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insurance must be purchased for the day but because of lack of volunteers to staff the childcare area in previous years. Every year we appeal to our community for volunteers and as the number of organizations that require volunteers increase we have a smaller base from which to draw people. Our main concern for instituting this policy was to be able to ensure the safety of all children that attend Pride Day childcare. If you had taken the time to find out exactly what Kyle Rae told the LDC you would have discovered that he said "looking after kids is both a community and parental responsibility." We are also providing a service to help parents locate childcare workers or babysitters for their children on the day as well as subsidizing the entire cost of childcare, not partially as your article states.

As for the Molson's issue, this was discussed amongst the committee and we decided in favour of using Molson. This was done after much research into exactly how the profits from the licensing and selling of Coors were distributed.

The LGPD committee is more than interested in the concerns of our community. It is this attitude, we hope, that will find solutions to the problems that arise providing that concerned groups and individuals take the time to approach us and discuss the issues and help us work towards their eventual resolution.

Rose Scher
LGPD committee, Toronto
Media/Merchandising

Collective childcare

We are writing concerning the issue of childcare and the relative responsibilities of individual parents versus the community at large. We are disturbed by the assumption on the part of the LGPD committee that "the primary responsibility of the parent" for childcare must be placed at the centre of child care policy. This assumption reflects one of the key shibboleths of the nuclear family—that it is the individual parents of children which must make the major decisions on their behalf. In this view, there is little recognition of the dictatorial relations between parent and child which this responsibility creates. A major benefit of collective responsibility for child-rearing is that it breaks down the extreme dependence of children on particular adults and increases the opportunity for children to bond with other adults that they find more enjoyable to be around or to live with. The LGPD

position assumes that the purpose of collective childcare is to provide more options to individual parents when they make decisions on behalf of their children. This view ignores the more radical impact which collective provision of childcare can have in undermining the current complete domination of individual adults over "their" children.

The impact of collective child care in increasing the range of contact between children and adults also can improve the access of gays and lesbians to children. The heterosexual orientation of the nuclear family means that gay men and lesbian women are systematically restricted in their ability to have contact with or to raise children. Collective childcare arrangements can thus represent a crucial means through which these systematic barriers are eroded. The opposition on the part of right-wing pro-family groups to the provision of community daycare reflects a recognition that communal forms of child-rearing represent a threat to the standard forms of contact between children and adults.

In this regard, it is ironic that the LGPD position reproduces the assumption that individual parents should retain absolute control over the raising of "their" children. Lesbians and gays have quite correctly asserted their right to choose and follow alternative forms of sexuality, but there is not the same recognition of the need to increase the ability of children to come into contact with alternative forms of parenting. The fact that gays and lesbians are the parents does not remove the limitations that are placed on children by their absolute dependence on particular adults. The provision of collective childcare for Lesbian and Gay Pride Day thus represents much more than simply an increase in the range of options for individual parents. It also represents a political statement concerning the restrictive and despotic nature of the nuclear family and the need to broaden the scope of contact between children and adults in our society.

Jan Kainer

Bruce Samaron

Video defended

In the July/August issue *Rites* published an open letter to myself regarding the video production, *The struggle for choice* from the Ontario Coalition for Abortion Clinics (OCAC). In this letter OCAC demanded a series of changes to the video and its 'recall' until such changes are made! They also accused me as the director of the production of a 'sectarian attack' on them! of wilful distortion! dishonesty! and political dogmatism!

Lesbian and Gay Community

Appeal of Toronto

Grant Deadline

October 1, 1987

Applications for funding for the LGCA 8th Annual campaign will again be considered this fall. Apply by writing to LGCA, Box 2212, Stn. P., Toronto, Ont., M5S 2T2. Telephone 869-3036 or pick up your application at Glad Day Bookshop, Toronto Women's Bookstore, or the 519 Church St. Community Centre.

Despite the impression that their

letter may convey 'The Struggle for Choice' is not all about OCAC—in fact OCAC plays a rather minor role in the production (perhaps entirely too minor in their opinion). The production is in fact five 30 min. videos which document 15 years of struggle for reproductive freedom through interviews and footage of organizations and demonstrations across the country.

