minorities.

"We have really moved," said outgoing CLC president Shirley Carr, when those election results were announced. "It took a little time," she added.

The convention also endorsed a comprehensive resolution about fighting discrimination based on sexual orientation. The CLC delegates resolved to:

- lobby for legislative changes and administrative practices that would prohibit such discrimination;
- actively encourage its affiliated unions to negotiate no-discrimination clauses including sexual orientation; and
- encourage its unions to negotiate contracts expanding the definition of spouse to include lesbian and gay relationships.

Delegates at the CLC convention in Vancouver strongly condemned the recent bombing of the Morgentaler abortion clinic in Toronto.

The emergency resolution adopted June 10 also called on federal and provincial governments to provide full funding and round-the-clock security for abortion clinics.

The resolution, introduced by the CLC executive council, described the bombing as "a shocking assault by anti-choice forces against women's rights" and "another form of violence against women by an increasingly intolerant society."

Jan O'Brien, a Vancouver delegate for the Newspaper Guild, said the abortion clinic bombing seems to be a tactic imported from the US. "Some of our opponents are not prepared to use democratic means to dissent," she said.

A majority of Canadians support women's right to choose, O'Brien added. We need to stand up for these rights," she said, and we're fortunate that one of the first acts of BC's NDP government was to fully fund abortion clinics.

"Women must have the right to choose," said Barb Byers, president of the Saskatchewan Federation of Labour. "And I want to tell you we will have the right to choose."

"They're important issues of equality and solidarity," said Deborah Bourque, of the Canadian Union of Postal Workers (CUPW). She said some benefits in her union contract, like basic medical coverage and extended health benefits, would be provided if her partner was male, but not if her partner was female.

"Workers are economically penalized on the basis of their sexual orientation," she added.

One of the most powerful debates at the convention took place as delegates discussed a policy paper on ending the violence against women.

"Policies aren't good enough. We want the union movement and we want Canada to be a violence-free zone," said CUPW delegate Marion Pollack, calling for "zero tolerance for violence."

Women experience indignities every day, at the workplace, or while walking home at night, or standing at a bus stop. "These things happen to women and happen on a daily basis," Pollack said. "We in the trade union movement have to acknowledge that. Every day our sisters come to work with bruises of their face," she added.

Sue Vohanka is freelance writer, based in Vancouver.

Cross-border loving

by Chris Morrissey

On June 10, 1992, the Lesbian and Gay Immigration Task-force (L&GIT) presented to Bernard Valcourt, Canada's Minister of Employment and Immigration, a brief entitled "Growing Old Together." The brief describes the impact of present immigration policies on the lives and relationships of individual Canadians and offers a proposal for change.

The recommendation is that a new category, similar to Australia's "mutual interdependency" category be added to immigration law. Such an addition would, at least, provide access to immigration for same-sex partners of Canadians who otherwise have no access. Conceivably, it would not be exclusive to lesbians and gays but, for example, could extend to heterosexual common-law partnerships. This would grant status to women who are not able to or who choose not to enter into a formal marriage, and who are in a relationship with a man or woman of citizenship different to her own.

For many years, women like me have felt isolated, overwhelmed and powerless. It has been very easy for us to remain invisible. There are so many reasons for staying hidden, but we pay a price for doing so. We are all in relationships with women whose citizenship is different from our own.

The ability to continue our relationships depends on our being successful with Immigration Canada, the Department that holds the power to separate us from each other. The fear of losing jobs, friends and family support is what has kept us silent and isolated from each other.

We have found that we have no access to immigration because we do not have enough money, or the 'right' education, or are too old or do not have husbands. The list goes on to include race, abilities, and so on. Sexism also plays a role in the above.

Immigration Canada and its policies are in the hands of the patriarchy. All of its values and prejudices are embodied in the Immigration Act and perpetuated through its practices. Like so many others, we are victims of institutionalized violence. Like so many other marginalized and oppressed people we have said, 'Enough!' We have finally broken the silence and have started to find each other. We have begun to organize and to fight back.

Recently, proposed changes in provincial, federal and international laws regarding sexual orientation make us feel a little safer. It's a step, but we still live in a heterosexist world. None of the proposed changes acknowledge or extend to our relationships. It is okay to 'be' lesbian, for example, just not to 'do' lesbian or, if we 'do' it, not to flaunt it or break the patriarchy's rules, such as ignoring international borders.

Anyone who wishes further information or who wishes to participate in the Task-force may write to: L&GIT, P.O. Box 00384, Station A, 757 W. Hastings St., Vancouver, BC, V6C 2N2 or phone Chris Morrissey at 321-3647.

photo by Janet Altshool

(L-R)Kathryn Hansen, Carla Petievich, Chris Morrissey and Bridget Coll

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OutRights/Les Droits Visible:

Coming Out on human rights

by Ashley Reed and Maria N. Penn

In a precedent-setting case before the courts in BC, Carol Nielsen is fighting for her right to equal recognition of her lesbian family. "Lesbians and gays have every right to expect equality, " says Nielsen. "Because of internalized homophobia, we are one of the last groups of Canadians to insist that we be treated with dignity. I think the 90s will be remembered as a decade when we finally united for our rights.

Nielsen, an East Vancouver resident, lodged a complaint with BC's Human Rights Commission in 1989 when her employer refused to allow dental insurance coverage for her female partner and her partner's children. Nielsen's case is being sponsored by the Women's Legal Education and Action Fund (LEAF) who have supported more than 100 sex equality cases in the past. In Nielsen's case, LEAF is arguing discrimination on the basis of marital status, family status, sex and sexual orientation. LEAF's Carol Allen, who has been coordinating issues around Nielsen's case, says the case raises the issue of how to litigate the multiple discrimination faced by lesbians.

"Lesbians are women—there is a crossover with respect to issues for women," says Allen. LEAF's concern is how best to litigate for lesbian equality and that may be closely tied with "issues [of equality] for all women," she says.

Says Nielsen, "We are slowly learning how to react against discrimination. If we don't experience equality, we *can* do something about it."

Being clear about one's legal rights pays off even in mundane situations. One Vancouver lesbian who requested anonymity said she had asked her local insurance company for a tenancy policy for herself and her partner. "I wanted us classed as spouses so we'd get a break on the insurance premium."

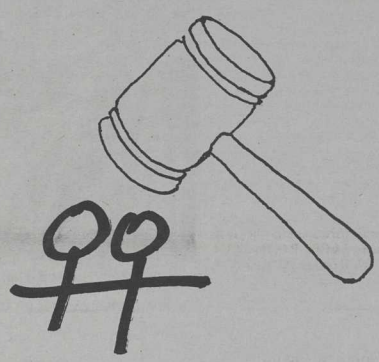
When the insurance agent refused, saying insurance companies "did not write that kind of insurance," the woman told him it was "illegal in BC for insurance companies to treat lesbian partners differently than heterosexual partners. At that point, the agent suddenly remembered the name of a company that sold those kind of policies. Because I know my rights, I got the insurance."

Earlier in June, the BC Government announced formal protection for lesbians and gays from discrimination under the BC Human Rights Act *[See this issue, page 3]*. Ontario, Manitoba, New Brunswick and the Yukon have also recently introduced protection from discrimination on the basis of sexual orientation in human rights legislation. Federally, the Conservative government has put off until the fall long-overdue changes that will look at protection from discrimination against lesbians and gays in the federal Human Rights Act.

Last year, Amnesty International, the international human rights body, included persecution for sexual orientation under crimes committed by governments and vowed to fight such persecution. Internationally and in Canada, this commitment may have far-reaching implications.

Many unions are beginning to routinely include protection from discrimination on the basis of sexual orientation in their collective agreements. Unions and employers disrespectful of human rights are sued. Union members are beginning to insist on union-sponsored seminars on ending homophobia in the workplace, as was seen at the recent Canadian Labour Congress convention held in Vancouver in June *[See this issue, page 7.]*

On the other hand, a reactionary caucus of Tory backbenchers in the federal parliament are openly vowing to limit protection from discrimination on the basis of sexual orientation. The caucus on family issues, which includes many conservative backbenchers and has the support of most cabinet members, has been remarkably effective in promoting its ideology of traditional family values.



In recent months, the family caucus has eliminated tax breaks for common-law couples, killed a national daycare program and is currently trying to amend federal laws to include an official definition of the family in the preamble to the Canadian Human Rights Act, specifying that the couple must be husband and wife, specifying this means male and female.

Meanwhile, lesbians are left to fight with their sick partner's parents on who makes decisions regarding medical care. Lesbian mothers have a traumatic time battling for custody of their children with their ex-husbands and the courts continue to deny legal recognition of lesbian partnerships in the area of old age pension benefits.

There has never been a more critical time for feminist and lesbian activisties to develop a focused approach to demanding their basic human rights. One opportunity to develop a national perspective on these issues may be at OutRights/Les Droits Visibles.

The second pan-Canadian conference on lesbian and gay rights, is expected to draw more than 250 people from across the country to Vancouver in the fall. OutRights/Les Droits Visibles will be looking at issues of custody, immigration, spousal benefits, lesbians and gays in the legal system, the Charter of Rights and Freedoms, harassment in the workplace, anti-racist work and community education.

Developing a national perspective is important because, if the Supreme Court of Canada decides that Charter equality guarantees protect lesbians, all areas of the law will be open for re-examination. Issues covered in various 'discussion streams' at the OutRights conference will include:

- AIDS/HIV And the Law: A look at legal issues such as those resulting from illness for people with AIDS/HIV; wills and estates, insurance and living wills. There will also be a discussion about what companies can do to employees on the job once they find out they are sick.
- Are We Family?: Lesbians and gays are both winning and losing rights as partners. This discussion stream will look at current partnership issues and family law, and examine the legal implications of calling ourselves spouses or family.
- Rights and Wrongs: Looking at the history of our struggle for lesbian and gay rights and a review of past achievements, as well what remains to be done.
- Working in Law: A discussion by gay lawyers working in a homophobic legal system.
- Straight Up: A focus on organizing strategies in straight institutions such as unions, media, churches and the political and education systems. How are lesbians and gays seen by the public, how do we represent ourselves, who decides and what are we doing about it?
- Mobilizing for Change: How do we organize around issues such as racism, sexism, ableism or classism? What creative strategies can we develop to work with our differences?
- Networking Caucus: Participants from the gay and lesbian community across Canada can compare experiences and strategies, as well as develop an agenda for the future.

The conference runs from Friday, Oct. 9 to Sunday, October 11. Conference fees are $25 to $250, on a sliding scale. Credit hours will also be given for volunteer work. Upon registration, participants will be given a Lay Person's Guide to Lesbian & Gay Rights in Canada, an information package about issues being addressed and an assessment of where we currently stand in the law. To receive a registration package, call 251-4356 in Vancouver.

Coming Out For Our Rights

Perhaps the single most important event for any lesbian is that of coming out. Visibility as a lesbian, or whether or not one is 'out,' tends to have a lot to do with the range of choices one has in life. OutRights/Les Droit Visibles aims to take a step towards resolving these issues.

Over the past two months, leading up to OutRights, LEAF sponsored consultations with lesbians in Halifax, Toronto and Vancouver. Participants explored issues such as lesbians' entitlement to family benefits, family status, spousal benefits, and whether using a gender-specific term like 'sex-discrimination' is better than the gender neutral term, "sexual orientation," when fighting for equality rights for lesbians. These are some of the more complicated issues that arise when talking about lesbian rights, says Allen.

"We are learning how to react against discrimination. If we don't experience equality, we can do something about it."
-Carol Nielsen

At a recent Vancouver event, Taking The Law Into Our Own Hands, lesbians who came together to talk about similar issues, tended towards use of the less gender-specific term, "sexual orientation" over "sex discrimination" because it recognized their lesbianism more specifically and was therefore more "out."

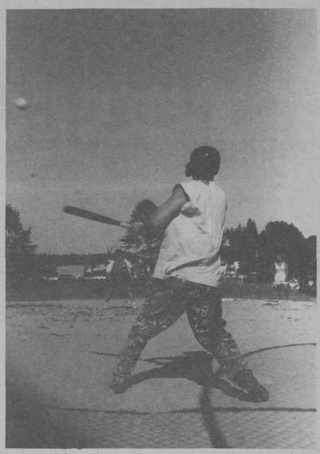
"We are always filling out forms. Every time I get asked my marital status, there is no space to claim my relationship. Homophobia works to keep us invisible," says white lawyer and lesbian activist barbara findlay, one of the four co-chairs of the conference.

Lesbians encounter homophobia and are all discriminated against in the law. The OutRights conference will look at what strategies have worked in various parts of Canada to confront homophobia.

"Homophobia has different effects on different people. Among ourselves, we need to understand the diversity of experiences of lesbians and gay men of colour, low income lesbians, lesbians with disabilities and the needs of lesbian parents, young people and our elders," says findlay.

She concludes by inviting the entire lesbian community to the OutRights conference "to find out about the gains we've already made and how to win on every front. We can learn things of immediate use in our own lives."

Ashley Reed is one of many "invisible" lesbians working in a mainstream world, who believes it's critical we all attend the OutRights conference. Maria N. Penn is a new volunteer writer for Kinesis.



VLC hits a homer!

Denman Drivers cheer on their team

photos by Fatima Jaffer

... and some just play ball!

by Fatima Jaffer and Raine McKay

It was a different culture. A place where women just ... you know, had a lot of fun. They weren't worrying about being Out—they were *celebrating* it in an arena where being a dyke in sports is usually oppressive.

It was the 7th annual LIL softball challenge tournament, and it took place in Vancouver over the weekend of June 7th. The tournament is a legacy of the Lesbian Information Line, which closed its doors in . A record number of teams—eighteen, including for the first time two from Victoria—participated, in two divisions. Division A teams compete in leagues through the year, while B Division teams are less competitive and more recreational.

The Vancouver Lesbian Connection (VLC) and the Moovers played in the finals for the Recreational Division, with VLC taking the trophy home. In the A Division, the rookie team Denman Drivers stole the game from two-time champions the Raiders, by one point.

Said organizer, Kate Stewart, "This is the biggest tournament of them all. Cash-wise, we broke even and the only headache this year was ... we didn't have enough umpires."

But it was fun or, as a player from the Bratz put it, "We keep losing and we keep playing. I don't understand it." No-one remembers exactly who said it but it became "best quote of the tournament [because] it sums up the spirit of the games," said Stewart.

Among awards handed out: Vicious Rumours from Victoria were Most Sportswoman Team (the most fun team on the diamond); Women Warriors got the Rec. Division Consolation award; the Bratz got the Comp. Division Consolation award;

In all, there was a lot of laughter, a lot of girl watching, a lot of hollering ... As an audience member put it, "some watch, some soak in the sun, most sweat ...

Denman Drivers go to bat

Denman Drivers celebrate their win

Women & the environment:

Sizing up the Earth Summit

by Margaret Gallagher
& Maria N. Penn

The globe is warming, forests are dying, people are starving and the air is being poisoned. Every day, we are confronted with evidence just by walking down the street and breathing in toxic air that our environment is in crisis. Yet when talk of action on addressing these issues comes up, women are being shut out of the decision-making processes. Currently, they hold less than four percent of policy-making positions at the United Nations. Yet, women make up about 70 percent of those involved in environmental issues at the grassroots level and stand to lose the most.

Between June 3-14, over 18,000 people travelled to Rio de Janeiro in Brazil with a mandate to discuss solutions to environment and development-related problems for what some called "our last chance to save the planet."

The United Nations Conference on Environment and Development (UNCED), otherwise known as The Earth Summit, brought together 175 world leaders, representatives from non-governmental organizations (NGOs), representatives from women's groups around the world calling themselves The Female Planet, members of grassroots environmental organizations, and over 7,000 journalists.

Ann Danayia Usher, an environmental journalist from Bangkok, Thailand, attended UNCED and noted that "most of the environmental reporters are women, maybe because it's seen as a soft issue." However, says Usher, "as the issues have become more politicized, it's seen as more and more legitimate. There are still the old boys, who see it as a light issue because you're dealing with people who have no power. And the newspapers concentrate on people who have power."

The summit certainly seemed to present the best chance of putting the world on a path to sustainable development, according to Severin Suzuki, who at 12 years old was one of the youngest people to address the Earth Summit. "Really, we have nothing to lose, other than a clean future," said Suzuki, who spoke as a member of the Environment Children's Organization and one of a BC delegation of seventh graders.

