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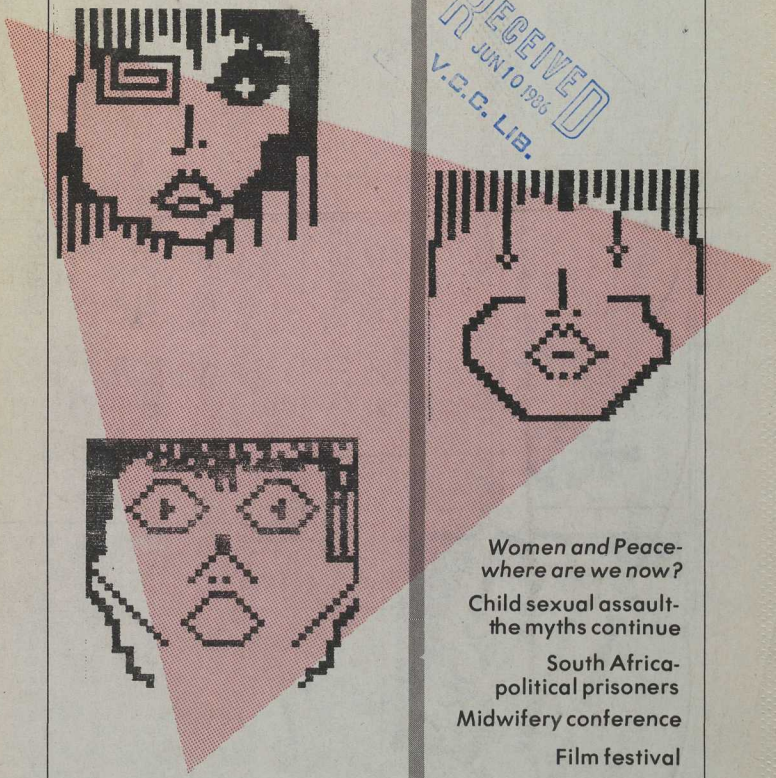

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news about women that's not in the dailies

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BC and Yukon women's centres unite

by Noreen Howes

The women's movement moves ahead in B.C. and the Yukon.

In late May, after four days of intense deliberation, the B.C. and Yukon Association of Women's Centres was born at Naramata.

The founding 36 centres represent 100,000 women from all regions of B.C. and the Yukon. The association will provide a unified voice to address the many pressing issues affecting B.C.-Yukon women today and in the future.

Spokeswoman Jean Kavanagh from the Victoria Status of Women says, "While women represent 52 percent of the population, far-reaching disparities still exist in all facets of society, and this is especially true of conditions in B.C.. We will impress upon politicians in our upcoming provincial election the urgency of these inequities."

Regional representatives have been selected to form the Association's first executive. The 36 women centres represented at this third annual conference were united in their fight to remain alive in the face of funding cuts. There were general agreements that this is the primary battle, and hopes that through an Association, strengthened lobbying will result in less financial insecurity.

Women at the conference were less in agreement, however with the fundamental definition and role of a woman's centre. Should a centre apply a "feminist" perspective in its efforts to promote the status of women? Arguing that "feminism" is too radical a label and would deter women from using a centre, initially a majority of the delegates rejected a call to adopt this term. After intense debate however, which included attempts to define "feminism", the term was adopted.

Another instance of political differences among the delegates, most of whom were representing rural communities, was whether to call the newly formed body of women centres an "association" or a "coalition". After much argument, "coalition" was rejected as being too radical a term. It was therefore clear that although there were some common ties between centres there were also significant political differences about the Association's potential to be an effective lobbying tool.

Funding permitting, one objective of the Association is to hire a woman to maintain connections between centres, through continuous "networking" between the nine geographical regions. From this it is hoped that a strong united front will voice common demands. Another optimistic sign from this founding conference was that the pressing issues concerning women, which demanded immediate consideration from the Association were in fact recognized and resulted in:

- a statement to the Parliamentary Task Force on childcare urging the government to fund a universally accessible, community controlled system;
- a letter to Secretary of State demanding that the Fernie, Cranbrook and Golden women's centres receive full funding;
- a letter to Brian Mulroney demanding full-funding for the Pictu Women's Centre;
- a statement to the First Ministers' Conference in Fairmont, BC;
- an endorsement of NAC recommendations concerning free trade.

photo by Susan Stewart

Vancouver Rape Relief's annual walkathon brought supporters of all ages to Stanley Park. This year's fundraiser drew 160 walkers and netted $15,000 in pledges.

Video control bill tabled

The Socred government's new Motion Picture Act, Bill 30, tabled in the provincial legislature early this month has drawn praise and criticism from the community.

The new Bill, which is expected to become law by January of 1987, introduces a licensing system which will mean that retailers will pay $100 annually and submit copies of all tapes they sell or rent to a film classification branch of the Attorney General's ministry. If retailers are a caught selling illegal tapes or tapes classified as "adult" to minors, their licenses could be lifted.

The Bill also enables the Attorney General to acquire funds from general revenues to sponsor public education and communication programs on pornography.

Local anti-pornography activist Donna Steward called the Bill "an important first step" and was encouraged that the government will provide fund-

Bill 30 continued page 2

Journalists gather to 'talk shop'

Over 70 feminists from across Canada (and one from Zaire, Africa) representing some 25 publications were in attendance at the second annual Canadian Feminist Periodicals Conference held at the spacious Tai Chi Centre in Orangeville, Ontario in early May.

The diversity of publications in attendance was impressive. Present were academic journals, rural newsletters, bilingual publications, francophone glossies, lesbian only papers, literary quarterlies and journalistic newspapers. Some publications are available across Canada, others only print enough copies for their local communities.

The conferences' opening panel, which examined our role as feminist publishers, initiated questions that participants discussed throughout the weekend.

Betty Ann Lloyd, from Nova Scotia's *Pandora*, Emma Kivisild, former *Kinesis* editor and journalist, Celene Messner, a Quebecois writer involved with the journal, *Canadian Women's Studies* and Makeda Silvera, a collective member of *Fireweed* and Sistervision discussed a number of issues including the role of feminist periodicals, self censorship, race and class.

According to Lloyd, "the process of getting *Pandora* out every three months and onto the street is a political act."

Lloyd added that "the role of the feminist press is to carry the individual voice of women's experience."

Emma Kivisild told degagates that feminist periodicals have to recognize double and triple oppression (of race and class). "An issue", said Kivisild, does not have to affect exclusively women in order to be a women's issue."

Makeda Silvera, in addressing self-censorship, asked participants to examinie how they make decisions "in what we publish and what we don't publish."

Celine Messner called on delegates to consider formalizing into a national association of feminist periodicals.

Throughout the weekend a variety of workshops were offered including leadership dilemmas, working with volunteers, politics of design, race and class, lesbian visibility, fundraising--and many more.

Perhaps because of the diversity of publications present and their respective workloads, few concrete proposals came out of the conference. Despite this most participants thought the gathering was very successful as it provided feminist publishers with the rare opportunity to "talk shop" with women from across the country.

Participants did agree that all papers that could would publish a pro-lesbian article in their October editions. This measure was seen as an effort to counter rising attacks on lesbians and lesbian rights. October was choosen because the first Saturday in October is traditionally lesbian pride day in Quebec.

An area which received a lot of attention was the relationship of the feminist press to the feminist movement. While many at the conference believed a strong feminist press was vital to the movement there was considerable ambivalence about just exactly what that relationship consists of. Does the movement expect unquestioning loyalty and when its press is critical, how do feminist papers deal with reaction from the movement?

Many papers, as is common with other women's groups, have major concerns about government funding--will it last and how does it affect editorial freedom? Most participants agreed that eventually the government will stop funding papers and that the fundamental question facing all feminist periodicals is when the funding is gone, the paid staffers are gone, the telephone, typewriters and waxer is gone...where will the women's movement periodicals be?

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Kinesis welcomes volunteers to work on all aspects of the paper. Call us at 873-5925. Our next story meetings are Wed., June 4 and Wed. Aug. 6 at 7:30 pm at the VSW offices 400A West 5th Ave. All women welcome, even if you don't have any experience.

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

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

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MEMBERSHIP in Vancouver Status of Women is $25.50/per year (or what you can afford). This includes a subscription to *KINESIS*. Individual subscriptions to *KINESIS* are $17.50/per year.

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MOVEMENT MATTERS

Bill 30 from page one

ing for public education on pornography. Stewart's support for the Bill is in keeping with calls from a number of women's groups, including the Vancouver Council of WOmen and the North Shore Women's Centre, who have urged the province to introduce standards for video classification (see *Kinesis* Dec./Jan. 1985-86).

Other groups and individuals, however, are strongly critical of the bill and have organized a coalition, the Coalition for the Right to View (CRTV) to fight against the Bill.

According to the CRTV the Bill is not a classification system but rather is censorship. According to a CRTV press conference the bill will give "sweeping powers to the Director (of the classification board) and to the Cabinet to define sexuality, suggestive or explicit, and to change the criteria for what is to be classifed and censored."

The CRTV, whose members include many artists and artist centres, bookstores, publishers, galleries and the Emily Carr College faculty among others, also points out that the Bill provides no exemptions for artists and complain that artists could not carry the costs of submitting tapes to be pre-screened by a classification board.

Kinesis plans retreat

During our summer break *Kinesis* will take some time, away from the stresses of copy deadlines and production, to examine the paper's strengths and weaknesses.

We anticipate important changes in *Kinesis* in the forthcoming year. We are considering changes in the papers design, its production cycle, its editorial emphasis and direction and its administrative needs.

We are inviting women who have worked on *Kinesis* in the past, are working presently or are considering getting involved to come to a *Kinesis* retreat and take a broad look at our future directions and goals.

We have scheduled a weekend (dates below) where there will be time for both work and relaxation, as we assess where we will be going in the future. Transportation and some food costs will be covered by *Kinesis*. If you are interested in being involved in this process please call us for more details.

We believe *Kinesis* provides an exciting and rewarding work for political activists. The weekend retreat will feature some provocative discussions on the role of the feminist press and our relationship to the feminist movement. Come and join us.

VANCOUVER STATUS OF WOMEN

Annual General Meeting

Thursday, June 26/86

7:30 pm

At: N.D.P. Hall 517 East Broadway

Invitation open to all members and friends of V.S.W.

-refreshments- raffle draw-

Women are invited to a

Kinesis retreat

Work & Play!

July 11,12,13

Location TBA, but it will be somewhere beautiful.

Please call Kinesis, 873-5925, for more info.

VANCOUVER STATUS OF WOMEN & THE VANCOUVER WOMEN'S HEALTH COLLECTIVE PRESENT: A public meeting regarding the

DALKON SHEILD

MONDAY JUNE 16/86 8pm

This meeting will present practical information for women who have filed a claim against the manufacture and for women who have missed the April 30th deadline. (The Vancouver and Winnipeg Women's Health Collectives are appealing this deadline) U.S.A. Legal Council Robert Manchester will be present to answer questions.

At: Vancouver Women's Health Collective 888 Burrard St.,

For further information call VSW at 873-1427 or VWHC at 682-1633

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Vancouver Women's Bookstore
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IN B.C.:

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Friendly Bookworm, Dawson Creek
Haney Books, Maple Ridge
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IN CANADA:

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IN U.S.A.:

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I.C.I.—A Woman's Place, Oakland, Ca.
Laughing Horse Books, Portland, Or.
It's About Time, Seattle, Wa.
Old Wives Tales, San Francisco, Ca.
Room of One's Own, Madison, Wi.

NEW ZEALAND:

Broadsheet, Auckland
Women's Bookshop, Christchurch

ACROSS BC

Local soccer team to compete in Gay Games

by Mia Stark

Outside Kezar Stadium, we waited under a sky painted with multi-colored banners, and watched more than 1000 assembled athletes excitedly chatting and laughing.

Inside, spectators and supporters awaited our entrance. When we did appear, they made lots of noise.

As members of the Vancouver women's soccer team which travelled to San Francisco is 1982 to participate in the first gay olympics, we helped to make history.

History will repeat itself this year when Gay Games II - Triumph in '86 kicks off August 9. Lotus Kaze will be there with boots on.

Lotus Kaze, formerly the East Enders, is the only all-lesbian team registered in the Metro Vancouver Women's Soccer League. Founded more than six years ago by current coaches Luce Roberts and Corrine Hunt, the team comprises women who share the pair's concept of a competitive, non-sexist, female-run crew.

"We started the team for the fun of it," Roberts recalled in an interview, explaining that the intent was to provide an alternative for wommen who wanted to play soccer, but were uncomfortable with conventional league teams traditionally coached by men.

When it appeared last year that the team might dissolve Roberts decided to head a revival of oldtimers, with a focus on Gay Games II.

One week of festivities are slated with competition in 18 sports sandwiched between opening and closing ceremonies. Having competed in Gay Games I, Roberts looks forward to the return trip.

Meanwhile, there is the regular season to contend with. Two games in, the team is boasting a one-and-one record in the league's third division. There also are fundraisers planned to pad the team's travel account.

To date, their have been music nights hosted at the Lotus Hotel, which sponsors Lotus Kaze, as well as a buffet brunch. The next event on the agenda is scheduled for June 27; women and guests are invited to join team members for a night of dancing, raffles and prize draws. The $1 cover charge will go toward our Triumph in 86.

photo by Francie Queyras

"Lotus Kaze" women's soccer practice.

Paternity Act upheld

by Barbara Findlay

The BC Court of Appeal has upheld the law giving BC women the right to seek a declaration of paternity, and maintenance, from the father of a child born outside marriage.

Jerry Ricard, who was sued for maintenance as the biological father of such a child, had argued that the Child Paternity and Support Act was now invalid because it allowed an unmarried mother to bring an action against the biological father, but did not give the same right to an unmarried father supporting a child born outside marriage to sue the mother.

Ricard challenged the Act under the year-old Section 15 of the Charter of Rights, which says "Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination, and, in particular, without discrimination based on...sex."

Vancouver Status of Women intervened in the appeal, along with the BC Association of Social Workers, BC Civil Liberties Association, Federated Anti-Poverty Groups of BC, and West Coast LEAF Association. The intervenors argued that although the Act was discriminatory, because it treated men and women differently, it should not be held invalid, but instead should be extended by the clurt to cover an unwed father seeking child maintenance from the mother.

The majority of the Court of Appeal held that the law did discriminate, because it provided an enforcement machinery to women unvavilable to men. But the Court held that the broad public purpose of the legislation was to establish paternity. Because the Act was not arbitrary, irrational, or unfair in achieving that purpose, it was justified even though it was discriminatory. The court therefore upheld the legislation under Section 1 of the Charter which provides that a Charter right can be infringed if it is "demonstrably justified in a free and democatic society".

Trade union backs lesbian fighting for spousal rights

A lesbian in Terrace, BC has quietly fought since last autumn to get her employer's medical plan, which extends coverage to common-in-law spouses to include her partner.

Elizabeth Snyder, a college instructor, decided to seek the benefits after her BC Government Employees Union local was successful last fall in getting a human rights clause into the local collective agreement. At the same time Snyder became eligible for medical benefits, and after reading about a similar case in Toronto which was successful, decided to include the name of her partner of three years, Maureen Bostock, on the application form.

Early decisions in the case have gone against her so far and arbitration is likely the next step.

Snyder and Bostock live openly in the northwestern BC municipality of Usk (population 40) outside Terrace. They are founders of the lcoal organization "Northern Lesbians", and together they edit *The Open Door*, a quarterly publication for rural lesbians. "I knew when I moved to Terrace (in 1982) I'd either be very out or completely closeted," Snyder says.

A union representative told Snyder that he had her in mind when sexual orientation was included in a human-rights clause in the college instructor's collective agreement. The clause states there will be no discrimination, interference, or restriction practiced with respect to any employee in the matter of hiring, discharge or otherwise on numerous grounds, including sexual orientation.

Snyder said the decision to seek medical benefits for Bostock "was easy because once I saw the clause I knew the time was right. I'm ready to do it and it's time to start fighting."

Snyder would like to hear from people--particularly thsoe who have fought similar battles or are considering it--to share strategies, information and support. Snyder can be contacted by writing her c/o Northern Lesbians, RR2, Box 50, Usk Store, Terrace, BC, V8G 3Z9.

VLC

Creating community jobs

Vancouver Lesbian Connection (VLC) is a group of eight lesbians who formed a collective in April 1984 to provide a lesbian social and political organizing space that is supported by the lesbian community and run by the groups that use it. The VLC wishes to foster lesbian visibility, education, support, and political action.

In September 1985, through their own efforts and with a lot of help from other members of the community, the collective opened Canada's only lesbian centre operating on a daily basis.

As part of VLC's long-range vision of being self-supporting, the group applied for and received $45,000 from the Job Development Program of Canada Employment and Immigration Commission. They have hired two women for one year to investigate and develop a business that would help support the centre.

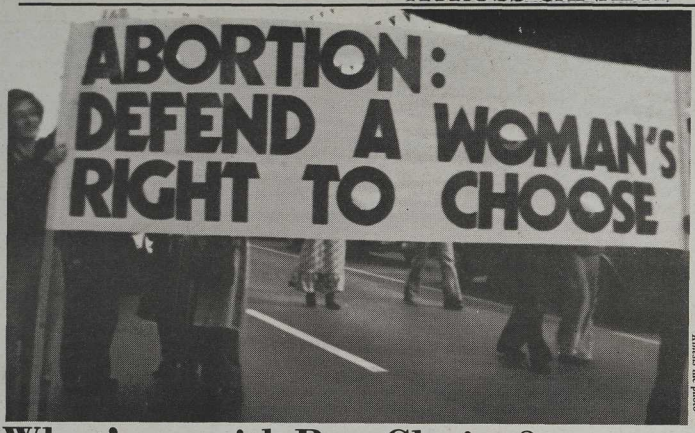
The format and goals of the VLC's Community Economic Development project will provide a framework for forming a socially responsible women's cooperative business.

The VLC hopes that with a business that provides access to skill development, economic support for political activists, provisions for childcare and worker control; they will provide a collective solution to the problems of chronic unemployment, dissatisfaction with traditional workplaces, and constant efforts to seek government funding.

The VLC collective aims to perfect a business that, ideally, would provide: reliable employment for women, high enough wages so that women could work flexible hours including paid time for political work, reasonable childcare, skill development and training, and finally be socially responsible and useful.

For further information please contact the CED Project c/o Vancouver Lesbian Connection, 876 Commercial Drive, Vancouver, BC, V5L 3W6

ACROSS CANADA



Kinesis file photo

What's up with Pro-Choice?

by Noreen Howes

Judy Rebick is spokesperson for the Ontario Coalition of Abortion Clinics (OCAC). *Kinesis* interviewed her on her recent visit to Vancouver.

Are there anti-choice demonstrations happening at the clinic now?

Rebick: There are demonstrations pretty well every day but they've really died down in the last six months or so. There's usually three or four people out there all day and then at lunch time it might go up to twelve. And they are much less vicious than they were last summer. They're a lot more demoralized now because the clinic has been open so long. They're not as energetic in their attempts to harass the women, but they're still there.

Do you think the anti-choice movement is actually getting weaker?

Rebick: It definitely is. It's upsetting that they are there at all but there really are fewer people. In the summer it was just incredible; they were playing "Happy Birthday to your dead baby" tapes, and showing *A Silent Scream* continuously in the window of the cafe they rent next door to the clinic. They're still showing the movie, but nobody stops to watch it.

What kind of effect do the anti-choice demonstrators have on the public?

Rebick: I think people are disgusted by them. The support for pro-choice has never been stronger and I think there are a number of ways of seeing that. In Ontario's most recent fight against extra-billing for

The clinic is still open and women are getting the services they need

medicare, for example, doctors resigned from the therapeutic abortion committee in Sarnia to protest the government's intention to ban extra-billing. We called a press conference with the National Action Council on the Status of Women (NAC) and said we were going to organize opposition to the doctors because of this resignation. We formed an alliance which is the broadest alliance that's ever been formed in Ontario history. I'm one of the main spokespeople of the alliance -- for O.C.A.C. -- and nobody objects to that. Abortion is one of the central issues in the alliance; access to abortion as a rejection of extra-billing. The popular understanding in Ontario is that the reasons the group mobilized against doctors was because they resigned from the therapeutic abortion committee.

