

HERizons

JUNE 1983 VOL. 1, NO. 4

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THE MANITOBA WOMEN'S NEWS MAGAZINE



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and other women's organizations

The aim of this magazine is to provide an alternative means of communication with a feminist perspective in order to stimulate, to inform, to effect change, and to unify women's strengths, serving as a forum for the women of Manitoba.

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Special thanks this issue to Jan D'Arcy, Margaret Robson, Carol Ann Buchan.

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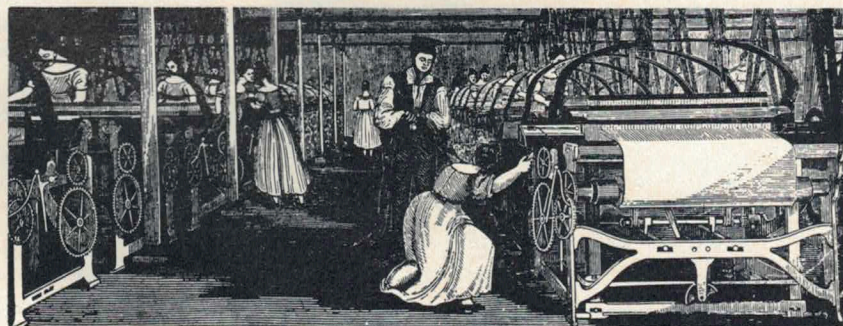
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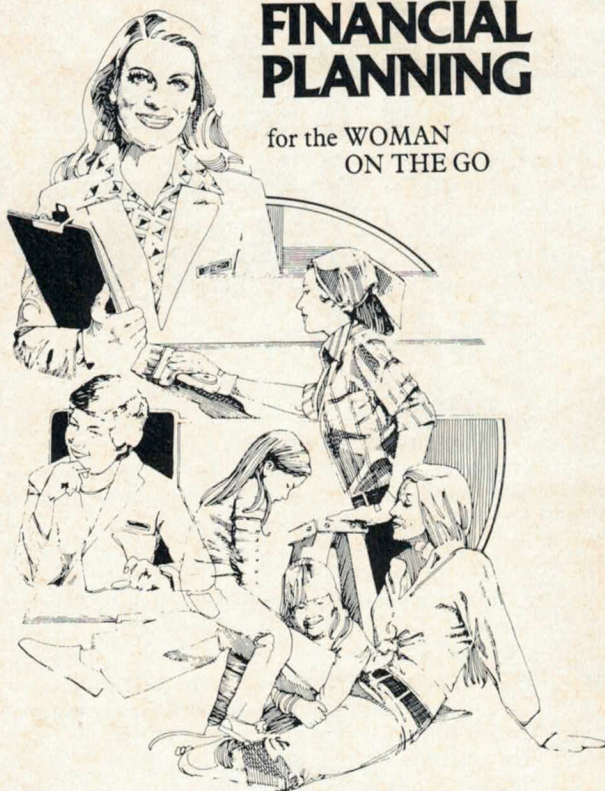
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LETTERS

To all groups which support freedom of choice on abortion.

You are undoubtedly aware that the case of *Browoski vs. the Minister of Justice* and the Minister of Finance is currently before the Court of Queen's Bench in Regina, Saskatchewan.

Browoski claims that fertilized eggs deserve the protection of the Charter of Rights and Freedoms and is bringing "expert" witnesses to prove that personhood begins at conception. The federal Government is a reluctant defendant and will not be presenting evidence to counter Browoski's witnesses.

The Canadian Abortion Rights Action League sought and was denied intervenor status in the trial. The result is that the interests of women are not being presented and the federal Government is apparently unwilling to defend its own legislation.

If Browoski wins, abortion will once again be illegal in this country.

IT IS IMPERATIVE THAT ALL GROUPS WHICH HAVE TAKEN A PRO-CHOICE POSITION IMMEDIATELY REITERATE THEIR POSITION PUBLICLY.

The Canadian Labour Congress for example has publicly restated its position that abortion should be removed from the Criminal Code and that women should have equal access to abortion.

You can do the following:

- 1) Issue a press release
- 2) Send copies to the federal Minister of Justice, the Hon. Mark MacGuigan. Send copies to the Prime Minister, the leaders of the opposition parties, your local media and to us at CARAL.
- or
- 3) Write a letter to MacGuigan with copies to the above
- 4) Send a telegram to MacGuigan and copies to the above
- 5) Monitor the trial and be ready to respond to the media about the results.

Call CARAL (416 961-1507) for more information if you need it. Act Now—time is of the essence (the trial may be over in 1 to 3 weeks).

Norma Scarborough,
President.

Just thought I would drop a note with my sub. I have been reading your magazine at the Status of Women office here in Calgary. I think you are doing a great job. It is great to see feminist news magazines in Canada. You have been covering a great many issues of interest to me, as a lesbian mother, a fat feminist, etc.

Keep up the good work. I will try to write again when I have more time. There have been many issues I would like to respond to in the past, and are sure to be in the future as well.