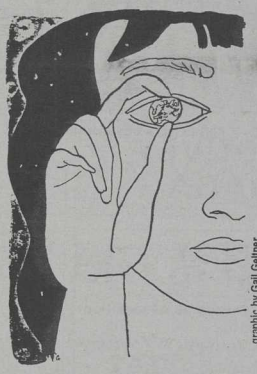
And so it began. On the first day, women from The Female Planet welcomed each other to Rio at a beachfront neighbourhood with an all-night vigil to protest environmental devastation. "A grain of sand is invisible in a beach like Copacabana," said Sharon Capeling Alakija, the Canadian director for the UN Development Fund for Women. "But it is sufficient to irritate an oyster. We women are that grain of sand and the oyster is the UN."

As the conference got under way, the oyster—official delegates and politicians—wrangled over an environmental charter, *The Rio Declaration*, and a non-binding plan of action for sustainable development, UNCED's *Agenda '21*. And, on the other side of the crowded city, further congested by a transit strike, thousands of NGOs met at UNCED's alternative conference, The Global Forum.

Richer western countries (the 'North') and poorer countries (the 'South') clashed on issues of responsibility: the North pushed their agenda—they wanted to talk about the environment—the South was more concerned about sustaining development. The United States, typically, became a world leader in apathy and self-interest, especially by refusing to sign a biodiversity treaty and watering down the climate change convention. For many, the conference was merely a thinly disguised photo opportunity for the rich, famous, and powerful. Fiasco or fresh start, UNCED was the largest international conference in history.

So where were the women? Of 175 heads of state, three were women. Canada's official delegation to Rio was less than 20 percent women, despite endorsement of a policy to have equal gender representation at the Earth Summit. At the more grassroots Global Forum, the count was not much better. And about 120 women were at a grassroots summit in Ottawa, held by the group Women for a Healthy Planet. For them, what was happening in Rio was incidental—UNCED was just that big "UN thing."

The 'UN thing' had been almost two years in the making. In late 1989, the United Nations called for a global conference on the environment and development. In preparation, four meetings (PrepComs) were held, involving approximately 175 national delegations. It wasn't until the third one that women got put on the agenda—as a minority issue. By the time the Rio Declaration was drawn up, women were on the agenda in Principle 20. It read: "Women have a vital role in environmental management and development. Their full participation is therefore essential to sustainable development."



graphic by Gail Geltner

"If world leaders think they can make a change in Rio... they're dreaming in technicolour."
-Sharon Venne

Women's Action Agenda '21

Besides participating in the PrepComs, delegates from all over the globe met at two major conferences to discuss the role of women in resolving environmental and developmental issues. The Global Assembly of Women and the Environment and the World Women's Congress for a Healthy Planet took place consecutively in November last year in Miami, Florida. The latter brought together about 1,500 women from 82 countries.

Out of these gatherings came the Women's Action Agenda '21, a list of recommendations calling for radical changes to the present system of foreign aid and development, "from now and into the 21st Century." The document notes that "women are a powerful force for change ... everywhere [and] catalysts and initiators of environmental activism. Yet policy-makers continue to ignore the centrality of women's roles and needs as they make 'fate of the Earth' decisions."

Delegates made recommendations on how UNCED accountability to women participants could be facilitated. They supported a more interactive process, a broader agenda with more depth and substance, special opportunities for women to meet each other and network, attention to use of language, and greater accessibility for women of the South and indigenous women.

Proactively, the Women's Action Agenda '21 stressed the need for UNCED to look at poverty, militarism, racism and disrespect of diversity as integral causes of global degradation.

The document begins by stating participants "are deeply troubled by the increasing 'quality of life' disparities between inhabitants of the industrialized world and those in the so-called 'developing' nations and by the growing numbers of poor within the rich countries. In all instances, women, children, minorities, and indigenous people are the chief victims." These include profound inequities in food, shelter, health care, education and opportunities, which limit and degrade the lives of women around the world.

The Action Agenda lays blame for these inequities on the lack of political will of world leaders, reflecting " ... a lack of basic morality and spiritual values and an absence of responsibility towards future generations."

Further, conference participants concluded that "...a healthy and sustainable environment is contingent upon world peace, respect for human rights, participatory democracy, the self-determination of peoples, respect for indigenous peoples and their lands, cultures, and traditions, and the protection of all species."

Some of the other recommendations:

- that the International Monetary Fund (IMF) and the World Bank establish environmental audits to which proposals must comply before they receive funding;
- an immediate 50 percent reduction in military spending;
- official debt cancellation by the IMF and World Bank;
- woman-centred and woman-managed reproductive health care and family planning, prenatal care, voluntary contraception and abortion, and sex education;
- direct regulation of biotechnology and its development; an end to the environmental racism that places hazardous facilities in communities of colour around the world; and
- many other recommendations placing women and their communities ahead of multi-national corporations and dollars.

"Because you're a woman"

If the doors to government boardrooms at the Earth Summit were closed to women, they were more easily opened at the more grassroots NGO level, says Ramona Tibando, chair of the environment committee of the United Nations Association.

"Women outnumber the men around here two to one. At the grassroots level, there is an enormous amount of equality and respect towards women. But, as we move a couple steps up the bureaucratic level, you're going to find more and more men than you will women at conferences and meetings," says Tibanda.

So while women actively lobby as part of NGOs, it does not always translate into power when dealing with decision makers, she says. Commenting on her negotiations with governments as an environmentalist, she explains, "you'll be talking to them, and you'll look them straight in the eye and realize they've switched off. Whether that's because they don't want to listen to you because you're from an NGO, or because you are a woman, I haven't yet analyzed it. But I do know in talking with some international delegations, it's happened because I'm a woman."

The UNCED process has led to a strengthening of ties, a sharing of vision.

When all's said and done ...

No miracles came out of UNCED, but many women were not expecting any. "If world leaders think they can make a change in Rio ..., they're dreaming in technicolor," said Sharon Venne, a lawyer from Saskatchewan and one of the 400 Native representatives who attended the World Conference on Indigenous Peoples. The conference took place shortly before the Earth Summit.

However, for others, the process was an important first step. Documents were signed, speeches made and photos taken, but most importantly, contacts were made—and not just at Rio itself.

For the UNA's Ramona Tibando, "the greatest advantage of attending an international conference such as this is to have that face to face contact with the people to get an understanding of their goals."

Adrian Carr agrees, adding she believes "the UNCED process has led to a strengthening of ties, a shaping and sharing of vision." The executive director of the Western Canada Wilderness Committee's WILD campaign added, "the people's movement is the key to change ... We are growing a set of skills needed to shape an alternative. I see the era of ethnocentrism and multinational greed collapsing and the people involved with the environmental movement and indigenous people taking over."

Margaret Gallagher is a first-time Kinesis *volunteer writer, who works for the United Nations Association, and is concerned about issues of the environment and developments. Maria N. Penn is a new volunteer writer at* Kinesis.

FRIDAY JULY 24th

OPENING CEREMONIES & SHOW

CELEBRITIES
1022 DAVIE

Doors: 8:00pm Show: 9:00pm
$3.00 at the door

SATURDAY JULY 25th

Pride Run
Ceperley Picnic Area, Stanley Park
9:00am

4th Annual Teddy Bears' Picnic
New Brighton Park
(North of PNE Grounds, off McGill)
Noon - ?

SUNDAY JULY 26th

"Twice Over"
the original hit from the Fringe festival
The Firehall Theatre, 280 E. Cordova
8:00pm

Variety Show
Denman Station, 860 Denman
9:00pm

"Voices"
The Vancouver Men's Chorus
&
The Lesbian & Gay Choir
Orpheum Theatre 8:00pm

MONDAY JULY 27th

"Twice Over"

(includes closing night party)

The Firehall Theatre, 280 E. Cordova

8:00pm

NEON RAINBOWS

THE 15TH ANNUAL

GAY/LESBIAN PRIDE FESTIVAL

July 24th - August 3rd
1992

VANCOUVER
CANADA

TUESDAY JULY 28th

'MEAT MY BEAT'
Latino Humourist/Performance Artist

ALBERTO ARAIZA
Tom Lee Recital Hall/Sound Spectrum
929 Granville

8:00pm

Tix: Little Sister's, The Royal

WEDNESDAY JULY 29th

FILMS

"Tongues Untied"
- an unprecedented exploration of Black Gay Life

"Billy Turner's Secret"
- a hip black comedy about street attitudes

Starlight Cinema, 935 Denman

9:30pm

THURSDAY JULY 30th

FILMS
"International Sweethearts of Rhythm"
"Tiny & Ruby: Hell Divin' Women"
"Comedy In Six Unnatural Acts"
Starlight Cinema, 935 Denman
9:30pm

Alberto Araiza
Tom Lee Recital Hall/Sound Spectrum
929 Granville
8:00pm

FRIDAY JULY 31st

From London, British Singer/Songwriter
Tom Robinson
in a special Pride Festival appearance
with special guest Babe Gurr
The Commodore, 870 Granville
Doors: 8:00pm Show: 9:30pm
Tix: Ticketmaster, Little Sister's

Squares Across The Border
Western Dance
Line Dancing Two Stepping
West End Community Centre 8:00pm

SATURDAY AUGUST 1st

The Vancouver Gay Volleyball Association hosts
The Queen Vicki Volleyball Tourney
all day

Vancouver's Rainbow Band
IN CONCERT
Great Hall of the Law Courts
Hornby at Nelson
8:00pm
Tix: Ticketmaster, Little Sister's

SUNDAY AUGUST 2nd

The Vancouver Men's Chorus
"Schmooze Cruise"
M.V. Brittania North foot of Denman
6:30pm

REGRESSIVE COUNTRY
Ranch Romance
Country Like Country's Meant To Be
special guest Beverley Elliott
The Commodore 870 Granville
Doors: 8:00pm Show: 9:30pm
Tix: Ticketmaster, Little Sister's

MONDAY, AUGUST 3rd

GAY/LESBIAN FREEDOM DAY IN B.C.

THE PARADE
From Stanley Park
To Sunset Beach
via Beach Avenue

NOON

THE CONCERT

AT SUNSET BEACH

AFTER THE PARADE

The Pride Community Foundation, 832-810 W. Broadway, Vancouver, Canada V5Z 4C9 tel:(604)682-2115 fax:(604)685-5351

Kinesis throws a helluva party!

photo by Anne Jew

The darling of the evening, MC Agnes Huang

photo by Ming Dinh

Writer and actor Mercedes Baines riveted the audience

photo by Anne Jew

The Frances Wasserlein, proofreader extraordinare

photo by Ming Dinh

Folk singer Sylvi, better than ever

photo by Anne Jew

Penny Singh enthralled with a mix of gospel and soul

And a good time was had by all

The Annual Kinesis Raffle and Benefit at La Quena Coffeehouse on Commercial Drive in Vancouver brought together over a hundred *Kinesis* volunteers, subscribers and fun gals. We'd like to share some photo memories of who was there and what went on for those of you who couldn't make it.

photo by Anne Jew

Pensive or puzzled? Audience member Cynthia Low

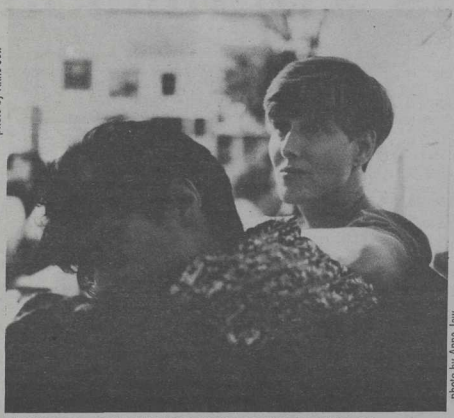


photo by Anne Jew

Ed board member Fatima Jaffer caught nodding off while Shelley Hine watches with intense concentration

photo by Fatima Jaffer

Jackie Crossland of Random Acts kept the audience spellbound with her tale of disenfranchised labour

What went on at NAC Let's talk!

by Kate Eichhorn

The Canadian panel on violence against women, the proposed rape shield law, the constitutional talks, and the structure of the National Action Committee (NAC) itself dominated discussion among more than 400 delegates from women's groups nationwide in Ottawa in June.

The setting was NAC's annual general meeting which was attended by representatives from many of its 550-plus member groups.

By far, the most significant move NAC delegates made during the three-day meeting was public denouncement of the Canadian Panel on Violence Against Women for failing to address the concerns of women of colour. An emergency resolution states that NAC will withdraw its support for the panel (effective July 31) unless it meets a set of demands that include the immediate appointment of three women from "visible minority" groups to the panel. *[See article on page 9].*

Another emergency resolution at NAC, put forth by the Legal Education and Action Fund (LEAF), called on Parliament to make a series of amendments to Bill C-49, the proposed new rape shield law, that would effectively reinstate parts of the previous Rape Shield Law that protected a woman's right to privacy during a sexual assault trial. NAC's proposed amendments include a preamble in which the federal government, courts and society recognize that "...vulnerability to sexual assault and diminished access to justice are directly related to social inequalities such as those experienced by aboriginal women, lesbians, poor women, refugee women, sex trade workers, women without full citizenship, women with disabilities and children."

"These amendments to Bill C-49 draw attention to the fact that women are still operating under the sexist myths of the court system," said delegate Zara Suleman of Vancouver's Women Against Violence Against Women (WAVAW) rape crisis centre. "The inherent nature of law is classist, racist, sexist and ablest. Our amendments recognize that women from certain groups are more often the targets of sexual assault."

A related resolution called for the immediate reinstatement of the court challenges program, which provides funds for women's organizations to act as 'intervenors' in terms of rape, pornography, hate propaganda, pregnancy, sexual harassment, lesbian rights and other issues before the courts. (Under the court challenges program, groups granted intervenor status by the courts argue for or against a ruling that has gone to appeal.)

The NAC resolution also calls for the expansion of the court challenges program to include both provincial and territorial appeals. Previously, the program only allowed challenges to federal rulings.

NAC resolution: "... condemns the lack of women in constitutional negotiations..."

Two more emergency resolutions dealt with ongoing constitutional talks. The first, put forward by the Committee in Support of Aboriginal Women and the Quebec Native Women's Association, passed unanimously. It stated that: "Notwithstanding another provision of this [Constitution?] Act, the rights referred to in this Act are guaranteed equally to female and male persons."

The second resolution "condemns the lack of representation of women in the constitutional negotiations and the exclusion of issues of concern to women from the constitutional agenda."

It goes on to demand that NAC be given a full place at the constitutional table immediately; that NAC, the National Organization of Immigrant and Visible Minority (NOIVMW), the Congress of Black Women, the Disabled Women's Network (DAWN) and francophone women be given an opportunity to make public presentations at the next meeting of Ministers Responsible for the Constitution; and that NAC, the Native Women's Association of Canada (NWAC) and NOIVMW be given seats at any First Ministers Conferences.

Finally, the resolution calls for a constitutional conference to be held outside of Quebec where issues, such as the division of powers and representation on the Senate, can be democratically decided.

While much of the debate at the conference criticized the federal government in a variety of areas, delegates also turned their attention to NAC itself, which has undergone much criticism of late for having too much of a white middle class agenda. While some feel NAC is attempting to change its structure and focus in order to become more representative of women's diversity—"NAC is . . . no longer just a white, able-bodied organization," says NAC vice-president Shelagh Day—others, like Cecilia Dioscon of the Vancouver Status of Women, aren't so sure.

"In terms of translating words into action, that still has to be proven to me. In general, NAC's agenda is still being set by white, middle class women," said Dioscon. She noted that, for example, domestic workers were the last group of women to speak at NAC's annual lobby with federal government MPs, which for the first time in four years was attended by Conservative MPs, including Junior Defense Minister Mary Collins and Constitutional Affairs Minister Joe Clark.

However, Clark was said to have agreed to attend only after NAC president Judy Rebick agreed to ask the women speaking at the lobby to refrain from "exaggerating differences," a statement that later brought criticism from Dioscon. "If I go to a lobby and can't say what I want to say, then it isn't me talking up there."

"We don't all experience the same oppression and it is about time the leadership of NAC knows that," said Dioscon. "I don't think that grassroots and other women who are quite militant were happy with the way the lobby went."

Commenting on the current round of constitutional talks, NAC VP Shelagh Day criticized the government's approach. "They've gone back to the Meech Lake formula where talks happen behind closed doors," says Day. "It's extremely important that we keep on pushing for women's participation. There was overwhelming support on this issue at the NAC AGM."