Today the Ontario Medical Association (OMA) is saying "if we go on strike, we're going to maintain emergency services *and abortion services*." I think that if you sit there and look outside the clinic it's depressing but the fact is the clinic is still open and women are getting the services they need. Two years ago no one, including us, ever thought we'd be able to stay open. You have to get beyond the pickets out there and look at the longer term. Overall we're doing very well.

What support is the clinic receiving from feminists in Toronto, particularly at present, since the changeover from support demos in front of the clinic to anti-choice demos? How are feminists responding?

I think over the last few years there's been tremendous support from the feminist community. In 1983 we had support demos but we were a much smaller movement with much smaller support. We've changed our tactics mainly because the doctors at the clinic didn't want pickets in front of the clinic. Women who are coming from out of town don't know whether you're pro-choice or anti-choice. They just see huge numbers of people that they have to get through. We started to organize demos at Queen's Park instead where we had as many as ten thousand people attend. That was much more powerful.

Is it a conscious strategy of OCAC not to respond to the pickets?

Yes. From the beginning of the struggle we felt that it would be a mistake to confront the right-to-life as the enemy because we always felt that the enemy was the government. It was the government that was denying women access to abortions, not the right to life movement.

But was the government being convinced by the right to life?

I don't think so. I think that they just used the right to lifers. The government tried to say that there are two extreme factions in this fight, and that they're the moderates in the middle. They never say that anymore because we've presented ourselves as spokespeople for the women. We felt that confrontations in front of the clinic would feed into the image the government was trying to create of these two lunatic factions fighting each other. The main concern was the women, that it was no good for the women who are using the clinic.

Our supporters are actually more numerous than the right to lifers'. Pro-choice women work as escorts for the women. That was a much more positive thing to do than picketting outside. There are some escorts now but since there's less harassment, escorts aren't as necessary. Escort service was less visible than pickets but there were more women involved. That was the way the pro-choice women showed support which was more effective emotionally.

Can you comment on the recent precedent-setting court decision which acquitted of trespassing charges an anti-choice demonstrator who padlocked himself to the clinic?

We were very angry about that but it wasn't a shock. I don't expect much from the judicial system. He did it again and we'll see what happens in the court this time. But they're flying in the face of the judge, who warned them not to do it again. It's only this one guy who does it, and he keeps doing it over and over again and getting busted. We did do a thing where after he was acquitted he came back to the clinic and padlocked it and held a press conference. Well we were there; we padlocked open the gate.

The thing is, you could waste all your energy in little skirmishes and what's the point? It doesn't get us anywhere but it makes us feel good because you kinda hit at them a bit. But we're in a difficult position, we protested that but we prefer not to pay too much attention to them. This is a fanatical little group and they've gotten way too much coverage already. They still get too much coverage; now they've picked a new gimmick which is to picket staff people's houses. This is getting press coverage because it's new.

What's happening across Canada; will new clinics be opening up; what other things is the pro-choice movement doing?

We're hopeful that following the Supreme Court decision we'll be in a position to open a couple of clinics at least somewhere in the country. Not sure where yet. And hopefully they won't be Morganthaler clinics, they'll be clinics opened by women's organizations and staffed by doctors. That's what we're looking for. We've got a few doctors now who are willing to do it, or at least appear to be willing.

The thing is, you could waste all your energy in little skirmishes and what's the point?

The big things happening across Canada now are the "Speak Out For Choice" tribunals. The problem with the clinic strategy was that it was too provincially oriented and too localized. We needed to build more of a cross-country movement. We decided to start tribunals which we've now had in Vancouver, Edmonton, Winnipeg, Toronto -- and we'll be having them in Halifax, PEI and Quebec. This is the first time there's been a successful coordinated across-Canada action. We're also planning some kind of culmination in Ottawa in the fall. We'll make a final decision in a couple of weeks as to whether we're going to organize a major march.

The other important development is the pro-choice coalition that's formed in Quebec. Over 100 groups formed in response to the threats from the government to stop community clinics from doing abortions. It's a huge coalition; people from groups in every part of the province; all three labour federations and every women's group. It's quite significant that as a result the Bourassa government has backed down. Now they're interested in working with us to repeal the federal laws so that's really exciting too.

What's happening at the clinic in Winnipeg?

That's where there's been a real defeat; I think we have to admit this without question. The clinic is only open as a referral centre. There's been no abortions performed

Rebick continued page 23

ACROSS CANADA

Bashing high school homophobia

by Nancy Pollak

The determination--and courage--of lesbian and gay highschool students and an outstanding school trustee have resulted in the Toronto School Board approving measures to help end homophobia in the school system. Although the gains of this decision have yet to be realized, the fact of its approval represents a major victory for the students, parents and activists who participated in the campaign.

The School Board was responding to recommendations put forward by the School Programs Committee which had gained a forceful new member in last November's election. Trustee Olivia Chow had requested a report on discrimination faced by lesbian and gay students and had discovered that nothing was being done in this area. Olivia then met with Lesbian and Gay Youth Toronto, and based on their testimony of abuse and and harassment, drafted a series of proposals.

Students, gay and straight parents, lawyers from Justice for Children and the Civil Liberties Section of the Ontario Bar Association as well as social workers appeared before the Committee with statements in support of the proposals. Opposition was surprisingly weak (a speaker from Catholic Action For Life confessed that his group had 8 members). The school programs committee approved of the recommendations passed (see box).

When the matter went before the entire Board, all but the no-discrimination clause received approval, with the proviso that the materials and programs developed be circulated to school communities for consideration.

The failure of the Board to affirm the no-discrimination clause was a setback attributable to the right-wing members of the Board (the Toronto School Board has 10 NDP trustees who supported the motion). Yet the Board's willingness to acknowledge and deal with homophobia among students and staff is a striking turn-around to events five years ago when similar attempts by a Gay Liason Committee were viciously attacked and rejected.

Analysts believe that several factors contributed to a more favourable climate. The murder last summer of gay teacher Kenneth Zeller by five male students who admitted they were "queer bashing" had a profound effect on trustees. As well, the Federal Justice minister's apparent intention to include sexual orientation in the Canadian Human Rights Code was influential. But most importantly, the insistence of gay and lesbian students that homophobia is an evil that can and must be erased, along with support from sympathetic trustees and parents, carried the day.

Recommendations which passed:

- development of curriculum dealing with sexual orientation
- programs to sensitize students to the human rights of homosexuals
- cooperation with the Teachers' Federation for in-service training for teachers on the issue
- development of administrative mechanisms to ensure the above really happens

Recommendations defeated:

- new policy that would prohibit discrimination on the basis of sexual orientation

Harassment case a dangerous first?

A decision by a Manitoba board of adjudication will weaken women's defenses against sexual harassment, says a Canadian human rights newsletter.

The Canadian Human Rights Advocate says two Manitoba women suffered "deep and leasting humiliation" at the hands of their employer yet were awarded only 300 and 600 dollars respectively by the Board of Adjudication."

The two women, Corrington and Ostifichuk, without knowing each other, filed separate complaints of sexual harassment for the same job.

According to the Advocate, Margaret Corrigan was hired as a receptionist-typist by C.A.M. Janitorial Ltd., where she was sexually harassed by her supervisor Tony Valente. She refused his advances and one and a half days after she was hired she came to work and found that Valente had hired someone else for the job.

Ostifichuk was hired four months later for the same job. She says company owner Celso Figuiredo propositioned her and harassed her when she refused his advances. Figueirdo was quoted as saying to her "I can do anything I want, I'm the boss."

Chairman of the Board of Ajudication Steel ruled that Figueiredo and Valento sexually harassed the two female employees and that the company was libel for their conduct.

Steel awarded Ostifuchuk $600 for loss of self-respect. Steel noted that Corrington's feelings of humiliation and anger were still evident at the hearing more than a year after the incident and awarded her $300 for her hurt feelings.

According to the Advocate, the decision is a trivialization of current sexual harassment laws. It notes that Corrington was compensated for one week of work lost because her employer did not give her proper notice, ihnoring the fact that she was fired on illegal grounds. Also the women were not compensated for wages lost from being forced out of full-time work or days given up to testify in court. The newsletter also denounces the small compensations awarded for damage to the women's self-respect.

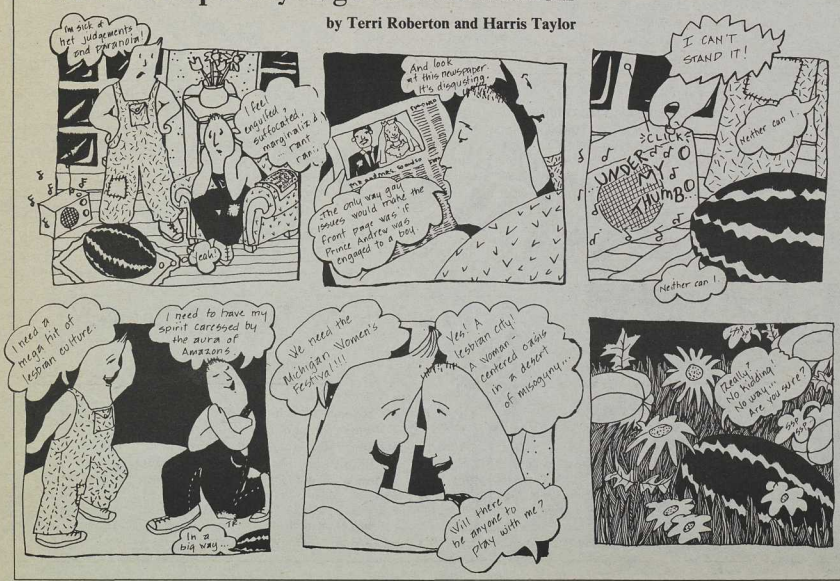
The Advocate alerts Manitoba feminists to the dangerous precedent set by the decision and closed its appeal with these comments:

"Sexual harassment is a widespread and serious social problem. Women who are the poorest and the least privileged are the most are the most vulnerable--women who have little financial resources to fall back on if fired for refusing sexual favours, women who work at poverty level wages in non-unionized jobs at $4 an hour, immigrant women, minority group women, native Indian women and women in their first jobs."

The fitht for equality rights has always been not only in the courts, but also in the public and political spheres. Women who disagree with the way protection against sexual harassment has been trivialized in Manitoba, should raise their voices and demand that legislators and judges deal with sexual harassment as a serious harm which they will no longer tolerate in Canadian society."

The Contemporary Saga of Little Mellon

by Terri Roberton and Harris Taylor



INTERNATIONAL

Nicarguans kindle abortion debate

by Nancy Pollak

"A woman who has an abortion can be sentenced to one to four years in prison. But if a man beats his wife and she has a miscarriage, he faces only six months to two years in prison." The speaker is Maria Lourdes, a member of the Nicaraguan women's association, AMNLAE. Hers is one of the many voices being raised during a public debating of the abortion issues that started in Nicaragua last November. It is a debate that reveals something of the complexity of Nicaraguan society--and its revolution.

Abortion is a crime in Nicaragua, a fact which translates into hundreds of women dying each year from illegal abortions. The law--left over from the Somoza era--does provide for "therapeutic" abortions via a complicated process involving the approval of a doctors' committee *and* the women's husband or parents. Wealthy women evade this route by having illegal abortions in private clinics; working-class women take their chances in the back alley. Also at issue are laws regulating sterilization. At present, women require their husband's permission before being sterilized.

Barricada, the newspaper of the Sandinista National Liberation Front (FSLN) has run a series of articles outlining the problem, many of which supported women's fundamental right to control their bodies. These articles provoked a sharp response from the catholic church hierarchy which, speaking through the right-wing newspaper *La Prensa*, denounced abortion as murder.

Even within the progressive circles of the women's and Sandinista movements there is a range of opinion. Some women believe that, rather than legalizing abortion, social services such as housing and childcare should be expanded. Others say that because so many young people have died--and continue to die--in the liberation war, Nicaraguan women can support the revolution by having more children. To date, the national executive committee of AMNLAE has yet to issue a public statement on abortion.

Yet there are strong pro-choice voices in the FSLN. Doris Tijerino, head of the national police force, is firmly behind decriminalizing abortion stating that "the current law restricts the civil rights of a woman by denying her the right to freely determine maternity." But she cautions that it would be inappropriate to force a new law on the people. "There should be a campaign to get women to reject the prejudices and accept legalization." Doris Tijerino recognizes that, without a wide-ranging discussion among women, no real change will occur. Despite opposition from some formidable quarters, that discussion is now underway.

Information for international stories for this issue were taken from Broadsheet, Spare Rib, Off Our Backs, Socialist Voice and Sojourner.

NZ women policy setters

by Nancy Pollak

Every three years the women of New Zealand's ruling Labour Party come together to air their concerns and write policy --policy that has a better than average chance of being accepted by the party as a whole. This February, 300 women met in Wellington and, in workshops and plenaries, delt with issues ranging from domestic violence to the rights of Maori and Pacific Island women.

Maori women had a powerful presence throughout the conference, and numerous recommendations were issued from their workshop, including: affirmative action to improve the image of Maori women in the media; a call for more Maori women to be appointed to government boards and bodies; research into the economic and social status of Maori women; and police training in Maori culture.

Women of the Pacific Islands were also in attendance and their demands were accepted by the plenary (Pacific Island women come from the small islands neighbouring New Zealand; they suffer discrimination as immigrants, women of colour and workers within New Zealand society). Issues that concerned them included: the teaching of Pacific Island languages and culture at all levels of the education system; more housing for large families; and the need for more Pacific Island women in the police force and judiciary.

For the first time in conference history pornography received attention. Women Against Pornography delivered a presentation and the workshop that followed developed policy including a proposal that any authority assessing material must be representative of the gender, race and sexual preference of characters degraded by the material.

Economic and labour issues were also addressed with women showing a willingness to go beyond general concerns. For example, the Labour Department was called upon to actually enforce existing legislation that protects outworkers (the New Zealand term for women who do piecework in the home).

Camden lesbians win right to open Centre

by Nancy Pollak

Lesbians in the London Borough of Camden have won planning permission to open a Lesbian Centre, but not without fierce opposition from some of their neighbours. Members of a local tenants' association lobbied hard against the request to Borough Council to convert a disused storefront into a gathering spot for Camden lesbians.

Charges of child molestation, moral dangers and general community disintegration were tossed about during a tempestuous Council session, and some of the upright citizens promised to greet any such Centre with gasoline bombs.

The Chair of Camden Council Women's Committee is facing police investigation for criminal libel from having disclosed the threat of gasoline bombs in a letter to the London *Standard*.

The Council did rather grudgingly grant permission for the Center, but lesbians in Camden are preparing for a difficult -- and possibly dangerous -- summer ahead.

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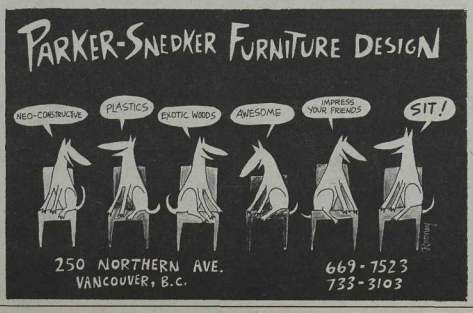

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INTERNATIONAL

Japanese lesbians organize weekend retreat

by Amanda Hayman

"I'm not going to lie about where I was this weekend." "I gave the Centre library a copy of *Regumi Tsushin* (a Japanese lesbian publication) and said please put this where everyong can see it, and by the way why don't you pay 3,000 yen and receive it regularly." "I'm going to take back the image of the blue handkerchief that came round the circle to me when I started to cry." "I'm going to tell all the foreigners out there who say you can't really be friends with Japanese people that the Japanese women here are truly my friends." "I'm not going to smile when I don't want to."

These were just a few replies to the question "How are you going to take the energy of this weekend back into your life in the straight world to change it for the better?"

The question was posed in the closing circle of the Third Lesbian Weekend, which was held outside Tokyo, May 2nd-5th. Sixty lesbians participated, half Japanese and half foreigners, the latter being mainly Americans with a few Australians and Brits and one New Zealander.

From Friday evening till Monday lunchtime we laughed, cried, danced, sang, ate, drank, studied and played, but mainly we revelled in our lesbianism and the wonder of being together. While those of us who live in Tokyo are isolated, the women who live in the smaller cities and country areas sometimes don't see another lesbian during the three months between weekends. Add to this the near-impossibility of Japanese women being out lesbians and still keeping their jobs and friends, and you'll begin to understand just how precious our weekends are.

Generally the weekend was quite unstructured, and there was plenty of time for tennis or just lying around - even the Sunday afternoon self-defence workshop was held outside in the sun. There were also workshops and discussion groups, and while these were mainly in Japanese *or* English, a couple were bilingual.

Topics included: Rewriting our Lesbian Herstories; the words we use to express ourselves; Co-counselling, lesbians freeing ourselves from internalised oppression, what kind of lesbians do we want to be; and The Lone Women Bicyclists and Escape Artists Network. A workshop on masturbation was based on a questionaire which was collected at breakfast on Sunday and the findings distributed at lunchtime the same day. Such efficiencey took our breath away, not to mention finding that your own peculiar little habits were shared by ten other women!

There was also a report from the Geneva International Lesbian Conference by a woman who'd just returned and was dying to share her experiences. *Regumi Tsushin*, the Japanese lesbian newsletter, distributed its May issue, which was printed with a great deal of hassle and exasperation for the collective. And the first issue of an English language lesbian newsletter was distributed to all the participants.* We had a concert by our favourite duo and their backing group, and this was followed by an uproarious dance.

As usual we held the weekend at the National Women's Education Centre in Saitama.** And as usual we had minor rule-breaking disagreements with the "authorities" (the centre staff). This time it was about women wandering out of the centre grounds while workshops were in progress. We managed to change it from a definite "no" to "OK if you sign yourself in and out and your 'leader' says you may," but actually they'd much prefer to keep us caged from arrival to departure.

Although we still have to call ourselves "Toyko International Women's Group", and use dyke or women-loving-women on our posters (the word Lesbian being not nice in the estimation of the authorities, having pornographic connotations!) we're pretty much an accepted phenomenon. We're one of the most regular users, and they know by now it's not a case of "ignore them and maybe they'll go away". Lesbian weekends are here to stay, and the Saitama Centre is the perfect place to hold them.

Judging from the feedback sheets nearly every woman had a really wonderful time. There's no doubt that we're learning how to be together, and so the weekends are getting better and better. As I heard one woman point out, "For the first weekend we planned a Japanese conference and a foreigners conference and then we put them together. This time we're all more comfortable with each other, and we even have just one schedule, written in both Japanese and English."

The next Lesbian Weekend will be in the Autumn. As I left the centre I saw a little knot of women at the reception desk making our reservations, and for me the knowledge that it will happen again is the most empowering thing I took away with me.

**If you'd like to receive a copy of the English language Japanese lesbian newsletter, send $2 to: Amanda Hayman, Kamirenjaku 2-15-19, Mitakashi, Tokyo 181, Japan. Personal cheques, stamps, cash OK.*

***The National Women's Education Centre is in Saitama prefecture, about an hour from Tokyo. It is a large sleek multi-storied, concrete complex set in enormous, well-tended grounds, which was built by the Japanese government at the beginning of the UN Decade of Women, in an effort to be seen to be contributing. Being government run it bears no resemblance to women's centres in the west. Apart from its size it is staffed by both women and men, there are numerous restrictions about times and places and cans and can'ts, and men who want to stay there are made most welcome. Anyone who wants to study anything related to women's education can use the centre.*

USA

Supreme Court quashes anti-porn bylaw

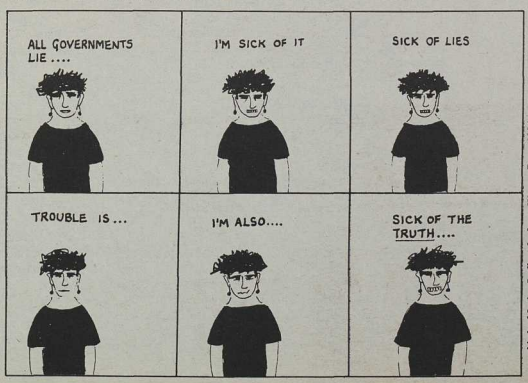
by Nancy Pollak

The efforts of American feminists Andrea Dworkin and Catharine MacKinnon to deal with pornography as a civil rights issue have been dealt a serious blow by the U.S. Supreme Court. On February 24th, the Court ruled unconstitutional an Indianapolis ordinance based on Dworkin-MacKinnon's model in which women were entitled to sue for damages done to them by pornography. The judges voted against hearing any oral arguments on the case and summarily affirmed a 1985 ruling by the U.S. Court of Appeals in Chicago which had overturned the ordinance on the grounds that it violated the constitutional guarantee of free speech. The act of "affirming" this decision makes the ruling national in scope (as compared to particular to this ordinance).