Name Withheld

Just saw a copy of the new and improved *Herizons* and boy, was I impressed! Like, *really* impressed. Don't get me wrong—I don't write fan letters to just anyone. As a matter of fact, the only one I ever wrote in my life was to Fireweed, so I'd say we're all in good company.

Unfortunately, someone tore the little form off of the back cover so will this do?? I have enclosed a cheque for \$10.00. If it's not enough, I'll send more.

Martha Elliott,
Ottawa, Ontario.

Herizons
125 Osborne
Winnipeg
R3L 1Y4

We picked the winner!

Susan Scott, of Roslyn Road in Winnipeg was the winner of HERIZONS 'Taking off in '83 Contest.' Pacific Western Airlines will take Susan and a friend to Vancouver this year.



Premier of Manitoba
Legislative Building
Winnipeg, Manitoba

Dear Mr. Pawley:

I support a woman's right to choose therapeutic abortion. I urge you and your government to:

- 1) lobby the Federal government to repeal Section 251 of the Criminal Code because it is unjust.
- 2) not prosecute Dr. Henry Morgentaler under Section 251 of the Criminal Code.
- 3) approve Dr. Morgentaler's clinic so that abortions performed there will be insured services under medicare.

Sincerely,

Name _____

Address _____



⤴
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must
know
the past
in order
to
under-
stand
the
present
&
face the
future.



Nellie McClung

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Calendar

JUNE

1 SANDINISTA!

a moving, imaginative portrait of people and events of the new Nicaragua by The Great Canadian Theatre Company. Performances till June 5 at the Gas Station theatre, River and Osborne. Tickets \$7.50; Students and seniors \$5.00. Call 284-8488/453-6231 for info or reservations.

6 SECTION ON WOMEN AND

Psychology 1983 Institute will meet at the Holiday Inn (downtown) June 6 & 7. Registration \$25.00, Students \$15 payable to CPA-SWAP SEND TO: Katherine Schultz, Dept. of Psychology, U. of W., 515 Portage Ave., Wpg. R3B 2E9. Topics: Sex Roles and Sex Differences; Politics of Motherhood; Self with Others; Evolving Views of Abuse.

9 WOMEN HEALERS AND

Activists Conference on Grindstone Island Centre June 9-12. Only for women already actively involved in the healing arts, allopathic health care workers and feminist health activities. Limited to 45; fee from \$150-\$175. For further info call Grindstone (near Portland, Ont.) Office (416) 923-4215.

11 WALK FOR PEACE

"Celebration of Hope" sponsored by the Winnipeg Coordinating Committee for Disarmament. Last year more than 15,000 Manitobans walked for peace. Meet at 11 AM at the Legislative Bldgs. Following the walk there will be music, dance, displays, a special children's stage; a festive atmosphere to envision a joyous, peaceful future world.

12

La reunion annuelle de Pluri-elles aura lieu DIMANCHE, le 12 juin 1983 au Collège Saint-Boniface. La journée se compose de reunion d'affaire, diner et divers ateliers. Pour plus d'information, composer le 233-1735. Voir bulletin ci-contre pour details.

19 SUNDAY BRUNCH WITH

Karen Howe, Ian Young, Et Al. at The Women's Bldg., 730 Alexander Ave. from 11:30-5 PM (brunch \$5). Poetry/music/entertainment by local writers/singers/artists. From 5:30-10 PM wine and cheese reception as well as buffet supper (\$5) and entertainment at the Winnipeg Gay Community Centre.

FREE FILM NITE—

"Spy in the House", film about Winnipeg artist Esther Warkow; "Footbinding", a short; "See What I Say", Holy Near in concert for the deaf. Program starts at 7:30 PM at the Women's Building, 730 Alexander Ave., 783-7889/475-9265

30 WOMEN AND SPIRIT GATHERING

to focus on exploring and experiencing our personal energies and powers. Body Awareness; Healing; Spiritual Awareness; Playing; Herstory of Women—sharing our knowledge and skills. Gathering on Grindstone Island from June 30-July 3. Fee range from \$90-\$125; for info call (416) 923-4215.

WOMEN AND WORDS!

les femmes et les mots a bilingual, country-wide conference bringing together women working with the written word. From June 30-July 3 in Vancouver B.C., cost \$45—make cheque payable to West Coast Women and Words Society, Box 65563, Station F, Vancouver, B.C. V5N 4B0.

LE REUNION ANNUELLE

de Pluri-elles aura lieu DIMANCHE, LE 12 JUIN 1983 au College Saint-Boniface. Le journee se compose de la reunion d'affaire, diner, divers ateliers comme 1. Demystifications le feminisme, 2. Se valoriser par son travail, 3. Prendre soin de soi, 4. Vivre sa religion, 5. La femme et la survivance.

Le tout commence a 10h30 pour se terminer vers 16h30.

Pre-inscription: membres \$6.00, non membre \$10.00. \$12.00 a la porte.

Pour plus d'information composer le 233 1735.