Accordingly, one of three NAC campaigns for the coming year is the Women's Agenda Campaign, that will continue to organize around Constitutional issues. The purpose of the Campaign, laid out in the NAC AGM report, is "to ensure that women's issues are strongly raised in upcoming constitutional discussions or in a referendum" and "to ensure that NAC is prepared for the next federal election, to publicize the positions of the various political parties on women's concerns, and to oppose those parties and candidates that promote a neo-Conservative agenda."

The Women's Agenda Campaign will replace last year's 52 Percent Solution Campaign which was designed "to mobilize the women's movement in the development of a caring alternative to the Tory agenda."

However, some NAC members oppose both of these campaigns on the basis that there is still much to be done at the grassroots level.

In addition to the Women's Agenda Campaign, NAC will continue its United Against Male Violence and the Future of Women's Work Campaigns, both of which are being further developed by regional committees across the country.

In other AGM news, a series of resolutions were put forth concerning employment and job training programs. The resolutions demand:

- the immediate reinstatement of job training programs for women
- full funding for holistic language training programs for immigrant women
- full funding for a plurality of training models to accommodate different learning styles (for example, training programs which include work placements)
- the recognition of training as a basic right for all individuals and the expansion of community based training programs for women

Delegates also passed a resolution calling for the end of the Canada/US free trade agreement and stating NAC's opposition to the proposed North American free trade agreement. The Future of Women's Work Campaign was given a mandate to further examine how these agreements effect women in Canada and abroad.

The Ontario Coalition for Better Child Care put forward a resolution recommending that immediate steps be taken to institute a National Child Care Program. NAC members also agreed to campaign for support of this program during the next federal election.

Due to time restraints, several resolutions were not dealt with, including a demand that the federal government reinstate the Cooperative Housing Program, and resolutions concerning women's health and AIDS. Neither did the delegates have an opportunity to discuss a resolution calling on the organization to pressure the Saskatchewan and other provincial governments to commit to ensuring free and equitable access to abortion services. The resolution also opposed any government policy or medical practice resulting in the forced sterilization or coerced sterilization. However, an emergency resolution was passed condemning the recent bombing of the Morgentaler Clinic in Toronto.

NAC resolution: "...that immediate steps be taken to institute a national Child Care program."

A resolution put forth by the Lesbian Issues Committee of NAC demanded that the federal government provide full human rights protection in the Canadian Human Rights Act for lesbians, including redefining the Act's narrow definition of family. Although the resolution was passed, a related resolution regarding the way in which obscenity laws are used to suppress lesbian expressions of sexuality, was referred back to NAC's Lesbian Issues Committee. It was proposed in response to recent charges laid against Glad Day Books in Toronto after police seized several copies of a lesbian magazine they considered 'obscene.'

One issue that received virtually no discussion was the men's movement and the way in which efforts of so-called 'pro-feminist' men's groups have and will continue to effect funding for and exposure of women's organizations. Despite apparent disapproval among the delegates, a resolution stating that "NAC recognizes the efforts of pro-feminist men's groups" was pushed through. The resolution went on to state that while NAC recognizes the efforts of pro-feminist men's groups, NAC will continue to focus energy and resources on women's organizations. The resolution also suggested that men's groups can support feminism by "dealing with" right-wing and anti-feminist organizations and individuals.

"It was a very vague resolution," said WAVAW's Zara Suleman, noting that there was little discussion clarifying exactly what was implied by the word "recognizes" or the use of the term "pro-feminist ." Accordingly, WAVAW and several other organizations abstained from voting on the resolution.

"Women's organizations are too overworked and underpaid to deal with that right now," said Suleman. "I feel it's important to focus on the work in the feminist movement. There is too much co-option and backlash to start supporting the men's movement at this time."

In contrast to previous NAC meetings, this year half of the delegates were attending a meeting for the first time. There were also at least 12 international delegates, mostly from the U S and Latin America. Delegates from BC included representatives from VSW, WAVAW, Vancouver Rape Relief, the Downtown Eastside Women's Centre and the B.C. Coalition for Abortion Clinics (BCCAC).

Next year, the NAC AGM will be held in Winnipeg, marking the first time a NAC AGM will be held outside of Ottawa. Organizers hope that alternating locations between Ottawa and other Canadian cities will enable women now unable to afford the cost of a cross country trip, to attend a NAC AGM in their own region.

Kate Eichhorn is a white, middle class, able bodied, lesbian feminist and a first-time writer for Kinesis *presently living in Vancouver.*

graphic courtesy of NAC

NAC slams $10 million panel on male violence

by Sunera Thobani

A resolution on the Canadian Panel on Violence, passed at NAC's annual general meeting in Ottawa in June *[see story, page 9]* states NAC's unequivocal support for the Aboriginal Women's Circle and the accountability of the panel on violence to the national organizations of aboriginal women.

The resolution went on to demand:

- the appointments of three racial minority women to serve as full members of the panel. These women are to be named by the National Organization of Immigrant and Visible Minority Women (NOIVM) and The Congress of Black Women
- a series of consultations with national women's groups as well as the creation of a committee of at least 13 delegates from women's groups with whom the panel would work closely
- the support of the panel for recommendations made by a coalition of national women's groups who have consulted with Justice Minister, Kim Campbell on Bill C-49, the government's new legislation on sexual assault

With the passing of this resolution, the response of the women's movement to the government's agenda of isolating and marginalizing groups within the feminist movement was made public. NAC president Judy Rebick was quoted in the media as saying NAC would withdraw its support from the panel unless its demands for more racial minority representation on the panel are accepted.

The resolution was brought to the NAC AGM by the NAC Campaign on Male Violence following a roundtable on male violence in April. The roundtable was held in Barrie, Ontario, and attended by about 60 women from NAC-member and non-member groups. The racial minority women's caucus strongly outlined their opposition to the panel and, with the support of a large number of national women's organizations, decided to bring the resolution to the NAC AGM.

In order to understand the concerns behind this controversial resolution, it is necessary to look at some of the events leading to the creation of the panel.

The women's movement presented an analysis and strong recommendations for necessary reform on male violence at hearings of a parliamentary sub-committee on violence against women. Recommendations in the subsequent report, *War on Women*, provided important guidelines for immediate government action. In response to the report, however, the federal government appointed the Blue Ribbon Panel on Violence in August, 1991—which was later to be renamed the Canadian Panel on Violence.

Given that the government had not accepted recommendations for direct action in *War on Women*, and that the panel was given a $10 million budget to study anew the issue of male violence at a time when federal funding was being cut for women's programs, shelters and rape crisis centers, the appointment of the panel was questionable at best.

As the panel went from province to province over the year, it met with mixed reactions. On the one hand, women who suffer the violence endemic in Canadian society were relieved to have this show of the government's commitment to ending male violence. Study after study and story after story attested to the horrific rise in violence against women in all sectors of our society. For them, the appointment of the panel appeared to signal a step forward by a conservative government otherwise known for policies that have led to the deterioration of the quality of life for women in this country.

It was with hope and many expectations that women participated in the hearings conducted by the panel, believing that by telling their stories, they could, at last, bring about change for all Canadian women. However, this was not to be. The contempt with which the panel, notwithstanding its rhetoric, viewed these women became obvious as it moved from community to community.

Hearings were conducted in buildings inaccessible to women with disabilities. The time allocated to women invited to the hearings was five minutes each. No childcare was provided by the panel, with its $10 million budget, to facilitate the participation of women with children. Translation services were not available for racial minority women who wished to speak. And most interesting of all, often, organizations did not know the panel was in town until after it had left—of those who had been informed, most were given such short notice that the possibility of meaningful consultation was ruled out.

By April, at that roundtable in Barrie, it had become obvious that the most serious concerns raised by women nationwide centered on exclusion of the voices of racial minority women, women with disabilities, lesbians and sex trade workers and of the panel's lack of accountability to the women's movement.

While the panel talked about building a 'partnership' with the women's movement, it would have served panel members well to remember that it is at the grassroots level of the women's movement that front line work on the issue of violence against women is being done. Panel members chose to ignore the wisdom and knowledge women's organizations have to share, rather than including and holding meaningful consultations with women's groups in the planning stages of its work.

It comes as no surprise then, that the panel's work does not reflect proper understanding of the problems of patriarchal violence nor the fact that women are paying for an inability to stop male violence with their lives. A panel on such violence which operates on the assumption that its members have nothing to learn from those who have worked hardest and longest to end this violence—women in women's groups and on the streets, who face male violence, and the backlash of anti-feminists in society on a day-to-day basis—is hardly an endorsement of this government's commitment to Canadian women.

Participants at the NAC roundtable in April passed a resolution charging NAC and NOIVM to lead the women's movement's opposition to co-option of the issue of violence against women by government-appointed bodies and marginalization of the work undertaken by the women's movement to end male violence. The only way to ensure the panel's work will truly address the safety of women in Canada is by demanding that the Canadian Panel on Violence become fully accountable to the women's movement, as the NAC resolution demands.

However, the sensibilities of government officials have been offended by the women they claim to be concerned about. NAC's solution is an "ultimatum", according to the panel which is considered "unacceptable." If NAC, and indeed, the women in this country, do not shy away from upsetting liberal sensibilities by issuing 'ultimatums', it is because they are fighting for the lives of Canadian women.

For panel members not to recognize this speaks to their inability to even begin to understand the horror that violence against women is. Ten million dollars notwithstanding.

Sunera Thobani is a member-at-large of the National Action Committee on the Status of Women and of NAC's Committee on Male Violence.

Teen pregnancy:

A question of what you know

by Earendil McNay

Five years ago, May 28 was declared the International Day of Action for Women's Health at an international conference on women and health in Costa Rica at the insistence of the Amsterdam-based Women's Global Network for Reproductive Rights.

This year, when the call went out internationally for action on teenage pregnancy, the Vancouver Women's Health Collective and the BC Coalition of Abortion Clinics (BCCAC) responded by co-sponsoring a panel discussion in Vancouver on May 28. The panel, "Teenage Pregnancy: Community and Government Action—Is There Any?" was aimed at raising awareness of issues around teenage pregnancy in BC. Of five panelists invited to participate, only one—a representative from BC's Ministry of Health—declined the invitation.

Raine Mckay from the Vancouver Women's Health Collective welcomed women and panelists who attended the event. Her co-worker, Alexa Berton, of the Vancouver Women's Health Collective in her introduction to the panel spoke about the need to take a holistic view of health, one that involves lifestyle, background and cultural differences.

Berton stressed the importance of emotional and spiritual factors on a woman's well-being, factors usually ignored by conventional western medicine, and the need to acknowledge alternative modes of healing, the sharing of information and the expression of pain.

She was followed by Vancouver writer and founder of BC's Safe Teen Program, Anita Roberts, who read a short story about her own experiences as a pregnant teenager.

The first panelist, Muriel Kerr, pointed out that "... while [teen] pregnancies have gone down since the mid 70s, the number of young people parenting has risen significantly from about 30 percent in the 70s to around 95 percent presently. That is why, particularly in this province, the issue of teenage pregnancy comes to the fore."

Kerr represents BC Alliance Concerned with Early Pregnancy and Parenthood, an organization primarily involved with networking, support and providing information for the practitioners who work with young people.

Responding to a question on what she saw as the most important action that could be taken, Kerr said she is concerned about the high correlation between early negative sexual experiences or sexual abuse and teenage pregnancy, and believes that the community needs to talk about preventative services including working with really young children.

Society's denial of teen parents and confusion around whether they are children or adults is one of panelist Cathy Johnson's greatest concerns. Johnson spoke on behalf of Tupper Mini School, where onsite daycare and educational programs for teenage mothers are combined with health and parenting education.

"Housing, poverty, living on social assistance and trying to go to school while raising a child along with personal problems that arise are major issues," said Johnson. "Providing support in a non-judgmental way is crucial. Our society generally does not want to believe that teenagers are sexual beings. We tend to close our eyes to the reality of teenage pregnancy or teenage sexuality. We need to continually raise awareness of teen parents in the community and support them in the choices they make to continue the pregnancy and parent."

graphic courtesy of Women's Global Network for Reproductive Rights

Women who attended the Health Collective and BCCAC's panel on teenage pregnancy were given a fact sheet published by the Women's Global Network for Reproductive Rights for their "Campaign for the Prevention of Maternal Mortality and Morbidity—Fifth Call for Action 1992." Below are excerpts from that pamphlet.

- Approximately 15 million women between the ages of 15 and 19 give birth every year. Eighty percent of these births are in Latin American, Caribbean, African, Asian and Pacific (LACAAP) countries.
- The United States has a higher teenage pregnancy rate than most other countries in the world. It is also the only country outside the LACAAP where teenage pregnancies have been increasing in recent years.
- The problem of teenage pregnancy is mostly rooted in the low economic status of women, which is generally aggravated by early pregnancy. Unmarried teenagers with a child face poverty and find it difficult to cope. Pregnant teenagers very often drop out of school, either because that is standard policy in some countries or because they are pressured to leave. Pregnant teenagers and teenage mothers are likely to suffer from psychological stress.
- Pregnancy poses special health risks for teenage women, especially those under 15. The younger women are, the higher the risk of death or severe physical damage due to pregnancy, childbirth or clandestine abortion.
- A survey carried out in Bangladesh showed that pregnant girls aged 10-14 had a maternal mortality rate five times higher than women aged 20-24. In Nigeria, the rate for pregnant women under 15 was seven times higher than for women 20-24.

The Women's Global Network for Reproductive Rights would like women's groups and regional and national women's health networks to let them know about activities taken on International Day of Action for Women's Health in order for them to publish a report giving an overview of these worldwide activities.

Joy Thompson, the panelist representing BCCAC, said that "teenagers, have a higher rate of abortion proportionately to older women ... [and] face a disproportional number of late abortions."

Thompson spoke the longest on a variety of issues around teen pregnancy. She pointed out that "the unpredictability of menstruation at the age of 13 and 14 means that a pregnancy can go undetected for some time. Young teenage women do not always know how to detect pregnancy. Also, a lack of resources and not knowing the legal status of abortion makes things quite different for teenagers. ... A lot of teenagers have really erroneous and anecdotal notions of what an abortion is, how it is performed, who performs it, how safe it is and what effect it will have on their future fertility."

Thompson talked about the minority anti-choice movement's targeting of teenage women through crisis pregnancy lines and birth rights information lines advertized on public transit. She noted that when talking to teenagers about abortion, "the language they use is that of the anti-choice minority, not the language of the pro-choice majority."

"Teenagers have been manipulated and lied to about abortion. It is important that we assist young women in the process of decision-making, if we are to really give them choices about maintaining a pregnancy to term, becoming mothers or terminating a pregnancy. An informed choice has to be based on accurate information," she said.

Thompson said she believes reproductive health services in supportive environments have to be provided so that women of all ages are informed about the reproductive health choices available to them.

Thompson attributed the rapidly falling teenage pregnancy rate in Canada almost entirely to better access to birth control information. "Changing attitudes of young women towards their own bodies and sexuality, feelings of comfort and right to be sexual, getting information about how to protect their bodies in ways that will facilitate more choices for them also contributed to the decline," she told the audience.

"Our society generally does not want to believe that teenagers are sexual beings." -Cathy Johnson

Illustrating the importance of providing information to teenagers to enable them to choose more responsibly, Thompson noted that the "young women who choose abortion and are supported well come out feeling strong and positive and have a great sense of relief. [Rather than] feel wounded by their experience, they are stronger, more self-assertive and have better coping abilities than they did before."

The need for education about reproductive health choices is also a priority for Margaret George of the Vancouver Native Health Society. George told the panel and audience that "the Native community needs more services in the downtown area [of Vancouver]. We need more understanding of where the young girls come from. We are looking at what the girls want themselves. If they want an abortion that is their choice."

Saying that "things are changing in the native community," George pointed out that very few young Native women have had abortions. "We work with Native mothers, some who run away from the reserve, rather than tell their parents they got pregnant.

"We have young mothers who bring their babies into the clinic. They just want nurses and do not have medical cards. Most of them live with either a relative or a parent. They do not have financial support, they do not have houses and a lot of them do not have the education or the opportunity to go any further once they have a child.

"In the 50s, there were a number of [Native] children put up for adoption. These were the children from teen moms. Often, the mothers were raped," said George, adding that the Department of Indian Affairs did not consider teens to be adults until the age of 21, and would usually apprehend the children of teenage mothers. It is only recently that Indian Affairs has lowered the age of responsibility to 19.

"As Department of Indian Affairs wards, once a young women has a child, she is regarded as an adult, but not in the sense that she gets finances or housing. She is caught in between," said George.

