

WINNIPEG

WOMEN'S

LIBERATION

NEWSLETTER

OCT/

NOV

1977

\$1.00





N O T I C E

Our GrEAT Fall Social is coming up on Friday, November 25th.

Great Food - Great music - Great Theatre - Great Songs - Great Women

So, remember Nov. 25th at 8:30 PM Eagle's Hall on Dagmar & William. Tickets only \$3.50, available from Woman's Place or your local, friendly feminists.



**CONTENTS**

LETTERS.....3

IN THE NEWS

Feminists Purged!.....5

Victory for Saskatchewan Women....7

CARAL Calls for Support.....8

FEATURES

Violence Against Women.....10

Women Teaching Medical Students..12

COLUMNS

Women's Access to the Law.....14

Survival - Headaches.....20

ANNOUNCEMENTS.....21

The Winnipeg Women's Liberation Newsletter comes to you from A Woman's Place, 143 Walnut St., Ph. 786-4581 Your contributions and comments are welcome. The Newsletter Collective always needs help. We all learn on the job.

This newsletter was brought to you by: Ellen, Brigitte, Marlyn, Sandy, Joyce, & Connie  
Cover: "Universe" by Kathy Taylor

Subscription price \$5.00 per annum; single copy price \$1.00

WOMEN'S LIBERATION NEWSLETTER

I want to be a subscriber.

I want to give a gift subscription.

Send Gift Subscription to:

Name \_\_\_\_\_

My Name \_\_\_\_\_

Address \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

City \_\_\_\_\_

Gift card should read from  
\_\_\_\_\_



# LETTERS

## INFORMATION ON McCLUNG SOUGHT

People who remember Nellie McClung, one of Canada's most famous writers and reformers, can now contribute their recollections to a biography being prepared in Saskatoon. Her letters and photographs are also being sought.

The book, to be entitled, Nellie L.: a scrapbook biography, will include extracts from Mrs. McClung's writings, press reports of her activities, and stories told by friends. It is being compiled by Candice Savage, co-author of A Harvest Yet to Reap, the history of prairie women published by Women's Press. Write to: Candice Savage, 350 Carlton Dr., Saskatoon, Sask. S7H 4C1

Dear editors of the Woman's Place Newsletter,

I would like make an appeal through your newsletter for historical photos of Manitoba women. Please call me (453-5960) or write, and I will arrange for reproduction and return the original. The photos will be used in a publication about Manitoba women.

I am particularly interested in activity photos ( i.e. women in work situations, e.g. at home, the family business, the farm, the office), in group situations, and in organization photos.

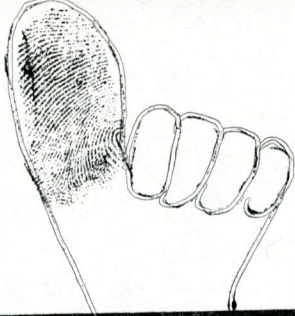
Any other material related to women's history in Manitoba or "tales to be told" would also be very welcome.

Thank you for your co-operation.

Yours truly,  
Susan Currie



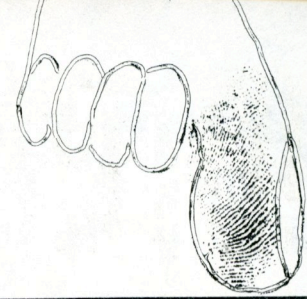




THUMBS UP!

..... To Sister Elizabeth Condon, a Roman Catholic nun, after she said to the Very Reverend John Marshall, that she would not discriminate against the poor people by denying them medical services (abortion, etc.) which are available to others.

..... To Hal Sigurdson for a brief few words of acclamation for the women's Olympic team. Hal's first real try! Keep it up, Hal!



THUMBS DOWN!

..... To Sabina Shalom, a rich Miami resident, who after visiting 22 countries round the world on her husband's paycheck, claims that on behalf of other women, we should not feel enslaved, as she does not feel one bit enslaved. It's alright for you, Ms. Shalom.

..... To Ivor Mills, professor of medicine at Cambridge University, England, who says that the extra stress of work along with looking after the home induces hair to grow on the faces and bodies of us modern women.

"Just about the size of it."



"WE KNOW YOU WERE HIRED AS A TECHNICAL CONSULTANT, LIKE OURSELVES; - BUT WHILE YOUR TYPING UP MY LETTER, BE A GOOD GIRL & GET US A CUP OF COFFEE AS WELL!"

What utter rot Mills, ..... you were obviously too young to remember the war when women had no choice, but were forced to work. There were no men around then, they were overseas. My mother worked for seven years in engineering on a capstan lathe throughout the war years and never grew any extra hairs.

- E. Weaver



# IN THE NEWS

## Feminists Purged!!

The General Membership Meeting of Liberation Bookstore, Oct. 2, voted 38 - 25 against a resolution which read: "Liberation Bookstore defines itself as in support of an autonomous women's movement and an independent socialist movement". Critics of this motion explained that the women's movement is merely one struggle among many and as such deserves no special consideration.

Those people who supported the resolution and later ran for positions on the Bookstore Committee, Sara Berger, James Vitti, Susan Robinson and John Bowman, were defeated.