LESBIAN MOTHERS ORGANIZATION

being formed. Lesbian mothers interested in forming a support group and to develop a resource list of lawyers, social workers to assist with custody cases call Gays for Equality 786-3976.

ANTHOLOGY

being compiled entitled: "A Maternal Maze: What Mothers Experience When Their Child(ren) is Sexually Abused". Send journal excerpts, poetry, essays, letters and short stories to Ms. J. Hamilton, 46-810 W. Broadway, Vancouver V5Z 4C9 (SASE).

Bulletins

FEMINIST YOUTH STUDYING TOGETHER (F.Y.S.T.)

is looking to increase its membership base and can be contacted through the Manitoba Action Committee on the Status of Women office 942-2000. Topics for discussion that the young women have expressed interest in are consciousness raising; abortion; family planning; and career planning. One member has written a play about sex-stereotyping in the high schools and they are now putting together a performance. The symbol of a fist in their acronym portrays unity and strength, rather than aggression.

PEACE FAST/VIGIL

at the Legislative Grounds sponsored by the Winnipeg Coordinating Committee for Disarmament from midnight June 3rd to noon June 10th. To participate in this rotating fast in support of peace and disarmament call WCCD 786-1535.

THE COMPASSIONATE FRIENDS

is an international self-help group offering friendship and understanding to bereaved parents. The Winnipeg chapter meets the third Thursday of each month at 8:00 PM at the Community Service Bldg., 685 William Ave. No membership fees are charged and a monthly newsletter and a list of "telephone friends" enables members to keep in touch. For more information call 787-2460 or Edith Fraser 338-5038.

SISTERFIRE —

The 2nd annual celebration of women in the arts in all our diversity. In Washington, D.C. on June 25—Tickets \$14, available from Roadwork, Inc. Box S, 1475 Harvard St. N.W., Washington, D.C. 20009. Telephone (202) 234-9308.

WOMEN'S PEACE MOVEMENT

at Seneca Falls, N.Y. The Seneca Army Depot stores nuclear weapons and is the East Coast "transshipment point" receiving nuclear weapons for deployment in Europe. The July 16-24 week is being organized by Women Against Military Madness from Minneapolis (837-5362/827-4277 or 870-1656). The encampment modelled after the European peace camps will hold on-going workshops on women and political action; rural organizing; conversion of weapons facilities; and racism in the peace movement.

BLACK WOMEN'S HEALTH ISSUES—

First National Conference—"I'm Sick and Tired of Being Sick and Tired" (Fanny Lou Hamer). June 24-26 at Spelman College, Atlanta, GA. to promote health education, health advocacy, and health activism among Black women. Also concert featuring concert with "Sweet Honey In The Rock". Registration \$35 to Black Women's Health Project, P.O. Box 89067, Atlanta, GA 30312.

WRITERS AND POETS—

7th annual Women's Voices Creative Writing Workshop in Santa Cruz, CA with Susan Griffin, author of *Woman and Nature*, *Pornography and Silence* and Audre Lorde, poet of *Collected Poems*, *Zami: A New Spelling of My Name*. Workshop runs from June 26 to July 10. Information: Women's Voices, Box M, c/o Marcy Alancraig, Paula Ross, 1312 Addison St., Berkeley, CA 94702.

ON THE HERIZON

Conversations at the Clinic



Photo: Penni Mitchell

Outside the Corydon Avenue Clinic, pictures of dead fetuses plastered on signs litter the lawn with ever less tact than a yard filled with plastic flamingoes. Slanderous slogans like 'baby killer' further reflect the violent tone of the protesters. Ironically, they call themselves "pro-life."

One man pointedly demands of a woman and her two year-old daughter,

"Why do you have to kill babies just so you can have an orgasm? You can have an orgasm by yourself, you don't have to kill babies just for an orgasm."

If she hadn't been so stunned by the comment, she would have pointed out the intellectual depth of his argument by responding,

"Why do you have to impregnate your wife just to have an orgasm when you can just as easily masturbate in the bathroom?"

Instead, she shakes her head and turns away.

The women and two or three male supports of the pro-choice element sit near by with their signs and children. Those who demand to close the clinic are almost entirely men who will never experience an unwanted pregnancy. Their rhetoric is devoid of compassion.

Another man, boastfully "pro-life", threatens to kill a passing motorist who yelled "Deport Borowski" as he

drove by.

Yet another, from the same mould chants, "If you don't want babies, take the pill or keep your pants on."

Moments later, someone tells him that men have something to do with women becoming pregnant. (He looks surprised.)

A pro-choice supporter suggests that men should be more accountable for their sperm. She asks him if mandatory child support for all men who father children and don't stick around would be a better option than abortion.

"You gotta be kidding."

Moments later, another man demonstrates the level of compassion indicative of the anti-abortion faction when he yells,

"No more welfare for women!"

The level of humanity reaches its peak when yet another male picketer wishes herpes on a woman entering the clinic. At the same time a woman "pro-lifer" is harassing a woman who carries a sign saying "Children by Choice". She tells the woman her son has been waiting to adopt for 2 years and suggests that the demand for children should be met by mandatory production of babies.