In the end, the consensus among panelists seemed to be that teenage pregnancy isn't an issue to be considered in isolation but instead requires careful action, not just on the part of women's health organizations but by government and the community at large. Teenage pregnancy must be considered in conjunction with issues such as the acknowledgment of teenage sexuality, accessibility of reproductive health information and availability of housing and other support services to teenagers.

Earendil McNay is a Vancouver based, first time Kinesis *writer, who is interested in medical anthropology.*

New reproductive technologies:

On making babies perfect

MAKING BABIES AND MAKING PERFECT BABIES
directed by Gwynne Basen
NFB
by Harriet Fancott

Documentaries on the controversial subject of new reproductive technologies (NRTs) will be aired this fall on CBC TV as part of The Eighth Day: Perfecting Mother Nature, a National Film Board series. Directed by Gwynne Basen, *Making Babies* takes critical looks at *in vitro* fertilization (IVF), while Basen's *Making Perfect Babies* explores the issues around genetic engineering and its impact on women and society.

These two fascinating documentaries engage viewers for almost two hours in discussion of incredibly complex and contentious topics—both advocates and opponents of these technologies have been consulted and interviewed for opinions. Doctors, surrogates, surrogacy brokers, salesmen, social activists, differently abled people, infertile women, and feminists are all given a voice. Together, the videos carry a disturbing message forth to the viewer.

So, what happens when the act of having babies becomes a laboratory procedure? Firstly, as the narrator in *Making Babies* puts it, "women have been making babies since the beginning of time. When doctors do it in a lab, it is front page news."

IVF, where the egg is fertilized in a petri dish with a partner's or donor's sperm, has been hailed by the medical establishment—and parotted by the mainstream media—as a wondercure for infertility. We are in an era where science and industry are new partners in the production of life. Basen's videos take us to a sales conference in Paris, where salesmen pitch the latest in reproductive technology and discuss the most recent innovations in embryo-freezing machines. This is an arena where men discuss female reproductive organs as if they were commodities like pork bellies or Toyotas.

The manufacturing of life, we are told, has entered the marketplace, a place where risk is just another part of business deals and experimentation marks the first stage in technological development. We see how this commercialization of reproduction benefits doctors, lawyers, medical researchers and large corporations to the detriment of women.

Activists interviewed in the documentaries question money spent on NRTs that would be better spent on improving social and economic conditions. Gena Corea, a feminist activist who appears in the videos, condemns the "reckless" experimentation conducted on women under the guise of helping infertile women. Why aren't the root causes of infertility being examined, she asks.

Women who became infertile as a result of the first round of experimentation with the Dalkon Shield or DES (diethylstilbestrol) have become guinea pigs again for the second round of experimentation using IVF, says Corea.

Once again, we are not being fully informed of the inherent risks involved. The failure rate for IVF treatments is almost 90 percent. A woman must ingest high doses of powerful hormone-regulating drugs which fragment the birthing process by effectively cutting the head off from the womb through what Corea terms, "chemical castration". The uterus becomes experimental ground for the doctor where, what was once a part of our bodies is now completely under the control of 'experts' who only understand the medical and legal complexities.

The film examines how experiments with NRTs began on the farm. Pre-implantation practices in livestock—where eggs are harvested, fertilized, frozen and shipped around the world to be implanted in 'low-grade' cows, who then produce calves worth top dollar on the marketplace—have filtered into the human realm. It is now possible to clone identical animals from a single embryo.

The commercialization of baby production is further examined and we learn that the multi-national pharmaceutical company Serono, funds the two largest IVF clinics in the world and offers credit courses to medical students in Reproductive Technology.

This is an arena where men discuss female reproductive organs as if they were commodities like pork bellies or Toyotas.

I found one of the most distressing parts of the film to be the look at a surrogacy clinic in California. The high cost of hiring a surrogate to carry a child makes it an elitist option available only to white middle-upper class women. Couples pay up to $45,000 for IVF treatment using a surrogate. The clinic employees assure us that the surrogates are screened before being chosen—we are told by one of them that they have no "social diseases." But, as one employee of the clinic asks another, "after how many parking tickets do we drop the surrogate?"

At this clinic, we learn that surrogates have no legal rights to the child they are carrying in their uteri. They are, in fact, treated as no more than baby sitters who must relinquish the child forever for $10,000. One surrogate mother interviewed said she would want at least $50,000 to go through it again. It is clear that the surrogates are women who need money—and equally obvious that, once again, women's work comes cheap.

The emotional cost of surrogacy cannot be quantified. Also, both the women carrying babies were white, suggesting racism at play in surrogacy. However the film does not get into the issue of racism and we are left to draw our own conclusions.

In *Making Perfect Babies*, we see how complex and far-reaching the practice of genetic manipulation can be. The human embryo becomes a test site for genetic abnormalities. The film raises the question: What are abnormalities and who is to judge what is 'normal' or desirable and what not? The practice of pre-implantation diagnosis—genetic diagnosis of a human embryo before pregnancy—opens up a host of social and moral issues.

Flashbacks to Nazi Germany's holocaust or 'racial hygiene' program and Canada's sterilization laws, where institutionalized patients were forcibly sterilized, serve as reminders of the consequences of genetic 'quality control'.

A big part of this film is based on interviews with differently abled people on how they see new genetic technology affecting their lives. We hear how especially disturbing this false promise of "perfect" babies is for them. In an increasingly intolerant world, we may learn to call the prevention of births of fetuses with genetic anomalies an 'act of kindness'. Proponents of new reproductive technologies don't seem to have triggered on to the fact that the leading cause of infant disability is poverty and that genetic intervention cannot solve this problem.

The video examines the disability rights movement's attempts to counter the myth that differently abled people are incapable of leading full and productive lives. By genetically selecting who does or doesn't have a right to life through increasingly stringent methods of 'quality' control, society is, in effect, allowing big business to shape and control human evolution. The glimpses in the film of the magnitude of the power of science and industry made me realise how awesome and chilling it is.

Perhaps the most disappointing thing about these videos is that little mention is made of the effects of NRTs on women of colour or lesbians. No mention was made of the recent Royal Commission scandal *[see box]* but it is clear that the films reflect concerns that women have with these technologies and the films are successful in exposing the reproduction technology industry for what it is at present—a powerful industry based on commercial values over which women have little control and threatens the whole fabric of human evolution.

Harriet Fancott is a regular Kinesis *volunteer writer.*

Whatever side you're on, the topic of new reproductive technologies (NRTs) is a contentious one. And confusing. Typically, most of the proponents of and scientists working on NRTs are men, while most of the people directly affected by and really upset about these technologies are women.

Most recently, NRTs reached the media's attention when the National Action Committee on the Status of Women (NAC) called for an inquiry into the Royal Commission on New Reproductive Technologies and demanded a moratorium on all new reproductive and genetic technologies until a public discussion of the physical and social implications is democratically conducted.

Earlier this year, the federal government fired four members of the commission who questioned commission chair, Dr. Patricia Baird's control of information, hiring of researchers and undemocratic handling of the commission. *[See* Kinesis, *Feb 1992).* Reports released under the Access to Information Act revealed the Commission's research plan expressed the professional and commercial interests of a small number of scientists, doctors and medical administrators linked hand in glove to the massive pharmaceutical sector.

Further, the concerns of women of colour, disadvantaged women, Native women, third world women, women in the work place and disabled women were excluded from the commission's early reports. These are the women who stand to lose the most from the expansion of these technologies.

Some of the deeper issues that remain to be addressed are:

- Loss of control: there is a potential threat of women's loss of control over their reproductive functions.
- Informed Choice: women in IVF treatments are often unaware it is a risky, complex and experimental procedure.
- Access and class: IVF treatments are available to a select few—'stable,' heterosexual women under the age of 40. IVF treatments cost $4,500 to $5,000 per cycle in Canada thereby excluding poor women, lesbians and single women.
- Infertility: research into other causes of infertility, such as sexually transmitted diseases, workplace hazards, contraceptives, industrial and agricultural chemicals, and consumer products have been ignored in favour of high-tech solutions.
- Surrogacy: in surrogacy, women have no legal rights over the child they are carrying. There is great potential for the exploitation of women in poorer countries who might be tempted by a fraction of the standard $10,000 fee for surrogacy.
- Big business: the role of pharmaceutical industries and their political clout should be carefully considered.
- Ethics: there are many questions that need to be discussed regarding the manipulation, freezing and donation of embryos and their use in research.
- Sex selection: the practice of identifying the sex of a fetus in a world where male children are preferred 95 percent of the time. Most recently, in Canada and elsewhere, the South Asian community has been targeted for this procedure.
- Transgenerational consequences: the long-term consequences of hormonal regulating drugs like Perganal need to be researched, as do the consequences of genetic manipulation on future generations.
- Funding: money spent on NRTs could be redirected to the improvement of social and economic conditions.
- Eugenics: poor women, women of colour, and the differently abled could be targeted for sterilization or gene manipulation.
- Family relationships: the question of redefining motherhood to include the various "mothers" involved in the birth of the child.
- The Future: a place where babies can be produced without wombs or women?

Saralee James:

Second-hand stories of suffering

REVOLUTIONS AND REVELATIONS: A Survey Exhibition of the Work of Saralee James
Presentation House Gallery, North Vancouver
June 12-July 19 1992

by Anita Bright

I had no idea what to expect when I went to see *Revolutions and Revelations*, a survey exhibitition of photography by Saralee James. The advertising blurb billed her as having an "adventurous spirit [that] led her not only to dangerous and far away places, but also to that most difficult of journeys, the exploration of the limits and possibilities of the inner self." I wondered how this spirit would come out in her photographs, but more than that I wondered about the woman herself.

As often happens with artists, especially women artists, it is only after their death that they gain exposure. Saralee James died suddenly in a car crash last summer. A group of her friends and colleagues from the video, film, photography and writing communities created the Saralee James Project Committee and began the task of organizing an exhibition. With the help of Presentation House Gallery, they put together *Revolutions and Revelations*.

The opening night on June 11 was hot. The gallery was crowded. Well-dressed women and men drank wine and mingled. The noise and sweltering heat did not add to my enjoyment of the evening, but I was determined to find out about the woman whose memory this exhibition intended to honour.

There was a photograph of James surrounded by children on one wall. The note beside the photograph offered a sketch of the artist's life. Saralee James was born in Calgary in 1932. In the 40s, she moved with her family to Vancouver, where they became involved with the Pretez school, a progressive Jewish education centre. In the early 50s she married, and had four children by '64. Together with some of her friends, Saralee worked to set up a school that would provide a progressive education for her children. The New School was born.

In '73, she travelled to Mexico with a friend and three of her children in a Volvo station wagon. Also in the early 70s, James divorced her husband, lost her middle class status, discovered Gestalt, feminism and the 'human potential movement.' She was a founding member of Reel Feelings, a feminist media collective active in the 1970's.

By '80, Saralee was a photography student at Emily Carr College of Art and Design, and had a paying job photographing performers for BJ's, a Vancouver drag club. Later in the 80s, James moved to New York where her son was studying dance. She became concerned with the state of the homeless and was awarded a Canada Council Grant "to film and record sound for images of homelessness in New York."

What I had, then, was a brief sketch of a woman whose concern with pressing social issues such as the environment, child care and homelessness seemed quite clear. However, as she had travelled quite a bit, I began to wonder how she had balanced her concern for social issues with respect for cultures other than her own.

The first set of photographs I saw were seven silverprints (black & white photos) titled "Cuba: Cockfight" taken in 1980. The prints featured Cuban men, cocks, and the cocks fighting. I didn't know what to make of them—I wondered whether they fit in as "revolution" or "revelation." The text beside the pictures state only that James befriended Margaret Randall on her trek through Mexico, Cuba and Nicaragua. Randall has written extensively on the revolutionary struggles in South America. The text did not help me understand the photographs.

Across the room were 23 silverprints taken between '81 and '83 entitled "BJ's." They featured female impersonators and drag queens getting ready to perform at the club in Vancouver. Again, I wondered where they fit in—revolution or revelation? So far, both of the series dealt with male cultures and rituals. While interesting and visually evocative, I wasn't certain how they related to the photographer herself.

In another room, 11 silverprints covered two walls. The series, "Guatamalan Refugees," featured shots of Guatamalan women and children living in poverty in Mexico. I found this series difficult to take. In writing about taking these shots, James acknowledges that "it's hard to know how to photograph when I find myself dropped in to a refugee camp of Guatamalans in [Chiapas] Mexico." She then goes on to tell us how "many thousands of rural Indian peasants were massacred by the Guatamalan army in its drive to crush growing opposition from the guerilla forces" and how many of them then fled to Mexico.

The cliché goes: A picture speaks a thousand words. I would add: *what* words do they speak and who do those words belong to?

From *Guatemalan Refugees 1985*

What concerns me were the actual photographs and the manner in which they were displayed. There were five portraits of women and their children posing against a wooden wall. All of them are smiling for the camera. Some hold their children up for the camera. None of the children are smiling. None of the women are named and none of their stories are told. They have become simply objects to be stared at.

I stood in that hot room amid the mostly white, apparently mostly middle class 'audience,' dissecting these women captured in the moment. Perhaps I'm tired of these images—I've seen them on TV, in magazines. I've heard second-hand stories of other people's suffering to the point where they have become plastic, nameless 'images.' James wrote about not knowing how to photograph these women. I wonder whether she should have photographed them *at all*. I wonder if she ever asked herself *that*.

Directly across from these pictures were 15 colour photos of wedding parties in Queen Elizabeth Park in Vancouver. The contrast between the refugees and the wedding shots was startling. It seemed to me to highlight the excesses of some cultures at the expense of others. In the wedding photographs, Saralee James was at her strongest. Here, she was dealing with "rituals of marriage and the subtle mechanism by which the myth is perpetuated," and demonstrating a keen eye for detail.

In one shot, a blonde bridesmaid in a purple gown is caught looking pissed off inside a fancy car. Impeccably dressed children sit like little adults in one shot. In another, they run through the grass in suits and dresses. In a third, a little girl dressed in a floor length evening dress is seen pulling away from her guardian's vise grip. She seems unable to play out her role with the elegance expected of her.

In contrast with the previous photo series, the composition of the wedding series is mostly unposed—or at least as unposed as wedding pictures can be. The children's energy that emerges in these snapshots stand out against the attempts at serenity of the adults. James should have stuck to photographs of a culture she understands and is part of.

In two other series of photographs titled "Japan" and "The North," portraits of two elderly women struck me. In one, the woman is Japanese; in the other, a Native woman from Pelle Bay. Both sit with their hands in front of them as they look matter-of-factly at the camera. They are quite different, yet have remarkably similar expressions. Yet, again there are no names or personal stories attached. The women remain anonymous and silent.

Perhaps the very nature of photography, of taking someone's picture, is an act of silencing. Perhaps it is the way a photograph is taken. The cliché goes: a picture speaks a thousand words. I would add: *what* words do they speak and who do those words belong to?

After *Revolutions and Revelations*, it is clear to me that, even with a picture, you cannot tell someone else's story. In the end, I didn't really get to know any more about Saralee James, the woman, anyway—except for a glimpse through photographs of the weddings. But by then, I didn't really care to.

Anita Bright is an SFU Student majoring in Women's Studies and English.

Out on Screen:

A bigger piece of the pie

PORTRAIT OF A MARRIAGE
directed by Stephen Whittaker
1989/90, 220 minutes

ORANGES ARE NOT THE ONLY FRUIT
directed by Beeban Kidron
1989, 180 minutes

TOO HOT TO HANDLE
Program of Shorts, Out on Screen
Saturday, May 23, 1992

LOOKING AT LESBIANS
Program of Shorts, Out on Screen
Monday, May 25, 1992

by Kathleen Oliver

At events billed as 'gay and lesbian,' there's always a danger the lesbian community will be underrepresented—just as men tend to get a bigger piece of the pie than women in all things, generally. This was happily *not* the case at Out on Screen, the fourth annual lesbian and gay film festival held in Vancouver in late May. In addition to a range of programming aimed specifically at lesbians, there were a number of films and videos that were of equal interest to both men and women.