The Chileans, who voted in a bloc against the pro-feminists, later told one of them that they are not anti-feminism but had been told that the feminists intended to take over the bookstore and expel the Chilean Information Centre from the store premises.

### Background

There have been problems in the Bookstore for some time. Disputes arose over whether political posters or the artwork of struggling young artists should hang on the walls; which books were "political" enough to be ordered; whether or not "bourgeois feminist", personal and sexual liberation literature should be in the store, etc. The basic differences these arguments reflected were how the Bookstore should be run and what audience it should appeal to - "political sophisticates" or "ordinary" people.

Gradually, the tensions in the Store caused several people, including Harold Chorney, Ken Cassin and James Vitti, who wanted the store more broadly defined, to reduce their participation.

### And Then, They Called A Meeting...

The General Meeting was called to elect a committee to run the Bookstore, decide on a process for by-laws and to involve the entire membership "in deciding how the Bookstore should be run and where it should be going". However, there was no provision on the agenda for a general discussion of Bookstore direction.

Lissa Donner and James Vitti submitted a resolution calling for a change in the agenda to allow such a discussion. They also drew up a paper outlining a possible direction for the Bookstore as a starting point for discussion.

The paper emphasized the fact that we are all struggling against "our 24 hour a day oppression by Capital" and urged the Bookstore to reflect this by stocking materials "which deal with the totality of our lives and of our struggles".

James and Lissa then went on to note that the Bookstore has survived this far because "it has addressed a real need by stocking materials which are relevant to the individual and more organized struggles going on around it".

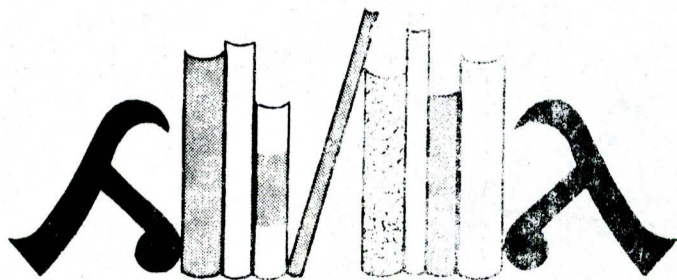
They contended that the women's movement is a strong and active struggle, one indication being that for each of the past eight months, women's books have been 25% to 35% of sales in the store. They suggested, therefore, that the Bookstore give concrete assurance of its support of the women's movement by setting an ordering policy of 30% for women's books. Their proposal was signed by 17 women and men.



## Chileans Misled

Non-supporters of this paper then proceeded to stack the meeting, claiming that the signers were attempting a feminist takeover, wanted to eradicate the process for by-laws and/or were staging a personal attack.

The most reprehensible action was the misuse of the Chileans. Twenty Chileans signed up as members the day before the meeting and more at the meeting, under the impression that they would be expelled by the feminists from the Bookstore. The Chileans, who formed more than one third of those present, voted as a bloc against anything perceived to be pro-feminist. This set up a very confusing and disturbing Chilean/feminist split, where there had never been one before.



## Feminist Baiting in Discussion

Although the sales statistics that James Vitti put together were labelled "vulgar", "economist", "bureaucratic" and generally beneath the dignity of "principled" political people to discuss, every attempt was made to discredit them.

The Liberation Bookstore book-keeper, Neil Tudiver, claimed that the percentages for women's books were high only because "we deliberately ordered in a lot of women's and lesbian stuff this summer to coincide with the events planned". James explained that the percentages are consistent for each of the past eight months, even though the inventory was low in some months.

The meeting chairperson, Susan White, explained to the members that they must not forget that sales figures may misrepresent the actual number of books sold. For instance, she explained, one feminist art book might cost \$10.95 while copies of the Communist Manifesto are only 35¢ each. Therefore, you would have to sell many Manifesto's to equal one art book. She failed to mention that by the same token, many 45¢ Wages For Housework pamphlets would have to be sold to equal one Theories of the Value of Labour at \$21.00.

The facts are, according to Vitti, that, just in terms of volume, the woman's section for the last two years has consistently sold at least twice as many books as any other section and has been each month over 25% of sales.



## Lesbianism Pornographic

The feminist art book example was a subtle way of phrasing the "feminism is bourgeois" argument. Other people said it more directly. Omar Rubio argued that "we have pornography in Liberation Books under the guise of lesbian books". Not only is lesbian literature pornographic, it



represents "absolutely bourgeois values" which are "helping those things which oppress women." It is disappointing to note that not one of the people later elected to the Bookstore Committee challenged Omar's remarks.

### The By-Laws Committee

The eight-member by-laws committee was elected by acclamation and will attempt, over the next six months, to put together by-laws for the store with no policy direction at all from the general membership meeting.

### The Bookstore Committee

The positions of Ordering, Treasurer, Newsletter and Programming were decided by election. Those elected, in

order, are Neil Tudiver, Susan White, Louise Sweet and Shana Saper. Those defeated are Sara Berger, Susan Robinson, John Bowman and James Vitti, all of whom supported the resolution which called for Liberation Bookstore to define itself as in support of an autonomous women's movement. The other three positions, Member-at-Large, Secretary and Advertising and Promotion were won by acclamation.