"What kind of baby does your son want?" the woman asks.

"Well, a white one" snaps the woman.

Sex Abuse Project Piloted

A psychiatrist in a sexual abuse treatment team at Toronto's Hospital for Sick Children estimates that close to one in every five North American girls will be sexually assaulted before they become adults. Clearly half will be assaulted by a father or stepfather.

The head of a Toronto police committee investigating the sexual abuse of children says the father's affection becomes abuse when the behaviour must stay a secret.

A sexual abuse awareness project currently piloted in three Winnipeg elementary schools will be extended to 10 schools next fall if it is received favourably. In the form of a theatre project, jointly

sponsored by Actors' Showcase and the Junior League of Winnipeg, children are taught how to say no to the kind of touching that makes them feel bad.

Artistic director of the project Leslee Silverman says 85 per cent of children who are sexually abused are involved in longterm trust situations with their abusers. Children's Aid reported a 22 per cent increase in child abuse cases of all kinds last year and a further 70 per cent increase since 1980.

The program has three components—a workshop for parents; a workshop for teachers and a two-part presentation for students.

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Judge Defends Himself On Abortion Stand

The shit's hit the fan about Chief Justice A.M. Monnin's anti-abortion sympathies, after we reported last month that he signed a 'pro-life' petition published in *The Free Press*. The reverberations made it all the way to the House of Commons, where Justice Minister Mark McGuigan has refused to pass judgement on Monnin's anti-choice sympathies.

The Coalition for Reproductive Choice has written the Canadian Judicial Council demanding that Judge Monnin's conduct be investigated. Monnin maintains his anti-abortion sympathies don't conflict with his job as head of the Appeals Court in Manitoba, even though he would be directly involved in deciding the outcome of any abortion case which was tried in his Court.

The fear of pro-choice supporters in Manitoba is that if Dr. Henry Morgentaler is prosecuted, Monnin may sit on the appeal himself, or choose judges that will decide

whether Morgentaler is guilty.

Meanwhile in Toronto. The Canadian Abortion Rights Action League (CARAL) has filed a suit in the Supreme Court of Ontario contending that an unborn child is not a person and that the present federal abortion law is "unworkable, unjust and unfair."

Morris Manning, CARAL's lawyer said the suit will use the Charter of Rights to seek a declaration that Section 251 of the Criminal Code is inconsistent with the Charter. While abortions are a crime, under Sec. 251, unless performed in an accredited hospital after an abortion committee has approved the operation, hospitals don't have to have committees at all if they don't want. No other medical operation subjects a patient to be scrutinized by a decision-making committee.

AROUND THE WORLD

A high court in West Germany recently ruled that a nine-month fetus was not a legal person, overruling a

lower court which convicted a doctor of negligent homicide following his treatment of a pregnant woman.

The high court ruled that an unborn child becomes a 'legal' human being when its mother enters labour.

SASKATCHEWAN

In Saskatchewan, where anti-abortion crusader Joe Borowski's trial on fetus' right to life is heating up, reports of abortions becoming increasingly difficult to obtain are surfacing. Women's groups report that because the issue has become 'hot', doctors and abortion committees in hospitals may be 'running scared' in efforts to cover their asses.

ALBERTA

Next door in Alberta, the Foothills Hospital in Calgary has increased the number of abortions performed, from 35 to 50 per week because of demand for the operation. The Alberta Court of Appeal also unanimously backed a lower court ruling that helping women get abortions isn't illegal. Arguing abortion is battery against a fetus, a local lawyer launched a suit on behalf of himself to stop the city from giving money to the Calgary Birth Control Association, a pro-choice organization.

The three judge-appeal court said that the association did not advise or pressure clients to seek abortions, but provided women with information on all options.

WINNIPEG

A court is expected to decide sometime this month whether a woman who stabbed a six-month pregnant woman is guilty of manslaughter for causing the premature labour which led to the fetus' death.

Although the woman has already served six months in jail for wounding the pregnant woman, a County Clerk judge decided last month that a fetus is a separate being and therefore someone who injures a pregnant woman can be tried for injuring two people. While the outcome of the trial could arguably have ramifications on the 'legal status' of a fetus, it could also open the door for a barrage of charges against men who beat their pregnant partners and cause fetal damage.

Canadian statistics report that one in three of the ten per cent of Canadian women who are beaten by male partners, were beaten for the first time during a pregnancy. Statistics linking spousal abuse to fetal injury haven't yet been undertaken.

Religion Pre-requisite For Justice?

A sixty-four year old man was found not guilty of sexually assaulting his 12-year-old granddaughter because the judge presiding in the case wasn't convinced the victim understood the significance of taking an oath on a bible.

In London, Ontario, a Middlesex County Court judge questioned the victim at length on her religious background in an attempt to disqualify her from being sworn in. He was successful. The victim, of course, was the Crown's only witness and because the judge determined she could not be sworn in, there was no evidence to corroborate her testimony.

She was unable to remember when she was last in church and when asked what would happen if she lied under oath replied: "I believe God would be mad."