Standing out in the latter category were two superb BBC-TV serial adaptations of books: *Portrait of a Marriage*, which opened the festival, and *Oranges Are Not the Only Fruit*. As a whole, the festival held many delights for anglophiles—as well as these two features, there were several British documentaries, including two about older lesbians, *Women Like Us* and its sequel, *Women Like That*, and one about lesbian country music fans in London, *Stand on Your Man*.

photos from the book *Portrait of a Marriage* by Nigel Nicolson

Vita Sackville-West (L) and Violet Trefusis (R)

The relationship between Vita and Violet is displayed in a manner surprisingly steamy for television. But the problem is that it is essentially just 'display.' We see the women travelling off on adventures together—Vita abandoning her children and dressing up as a soldier so she and Violet can rent hotel rooms as 'man and wife'—and lots of passion, but we are never given more than a glimpse of what forms the basis of their love. Instead, the film focuses on the devastation the affair wreaks on the lives of the women's husbands, who ultimately intervene to split the women up.

Still from *We're Talking Vulva*

A sort of queer counterpart to the lush Edwardian landscapes of recent Merchant-Ivory films like *Howard's End*, *Portrait of a Marriage* is a four-part serial adapted for British television from Nigel Nicolson's 1973 memoir of his parents, Harold Nicolson and Vita Sackville-West. Despite its title, the film spends less time portraying the marriage than it does tracing Vita's passionate, tempestuous affair with Violet Trefusis.

Vita and Violet have been friends since childhood, but their love affair doesn't begin until after Harold confesses to Vita she is the only *woman* in his life, but that there are other men—a confession necessitated by a venereal infection he contracts.

Amid the endless shots of waves crashing against rocks were extraordinary wooden actors earnestly delivering lines like, "Well, lesbians fuck too, don't they?"

Far from being a celebration of lesbian love, *Portrait* remains a male vision, which is not surprising, given the social climate of upper class Britain in 1920. It is, nevertheless a thoroughly riveting look into the lives of fascinating people who knew they were fascinating and behaved accordingly.

The other British feature, *Oranges Are Not the Only Fruit*, explores life at the other end of the social scale in Britain. Adapted for television by Jeanette Winterson from her 1985 novel, *Oranges* depicts a fervently religious segment of a working class community in the '60s and '70s.

Mother is a fundamentalist zealot, who exerts extraordinary control over the life of her adopted daughter, Jess. Jess knows that her destiny is to be a missionary, but Mother is unable to protect her entirely from the intrusions of the outside world—like school (where Jess terrifies all her classmates by telling them about hell and damnation), and Melanie, a fish-stall worker Jess meets and falls in love with.

Jess' natural inclination is to bring Melanie into her world, so Melanie becomes a good churchgoer as well. She also becomes Jess' lover. Mother eventually finds out, and while Melanie recants, Jess is left to face the wrath of the church—she is brutally beaten and tortured by people she has grown up trusting.

She eventually breaks away from her mother's iron control and finds her own way in the world, but not before another uncomfortable clash with the church. (Incidentally, accompanying this feature was Christine Taylor's short film, *The Last Supper*. Images of a topless Last Supper and crucifixion over a pyre of burning pornography gave yet another twist on Christianity.)

Oranges, the book, contains a wealth of material that is impossible to translate to screen, but Kidron remains remarkably faithful to Winterson's novel. The film is a richly textured and extremely funny account of growing up queer in even queerer circumstances.

Interestingly, the L-word isn't mentioned once in either of the feature films, though it is clear they depict lesbian love, However, the programs of short films, particularly one collection of films entitled *Too Hot to Handle*, provided the requisite complement of explicitly lesbian—and sexually explicit—material.

Two videos by the Vancouver-based Kiss and Tell Collective, *True Inversions* and *Drawing the Line*, artfully explore issues of expression and censorship, and whether real lovers look 'more real' than actors making love on camera, among other issues of representation and authenticity. *How to Have a Sex Party* provides step-by-step instructions and explicit demonstrations that go on so long as to become tedious, especially as the partygoers represent a false uniformity of size (thin) and colour (white).

More interesting was *Nice Girls Don't Do It*, a black-and-white documentary about female ejaculation, in which we are provided with repeated demonstrations (including instructions) accompanied by a voice-montage soundtrack exploring a number of issues around this taboo topic. Another icon-smasher was *We're Talking Vulva*, Shawna Dempsey's hilarious rap-song cum anatomy-lesson. *Wohosheni*, by local director Susan Harman, also breaks boundaries, using gorgeous sepia-toned photography that engages the viewer silently in the act of watching two women make love.

Another program, Looking at Lesbians, provided less sexually explicit explorations of lesbian identity. *The Changer: A Record of the Times* tells the story of the beginnings of women's music record label, Olivia Records. This film is delightful for the unselfconscious passion its subjects bring to their work—as well as their charmingly dated hairdos and fashions. Though a tad over-long in its exposition, the film is an important document of the singing side of the feminist 'revolution' of the '70s.

Jean Carlomusto's *L is for the Way You Look* breezily explores different facets of activism, from marching to movie-making to following celebrities down the street. (The word is out on Dolly Parton!) In this video, as in many of the others, the central theme is lesbian visibility.

But visibility can have its drawbacks. The Too Hot to Handle program was preceded by a trailer for *Claire of the Moon*, touted in the festival guide as "the only 35mm lesbian feature film slated for release in 1992." Let's hope this is true. This sneak preview provoked a more vocal response—long, loud guffaws—than just about anything else shown at the festival. Amid endless shots of waves crashing against rocks were extraordinarily wooden actors earnestly delivering trite lines like, "Well, lesbians fuck too, don't they?" The main lesbian character bears a curious resemblance to a younger Carol Burnett and seems to specialize in significant pauses. If this is what Hollywood can come up with for lesbian visibility, I'd rather remain invisible.

Or, at least retain visibility in limited circles with certain aesthetic standards. The abundance of high-quality work shown at Out on Screen is evidence that lesbians don't need to—and shouldn't—dilute their visions into marketable, Hollywood formulas. What's important—and what festivals like Out on Screen make possible—is that we see ourselves.

Kathleen Oliver is a regular Kinesis *writer who loves covering the dyke culture beat.*

Travel Guides for gals: in review

Have money? Will travel

by Lisa Schmidt

Most travel guidebooks claim to be written for a wide audience. Frequently, the only indication that women might be included in this audience is a paragraph or two, almost a disclaimer, advising women to stuff some tampons and contraceptive devices into their backpacks before traipsing the globe.

Exceptions to this all-too-familiar tendency can be found in the *Let's Go* and *Real Guide* collections, both written for younger travellers and both covering the how-to's of visiting specific destinations. These books include the phone numbers for gay and lesbian hot lines, rape crisis centres and women's bookshops as well as lists on where to stay, what to eat and, in the case of non-English speaking countries, what words like 'beisbol' or 'Unterwäsche' might mean.

Happily, in the past five years a number of guides for gals have appeared, satisfying a growing need for concrete information on finding local feminists, avoiding harassment and staying healthy while on the move.

The following are a sampling of travelogues recently published specifically for women. Readers should be aware, however, that the information they contain is largely limited to a white, middle-class audience. In fact, most of the guides do not seem to have been written with women of colour in mind at all, limiting otherwise interesting travelogues.

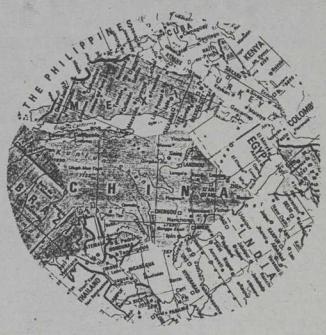
HANDBOOK FOR WOMEN TRAVELLERS
by Maggie and Gemma Moss
UK: Piatkus, 1987
Handbook is perhaps the most useful of these. Between the two of them, the Moss sisters have been virtually everywhere. Twelve insightful chapters explore topics that range from what to bring along, the pros and cons of going alone and which countries are the easiest for first time solo travel. (They recommended Japan, Malawi and Nepal). As far as I know, the final chapter on coming home is the only mention of the difficulty of returning from a trip ever published in a travel guide. Here, the authors recount the increasing politicization of women travellers and their new found ability to better sort through more bewildering aspects of global travel and grasping connections between first world politics and third world realities.

WOMEN TRAVEL
edited by Miranda Davies and Natania Jansz
USA: Prentice Hall, 1990
Compiled alphabetically by country, *Women Travel* is an anthology in which dozens of personal accounts express how individual countries are seen through the eyes of women. Included in this book are tales of climbing the Himalayas, motorcycling through Ghana and squatting a river barge in Paris. For each country, a short note on language and special problems that may arise supplement the text. If you want to travel but are not sure where to go, this book will give you plenty of ideas. Editors Davies and Jansz selected articles based on two criteria: that women be travelling alone, with other women, or with children, and that travelling be done outside the structures of organized tourism. Frankly, it's a great read and has the potential to infect any woman with an acute strain of travel bug.

WAYWARD WOMEN
by Jane Robinson
UK: Oxford University Press, 1990
Where *Women Travel* brings together contemporary travel writing, Jane Robinson's *Wayward Women* is a 344-page annotated bibliography of over 400 women travellers who wrote first-hand accounts of their journeys. The lives and works of women chronicled between the covers of this book are remarkable. Intriguing titles such as Anne Boyle Hore's "To Lake Tanganyika in a Bath Chair" and "Unprotected Females in Norway: Or, The Pleasant Way of Travelling There" by Emily Lowe will likely grab the interest of many travel literature readers.

THE BLESSINGS OF A GOOD THICK SKIRT
by Mary Russell
UK: Collins, 1988

A GIRDLE AROUND THE EARTH
by Maria Aitken
Constable: 1987
Relating the day to day lives of women who chose to see the world rather than crochet by the fireplace, *The Blessings of a Good Thick Skirt* introduces many of the women listed in *Wayward Women* as well as many others like Anne Bonny and Mary Read, Irish seafarers of the 18th century who wore trousers and carried axes and pistols. Together, the two ran off to pirate the seas of the Caribbean.



graphic by Anne Jew

Similarly, *A Girdle Around the Earth* describes the adventures of women who climbed mountains, sailed the Atlantic and made Christmas pudding on a Tibetan mountainside. While both these books detail the lives of interesting and unconventional women, they also focus narrowly on the experiences of British women, reflecting the fact that the history of women's wanderlust is often a history of colonialism.

ARE YOU TWO ... TOGETHER?
by Lindsy Gelder and Pamela Robin Bradt
USA: Random House, 1991
In addition, more and more guides catering to travellers visiting specific corners of the world are being published.

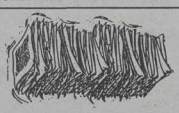
In *Are You Two ... Together?*, the grand tour of Europe is seen anew from a lesbian point of view. Part travelog, part guide and very fun to read, this book could also be described as a social commentary on European attitudes towards lesbians and gays. For instance, in the chapter on Copenhagen, the authors tell of approaching a tourist information kiosk to ask if, as lesbians, they should anticipate any problems. "This is Denmark," replies the woman behind the counter, barely containing her mirth. The implication is that Copenhagen may just well be the most liberal city in the world regarding gays and lesbians.

OUR SISTER'S LONDON
by Katherine Sturtevant
USA: Chicago Review Press, 1990
On another track, *Our Sister's London* is a lively and thoroughly researched guidebook to walking tours in the English capital designed from a feminist standpoint. Last year, I had the opportunity to explore London's East End using this book and doing so made my stay quite memorable. Standing on the corner of Brushfield and Commercial Streets near Liverpool Street Station, I turned to the page describing the area and was somewhat taken aback to discover that I was on the sight where Mary Kelly, final victim of Jack the Ripper, was last seen alive. Needless to say, I quickly retraced my steps to a busier street.

WANDERING WOMEN'S PHRASEBOOK
by Alison Owings
USA: Shameless Hussy Press, 1987
Finally, if you get your hands on a copy of Owings' *Wandering Women's Phrasebook*, you'll be well equipped to dish out verbal retorts in a variety of languages in circumstances where you wish to make your feelings very, very clear.

Lisa Schmidt, once an exacto-knife toting Kinesis *volunteer, now lives the comedies and tragedies of full-time writing, mostly as book reviewer, in Toronto.*

PAGING WOMEN



by Gabrielle Cordella-Chew

Looking for a new read? Our review books for July include a range of theory, reference, and fiction. In case we haven't already mentioned this, anyone who reviews a piece of fiction or poetry from *Paging Women* may keep the book. We hang on to non-fiction publications for our reference library that is available to the public. For those struck by the urge to review a title from a previous *Paging Women*, terrific! We encourage both budding and established feminist book reviewers to contact us. The following books merit further attention, so call 255-5499 if you want to review one.

Cinderella On The Ball: Fairytales For Feminists by various writers. *A collection of stories with titles such as* The Ugly Sisters Strike Back *and* After Reading the Swan Prince *which gives an idea of the kind of humour and irreverence you can expect from these tales. For feminists of all ages.* (Attic Press, Dublin 1991)

The Missing Sex: Putting Women Into Irish History by Margaret Ward. *This is one of a series of pamphlets by Irish women thinkers, writers and activists called LIP. Ward is a noted feminist historian who has argued here that the 'collective amnesia' of Irish male historians must be exposed in order to enable us to appreciate the vibrant and complex history of Irish women.* (Attic Press, Dublin 1991)

Sex Exposed: Sexuality and the Pornography Debate Edited by Lynne Segal and Mary McIntosh. *In the past twenty years the debates surrounding pornography and sexuality have become more complex and convoluted. British, Australian and American writers address various dilemmas in this collection of essays. Topics tackled include censorship in relation to AIDS work, the 'alliance' between the right and pro-censorship feminists, and a reconsideration of racism and pornography in Robert Mapplethorpe's photography.* (Virago Press, London 1992)

The Colour of Love: Mixed Race Relationships compiled by Yasmin Alibhai-Brown and Anne Montague. *Through numerous interviews, individuals, couples, and children of mixed heritage express their views and share some of their experiences. Some say coming to terms with their mixed heritage has been empowering, while others find pressures applied by a racist society riddled with fear and contempt extremely harsh, and are daily reminded of having 'crossed the line'.* (Virago Books, London 1992)

July Nights and Other Stories by J.A. Hamilton. *In this first collection of stories, Hamilton writes about family—the institution of 'family'—and uses a variety of voices to confront pain and abuse, violence and betrayal, as well as to articulate the incredible bonds between people and the resilience of love.* (Douglas & McIntyre, Vancouver 1992)

The Promise of Paradise: A Woman's Intimate Story of the Perils of Life with Rajneesh by Satya Bharti Franklin. *In this account, the author traces her experiences as a disciple of the Bhagwan Shree Rajneesh in India and the United States and describes the development and eventual collapse of this spiritual movement from the 60s to the 80s.* (Station Hill Press, New York 1992)

Canada and Free Trade with Mexico: Crossing the Line Edited by Jim Sinclair with an introduction by Judy Darcy. *This is a timely, hard-hitting and accessible book written by Canadians, Mexicans and Americans who are deeply concerned with the push for a new 'free trade deal'. If you feel confused or uninformed about how the original agreement has changed our lives, exactly what a new deal will mean for people throughout the continent and whether we can stop it, this book may answer some of your concerns.* (New Star Books, Vancouver 1992)

No Forwarding Address

Demystifying the writer

NO FORWARDING ADDRESS
by Elisabeth Bowers
Douglas and McIntyre, Vancouver, 1991

by Shelley Hine

It was with anticipation that I began to read Vancouverite Elisabeth Bowers' second novel *No Forwarding Address*. I'd read her first book, *Ladies Night* five years ago and remembered being impressed enough with the quality of the story to wonder from time to time when she would write another.

Bowers is a mystery writer with the same kind of pacing and depth to her stories and characters as women mystery writers who have been around a lot longer, like Sue Grafton or Sara Paretsky. Her sleuth, Meg Lacey, is refreshingly feminist. She's a single mother with two teenagers, has a long-time lover she chooses not to live with because of incompatible styles, and "for the last ten years, has been scrounging a living as a private investigator."

The plot is simple and familiar, yet Bowers' compelling style of writing and sociological analysis give it enough intricacy to make *No Forwarding Address* a real page-turner. That the story is set in Vancouver is an added bonus. I find it almost thrilling to read a well-written book *and* be able to identify with the setting.

In short, Sherry Hovey has left her husband and now she and her young son Mark are missing. Her sister hires Meg Lacey to find her, worried that Sherry's precarious mental state might cause inadvertent harm to either herself or her son. As the story unfolds, a cast of characters emerges, diverse in both race and class, through which we find that Sherry's disappearance has much more behind it than simple whim.

