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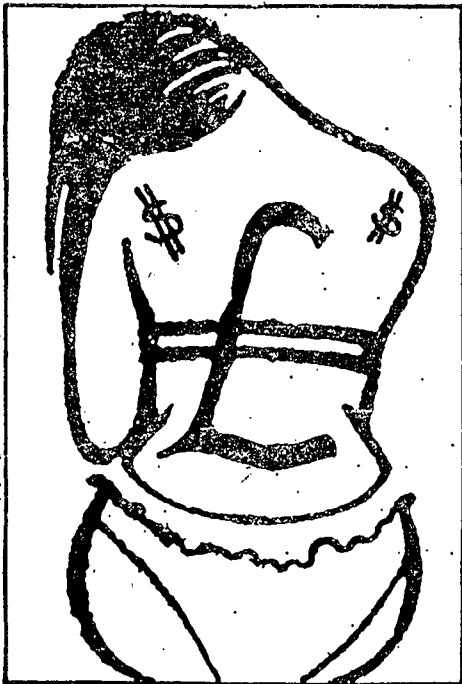
WRI WOMEN



NEWS FROM
THE TRIENNIAL &
THE WOMEN'S CONFERENCE

the
newsletter
of the
women's
working
group of
War Resisters
International

FROM GABRIELA-MARIA -



PROSTITUTION:
CONSCRIPTION
OF
WOMEN'S
BODIES

WAR RESISTERS INTERNATIONAL
55 DAWES STREET, SE17 1EL LONDON, GREAT BRITAIN

WRI WOMEN

N° 10

Newsletter
of the Women's Working Group
of the War Resisters International

Editor: Shelley Anderson
Layout: Françoise Pottier

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GOOD NEWS!

We want to thank everyone who helped make the crafts table at WRI Triennial such a success--over US \$500 was raised for the Women's Conference! Special thanks go to Pippa, Françoise, Shelley, Trini, Niramón, Laddawan, Margaret, Matt Meyer (for the bagels), Peter Jones and Milan for donating their time and goods. We also want to thank the Interfaith Women's Fellowship for Peace and Development of Sri Lanka for their donation from the sales of the beautiful batiks made by the women's cooperative (the cooperative can be contacted in care of IFPD, P.O. Box 12, Ragama, Sri Lanka).

A tremendous amount of work was accomplished in organising for the women's conference (which has several new co-organisers), which you can read about in the following pages. Dates have been set for the women's conference: November 25 to December 1, 1992, near Bangkok, Thailand. Jeannine Edel-Otte is coordinating an international photo exhibit for the women's conference, which will show positive and strong images of women from around the world. Please send your black/white photos for the exhibit to: Jeannine Edel-Otte, 19 rue Principale, 68149 Griesbach-au-Val, France. Many women were also elected to the new WRI Council--their names and addresses are included in this issue.

A warm welcome was also extended to WRI's new staff woman, Caroline Pinkney-Baird. Born in the USA, Caroline has lived in several other countries, including Britain, Brazil and Palestine, and speaks English, French, Portuguese and some Arabic. She will work in the London office three days a week, particularly on the women's conference.

Many thanks also goes to Veronica, Ulla and Trui for organising the Women's Theme Group during the Triennial, which focused on the links among women's liberation, militarisation and poverty. After Niramón's moving presentation on sex tourism, the theme group decided to learn more about sex tourism and prostitution inside Thailand, and to encourage WRI to become more involved in working against the sexual exploitation of women. Several articles in this newsletter reflect this concern. This concern does not ignore the many positive accomplishments of Thai women and the work they have done to secure their rights. It does reflect the work Western women need to do in educating men from our own cultures against using Asian women by participating in sex tours.



Dear WRI Women Reader,

Greetings from London! My name is Caroline B. Pinkney-Baird and I am the woman that War Resisters' International hired to help coordinate the upcoming women's conference in Thailand (Women Overcoming Violence: Redefining Development and Changing Society Through Nonviolence). It has now been exactly a month since I started work in the WRI office--and what a busy month it has been!

Let me tell you a little about myself if you haven't yet met me (and most of you haven't). I was born in New York, USA and have lived in the US, England, Brazil and Sudan. I have been active with Amnesty International, War Resisters League (USA), Friends of the Earth, War on Want, the Green Party--and other organizations too numerous to mention. I've helped organise various events--including two other women's conferences and I am just finishing up my M.A. in Political Management (campaigning, organising, fundraising, etc.). I'm also a photographer, an artist, an avid reader, swimmer, animal lover, environmentalist (feminist and pacifist goes without saying!)

I'm really excited to have this opportunity to help with Women Overcoming Violence as I believe these issues urgently need to be addressed--both within WRI as well as the world at large.

I hope all of you will be able to take part in Women Overcoming Violence--even if you do not go to Thailand, you can still get involved! Women in many countries will be organising various events around the themes of the conference designed not only to publicise the event itself, but also to get as many women as possible involved in the crusade to overcome violence. If you are not sure how you can become involved in this international network of women, then write to me at War Resisters' International, 55 Dawes Street, London SE17 1EL and I'd be happy to tell you who the contact is in your country or answer any questions you might have.

In peace,

Caroline

Caroline B. Pinkney-Baird

n.b.--I would like to take this opportunity to publicly thank all of those women who have already devoted so much time to this women's conference (I dare not name all of you--the list is far too long and I would hate to miss one of you--but you know who you are!).



SEX TOURISM AND PROSTITUTION: AN ISSUE FOR WRI?



The dozen or so women who attended the Women's Theme Group at the WRI Triennial (28 July to 3 August, near Namur, Belgium) met regularly to discuss the increasing militarization of women's lives. One interesting aspect to the discussion was the role of religion in women's lives, and how this either added to or undermined militarization. The question was asked "Think about your experiences as a woman growing up in a particular religious culture--or in an atheist environment. Do you see any connections between religion and militarisation in your culture?" On another day the discussion urged participants to think about stories they knew which illustrated a link between militarisation and poverty.

Another aspect was the issue of forced prostitution. As one woman noted, WRI has been against military conscription since its founding. Prostitution (which is often connected to militarism) can be seen as the forced conscription of women's bodies. At a later plenary session, the theme group urged WRI to become actively involved in the struggle against the sexual exploitation of women and girls.

Niramon Prudtatorn of the Thai organization Friends of Women (FoW) spoke at the 30 July meeting of the theme group on forced prostitution. She was followed by Juliane von Krause of Terres des Femmes, a group which is also working against the sexual exploitation of women and girls (Terres des Femmes, Postfach 2531, 7400 Tübingen, Germany. Tel. +49 7071 24289).