Nelliegram

LEGAL SERVICES SLASHED in B.C.—Failure by the provincial government to provide \$2.4 million for 83/84 has resulted in drastic cutbacks. —no one charged with a summary conviction offence or an offence under the Juvenile Delinquents Act will be provided with a lawyer; —From May 15 to Aug. 15 no lawyers at all will be appointed to act for people unable to pay for the services. —Sept. 1 lawyers advising accused before first appearance and speaking to bail on their behalf will cease. These cuts, along with previously eliminated cuts in Family Court Assistance, are particularly severe for women. User fees were introduced even for those on social assistance.

Closing up shop for the summer months will result in women unable to get a lawyer if they are being beaten, if they require a divorce on grounds of cruelty, if a husband is about to abduct with children, and so on.

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Calwood Adds Humour and Wit to Woman of the Year



June Calwood was guest speaker at the YMCA-sponsored Woman of the Year awards evening.

Although the crowd may have been somewhat unappreciative of her rebel spirit, June Calwood was a welcome radical element to this year's Y.W.C.A.-sponsored Woman of the Year banquet. As guest speaker, her feminist perspective went a long way to outshine the more dismal events of an evening characterized by a toast to the Queen of England and chastising remarks by Winnipeg Mayor Bill Norrie.

In her pointed, humorous address, Calwood encouraged women to break their 'dependency' tradition and become economically independent. She cautioned women against just emulating male tactics to get ahead, as Margaret Thatcher has done, because women can't help one another to end women's oppression if they're too busy copying men.

"But she's (Margaret Thatcher) a transvestite anyhow", the often comical Calwood quipped.

In reference to the issue of reproductive choice, Calwood expressed her disappointment that women in Manitoba couldn't "get together" on an issue as basic as reproductive choice.

Calwood noted that if men could have ovaries for five weeks, abortion wouldn't be such a controversy—winning her applause from the 800-member audience.

Calwood also alluded to the 'winners versus losers' atmosphere at awards events, which not only make distinctions between nominees and those awarded titles, but make winners out of the privileged women who can attend and losers of those who cannot, and will likely never be able to attend. Women should help each other overcome their oppression, she encouraged, rather than make distinctions and encourage divisive competition between them.

Elizabeth Fry gains independence.

Of the 15 Elizabeth Fry societies of Canada, the organization in Winnipeg is the last to establish its own offices. The recent split from its brother organization The John Howard Society is described as nonadversarial and consensual, and fills the need for a separate group dealing with female offenders.

The Society is a non-profit agency which provides counselling services to women in the justice system, concentrating in the areas of court, remand, probation, jail and release.

The Society has, in the last month, set up offices at 222 Osborne St., operating with two staff and a pool of volunteers. At present, it operates in a transitional stage, but, as Chairperson Betty Hopkins explained, has extensive plans to bridge the large information gap that exists regarding resources for women in 'the system'.

"There has been a tendency to focus on the aftercare of women in the system,"

Hopkins said. "The Elizabeth Fry Society has wanted to develop a lot of services for women but something has always been more important. Women are desperately in need of assistance at all levels of the justice system." The large number of men in prisons has tended to overshadow the needs of the smaller group of women, she says.

"We are not only dealing with women who have been incarcerated," said Hopkins. "We are researching the needs of women whose children or husbands may be in prison. We are concerned with native women and those living outside Winnipeg as well."

Hopkins emphasized that the Society, through a network

operation, would advocate prevention and community awareness.

"We are hoping to build a large volunteer program to look at alternatives and find out what rights women have of other agencies."

Executive Director of the Canadian Association of Elizabeth Fry Societies Christie Jefferson said that other connections for women through career counselling and non-traditional job training need to be researched.

"There is an unbelievable lack of information," she said. "Women have been dealt with according to the assumptions that sewing and cooking programs were all they needed. We are looking at ways of dealing with their other needs, such as emotional support, alcohol and drug problems. Someone needs to look after their children as well. The Winnipeg Elizabeth Fry Society has an excellent footing because they have had this composite picture of women since they began."

The Society is currently busy setting up a volunteer staff and hopes to be able to hire short term staff personnel to organize its research capabilities. Future plans include conferences on women in the criminal justice system and the establishment of the first halfway house for women on the Prairies. Long range plans include spin-off societies in rural and northern Manitoba.

The Canadian Association of Elizabeth Fry Societies has applied to the Solicitor-General for funding. The Saskatoon chapter was recently refused provincial core funding. Melalnie Laute, a founding member, says this only exacerbates the "basic inequality between resources for male and female offenders."

Adena Franz

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Jane Rule reaps praise

In June, the Winnipeg Women's Cultural and Education Centre will sponsor a Writer-In-Residence Program featuring Canadian writer, Jane Rule. The events planned include book signings, a reception, a writers' workshop, and a brunch with entertainment at the Women's Building. The Canadian Library Association and the Manitoba Writers Guild will sponsor workshops with Ms. Rule, on the 20th and 21st of June respectively.