Indianapolis city council had approved the ordinance in 1984. (A similar by-law had passed in Minneapolis but was later vetoed by the mayor.) The law defined pornography as "the graphic depiction of women, whether in pictures or words, if such depiction shows women as as sexual objects who enjoy pain, humiliation or rape; are bound, mutilated, dismembered or or tortured; in pictures or servility, submission or display; or are penetrated by objects or animals." The use of men, children or transexuals in such depictions was also banned.

American feminists have been badly divided over the use of such ordinances as a means of combatting our oppression, and reactions to the ruling reflected these differences. Supporters of the ordinance viewed the Court's decision as proof that the legal system considers the rights of pornographers more important than those of women. MacKinnon maintained that the ordinance was constitutional and that the Court's ruling "cannot be squared with any good faith reading of prior law." She plans to continue to campaign around the concept of pornography as a civil rights violation.

Feminist opponents of the ordinance were pleased. Nan Hunter of FACT (feminist Anti-Censorship Taskforce) said that the women's movement now "won't have to continue a debate on this particular proposal...it (the ruling) gives us an opportunity to unite in opposition to the Meese Commission proposals." The Meese Commission is a federal study which will report its findings on pornography this summer; FACT is anticipating that it will make repressive recommendations.



graphic by Marian Lydbrooke from *Women Draw 1984*

HEALTH

PID Society forms

by Karen Gram

Mari Wright spends 22 hours of every day in bed. She endures a constant and sharp pain in her abdomen that feels like her reproductive organs are being rubbed with ground glass. She tires very easily, even just from talking. Sometimes it hurts too much to speak. She's been treated by every anti-biotic on the market. Doctors have suggested it's all in her head.

Mari has pelvic inflammatory disease (PID). She is 37 years old and she's been sick for ten years, ever since her daughter was four. PID is a disease in which a woman's reproductive organs become infected and inflamed. The inflammation can block her tubes, causing infertility or abscesses, intense pain and sometimes death. For Mari the pain is much worse than a labour pain.

Although some doctors consider PID epidemic in Canada, it is not a high profile disease. Nor is it a high priority for research. According to Health and Welfare statistics, 140,000 women were treated in hospitals for it in 1982. The disease is much more widespread than that however. Only 10-15 percent of all PID victims are hospitalized.

The Centre of Disease Control in the US estimates one in four women will have PID by the year 2000. The Canadian PID Society, of which Mori is a board member, formed to provide support for victims and increase awareness. It states that no major research on PID is being conducted in Canada. Few women have ever heard of it. A 15 year old Vancouver woman died of PID last year. Over 900 American women die of it each year because they have no medical coverage. Young women between 15 and 19 are most susceptible but all women are at risk.

Diane Belanger was 19 when she was told she had gonorrhea--two months after she had noticed a change in her discharge and had it checked at the hospital. She was treated but a few months later, she was bothered by what felt like bubbles in her stomach and constipation.

"I kind of procrastinated about going to the doctor. It didn't hurt too much but then I got really constipated and I could feel a pain in what I thought was my ovary," said Diane.

"The doctor said I was just constipated and that my ovary wasn't where I thought it was. He gave me pills for constipation."

What followed was a year of going in and out of doctors' offices and hospitals with fevers and intense abdominal pain. Not once did any doctor mention or diagnose PID although it was clear that was her problem.

At one point during a summer camping trip to the States, Diane got really severe pains and abdominal swellings so she drove nine hours back to Canada, but was turned away from a hospital in Montreal dispite a memo from a doctor she had seen in the US explaining the possibile severity of her condition.

The doctor in Montreal told her she didn't need to be examined because she had seen the American doctor just nine hours before.

"I argued with her and she finally examined me. She said I had an infection because I didn't wear panties."

The doctor also told her she would have to go to the hospital in her home town of Hull, Quebec for treatment because her hosptial was full.

Diane made it as far as Ottawa two hours later where she was admitted to the hospital.

"I was there for a week on intravenus and oral antibiotics. When they let me out they told me to rest but they didn't really explain how important rest was. They never told me I couldn't have sex. Rest to me was not going to work."

Maureen Moore, president of the Canadian PID Society and herself a PID patient, says rest is crucial to recovery.

Diane returned to hospital the following winter with more pain. She had an abscess on her right ovary drained. A few months later the pain and bubbles returned and she finally had her right ovary and tube removed. "I still didn't know I had PID," she said.

That September she moved to Vancouver. She was still having pain. It wasn't too bad but it could be quite sharp around her left ovary. Her Vancouver doctor was the first physician to examine her and recognize PID. She told Diane.

"In a way I was releived. At least then I knew I had something."

Before her period Diane still has pain in her ovary, sometimes extending down her leg, but she can still lead a normal life.

"I think I'm lucky when I read about other women."

"The moral of this story is that doctors are so incompetent. Part of it was me not doing what I was supposed to do because the doctors hadn't told me how important it was."

Anne Lidstone, the coordinator of the PID Society, says the biggest problem with PID is that it is hard to recognize.

"If you cut your finger and it gets infected, you know because it hurts. But when you have an infection in your uterus and tubes you don't always know because our nerves aren't as sensitive there. If they were, pregnancy would be nine months of agony. You don't always have the telltale signs that point to where the infection is. It could be a dull ache or a pain in the leg. Sometimes it's just a difference in your menstrual cycle. If there are signs however they usually show up within a week of having your period.

There are several causes of PID. The most common is through sexually transmitted diseases such as gonorrhea and chlamydia. The VD bacteria creeps up the vagina past a dilated cervix and into the uterus where it causes infections.

Another common cause is the use of IUDs for birth control. The tail of the IUD acts as a link between the vagina, where many bacteria congregate, and the sterile uterus. It can also occur because of the very nature of IUD birth control. The IUD causes inflammation of the uterus and tubes to prevent the fertilized egg from implanting in the uterus. An IUD caused Mari's illness.

Anne Lidstone says doctors have a hard time spotting PID because the tests are not alwasy accurate or because the doctor tests the cervix and not the uterus. The tests might not show the bacteria because the woman may have bathed or douched before visiting the doctor. That could wipe the bacteria off the cervix.

Lidstone warns women who suspect PID not to douche before visiting the doctor and never forcefully douche because that will push bacteria up to the uterus. She says the best test for PID is a laparoscopy, a simple surgical examination of the reproductive organs. Although formost authorities on PID recommend this procedure, few North American doctors do it because of the expense and the need to hospitalize the patient, says Lidstone.

graphic from *Healthsharing*

Women should ask their doctors to routinely test them for chlamydia as well. Until six months ago, B.C. laboratories didn't analyze chlamydia although gonorrhea analysis has been available for many years. Unfortunately, few doctors automatically test for chlamydia yet. Since chlamydia is a major cause of PID and ten percent of women tested at Vancouver clinics have it, women should be checked out for it regularly.

According to Lidstone, the best way for heterosexuals to prevent PID is to use barrier methods of birth control. The best is condoms and foam together, she says.

The Canadian PID Society was formed last summer after a group of women had cooperated to put out an information booklet on PID. They wanted to respond to the lack of awareness about the disease in an on-going way and provide support for women who suffer from it. Many of its board members have PID.

The society shares office space in the Women's Health Collective building where they have lots of information about the disease. Anne Lidstone coordinates outreach programs and support services while she staffs the office. They are open on Monday and Wednesday from 11-5 every week.

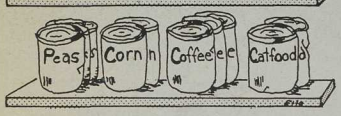
One of the society's goals is to have the provincial governments declare chlamydia a notifiable disease like gonorrhea. That would mean if you are diagnosed as having chlamydia, health officieal must notify and treat everyone you had sex with.

Maureen Moore: "Before a province can make chlamydia a notifiable disease, it must spend money on programs providing free testing and treatment. Most Canadian provinces (except Ontario and Saskatchewan) have chosen to save money at the expense of women's health."

"One can't help wondering if there would be such a silence about a disease that affected 140,000 young Canadian men and could render them infertile or in chronic pain."

The society is in need of money. They depend on memberships, donations and government grants to survive but they have just been denied a city grant because they are supposedly eligible for federal Health and Welfare money. But that money is all gone for this year.

No Name Column



by Joan Meister

The thing about these generic products is that you never know what to expect. The price is right but the quality varies. You can't tell from one time to the next whether they're going to be the big, juicy, funny ones or the little, hard serious ones. You just have to take what you get, I guess.

Your regular columnist, you see, is somewhat indisposed. She's writing this play which has just gone into rehearsals. And thanks to the wonders of high and low technology, I got to write the No Name Column this month.

I received a call from this woman who said that she was writing this play that has a character in a wheelchair. She wanted to know if I'd talk to her about being in a wheelchair.

This is the wonders of low-technology part--it can be sort of like a coffee table book at a boring party. "How much does it cost?" "Guess" "Four hundred dollars?" "Nope" "Five?" "Guess again". "I can't" "About twelve hundred." "Wow! That's amazing!" "It sure is and they can put seven people into space, too, briefly."

It was also quite refreshing. Most times, people just kind of look at you funny or try to be really, condescendingly helpful or make assumptions (which are often incorrect) about what to do. Rarely do they just come right out and ask you to tell them how to do it, what it's like or how it feels. I said sure and that we could probably cover everything she needed to know about whhelchairs by taking a stroll down to Chinatown for noodle soup (one must seize these opportunities when they present themselves!).

When we got back from noodle soup after a completely regular sort of a trip (no near misses at the vegetable vendors, no flat tires, no visually impaired drivers speeding around corners), I looked at a few parts of the play, the parts about the character in the wheelchair.

I had a couple of suggestions and that led us to a discussion about how these playwrights actually do it. "Are you going to have to retype this whole manuscript all the time?" I asked, incredulously. Cultural workers work.

Now here's the high tech part: I have this computer and I think I'm in love.' Morgan is an IBM clone with 640 K's, a beautiful amber screen, dual disk drive and the first thing I do every morning after I brush my teeth is turn on the screen and the CPU. And I can't imagine ever having to retype anything ever again.

Actually, I think I've found the perfect relationship, too. Moran is never boring, never having a crisis, always there, doesn't leave wet towels lying on the bathroom floor, doesn't smoke and is continuously stimulating. Not to mention labour saving. How many relationships can you say that much about?

But it seems that a lot of women suffer from the same thing I used to have. Fear of floppies. Morgan and I were introduced by a mutual friend so it seemed the least I could do was share the remedy. I said, "Come into my bedroom and I'll show you." She was afraid but I understood. I'd been there. I think it was when I showed her what the delete button could do that she got that unmistakeable gleam in her eye. To make a long story short, she is now involved in a relationship with an IBM clone too.

In the meantime, I had volunteered to put the play on Morgan. It's sort of like owning a car. One has a duty to share it with those who don't have one. However, it was also a somewhat self-serving gesture. I hadn't been doing anything for Women and Words lately, and I felt guilty. Also, I love it. I'm not sure when the thrill will be gone but I think it's just possible that it won't be. Ever.

I still get tickled pink when I can do a Control QA and replace every Rose with a Lily. Or a Control B and achieve perfectly formed paragraphs with justified right margins. Or a Control KB/KK/KW/KR and experience the joy of successfully completing a large block move from one disk to another. Words cannot begin to describe.

Anyway, that was three drafts and a couple of months ago. And now we're into rehearsals and there are more changes coming. Tonight. For tomorrow morning.

And the reason you got me instead of Nora is because I phoned her up a couple of hours ago and asked her if there was anything she wanted me to do...

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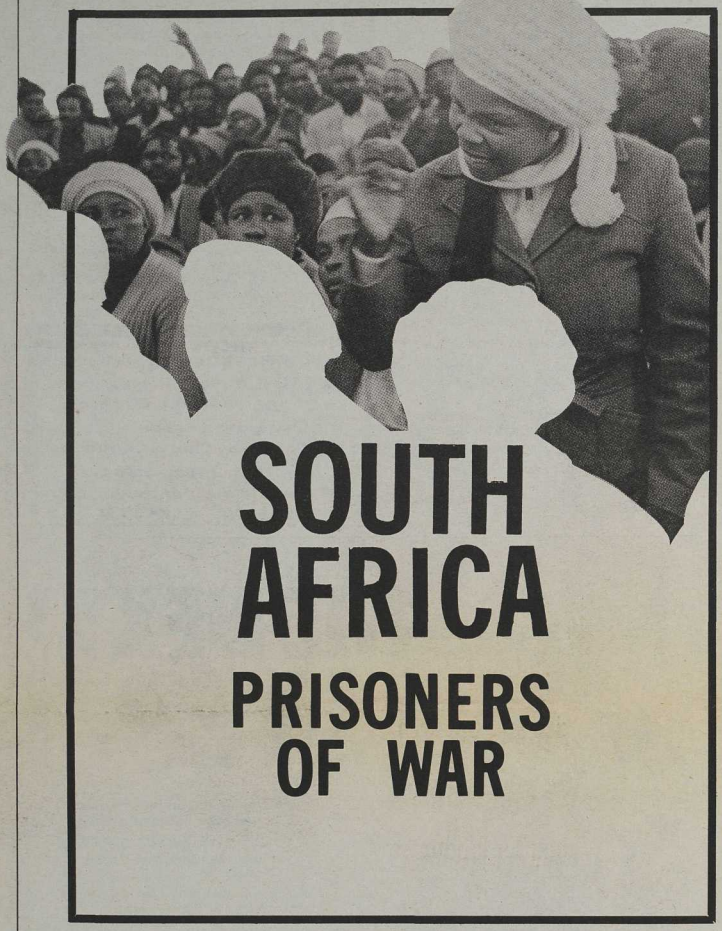

photo from *South African Women on the Move*

SOUTH AFRICA PRISONERS OF WAR

by Antoinette Zanda

It is time to recognize many political prisoners in South Africa for what they are--prisoners of war. The South African government is skilled at using terminology that misrepresents their abominable actions. A government that opens fire on children throwing rocks has taken a stance of civil war. A national majority that finally takes up arms in response to decades of police brutality, acts of genocide and denial of voting rights, is on the defensive.

To say that thousands of anti-apartheid protestors incarcerated are criminal prisoners, undermines the reality. They are prisoners of war. They are imprisoned to render them politically impotent. While they are there, they are tortured and humiliated with the intention of breaking their spirit of rebellion. Because this is a war and acts of defiance are not only civil disobedience, the use of prisons as a means of quelling dissent is a failure.

The disenfranchised are on a path toward freedom from white Afrikaner rule and even gross maltreatment of individuals in prisons won't stop them.

In South Africa and Namibia (which is illegally occupied by South Africa) the prison system cannot be seen as an isolated institution. The concept of incarceration permeates into the daily lives of most citizens. This is partly due to the system that forces people to be jailed in their own homes (banning) and also due to the licence that police and South African Defence Force (SADF) members have to punish without reason, anywhere. This latter policy ensures that the majority of urban black people live their already restricted lives in constant fear of harassment, as do those in prisons.

"Well meaning people have imagined the young police and army officers as fearful, confused somewhat deserving of pity and understanding...this is not so. The majority of my peers are not afraid or confused. They are in turn bored and excited, they want action, they are callous, and enormously arrogant." They carry out their actions in an "atmosphere of sport, kaffir (derogatory word for black people) baiting and hunting."

-written by a white army serviceman

Police and army members are free to kill or maim black citizens, knowing, as in war situations, that they will rarely be held accountable for their actions. It is the police who interrogate prisoners and jailers are similarly above the law. Occassionally public attention has been able to force a severe persecutor to trial but they are usually aquitted or, if found guilty, fined a minimal amount (often Rand 50, $25).

Further evidence of war practise by the South African government, is the treatment of children. There is a policy to kill and intimidate children. It is assumed that the government hopes that this treatment will be a lesson to others who can back away and not protest further. However, the government's actions are self-defeating.

"I was called by a noise outside my house--it was the noise of guns...I came out and saw that the children had been shot. My youngest, aged five, was wounded in the back and on her left leg, my other, aged seven, was wounded on her back. The Hippo (army vehicle) had already passed."

Urban black children observe this kind of treatment regularly. Hundreds of children have been shot. They know that there is no way to escape the arbitrary gun fire and beatings of servicemen. They have nothing to lose by using petrol bombs, stones, boycotts and street patrols to try and change their society.

When children are jailed they are held in cells with adults. Often war prisoners are not separated from criminals. One of the most powerful punishments used against citizens is withholding information about detainees. If servicemen are observed arresting children, their families have evidence enough to start on an often futile hunt of police stations and prisons.

Even if a child is traced, there is no guarantee of legal representation, nor can a family member necessarily visit. If a child is brought to trial it is often the first chance a parent has to see them. There are many accounts of terrified children on the stand, bearing wounds and scars froms severe beatings and other torture.

However, many children disappear and when enquiries are made, police say they have no knowledge of them, and suggest that they have crossed the border to join freedom fighters in neighbouring

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countries. When families hear this, their understanding is that their children have been picked up and killed.

The psychological damage deliberately inflicted on children in South Africa is enormous. It can only be assumed that this is part of a government plan to incapacitate the future ruling generation. The government should however learn from history.

The Minister of Law and Order (sic) stated that during the period of state of emergency from July 7th, 1985 to January 31st, 1986, 2,016 people under the age of 16 years were detained. The Detainees' Parents Support Committee assesses this figure to be low. Of those held in Diepkloof prisons during the latter half of 1985, over half of them were minors and had been in jail more than six months. The possibility of being incarcerated is part of the daily fear of many South Africans. Here are some of the reasons for arrest.

- for being on a street after curfew--many black townships have curfews of 9 pm or 10 pm. Black people have to be out of "white" areas unless permission is obtained.
- for being in an area designated for a "racial" group other than your own.
- a person supplying accomodation to more than officially allowed can be arrested.
- for threatening "internal state security"--this can really mean anything. Any opposition to the government such as being an active member of the United Democratic Front means exposure to arrest.
- public violence--which includes being in the presence of someone throwing stones, etc.
- being at a public gathering which is banned--such as a funeral.
- supporting the aims of the African National Congress (ANC) or supporting ANC views through public action.
- a person can be detained by a police officer, a prison official or soldier if they deem it necessary for the maintenance of the public order. No offence need by committed.

These many arbitrary forms of detention directly benefit the state and economy of South Africa. It is not a coincidence that the number of "political arrests" rises and falls with the white farmers' need for labourers.

Farmers and other business opportunists may have contracts with prisons for labourers. Many detainees are given the "choice" of being held in priosn or being contracted out. As there is no minimum wage, the contractor need pay very little. Most prison labourers are known to work 12 hour days, be given cheap, starchy food and be be locked up at night. Women are vulnerable to sexual assault and severe sexual assault and severe physical abuse. They have no legal recourse.

Those women who are incarcerated in prisons also experience severe punishment and humiliation. It is common for them to be sent to prisons far from home so that visits will be kept to a minimum. Their families were often denied travel documents under the pass law system. Now they are unlikely to find an approved place to sleep near the prison. Also most relatives cannot afford to travel long distances.