Ulla Eberhard of Graswurzelrevolution-Föderation Gewaltfreier Aktionsgruppen introduced the speakers with these words, "The Vietnam war increased prostitution in Asia. There is a fear that the war in the Gulf will do the same there. If not in the Gulf region, then perhaps elsewhere--a newspaper recently reported that US soldiers in the Gulf were being sent to Thailand for rest and recreation (R&R)."

Niramon Prudtatorn then gave her presentation. "Prostitution is seen as a women's issue in Thailand, the responsibility of women only," she said. "But not just foreigners are clients--there is a Thai tradition of men going to prostitutes, too. US soldiers still come two or three times a year, in fleets of 90,000. German tourists come, some 250,000 of them. 60%

of them are men. You can see the contrast--35,000 Thais apply each year to visit Germany--60 to 70% of them are women.

"Ten years ago travel agencies included the price of visiting prostitutes in the ticket. Informal investigations revealed about one million prostitutes in Thailand, 800,000 of them under 16 years of age. The government figures estimate about ten times less than this. Thailand has a very bad image which does concern the government. The government blames women for AIDS and sexually transmitted diseases. Thai women's groups see how the women are blamed, researched and studied. Why not study, arrest and blame the men? Why are women divided into good women and bad women? Why are men who use prostitutes seen as 'real' men? Four to six million men go to prostitutes--this should be seen as a problem, too.

"Prostitution should be seen as a human rights violation. Why do some people have the right to buy other's bodies? If we want to promote the idea of social development, prostitution is not only an economic problem. We must look long-term, and see these one million women as having families, these six million men as having six million families. AIDS adds an extra dimension, as prostitution is an international issue now with AIDS and foreigners.

"FoW has worked for decriminalization. We don't want to see our sisters in an unhealthy career. FOW now is in the National Commission on Women's Affairs and lobbies for decriminalization. Legislation is now in draft form. There is strong punishment for pimps and those over 18 who enter voluntary.

"In the South of Thailand there is one district which has 48 to 60 brothels, or some 7,000 to 8,000 girls working under 14-15-16 years of age. The biggest pimps are the police and even those in the Crime Suppression Division (which deals with prostitution), where FoW now has good contacts.

"Many Thai women over 30-35 go to another country, to marry foreigners and save some money to open a small business. Inside Thailand 'good' women are not suppose to associate or talk with 'bad' women. We must overcome this also. I am embarrassed when I travel overseas because I am seen as prostitute. There is a new law in Germany, which states that Customs agents can turn Asian women back, even if they have the proper papers, because of this idea. We must fight these perceptions. We have to fight two battles, patriarchy and upper class prejudices.

"Don't come to Thailand and pity the women. See what you can do in your own country. We don't want money, we want understanding. Teach German men, who come as tourists, not to look at women as sex objects."

VICTORY IN THAILAND

On 30 January 1984, at midnight, a brothel in Phuket Province caught fire. It caused the deaths of five women who had been lured into prostitution. They burnt to death because they were locked inside the brothel. Although this happened over six years ago, the Thai public still remembers it.

In March 1990 the brothel owners were sentenced by the Provincial Civil Court of Phuket to pay damages to the mother of one of the prostitutes who was killed.

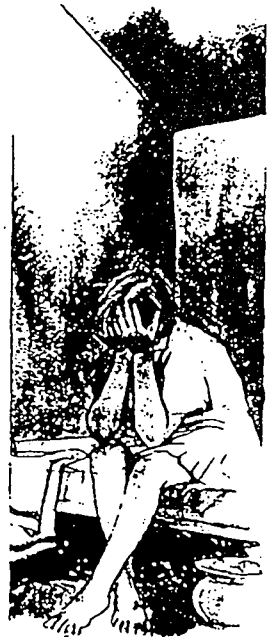
Before the suit was brought up in the civil court, it had been filed in criminal court by the Phuket public prosecutor. The brothel owner had been sentenced to life imprisonment; two other defendants were given sentences of 30 years and 21 years respectively.

This is the first case of its kind and serves as an example of how existing legal procedures can be used to punish a brothel owner and how the prostitute's mother could claim damages from the brothel owner.

The mother, Mrs. Pa Chaisit, asked for and received help from the Bangkok-based women's group Friends of Women (FOW) in filing the claim. During the witnesses' examination Ms. Naiyana Supapung, a lawyer for FOW's Women's Rights Protection Section, found two prostitutes who had been rescued from the fire. They have decided to claim damages from the brothel owner for having been forced into prostitution and detained in the brothel. An FOW lawyer is helping the women pursue their case.

FOW has appreciated the work of the police and the Phuket public prosecutor in this case, stating, "If the authorities concerned were always to proceed in a similar fashion, the legal punishments would be more effective and fewer women would be forced into prostitution. Although prostitution will only end when poverty disappears, it also depends on the setting up of legal measures to punish the operators and male customers of women and children forced into prostitution."

From Friends of women newsletter, Vol. 1, No. 1, August 1990.



SEX TOURISM IN THAILAND

by Shelley Anderson

"Slim, sunburnt and sweet, they love the white man in an erotic and devoted way. They are master of the art of making love by nature, an art that we Europeans do not know." Advertisement for Life Travel, Switzerland

"Thailand is a world full of extremes and the possibilities are endless...especially when it comes to girls...It is frustrating to have to ask in broken English where you can pick up pretty girls. Rosie has done something about this. For the first time in history, you can book a trip to Thailand with erotic pleasures included in the price." Advertisement for Rosie Reisen Travel, Germany

In the early 1980s, embarrassed by the blatant advertisements some Western travel agencies were using to attract male customers to Thailand, Thai tourism authorities asked tour agencies to emphasise Thailand's beautiful temples and countryside rather than the country's beautiful women. But many critics believe that while Thai authorities publicly condemn sex tourism, they privately condone and profit from it.

Sex tourism is booming all over southeast Asia, but no where more so than in Thailand. Tourism itself is big business. By the mid-1980s the global tourism industry employed more people than the oil industry, and the United Nations World Tourism Organization predicts that by the year 2000, tourism will be the single most important international economic activity. Tourism is the biggest foreign exchange earner in Thailand, one that brought in some \$1.5 billion in foreign currency in 1986. The ratio of male tourists to female tourists in Thailand is 2:1, according to a report by the International Labour Office entitled "From Peasant Girls to Bangkok Masseuses".

Although there has traditionally been a local market for prostitution, Thailand did not become synonymous with sex in many peoples' minds until the Indochina war, when the country became a favourite rest and recreation area for American GIs. At its peak, there were 93 US military bases in Thailand during the war, and tens of thousands of American military men. Prostitution flourished, with an estimated 70,000 prostitutes in Bangkok alone. Today sex tourism has filled the void the soldiers left--and the number of prostitutes is anybody's guess. According to a



conservative estimate from the Thai Police Department, there are some 500,000 prostitutes in the entire country--of which 100,000 are thought to be girls age 15 and under. Thai non-governmental agencies like the Friends of Women believe at least 800,000 women make their living as prostitutes--with 200,000 under the age of 16. The Bangkok-based Center for the Protection of Children's Rights estimates there are 800,000 child prostitutes--perhaps ten percent of them boys--in Thailand.