Rule's essays reminded me of those of Virginia Woolf, with the same qualities of practical wisdom, clarity of perception, and the observations that are so entertaining and instructive. Just as Woolf wrote many of her essays as articles for various magazines and periodicals, so too does Rule. The fact that both women write so sincerely on matters both literary and social, makes their absence from mainstream critical literature a saddening surprise.

American by birth, Jane Rule has lived in Canada since she moved to Vancouver in the 50's. For the past seven years, she has lived on Galiano Island, off the coast of British Columbia, and has

retired from teaching to write full-time.

Ms. Rule's roots in America are evident in her writing, as are her world travels.

Rule's first novel, "The Desert of the Heart", was published in 1964. The controversial nature of the novel's concern with women's loving relationships to each other met with a great deal of obstinacy and prejudice from critics. Rule's next novel "This Is Not For You", was published in 1970. A new 1981 edition from Naiad Press has brought the novel back into circulation. This Florida press has also released another novel and two of Rule's story/essay collections.

In reference to "This Is Not For You", Margaret Laurence

says:

"Jane Rule explores with delicate precision the interpersonal and sexual relationships between men and women, men and men, women and women. She takes as her difficult theme the many meanings and manifestations of love and friendship, their hazards, their sometime grace, and she realizes this theme splendidly. A beautiful, ironic, and civilized novel."

Two of Rule's novels, "Against the Season" (1971) and "The Young in One Another's Arms" (1977) are published in typical "romance" novel covers that would have kept me from considering them a potential "good read". However, I think it is safe to assume that no work of Rule's will be formulaic, conventional, or superficial. One of the novels, "The Young in One Another's Arms", is a contender for TV filming.

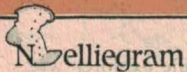
In a book reviewing women writers of the past, Rule focuses on twelve who were especially concerned with women's relationships with women. A critique of women's literature is of course invaluable, as is the biographical information on such greats as Colette, Elizabeth Bowen, and Gertrude Stein. A number of essays included in the two story collections also offer information on writers such as George Sand and Carson McCullers, and cover topical issues such as teaching children about sexuality.

The difficulties encountered by such renowned Canadian writers as Margaret Laurence and Alice Munro in attempts to get into a high school curriculum are multiplied for Rule, whose work is labelled by her determination to include and discuss the ambiguities of sexuality.

Although Rule does not do "readings" of her own work, she is prepared to share her expertise with other writers. Anyone interested in attending the writers' workshop on June 18th, should call Margie at 783-9432.

Katherine Szadkowska

Women Exec's No Help To Struggling



MANITOBA LEGAL AID eligibility criteria broadened. While the single person category remains the same, gross allowable annual incomes for other family-size categories have been increased by six to eight per cent.

As well, Attorney-General Roland Penner, said legal assistance will continue to those whose incomes exceed the criteria to the extent they cannot meet all of the legal expenses: "I wish to emphasize that the eligibility criteria are sufficiently flexible to ensure that an individual or family need not sell modest and necessary possessions to pay part or all of their legal bills."

A lot of women have been "bought off" with directorships and high-paying executive jobs, effectively isolating them from the struggling majority of women who still face barriers of sexual workplace practices.

The associate editor of *Working Papers*, a public affairs magazine published in Cambridge, Mass., Suzanne Gordon, says women struggling to 'make it' in a male-dominated system aren't interested in fighting for those women not in their position. Perhaps because they were encouraged subtly by men to deny their womanhood in order to be 'equal', women directors on corporate boards identify with their peer majority who are male, rather than women.

Gordon says women must mimic the traits of men in order to permeate the male-oriented corporate world, and are often

convinced that a woman's perspective has no place in the boardroom.

Things may be beginning to change, however, as more male executives become appreciative of women's contributions. The chairman and chief executive officer of General Motors said recently in a Los Angeles Times article that women "add something in terms of their personal knowledge and perspective as women" and that "we benefit from having them on the board."

Jean Allard, a lawyer and director in four major corporations herself says that "women make a tremendous contribution because they are willing to ask questions without fear of losing face."

Three per cent of directors in the U.S. boardrooms are women, according to U.S. Statistics.



THREE MILE ISLAND is *not* over. Decontamination of the damaged Unit 2 reactor could continue until the end of the decade—with ratepayers picking up the estimated \$600 million tab for cleanup operations. To add insult to injury, General Public Utilities (GPU) also intends to start up the undamaged Unit 1 reactor—a move that would be met with civil disobedience.

Shelley Anderson
Northern Sun News

Classified Ad

Moving? Need boxes? Herizons has cardboard boxes, approx. 11" x 10" x 17". Give a call or drop by 125 Osborne St. during office hours.

Trial By Media—Verdict Guilty

The B.C. Law Union joined the parade of groups who have condemned the B.C. media for rendering guilty five people charged with firebombing 3 porn shops and sabotaging a nuclear power station.

The union said "Both the Attorney-General's ministry and certain of the media have commenced upon a course which has already jeopardized a fair trial . . . the Attorney-General continues to wiretap, follow, search, question and otherwise harass persons engaged in legitimate work around the issues such as nuclear disarmament, the environment, women's and native groups."