Writer Elisabeth Bowers was recently in Vancouver from her home on Galiano Island doing promotion for *No Forwarding Address*, and I got a chance to talk with her. I've often thought that writing a mystery novel would be a tremendous undertaking and saw this as a rare opportunity to ask some of the questions I've always wanted to ask about what it takes to put one together.

Shelley Hine: It's rare to emerge onto the scene with a book as good as your first mystery novel, *Ladies Night*. Is this the first thing you'd written?

Elisabeth Bowers: No, I'd been writing for a long time, and in fact, was writing mainstream fiction. I finished a novel, sent it out, got back critiques, and became totally discouraged and traumatized by that whole process. So I decided to write a mystery novel because I thought it would be less traumatic for me. I wouldn't worry about producing great literature or great art—It would be 'just a mystery novel'. I thought that would be easier, and indeed it was.

Shelley: Are you a mystery fan?

Elisabeth: Yes, to a certain extent but not a complete addict.

Shelley: What writer influenced you most?

Elisabeth: Well, I grew up on the British mystery writers, like Dorothy Sayers and Margery Allingham, and those 30s writers were actually my favorites. I hadn't read the American feminist mystery writers when I started, and now, of course, read them.

Shelley: Out of those, would you say you have a favorite?

Elisabeth: I think my favourites are still the British ones, PD James, Liza Cody . . .

Shelley: When did you think, or begin to think that you could write a book?

Elisabeth: Well, when I was about 27, I was doing my 900th boring job and thinking, I don't know, could I just come up with some *other* way to make a living? I knew at the time writing was not a way to make a living, but decided I would try writing fiction. I started with a short story because it seemed inconceivable to write a novel. I couldn't imagine how people wrote novels. But actually, you just start.

Shelley: And it takes its own momentum?

Elisabeth: Yeah. You figure it out as you go. It's not as hard as it seems somehow. Although, it is big and does take a long time.

photo from *No Forwarding Address*

"I especially enjoy dispensing with the sort of know-it-all bullshit that male detective types get into..."

-Sheila Bowers

Shelley: How do you write? Do you outline a plot and characters beforehand?

Elisabeth: For mystery novels, I definitely do. I think, with a mystery novel, you have to know exactly where you're going and who's committed the crime. You spend endless time working out the plot and I find plots very difficult.

Shelley: Do you make up much of it as you go along?

Elisabeth: Yes, you get better ideas and you change from them, or mostly you find holes. As you go along, you suddenly think, "Oh no, that person couldn't possibly have been there," so you have to rewrite this and rewrite that, and that goes on right to the end.

Shelley: Do you consciously stay away from focusing your characters on someone who might recognize themselves?

Elisabeth: Oh, for sure. Or you'll just take a piece of them. You'll think, well I want someone who looks sort of like so and so, has that kind of presence, but isn't in any other way like them. At least this is how it happens in my own writing. But sometimes I look at a character like Ed Jeffries in *No Forwarding Address*, and think, well, I don't know anybody like that. I don't know where he came from.

Shelley: There is almost a glut of them from the United States now, but the fictional Canadian female detective is a rarity. How did Meg Lacey happen to break through?

Elisabeth: Well, when I first wrote *Ladies Night* in 1984, I hadn't read any of the other professional female PI stories. But it is difficult to get published no matter how good [a book] is. I was actually helped by people . . . in fact Talon Books was the one who referred me, saying we're not publishing this kind of book, but why don't you try Seal Press in Seattle.

Shelley: Did you want to be published in Canada specifically, or did you just want to be published?

Elisabeth: Well, first I just wanted to be published, but I'm certainly glad that I'm being published in Canada. The American market, of course, is a huge market, so one can't regret getting published in the United States, but I am really glad to be published here too.

Shelley: It's also good to educate people in the United States about Canada.

Elisabeth: Oh always, because Seal is putting out this international crime series, right, but I have to change all my spellings from Canadian spellings to American spellings, and it's interesting the little frictions that go on. They edited *Ladies Night* very heavily. They wanted a more fast-paced,action-based novel and, that being my first novel, I basically went along with everything. But in retrospect, when I read British mysteries, which are incredibly successful also, they're not like that at all. They're not all this fast-paced, dramatic action.

Shelley: Yeah, that's very American.

Elisabeth: It *is* very American, and to a certain extent I feel a little bugged that I've been pushed in that direction, which wasn't my original method of writing. It's interesting how you get a little 'Americanized' if you go with an American publisher.

Shelley: Your writing is quite politically influenced. Where did this come from? Have you been active in the women's movement or in other movements?

Elisabeth: Well, I've been a feminist for a long time. I'm not all that active but it seemed obvious to me that one would go with a woman PI when you consider *how* many women read mystery novels. And also, I wanted to present the world from a woman's point of view and to explore the differences between how a woman will behave in those kinds of situations and with certain kinds of people as opposed to how a man will behave. Because it is quite different.

I especially enjoy dispensing with the sort of know-it-all bullshit that male detective types get into, where you have to know everything, you're always smarter than whoever you're talking to, you're always more savvy and more cool.

Shelley: So you're trying basically to ground yourself in reality and make your character somebody women can relate to?

Elisabeth: Yes, in fact, when I started writing, I was definitely thinking of a much more liberal mainstream audience. I was actually quite surprised that I ended up getting published by a feminist publisher because I didn't really think of my book as being that 'feminist'. I was really trying to get the Chatelaine readers, whom I thought of as reading mysteries, people who would be sort of like Meg Lacey, and have two teenage kids. Now I guess I see that I come off as more heavy-hitting feminist than I was aware of.

Shelley: It's unusual to find characters as culturally diverse as yours are in mystery novels by white authors. I'm assuming that you have done some unlearning racism work?

Elisabeth: Yes. It's very important to me to portray the multicultural character of Canadian cities. I would like people to see the Canadian cities as being like that and being interesting *because* they are like that. So, I'm trying consciously to include as many different characters as I can. And it is difficult because I'm not writing about people that I know as well as I know people from my own culture, and so I'm trying very consciously not to be writing from their point of view because I know nothing about their point of view.

Shelley: Sara Paretsky endorses *Ladies Night*, which is a pretty big deal for a first novel. Was it a surprise to be accepted into the 'big leagues' so quickly?

Elisabeth: Yes, although at the time I didn't even know who Sara Paretsky was. My publisher said "oh, we got Sara Paretsky", and I went, "who's Sara Paretsky?" Now, of course, I do know.

Shelley: Are you able to support yourself with your writing?

Elisabeth: No, I work part-time in a post office two days a week. But I don't mind working part-time, because writing is a very solitary thing, it's sort of like I'd never meet *anybody*.

Shelley: Do you intend to continue writing mystery books?

Elisabeth: Well, I probably will. There's a tremendous financial incentive to keep writing mystery novels and I do have some ideas in the back of my mind that I would like to explore.

Shelley: Do you have any words of advice for aspiring women mystery writers out there?

Elisabeth: You have to be very persistent and stubborn. You have to keep sending [your manuscript] out, and keep sending it again and again and again. I suspect there are more good writers that are not published than are published because I think it's rare to be able to accept the criticism and keep on going. It's very hard to get published and I don't think it has a hell of a lot to do with whether you're any good [but] with whether or not they can sell you—I'm quite cynical about it, really. So, the main thing is to keep trying and not give up.

Shelley Hine is a first-time Kinesis *writer, living in Vancouver, who thinks mystery writing is its own form of art.*

Reviews:

A polyphony of poetry

JUSTICE
by Beverley Daurio
Goderich, Ont: Moonstone Press, 1988

BRIDGING THE GAP
by Margaret Saunders
Moonstone Press, 1990

ABSORBING THE DARK
by Beryl Baigent
Moonstone Press, 1990

by Eunice Brooks

As an older feminist poet, I'm always excited when a publisher decides to publish work by middle-aged women. So, thank you Moonstone Press for paying attention. The three books I review here are Moonstone products—with a little help from the Ontario Arts Council and the Canada Council—books that look good and feel solid in the hand. And there's nothing throwaway about these examples of what we can do—given funding.

However, apart from sharing a publisher, the only thing these books have in common is the word 'poetry.' Each is unique. Beverley Daurio writes prose poems, which look like short stories, with metaphor and irony blazing forth on every page. Margaret Saunders writes haiku, sparse and forlorn as a Scottish moor. Beryl Baigent's latest collection of long poems is mystical and philosophical, dwelling on the many aspects of feminism that men hate and fear.

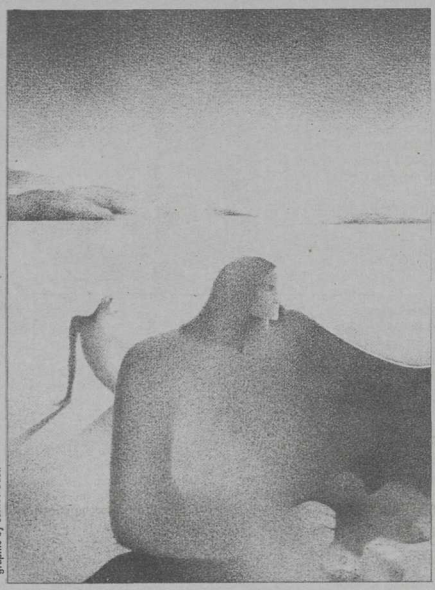
Justice, a collection of 14 sketches by Daurio, looks at the effects on women of 'ownership' by men. From Ellen, who cringes each time Harry whispers "mine" as he hugs her at a party, to Vanessa, a brilliant high school student, who cannot go to university because she is guardian to her mentally challenged brother—Daurio screams: "women are not free."

In the poem "Covenant," Elsie remembers options not taken as she bathes her husband Bill. She reflects on how marriage took her out of the world, as she climbs into bed with him and pulls his arms around her. With some surprise, I realize she plans to sleep with Bill as usual, although he had a heart attack earlier in the day and is surely dead. Chilling or what?

Some of the pieces seem difficult because they lack punctuation and upper case letters. The title piece "Justice" is like that. In using this literary device, Daurio slows the reader over material that cannot be absorbed in a rush. The poem is written from inside the mind of a woman, esme, who is sliding into a moral abyss. esme may or may not have murdered the man who tortured her. She is so detached from her core that she thinks in third person. In particular, one line lingers and haunts me: "They talked about justice and she told him how she had always known that she wasn't going anywhere."

This is a book I want to keep, read again in a few months and perhaps again in a year. I especially recommend people watchers, sociologists, psychologists, and lovers of words to read it. While Daurio has published two chapbooks (booklets), *Justice* is her first major volume of fiction and prose poetry. Her background as an editor has served well—there is not one superfluous word.

Bridging the Gap is about an immigrant experience. Saunders arrived in Canada by boat in 1952 at a time when many women followed their men to any place work was available for their husbands. Any expectation she had that Canada would be much like Scotland because of a common language tie and the Commonwealth was soon dashed.



graphic by Janice Udell

Cover illustration from *Justice*

Her straight-from-the-gut poems seal the bargain many new Canadians make of embracing opportunity while never losing sight of heritage. She brags:

"I pose beside
each new appliance,
smile on cue
send
picture after picture
back home."

I see her here justifying her emigration, smirking in "picture after picture" of material wealth.

photo from *Absorbing the Dark*

Beryl Baigent

But, in "Steps", there is yet another portrait of Saunders showing deprivation of family solidarity:

"A woman
I do not know
sits
in the summer sun
on the steps
of the house
where
my mother
used to sit."

One poem expresses sadness over a first child born without extended family gathered to celebrate. She compares her solitary bedside rose to her hospital roommate's abundance of flowers. Marriage fails to remain whole under the stress of being a family of two people and their children, with the man working a steady afternoon shift.

Aloneness is emphasized again when, after the wedding of her youngest daughter, Saunders returns to an empty house to sleep with a teddy bear—a reminder of motherhood continuing. This is reinforced in the final poem. Saunders, visiting her sister in the homeland, suddenly sees the ocean between her two countries in its entirety:

"We never did
nor can we now
re-settle in the old country
leave our children
and their children
settled down in theirs."

She speaks to someone like me, who listened to a lifetime of reminiscence about my old country and wondered why my parents stayed.

Saunders has published three chapbooks of haiku as well as fiction for children. This 63-poem collection is her life in synthesis. While it lacks the punch of *Justice* and the mystery of *Absorbing the Dark*, the images are strong and the language bittersweet. *Bridging the Gap* is about acceptance—something I don't have. It's the kind of book I might give someone who is living her adult life somewhere different from her place of childhood.

Absorbing the Dark is Baigent's vision quest. She writes out of a Celtic heritage, but fuses universal myths and philosophy in her work. In her introduction, she writes that her poems "are about innocence, momentary truth, dissolution, and a constant search for the permanence of spirit."

The book is divided into four parts, each with an introduction: The Great Goddess; Woman as Power Channel; Woman as Crone/Dragon; and Woman as Sacred Vessel. Her 'Goddess' is everywoman, a trinity of virgin, mother and crone, changeable as a chameleon and responsible for the creation of life.

In one poem, "The Bright One," selected details, such as the cellar floor, connect the home to Earth, making it holy. Comparing her grandmother to The Mother, Baigent writes:

"She was shade and shelter
spreading her bounty through
ancestry and milieu.
Out of her body she created
tissue and bone
within her mind she dowsed
for stories
to water my roots."

That is how it was with me and both of my grandmothers. I never could hear enough of their lives to sate me. Then they died, leaving me to delve on my own, as Baigent has. She finds magic everywhere.

The polluted and almost dead Lake Erie seems an unlikely place to get in touch with one's spiritual self, but the poet finds five smooth stones there "with which to conquer the world." Perhaps these Ontario stones remind her of the ones her father sent her mother from the field where he worked the land as his way of showing love.

Baigent writes a sequence of 21 stanzas in the second section, each related to birth, naming, and myth embodied in her family. The poem "Naming" contains her riddle:

"Then came the names.
Two grandfathers, father, but where
Did the fourth originate?
Was it in honour of JFK
The Pope, the apostle, or my parents'
Landlord a miserly bastard
Who raised the rent every time
He fixed the porch steps?
Maybe my mother thought he could
Be mollified as 'God . . . is gracious and
Will protect his own.' "

Baigent does not write about the importance of naming women, or the effect a name has on the person who carries it.

Another poem, "Chernobyl Summer," is unsettling and may motivate those of us who experience eco-guilt. Yes, Beryl, you wrote your poem and my response is that I'll do my best to make certain another Chernobyl does not occur. I'm switching my lamp off - I shall read your book by sunlight.

The third part, "Woman as Crone/Dragon," is the most powerful section. We see the crone as necessary to renewal:

"I come from
Life Old
I seek
Life New."

Baigent writes about anorexia in the context of Christianity and all those bony saints. Her theme slides through dream and nightmare to "Rededication", a poem about rebuilding the old matriarchal religion and the beauty of rebirth.

I like this book and read it twice in the time it took to write this review. The writing is layered with meaning and I gain new insight every time I look at a page or a poem.

Eunice Brooks is a middle-aged poet with a special interest in women's voices.

Women and science:

Despite all the odds

DESPITE THE ODDS:
Essays on Canadian Women and Science
Edited by Marianne Gosztonyi Ainley
Montreal Quebec: Vehicle Press, 1990
by Janet Nicol

Women pursue "a room of their own" to do more than write, draw or study—we also invent. Women lay claim to patents for inventions ranging from the bed pan to a computer for the physically challenged. But we are often hidden inventors, write Rachelle Sender Beauchamp and Susan A. McDaniel, two of about 30 contributors to a series of fascinating essays on Canadian women and science, edited by Marianne Gosztonyi Ainley and appropriately titled *Despite the Odds*.

In their essay, "Women Inventors in Canada: Research and Invention," Beauchamp and McDaniel say women often did not get patents for their inventions in the past for legal or commercial reasons, or occasionally because a patent in a woman's name would not be taken seriously. Eventually, in 1986, a small group of women in Waterloo, Ontario formed the "Women's Inventors' Project" with a view to providing collective support to women inventors in Canada.

Historical and biographical essays in *Despite the Odds* further illustrate the glaring absence of collective support in the lives of many Canadian women scientists. Since the 1800s, only a small number of women scientists achieved career goals while most have been partially or wholly denied a place alongside their male colleagues. Women accepted less qualified positions, made contributions through their husbands' careers, did volunteer or independent work, or gave up careers in science altogether to become full-time homemakers.

The women in these essays tended to respond to injustice in an individualistic way. Women of the "leisure class" of the 1800s and university educated women of the early to mid-1900s were isolated from each other and generally did not form or access advocacy groups. Stories of their attempts to advance, achieve and be recognized may inspire and anger the reader—there were *so* many brick walls.