Many prostitutes in Bangkok's booming sex industry come from either the North or Northeastern part of Thailand, the two most economically underdeveloped parts of the country. Researchers have discovered that many communities in the North now have special feasts when a girl baby is born--because the parents know that when the girl is old enough, she will be sent to Bangkok to work as a "hostess" or "bar girl", and be able to earn twenty to thirty times the salary she could make selling vegetables or fish in the village. "Parents are seeing their daughters as commodities--valuable products that will soon bring the family wealth," said Siriporn Skrobanek of the Foundation For Women, a women's rights organization. She states that in some northern villages, almost 100 percent of all girls from 12 to 15 years old, will enter into prostitution after they finish their compulsory education.

In Thailand, women are expected to contribute financially to the household. According to UN figures, the country has one of the largest numbers of women engaged in work outside the home in the world--and some of the lowest salaries for women workers in the world also. Most prostitutes consider it their duty to send their earnings back to their parents. Given the increasing difficulties in making a living in rural areas and their general lack of education and skills, rural women turn to prostitution, or are pressured into it by families, as a way of sustaining their families.

In the Northeast, where many ethnic minorities, gangs of Thai and Burmese criminals kidnap women and sell them directly to brothels. In the North, most prostitutes are recruited by older women, who look for farming families who are in debt. They offer to find their daughters jobs as maids or in factories, and loan the parents 2,000 to 5,000 baht (between \$80 to \$200), which the young woman is expected to pay back from her wages.

Investigative journalist Sanitsuda Ekachai interviewed the mother of one 15-year-old girl who was recruited by the wife of a brothel owner. The mother refused to name the recruiter, who is the village money lender, because she may need her help in the future. Sobbing, the mother insisted to Ekachai, "I didn't sell her. I just borrowed money. She is working to pay off the debt. She'll come home soon... My daughter is still very tiny. They told me they only needed her to help wash dishes

and clean the house. I only asked her boss for 2,000 baht (\$80). That's all I needed to buy rice and food. They offered 10,000 baht (\$400) for her. But I didn't want her to have to work too long to pay off the debt. I want her to come back home." Ekachai discovered that the recruiter had made a commission of 2,000 baht on the girl's sale.

Girls like this 15-year-old are called "bonded" labour. Knowing their parents cannot afford to pay back the debt, and often brutalized into silence, few dare to speak out. They end up in places like Bangkok's busy Patpong district. There, in bars with names like Pussy Galore and Paradise, they sit in glass cages, numbers pinned to their see-through blouses. The tourists--often Japanese, but Australian, Jordanian and American also--pick a number and then take them to a small cubicle upstairs. Or they learn to dance for the customers, perhaps enlivening their act by blowing up a balloon with their vagina.

"I can no longer go into the bars," said Niramorn Prudtatorn of Friends of Women (FoW), a Thai non-governmental organization (NGO) that was founded in 1980. One of a number of groups that works with prostitutes, FoW won an important victory recently when a Thai court ordered a brothel owner to pay damages to the parent of a prostitute (see related story).

"People always focus on the women," Niramorn continued. "Now we know so much about prostitutes: where they come from, their ages, their educational level--but we don't know anything about the men. Why do men do this? Only now, because of AIDS, have other NGOs started talking about men's promiscuity and ethics. We have five precepts (a Buddhist code of conduct)--and the third precept is about no adultery. What about the men?"

Her question was echoed at a conference on child sexual exploitation that was held last year in Thailand. There, a woman village leader from Chiang Mai, a city famous for brothels that cater exclusively to Japanese men, shocked participants by stating that young girls are now being sold to recruiters by weight. "What is in the minds of these men who love to have sex with young girls who do not enjoy it at all," asked one organizer. Aware that among the Chinese community there is a belief that a man who sleeps with young girls will add years to his life, she continued, "I think this is a more complicated matter rather than just one of simple sexual behaviour."

Some men are attempting to deal with this question themselves. In 1988 Kazunori Taniguchi, a Japanese businessman who had himself been on company-sponsored sex tours, started the group Men Against Prostitution in Asia. The group has produced a slide show and a 52-page pamphlet against sex tourism and the mail-order bride business (an estimated 700 marriage brokers import Asian women into Japan, where--

for prices up to US \$20,000--they are married to Japanese men). The group is small, but dedicated.



At least one other former customer also struggled with this question. The Thai public was shocked when a letter from an anonymous American tourist appeared in a major English-language daily in Bangkok. The writer explained how, after he was diagnosed with AIDS, his friends began to encourage him to have one last fling. He described how, during a week's vacation in Bangkok, he had unprotected sex with several dozen women. He wrote the letter, he explained, out of guilt and sorrow--and because he wanted the Thai public to know how easy it was.

There are many positive developments in the struggle to stop sex tourism. The women's group Foundation For Women, founded in 1984, has developed a comic book designed to raise awareness among children about the danger of being lured into prostitution. The comic book, called "Kamla" and based on the life of one of the young women who died in the Phuket brothel fire, has been introduced into primary schools in nine Thai northern provinces. The self-help group EMPOWER is using theatre to help prostitutes gain self-respect, and providing English-language classes so the women can have more bargaining power with their customers.

But prostitution, and in particular child prostitution, is spreading throughout Asia. Sex tourism in Thailand has many causes--a land boom which is robbing peasants of traditional land, social values which emphasize a daughter's duty to her parents, among them. A major part of the problem is also the education of Western men, which allows them to use women of color in ways they might not think of using white Western women. Tour agencies use this in promoting sex tourism.

Some people involved in tourism are trying to be more responsible. The following paragraphs are from a travel book called Thailand (published in 1988 by CFW Publications, Ltd, 1602 Alliance Building, 130 Connaught Road Central, Hong Kong, and written by Frena Bloomfield): "Sex is what Bangkok is famous for all over the world, and there is plenty of that for sale around the city of fallen angels. No one will stop you going to massage parlours, brothels, clubs and cheap hotels with a person of whichever sex you choose.

"However, you might care to give an occasional thought to the fact that very many of the girls working in massage parlours have been sold into bonded labour by their parents and are unable to get out. They are

slave prostitutes because their families were too poor to feed them, and they are too poor for any man to marry them. If enjoying yourself at the price of other people's misery is what turns you on, go ahead. Patpong Road is the center of most of this." Unfortunately, however, there is still a long way to go until most travel agencies follow suit.

The following organizations offer information for travellers who want to be respectful of the cultures they are travelling through:

Tourism Concern, Froebel College, Roehampton Lane, London SW15 5PU, UK. Tel. 071 272 1749.