Isolation from family is only one form of punishment. Other complaints by women and children in prisons are:

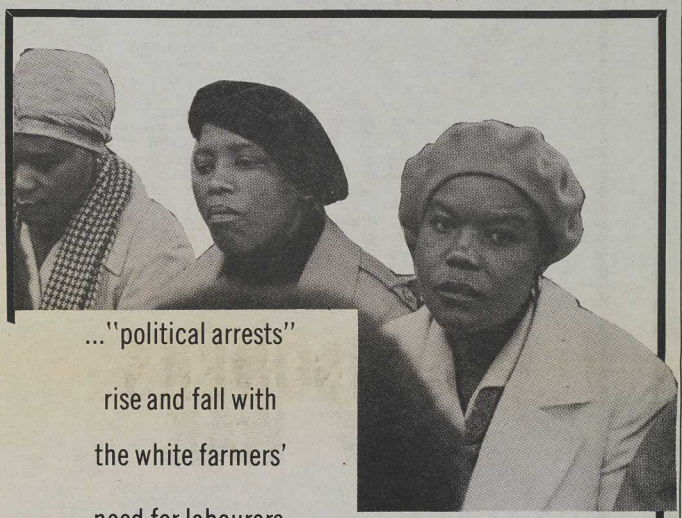
- having a visiting relative sent away because they can only communicate in their home language and not Afrikaans --the language of the jailers.
- extended periods of sleep deprivation
- sexual abuse
- being forced to stand or exercise for long periods with their hands above their heads. During such times women cannot break to use the toilet. They are physically abused if they become exhausted and stop.
- some cells have ankle-deep water
- lack of physical exercise
- tear gas is sprayed in water then their heads are submerged in the water.
- women are "hooded" with a sack--often the material has been permeated with a noxious substance.
- while "hooded, women are suspended and turned round and round in a punishment known as the "helicopter".
- while "hooded", women are threated with being thrown off high places or by making them jump into what may be oblivion. (A large number of prisoners die from "jumping out of windows", according to the state)
- women are tortured in front of their children
- women have their children removed from them as a punishment
- women are tortured until they admit to having committed a crime
- education is denied most prisoners
- shock "treatment"
- food is inadequate and different racial groups receive food of different quality

Last year in a farsical update of the law, a whipping Bill was passed which extended this form of punishment to "political" prisoners. (However in the same Bill, whipping was retracted as a form of punishment for people arrested for being homosexual or practising buggery).

When women enter the prison system they are stripped and forced to bend over. They are then internally searched. If there are several women, the jailer does not change surgical gloves for each woman. As women are searched anally and vaginally, all women have vaginal and anal infections.

One of the most common complaints in South African prisons is that there is a lack of medical care. Women are tortured, they may not receive treatment for months. Women who enter prison with a known illness sometimes may have relatives who can assert pressure to get medication to them. This does not assure that they receive their medication. Women had to be hospitalized for lack of medication that jailers have refused to dispense.

All South African prisoners are usually only allowed to be seen by state physicians known as District Surgeons. Because they are paid by the state they are not in a position to object to what they observe nor can they reveal to the public their findings. It is these District Surgeons that give testimony at "political trials". One District Surgeon in Port Elizabeth, Wendy Orr, who did go public with the inhumanity that she observed in prisons, was fired. Her life has since been threatened.



...''political arrests'' rise and fall with the white farmers' need for labourers.

Those who are shot by servicemen at funerals, boycotts, at home, etc. are not in a position to seek medical attention from hospitals as all those needing such assistnace must be reported to the state by physicians. They are then automatically detained and will not necessarily receive medical attention once in prison.

This type of state control underlines the vulnerability of all citizens to being imprisoned and denied the most basic rights. Anyone who opposes the state, black or white, is seen by the ruling Nationalist Party as a person who threatens the perpetuation of Afrikaaner domination, and should be rendered ineffective.

By using terminology that belies their action, the government does not fool most South African citizens. Terms such as "being returned to the homelands" and "politically detainee" only satisfies those who want to believe that all is well in South Africa. The majority of the people who are fighting such a stance know they will not stop fighting because of the torture they may endure in prisons. For many opponents of apartheid it is only a matter of degree between how they are treated on the street and in prison. Many people's lives attest to that.

Sources: ANC News Briefings; Sechaba; S.A. Newspapers; Ms Anna Riopel.

Sandra Butler on incest:

Healing the survivors

by Kim Irving and Vicky Donaldson

Sandra Butler, author of Incest, Conspiracy of Silence *(published in 1978) is a frequent visitor to Vancouver. While here she presents workshops for counsellors working with incest survivors and for incest survivors. She is currently working on a new book on healing for survivors tentatively titled* Once Upon a Time.

In your work with incest survivors you use techniques which rely on writing. What is involved in your writing workshops?

Every woman has her own neat idiosyncratic language, her metaphor of language that expresses what is us in the world we can hear it, write, say it out loud, in our language. We can then begin to design the ways we need to heal.

What I do is help them get in touch with the language, which is another way to say the unconscious. This other language is not the linear cognitive language because that is not a productive language. That's a language where all the defensives live. You can get through major obstacles but it would take years and years if you did it in a linear kind of way. I find that writing exercises can do that.

We talk about the relationship of your anger of this week to when you were a little kid; learning that you are in a relationship with everything else. Sometimes in order to really catapult them into the feelings, what I might do is suggest we finish these sentences: an angry woman is _____; an angry man is _____; if somebody important to me is angry at me I feel _____; and bounce, bounce, bounce so there's no thinking.

In your workshop, "Healing the Healers", I bet a lot of healers are survivors.

Absolutely. The reason a lot of healers are survivors is that when you are a child and sexual violence is in your life, one of the things you learn to be is hyper-vigilant. What happens when you are so scrupulously attentive to your environment is you can run a terrific group. You can see who's tense and who's anxious, who's shy, who's taking a lot of space--it's completely automatic.

We, as healers who have not done our own work, find ourselves as caretakers without boundaries. The survivor, therapists who never learned to say, "this is where it begins and ends," may have the crisis clients at 3 o'clock in the morning; may have clients with their home numbers. It really gets in the way of your being able to heal others. To be a good healer you need to get out of your own way.

How do you think feminist therapists feel about traditional therapists?

It varies. Grassroots, activist women can often respond in adversarial, polarized ways. They may believe "these people have no informaiton that I need, I don't want to know anything they know." Professional feminist therapists who have had good clinical training don't really have many positive or negative feelings about traditional therapists. They're able to extract the useful information from traditional therapy, but this has to do with power and gender.

I think one of the things that is dangerous and that I see all the time is a model of feminist therapy that looks like this... "you're a woman, and I'm a woman, we sit down and face each other, we love each other as women, we understand." It doesn't work like that, particularly since in sexual abuse the most available rage that they feel is often at their mothers.

How do you feel about prevention programs in schools?

They are a wonderful first step. However, I do have several criticisms. First, most of the prevention material I see is based on the need to protect the child, there's "tell a grownup, tell mom" which lets the kid understand that grownups are responsible for keeping kids safe, which makes kids feel even more unsafe considering prevention materials present grownups as abusers. My view of prevention would be much more empowering to kids, giving kids resources and information to act in their own best intersts. Kids can do that.

Second thing is prevention programs are extraordinarily classist and racist. They presume a comfort and familiarity with language as a way of expressing a reality that is very white and very middle class.

The third thing is trying to talk about sexual violence without talking about sexuality. Very often the only sexual information children will get from grownups is from prevention programs in the classroom--and it's about sexual violence. So here we come with all of our good intentions talking about sexual violence and not talking about sex.

Another problem that happens in prevention programs is the use of the term "your private parts". I hate the idea of private parts because it's very confusing for kids when we give it to them in such a simple-minded way. It doesn't allow the kid to really assess the complexities. The programs also leave out the primary place that abuse happens and that's in the mouth. Private parts are just under your bathing suits.

Also, oral sex is rarely mentioned.

I know, and that's the main one.

How do you work with survivors on sexuality?

When heterosexual women or lesbians come to me if they are not in a relationship they almost never say, "I want to pay attention to my sexuality." Now that suggests to me if everybody would leave those of us who have been abused alone, our sex lives are the last thing we would be paying attention to. There are so many other things that need to be paid attention to: our ability to feel good about ourselves, to be able to be intimate, we could be better parents--there's a million things that survivors want to work on and need to work on.

When survivors are in a couple, both lesbians and heterosexuals, they will say "I can't have an orgasm" or "I have flashbacks" and I think, "why do they care about it?" It's because their lover wants them to be sexual and they feel that they need to be sexual because it's part of what we have been taught; that our sexuality is relational, it's not ours. That's fundamentally what's wrong. So if I do sexuality work with survivors I do it only with them. "You're going to take *your* sexuality back inside your body, it's yours.

How can feminist therapy be more accessible and affordable for incest survivors?

The first answer to that, a leaderless support group is a wonderful first step. There is enough information from the last ten years to know how to do a leaderless support group. Some translations need to be made for incest survivors so that they'll have access to that information.

I think that feminist clinicians and feminist social workers need to understand their obligation and responsibility to women, (like lawyers who take a certain percentage of non-paying or low-paying clients). They're part of a communtiy and have that responsibility.

I still see silencing around incest in the feminist community. Is this your experience?

No, that's not my personal experience but there are lots of silences. That's not a silence I'm finding but it may be organizing just isn't happening in Vancouver. If each one of the women who came to my workshop organized a group, it would make an enormous difference.

However, when I went to all the incest workshops at the A.W.P. (Association of Women in Psychology) conference and nobody talked about women who have been sexually abused by their mothers. Nobody talked about women who had been abused by their lesbian therapists.

That's a big silence.

If we don't break the silence about our experiences, about our lives, and wait for the traditional people, the status quo people to do it, we are going to get distorted out of existence. It is in our best interest to speak first.

What happens when I work with women who have been abused by their moms is, they say to me (and they're right) "What can I read?" At least with other survivors I can say read this or read that. There's no way for them to see their experience reflected anywhere. I went to a woman at a feminist publishing house and said "we must have an anthology of first-hand accounts of women who have been abused by their mothers." She looked at me like I had obviously internalized woman-hating!

If any woman in any city put one ad in the feminist press, "Wanted: Stories of assaults by moms" you'd have an anthology in six months.

You'd have six anthologies. Now, I don't know how we need to intervene, whether this is male-identified behavior or whether this is something different. We're not going to begin to get to that step unless we break the silences. Do you know, not a single feminist in 15 years has done an analysis on battered kids. Why? Because we're the ones who batter them.

When does a victim become a survivor?

One moment after the assault ends. Literally to survive in an environment that is hostile, that's alien, that's punitive, and takes many forms. The survival may be going out of the world, the survival can be not to feel anything.

Audre Lorde uses a phrase: "We need to move from being victims to being survivors. But to be a survivor in a misogynistic woman-hating world is not enough.

Children

Myths on sexual assault continuing

by Deirdre Maultsaid

Child sexual assault has received a lot of attention in the media, the school system and in the Ministry of Human Resources in the last few years. I'm angry at the myths about child sexual assault that continue to be propagated by these groups. I disagree with the treatment of men who sexually assault children.

Consider the case of Robert Olav Noyes. This teacher and principal pled guilty in January of this year to 19 counts of child sexual assault. Noyes assaulted children over a period of 15 years in several B.C. school districts. Since he was convicted, there have been 45 long days of sentence hearing which heard 28 witnesses, many of them psychiatrists.

The Crown prosecutor wants Noyes designated as a 'dangerous offender' which means he would receive an indefinite prison term -- supposedly to keep society safe forever from this "monster". Noyes' lawyer has argued that this is cruel and unusual punishment: Noyes has a wife and two kids, so he should be given a short jail sentence and a long probation.

The women's liberation movement has been working for 15 years to discredit the myth of the "pervert in the bushes" as the only rapists and child sexual assaulters. We have been working to expose the ordinary men who sexually assault children, rape and beat women. Sensationalistic media coverage and the practices of medical and legal institutions interfere with our efforts as feminists.

Psychiatrists have labelled Noyes a "fixated homosexual pedophile" - a medical term to describe a "perverted sexual interest" in boys. The label used for Noyes can be another way to scapegoat homosexuals and deny the reality of "upstanding family men" who get away with sexually assaulting female children every day. We know that most attacks on children are committed by normal heterosexual men.

Eight hundred incidents of violence against women and children were reported to us at Rape Relief and Women's Shelter in 1985.

Of sexual assaults on those under 19 years old, 52% of the attackers were actually men in the child's family. The targets of male attacks are usually female: child or adult. In 1985, of the attacks reported to us on children under 14 years old, there were four times as many girls as boys.

Naming Noyes a "fixated pedophile" also helps him pretend he sexually assaulted children because he is "psychologically ill". The medical profession believes there is a cure for this illness. Noyes has received electroshock therapy and been given an antiandrogen (hormonal) drug. Similar treatments have been used on men who have been convicted of rape.

Drugs and shock therapy are intended to stop men's "deviant" sexual fantasies. These treatments are often used in conjunction with pornography in order to train men to not respond to certain "deviant" sexual images. The argument goes: if these men are chemically castrated or reconditioned in their sexual response they will no longer sexually assault or rape.

The overwhelming evidence from thousands of women and children, as reported to rape crisis centres, convinces us this isn't true. Some researchers support this feminist analysis. According to Dr. R. Freeman Longo, at a conference on the sex offender this February in Vancouver, the treatment does not even prevent men from having an erection and there is no proof that it changes either mens' fantasies or their behaviour. The medical practice of altering mens' sexual conditioning sickens and frustrates me. It doesn't take an erection to sexually assault a child or rape a woman. It's not mens' sexual fantasies that worry me necessarily; it's their acts of contempt and violence against women and children.

This medical model used for dealing with rapists and child sexual assaulters does not tell the truth about male attacks. Child sexual assault and rape are conscious acts of power, acts any man could choose to do. From our experience as rape crisis and transition house workers, we know there is no particular psychological type, no mental state, no sexual preference, no class or race or age of men that makes them more likely to terrorize and attack women and children. The only thing the men have in common is their gender and their chosen acts against us. One "pedophile" cannot be blamed while all the other men are excused for their sexism.

Noyes held a position of authority, as a teacher and a principle. He chose to misuse his authority over children. He was neither sick nor out of control. Noyes has to be held responsible: he asserted his adult male power over children in his care.

Noyes, however, is not the only man responsible. He couldn't get away with 15 years of child sexual assault without the help of other men. According to news reports there were many men, in positions of authority, who knew of Noyes' assaults.

In 1978, two mothers were ready to report Noyes to the police. One of them sought the cooperation of Jack Thomas, then principal of Roy Stibbs Elementary School in Coquitlam, where Noyes taught. Thomas dissuaded the woman because "it would harm the reputation of the school."[1] In 1978, Berglojot Bright, a female psychiatrist at UBC Day House was convinced Noyes would not stop sexually assaulting children. Her superiors allowed Noyes to go back to teaching. The opinions of these women were not acted on.

Bruce Avis, a superintendent in the Ashcroft school district also knew of Noyes' actions and did not prevent them. He has since moved to Australia where he can't be called to account for his silence. John Blatherwick, who in 1978, was health officer for the Coquitlam area also knew of Noyes' actions and did not act to prevent them.

Many of the psychiatrists who saw Noyes over the last 15 years knew he was sexually assaulting children. They tried to encourage him to stop. But, ultimately, their inaction protected their client rather than the children at risk.

The inaction of Noyes colleagues and psychiatrists has been exposed in the media. Several school boards have asked Attorney General Brian Smith to make an inquiry. They are searching for the fault in their system that allowed this "sicko" to continue teaching and sexually assaulting for so long. But the point that is not being made is: Noyes colleagues did hide his behaviour. The result was they protected Noyes and the status of their profession while children were sexually assaulted by Noyes in the meantime. The psychiatrists were committed to their treatment program for Noyes and committed to their client confidentiality. But their committment did not "cure" Noyes and he went on sexually assaulting.

Now Noyes is caught. He will be sentenced June 9th. At this point I don't know what BC Supreme Court Justice Raymond Paris will decide. Clearly in the past there hasn't been consistent sentencing of child sexual assaulters. According to the *Vancouver Sun* and provincial court records, in BC, in 1985, Terrence Turrell, a foster father was convicted of 15 counts of sexual assault against one 15 year old girl. He was given a seven year prison term, and the girl was awarded $30,000 in compensation. Walter Nugent, a girls' softball coach, was convicted of two counts of sexual assault. He was ordered to psychiatric treatment, four months jail and two and a half years probation. Paddy Graber, a folk dance teacher, was convicted of one count and given a one year jail sentence. Obviously with sentencing, a lot rests on the judge's attitude.

The judge isn't taking my advice as a feminist, a rape crisis and transition house worker about what should be done with Noyes. I'm not given the power to make the decision.

There are only approximately 40 designated dangerous offenders in Canada. But perhaps Justice Paris will decide to make an example of Noyes by sentencing him harshly.

The judge isn't asking my advice as a feminist, a rape crisis and transition house worker about what should be done with Noyes. I'm not given the power to make the decision. But it is my opinion that the current legal system offers no real rehabilitation for men -- rehabilitation that would work in the interests of women and children as well as the men. Imprisonment does not usually change mens' attitudes nor their actions against women and children. And of course only a small percentage of men are convicted. Medical treatment will not stop Robert Noyes. Fifteen years of psychiatric coddling did not compell Noyes to change.

Exposing Noyes in public and denying him any position of authority over children are more likely to change his behavior. Noyes should be prevented from all contact with children, including his own, if their mother wishes it.

The best of the worst choices may be imprisonment and psychiatric treatment for Robert Noyes. But I say: no more excuses of "pedophile" or "fixated homosexual". Whatever the judge decides, Noyes should be dealt with as one ordinary man amongst the many who assert their power over us.

If so many men hadn't protected or excused Noyes he could have been stopped 15 years ago.

[1]*Joey Thompson, "Keep Quiet, Mom Told", The Province, (Vancouver), January 30, 1986*

continued from previous page

It's not good enough to survive. We need to go to the next step which is to become a warrior."

I work with survivors from victimization (which is the silencing) to survivor (which is to understand the patterns and ways we survive) to moving beyond. This is where feminist analysis comes in. When you have done your work, your history, your development, you are, as a feminist, responsible for not only your own growth, it is responsibility for the ten year olds who are still trapped. In order to take responsibility for those who come after us, we need to become warriors.

Women: the backbone of the peace movement

The following discussion--on women and the peace movement and peace issues generally--was moderated by Libby Davies, Vancouver City Council Alderperson and chair of the council's peace committee.

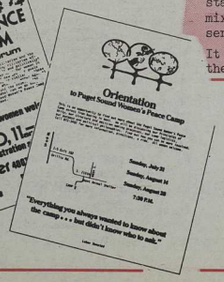
Libby Davies spoke with Joan Ruddock and Joanna Miller. Joan Ruddock is the past chairperson of Britain's 400,000 member Campaign for Nuclear Disarmament, which was founded in 1958. Ms Ruddock won the first Frank Cousins Peace Award in 1985. She has been a strong supporter of the women's peace camp at Greenham Common. Joanna Miller, a Vancouver native, first served as president of UNICEF Canada from 1978 to 1980. Ms Miller has been deeply involved in Project Ploughshares, the Canada-wide church organization, and served on its national board of directors from 1983 to 1985. In 1985 she was one of Canada's special observers on disarmament for the 40th meeting of the U.N. General Assembly.

Libby: How do you think the involvement of women in the peace movement in Canada and Great Britain has affected the peace movement? What kind of directions has it taken or have there been different directions because women have become involved in a very important and prominant way?

Joan: You've asked so many questions, let's deal with the first part of your question about how women have affected the movement. Our organization, which is called the Campaign for Nuclear Disarmament (CND) is one which has been in existence for a very long time. It was very active in the late fifties at a time when there was atmospheric testing, and then following the partial test ban treaty it went rather quiet and had a resurgence again in the late 70s. CND was organized on very standard labour movement lines. It was dominated by men and men from the establishment in particular--albeit the progressive establishment.

When the peace movement became very active again it did change in character. And one of the fundamental reasons was the involvement of women. We have restructured our organization because of the need to ensure equal opportunities for women in the movement. We've actually decided, for example, that we want the public to see that women are more involved, so we've taken very simple, very basic decisions--such as every public platform must be half women. That we must have every committee in our organization half women. So we make the places, although initially there might not be enough women to fill them.

Libby: As far as the Canadian experience goes, you've been involved in the peace movement in Canada, Johanna, and although I guess it's very different in different parts of the country, can you give us your general feeling of women's involvement in the peace movement in Canada, and whether or not that has been successful?



Joanna: But in the late 70s or early 80s things started to really heat up and I think women came in great numbers into the peace movement. I would say that women are the backbone of many of our groups in terms of commitment and time. Their commitment impresses me because many do this work with very strong opposi-

Their commitment impresses me because many do this work with very strong opposition from their husbands. And their committment is so deep that even though it is very trying and causes them grief, they are so involved that they hang in there and keep working.

We do have *exactly* the same problem that Joan referred to. I've just been to a big conference in Montreal, where women's participation was a tremendous issue. The planning committee had been all men, a big broad sheet with all the high profile speakers and there wasn't a single woman's face on that front page. A number of us were sort of lumped off in a special "woman's perspective" session.