In one story, a scientist denied a leave of absence from her employer in 1926, sought the assistance of a women's group. Alice Wilson, a geologist, wanted to get her PhD and was tired of watching the men at work move ahead of her. She went to the Canadian Federation of University Women who fought and won on her behalf the right to an unpaid leave.

Despite the Odds also recounts the uphill struggle women faced to become doctors. At the turn of the century, women were still denied admission into medical schools in North America. As a result, two short-lived but successful women's medical schools were set up in Ontario. Out of one of these schools came a unique program in its time—a clinic addressing the health needs of low-income women.

Despite the Odds contains historical research on the technological and social sciences as well. Writers examine women's roles in photography, advertising and sociology.

While most of the women described in the biographical essays died before society recognized their achievements, there were rare exceptions. Margaret Newton (1887-1971), a plant pathologist, made major contributions to the cause and control of plant diseases, and received recognition for her work at both national and international levels. Similarly, Dr. Blossom Wigdor became head of the Centre of Gerontology (the study of aging and the problems of aging) at the University of Toronto in 1979 after enduring sexism and anti-semitic policies at McGill University.

Alison Wilson...was tired of watching the men at work move ahead of her.

Editor Marianne Ainley acknowledges the limitations of *Despite the Odds* in that the experiences of many women in science are excluded in this anthology. In fact, essays focus on Canadian women of middle class and European heritage. Stories of the contributions to science of women of other heritages and jobs not requiring academic training would have given the reader a more inclusive picture.

The final segment of the collection looks at contemporary issues, reflecting the influence of feminist and class analysis on the science community. For instance, in one essay, "On Being a Woman and Studying Math," Louise Lafortune, a mathematician and teacher in Quebec, attempts to find ways of demystifiying math, particularly for women. She also helps "mathophobes" (people experiencing math anxiety) to increase their self-confidence in this field.

graphic courtesy of Concordia University Archives

From the cover of *Despite the Odds*

Lafortune writes that she seeks to change attitudes about math. "Such an approach would have a greater chance of reaching girls, who do not relate to the way math is currently presented: as competitive, rational, objective, rigid and lacking in emotion," she writes.

Karen Messing, a genetics specialist in Quebec, describes her radicalization in her essay, "Feminist Studies into Genetic Hazards in the Workplace." She was part of a research team in 1978 that linked up with a trade union to examine health and safety issues in the workplace. The employer and members of the science community were not sympathetic. Karen has since organized a feminist research team, "Groupe de récherche-action en biologie du travail" (GRABIT). The group deals primarily with women's health problems within women's employment ghettos.

In the concluding essay, writer Gillian Kranias looks at "Women and the Changing Faces of Science." She quotes Karen Messing, who points out the connection between the sex (male) and class (upper and middle) of the majority of scientists and the research that is undertaken in the name of 'science.' As a result, there is little research on "occupational exposures that present a risk to the nursing mother, alternate (non-hormonal) treatment for the discomforts of menopause, how a woman can give herself a safe (and, where necessary, secret) abortion, what work postures increase the likelihood of menstrual cramps, and how a low-income family can provide itself with nutritious meals."

On the other hand, says Messing, "there is plenty of research supported by drug companies, on drug therapy for menopausal women, by government on what racial and income groups have most abortions, by employers on the relationship between women's physiological cycles and productivity and by private charity on how to prevent a rich fat-laden diet from causing heart disease."

Messing's feminist critique sends an empowering message to present day scientists—if they're listening—that shows how new perspectives could lead to positive transformations in a field which has a profound influence on our future. I believe that in this anthology, editor Marianne Ainley succeeds in bringing to light important and groundbreaking information on the work of women in science in language accessible to most of us.

Janet Nicole is a freelance writer who teaches ESL at public schools.

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WORKWOMEN

Ariel Books
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editor of *Red Flower* and *Women of the 14th Moon*
Friday, July 31, 7-9pm
Reading and discussion of her new book
Sexual Harassment: Women Speak Out
1988 West 4th & Maple Vancouver, BC
V6J 1M5 (604)733-3511

LETTERS

Dear Reader,

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

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

Hope to hear from you soon.

love,

Kinesis

We've got a fan!

Kinesis,

Thanks for running the story "GLC Cutbacks mean layoffs" in the Movement Matters section of your June issue.

The Gay and Lesbian Centre has a non-discriminatory policy, as you know, which means many users of the centre are men. So we were delighted and surprised that *Kinesis* picked up and ran the story of our funding woes.

We wanted to let you know that, as a result of publicity both in *Angles* and *Kinesis*, we have recieved a number of donations and letters of support. However, the biggest donation to date has come from one of your readers. In her letter, she mentions having read the story in *Kinesis* and, as a teacher who often uses the information and material available in our centre, was concerned the GLC was having to consider serious reduction in delivery of services to the community.

The response so far has been encouraging but the crisis is far from over. With the support of friendly organisations like *Kinesis* and individuals like your reader, we're hoping we can overcome this setback and begin to move forward.

Once again, our most sincere appreciation.

In pride,

Mary Brookes,
Gay and Lesbian Centre
Vancouver, BC

Golly gee whiz 'what a guy'

Kinesis,

I seldom write letters to the editor but I feel I must after I read the fine investigative piece on the Creston polygamous group in your June issue called "Breaking the Silence."

What made me do it was turning on the TV news last week and seeing a Vancouver station sucking up to one of the leaders. It was mindboggling to watch supposedly investigative male reporters lap up a randy old billy goat's propaganda.

Seemingly stage-managed, they let him spout all the patriarchial, hitlerian clichés such as giving 'pure' people his seed—45 [children], and he bragged about some of them being born a few hours apart—submissive wives, family (sic) values, his version of Mormon Christianity. He even had a group of little girls marched out to sing his praises.

I thought reporters were supposed to ask hard uncomfortable questions, get their foot behind doors, block out faces if they had to, but get the people talking who weren't brain-washed. Incredulous, I watched and listened while the reporter did his 'golly gee whiz, ain't he a great old patriarch' routine.

There *was* an incest survivor and breakway victim on the show but she was given short shift and little time to tell her story.

My husband, who was also watching, at first tended to blame the women for putting up with it. But if you are born into it and surrounded by domineering adults, what chance do you have.

Shame on the Attorney General's Department!

Sincerely,

Winona Baker,
author of *Beyond the Lighthouse, Moss-Hung Trees, Not So Scarlet A Women.*
Nanaimo, BC

What was my crime?

Kinesis,

It's a year since I attended WestWord VII, the summer school writing retreat for women held in North Vancouver. I still feel intellectually gang-raped. Still hurt. Still angry.

Bloodlessly, I was ostracized from the first, without knowing why. It wasn't as if I had stormed in and started shooting my mouth off. Nor was it as if I were engaged in conversation, my views tested and found wanting. If that had been so, I feel sure we could have established some common points of reference, some grounds for a feeling of kinship. Instead, it was like being at the party from hell. What, I wondered alone in my hot, quiet dorm room while the others laughed and chattered down the hall, was my crime?

I didn't say much from the beginning, but I felt, even from the opening dinner, unwelcome. As time wore on, it became clear that there was only one politically correct thing for me to do—shrivel up and die. Instead, I left a week early (and was not reimbursed. Later, I received a standard follow-up package on which one of the organizers had scrawled, "Sorry it wasn't your 'cup of tea.' ") If that was a tea party, so was the assault by women on Burcu Ozdemir, who brought her son to the nightclub *[see "New Year's Eve Bash"* Kinesis, *Feb., 1992].*

The level of sanctimony was nauseating. I felt palpably despised for wearing a skirt instead of the *de rigueur* head-to-toe black. Clearly, these people thought you were what you wore. At one point, when I entered a room wearing a skirt, a woman looked me up and down and said loudly in front of the others, "Think I'll go get my vibrator." Speaking as a stripper, I've seen better behaviour from men in bars.

I thought we were convening as women who had an interest in writing, to share our own views by means of lucid, rational explication and in turn, listen to those of others. Silly me. As it was, to bill it simply as 'A Writing Workshop for Women' is misleading. That makes it sound as if writing is the prime selection criterion. But perhaps my selection was an error on WestWord's part.

Or perhaps—and I can't help but suspect this—I was selected as a form of entertainment, a token dupe. The organizers knew I was a stripper. By appearing so stressed, so intelligent, so complicated, so vulnerable—in short, so *real*—I had a sense of having failed them. Was I supposed to turn up in a platinum beehive hair-do, I wondered, a stretch-leopard jumpsuit encasing my pneumatic curves?

It was touching to see how they closed ranks in discriminating against me regardless of their class backgrounds. For some were of the starved-from-living-on-politics persuasion, while others were driving around in late model cars and vans with bubble windows, having married wealthy men and, on divorcing, taken up lesbianism with great enthusiasm.

If I seem to have little respect for them, it is because they violate my policy: I respect people who respect me, who return my basic kindness and openness with a little good faith of their own. Instead, they shit on me. Toward the end, I was told the reason for my shunning. Quote: "You're too vulnerable. It makes the others nervous." I must say that this "ugliness," this ever-so-socially-unacceptable vulnerability, is the source of every seed that germinates in me, every plant that springs from me and reaches for the sun on its tall, strong stalk.

Being gay doesn't automatically make you a saint. It may make you long-suffering, but even we 'straights' have our difficulties in this patriarchal society. (Did you think I was stripping for the sheer, exhilarating joy of it? Shame on you). However, if suffering doesn't translate to tolerance and compassion, what have you learned? Belonging to a minority makes you a representative of your group whether or not you choose to accept the role. It's a drag, but that's the way it goes. As a product of two Jewish parents, I am long used to being held accountable for everything from circumcising baby boys to beating up on Palestinians.

I deserve an apology but I doubt I'll get it. You may take this letter, dear reader, as a kind of *caveat emptor.*

Sincerely,

Diana Atkinson
Nelson, BC

WestWord in defence

Kinesis,

Unfortunately, Diana Atkinson's letter and notification of it arrived just before press time so there wasn't time to consider a full response, particularly without input from the Women & Words Board.

One staff person from West Word VII was contacted and was shocked by this letter. Staff were aware that Diana was feeling uneasy and were as supportive as possible—and observed that some of the other students were also supportive. Her departure, a couple of days before conclusion of the program, was understood as Diana needing to do so.

Sincerely,

West Coast Women & Words
North Vancouver, BC

SPEAK

SPEAK is a South African magazine that puts women's liberation on the agenda of the South African liberation struggle. Through interviews, photographs, poetry, and stories, South African women speak out about their oppression as women, and how they are fighting to change it. Articles focus on black working class women's lives in the townships and in the factories. They talk about their struggles to challenge tradition in the home, and their exploitation in the factories. They talk about the fight to be recognised as equals by their comrades in community organisations and in unions. They talk about a new non-racist, non-sexist, democratic South Africa where women are no longer beaten and where women take up their rightful place as leaders alongside men.

Are you interested in keeping up to date with all of this? And supporting this non-profit-making magazine? Then subscribe to SPEAK!
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VOLUNTEER PICNIC

All past, present & future Vancouver Status of Women & Kinesis volunteers are invited to our first annual "Pat on the Back" Picnic. Meet other volunteers and enjoy free food & fun for women and children.

Thursday July 23 3-8 pm
Trout Lake Park
(Victoria & 13th)
look for the VSW banner

Bring your own BUMP
(blanket, utensils, mug & plate)

Call 255-5511 for details

BULLETIN BOARD

READ THIS

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

Classifieds are $8 (plus $0.56 GST) for the first 50 words or portion thereof, $4 (plus $0.28 GST) for each additional 25 words or portion thereof. Deadline for classifieds is the 18th of the month preceding publication. *Kinesis* will not accept classifieds over the telephone. All classifieds must be prepaid.

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

EVENTS

WANNA GET INVOLVED?

With *Kinesis*? We want to get involved with you too. Help plan our next issue. Come to the Writers' meeting on **Tues., Aug. 4** (for the Sept. 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., Aug 6** 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 resources they need, organize the library and other exciting tasks! The next volunteer potluck and orientation will be on Tues., **July 21**, 7 pm at VSW #301-1720 Grant Street. For more information call Jennifer at 255-5511.

EVENTS

VSW RESOURCE CENTRE

Vancouver Status of Women's Resource Centre is open on **Mon.**, 10 am to 8 pm and Tues. to **Thurs.**, 10 am to 5 pm Check out our collection of periodicals and books.

ASSERTIVENESS TRAINING

Vancouver Status of Women offers free assertiveness training to women. Next courses start **Wed., July 15** every Wednesday night for six weeks, 7-9 pm, and **Sat., July 11** for three weeks, 1-5 pm. Pre-registration is necessary. Childcare assistance is available. To register or for more info., call Cecilia 255-5511.

SOUL MUSIC/BROWN STORIES

Soul Music/Brown Stories at the Station St. Theatre **July 21**, at 7:30 pm. Big Mama Productions and Penny Singh welcome all to an evening of gospel, Billy Holiday ballads and voices from SOUL (Shades Of United Liberation). For reservations and info call 736-4052.

WHITE WASHED?

Meet with us at the Vancouver Women's Health Information Centre for an action planning meeting on **Mon., July 20** at 7:00 pm. #302-1720 Grant St., Vanc., call 255-8285 for more info.

LANTERN PROCESSION

Illuminares: An Evening Lantern Procession is the Public Dreams Society's fourth evening lantern procession. Illuminares 1992 will include sculptural installations, choreography, musical performances and surprises. Lantern-making workshops will be held at Trout Lake and Brittania Community Centres. For details call Ann McDonell or Andrea Fatona 879-8611. Illuminares 1992 is a free event. Lantern procession is at sundown on **Sat., July 25.**

PHOTO EXHIBIT

A photography exhibit "A Day in the Life of Inner City Schools," jointly sponsored by the Vancouver School Board and Kodak of Canada will open at the Van East Cultural Centre on **Wed., June 24** at 1 pm. Free. For further info, call 731-1131.

NORTHAMPTON'S LESBIAN FEST

Join other lesbians at the Northampton Lesbian Festival Main. The festival features the hottest mix of queer musicians. Festival hours are 10 am-7 pm. Advance tix $18 for one day $35 for the weekend. Accommodation is nearby. For info call; Aliza Ansell or Diane Morgan, WOW Productions, 160 Main St, Northampton Ma, 01060 (413) 586-8251.

EVENTS

GAY PRIDE PICNIC

The second annual Victoria Lesbian and Gay Pride "bring your own picnic" will be held at the Beacon Hill Park, **Sun., July 12th.** The picnic will be held at the north end of the park between the general picnic ground and "Mayor's Grove." The fun begins at noon and will last until 5 pm. For more info., contact Victoria Gay and Lesbian Pride Society at 1228 Mckenzie St, Victoria BC V8V 2W5, or call Sam Archeiz at 382-0837 or Pat Ford at 370-2964.

OKANO'S "COME SPRING"

Come celebrate the publication of Haruko Okano's "Come Spring," an art show and book launch at Tonari Gumi, 378 Powell St, **July 18th** 3-4:30 pm. For further info, call Caffyn Kelly at 929-8706 or Haruko Okano at 872-3570.

BOOK LAUNCH

The launch of "Women Making Music," a history of women's music in Canada by K. Linda Kivi, will be held at Josephines's 1716 Charles St, **Fri., Sept. 11th,** 7 pm.

TWICE OVER

Firehall Arts Centre, presents a portrayal of love between two older women. **July** 17-27 at 8 pm. For tickets call 689-0926.

POWELL ST. FESTIVAL

For the 16th year, the Japanese-Canadian community celebrates its presence in Vancouver with performances of Taiko drumming, folk and traditional dance and more. The festival will take place at the Firehall Arts Centre & Oppenheimer Park **Aug 1-2.** For info or to volunteer, call 682-4335.

WALK FOR AIDS

An early reminder that Vancouver persons with Aids Society's annual walk will take place **Sun., Sept., 27** on the seawall in Stanley Park. Registration and pledge packages will be available at many locations in early Aug. and at the Pride Fest.

BLUES IN THE NIGHT

The Arts Club Theatre presents Blues in the Night, 26 all-time Blues and Jazz hits and some of Vancouver's best blues artists, **July 22-Sept. 12.** Call 687-1644 for details.

DANCING ON THE EDGE

Eleven days of dance performances at The Firehall Theatre, 280 E. Cordova St., Vanc., BC. **Sept 9-19.** Call 689-1926 for more info.