### Feminists Withdraw

in light of these events, a number of women and men are withdrawing as active members, supporters and consumers from Liberation Bookstore indefinitely.



### VICTORY FOR SASKATCHEWAN WOMEN

Saskatoon Women's Liberation has announced a victory in the removal of Wes Robbins from the health portfolio. Saskatoon Women's Liberation has been constantly putting pressure on the Saskatchewan government through demonstrations and letters to remove Robbins because of his frequent public statements expressing his strong opposition to abortion.

Since its inception, S.W.L. has viewed the abortion issue as a priority in achieving equality for women.



# ABORTION



CALLS FOR SUPPORT

During the election, the Alliance for Life canvassed the candidates and the party leaders and threw their support behind the Candidates who were anti-abortion. Joe Borowski, their spokesman, told a news reporter, "We are dedicated & well-organized." A number of candidates responded.

Borowski was right-on when he spoke of the anti-abortionists as dedicated and well-organized. They also have a lot of money. They also represent a minority opinion on this issue. Yet they also have influence with government all out of proportion to their actual size.

The secret of their success in maintaining our restrictive and unfair abortion laws is that they are well organized, well funded, and dedicated. A few years ago, Ottawa revealed that it had received 20,000 letters on the abortion issue. 97% were from anti-abortionists.

The pro-choice movement represents the feelings of most people in this country on the abortion issue. Yet the pro-choice movement has had little success and influence with government. Unlike the anti-abortionists, pro-choice people are not well-organized or well funded. Nor are most pro-choice people all that dedicated. We don't send letters to our MPs, participate in pro-choice demonstrations, join pro-choice organizations, such as CARAL, or even send money. Most of the pro-choice support in this country consists of passive, useless moral support.

If we are going to succeed in liberalising the abortion laws, we will need YOU to actively participate: send letters, send money (and on a regular basis, both of them!) and join and actively participate in pro-choice groups such as CARAL. (c/o 251 Garfield St.)

Then the government, both provincially and federally will start taking us seriously and stop being so frightened of the loud noises of the anti-abortionists.



The above informational letter (facing page) was sent out to all candidates running in the provincial election. CARAL released a similar statement to the Winnipeg media.

CARAL has submitted its "Proposal for a Birth Control & Pregnancy Counselling Centre" to Health Minister Laurent Desjardins and Education Minister Dan Turnbull. Both replied that they had Committees that were looking into the matter of family planning and family life education and have not acknowledged our requests for meetings. We will be making a submission to the Family Planning Advisory Committee.

CARAL needs your support. Meetings will be the first Wednesday in each month at 8:00 at 143 Walnut St.





**Canadian Association for  
Repeal of the Abortion Law**



**l'Association Canadienne pour  
l'Abrogation de la Loi sur l'Avortement**

Dear Candidate:

The Winnipeg branch of CARAL deplors the pressure an anti-abortion group, led by former highways minister, Joe Borowski, is putting on political candidates in the Manitoba election.

A federal report on the operation of the abortion law has shown that most Canadians (66%) do not know what Canada's abortion law is, let alone how it is operating. Because of this widespread ignorance, and because no sensible person thinks abortion a good thing, it is easy for Mr. Borowski to make this very complex issue seem simple.

Moreover, it is pressure exerted by such groups as Mr. Borowski's that has contributed to government inaction on all matters relating to family planning, pregnancy counselling and abortion services in this province.

Statistics show that the illegitimate birth rate in Manitoba is second highest of the ten provinces. Half these births occur to teenage women. Yet Manitoba spends far less on family planning than any provinces except the Maritimes.

In Manitoba the proportion of abortions performed in the second trimester of pregnancy is significantly higher than the national average. This situation increases the risks to women's health and indicates women's restricted access to facilities here.

In Manitoba the department of education leaves the decision to introduce family life education up to the local school. Thus despite the fact that most parents would like to have some form of family life education in schools, most Manitoba school children receive none.

CARAL believes that any abortion is an indication of failure: failure of health, failure of education, failure of birth control. Until such failures can be eliminated, women pregnant and in distress must decide the abortion matter for themselves, in consultation with their doctors.

Rather than denying women access to safe legal abortion, politicians should work to reduce the failures which lead to abortion.

Yours truly,

Ellen Kruger, President

Sources of information contained in this letter were: Statistics Canada, Planned Parenthood Manitoba, Report of the Committee on the Operation of the Abortion Law, The Canadian Institute of Public Opinion, and The Canadian Education Association



# FEATURES

## Violence Against Women - an analysis

With the re-emergence of the women's movement in the sixties came rape crisis centres and houses for battered women. It is no small accident that the women who were taking more control over (and developing analysis around) the institutions controlling their lives, often focused around rape and battering. It was not simply to provide a much needed service that was not available. Women were discovering, to provide a much needed service that was not available. Women were discovering, more and more, that most of their preconceived notions about rape and other acts of violence were untrue. More than that, women were finding that all the myths and untruths served a social purpose.

Social control is more like it. There is probably no other single institution that affects us all so profoundly; for each of us, the fear of rape can decide where we live, who we live with, if we go out at night, and if so 'til when and where. It can decide if we own cars, take buses, hitch-hike, where we work, what kind of work we do, shiftwork - the list is endless.