Centre for Responsible Tourism, 2 Kensington Road, Anselmo, CA 94960, US.

Ecumenical Coalition on Third World Tourism, P.O. Box 24 Chorakhebu, Bangkok 10230, Thailand.

Equitable Tourism Option (Equasions), 96, H Colony, Indiranagar Stage, 1 Bangalore 560038, India.

Code of ethics for travelers

The Center for Responsible Tourism promotes the following Code of Ethics for Tourists:

- Travel in a spirit of humility and with a genuine desire to meet and talk with local people.
- Be aware of the feelings of the local people; prevent what might be offensive behavior. Photography, particularly, must respect persons.
- Cultivate the habit of listening and observing rather than merely hearing and seeing or knowing all the answers.
- Realize that other people may have concepts of time and have thought patterns that are different from yours — not inferior, only different.
- Instead of only seeing the exotic, discover the richness of another culture and way of life.
- Get acquainted with local customs; respect them.
- Remember that you are only one among many visitors; do not expect special privileges.
- When shopping through bargaining, remember that the poorest merchant will give up a profit rather than give up his or her personal dignity.
- Do not make promises to local people or to new friends that you cannot keep.
- Spend time each day reflecting on your experiences in order to deepen your understanding. What enriches you may be robbing others.
- You want a home away from home? Why travel?

PROSTITUTION OF WOMEN IN BURMA

According to a report in the major Thai newspaper The Nation (September 24, 1991), Dr. Saisuree Chutikul of the Thai government has expressed concern about the increasing number of Burmese women lured or tricked into Thailand to work as prostitutes. At a meeting with the wife of Burma's Public Health Minister, Dr. Saisuree said, "I asked the minister's wife to tell her husband to think about how concerned Burmese officials can stop the flow of Burmese women coming to Thailand for prostitution. The women will not only be arrested for entering without a permit, but they are also likely to get AIDS."

Burma's deteriorating economy is forcing tens of thousands of Burmese people to leave the country. Among those entering Thailand illegally are thousands of women, some as young as 13 or 14. Some are lured into brothels with the promise of good money while others are sold by Burmese gangs to Thai gangs. In the southern Thai border city of Ranong alone, there are more than 1,000 Burmese women in the brothels, including many Mon and Karen ethnic minorities.

A human rights worker recently reported from Ranong that about 10 young women from Burma are sold across the border every day. They are as young as 16 and are sold for prices of about 17,000 baht (US \$640). Most of the women come from villages inside Burma and have little education. Their ability to read and write Burmese is limited, and they have no Thai language training. He further reported that Burmese military and police are often involved in trading deals with Burmese and Thai gangs. Soldiers and police at Victory Point (on the Burmese side of the border) receive substantial sums of money from the gangs and so make no arrests or interference.

The report goes on to state that some of the young women are killed and their bodies dumped into the sea if they are found to have any disease. They are moved from place to place if the brothel owners suspect that they have made any outside contacts for help. This suspicion can also result in the woman's murder, or her being sent to the Malaysian border, where she is more isolated from possible help.

Many of these young women have already contacted AIDS. If they are discovered, they are quickly

From the 1949 United Nations Convention for the Suppression of the Traffic in Persons:

"Prostitution and the accompanying evil of the traffic in persons for the purpose of prostitution...are incompatible with the dignity and worth of the individual, the family and the community."

sent back to Burma, where little treatment is available. Without immediate action on the part of Burmese authorities, AIDS will spread rapidly in Burma.

Women who are arrested in Thailand as prostitutes or simply as illegal refugees report that they are raped by local police before being released. Few of them want to speak of this in public, which makes it difficult to follow up cases and press charges. Present investigations of one such case in Maesod is under way, and several reports have arrived from Sangklaburi of similar rapes.

Women in the rural areas who stay inside Burma also face hardships. The Burmese military uses rape and murder against the ethnic minorities. Many women, including pregnant women, are forced by the Burmese military to act as porters, carrying heavy loads of food and weapons to the front lines. These women porters are sometimes forced to walk in the front of military columns in order to detonate mines or booby traps.

(from B.U.R.M.A.--Burma Rights Movement for Action, October 1991 newsletter, P.O. Box 1076, Silom Post Office, Bangkok 10504 Thailand)

WOMEN'S CONFERENCE UPDATE

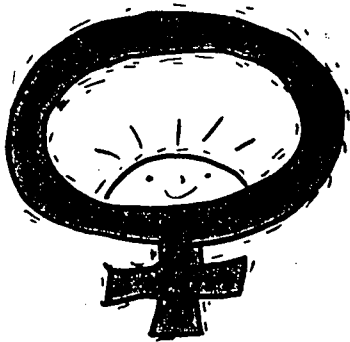
Many thanks to all the women who worked on preparations for the WRI Women's Conference at the Triennial. Much progressive was made: we now have a date--November 25 (International Day Against Sexual Exploitation of Women) to December 1 (WRI Prisoners for Peace Day) 1992. The proposal by Laddawan and Niramom to hold the conference within the framework of PP21 was accepted. PP21 stands for Peoples Power in the 21st Century, and it is a broad-based Asian coalition of groups and movements dealing with trade unions, the environment and womens rights, to name a few of its many issues. This means that more groups will be involved in the work (the co-organizers for the women's conference now include the following Bangkok-based groups: Friends of Women, the Coalition for Peace and Development, EMPOWER, the Association for the Promotion of the Status of Women, and Foundation for Women) as PP21 has good contacts throughout the region, that there will be more help with publicity and fundraising and that there will be a strong emphasis on Asian issues.

A brochure is now available in English from Caroline at the WRI office in London--German, French, Thai, Chinese and Spanish versions will soon be ready.

The venue will be the WE-TRAM guest House (the Sasakawa Women's Education and Training Center, run by the Association for the Promotion of the Status of Women), near Bangkok. The guest house is a ten-minute car ride from Bangkok's international airport.

The maximum number of participants will be 150. This does not include interpreters, who will not be counted as participants. The conference will provide interpretation from and into English, French, Spanish, Thai and at least one other Asian language. We need your help in raising money for women who will need to bring their own interpreters!

Many women at the Triennial spoke about the importance of the Women's Conference. Trini Leung of Hong Kong, a new WRI Council member, said: "We are very concerned about aftermath of the Gulf war and this New World Order, imposed by the US-led West on the South. We must face the fact that in 1992, violence is moving to the South. Will WRI be willing to open up to this shift in the areas of conflict? Will WRI stay cosy here while the South is torn apart? I see the Women's Conference, jointly organized with local groups in Asia, as a significant milestone, a test case on how committed WRI is to facing this new center of conflict. It will open up new horizons, both for WRI and for anti-militarist movements in the Asia-Pacific region."