EVENTS

JANICE WONG

An exhibition of paintings, and reception will be held at the Richmond Art Gallery, 5951 No. 3 Rd Richmond, BC. **Thur., July 2**, 8-10 pm. Call 276-4012 for more info.

COUNSELLING SERVICES

The YMCA is offering short term counselling service for women, including information, individual counselling or appropriate referrals. Topics cover: Women Who Love Too Much; Career Exploration; Women's Sexuality; and Assertiveness. Call 683-2531 or fax 684-9171 for more info.

TONIGHT ... PIAF

A tribute to the late director Ray Michal. Performed by Joelle Rabu. A musical dramatization of Edith Piaf's last North American concert, with songs in English & French. **July 14-17**, 8:30 pm **July 18**, 5 pm-8:30 pm $17 Gen. $13 students $1 seniors. At the VECC, 1895 Venables St., Vanc. Call 254-9578 for more info.

VANC FOLK FEST ENCORE

A week of concerts explore the music and cultures of the Honoras Vietnam, Madagascar and Portugal. **July 20-26.** Time TBA. Cost: TBA at the VECC, 1895 Venables St., Vanc. Call 254-9578 for more info.

WOMEN WITH FIBROIDS

The Vancouver Women's Health Information Centre is beginning a research project around the experiences of women with fibroid problems. If you are interested please leave a message with the Centre at 302-1720 Grant St., Vanc., or telephone 255-8285. The Centre's hours are: Mon. & Thur. 10-1, Wed 6:30-8:30, Sat. 1-4. Or telephone 298-9924 in the evening.

ALTERNATIVE VISIONS

Reflection/Refractions: Alternative Visions, a special exhibit of work by Northwest Asian Pacific women, will show at the Cunningham Gallery, University of Washington, Seattle, **July 5-Sept 18.** The Vancouver-based group, Reijingu Horomonzu, will play at the opening. Artists include Haruko Okano, Andrea Yim, and Ana Chang. For more info, call 685-1090.

HARRISON FEST OF THE ARTS

The festival presents African music and art. Performers include Aya and Four the Moment. **July 4-12.** A daily visual arts exhibit will be held at the Harrison Hotel Exhibit Centre from 10 am-6 pm. A Writers Evening will be held **Thur., July 9th** at 8:30 pm. For more info write: Harrison Festival of the Arts, Box 399, 160 Esplanade Ave, Harrison Hot Springs, BC., (604) 796-3664, or in Vanc. call 681-2771.

IDERA

The International Development Education Resources Association, presents Latin America Women Writers in Translation, a six week lecture series examining aesthetic and ideological contributions of women writers in the Spanish speaking world. At the SFU Harbour Centre, Tues. and Thur., 6:30 pm-9:30 pm. Call 291-4094, fax 291-5159, for more info.

MATURE WOMEN

The Mature Women's Network extends an invitation to women between forty and sixty-five seeking a social and support group. 3rd Floor, 411 Dunsmuir St. Vanc., **June 20th**, 1 pm. Cost $2. Call Margaret Crawford, 224-1037, for more info.

AUGUST 29th
9:30 a.m.-10:00 p.m.
WOMEN AND THE EARTH
RAISING CONSCIOUSNESS
A day-long celebration of women's collective empowerment on behalf of the Earth!
ROBSON SQUARE
CONFERENCE CENTRE
VANCOUVER, B.C.
For tickets (sliding scale: $20-$40) and/or further information, please forward a SASE to WOMEN AND THE EARTH, *P.O.Box 74574, 2803 West 4th Ave., Vancouver, B.C. V6K 1R2 (604)-737-4302* EVERYONE WELCOME!

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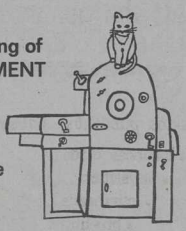

Saturday, July 11th/92
8p.m. to Midnight
Hastings Community Centre
3096 E. Hastings St.

•Penny Singh •Random Acts •Food •Services
•Artwork •Books and lots more...

Support your local women's press!

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BULLETIN BOARD

EVENTS

HOUSING OPTIONS

A Provincial Commission on Housing Options will hold eight public meetings within the province during June and July. Groups or individuals interested in the question of housing affordability should submit briefs to The Provincial Commission on Housing Options, #1505-4330 Kingsway, Burnaby BC V5H 3G7. Tel. 439-4731, fax 436-3469, no later than **July 31.** A meeting for the Greater Vancouver area will be held **July 14.**

GROUPS

WORK FOR CHANGE

Oxfam Canada has created an Emergency Response Team to deal with drought in Central Africa. To make a donation or for more info contact Oxfam Canada, 2524 Cypress St Vanc., BC, V6J 3N2 (604) 736-7678.

FEEDBACK NEEDED

Is there a need for a support house for lesbians leaving relationships, who need a safe temporary place to stay in order to make this change? I want to hear from other lesbians who believe this need exists, and who have ideas, input, support for starting one up. Anyone interested please leave names and numbers c/o VSW 255-5511.

TEEN WOMEN

Women Against Violence Against Women's (WAVAW) Rape Crises Centre has a support and discussion group for teenage women who have been sexually assaulted. For more info, call our 24 hour crisis line at 875-6011.

VANC LESBIAN CONNECTION

The VLC is open Tuesdays and Thursdays, noon-7 pm. and Saturdays noon-5 pm. We have hot coffee, a job and housing board, a lending library and a safe and friendly atmosphere. Our centre staff offers lay counselling around lesbian issues, referral services and info about events in the community. Drop in and see us at 876 Commercial Drive, Vanc. The VLC is now offering free professional short term counselling, alternating Wednesdays, noon-3 pm beginning July 8. By appointment only. Free admission to Folk Fest if you volunteer 8 hours of your time at the VLC Sage's Kitchen Booth. For more info call 254-8458.

FACILITATOR/COUNS. TRAINING

Battered Women's Support Services will be offering Group facilitators/Peer Counsellor Training in the fall of 1992. Call 687-1867 for an application form.

GROUPS

VLC BLUES

Just cuz it's summer, doesn't mean the VLC doesn't need 'you.' Volunteers are needed for a variety of duties, including peer counselling, helping in the library, and answering the phone. If you are interested in any of these areas, call Ginger at 254-8458.

ENDOMETRIOSIS SUPPORT

T.E.N.T. (The Endomtriosis Network of Toronto) is one chapter of the Ontario Network for Endometriosis (O.N.E.) which offers support and info regarding this disease. For further info contact T.E.N.T., PO Box 3135 Markham Industrial Park, Markham Ontario, L3R 6G5 (416) 968-3717, or O.N.E. City Centre Drive, # 133 Brampton Ont, L6T 3R5.

VOLUNTEERS NEEDED

Have some time to spare? Rape Relief and Women's Shelter can put you to work on the crisis line, in the transition house or fundraising. Interested? Call 872-8212.

WOMEN IN RECOVERY

The Recreation Club for Women in Recovery is an opportunity for women in recovery to get together and socialize with other recovering women. For further info, call 876-0078.

OUT/RIGHTS

The 2nd Pan-Canadian Conference on Lesbian and Gay Rights will be held in Vancouver **Oct 9-11,** at Robson Square Media Centre. The conference will be a participatory forum for us to discuss and develop coalitions, strategies and ideas about our rights. We need your help with everything from planning to promotion to production. Conference topics include: "Are We Family?"; "Rights and Wrongs—Past and Present;" "Mobilizing for Change;" "Working in Law;" "AIDS and HIV issues." For details call Donna at 255-3023 or write to Out/Rights/Les Droits Visible at #321-1525 Robson Street. Vanc., BC, V6G 1C3.

SUBMISSIONS

VIOLENCE AGAINST WOMEN

Women's Press in Toronto is inviting submissions for an anthology on women organizing against male violence. Send up to 20 pages, typed, double spaced by **Sept 15** to Women's Press, 517 College St., Toronto, Ont., M6G 4A2, or for more info, call Punam Khosla at (416) 922-0554.

GLOBAL STRATEGIES

Women to Women Global Strategies needs information on how free trade has, and is affecting women in BC. Please assess, analyze and clip everything relevant and mail to c/o 1426 Napier St., Vanc., BC, V5L 2M5.

SUBMISSIONS

MUSIC DIRECTORY

The Acoustic Connection, a Vancouver based non-profit organization of musicians and other professionals in the music industry is organizing a province wide resource directory for people involved in any aspect of folk/roots music. Listings are free. Submission deadline by **July 30/92.** For more info, call 732-1305, fax 732-1397, or write to #1-3630 W. Broadway, Vanc., V0R 2B7

CRIAW GRANTS

The Canadian Research Institute for The Advancement of Women offers an annual grant of $25,000 for projects that promote the advancement of women. The research can be the subject of proposal that is complete in itself or part of a larger study. Deadline date **Aug 13, 1992.** Send four copies of applications. For further info write 151 Slater St, # 408, Ottawa, Ont., K1P 5H3, Tel (613) 563-0681, fax 563-0682, TDD 563-1921.

MENNONITE LESBIANS & BIS

Looking for all forms of written expression (poetry, rants, journal entries, fiction, etc.) & art work by Lesbian & Bi women who have been or are involved in Mennonite faith/culture. A small collective of Mennonite dykes associated with "Brethren & Mennonite Council for Gay & Lesbian Concerns" are producing this anthology. Send submissions or enquiries to: PO Box 268 Station P Toronto Ont., M5S 2S8 Deadline: **Sept., 30, 1992.**

RACE, CULTURE & SEXUALITY

Queue, a group of Chinese Canadians committed to development of contemporary cultural activities are looking for submissions for a performance exhibition screening/writing series on intercultural conditions for construction of sexuality, sexual orientation and sexual practices in the context of race, culture and socialization. If you are interested, send info to 2814 Trinity St. Vanc., BC V5K 1E9, or call Cynthia at (604) 254-9487, fax (604) 687-6260 ASAP.

FEMINIST PRACTITIONERS

The Western Canadian Counselling Association invites your monthly proposals for monthly meeting presentations. Honorarium given. Please mail to: Reisa Stone, Programming: WCFCA 405-2150 W. Broadway Vanc., BC V6K 4L9. Or phone 732-9753/732-8013.

CLASSIFIEDS

EXHAUSTED? TENSE?

Jin Shin Do bodymind acupressure. Receive gentle deep release of physical and emotional stress, fully clothed in a safe healing environment offering respect and honour to women with regard to any issues our healing may involve. Our bodies remember our experiences. Feminist /mom/survivor and certified practitioner. Call Lisa 685-7714.

FEMINIST COUNSELOR

I work with lesbians and other women. My interests and experience include childhood abuse, addictions, relationship issues, panic and self-esteem. I use Gestalt/experiential work, dreams and visualizations. Sliding scale. Tel: Delyse 873-4495.

COUNSELLING NOW

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

WHO'S A SURVIVOR?

A survivor is any woman who's around to read this after experiencing sexual abuse, anorexia/bulimia, battering relationships, chemical dependency and other effects of patriarchy. I offer survivors skilled, commonsense counselling and therapy with art, breath, music and more. Comfortable with your anger and your joy. Call Reisa Stone, 732-9753.

FREE THE SINGER WITHIN!

Singers of all levels can increase range, tone and power while developing confidence to sing out and speak up! Expert vocal coaching in a supportive, accepting environment. A holistic and effective method for personal empowerment, joyful creative expression and a great voice! On Commercial Drive. $30/ session or 6 sessions/ $150. Penny Sidor 251-4715.

"LOVE" ADDICTIONS

Untangling the "love" addictions: sex, romance, & relationships...women. Meeting our intimacy needs in healthy ways. Do you find yourself struggling in repetitive, harmful ways in 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; create healthy, positive relationships! Call Eleanor Brockenshire, B.H.Ec.M.S.W. 876-9475.

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These women deserve their place in the schools, offices, homes and official corridors of the nation. An ideal gift. Posters are 16 x 20, in sepia tones, particularly attractive when framed. $10.00 each or package of all three for $25.00, plus $3.00 (postage/packaging) for 1 poster ($0.50 for each additional poster). Laminated copies are an additional $6.00 each.

Women of Vision Series, Box 1402, Station C, St. John's Nfld. A1C 5N5

CLASSIFIEDS

SHIATSU

A Japanese form of acupressure. Great for physical discomforts, emotional release, or stress relief. To relax, comfort or energize. Phone Astarte Sands at 251-5409.

A WOMEN'S PLACE

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

FABRIC BANNERS

Strong colourful long-lasting banners for indoors and out. Made to order by well-known Vancouver artist Sima Elizabeth Shefrin. From the maker of the beautiful banners for *Kinesis, Angles,* Ariel Books, AIDS Vancouver, Tools for Peace & many other organizations directly to you. Reasonable prices. 734-9395.

BED & BREAKFAST

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

HOUSING

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

CLASSIFIEDS

ROOMMATE WANTED

Are you thinking about moving to the Kootenays? Roommate wanted to share house with two womyn. No cats. Rural setting–20 minutes from Nelson. Phone 1-359-7601.

SITKA CO-OP

Sitka Housing Co-operative is a 26 unit housing complex created and designed by women for women and children. Our priority 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 operation of the co-op is required of all members. At present our one-bedroom waiting list is closed. Applications from women needing two- and three-bedroom units are being accepted. Please write: Membership Committee, Sitka Housing Co-op, 1550 Woodland Drive, Vancouver, BC V5L 5A5.

SHARED ACCOMMODATIONS

Roommate wanted for 2 Br house. Bsmt, backyard & garden, n/s, m/f $395. 873-2700.

SAILING FOR WOMEN

Herizen (TM) New Age Sailing for Women. Personalized sailing and self-awareness immersion courses for women, in BC and Mexico. Herizen (TM) is about sailing and about women's reality, self-confidence, self-esteem, and belief in ourselves in a concrete way that is transferable to all parts of our lives. Call Trish 741-1753.

SURROGACY RESEARCH

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

artist unknown

Lee Pui Ming, a highly innovative pianist from Toronto will be appearing at the Vancouver Folk Music Festival, **July 17-19** at Jericho Beach. Ming's style is a fiery blend of Chinese, jazz and experimental improvisation where the piano is turned into a multisonic instrument. The music emerges in a dynamic interaction among the keyboard, the piano and her voice.

CLASSIFIEDS

SHIRLEY TURCOTTE

(To a Safer Place) in Winnipeg, MB–**Nov. 4, 5, 6, & 7, 1992.** Nov. 4–Evening public address–The Healing Process. Nov 5 & 6– Structuring Therapy Groups. Nov. 7–Connecting With the Inner Child.

INVITATION TO PARTICIPATE

We invite submissions for participation in the 1993 conference "Sorrow & Strength: the Process." Participation can take the form of papers, panel, media presentation, art, poetry, workshops, networking, etc. Deadline for submissions–**Sept. 30, 1992.** For more info please contact Creating Connections, 160 Garfield St. S., Winnipeg, MB R3G 2L8. Tel: (204) 786-1971

TRANSITION COUNSELLOR

Relief Transition House Counsellor: To provide support, counselling and referrals to abused women and their children seeking safe shelter. The successful candidate will have experience working with abused women from a feminist perspective as well as knowledge of the issues of violence against women and problem solving skills. Must be flexible and able to work on day to day notice as well as be on call via pager after midnight. Hours cannot be guaranteed. Salary $10 per hour. Clearance of Criminal Record Search is required. Send cover letter by June 22 to: Program Director, Chimo-personal Distress Intervention Services, 202-4751 Garden City Road, Richmond, BC V6X 3M7.

CLASSIFIEDS

UPBEAT CALENDAR

Volunteer women of colour (19-30's) wanted for upbeat gay woman's calendar. Already have several caucasian/asian women but would like to include women of other ethnic origins. No nudity. I can't do this project without you so please write with photo to # 607- 3760 Albert St. Burnaby, V5C 5Y8.

APRIL'S DANCE WORKSHOPS

April's Dance Workshops presents introduction to partnership dancing. Includes Latin, Jive, Country and slow dance techniques. Just for fun. *Just for Wimmin,* children welcome, (but dancing is for adults) 2 hr workshops **Mon's** 7-9. **Sun** 3-5. Only $18 per person. Call April 684-5347

TRAINING

Battered Women's Support Services will be offering Group Facilitator/Peer Counsellor training in the fall of this year. If you are interested in working with battered women and would like to be considered for the training program, call 687-1868 for an application form. We look forward to hearing from you. Deadline for application is **Friday Sept., 4/92.**

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