Such social control has made us dependent on men as our protectors. It has been in their best interests to support the social structure that consistently immobilizes us. This social control is so subtle it may never be articulated in our minds as a factor in our decision making, probably because it is so essentially a part of being a woman in our society - part of being a woman is fear of being raped.

It is not that the fear isn't legitimate. Men rape a lot more than we realize. It is estimated that no more than 10% of rapes that occur ever get reported. How-

ever, the reality of rape is so far from the images we believe that we have no real notion of what it is we are dealing with. We are afraid of strange men when in practically 80% of rape cases the rapist is someone we know. We think of crazy maniacs and that is almost never the case; it's more like the guy next door. We lock ourselves in our homes - a place where rape occurs fairly often.



The reasons for rape are fairly obvious. The positive role models set up for men in our society are macho, aggressive and violent; for girls, passive and dependent. Such polarization dominates the behavior of both sexes in a classic rape scene to the extreme. In many ways the rapist is a man who has taken his aggressiveness a little farther than most men will - to the point that no matter how loud the woman protests and resists he does not or 'chooses' not to hear what she is saying. Many rapists (and other men) believe that women want to be raped despite their protestations. The same aggressive/passive power relationships dominate normal male/female relationships anyway. It's not hard to understand the possibilities that exist for rape. However, rape is not a



single isolated act of violence against a woman. Rape is part of a social fabric that perpetuates violence against women in many forms. Wife battering and rape are the most blatantly common forms in our society. In other societies it has been foot binding, infibulation and clitorectomies...and like these other societies the violence done to us has become so accepted that we have even been led to believe that we like it. Most pornography graphically depicts women in situations of rape and violence - and loving it. We are depicted as sexually subservient and docile, waiting to be raped in a brutally sadistic manner. Men are making untold millions of dollars annually by exploiting our bodies in this fashion. And now there are 'snuff' movies showing the ACTUAL savage murder of South American women, filmed and distributed, for profit, in North America.



Always, such crimes have been our responsibility. In the past we bore the shame and humiliation, usually alone, of a crime we didn't commit. In the past we were socially ostracized, sometimes to the point where our death was considered an appropriate measure to right the wrong. In the past we were taught to look to our fathers, brothers and husbands to protect us even though it did little for us.

But women are changing - we are slowly taking more and more control, gaining

strength from each other and our new consciousness, demanding that the responsibility be placed where it belongs and that any responsibility we assume be active and ANGRY.

- W.A.R., Vol.1 #1

## poem

---

There is no difference between  
being raped  
and being pushed down a flight  
of cement steps,  
except that the wounds also bleed  
inside.

There is no difference between  
being raped  
and being run over by a truck,  
except that afterward men ask you  
if you enjoyed it.

There is no difference between  
being raped  
and being bitten by a rattlesnake,  
except that people ask you if  
your skirt was short  
and why you were out alone anyhow.

There is no difference between  
being raped  
and going headfirst through a  
windshield,  
except that afterward you are  
afraid  
not of cars,  
but of half the human race.

Marge Piercy





# WOMEN Teaching Medical Students

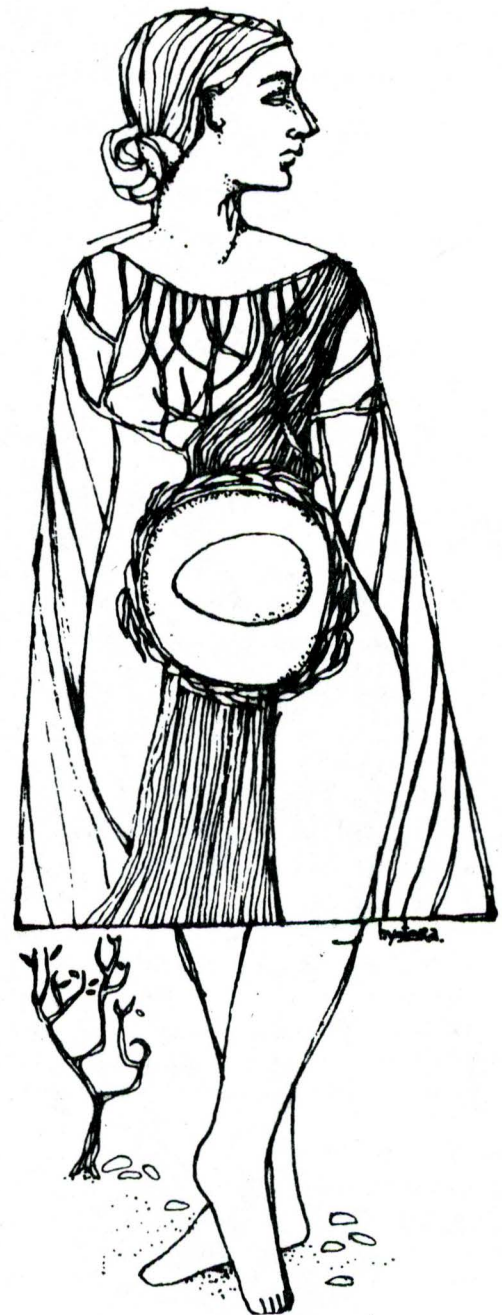
In the summer of 1975, I became involved in a teaching program for medical students instigated by Dr. Livingstone on the teaching staff of St. Boniface Hospital. The idea behind this new program was to train women in the teaching of breast, abdominal, and pelvic examinations so that they could then teach the medical students directly.