Ulla Eberhard of Germany said, "Structural violence against women can be abolished. Women are often seen as the sole bringers of solutions, as bringers of love. WRI cannot allow men to abdicate their responsibilities. It is not acceptable to leave everything up to women...In order to learn new roles, to recognise our own needs, experiences, development new behaviours and concepts, women must have separate space. This is a first step."

"Sex tourism is booming. Men from the North travel to the Third World and use and abuse children. This is a new form of colonialism. Men feel entitled to go to exotic climes and have exotic women. The fact that men can even think of doing these things have to do with structures in our society. In Germany trafficking in women is not illegal. In fact, if woman is separated from the pimp, she can be expatriated immediately. There is no military base without brothels. It is very clear that it is not rich women forced into this. Some part of WRI has to aim to take these issues seriously. One important step is the women's conference. I hope it is not the only step. Women should not be alone in this."

Niramon Prudtatorn of Thailand said, "The Conference will be very helpful to broaden Thai women's perspectives; we should have more links and more understanding with women outside Thailand."

Margaret Prestorius of Australia said, "In Australia the Women's Action group began at an arms exhibit in Canberra. We do actions around arms exhibitors and the effects of arms trade on women in the Third World. We want to plan mini-conferences before and after the Conference. We are looking for existing structures to get into, to connect in a women's nonviolent networking group, and are checking out foundations in the development field. We want to publish a booklet at the end with addresses of all the women we've connected with, to help with networking."

How can you get involved with this exciting event? Just call Caroline at the WRI office in London! March 8--International Women's Day--will be a particularly good time to plan fundraising events for the Conference. We need all of us working on the Conference to make it a success!

The WRI Women's Conference will be organised in cooperation with PP21 (People Power in the 21st Century), a broad-based coalition of Asian grassroots movements that will be holding a month-long series of meetings and forums in Bangkok during the latter part of 1992. The Conference will be co-organised with several Thai groups. These are:

Friends of Women (FOW), founded in 1980, works to broaden Thai public understanding of women's status and the unfair treatment they face, and for women's equal place in society. FOW does education around sexual crimes and harassment, and coordinates and assists other women's organizations. There is an active media section, a legal advice section called the Women's Rights Protection Centre which helps victims of rape, sexual harassment, forced prostitution, domestic violence and unfair employment practices; the Women's Shelter, a convalescence home for rape survivors; and a documentation centre.

The Coalition for Peace and Development (CPD) is a Bangkok-based organization and resource center which works for people-oriented development throughout Asia. The Coalition is involved in both research and social action and has led demonstrations against arms trading exhibitions in Bangkok, supported the rights of Burmese refugees and other oppressed groups inside Thailand and sponsored work on the promotion of responsible and alternative tourism in Asia.

EMPOWER (Education Means Protection of Women Engaged in Recreation) is an independent grassroots organization which offers assistance to women workers in Bangkok's entertainment district. EMPOWER offers women classes in English so they can deal better with customers; provides continuing education classes and produces written materials

such as an illustrated booklet on AIDS prevention for bar workers and a free newspaper by and for women in the entertainment district.

The Association for the Promotion of the Status of Women (APSW) operates two emergency homes which provide food, shelter and medical care to destitute women and their children. Vocational training as well as job placement is also provided. APSW also operates a women's clinic and children's home, and established the Gender and Development Research Institute to carry out policy research on national development.

Foundation for Women (FFW) was founded in 1987 in Bangkok to work with grassroots women from all over Thailand, with a special emphasis on rural women, women workers, youth and potential victims of forced prostitution and victims of domestic violence. FFW operates the Women's Information Centre and the Home for Battered Women, is involved in public education about the rights of women and provides counseling for women in need.

New WRI Women Executive and Council Members

Executive Committee (new chairperson is Jorgen Johansen):

Treasurer: Dorie Wilsnack, 40 Rivington St. #5, New York, NY 10002, USA.
Tel. (day) +1 212 228 0405. Fax +1 212 228 6193.

Christine Schweitzer, Lützowstr. 22, W5000 Köln, Germany. Tel. (day) +49 221 765842. Fax (via "Graswurzelwerkstatt") +49 221 765889.

WRI Council:

Cecilia Moretti (vice-chair), Antártida 3350, Barrio Matienzo, 5000 Córdoba, Argentina.

Veronica Kelly, 92 rue Sans Souci, 1050 Brussels, Belgium. Tel. +32 2 646 6277.

Trini Leung, P.O. Box 22, Yung Shu Wan, Lamma Island, Hong Kong. Fax. +852 770 7388. Email geo2:tuec.

Elzbieta Rawicz-Oledzka, 60-366 Poznan, Szamotulska 6/1, Poland. Tel. +48 61 672563.

Joanne Sheehan (also contact for WRI Working Group on Nonviolence Training), P.O. Box 1093, Norwich, CT 06360, USA. Tel. (day) +1 203 889 5337.

LESBIANS IN TAIPEI: A DEEPLY CLOSETED LIFE

(by Brett McDonnell, from The China News, 26 May 1991)

"I didn't come out to my friends until last December. Only two or three close friends knew I ~~was~~ ^{was} ~~an~~ ^{an} ~~alien~~ ^{alien}. Most of them said 'Oh, I already knew.' That made me feel very relieved.

"I always thought I didn't need friends, that I was a rock. That was until I started to come out. Then I found, 'Oh, I'm in paradise. Communication is so important.' I feel closer to my friends."



Few lesbians in Taiwan have gone as far as Roberta in coming out, that is, telling people they are gay. (Like everyone else in this article, Roberta asked that her real name not be used. No lesbian in Taiwan has gone that far in coming out).

Roberta's comment helps convey some of the relief and sense of freedom that comes from not having to constantly hide one of the most important aspects of one's existence.

For most of Taiwan's lesbians that relief is far from sight. Most lesbians in this country live lives that are even more deeply closeted than those of Taiwan's gay men, if that is possible.

Christine, another young lesbian in Taiwan, says, "Men tend to be more in the public sphere anyway, through work or other activities. It's publicly accepted that gay men exist free. There are writers and artists who are gay and fairly public about it--it is associated with the artistic phenomenon. There are no famous lesbians who are publicly recognized."

One clear sign of this greater invisibility is that lesbians have no public and well-known meeting place similar to New Park, where gay men can go to meet. As a result, lesbians must find more subtle ways to meet other lesbians.

"Where do people meet?" Roberta says, "Everywhere and nowhere."

"In friends' places," Mary replies more prosaically.

Mary is the editor of the newsletter of Wo Men Zhi Jian, Taiwan's first lesbian (or gay) organization. "I ~~stay~~ ^{stay} with lesbian friends."

For those who have already found their way into lesbian society, one place to meet women is at the 'T' bars. Another place to meet women is the Wo Men Zhi Jian group.