Libby: In some ways, for the women who are involved, it becomes quite stressful. I know, I get called so many times because I sort of seem to fit the bill and sometimes I sort of object to that. But I realize that mostly by doing it, it encourages other women to get involved

Joanna: At the Montreal conference the difference between the workshop run by the four women and the other workshops was interesting. Most of the conference was big stars giving speeches one after the other, there was supposedly time for questions but often not. Then it's over and you troop out and have your coffee. Soon after, you hear another group of big stars.

In the workshops run by women there was much more participation. We would talk for a little bit and then the audience would get involved and we would relate to them. We would have someone else make their presentation. People expressed appreciation that they didn't just feel that they were there to hear a "lecture on peace". They felt a part of it.

Libby: I think one thing that's very notable in the peace movement today is that women have their own independent actions, and I guess Greenham Common is probably the classic example--where women have stood united. I think it might be interesting to talk a little bit about why that happened; how Greenham Common came about and why it was women who were exclusively involved. I think we have to ask...why hasn't it happened elsewhere?

Joan: I'm in a privileged position. I live in an ordinary house, not in a tent or anything of that nature, but I do live very close to Greenham so I was involved right in the beginning. It's a fascinating story because originally Greenham was not a women's action. The march that led to the establishing of the women's camps at Greenham was actually a mixed march. Although it had been initiated by women, it had men on it, and when the marchers decided that they would actually stay and not go back, it started as a mixed camp. So it didn't begin in any sense as a women's camp.

It was only after about three months that the difficulties of actually living mainly in the open or just in tents and eventually in caravans, in a *mixed* community became apparent. As public and media attention grew, classic situations arose. For instance a group of people would be sitting around the campfire and a famous journalist or T.V. crew would approach; the men would stand up and make themselves ready for the interview and the women would be asked to put the kettle on.

It was through the experience that women finally asserted themselves and said, "we are going to have this space for ourselves." Greenham and the women's camp has been an enormous struggle, one which could have split the peace movement apart. But it didn't. Instead, it became a solely women's action of the CND in particular. The CND, a huge organization, decided to take up the women's cause and fight, as women, within our own movement, to prevent our men from trampling on that space. My personal view was very much, "women have decided to take this particular initiative and historically men have always had that opportunity. And so we ought to allow women to have this particular place for themselves."

Joanna: When you say by consensus, you mean that the men did agree finally that this was a legitimate way to go? It wasn't the case that you threw the men out?

Joan: I wouldn't say, by any means, that they all agreed that this was the right strategy. For a couple of years there was a lot of bitterness and hard feeling among men, and among some women. Some were very much opposed to Greenham's "exclusiveness". But it was a battle that was won within the movement, because it would've been very easy for the movement to take that base.

Last year I was in Nairobi for the end of the UN decade for women, and what the Greenham women had done was very big on the agenda, and there was enormous support for it. It was very successful because it was women.

Joan: I don't think it would have been possible in any sense to sustain that action if it was mixed. I don't think it would have been possible to maintain the non-violent strategy because there has been enormous violence at that base. There has been brutality and physical attacks on the women. If men had been living there, with women, there would have been physical fights. Men could not have restrained themselves and they could not *at any time* have inspired the kind of support and vision that has gone world wide.

Joanna: One of the tragedies to me is that Greenham Common has disappeared off the T.V. screens and the front pages. I used to get tremendous inspiration from it, now you never see it. Maybe Joan could comment on this? Why has it gone?

Joan: Well it hasn't gone. It has gone off the screens for a number of reasons. There is quite a feeling in the British onto something else. I think that's a problem that needs a lot of debate.

onto something else. I think that's a problem for peace movements everywhere. A problem that needs a lot of debate.

Today at Greenham there are not large numbers on a permanent basis. We don't think that's a problem, as long as the women there feel that they can be sustained in the face of things like violence, and they can be sustained with warm clothing and more firewood--and the practical things. There are networks throughout Britain that support Greenham women in this way. The authorities have brought in new by-laws under some very ancient legislation from the last century so that now, on a daily basis, they're able to constantly remove the women. And they do this on a daily basis. So staying there is a matter of enormous hardship.

Libby: So they get removed and then they go back and there's a continual flux of women coming in and out, being picked up, coming back in...?

Joan: Yes, and because of this there are virtually no static camps any longer. They either live in plastic tents or in vans. The last time I was there, about two weeks ago, there were twelve women. Women come and go all the time. What is vital to us and, indeed to the movement worldwide, is that there are always some women there. We are determined to sustain that presence. One of the most important functions that they now have which does get on the television--but is perhaps not being broadcast overseas--is that the cruise missiles, as you know, are on these huge launch vehicles. They have exercises of these vehicles. We pledged when we first came to Greenham, that these vehicles would never go out in secret, which was the desire of the military, because they're supposed to be mobile weapons.

Whenever the convoy leaves the base, and it's usually in the dead of night, Greenham women go to telephones and the word goes out over a huge telephone network. No convoy has left that base in the past two years but that has been tracked by the peace movement. It is a fantastic organization.

Libby: Do either of you have any opinions or views on why this type of action, sustained over such a long period of time, hasn't really taken place elsewhere.

Joanna: I think one obvious reason for the lack of that type of organizing is simply size. This is such an enormous country that just getting people together and being supportive of each other poses a problem. Also, we don't have the very dramatic evidence that you have in Britain of the actual cruise missiles right there and going out. Look at Nanoose Bay--how many people even knew about that until this little group put it on the agenda?

I think one of the problems we have to face in Canada is that we are constantly being surprised. We have no idea, as a Canadian public, what our relationship--our real deep gut relationship--is, to the nuclear strategy of the United States. Canada should question American nuclear strategy. What is it about? Is it about defense or is it about superiority and intervention? We need to question these things--why the Strategic Defense Initiative (Star Wars) are going into these new things. And we must question our arms control activity; is there no commitment to arms control? It certainly looks as though there isn't.

Yesterday we talked about how we're locked into systems that even the Canadian government doesn't know about. That there's sort of a general master agreement around NORAD but that all of the sub-agreements are secret. For me the major issue that the peace movement has got to face is how to get this relationship out into the open and understood. How can we deal with it if we don't even know what it is?

Libby: Something I wanted to pick up on that you said yesterday at the press conference--you said that the peace movement had to observe the three "Ds" which are: "disbelief, demonstration and disobedience". In Canada I suppose we may have partially obtained disbelief. We are now critically questioning information that comes from our government on our involvement with the Americans. As well, we've certainly been involved in demonstrations, but as far as disobedience, I think generally in Canadian society there are a minority of people who are willing to take a stand in terms of disobedience.

Joanna: Our disbelief has got to become much more pervasive. So it's not only a few who are sceptical. There is evidence which looks at President Reagan's behavior over Nicaragua where it's quite clear he doesn't observe the UN Charter. In spite of the fact that the whole western hemisphere is opposed to military action, he sees it as his right to do that. And then we see what's just happened in Libya. These events, coming so close together are going to give a tremendous impetus to that scepticism. We have to work extra hard right now to make sure that the message of these events is not lost and we don't all go back to "oh well, I guess it's alright really, if I don't think about it."

Libby: Maybe we could just spend a couple of minutes talking about future development and the kinds of things we think need to happen, and how these things particularly affect women in the movement.

Joan: An issue that has become an important one in Britain, which we haven't touched upon, is that of ethnic minorities. We obviously have a great many people who originally come from the Afro-Carribean or from Asians living in Britain. And it's become quite obvious that their participation in most political movements is much much less and for obvious reasons because they tend to have a greater struggle economically to actually survive in Britain, particularly now there's such a depression.

So one of our current goals in CND is to increase the involvement of women and men, but women in particular, from the ethnic minorities. We have an anti-racist group operating within our movement, both to ensure that we are in no sense a racist organization, which as you know, you have to work very hard at because it's so endemic in us, and secondly to actually bring people from ethnic minorities into the movement in a positive way.

As to what we've got to do overall, our position is that it is the growing need for political organization that will take most of our time. We have tried very hard to influence the British Government. We've had no success whatsoever. As you all know, Margaret Thatcher is completely besotted by Ronald Reagan, and I use that term in its sexist sense. We have no hopes whatever of change in that government. We therefore are committed to changing the government.

Our work is increasingly within the opposition parties and our goal is to see that there is an alternative government in Britain by 1988, that it's a government that has real disarmament on its timetable. We have just committed ourselves to a new and very thorough going public information campaign. It's a movement--not away from demonstration because we will still continue to demonstrate and we will still continue to disobey--but it's actually to put as the absolute top priority public information campaigning. And we've actually set out a program that will last for 18 months and will involve very very hard work, at the grass roots level.

Libby: Are we headed in the same direction, Joanna? Are we going to dump the government? We've got the Liberals and the Conservatives both doing the same old thing. And we've got a third party. Are we going to dump the two old ones?

Joanna: I don't see any particular strategies across Canada. I'm sure individual groups and sections of the community have their own idea but I don't see any working in that direction through the peace alliance or anything like that. I certainly think women are going to continue to be a tremendously important force in the work. And I see them across the country setting up support groups which help each other through--meet regularly, reinforce and nourish each other and so on.

As to what we've got to do, I've been going through quite a trauma in my own thinking during the last four months, partly as a result of what I saw when I was at the U.N. for five weeks with the Canadian delegation last fall. I lived in the United States all through the period when Reagan came to New York and said, "Oh, the summit isn't really about arms control, it's about linkage to the Soviet Union's behavior in Afghanistan, human rights, and so on."

I've come to the conclusion that the reason the peace movement is not having a lot of successes is that we are concentrating far too much on the symptom. That there's this weapons system here or this evidence of our being tied into the nuclear system there at Nanoose Bay and so on. Until we ask ourselves what this arms race is about: why are we dividing the world into east and west? Is there really no way that the Soviet Union and their friends, and also the West and their friends can live together? I think this sort of enemy image and confrontation has been very carefully put upon the western public and I expect the same in the Soviet Union, to keep the whole thing going.

The other thing that I think we have to face is the division between North and South. Because if you look at what the super powers and their alliances do with their power, if you understand what we in the North do to people in Central America,

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PEACE

WHY I'M NOT IN THE PEACE MOVEMENT

by Jeanne Shaw

I used to be very involved in the peace movement. Over the past year my involvement has lessened considerably. In the last few months I have begun a process of analysis that includes looking at what the peace movement is, what feminist involvement means, and how we put (or don't) put our theories into action.

I began as a white middle class woman anti-nuker, very much afraid that I might die in a nuclear war. Incredible as it seems to me now, I really believed that if enough of us demanded it, the governments would get rid of nuclear weapons and everything would be all right. The work that needed doing all seemed valid and very obvious. I didn't hesitate. I plunged right in and began to organize, to write letters, to carry picket signs, and to talk, and to talk, and to talk...

Soon I began to realize that there was a whole lot more happening in the world than nuclear weapons. People were dying in wars all over the world. And then I began to see the undeclared wars that were being waged.

Again I started with what was affecting me personally. I began to see the sexism and the hierarchies in the "peace" groups I worked with. So, I began working predominantly with women's groups. Here at least, sexism was not a problem and the way we worked together was said to be important. There was agreement that all the issues were connected and, at least on a theoretical level, that we needed to challenge each other when we were oppressive or using our privilege to another's detriment.

But since all the issues were connected to peace, and because most of us had enough privilege that no issue was directly and immediately affecting us, the "out there" work that needed to be done no longer seemed pressingly obvious. A lot of time was spent talking theroetically about our group process, about oppression and about what to work on. Everything needed to be worked on; there was no one key issue, no best way of doing anything. Reaching a real goal seemed far away. And we always seemed too few. Frustrated, I gave up on the movement and on groups.

Now, as I look back I can see some of the problems more clearly; some of the contradictions, and I have many questions. We all know that the women's peace movement is/was predominantly white and middle class. It is that which gives us the time to talk so abundantly. And yet, the assumption that we are *all* from that same background creates problems.

I know of a working class woman who left a women's peace group because another woman had referred to their group as "obviously white, middle-class." Thereby making the life, experiences, and attitudes of the other woman invisible. Unless classism in a group is openly addressed and worked on, a hierarchy can be set up that is the same as the one in the world we are trying to change: the more visible, articulate and therefore more powerful (sorry, but it's true) women in peace groups will tend to be middle class, while working class and poor women will tend to be less visible, do the less "fun" jobs, and have their daily life experiences invalidated. We need to not only identify various oppressions (e.g. racism, classism, etc.) but also challenge ourselves about the ways in which we maintain our privilege.

It is also true that the ability to be predominantly concerned with global survival is a privilege and a luxury afforded primarily to those of white, middle class background. To most others daily survival takes precedence.

"Peace" as it is defined by the mainstream and even when it is broadened by feminists, is often something far away and distinct from the issues and concerns of the majority of women. And yet we white, middle class women often try to tell other women what their concerns should be and become frustrated when they don't join us in our issues.

Although we may deny that they exist, there are many hierarchies within the feminist peace movement. Who's an activist? Who's political? Who is politically correct? "So what do *you* do politically?" Seldom are questions like these voiced, but they do exist and they are all filled with judgements.

It has been said that "politics are not a single issue but everything that we do in our lives." Peace and politics are more than bombs, governments and conflicts between nations. US imperialism, but few protested Bill C-49--the recent anti-street soliciting law. All of these are survival issues but privilege determines which affects your life more directly. For middle class, white women, it is safe and acceptable to be a peacenik; to protest US imperialism means critically questioning our privileged position in in the world; to protest Bill C-49 means taking a long hard look at our classism.

It seems too, that often we get overly stuck in the idea that the only really valid political action is protesting things as they are. To emphasize protest too much invalidates the work that the majority of women do who do not have the time or other resources necessary to organize or participate in mass protest actions. Looking next door to create some peace, create some changes is something that we can all do and is very basic peace work. Learning to act powerfully and take control of our lives and helping others to do the same is resistance. Finding ways to share all our resources so that the basic needs of everyone in our community is met is a living resistance and peace work at the most fundamental level.

When I look at the changes that need to be made, I often feel overwhelmed and frustrated. It is relatively easy to say what is wrong and what the women's "peace" movement should be doing. It is infinitely more difficult to put those *shoulds* into practice. We need to creat alternatives as well as protest. We need to stop judging another woman's participation or seeming lack of participation. If we are privileged we need to use that privilege but not abuse it. We need to share *all* our resources. We need to build alliances among women of different backgrounds, recognizing that those alliances will be hollow unless the differences are faced and worked through. And especially, *we all need to be better allies.*

If the feminist peace movement is a movement for fundamental social change, then it ought to recognize as political activists all those women who work for change, however invisibly.

If the feminist peace movement is a movement for fundamental social change, then it ought to recognize as political activists all those women who work for change, however invisibly.

The woman who does childcare for a single mother, the woman who works voluntarily at the Downtown Eastside Women's Centre, the woman who does rape crisis work, the woman who has a daily struggle for survival but manages to take her children on the Walk for Peace, are all equally political. According to their means, all these women are just as involved with peace work as the woman who has the time and privilege to go to Central America.

The scope of social change/peace is relative. To one woman, it may mean dealing with daily survival issues. To another, it may mean helping another woman survive. The scope of peace broadens with privilege. Those of us with more privileges can support the woman whose time and energy must all go towards her daily survival. We need to make more skills, resources, and time available to all women. We need to turn theory into practice and not just recognize the validity and importance of all issues and campaigns but use our skills and resources to aid in others' struggles--not to lead or direct but to carry picket signs, to write letters, to do childcare, to support.

Hundreds of feminists from the peace movement march for peace, many protest

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do to people in the Phillipines, do to people in Southern Africa... Any of these countries where we have very very great interests and the people who suffer, often incredibly in every form of poverty try to take back the right to determine their own futures and develop their lives as they wish. What do we do? We use our power to protect our privilege.

Until we face that and until we face what we are doing to them, not only in this treatment and the use of military repression and so on, but the fact that we are taking the world's precious resourses that they need--and that we need for our own problems, like acid rain-- and diverting them to the arms race while the planet goes down the tube. I think we've got to face those basic problems or I think we will just be playing with the symptoms and we won't make it.

PEACE

Rosalie Bertell:

Surviving Nuclear Threats

by Marrianne van Loon

Rosalie Bertell recalls the end of World War II with the bombing of Hiroshima and Nagasaki. Although her family was happy that the war was over, there was no celebration in her house. She remembers her mother saying "they shouldn't have done it, they shouldn't have done it."

But Bertell did not become active in the peace movement until she had a heart attack in 1972. She stopped teaching and devoted more time to researching the environmental and hereditary factors influencing leukemia.

"As I learned more I became more and more involved." When she was invited to testify on the effects of low-level radiation at a nuclear plant licencing hearing and she started asking "Where did they get permission to give everyone radiation exposure? And who said it was ok?"

Still, she left the peace aspect to others until two events forced it into her consciousness. Eight years ago she was invited to speak in commemoration of Hiroshim and Nagasaki in Japan. She spoke with survivors, living examples of what she had been researching. Then she went to a Strategic Arms Limitation Treaty II (SALT II) briefing--a whole day describing the weapons of war. During the quesion period she asked "How many people die every year in the production of these bombs?" Finally Paul Wainke, a key American SALT II negotiator, said quietly into the microphone, "That's not our department."

Said Bertell "that really hit me because I knew the military didn't count the cost in money but it was so obvious that they didn't count the cost in lives either."

For Bertell, there has been no turning back. She has recently written a book *No Immediate Danger: Prognosis for a Radioactive Earth (The Women's Press: Toronto, 1985)*, about the effects of low-level radiation, she is the editor in chief of "International Perspectives In Public Health," Director of Research for the International Institute of Concern for Public Health in Toronto, and a member of the Gray Nuns. She works on behalf of indigenous peoples and citizen groups affected by militarism; in particular she is helping the Marshall Islanders to develop their Medical Assistance Program.

Kinesis spoke with Bertell in February as she passed through Vancouver on her way home from the Marshall Islands.

Kinesis: Does your perspective have anything to do with being a woman?

Bertell: Oh yes, it certainly does. This is a caricature but I think its fairly accurate. Men somehow or other consider that their part of life is economics, how much it costs, what's the political clout, who's in charge, who has the most power. They judge activities on maximizing the economics and the political clout. This is behind their planning.

Strategic planners have economists and political scientists, physicists and engineers. They don't hire biologists, or medical doctors, geneticists or pediatricians. They consider the other part of life--human life--not their business.

I think it stems from the fact that somebody has fed them and clothed them and nourished them and they've never worried about that part of life. It's rather astonishing to hear strategic planners talk about the possibility of nuclear war out in the Pacific Ocean without anyone saying "what about our food?" That's the fish supply for the people of the world. That doesn't enter into the equation.

There's very little feeling for the fact that the earth is alive, the earth recycles everything in the water and the food, and the air. We need the trees and the insects and the animals and the birds in order to live ourselves. There's also no feeling for the longterm effects on the human race. If you damage the gene pool (the effect of low-level radiation) you produce children who are damanged.

Those children who are physically less able to cope, and then you give them a more hazardous world to cope with. You can't keep doing it. It's a snowballing disaster undermining survivability of the human race. And the strategic planners don't think about that, it's not in the equation.

Kinesis: What do women have to offer?

Bertell: I think women are going to have to do something about this one. The women are the ones who have been cleaning up for years, and this one they can't actually clean up, so they'd better stop the whole thing.

It's going to have to come from someone *outside* this system because this system can't solve its own problems. There's no economic and political solution. It's not going to come from the people in political power because their *basis* of power is war. As the threat of war increases, so does the power of the leaders, so they're not likely to do away with the spiral.

Militarism is like a societal addiction. Once you start seeing it in these terms you can also understand the abuse people have been putting up with for years, in terms of the victim almost co-operating with the abuse and not complaining about what's happening.

Funding is going into the wrong things. The money is going into the addiction, like what happens whith alcohol and drugs, and is being withdrawn from health, welfare, the arts, all the nice things in life. We don't have enough money for anything but we have lots of money for missiles and playing war.

You also begin to realize that you cooperate with the addiction by your passiveness and silence. At some point the victim has to realize that this is a deteriorating situation and has to say no, I'm not going to go along with this stupidity and I'm not going to commit suicide.

Kinesis: What is the prognosis for life on this planet, even if there is no nuclear war?