We teach in pairs, one woman being the advocate, or teacher, and the other woman being the patient. We work with two students during a 2-hour session. We use our own medical history and, as patient, we can give direct feedback to the student. For example, during the breast examination, we can let the student know how much pressure is needed to palpate the breast tissue properly, and how far into the armpit he/she must reach to check the lymph nodes correctly.

During the pelvic examination we can direct the student to where they should be to palpate the uterus and ovaries, and most important of all, since we know what they are touching internally, we are able to tell the student what they are feeling. This kind of direct feedback is something medical students have never been able to get before, and is invaluable to them.

Aside from the technical benefits to the students, there is also the benefit of learning how a woman feels during the routine gynaecological examination. We have worked out among us a method of examination that is very thorough, as well as the most comfortable method from the patient's point of view. We stress the importance of allowing the woman to do as much for herself as possible. For example, removing her own gown

for the breast exam, placing her own legs in the supports, and positioning her body herself, following verbal directions from the student. Her head is raised during the pelvic exam, and the sheet is folded so that she may see the student and communicate on eye level. All these things are aimed at making the woman more relaxed, and this in turn, helps greatly to make the examination easier and more comfortable.





This is the third year for the Clinical Teaching Associate program, and we are now a firm part of the training of medical students. We have also done teaching sessions with Northern nurses, internal medicine residents, and doctors in emergency departments. There is in progress now, a teaching program based on ours being started in Saskatoon, Sask.

The students are very appreciative and have said that it is one of the best teaching experiences they have in medical school. They will be more aware of women's needs and feelings when they become doctors, and I feel all women will benefit from this program in the future.

Personally, I am very proud to be a part of all this, and I feel it has been one of the most concrete things I have done for my sisters.

- Bonita McBride



### Reflection

Away from any god but woman  
and you,  
I believe in me.  
In the first city garden spring  
that I remember  
the beginning of the world  
I saw a butterfly  
hitch a lift on  
on road side air  
to my land of daisy chains and paper  
she, I believe it was a she  
such grace  
such a landing  
such direction  
died before me  
and laid herself  
to rest,  
wings folded,  
one-sided symmetry.

(I'll get the other side  
on paper if it kills me.)

- Hannah Rodgers

Seen on my sister's kitchen wall,

THIS IS AN  
"EQUAL OPPORTUNITY KITCHEN"

- E. Weaver

### The Old Stoic

Riches I hold in light esteem,  
And love I laugh to scorn;  
And lust of fame was but a dream  
That vanished with the morn:

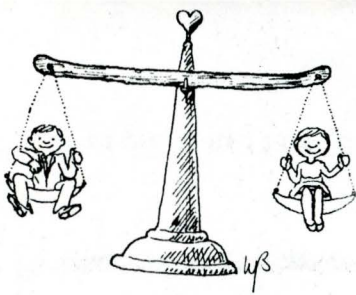
And, if I pray, the only prayer  
That moves my lips for me  
Is, 'Leave the heart that now I bear  
And give me liberty!'

Yea, as my swift days near their goal  
'Tis all that I implore:  
In life and death a chainless soul,  
With courage to endure.

Emily Brontë  
(1818-1848)







# Women's Access to the Law by Alice Steinbart

MARRIAGE : A PARTNERSHIP  
OF EQUALS  
NOT YET!

The law dealing with family property and who owns it and what happens on separation was changed in June, 1977. The following is reprinted from a newly published government pamphlet called "Family Law in Manitoba". The pamphlet is available free from the Women's Bureau, 241 Vaughan Street, Winnipeg, 942-8508.

## WHO OWNS YOUR PROPERTY?

### Property Acquired During Your Marriage

Property acquired by either spouse during their marriage will be shared equally. When and how it will be shared depends on the type of property. However, gifts, inheritances, some types of insurance proceeds, damage awards for personal injuries from accidents, personal clothing and property owned by either spouse before their marriage will not be shared (unless the spouse who owns it intends that it be shared).

### The Family Home

The family home, if it was bought during the marriage or with the marriage in mind, will be jointly owned by the couple. This means the home cannot be sold or mortgaged without the signature of both spouses, unless a Court says otherwise. When one spouse dies, the other will become owner of the entire home, even if the deceased's Will says otherwise.

If one spouse does not have his or her name on the title to the family home, then the spouse has the right to have it put on.

If the family home was bought by: one spouse before the marriage; or was inherited by or given to one spouse; or the couple opt out of the joint ownership; then the other spouse, although not an owner of the property, may have dower rights in the family home. Dower rights mean the home cannot be sold or mortgaged without the signature of both spouses. Also the non-owning spouse has the right to live in the home for the rest of his or her life if the other spouse dies, even if the deceased's Will says otherwise.

If a couple jointly own the family home, a spouse can ask the Court for an Order either that the home be sold and the money be divided equally, or that the one spouse can buy the other's share. This is normally done only if there is a separation or divorce.

### Family Assets

Property not used to produce income, such as the family car, the furniture, the cottage if it is in Manitoba, the camper trailer, etc., is equally owned by the couple.