Benetton, a Wo Men Zhi Jian officer, points out, "In this (Chinese) society, if I see a girl I like I don't know if she's a lesbian. If I go to a 'T' bar, I know the women are all lesbians. Our organization is a second way to find new friends."

The 'T' in 'T' bar comes from the English word 'tomboy'. In Taiwan lesbian society Ts are women who play a typically male role in a relationship. Their more feminine partners are called 'pos,' from the Chinese word for 'wife'. Ts tend to predominate in T bars.

Many lesbians of course face pressure from their families, says Christine. "Most people can't tell their families because they will create a lot of trouble. A lot of people like to move out on their own and be more free. My own moving out was in part due to family pressure. I had a boyfriend before and now my mother always asks, 'How's your boyfriend?' If you live away you usually don't have to face constant pressure."

This family pressure may show up in pressure to get married. This used to be a major problem for most of Taiwan's lesbians. Changing attitudes toward women and marriage may have relieved some of the pressure. As Christine says, "There are now a lot of unmarried women in Taiwan, and that relieves some of the pressure. There are still a lot of Chinese men who are male chauvinists and at the same time many women who are independent and won't put up with it."

In many ways lesbians are pioneering in creating new forms of relationships to fit the changes occurring in Taiwan society. As Benetton says, "When I'm with my girl friend, both of us are equal. In 'normal' love affairs, the boy acts as a majority and the girl act as a minority. In lesbian relationships, both of us are equal."

As Taiwan society continues to change and feminism becomes stronger, the lives of lesbians will continue to change. Already, the growth of a feminist consciousness has helped give rise to a lesbian organization, Wo Men Zhi Jian, before there was any comparable male organization--a quite unusual occurrence compared to the pattern in most Western countries.

However, for now the changes are seen at an early point. Women like Roberta who have begun to talk to others and wrestle internally with being lesbians still have few public resources to draw on. Roberta says, "I don't want to have a movement here. I just want to have people to talk to about being a lesbian, so I can learn to live with this identity. I

used to dress like a T, but now I wear earrings and use lipstick. I don't know how to live with my identity."

[reprinted from the ALN Newsletter, c/o Anjaree, P.O. Box 322, Rajdamnern, Bangkok 10200, Thailand]

A SPECIAL CLUB FOR WOMEN

[from The China News, 26 May 1991] On February 23, 1990, the first lesbian group in Taiwan was started. Its name is Wo Men Zhi Jian (Between Ourselves).

The first task of the founders after starting was to network and start letting other lesbians know about the group. They got a post office box in Taipei (number 10464) to give women a way to contact the group. Roberta, one of the members, went to the Asian Lesbian Conference in Thailand in December 1990.

Wo Men Zhi Jian has managed to get some friendly articles published in the local press, though it also faces some pressure from more hostile reporters. In January 1991 the organization published its first newsletter. Wo Men Zhi Jian currently has more than 100 women on its mailing list.

The group has had a number of wide-ranging discussions about what its goals are and should be. After a lot of talk among themselves, members Roberta, Benetton and Mary identified the following as the group's current goals:

First and foremost, Wo Men Zhi Jian is a support group for lesbians. It provides a place for lesbians to meet, talk and socialize with other lesbians.

Second, the group provides a forum for cultural activities. These include reading and discussing books, seeing films together and discussing lesbian identity.

Finally, depending on how the organization develops, it may turn to more public goals. This would include pursuing equal rights and treatment in the political process, law, marriage and the mass media.

Wo Men Zhi Jian is still going through its early growing years and what it will eventually become and accomplish is still unclear. Nonetheless, its very existence in a country with a still young feminist movement and a gay male political movement that consists of one man (Chi Chia-wei) is in itself remarkable.

CHILD PROSTITUTION IN INDIA

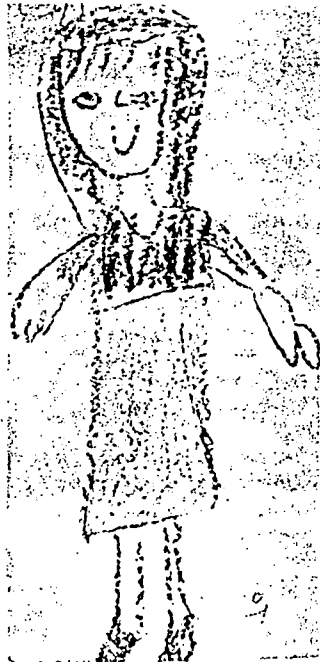
In the southern part of India, thousands of very young girls are dedicated every year to the Goddess Yellamma. They are called devadasis or "Servants of God". These girls account for an average of 15% of Indian prostitutes and up to 80% of those prostitutes living in the south.

The little girls are generally designated by a woman from their own village, who often enters into a trance and names them specifically. They are later dedicated or 'married' to the Goddess Yellamma and sold, at puberty, in an auction called the "touching ceremony." Their new master, the first man to "touch" them, pays the girl's parents, who in this way benefit financially from their child's consecration. From then on the girls' religion obliges them to amuse men in order to receive Yellamma's blessing: a religious justification is therefore virtually pushing them into prostitution.

Once dedicated to the Goddess, these young girls can no longer marry. They serve the master who first bought them, and all those who follow. Often they move to larger cities where they prostitute themselves for a living. In Bombay, 15% of the prostitutes are devadasis; in Delhi, Nagpur and Hyderabad, 10%; in Pune, 50% and in southern parts of India, 70 to 80%.

In these cities their living conditions are very bad: they are often up to 10 sharing a room; they eat poorly, receive no medical treatment and know nothing about birth control or sexually-transmitted diseases. Moreover, they only receive about 20% (US\$ 20) of what they earn, all the rest being distributed to the brothel owners and managers, pimps and police.

Every year approximately 10,000 young girls are dedicated to the Goddess Yellamma this way. Up to 88% of the girls are younger than 10 years of age. They usually come from extremely poor families who need the money from the sale of their daughter. They are often of low caste, uneducated and superstitious ~~and~~ who hope to protect themselves from illness or gain personal privilege through their daughter's consecration.



Some traditional families are proud of the designation; others are forced into accepting it through community pressure.

In India today different groups of people are organising ways of putting an end to such practices. The Joint Women's Programme began a mass campaign in 1990 which includes: making propaganda material decrying the practice; a spot survey on the dedications; a National Convention to mobilise public opinion and presentation of a street drama on the devadasi problem. The Programme's first study of this problem was in 1981 and led to the promulgation of the Karnataka Devadasis Bill (Prohibition of Dedications). Since then, several follow-up programmes have been conducted through propaganda, protest meetings, health programmes and other ways.

From Drs. I.S. Gilada and Vijay Thakur of the Indian Health Organisation and the Joint Women's Programme Communiqué.

KHMER WOMEN: THE WOMEN'S PEACE ORGANIZATION

In the world today, women have many duties and obligations. They are responsible for giving birth and have transformed humankind so as to develop sufficient abilities to build up world peace.