Bertell: We're already into a slow death syndrome, but it's going to soon become very obvious. We're probably now seeing the third generation of the nuclear age. I suspect that by the fifth generation everyone will know what's happened, but by then it becomes more difficult to stop it because you've got genetically damaged people and a genetically damaged earth. We're damaging people.

Quality of life is going to have to be the value we choose. If we don't have life, and strength and health, it's going to become harder and harder to get anything else. Civilization is a sham, it's getting rotten from the inside out.

Kinesis: How do you say stop?

Bertell: Non-cooperation is the basis. We have to find more ways in which we cooperate to stop the escalation. I don't think you can do it alone, you need to belong to a community where you keep questioning "how am I helping, how am I cooperating, how can I withdraw my money and my labour from this insanity and how can I make my non-cooperation visible?"

I would expect the peace movement to eventually say "on Friday between one and three o'clock nobody is going to work. We're giving you a message that we don't approve." If this doesn't work we do it on Wednesday and Friday and so on until the message gets across that we're serious, we're not just out here parading once a year saying we want peace, and meanwhile the rest of the time helping you prepare for war. The message has got to get across loud and clear that business is just not going to be done.

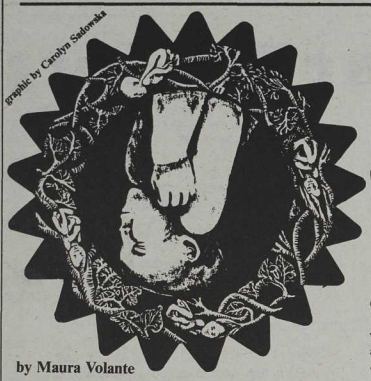
I would expect the peace movement to eventually say "on Friday between one and three o'clock nobody is going to work. We're giving you a message that we don't approve."

I would expect women will take the lead. Women have always been the change agents in society, while men's traditional role has been maintaining the status quo. Major change movements have been initiated by women.

Kinesis: Is there hope?

Bertell: People give up, but I guess because of my medical background--I don't. If somebody has had polio or a disastrous automobile accident, you don't say "oh well, this person is going to be harmed for life so to heck with it." You don't give up. I feel that way about the earth. We've hurt ourselves as a people, the earth, but you don't just give up and say "what the heck, we might as well just blow the whole thing up." You try to say "ok, yes, we did do that, let's stop doing it in the future and let's maximize what health is left on the earth and have a decent existence."

I can't understand giving up. Every individual has to die at some point, and that doesn't mean you don't ever live. You don't say "well, I'm doomed to die therefore I never will live." I don't understand that attitude at all. There is hope, there's hope that we can live and there's no reason to roll up in the corner and die just because we've done what we've done to ourselves. Life belongs to the survivors.



Global Connections for Midwives

by Maura Volante

"Legislation is coming" said Filippa Lugtenburg in a luncheon speech on the final day of "Midwifery in the Americas", a conference put on in late May by the Midwifery Association of B.C. (MABC). "The question", she said, "is not if, but when. And the next question is how."

Lugtenburg, president of the International Confederation of Midwives, went on to caution conference delegates about the dangers of working under the medical profession, encouraging them to hold out a little longer, if necessary, for a certification program on their own terms.

Her other message to the midwives assembled from across Canada and many other countries was to be loyal to each other. Alluding to the differences in practice and philosophy within midwifery communities, she was like an older sister coming from a more advanced situation (The Netherlands) and passing on her wisdom from experience.

MABC grew out of a midwive's conference a few years ago. This year's conference represents another level of organization, as MABC is now a member group of the International Confederation of Midwives. The main theme of this year's conference reflected an expansion in the midwifery network, with input from many areas of the world and a focus on sharing information about current situations in each country, state or province.

There were many interesting topics covered with respect to the global connections. Sheila Kitzinger impressed everybody with a lecture on "The Politics of the Womb". Kitzinger, a British author, is an international authority on midwifery, and has also published a book dealing with women's experiences of sex.

Participants heard about midwifery in rural Nicaragua from Cheryl Anderson, a Canadian doctor who spent time there. Veronica Baez Pollier spoke of the situation in Chile, where despite an oppressive government, midwifery is an established part of the health care system. Pollier said that the midwives work in hospitals primarily because the poverty of people's homes make homebirth more problematic.

There was also a panel on international issues with representatives from Australia, Canada, Norway, Jamaica, West Germany, Japan, the United States and England.

Dorothea Lang, from New York, wrapped up the conference on Sunday afternoon with an analysis of the degeneration and subsequent regeneration of midwifery of midwifery in the modern world.

On the level of international information-sharing the conference was a big success, with a generally optimistic tone and appreciation for the work of bringing the conference together.

There were, however, some disturbing aspects to the event. Local issues in the midwifery community were not on the agenda. A stranger could have concluded that all is well in Vancouver and that midwives all agree on midwifery practice. Meanwhile, there has been for some time a very heated debate going on within the birthing community in B.C.. This debate has been more forcefully raised around the death of baby Voth last May and the current trial of the Voth midwives Gloria Lemay and Mary Sullivan, on charges of criminal negligence.

The debates are complex but the basic division is based on attitudes towards the establishment of standards of midwifery practice. Some midwives want certain guidelines to be followed by all midwives both for safety reasons and to establish credibility with the medical profession. Such guidelines are seen as a step towards legalization. These guidelines consider some pregnant women to be "high risk", and thus unsuitable candidates for homebirths. High risk women include those wanting to have a vaginal birth after a caesarian delivery (VBAC), women who are overweight, and a number of other indicators of possible complications.

Other midwives would like to assess each case individually and whenever possible follow the wishes of the birthing women. They don't see much likelihood of such guidelines encouraging doctors to hand over the control of the birthing business, so they refuse to change their practice for the sake of the "reputation" of midwives in general.

I spoke with one woman, who would not be identified, because her views have been severely criticized by some members of MABC. She would have liked an open discussion of such issues, and regretted that they weren't on the conference agenda.

While it is clear that there are major benefits to integration of midwifery within the health care system, there needs to be continuing dialogue on the question raised by Filippa Luxemburg, i.e.--how? It was disappointing to find this question ignored in the planning of the conference.

Another difficulty with the conference was that the registration fees were very high ($200). This prevented the attendance of many women who could have greatly benefited from the information and networking opportunities. While operating expenses must have been high, with such broad international participation, a sliding scale could have made each participant's input more equitable. As it was the perspective of low income women was noticeably lacking.

Except for a handful of international delegates, there was also a noticeable lack of women of colour. Along with its outreach to women of different nations, MABC would do well to encourage participation by women of different cultures here in B.C..

With the recent commitment by the Ontario government to the legalization of midwifery in that province, midwives all over Canada are hopeful of some movement in the long climb to regaining lost status.

Washington State

Support Within the System

by Maura Volante

For a look at a more established midwifery system just across the border, I spoke with Johanna Myers-Cieko of the Seattle Midwifery School.

"We don't have a laundry list approach," said Johanne Myers-Cieko, representative of the Seattle Midwifery School, in speaking of standards in the midwifery community of Washington State.

I had asked her whether the certification program that allows midwives to work legally spelled out conditions such as no VBACs (vaginal birth after caesarian) at home. Joanne told me that the law doesn't define such details, leaving it up to the midwifery community to work out acceptable practices.

I asked her about the position of midwives who have trained themselves or have been trained by other midwives.

She said, "Obviously there are midwives practising in Washington State who have not graduated from a formal school. They are not recognized by the State, and their legal status is open to question. The way that the law is written, and we have fought to keep it that way at this point, is that, as long as a midwife does not collect a fee for her services, she cannot be charged with practising midwifery illegally. That's the loophole that lay midwives use to continue their practices."

She gave some background to the growth of the midwifery community that led to the establishment of the school in 1978.

"In the mid-70's, there was a public demand for alternatives in childbirth, and for people to attend births at home. That demand created the need for midwives. There was a women's clinic in Seattle that started training women who had been providing general women's health care, with a couple of physicians. These women started doing births on their own. At that time, no one knew there was a midwifery law on the books. No one had been licensed under the law since 1930. A foreign-trained midwife from Denmark came to Seattle, wanted to start a practice, and hired a lawyer who figured out that there was an old law on the books."

"She challenged the state to provide an exam, which they did. Then, the Department of Licensing suggested to those midwives that were practising in the Seattle area, that if they started a school, the school could be approved by the State and they could also be licensed midwives."

The school now offers a three-year course, with the first 12 months in Seattle, and the last part of the course working in the field, all over the country and beyond. The school also offers continuing education for midwives and other health care workers.

Seattle Midwifery School, 2524 16th Ave. South, Room 300, Seattle, WA 98144 (206) 322-8834.

ARTS

A feminist revisits Orwell's *Wigan Pier*

by Janie Newton-Moss

Wigan Pier Revisited
by Beatrix Campbell
Poverty and Politics in the 80s
Published by Virago

Urban Britain fifty years after George Orwell's famous trek which resulted in his book *The Road To Wigan Pier* is documented by journalist activist Beatrix Campbell in this 1984 publication from the feminist Virago Press. While Campbell acknowledges the importance of the earlier work, she also notes Orwell's absence of understanding how poverty affects women. This she sets out to rectify, hence the book's title.

Campbell is well qualified to undertake such an enormous task. A socialist-feminist of long standing, she was one of the contributors to *Beyond the Fragments* as well as working as an investigative journalist during the last two decades. She spent six months in 1982 following the same route as Orwell and adding two more cities for contrast. In the opening pages Campbell outlines one of her reasons for starting the journey:

The last great depression took Orwell out on the road, on a quest for the meanings of mass poverty. He also used his chronicle for an assault on both the Right and the Left: Wigan Pier was as much a political tract as a travelogue, it was an indictment of the Right and an ultimatum to the Left. Then as now, the paralysis of progressive institutional politics found its echo in the threat of world war - this time would be the last time. The crisis of the eighties occasions a return visit.

A return visit is long overdue. Over the past fifty years womens' relationship to work and wages has changed while mens' has remained constant. It is now commonplace to find women as the only wage earners in households where the rest of the family is on the dole. As Campbell points out the pattern of unemployment is unevenly distributed. "Sex segregation in the labour market puts men and women in different jobs, often in different workplaces, susceptible to different impact as the recession bites."

In one of the most interesting chapters, "The Landscape," Campbell outlines the relationship between housing and poverty. Next to unemployment housing is the most pressing concern for the majority of people she visited. A recent social policy report suggested that 20 percent of Britain's housing stock is unfit for human habitation, a fact born out by Campbell's documentation. Universal housing provision was one of the tenets of the welfare state created by the post-war government in Britain. Orwell's voice was only one in a clamouring outcry against Victorian slums that housed the urban poor in the thirties. Ironically Campbell fifty years on is witness to the decay of the "new" public housing that was the result of Orwell's protests.

Campbell contends that one reason for political apathy by the poor is the lack of control over their environment including the space called home. "There are no safe spaces around the flats, no fences or shrubs, sheds or seats, to shelter bikes, prams, washing, last year's bulbs, or children. No places to sit in the sun. Just nude space. Kids rush out, only to be followed by shouts of Wayne...Lee...Karen...come in here..."

She argues that political activity takes time, money and energy, all in short supply for women who are struggling below the poverty line to survive on a daily basis. "The poor have access to neither personal nor political resources. Subsistence incomes leave no surplus for self-help. How can a twenty-two-year-old mother with three small children, whose stock of crockery consists of three cups and four plates, find the economic or emotional hardware to plug up the six inch hole around the pipe running from her sink to an outside drain, or similar holes round all the pipes in her kitchen?"

Unlike other social historians, Campbell's questions are not rhetorical. She does not begin her search with the premise that the poor will always be with us. As a committed activist she poses the questions that have largely been ignored by trade unions and other male dominated political organisations.

In a chapter entitled "Baths and Bosses: the Miners" who looks over the shoulder of the most noble of all working class heroes; the miners, to their community which of course consists of women. Their community support has enabled them to tackle their bosses both in the pits and in parliament which has earned them a place in socialist folklore unparalleled by any other group of workers. Campbell argues that the limelight should be shared by their womenfolk who are prepared to cut the bread even thinner when times are tough. Much of what she writes about miners' wives we are somewhat familiar with as the last miners' strike was characterised by the overwhelming amount of work undertaken by womens' support groups who organised everything from soup kitchens to fundraising campaigns. It is interesting to note that the structure set up by the support groups remains intact in some areas fifteen months after the battle was lost.

In the course of her travels Campbell met hundreds of people who through their insights and experiences were able to help her write this book. They are not forgotten. Her acknowledgements run to three pages! She states in the book that the experience re-defined her alliances and particularly it confirmed her belief in women as purveyors of change. In her conclusion she states: "Most importantly, the radicals within the working class I met were mostly women; they were the most reflective and imaginative, it was they who affirmed democratic ways of working, it was they who affirmed egalitarianism, it is they who are on the move, and it is they who are being transformed by their own experience of change."

The Lost and Found: Vancouver women telling their own stories

by Barbara Herringer

You are about to enter *The Lost and Found*. It is no ordinary space. It holds a thousand voices, cultures and colours. It is about our grandmothers and daughters, our sisters, mothers and lovers. It is a land of history and vision. It is us -- the culture of women in the city of Vancouver for the last 100 years.

The evolution of *The Lost and Found* from isolated story to theatre presentation has been a witch's brew of brainstorming, fundraising, researching and imagining. After the astounding success of the Women and Words conference in 1983, the launching of a bilingual anthology in 1984, and the founding of West Word, a summer school for women writers, the time was ripe to design a project that would include Vancouver women in their city's centennial. In the fall of 1984 a small group emerged from the Vancouver branch of Women and Words to make plans for the project and named itself "Women's Voices: A Vancouver Mosaic".

Mosaic: Form or work of art in which pictures are produced by joining together minute pieces of glass, stone, etc. of different colours.

From the beginning, the Women's Voices mosaic was a textured and layered creation. The experience of Vancouver women through the telling of their own stories, the fabric of lives and cultures during 100 years, would be woven into a tapestry for the theatre. Not hidden in a library to be dusted off from time to time, it would be alive, visible and joyous. Hardly a small task, but the project was determined to break out of the perception that ignores most of the women who made Vancouver.

Researchers papered the city with flyers and gathered the stories of eighty women who contacted them. These women and the lives of many others through books or remembrances, became the foundation of *The Lost and Found*.

The call went out for a wordsmith who could weave these stories into a dramatic form. Two directors came forward with an intuitive sense of how the words would come to life and actors from every community appeared to translate the words into gestures and to breathe their own lives into the characters.

The a different phase of the work began with intense workshop sessions where actors, playwright and directors camped around the fire of the play and like ancient crones and conjurers, transformed the piece into new shapes, new voices.

Our piece of theatre is merely a glimpse into the creation of *The Lost and Found*. "Women's Voices: A Vancouver Mosaic" is also presenting a series of events concurrent with the play: a lobby display in the theatre, a herstory workshop, theatre workshop, local history workshop and walking tour.

The Lost and Found opens June 5 at the Vancouver East Cultural Centre, and runs through June 14. For more information call 254-9578. Celebrate with us!

photo by Kim Irving

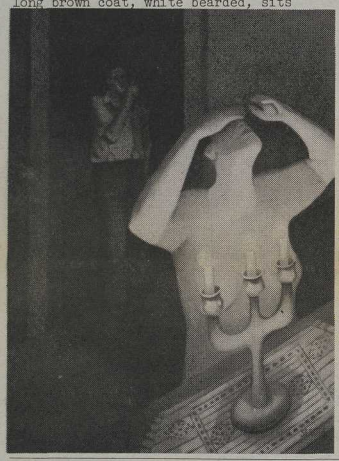
Members of the family

by Sima Elizabeth Shefrin

The warmth and strength in Phyllis Serota's portrayal of Jewish family life has always attracted me to her work. The large solid people in her paintings firmly occupy their space on the canvas, yet at the same time have a charm and an appeal which does not diminish their power. We can find these people in her current exhibit, "Family Series: A Jewish Childhood in Chicago" Showing throughout May at the Art Gallery of greater Victoria and opening June 24 at the Shalom Gallery in Vancouver.

As we walk among the paintings we are surrounded by members of Phyllis's family. Some, caught up in their own concerns, are oblivious to us as viewers. Others calmly assess us from the 44 by 60 inch canvas.

Who are they? Her grandfather, in his long brown coat, white bearded, sits formally in his old fashioned chair, the blind drawn behind him. Portrait-like, he appears to be from another generation and another world.



"Blessing/My Mother and Father"

Some of the people are shown at moments of worship. Her father, his back to us, recites his daily prayers in the privacy of his bedroom. His prayer shawl and tefillin (ritual boxes tied to the arm for prayer) are thrown over his undershirt. The morning light flowing in through the window illuminates him but the corners of the room are in shadow.

Her Uncle Morris is also dressed for prayer, but in a more public place. He chants and sings, swaying slightly back and forth. In his hand is an open prayer book at which he does not bother to glance.

Phyllis's mother lights the Sabbath candles as her husband watches from the doorway. Her face is hidden, but the candle light shines on her arms and neck as she performs this traditional woman's ritual.

Other relatives Phyllis has chosen to depict at more social moments. Her Aunt Jenny, flamboyant, dressed in her best, presides over a lively card playing table. Seated at the table are a man who could be her husband, and a woman in black, perhaps recently arrived from Europe.

In his fish store her Uncle Jake conducts his business. Warm, friendly, he accepts from a young braided Phyllis the package of cigarettes he has sent her out to buy.

But life also has its moments of pain. In angry mourning, Phyllis's grandmother, who came to live with the family when Phyllis was in her teens, sits, cigarette in hand, almost audibly swearing and cursing at the image of Hitler on the black and white television screen. Like a crazy old lady, she is a bit humourous as she sits yelling "hoodlums!" at the television in her safe Chicago livingroom. But the humour is grim for she has left behind in Warsaw 13 sisters and brothers, all killed by the Nazis.

"Grandmother"

The colour in the paintings, the use of light, the fact that the images are slightly tilted, and the stories they tell all add to the intensity of the paintings. They are Phyllis's personal memories, and perhaps the perspective is the slightly askew intense viewpoint of the child. But they are by no means bizarre. The men are presented with gentleness, the women with a strength and a passion which would be called feminism in later generations. And above all they are representations of very real people, of their thoughts, their emotions, and their lives.

"Family Series: A Jewish Childhood in Chicago" opens June 24 at 7:30 at the Shalom Gallery, 950 West 41st, and will be showing until July 3rd. Phyllis Serota will be speaking on her work at 8:15pm on June 24.

Worksite vibrant, exciting

by Allisa McDonald and Marlyn MacDonald

Worksite is a feminist artists collective committed to facilitating the viewing of women artists' work in diverse media. They have been producing small scale multi-media events on a volunteer basis since May 1985. On May 15 and 16, 1986 they presented *Two Nights Working*, a cabaret of women artists at Heritage Hall.

Two Nights Working as a performance piece in itself was thoughtfully conceived, energetically staged and enthusiastically received. Heritage Hall, with its old-fashioned high ceilings, natural dark wood, and stalwart pillars, provided an appropriately solid yet funky space, consistent with Worksite's policy of presenting art in non-gallery places.

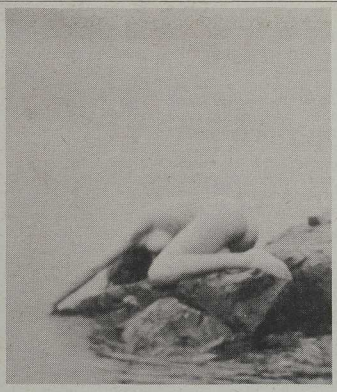


photo from film by Carolyn McLaskie

Photo taken from "The Wake"

The "cabaret acts" included dance, poetry, comedy, and film which the audience responded to with varying degrees of delight, excitement, boredom, embarassment, disgust and happiness, as would any cabaret audience. The audience for both evenings, by the way, was an interesting non-mix of types: attractive, creatively-dressed 25-35 year old women with a sprinkling of men of about the same description and a few dignified parental types in pairs. Several semi-punk women rounded out the demographics of this piece which was attempting to explore and present the creativity of contemporary women artists.

A vibrant and exciting component of this event was provided by the women in the "background" taking tickets, handing out programs, selling homemade cheesecake and other exotic pastries. These activities, strongly evocative of women's traditional roles, provided a positive note of continuity with our foremothers. Representing today's woman, and her newly discovered technical abilities, were the capable women running the sound and light boards and the film and slide projectors.