Stories which appeared in the B.C. media labelled the five people as "anarchists", although none of them refer to themselves as "anarchist," and makes unproven statements like "the group is one of a number of loosely knit anarchist cells across Canada." One headline read "Round up nets anarchist cell" following their arrest and the *Vancouver Sun* called them "accused terrorists", and made vague references to ar-

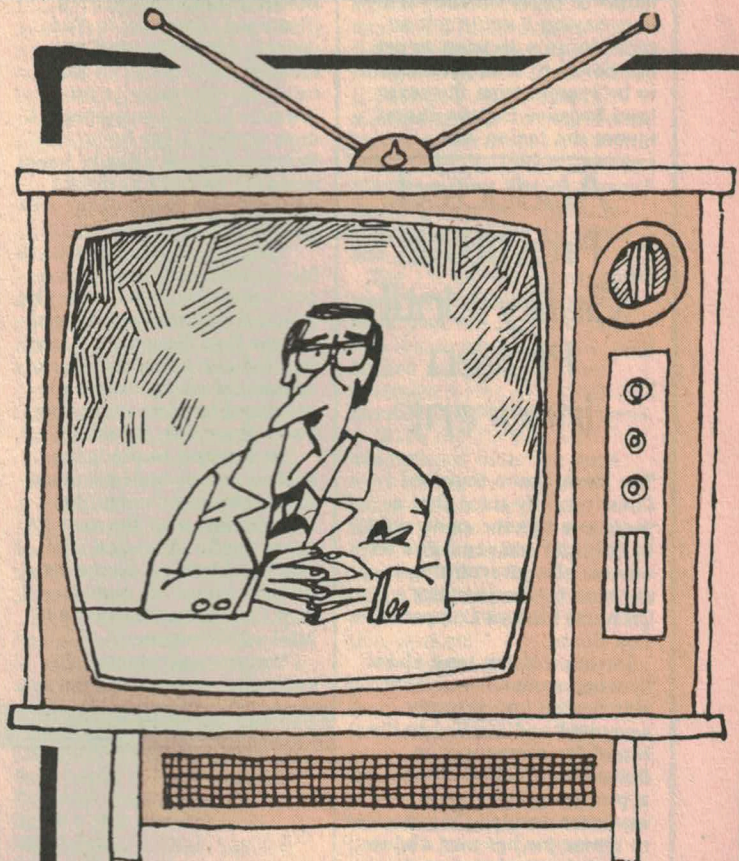
moured car robbers in Edmonton.

The *Globe and Mail* reported the five had been charged in the October 14 bombing at the Litton Plant in Rexdale, Ontario, when they in fact hadn't been charged yet. A CBC television reporter used footage of him sifting through the garbage at the house where the five live.

A law union spokesperson, Richard Brail, says "the outright errors are 'deliberately provocative' and have 'inflammatory slants, descriptions and angles and the use of conspirational and irrational terms—such as terrorists and anarchist cell.'"

The B.C. Women's Fire Brigade, which claimed responsibility for the firebombings of porn stores late last year, denied that the group of five (three of them men) was involved in the bombings.

The Crown has since moved to proceed by direct indictment, which means the individuals' preliminary hearing was cancelled. The trial is expected to start in mid-September in New Westminster.



Technology Threatens Women's Future.

Red Tape Clouds Issue: Indian Women Apply To End Sexist Laws

About 73 of 500 Indian bands have applied for exemption from a Federal law which robs Indian women of their Indian benefits for marrying a non-Indian.

But a Commons committee ruled last month that Indian Affairs Minister John Munro acted illegally by allowing the bands to apply for the exemption, saying it could not accept Munro's decision to permit bands to seek permission to be exempt from the sexist laws because Indians cannot ignore the Indian Act.

Abducted Prostitute Guilty Until Proven Innocent

The Nova Scotia Supreme Court recently ruled that a prostitute has the same right to criminal compensation as anyone else, overturning a decision by the province's Criminal Injuries Compensation Board.

During a 2-day long abduction last summer, a woman was beaten and sexually assaulted and applied to the Board for compensation. Because she was employed as a prostitute, the Board members decided that she was to blame for her own abduction and was therefore disqualified for compensation.

In striking down the Board decision, the Supreme Court awarded the woman \$1,500.

More women will be pressured to leave the workforce because of jobs lost to technology than there was after World War II. Making this claim to 100 people attending The Effective Women and the Changing Technology conference is Dr. Margaret Benston, a computing science a women's studies professor at Simon Fraser University.

Benston, the keynote speaker at the University of Winnipeg organized conference, cited mass unemployment as a negative aspect of computer technology if it is "used out of our (women's) control."

Most of these jobs will go first in clerical and other 'job ghetto' areas which are mostly staffed by women, Benston said. She cited an insurance company, in Vancouver, where the staff was reduced from 60 to 25 because the computer is programmed to bill customers. A data center in her home city, Benston said, is already being operated on total part-time workers as a result of the new technology.