The tape attempts to expose the crisis of access to abortion today, the gains and the defeats of the struggle for reproductive freedom, and the relationship of this issue to the general level of working class struggle. As a historical work it covers a period in which the working class has been through a period of defeats exemplified in the work by the defeat of Operation Solidarity in 1983, and the attacks on the Common Front Unions beginning in 1979.

It documents a number of important abortion rights struggles from across the country, through interviews with those involved, from Abortion Caravan in 1970, to groups like the Chilliwack Pro-Choice Alliance who are fighting for access to abortion at the Chilliwack hospital today, to the militant history of the National Coalition for Free Abortion Demand in Quebec.

There will be no changes to the video production. The Struggle for Choice as 'demanded' by OCAC. OCAC has absolutely no right to attempt such blatant censorship of an independent video documentary. I find it quite shocking that an organization which professes to stand for 'pro-choice' and 'mass' action should act in such a way against a pro-choice video.

As for OCAC's accusations that the tape intentionally distorts their perspectives through manipulative editing techniques—that is simply not true. It is clearly an attempt to discredit my integrity as a documentary video maker since they cannot justify their accusation in any other way.

This attack from OCAC on the production stands in sad contradiction to the spirit of the work and the



Toronto Pride Day 1987

furthering of a much needed political assessment of the abortion rights campaign to which this video is intended as a contribution. I encourage people to see the tapes and to judge for themselves. The

work speaks for itself.

Nancy Nicol, producer/director
The Struggle for Choice

'The Struggle for Choice' is available for viewing or rental at V/Tape Bahurst St. Toronto. tel: 863-9

Talking politics

Police shape politics of AIDS

By George Smith

It looks as though the police in Toronto will continue to shape the politics of AIDS in the city for some time to come without much resistance from the community. Recent police initiatives, for example, have set harsh standards for the treatment of PWAs in the mind of the public. They also appear to be contributing to the spread of the disease by hampering efforts to promote safer sex.

The latest event occurred last week when the Toronto newspapers reported the tear gassing of a PWA apparently suffering from AIDS dementia. According to the papers a doctor and the police had a warrant for the man's committal under the Mental Health Act. However, he refused to surrender. In response, the police sent in the Emergency Task Force which lobbed two tear gas canisters into his home. He was then captured, strapped to a stretcher and taken to the Toronto General.

The way this case was handled it would seem that neither the police nor the medical personnel on hand were adequately trained in handling AIDS cases. Moreover, the reporting of this

event in the city's newspapers carried two important political messages: 1)

AIDS is a highly contagious disease. And 2) the only way to deal with erratic and volatile PWAs suffering from AIDS dementia is to tear gas them. As a result, the police have produced more AIDS hysteria and at the same time have created a new stereotype of people with AIDS as diseased, violent and dangerous. Toronto's gay community has yet to insist that this kind of treatment on the part of the police is unacceptable.

This event follows three months after the police threatened steambaths for giving out condoms to customers as they entered, with charges under the bawdy house law. Apparently, giving out condoms, these days, is tantamount to sex in public. Complaints by local politicians got the police to renege and to permit condoms to be given to patrons upon leaving the baths. This, of course, is like closing the barn door after the horses are gone. The result has been that in the two bathhouses that have been giving out condoms, they are now simply left out in a bowl. Community efforts to promote safer sex have, consequently, been seriously undermined by the Toronto police,

well known for their homophobic

There is no doubt that giving condoms to people face to face is a powerful educational device simply leaving them out for people to pick up. It is difficult to know many more deaths this police pick result in, but there is no doubt increase the numbers dying from in Toronto. When it comes to gay the police think that regulating more important than life itself.

For those who are sceptical the virtues of that great gay invention—safer sex—recent statistics from the United States, where safer sex is practiced more rigorously than Toronto, give some pause for the Describing the results of two sex studies in San Francisco and York, the Village Voice report June that in S.F. the rate of infection the study sample was down to compared to 15% to 20% a few ago. In the New York study there was less than 1%. In both these cases of gay men the tide of the epidemic has been stemmed.

George Smith is a former chair of the Right to Privacy Committee longtime gay activist.