The overall effect was one of rich stimulation: the independent artists performing at the front of the room, the Worksite organizers with their smiles and muscles at the back, and all around, the participant/spectators in their teal blues and shimmering purples. *Two Nights Working* as a multi-textured performance event designed to display and stimulate women's creativity was an unqualified success.

Worksite continued page 23

ARTS

Film Festival has plenty to offer women

by Julie Warren

Women In Focus accepted with great pleasure the invitation of the Vancouver International Film Festival to programme a portion of the 1986 Festival which runs from May 23 to June 26. Listed below are some program high-lights of the 31 films which our programming co-ordinator Julie Warren selected, in co-operation with the festival. Descriptions of all the films can be found in the Vancouver International Film Festival catalogue which will be available *after* May 16. Catalogues can be picked up at Women in Focus or at the usual outlets.

The following filmmakers have been invited by Women In Focus to accompany their films to the Festival: *Alanis Obomsawin* (Quebec) with *Richard Cardinal: Diary of a Metis Child; Anne Wheeler* (Alberta) with *Loyalties* and *Louise Carre* (Quebec) with *A Question of Loving*. We are also pleased to announce that Jane Rule will attend the Vancouver premiere of *Desert Hearts*, along with the film's director Donna Deitch and actress Helen Shaver. Please note: Women In Focus *will not* be selling tickets to any screenings. Advance Tickets and passes are available only at the Ridge Theatre. Otherwise, tickets for screenings can be purchased at the appropriate theatre prior to show time.

Choosing Children (USA) This award-winning documentary deals with the joys and difficulties faced by lesbians becoming parents *after* coming out.

Domestic Bliss (U.K.) Emma's gone to live with her lover Diana but daughter Jenny is not impressed by finding herself in new and immaculate surroundings. An engaging film which takes the situation comedy in a new direction.

Desert Hearts (USA) Jane Rule's acclaimed novel *Desert of the Heart* at long last appears on the big screen. Two women fall in love against the backdrop of black-jack tables and slot machines in 1950s Reno, Nevada.

November Moon (Ger/Fr.) Two women become lovers in Nazi-occupied Paris. One takes a job with a collaborationist newspaper in order to protect her Jewish lover. They survive the war but suffer the consequences of their politics and sexual orientation.

Loyalties (Canada) In this world premiere dramatic feature, director Anne Wheeler uses the friendship of two women, one white and the other native, to explore the devastating consequences of child abuse.

The Scream (Poland) In a hard-bitten, social realist film made from her own script, Barbara Sass-Zdort examines various kinds of environmental and sexual pressures bearing on a young woman just released from prison. Considered remarkable for its portrayal of political and social conditions in contemporary Poland.

Las Madres de la Plaza de Mayo (USA) Nominated for an Academy Award this year, *Las Madres* documents the struggle of the mothers of Argentina to gain recognition for 30,000 of their children who "disappeared" during the so-called "Dirty War" of the 1970s.

Richard Cardinal: Diary of a Metis Child (Canada) Richard Cardinal was a 17 year old Metis man who took his life in 1984. During his short life, Richard Cardinal was shuffled between 28 different foster homes and institutions. His diary, on which Abenaki Indian Alanis Obomsawin based this film, chronicles years of misery and abuse but also reveals a sensitive and courageous spirit caught between two worlds.

"Las Madres de la Plaza de Mayo"

photo by Paul-Emile Rioux

"A Question of Loving"

Susan Wooldridge and Tantoo Cardinal in "Loyalties"

Inside the Whale (Ger.) This is Dorris Dorre's second feature, following on from *Straight Through the Heart*. *Whale* centres on a father-daughter conflict. Fifteen year old Carla, unable to cope with her demanding father, runs away to find her mother--who left the family several years ago previously.

Through a bizarre set of circumstances, Carla and a companion become the focus of a massive police hunt which culminates in the death of Carla's mother. This finely wrought mystery demonstrates once again that Dorre deserves her reputation as "one of the brightest lights on the Western film scene."

Fran (Australia) A contemporary drama about a single mother on welfare, whose need for an adult relationship conflicts with her need to love and care for her children. A ward of the state from childhood, Fran hates and fears the welfare department's involvement with her own family. However her emotional and financial insecurity bring her into direct confrontation with the system.

A Question of Loving (Canada) A bitter-sweet film which tells the story of the last summer spent together by a fiercely independent, idealistic woman and her teen-aged daughter who has her own ideas of what life has to offer.

Diary For My Children (Hungary) Juli returns to Hungary in 1947 from the Soviet Union. Her father has disappeared in one of the purges; her mother was lost during the war. Moving in with her aunt, Juli is soon caught up in the political intrigue and upheaval of post-war Hungary and the cruelty of the Stalinist years. *Diary* is based on the youthful experiences of director Marta Mesazaros.

And for all you Margarethe Von Trotta fans, she will be in town for the North American premiere of her latest film, *The Patience of Rosa*. June 5, 9:30 Van. East Cinema and again on June 6, 9:30 Ridge Theatre.

Also, don't miss the Vancouver premiere of Marleen Gorris'*(A Question of Silence)* second feature: *Broken Mirrors*, May 30, 9:30 pm Varsity and again on June 5 7:00 pm Vancouver East Cinema.

Screening dates and times are subject to change so be sure to contact the appropriate theatre to confirm dates and times.

COMMENTARY

Women who rape;

Having the guts to air this mess

by Ann Cameron

I am fascinated by the responses to your November article "Women Who Rape". Obviously a nerve has been touched and the knee-jerk responses probably won't stop for a while.

We've been raised in such an adversarial system that we have all been deeply conditioned to see things in "us/them" terms. Women/Men. Woman vulnerable/Men the aggressive. Much of our gender bonding has been done around efforts to combat violence against women and children, to turn ourselves from "victim" to "survivor". Man abuses woman, woman turns to other women, women heal woman, ain't Sisterhood great. Maybe we have to really examine the fact that the subject of violence between women, violence by woman against woman, caused such a deep split in the community, brought forth such emotional responses.

For a start, I really question some of the statistics; it is suggested that 97% of sexual abusers are men "leaving three percent as women". My understanding of the abuse statistics is that 97 percent of sexual abusers are heterosexual males, more than 2 percent are homosexual males, leaving less than one percent women. For me, the article didn't work simply because the first paragraph got itself into deep statistical trouble.

Even so, we are afraid to look at this, afraid to examine our own potential for violence. Kate Millett has written and spoken of her own horror, on investigating a case of imprisonment-torture-and-death, and finding the whole grisly thing organized by and around a woman. Even Kate Millett couldn't handle what exploded in her mind when she was faced with the undeniable truth that we have not escaped having our souls brutalized by the patriarchy.

A few years ago a woman with whom I was very marginally acquainted attacked her lover and hurt her quite badly. The abusive woman is very tall, stocky, and very physically strong. The woman assaulted is not tall, and so slender she could hide behind a fence picket. The survivor of this assault was treated to several maternalizing lectures by other members of the women's community because she flatly refused to have anything more to do with her assaulter, and clearly stated she did not want to "clear" anything. For her everything had been said when the fist hit the flesh.

Women who would have quite willingly marched, demonstrated, or confronted any man who had done such a thing were more than willing to forgive and forget it all when the abuser was a woman. I found the size-strength imbalance very interesting. The abuser does not have a history of becoming pugnacious when confronted with anyone her own size or larger! And isn't that typical of the average male bully? Maybe it is just typical of bullies?

I was told I was "judgemental" because since the assault I have refused to have anything to do with the woman who did the assaulting. And I will continue to ignore her until she shows herself willing to be publicly accountable for what happened. Saying you didn't know how deeply you had been affected by the patriarchy is hardly sufficient after you have inflicted bruises and cracked bones.

And so what is "judgemental", and why is it presupposed that it is bad. If I hadn't been capable of and willing to form opinions and make judgements I might still be singing in the Anglican choir, dedicated to the perpetuation of the system, convinced God and all that is good is male and woman is cursed forever with the guilt of the sin of Eve. If women weren't capable of being judgemental we might all still be stuck in the fifties, living life as pale copies of Betty Boop.

But the women's community did not want to deal with that incidence of violence by woman against woman, either. It terrifies us! As long as it is just men who bash, batter and rape, we are safe with women; if we admit women are also capable of bashing, battering, and raping, we feel ourselves the vulnerable victim all over again, and our doubts about our few workshops on self defense tactics rise to the surface.

Small wonder the women who survived violence and sexual abuse at the hands of other women requested anonymity. Violence does not have to be physical to be destructive, and what happened when the women's community allowed an incident of known abuse to pass without a ripple was another assault on the woman who was battered; emotional assault by women who loudly proclaim their own spirituality but who quiver at the thought of making a judgement, and are too timid to leave the group long enough to take any kind of individual personal stand.

When right wing women refuse to look at reality and continue to blather on about the sanctity of the nuclear family, the heavenly blessing of compulsory heterosexuality, and the general wonderfulness of this the best of all possible systems we mourn their fear and try to continue to work toward making the world a better place for all women, even the fearful and co-opted.

When women who pretend to be feminist because they perceive themselves as being part of an advance wave do not support a woman who has been beaten because it was a woman who beat her, something else is happening, and I'm still judgemental, and I'm not bothering with them, either. They can't be counted on when push comes to shove and if you can't be counted on, you aren't contributing.

It isn't enough to recoil and then pretend it doesn't happen. It does. Not often, but even one incedent is too many, and public disapproval, community disapproval has shown itself to be very effective when dealing with men who think might makes right.

I know I need more examination of my own responses to violence against women by women. When I know of a man who has battered a woman, I experience rage and have twice in my life, on actually witnessing an assault, moved in physically to stop him from hitting her. It is very interesting that both times, when faced by a tall woman flipped half out of her (weak) mind by rage, the man backed off and instead of bashing, began to bluster. And when I saw a woman sitting in my kitchen still shaking, bruised, limping painfully, that same rage started and had the abuser walked into the house at that time the statistics would have taken an upward turn. I *know* I am capable of violence. The last time I took a poke at a woman I was eleven and she was thirteen, but the fact I have chosen *not* to be violent doesn't mean I'm not capable of violence. And I don't think I am very different from anyone else. I chose not to beat up women. There are some women who have chosen to beat up women; just as some men have chosen to do the same thing.

When women choose not to take a stand against violence against women by women, those women choose to be cowards; and how can anyone make any kind of a stand if she won't examine the possibility something exists? Not long ago it was considered quite tacky to discuss pornography-as-evil, we were all supposed to be liberal, and it was improper not to parrot the line about the privacy of the home and free choice, and the evils of censorship.

I applaud *Kinesis* for having had the courage to print an article taking the lid off yet another Pandora's box. If we are afraid to speak out about violence done to us by other women, statistics will continue to be incomplete and to tell lies. Five years ago virtually *no* statistics were available about sexual abuse against children. And now...the women's movement is airing that mess and there is help for survivors. Maybe we have to have the guts to air this mess, too, and be publicly accountable to ourselves. We know from our experience with incest survivors that *not* talking about it doesn't make it go away!

Thank you for the article, I would appreciate more on the subject.

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ARTS

Worksite from page 20

Within *Two Nights Working* eleven presentations were made by eight different artists or groups of artists. Unfortunately, space does not allow for eleven separate reviews, but each piece deserves mention. Interesting dance selections included: *A Delicate Lust*, performed by "Comedy of Eros", who are Trish Halsey, Janet Brook, and Debbie Boyko; *Baris*, a traditional male dance from Bali was performed by Lorraine Thompson; and Angela Brown did excerpts from her solo *To A Modern Venus*. Comedic interludes were provided by Janice Ungaro and powerful installed visual work by Margot Butler gave us something to contemplate during intermissions.

Angela Hryniuk read prose and a few poems. The most impressive of which was her most recent poem, as yet untitled, containing the lines: "This is the kind of poem mothers hate." Hopefully she will write more of this "kind of poem."

The three films shown: *Ten Cents A Dance* by Midi Onodera; *One Woman Waiting* by Josephine Massarella; and *The Wake* by Carolyn McLuskie, provided the highlights of *Two Nights*.

Ten Cents A Dance visually demonstrated the inability of three modern couples--lesbian, male homosexual, and straight--to genuinely connect. Each partner in each twosome is shown in her/his own separate frame, a brilliant visual metaphor for the self-protective and ultimately self-defeating sexual connections between these people. *Ten Cents A Dance* is a compelling film, well worth seeing.

One Woman Waiting was the most cryptic of the three films shown and the most open to varied interpretations. A woman enters a sandy, windy landscape and after walking around she sits and waits, while wind blows sand on the dunes stretched out for miles behind her. Another similar woman eventually appears in the far background, walks along and through the dunes until she is face to face with the first woman. A token is given to the first woman. They hug and separate. The first woman walks off into the background dunes and the second woman walks toward the camera and out of the picture, leaving the windswept dunes. The landscape is very sensual and choreography and sound track heighten the ritualistic nature of the meeting. However, though the filmmaker was clearly striving for an archetypal effect, the symbolism was not very revealing, and, in the end, the many possible interpretations worked against the impact of this film.

In contrast, *The Wake*, by Carolyn McLuskie had a clear theme--the grieving process. Whereas *Ten Cents A Dance* was about the sterility, separateness, and non-involvement of modern relationships, and *One Woman Waiting* is perhaps about connections that must be made before one can continue life's journey, *The Wake* is about the deep and almost intolerable pain of loss when we are separated from another human being with whom a true connection has been made and sustained.

The images of *The Wake* vividly portray the emotions of grief: anger and despair, lethargy and depression, numbness, and finally, release and acceptance. The viewer is drawn in by images which arouse the emotions: A boat's bow smashing on waves, faster and faster; blue bubbles ascending; an ice-woman melting on the beach. Sustained images intercut with abrupt blackouts work like pressure-point massage--the viewer can't help but eventually succumb to the image and its corresponding emotion. In *The Wake* the filmmaker is stretching herself artistically, as well as courageously sharing emotional experiences. In every sense of the word, *The Wake* is a very moving film. It was an appropriate finale to *Two Nights Working*.

The worksite collective and the many volunteers who enabled *Two Nights Working* are to be congratulated on their multi-disciplinary cabaret. We look forward to more Worksite presentations in the near future.

For more information about Worksite or to join their recently established mail are "club" contact Carol Williams at 875-8987 or Margot Butler at 687-7585.

Rebick continued from page 4

there for a long time and the Manitoba Medical Association has taken away Morganthaler's license. There's no one else willing to do it because it's so risky. Basically things are at a pretty low level and I think that not much is going to happen in Winnipeg until it happens elsewhere in the country.

What cities do you think will next open up clinics?

I'm hoping that Vancouver is one city where a clinic will open up very soon. I think the conditions are most ripe here: there's a strong pro-choice movement, a strong women's movement and a pro-choice labour movement. It's especially hopeful if the NDP is elected as the party already has a position in favour of clinics. So the possibility of pressuring the NDP to either approve or establish clinics is much greater. I think that BC is the most optimistic place.

I don't think success necessarily hinges on government. We had, in Ontario, a Conservative government which was bound and determined to shut down the clinic but they couldn't do it once we got a jury acquittal. That's the reality.

B.C. is the most pro-choice of all the provinces. You've got a labour movement which has had good positions on pro-choice longer than any labour group in the country. You have a strong local group--stronger than we were when we started in Ontario -- you have a fairly broad women's movement, and the left here is strong. You don't need the government to be sympathetic to win in a clinic. We didn't have a sympathetic government, we had a totally hostile government.

The fact is I don't think you will find a jury anywhere in Canada that will convict a doctor for performing abortions at a clinic. And that's why you can win with a clinic. Certainly it would be better conditions if it was another government so if there's an election expected in the next six months then you wouldn't open a clinic tomorrow. But I think it can be done anyway, even with the Socreds. I also think it would be a point of mobilization. There's been so much demoralization in the province over the defeat of Solidarity, if there could be a struggle that there was a possibility of winning against the Socreds I think you'd spark pretty big mobilization here and get people much more politicized.

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Sitka Housing Co-op is a 26 unit housing co-op especially for women and women with children in East Vancouver. After months of work the building has started and we are excited to begin accepting applications for membership.

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A Little Night Reading

by Cy-Thea Sand

A Very Easy Death
by Simone do Beauvior
92 pages, Markham, Ontario
Penguin Books, 1983.

Simone de Beauvoir died a number of weeks ago at the age of seventy-eight -- the exact age at which her mother died. Originally published in the mid-sixties, *A Very Easy Death* chronicles the four weeks during which her elder daughter's life came to a virtual halt in order to help care for her.

A Very Easy Death is not a theoretical treatise but an autobiographical coming to terms with mortality. But de Beauvoir does not resign herself to the finality of it all. She asserts instead that "there is no such thing as a natural death: nothing that happens to a man is ever natural, since his presence calls the world into question. All men must die: but for every man his death is an accident and, even if he knows it and consents to it, an unjustifiable violation."

When I first read this book about ten years ago, I allowed myself to imagine my own mother's death. Is there anything more traumatic for a daughter than the loss of her mother (at whatever age)? Mothers are the source of our lives as well as the focus for our struggles around the need for both autonomy and nurturance, and as a friend of mine put it (whose mother died fifteen years ago when my friend was in her early twenties) the relationship never ends. Motherless daughters experience a void that few of us even want to think about. The irony of de Beauvior's title is underscored with her every word and the work, infused with a sadness never directly addressed, is evocative and poetic.

The sight of my mother's nakedness had jarred me. No body existed less for me: none existed more. As a child I had loved it dearly; as an adolescent it had filled me with an uneasy repulsion: all this was perfectly in the ordinary course of things and it seemed reasonable to me that her body should retain its dual nature, that it should be both repugnant and holy - a taboo.

Simone de Beauvoir rebelled against her mother's Catholicism, bourgeoise values and beliefs. She was much closer to her father, at least intellectually. But in a short, incisive image she manages to crystallize not only the sexual shame which many of us inherit from our mothers (and the ambivalence that it fosters) but also the essential, problematic primacy of the mother:

Now as I re-read *A Very Easy Death*, I wonder at Simone de Beauvoir's own death just a short while ago and wonder if she cursed our temporal existence or resigned quietly, perhaps thinking of her mother.

Gossip
A Journal of Lesbian Feminist Ethics
Vol. 1, No. 1, 1986.
Edited by Jacky Bishop, Anna Livia, Lilian Mohin.
Onlywomen Press Ltd.
38 Mount Pleasant, London WCL
Order from Inland Book Company
22 Hemingway Avenue East Haven, East Haven, CT 06512

There are at least three good reasons to subscribe to this new journal. The first is its origin in women's discussion groups in London during the winter of 84/85 in which lesbians discussed various aspects of lesbian ethics. (*The Radical Reviewer* was born because a group of Vancouver lesbians sat around talking literature and politics. I love the way women's need for serious discussions gets translated into print.) Anna Livia tells me that these discussions were so popular that each session was repeated and a conference on lesbian/feminist ethics organized in March of this year saw, "all the rooms packed to over-capacity."

Another reason is spelt Julia Penelope who in *Gossip's* first issue reprints part one of her three-part essay, "The Mystery of Lesbians", which originally appeared in a new American journal *Lesbian Ethics* (P.O. Box 943 Venice CA 90294 Vol. 1, numbers 1, 2, & 3). The essay surveys the trends within the women's movement toward humanism and coalition politics which Penelope argues is to the detriment of and in open hostility towards lesbians. The essay is hard-hitting and articulates the lesbian separatist position with clarity and honesty. It's been awhile since I read an essay which had me mentally scanning the past fifteen years for clues as to how I have changed politically, making me both uneasy and excited.

The third reason is an essay on motherhood, or more accurately non-motherhood, by Sheila Shulman. The title will have many readers who are concerned about the baby boom in the lesbian community flipping pages with enthusiasm. "Lesbian Feminists and the Great Baby Con" is a personal journey through the maze of female socialization which demands that we be mothers and if we don't, leaves us to worry about *not* being mothers. I needed to read this one, aware as I am of the trend to become a mother - this time in progressive circles not the nuclear family! In all, good reading and hell raisin' from our sisters in London.