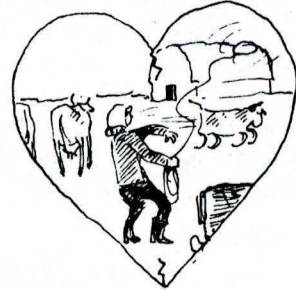
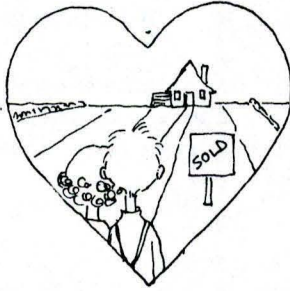
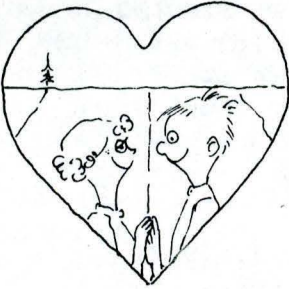


### Commercial Assets

If property produces income or is intended to produce income, and is in the name of only one spouse, it will only be shared if the couple separate. Some examples are bank accounts, bonds, apartment blocks, businesses, and some farms.

If the parties separate, both have the right to have all commercial property valued. The value of the property (less the debts) will be evenly divided.

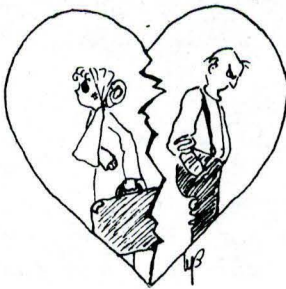
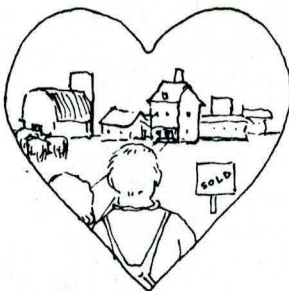
If as a result of this division one spouse is required to make a payment to the other, that spouse may ask the Court for time to raise the money; or the couple can agree (or the Court can order) that the spouse take some property instead of money.



### Farms

Depending on the circumstances, a farm (1) can be a family home and therefore jointly owned by the couple, or (2) it can be a commercial asset and therefore owned only by one spouse and not shareable unless there is a separation, or (3) it can be both a family home and a commercial asset.

If the farm was bought during the marriage or with the marriage in mind and the couple have their home on the farm, then the  $\frac{1}{2}$  section (320 acres) on which the house is located will be jointly owned by the



couple. If it is larger, then everything over 320 acres may be owned by one spouse. It would be shared only on separation, unless the couple agree in writing otherwise.

If the farm was bought before their marriage then it will be owned only by the spouse who bought it. It will not be shared unless the parties intend otherwise. However, the spouse who does not own the farm may have dower rights on a  $\frac{1}{2}$  section if the couple live on the farm. Then the property cannot be sold without the consent of the spouse who does not own the property. As well, dower rights include the right of the non-owning spouse to live on the  $\frac{1}{2}$  section for the rest of his or her life if the other spouse dies.



### Squandering Assets; Excessive Gifts

Even when a couple have not separated, if one spouse dissipates or squanders any commercial asset, then the other spouse can apply to the Court within two years to become owner of half of the property.

If one spouse makes an excessive gift of any commercial property, then on separation, the second spouse can, within two years of that gift, require the first spouse to account for it.

### Unequal Sharing

If a couple both agree that they do not want equal sharing, then they may contract out of the equal sharing law or any part of it by having an agreement written up.

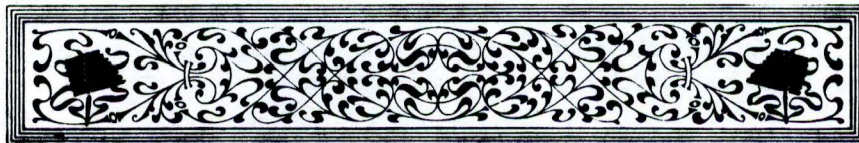
BUT EACH SPOUSE SHOULD SEE HIS OR HER OWN LAWYER BEFORE SIGNING SUCH AN AGREEMENT.

In certain rare cases, such as hardship cases, or where it would be "grossly unfair" that there be equal sharing, the Court may decide that one spouse should receive more than the other on separation.

### Who Is Covered?

The new property law will come into effect on January 1, 1978.

This new law will apply to all married people in Manitoba, no matter where or when they were married. If, however, a person separated before May 6, 1977, the new property law does not apply, and that person would be covered by the old law. If a person separates after May 6, 1977, the new property law applies, even though that law will not come into force until January 1, 1978.



### Answers to Some Common Questions

1. Will the new law change the way most people operate their marriage?

No. The law assumes that most people see their marriage as a partnership, with each person contributing, making mutual decisions about finances and day-to-day matters, and sharing equally in the assets of the marriage if it ends in separation or divorce. The legislation simply brings the law up-to-date.

2. Will joint signatures be necessary to buy or sell a family asset that is owned by both spouses?

Although one spouse should not sell property belonging to both without the other's consent, if one spouse does, the purchaser, if he or she honestly does not know it is being sold without the other spouse's consent, will not be affected. However, the spouse who sold the property is responsible for turning over  $\frac{1}{2}$  of the proceeds to the other spouse.