Unfortunately, in the poorest countries, women have weak spirits as a result of customs, religion and civil war. Specifically, in Indochinese countries such as Cambodia, women have been victimized by government policies since post-independence. Mental and physical repression made women not undertake key leadership positions.

Women have been treated like instruments for men for generations. Men have used many tricks for cheating women. If women were recognized at all, they were like flowers decorating the table, honoring male leaders who are the controllers of power. Later, in the burning war in Cambodia [during the Pol Pot regime, when hundreds of thousands of Cambodians were starved, beaten and tortured], women experienced unending difficulties and bitter suffering, being separated from families and husbands. Women were terrorized and forced to work heavily both day and night by a cruel and violent regime. Food was inadequate and of poor quality, so hunger forced women to act like animals: they ate vegetables, banana stalks, every kind of small fish, lizards or rotten still evident now; poor health, depression, mental illness--all factors in forcing women to act as servants to men. Social custom has continued to relegate women to servants roles.

Today many countries are concerned about the complex problems of Cambodia, and mediation and discussions to solve these issues are going on. Yet women do not participate. Women were not thought of. Taking advantage of this situation, kidnappers have taken unaccompanied girls and sold them like animals. In Site 2, a camp for Cambodian ~~refugees~~; sometimes men cheat women by having sex without taking them as real wives. This results in women being secret slaves, ridden by scandal, bad reputations and broken hearts. They often are left to become prostitutes. Some husbands force their wives to earn money which the men use for their own pleasure. If the wife cannot earn enough, they are beaten or forced to steal or become engaged in prostitution. Women's issues such as rape, polygamy ~~polyandry~~, battering, etc. are not considered at all. Children of destitute families are often forced to act as thieves, beggars and pickpockets. At times, husbands punish their wives by forcing them to agree to divorce. They take other wives, using privileges they may have from their career to take liberties and abandon the first wife.

In Site 2 we've also faced the loss of women's rights in other sectors, such as in legal matters, where the police have often ignored or set back women's rights. Some parents compel their daughters to take husbands. They forbid them to study, afraid that this would lead their daughters to having sweethearts. These matters led women to great sorrow and some decided to commit suicide.

Women in the camp have tried to find a way to train themselves and help the community, but their efforts have been hurt by others who wanted to continue women's repression. Women were then made useless rather than given more power and rights, because women were not a priority for the leaders.

Cambodian women have suffered, like other women in Indochina and elsewhere, because we are weak economically and have suffered war and bloodshed. The world today has complex problems due to human acts. Humanity has created science, yet in spite of such highly developed intelligence, human beings still use their strength to destroy.

For preventing such disastrous activities there is only one method; women should unite to help save and rebuild society. Women, who are the mothers of the world, who give birth and provide homes for husbands and children, are the natural ones who can educate people to love one another, to value life and world peace. Women are now 69% of the population in Cambodia. Women must cooperate in constructing peace.

Women of conscience must lead the way for the next generation and for a new history of Khmer women in Indochina. For these reasons, a group of women have volunteered to set up an organization in Site 2. We want to foster self-confidence, confidence in our nation and a sense of

community. We don't want to see women as a garden or flower decorating male leadership. We don't want women to be oppressed mentally or physically by men. Some ideas from old traditions have to be changed. WOMen in the world have to be equal to men. Women must have sovereignty, power, independence, justice and the ability to organize, just as the Declaration of Human Rights guarantees. The Women's Peace Organization hopes to encourage women to contact other women for our future.

First we would like to care for abandoned children, feed them and teach them to be good citizens and to care for others. We also want to educate prostitutes who are often depressed and also help women supplement their incomes, since so many problems come from their inability to earn a living. We don't want women to depend 100% on others. Many of society's illnesses come from these economic problems and to prevent them people (and women) need economic independence. We have often met and exchanged ideas and opinions about women's problems. On May 17, 1991 we decided to give ourselves the name "Women's Peace Organization" (WPO) and to formalize our initiatives.

by Yok Kalyan, chairwoman of the WPO.

N E W S

WOMAN WAR RESISTER IN JAIL

Captain Yolanda Huet-Vaughn, a doctor serving in the US Army Reserve, refused to fight in the Gulf War. "I am refusing orders to be an accomplice to an immoral, inhumane and unconstitutional act, namely an offensive military mobilization in the Middle East," she stated. She spoke at peace rallies across the US before turning herself in to military authorities on February 2, 1991. On August 9, Nagasaki Day, she was sentenced to two and one-half years in a military prison. Her medical license may also be revoked. Letters calling for her release can be sent to General Daniel Christman, Commanding General, US Army Engineer Center, Fort Leonard Wood, MO 65473, US or to President George Bush, The White House, Washington, DC, US. Yolanda can be written to: Yolanda Huet-Vaughn, M.D., # 75230, Drawer A, Ft. Leavenworth, Kansas 66027-7140, US.

AFRICAN-AMERICAN WOMEN IN THE GULF

Some 35,000 women soldiers were in US military in Gulf War--an estimated 40 to 50 % of them African-American women. African American



Lt. Phoebe Jeter, commander of a Patriot missile platoon, was the only woman to shoot down a Scud missile. Thirteen women soldiers were killed during Operations Desert Shield and Desert Storm, three of them black. One African-American soldier, Cpt. Cynthia Mosley, reported, "On Highway 8, the highway where we actually went into Iraq, all the bodies I saw--that will stay with me for the rest of my life. I've never witnessed such a large amount of dead bodies just...scattered everywhere. We came up just six hours after the fighting so we were relatively close behind the manoeuvre. There were civilians, but most of (the bodies) were Iraqi soldiers. We saw some children and some infants as well that were dismembered, a lot of their body parts...I don't know if it's anything you ever forget."

Air Force Senior Airman Theresa Collier, 23, was in Gulf when someone scratched KKK (Ku Klux Klan, an American hate group) on the bonnet of her car. The first thing she saw after flying back to Germany after Saudi Arabia was a video tape of Los Angeles policemen beating African-American Rodney King. (Ebony, September 1991)

TIBETAN WOMEN ABUSED

A British nurse recently testified to seeing Tibetan women in Lhasa forcibly taken from their homes and placed in animal cages. Valda Harding reported to Tibetan News, "At dusk, I came across a commotion near the Jokhang in Lhasa. There was a canvas-covered truck with the back open. Inside there were three wicker baskets, the kind the Chinese use for carrying pigs to market. Two had Tibetan women trapped inside...I was told they 'were being taken away because they were having too many children.' I couldn't see if the women were pregnant because they were crouched down inside the baskets. The baskets were built for pigs, so the women couldn't stand in them." Harding saw the incident in September 1987. When asked why she took so long to speak out, she replied, "The full significance of what I saw didn't really hit me until later. It sounds strange, but in Tibet you get used to seeing people being kicked, beaten and abused."