Other News
CO-OPservations No. 28, Spring 1986 has an interview with Brenda Doyle Farge who is the author of a study on women's role in co-op housing leadership. Especially interesting is the juxtaposition she cites as to the actual public role of women in the co-op housing movement and how they are perceived - "Women who are in leadership positions in CHF (Co-op Housing Foundation of Canada) should really consider the fact that their actual influence is not reflected in the public forum." To receive a copy of this study, which is the first to examine women's roles in the national co-op housing sector and in CHF, send $3.50 to Brenda Doyle Farge, 67 Hepbourne St., Toronto, Ontario M6H 1K4.

Cleis Press, an independent trade publisher of progressive women's books announces the publication of Alicia Partnoy's *The Little School: Tales of Disappearance and Survival in Argentina*. Alicia Partnoy was among the 30,000 Argentines who 'disappeared' after a military junta came to power in 1976, and is one of the few who lived to tell about it. Her testimony was quoted in the final report of the Argentine Commission for the Investigation of Disappearance and helped to bring about the recent convictions of four junta generals in Buenos Aires. Available for $7.95 paper, $15.95 cloth, U.S. from Cleis East P.O. Box 8933, PittsburghPA 15221 or Cleis West P.O. Box 14684, San Francisco CA 94114.

Sheba, Feminist Publishers 10A Bradbury Street, London N16 8JN features *Aditi And The One-Eyed Monkey* by Suniti Namjoshi, *True To Life: Writings by Young Women*, edited by Susan Hemmings, *The Things That Divide Us: Stories by Women*, edited by Faith Conlon, Rachel da Silva, and Barbara Wilson.

The Bone People by Keri Hulme, published by a feminist press called the Spiral Collective, has won the prestigious literary award, the Booker Prize. It is a New Zealand novel and the author is part Maori. An interview with Keri Hulme is featured in the January 1986 issue of *Spare Rib*. The interviewer, Elizabeth Smith, writes that the award is not only a triumph for the women who worked together, voluntarily to produce this novel, but also a triumph for "Maoritanga or broadly translated, the Maori Spirit, the essence of which is captured in the novel."

Ruth Rendell fans will be pleased that her latest is a psychological thriller intitled *Live Flesh*. I just finished reading *A Tree Of Hands* and *A Demon In My View* and am thoroughly impressed with this mystery writer. Critic Margaret Cannon refers to Rendell as "one of the four or five finest mystery novelists in the world". Mystery buffs I'm sure know her work, but for those who just read mysteries once in awhile this writer is for you. No formula writing here. Her characters and social criticism are unforgettable.

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LETTERS

Letters to the editor should be received by the 15th of the preceding month for publication, and should be no longer than 500 words. We reserve the right to edit for clarity, space, and libel. Writers will be notified about letters concerning their articles and can choose to reply in the issue in which the letter appears. Editor's notes will be limited to clarification only. In the event that numerous letters on any one article or issue are received, we reserve the right to publish a representative sampling of the opinions expressed.

Transition House worker disappointed

Kinesis:

I am writing to address several issues related to the closure of Vancouver Transition House. I want to express my disappointment with the *Kinesis* coverage.

The defeat of the BCGEU application before the Labour Relations Board (LRB) effectively closing the only full government-funded transition house in the province, represents an important event for women in B.C. Reviewing the history and placing this decision in a historical context is critical for helping readers understand the insidious nature of the LRB ruling.

As a Transition House worker who selected to pursue the fight to maintain the service through the union and the LRB, I would have liked your coverage to have reflected a more collaborative view. Instead I'm left with a sense that there were those who fought for the House and those who did not. This denies my reality and that of my co-workers.

Finally, I was startled by the letter from the Rape Relief worker which appeared in last month's *Kinesis*. Her presentation of the manner in which per diem funded transition houses and transition house workers function in relation to "the system" is totally erroneous. This lack of understanding, and the methods and techniques employed by Rape Relief in their work with women, has long been of concern to Vancouver Transtion House workers.

While some individual Rape Relief workers may have been involved in the occupation, I take comfort in the idea that their collective ideology would not have permitted a committed participation.

Donna Clay

Transition House letter disturbing

Kinesis:

I am responding to a letter in the May '86 issue of *Kinesis* written by Bonnie Agnew of Vancouver Rape Relief and Women's Shelter Collective.

I was very disturbed and disheartened to read what amounted to a trashing in the feminist press of the many, many women working in transition houses in B.C. and an aggrandizing account of how wonderful Rape Relief is.

In stating "Many shelters choose to take the per diem rather than close their doors," Ms. Agnew gives the impression that shelters not only in the Lower Mainland but throughout B.C. who accept per diem funding are selling out. The Society of Transition Houses (BC/Yukon) recognizes that in accepting per diem funding one accepts some conditions upon that acceptance. We further recognize that in some transition houses the woman's length of stay can be shorter than in others. There are also discrepancies in the amount of money a woman receives from the Ministry of Human Resources comforts allowance in some transition houses.

The Society of Transition Houses has recently met with the Minister of Human Resources, Jim Neilsen, to discuss those and other concerns we have and hope to, through dialogue and a willingness to be accountable, further increase better services to battered women in this province. For Rape Relief to suggest that in every transition house who accepts per diem funding the woman must pay for everything else besides rent, food and utility costs is false. In many houses clothing, transportation, baby food and diapers are included at no cost to the woman.

Ms. Agnew fruther states that "women who are ineligible for welfare are welcome at our shelter." This statement gives the impression that women who aren't eligible for welfare are unwelcome and unable to stay in transition houses who have per diem contracts with M.H.R. This is blatantly untrue and I question the reasoning and the motive behind such a statement.

Elsewhere in their letter Rape Relief states their belief in volunteer labour. The Society of Transition Houses believes that empowering women is one of the most important aspects of transition houses apart from offering safety and shelter away from violence. One avenue of accomplishing this is by example. To show women that women's labour is important and viable and thus worthy of a pay cheque by working for wages is to empower them by example. To suggest that working for free is the only viable alternative is grossly insulting, not only to the many paid transition house workers but to *all* women who work for wages.

Karen Gallagher, President
Society of Transition Houses (B.C./Yukon)

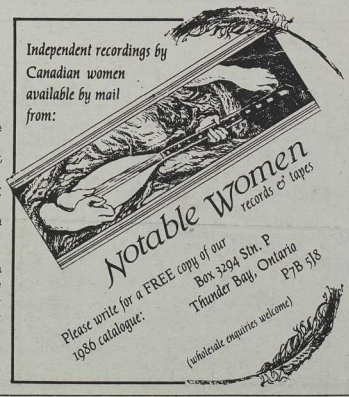
Kinesis shames mainstream press

Kinesis:

Bravo on an excellent edition of *Kinesis* (May 86). You put the mainstream press to shame. I am especially glad to see accurate and sensitive coverage on the situation of women in the Downtown Eastside by Kim Irving and Gretchen Lang.

In further conversations with Laurel at the Womens Centre there, she has come to agree with me that hotels just may be one of the answers for women in the area. That is, hotels owned and operated by women, for women. Such residential hotels would meet the basic requirements for safety and community, and could offer a lot more. I'd like to hear from women interested in investing in such a vital project.

In Sisterhood,
Miriam Azrael
Womens Shelter Society



Thanks for South Africa support

Dear Status of Women volunteers and staff,

From OXFAM-Canada, Jessie Duarte and myself, I'd like to extend a warm thanks for your commitment to the March South Africa women's tour.

I apologize for the tardiness of the much-deserved letter of thanks. We've been awaiting, rather anxiously, news of Jessie Duarte's safe return to Johannesburg. Two days ago, Jessie sent word that she had in fact been detained upon arrival in the country, (as feared). She was interogated at great length and presented by the South African police with a file of all newspaper articles written about her in Canada, and a video of her TV appearances. No charges were laid, and Jessie was released to return to FEDTRAW, her home and family. I thought you may appreciate knowing the outcome of Jessie's visit, since we were quite concerned about repercussions of the tour.

The Federation of Transvaal Women also sent word that it was happy with the contacts made with women's groups during the tour. Jessie sends her regards.

For follow-up to work on South African women's issues generated during the spring, women involved in the tour hope to organize a premiere of the new Winnie Mandela film in September. We'll inform you of progress of the event, and of course, welcome any participation.

Thank you again for your support for the women of South Africa.

In solidarity,
Jo Anne Walton
Jessie Duarte Tour Committee

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BULLETIN BOARD

EVENTS

•PRESS GANG PUBLISHERS announces the publication of a revised edition of *Surviving Procedures After a Sexual Assault* by Megan Ellis. Join the author and the publisher for the book launching at the Canadian Book Info. Centre, 1622 W. 7th Ave., Van. on June 3, 7:00-9:00 p.m. For more info. call 253-2537.

Classifieds and Notices

Kinesis classified are $3 for individuals and $6 for groups. Recommended length 10-30 words. Deadline 20th of month.

There is no charge for announcements. Deadline is 23rd of the month. *Kinesis* recommends announcements appear in the issue one month before the event, especially if it happens near the beginning of the month.

Please do not phone in your ads.

Vancouver Lesbian Connection
P.O. Box 65951. Station F. Vancouver. B.C. V5W 5L4 (604)254-8458

CALENDAR of EVENTS

Wednesdays - STARTING FEB 5th - 9 a.m. - 11 a.m
... LESBIAN MOMS + TOTS DROP-IN

Lesbian over 40 Drop-in - Cancelled
(due to lack of interest)

Fridays - VLC COFFEE HOUSE - 7:30 - 11 p.m.
... ENTERTAINMENT EVERY 1st + 3rd FRIDAY

1st Monday of Each month - CAFE LIL -
7-10 p.m. ... LESBIAN INFORMATION LINE DROP-IN

Last Saturday of Each month - 9 a.m - 12 NOON
... VLC LEGAL ADVICE CLINIC STARTING JAN. 25th
WITH LAWYER - RUTH LEE TAYLOR

DROP-IN HOURS: 11 - 4 - MONDAY - FRIDAY

COFFEE ..... POOL TABLE ... LESBIAN LIBRARY
ANGLES & KINESIS FOR SALE ... KINESIS CALENDARS
... GAY & LESBIAN FOOD BANK DROP-OFF POINT

FOR MORE INFORMATION - phone 254-8458
... 24 HOUR ANSWERING MACHINE ...

•LESBIAN INFORMATION LINE presents their eighth annual benefit dance, June 7th 8:pm at the Mount Pleasant Community Centre, 16th and Ontario. Childcare available. Tickets $4 and $6 available VLC, Ariel Books, Little Sisters and LIL members.

•THIRD ANNUAL SEEDS FOR EL SALVADOR BIKE-A-THON, June 21st, Funds raised through your involvement either as a cyclist or as a sponsor will help to finance nutritional and health projects in El Salvador's Chalatenango province. This event, open to all ages, emphasizes the natural beauty of Vancouver's parks and waterfront. For info. regarding group or individual participation, please phone 251-6501.

•FOLK SINGING CONCERT: Linda Allen brings her songs of women's lives on Wed. June 18, 8 pm. to Folk Song Circle at the ANZA club (3 west 8th/Ontario). Reservations 437-4453. $7 ($5 VFSS members). Minimum age 19.

•ANNUAL BENEFIT DANCE sponsored by the Lesbian Information Line June 7. Music, entertainment and childcare provided. Mt. Pleasant Community Centre. Tickets $6 and $4 available from LIL members and Ariel Books.

•FREE SOUTH AFRICA DAY: SOWETO COMMEMORATION, A Public Display of Support, Focus on: Sanctions Action by the Federal Government; ending Canada's nuclear collaboration with South Africa. Scotia Tower-650 West Georgia, 5-6 pm, Monday June 16th 1986. Sponsored by: Anti-Apartheid Network. For info. call 734-1712.

•THE NEXT PLANNING MEETING of the Fifth Latin American and Caribbean Women's Conference slated for Feb., 1987, will be held on Mon. June 23, $200-225 West 8th, 7 pm. The work has just begun. All women interested in this project welcome. For info. call Tucha 253-2077.

•ROCKIN' HARRY AND THE HACKJOBS perform with the INDUSTRIAL WASTE BANNED June 16 at The Venue, 932 Granville.

•A NEW PLAY BY NORA D. RANDALL, *The Lost and Found*, opens at the Vancouver East Cultural Centre, 1895 Venables St. Performances are 8:30 p.m., June 5 - 14, 1986, with a 2:30 p.m. matinee performance Saturday June 7, 1986. Women's Voices presents the following workshops in June: June 7, 10:30 am to 5 pm: Local History Workshop at Britannia Community Centre. Call the centre for further info.; June 14, 4 pm to 6 pm, Women Making Theatre at the Vancouver East Cultural Centre features the cast, directors and playwright of *The Lost and Found*. This workshop is free. Walking tour: June 8, Britannia Community Centre. Call the Centre for details.

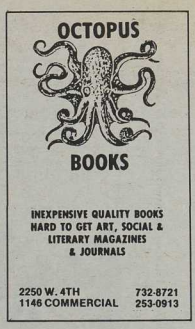
MISCELLANEOUS

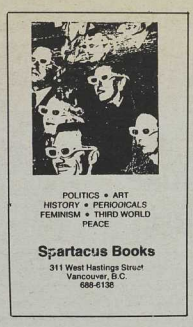
•KINESIS WISHES TO SPEAK TO FEMINISTS whose mothers have been, or presently are institutionalized in a psychiatric facility. For potential article contact Kim: 873-5925.

•MATRAX--WOMEN'S COMPILATION TAPE is now available. 13 bands including Moral Lepers and Industrial Waste Banned. Get your copy at a local music store or by ma mailing $6 post paid to 555 Colbornes St. London, Ontario N6B 2T9.

•MUSIC FOR NICARAGUA, a component of Tools for Peace, was founded last year by a group of Vancouver cultural workers to collect musical instruments, sound equipment and funds for use in Nicaragua. If you have instruments of any description in repairable shape, audio equipment or sound equipment, please bring it to: Folk Festival Office, 3271 Main Street, Vancouver. Get involved! The people of Nicaragua need your aid!

•WOULD CATHY SULLIVAN who wrote "Moving Through Fear into anger" please contact *Kinesis* for a letter.





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SUBMISSIONS

•IN SEARCH OF GREAT FEMINIST MYSTERY STORIES. Penny Goldsmith, an editor of *Women and Words* and *Common Ground*, and Margie Wolfe editor of *No Safe Place* and *Still Ain't Satisfied* are compiling a mystery anthology of short stories and novellas. If you have one with a progressive perspective please submit before July 1, 1986, to Mystery Anthology c/o 229 College St., Apt. 204, Toronto, Ontario, M5T 1R4 *or* Box 2269, VMPO Vancouver, B.C. V6B 3W2

•WOMEN WRITE FOR THEATRE: Women on Cue, a non-professional women's theatre collective, is inviting original scripts to be submitted for production in Nelson B.C. and Vancouver B.C. All roles will be female. Submit entries and inquiries to: Women On Cue Theatre, 1123 Cedar St., Nelson, B.C. V1L 2E3

•MENSTRUAL CRAMPS ARE AN ABIDING problem for most women. *Menstrual Cramps*, an upcoming book bieng compiled by Gabrielle Koheleth Levine, M.D., will cover all types of remedies used for cramps, including physical, drug and mental. She is requesting women nation-wide to write to her about their experiences with remedies for cramps. The book will present a very wide variety of women's remedies, and will include positive and negative experiences with different remedies. All submissions should be sent to Dr. Levine, Proper Publishing, 2000 Center Street, Sutie 1024, Berkeley, CA, 94704.

•CALLING ALL BOATERS, especially women, who want nuclear reactors out of Georgia Straight, a radiation-free coast, and an end to sailing beside U.S. cruise missles: Nanoose Bay needs your attention. Those interested in participating in or witnessing the "Whiskey Gulf Motherpeace Fleet" due to sail in the late summer or early fall, contact: Flotilla, Nanoose Conversion Campaign, #225-285 Prideaux St., Nanaimo, B.C. V9R 2N2

GROUPS

•GIRLS CAN! IS A TWENTY MINUTE VIDEO presentation produced by Victoria Women in Trades. The video and accompanying fifteen page booklet are designed to encourage young women in Junior High School to consider careers in trades, technologies and sciences. Video (includes 10 booklets) $170./additional booklet $2./Postage and handling are extra. For more info. call: Victoria Women in Trades Society, P.O. Box 6422, Station C, Victoria, B.C. V8P 5M3

•WOMAN TO WOMAN FRIENDSHIP NETWORK is a non-profit service for women to connect with other women. Questionnaires are available at the Vancouver Lesbian Connection, 876 Commercial, phone 254-8458.

•RETHINKING RAPE is an in-deapth look at acquaintance rape and its societal causes. In order to understand the high frequency of rape in our society, we must examine our cultural attitudes towards women, female/male relationships, and rape itself. This film questions our attitudes and the influences that shape them. Purchase: 16mm film $425/videocassette $275/rental $45. For info. or to order write: Film Distrubution Center, 1028 Industry Drive, Seattle, Tukwila, Wa. 98188 (206) 575-1575.

•BATTERED WOMEN'S SUPPORT SERVICES is presently developing a volunteer program. The first volunteer training will be in July. All women interested in becoming involved in our organization please call 734-1574.

•NEW WOMEN OF COLOUR group looking for members. Phone 254-3209 or 254-3251 or 251-5603.

CONFERENCES

•"COMING TOGETHER AGAIN: A Women's Sexuality Conference" will be held in Toronto, in Octover 1986. We seek proposals for workshops that will explore a wide range of issues affecting our sexuality (e.g. sexual preference, sexual ethics, sexual abuse) We are looking for cultrually/experientially diverse feminists to facilitate workshops for this gathering of women. Please write to Side by Side, Box 85, 275 King St. East, Toronto, Ontario, M5A 1K2, for workshop guidelines by February 15, 1986.

JOBS

•HELP WANTED: Need kitchen cabinets built, will exchange for time at secluded waterfront suite. Also other finishing work and landscaping. Call 291-6307.

•HELP WANTED-PERSONAL CARE ATTENDANT FOR THREE HANDICAPPED ADULTS in the False Creek area. Drivers license required. Approximately $60.00 per day. For further info. call 732-1694 or 736-7107

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•COMMUNITY SOUND SERVICES: Complete three-way P.A. plus operators and truck, available at socialist rates. Phone Communique 253-6222.

•PART-SIAMESE 2½ MONTH OLD KITTEN AVAILABLE NOW. Pick of the litter, but the woman who picked him now can't take him. Call 872-4251.

•DO YOU HAVE A HEART? Young, early thirties gay woman, hospitalized and partially paralyzed due to an overdose desperately needs visitors and friends. She's intelligent, humorous, kind and loving. But her friends have deserted her. Will you? Information call Lynne (evenings) 521-0954.

oIRISH TAROT AND PALMIST READER: Have a combined tarot and palm reading for fun and insight into your life. Call Teresa at 685-4148 evenings and weekends.

•SEX WITH YOUR THERAPIST? Researchers seek information from women about sexual involvement with male/female therapists (medical or nonmedical). Completely confidential. Write: Sue Penfold, M.D. Women's Studies Program, Simon Fraser University, Burnaby, B.C. V5A 1S6.

•GIVE YOURSELF OR A FRIEND AN UNUSUAL GIFT - a psychic reading of your aura (the electro-magnetic field surrounding your body) and your chakras (energy & information centres). At your place or mine only $20. for an hour-long reading. Call Judy at 736-4825.

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•TO RENT: SECLUDED TWO BED S/C SUITE ON WATERFRONT. Sunshine Coast. Great beach and fishing. Children ok. $30/$35 daily or $200/wkly or $700/month. Women only. Ideal to share for summer vacation. Phone 291-6307.

★ The Lesbian Show ★

DON'T LET THE MUSIC DIE: The Lesbian Show, CFRO 102.7 FM, Thursdays 8:30-9:30 pm is Canada's only exclusive lesbian radio programme. We've been on air now into our eighth year. We believe that the lesbian show is an integral part of the women's community.

Our collective at present consists of two active members--we need you to help. You can learn new skills, how to operate, interview, host; meet interesting women and be a part of the lesbian community as it happens.

We need six active members by July or we will have to relinquish our air time, air time we most likely will not be able to get back.

Don't let the lesbian community lose it's voice--help us continue--come down a Thursday evening to 337 Carall St. or phone Mary at 873-9162 after 6pm. Without your hands we will have no voice!

LESBIAN INFORMATION LINE

Need Information?
Want to Talk?

Contact L.I.L. (604) 875-6963
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