3. If a spouse owns a business, will he or she need the other spouse's consent for any business transaction?

No. Businesses are commercial assets and the non-owning spouse does not control the day-to-day operation of the business. Therefore, joint signatures are not necessary. These assets will only be shared on separation.



4. Must pay-cheques and family allowance cheques be shared?

The law encourages couples to share in spending their incomes, but so long as they are living together there is no equal ownership of these cheques. These cheques will only be shared if they are in existence at the time of a separation.

5. At separation or divorce, does everything get split 50-50?

No. Only commercial or business assets acquired during the marriage are divided on separation or divorce. Non-commercial assets are already equally owned, so no further sharing is necessary. Gifts, inheritances, or property owned by either partner before their marriage will not be shared. Property will not be split in half, but rather an equalizing payment will be made.

6. What happens to the debts against the property?

The spouse who receives  $\frac{1}{2}$  of the property because of the new law will take their share of the property subject to existing debts, although they will not have to pay anything to the person or company which lent the money.

7. How can the person who is not earning an income pay these debts against this property?

If one spouse is not earning an income, that spouse does not need to pay  $\frac{1}{2}$  of the monthly bills, since the law says that a spouse who stays home to look after the home and family is making an equal contribution. Therefore, a financial contribution is not necessary. However, if the property is sold, the debts must be paid first from the sale proceeds and only then is the rest of the money divided equally.

8. What if I don't like the new law?

If you do not want the equal sharing law to apply to you, then you and your spouse can opt out of it by a written agreement. Your spouse, however, will have to agree to this.



## SEXISM IN THE MEDIA

The Manitoba Action Committee on the Status of Women is launching a program to monitor the media. To introduce the subject, they held a well-attended panel discussion on Sept. 20th at the U. of Winnipeg. The topics covered included the history of women in film, the history of advertising copy since 1920, sexism in the newspapers and many pictorial examples of sexism in our local magazines and papers.

A committee is being formed to organize a province-wide campaign to have Manitobans submit examples of media items which they find objectionable, and to confront the offending corporation. If you are interested in participating in this program, call MACSW, 943-0381. At any rate, please complete and submit the accompanying questionnaire the next time a sexist or otherwise discriminating comment on radio or T.V. in a newspaper, magazine, or billboard offends you. It shouldn't take you long to find one!









STILL LIFE



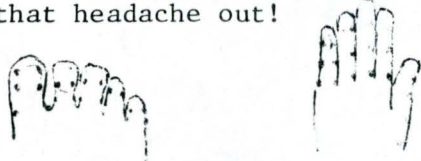
# SURVIVAL

by DA"N BRAMADAT

As promised in the last issue, this month's article will deal with headaches. The remedies which follow are examples of acupressure, or "shiatsu" techniques, which are based on the same basic principles as acupuncture. The basis of these oriental disciplines is an energy model, which portrays the body as a universe in miniature, complete with energy meridians which can be charted.

Although the causes of headaches are many, the most common are those which appear in conjunction with sinus colds, tension, and improper diet.

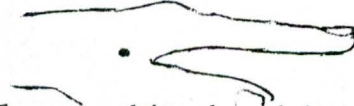
SINUS HEADACHES: In oriental medicine the toes and fingertips correspond to the head region of the body. For sinus headaches, massaging these areas is particularly effective. Grasp the finger or toe tip between thumb and forefinger, and massage vigorously. Although these areas will be sensitive, the harder the massage, the better. It feels good to massage the whole finger and toe, working from the base up. Squeeze that headache out!



Also extremely effective in draining the sinuses is a ginger compress. Grate some fresh ginger into a small cloth bag, tie the bag securely closed, and let steep in hot (not boiling) water. It's like making ginger tea. Dip a washcloth into the "tea", wring out well, and place over the sinus area. When the cloth cools, repeat the dipping process. After 2 or 3 applications, you should feel a kind of "chemical" heat, even after the cloth has cooled. Periodic use of the ginger compress can be used, for those who habitually have sinus problems, as a preventative measure. NOTE: recurring sinus problems are a sign of too much dairy food in the diet.

TENSION: Although tension can produce the most painful of headaches, there are some very simple remedies. It is important to catch these headaches just as they are developing - if you wait, they will be harder to get rid of.

The most effective technique against tension headaches is massage of the point shown below:



When you hit the right spot, you'll know. It's a very special kind of pain! Again, the harder you massage, the more relief you will get. Do both hands. If you can, get a friend to do this, or use something like the eraser end of a pencil.

Other good points for tension headaches are:



- 1) at the very top of the spinal column, just under the bump of the skull.
- 2) in the hollows on either side of the spine (occipital area).
- 3) just behind the bump which is behind the ear (mastoid process).

DON'T PRESS ON THESE POINTS FOR MORE THAN 3 SECONDS AT A TIME.

Tension headaches can also be relieved by massaging the lower back area, right down to the tail bone.

If tension is appearing regularly in headache form, exercises such as jogging and swimming should be undertaken on a regular basis.

Fasting in the above, orgasmic release is also good for tension headaches.