PREPARING FOR BRAZIL

Women from all over the world will meet in Miami, Florida (USA) from November 8-12, to discuss ways of increasing women's role in government policy-making and to influence the United Nations Conference on Environment and Development, which will be held in Brazil on June 1-12, 1992. There will be workshops on a wide variety of issues and a Tribunal, where witnesses will testify on the successes and failures of measures to protect the earth's ecosystem. An Action Agenda will be drawn up and presented to a summit of women and government and UN leaders. For more information contact: International Policy Action Committee, c/o Women's Foreign Policy Council, 845 Third Avenue (15th floor), New York, New York 10022, USA.

W.I.L.P.F. CONFERENCE

Over 300 members of the Women's International League for Peace and Freedom (WILPF) met in June near Philadelphia, Pennsylvania (USA) at the national WILPF congress. The Gulf War was strongly condemned. Iraqi member Basima Bezirgan addressed the congress about the situation in her country after the war. "In the hospital, we see children literally dying," she said. "Five hundred die each day. By the end of the summer, 175,000 children will die. War is bad. War is made by man. Women will never call for war. We can negotiate far better than the men who sit on the... ~~the Bush Administration's euphoria~~ over the Gulf War and the opposition victory in Nicaragua caused many to fear a US crack-down on Cuba, especially as a Cuban WILPF member was denied a visa to enter the US in order to attend the congress.

EAST GERMAN MEETING

On September 27 to 29, peace women in Dresden, in former East Germany, met together for a seminar to discuss their situation after the Revolution. Mother-daughter relationships were a special topic of discussion. After the seminar the women joined a 1500-strong march and rally against neo-Nazi violence. In September in Dresden, a Vietnamese foreign worker who was six months pregnant was attacked and beaten by neo-Nazis. Another women-only seminar is planned for June 1992. For more information write (in German only) Kathrin Albrecht, Fiedlerstrasse 2, 8019 Dresden, Germany.



BOOKS

Opening the Doors to Peace is a memorial to Myrtle Solomon, chairperson of WRI from 1975 to 1985. It brings together her major writings into each of which she succeeded in injecting a nugget of significance, of originality, of creative intelligence. Her interviews for oral history give her a voice and reveal something of her personality even to those who did not know her. The tributes at her death help explain why this book was seen as a suitable commemoration to a woman who engaged all her formidable energy in the cause of peace. Available from the WRI office in London for £3 plus surface mail postage (payable via giro or WRI financial agent in your country).

Nonviolent Struggle and Social Defence, edited by Shelley Anderson and Janet Larmore, includes talks and papers by participants to the Social defence conference in Bradford, England in 1990. Contributors include Petra Kelly, Gene Sharp, Vanessa Griffen, Marko Hren and Trini Leung, plus others from Chili, the Philippines, Guatemala, Palestine and South Africa, discussing people's power and non-military security. The second half of the book is an FAQ guide to questions most frequently asked about social defence, with effective arguments and answers, written by Brian Martin. Available from WRI for £5 plus surface mail postage.

Out in the World: International Lesbian Organizing is a 52-page booklet by WRI Women's Newsletter editor Shelley Anderson. The booklet contains an introduction to lesbian life in Africa, Asia, Europe (East and West), Latin America, the Middle East and in the Pacific. The work--and addresses--of lesbian groups in over 40 countries is covered, and there is a resource section with more information on international groups, publications and funding sources.



RESOURCES : GROUPS AND PUBLICATIONS

AGISRA (Union Against International Sexual and Racist Exploitation) is a German-based umbrella organisation of groups that deal with sex tourism and forced prostitution. Groups in the coalition include Terre des Femmes and Caritas, and their work ranges from collecting information such as lists of traffickers to operating shelters for battered women. AGISRA, Mainzerlandstr. 147, D-6000 Frankfurt 1, Germany.

Asian Women's Association, Shibuya Coop Rm. 211, 14-10, Sakuragaoka, Shibuya-ku, Tokyo 150, Japan. Tel. 03 3463 9752. Fax 03 3720 5245. Publications in Japanese and bi-annual English-language magazine (US\$ 10), including brochures in English, Thai and Tagalog on migrant women's rights; organised the Thai Women Supporting Group in 1988 to support the work of Friends of Women in Thailand (which helps Thai prostitutes in Japan); produced 24-minute slide presentation (taped in English) on the importation and sexual exploitation of women into Japan called "Reaping the Whirlwind."

Coalition Against Trafficking in Women, c/o Barbara Good, Sewall-Belmont House, 144 Constitution Ave., NE, Washington, DC 20002 USA. Tel. +1 202 546 1210. An international organization which has organised major conferences and which works at grassroots levels to provide services to women in need and also to update the 1949 United Nations Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others and the 1980 UN Convention to Eliminate All Forms of Discrimination Against Women.

End Child Prostitution in Asian Tourism, P.O. Box 178, Klong-Chan, Bangkok 10240, Thailand. This group works to stop the sexual exploitation of children, both girls and boys, by the sex tourism business.

A Vindication of the Rights of Whores edited by Gail Peterson, Seal Press, Seattle, Washington, USA. 1989. This includes a history of prostitutes' organising themselves and mechanisms used to repress prostitutes since the late 19th century; history of the International Committee on Prostitutes' Rights and testimony from the 2nd World Congress of Prostitutes (Brussels, 1986), and developments in countries such as Nigeria, Burkina Faso, Kenya, etc.

Sex Work. Writings by Women in the Sex Industry edited by F. Delacoste and P. Alexander, Virago Press, London, Britain. 1988. Over 30 women write about their experiences as prostitutes; four interesting theoretical articles looking at prostitution in feminist context; overview of prostitutes rights groups and annotated bibliography.

Good Girls/Bad Girls: Sex Trade Workers and Feminists Face to Face edited by L. Bell, Women's Press, Toronto, Canada. 1987. Published as result of a conference in Ontario which explored various cultural, historical and political perspectives on pornography, prostitution and images of women in Canadian society.

"Poverty and Prostitution", Women's World, No. 24, Winter 1990/91. Excellent special issue on prostitution worldwide from Isis-Wicce, the women's international resource centre. Articles on prostitution and sex tourism in Latin America, Asia, Africa, Europe and elsewhere, with descriptions of groups around the world fighting for prostitutes rights and end to sexual exploitation. Isis-Wicce, 3. chemin des Campanules, 1219 Aire, Geneva, Switzerland. fax 022 796 0603.

"Asian Migrant women Workers in Japan", Asian Women's Liberation, No. 8 (US\$5). This is an English-language magazine published twice a year by the Asian Women's Association (see address above), which deals with the causes and exploitation of Asian women imported into Japan for the purpose of prostitution.