IMPROPER DIET: If you don't drink alcohol, eat sugar, meat, or mineral salt, or smoke (anything!), you probably won't be bothered by this type of headache. If, on the other hand, you enjoy life, you will be periodically afflicted by headaches which can be attributed to improper eating. Cutting down on the above-mentioned items will decrease the probability of this occurring. Once you have the headache, all the techniques mentioned above for sinus and tension headaches can be used (except the ginger compress).







# Winnipeg Lesbian Society

FRIDAY, NOVEMBER 4, 1977

8:30 PM ADM. \$ 4.00

ADVANCE TICKETS ONLY

PHONE 785-5345

## All Women Fall Social



Featuring: MOTHERWIT



URGENT NOTICE TO ALL MEMBERS OF THE VANCOUVER STATUS OF WOMEN FEB/76

On Monday, March 8 (International Women's Day) the Vancouver Status of Women will be participating along with other B.C. women's organizations in a massive lobby/action in Victoria. It is being called -

!!!!WOMEN RALLY FOR ACTION!!!!

At present, over 30 women's organizations are involved in the planning and staging of this action. Plans include; setting up an office outside the Legislature on March 8, from this office our LOBBYING TEAMS will head into the Parliament Buildings to keep their appointments with every M.L.A. (appts being set up now) and present him/her with a brief on the issues of concern to women in B.C. and hundreds of letters from the M.L.A.'s constituents concerning women's issues in that riding. Questions will be asked, points will be raised, dialogue will be held and each lobbying team will evaluate the M.L.A.'s response and note it on a huge billboard we plan to have set up outside the building. Plans also include day long speeches, etc outside the Parliament Buildings, support demonstrations in Victoria, Vancouver and other centres where women want to gather.

Our purpose? To bring home to the government the fact that the women's movement is not a "pie in the sky" movement, that women all over the province care about things like non-sexist education for their children, access to daycare centres, community of property in marriage, core funding for women's centres, a better Maternity Protection Act, Affirmative Action plans etc. We want each M.L.A. to understand that the women's movement is not just an urban phenomena, it is growing, surging throughout the whole province, especially in his/her riding.

THE HELP OF V.S.W. MEMBERS IS NEEDED IN THE FOLLOWING WAYS:

1. Participation - committees have been struck for billeting, visual aids, construction, food and sanitary, transportation, lobbying, entertainment, local demonstrations, media. PORT COQUITLAM AREA WOMEN'S CENTRE is handling all the communications to women's centres/groups in B.C. Call them or the V.S.W. office and you'll be given the name of the committee coordinator you want. (Pt Coq - 941-6311, P.O. Box 243, Pt. Coquitlam/V.S.W. 736-3746)

2. Money - if you don't have the time or the energy to spare, but wish to support this action (we need supplied, \$\$ for air fares for women from the North etc ) please send \$\$\$\$. Make cheques payable to the Vancouver Status of Women, and NOTE ON THE CHEQUE THAT THIS MONEY IS FOR THE WOMEN'S RALLY FOR ACTION. It will be cashed and put to work towards success on March 8.

3. Letters - as well as the brief on issues of concern to women in B.C. each lobbying team will give the M.L.A. what we hope will be boxes of letters from his/her constituents regarding issues of concern to WOMEN OF HIS/HER RIDING. We need YOU to write these letters - the actions taken in Victoria won't mean a thing unless the M.L.A. thinks and knows that women in their riding are concerned about them too. So here's what to do - address your letter paper to (name), M.L.A., Parliament Buildings, Victoria write about things you think are important to women, about problems women have in your local area, voice support for the Women's Rally for Action, for continuation of Prov. Coord. of Status of Women office, for continuation of Provincial Advisory Cttee on Sex Discrimination in Education - WHATEVER MEANS SOMETHING TO YOU---WRITE IT DOWN!!! Then pop it into an envelope and mail to the Vancouver Status of Women office, 2029 West 4th Avenue, Vancouver. We will coordinate the letters for presentation to the M.L.A.'s

OUT OF TOWN MEMBERS NOTE--we have women on the lobbying committee responsible for contacting women's centres/groups all over the province--if you want to do more, call your nearest women's centre and ask about the MARCH 8 WOMEN RALLY FOR ACTION - or call/write us immediately at the office and we can help.

DO IT!DO IT!DO IT !! DO IT!DO IT!DO IT!DO IT!DO IT!DO IT!DO IT!DO IT!DO IT!



# October - November

16 - Sun.	17 - Mon. ORGANIZING MEETING for Nov. 5 8:00 P.M.	18 - Tues.	19 - Wed. W.L.S. * PHONE LINE	20 - Thurs W.L.S. * MEETING SINGLE * PARENTS (pg. 2)	21 - Fri.	22 - Sat.
23	24	25	26	27	28	29
30	31	Nov. 1	2 C.A.R.A.L. MEETING 8:00 P.M.	3	4 W.L.S. SOCIAL (pg. 22)	5 "NATIONAL" DAY OF PROTEST - RAPE (pg. 21)
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25 WOMAN'S PLACE SOCIAL (pg. 2)	26
27	28	29 CO-ORDINAT- ING COMMITTEE MTG. - OPEN 8:00 P.M.	30			

\* WEEKLY EVENT  
( ) DETAILS ON PAGE