"This is a technology that is far beyond being like any other machine," she said. The jobs lost will not be replaced, as was first thought, Benston pointed out. There are already computers which can be programmed to write other computer programs, for instance.

She referred to the leaked federal government document which predicts two million unemployed over the next 10 years due to increased computer technology. Economists already accept an eight per cent unemployment rate as total employment.

"For younger women, in particular, if you can't get a

job the temptation to believe that you have chosen to remain in the home will be there," Benston explained.

Stressing that the new technology is not necessarily a "liberating" experience, Benston pointed out office automation will not change the hierarchy in the workplace.

"Mechanization has served to reinforce the (low) position of women both in the labour force and in the home," she said.

She explained computer technology will undermine these women's control or power in their workplaces as it will further specialize their work and isolate them from other workers.

In a conference workshop, Sari Tudiver, a project officer for Women and Development with the Manitoba Council for International Co-operation, indicated that women in middle management will also experience job loss as computers move into supervisory areas.

For other women workers, computer monitoring already means "someone listening in but you don't know when" or a computer watching the number of key strokes performed, Tudiver said.

Tudiver also pointed out factory workers, who are mostly immigrant women or others in Third World countries, are already having their jobs making computer chips displaced by computers. A robot can replace 50,000 workers, Tudiver said.

Smaller business will be "beaten out" by the big companies with continuing computer technology, Tudiver said. If people shop via home computers, there will be no need for so many women working

at shops downtown if no one is going downtown to work. Voice messaging could also eliminate the work of travel agents.

Tudiver said more computer technology does not always mean massive layoffs, but new people may not be hired when others retire, quit or are promoted or transferred. She said a recent *Business Week* article predicted the computer technology jobs created will be less than half of the two million jobs lost. "People are talking about a minimum of 20 per cent job loss."

Both women urged women's unionization and support for organized work places so women can negotiate for "quality of life" contract clauses which will deal with how layoffs will be handled and help curb the health problems, related to the new technology.

Both cautioned women not to regard technology as being beyond their control and urged women to get rid of the idea that management will, or should inevitably make all the decisions for the computer technology entering the workplace. Worker-management committees could be useful in this decision making.

"Think of this whole thing as a sort of lego set that we can put together in any way we want to," Benston said. If women "put together" computer technology as it should operate, then the result will be a valuable tool for information gathering, reducing boring tasks, increasing leisure time and improving other aspects of living.

Tanya Lester



Nelliegram

WOMEN MAKING PEACE
at the Greenham Common peace camp have again been forcibly dragged away and evicted from the site on May 12, reports the CBC national news in living colour. This eviction follows closely the announcement by Margaret Thatcher of a general election in Britain. "What's the matter Maggie, have women making peace instead of war got you worried?"

In March, Betty Peterson of Halifax and a member of the Voice of Women, was in Europe for International Women's Day (as part of the Stop The Arms Race STAR Campaign to make representation to NATO at the Brussels headquarters) and she reports: The Day in Brussels was highlighted by the march, an outpouring of songs, imaginative placards and costumes. "Converting the Cruise" was the highlight. At the concert, messages came from Simone de Beauvoir and others, and participation included Peggy Seegers, Julie Christie and our own Holly Near.

On to East Berlin, where we joined part of the largest peace delegation they have ever received—90 politically active women. West Berlin, just after its elections, was a ferment of peace activities and strong women.

Then, in England, at

Greenham Common and Upper Heyford, one sees, in part, what the power and the passion of the women's peace movement is all about. Of the 120 women on the original Peace Plane from New York, six Americans and one Canadian arrived in Greenham Common in the freezing hail and rain. We huddled under a few umbrellas with five women, around a sputtering fire; we struggled in the mud through the sway-backed tents, plastic thrown over clotheslines. The place is dishevelled, how could it be otherwise; bulldozed again just a few days before (and evicted again a few days later). They were quiet, speaking when spoken to and absorbed in their own purposes. Canada was a world away, even to me. They are there as living models for us all. About twenty women are constants, with many additions on weekends, for the European-women support is remarkable.

You can write your support to: Lynne Jones, 78 Gloucester Ave., London NW1, UK (Lynn is a doctor who now gives full time to the peace camp) or write to: WOMEN'S PEACE CAMP, Outside Main Gate, RAF/USAF, Greenham Common, Newbury, Bucks, UK. **FOR SURELY THE WOMEN WILL BE BACK.**

Voice of Women Newsletter

No Nukes In California

The nuclear power industry is at a near standstill in California since the U.S. Supreme Court unanimously upheld a state ban on nuclear plants until a safe method for storing nuclear waste is discovered.

The 1976 California law prohibiting construction of new nuclear plants was challenged by two major energy companies, Pacific Gas and Electric Co. and Southern California Edison Co.

SHARING AND CARING—

A Way of Life is the theme of an upcoming conference organized by the Native Women's Society of Winnipeg Inc. Tentative dates and place are: June 16-18 at St. Andrews Place, 425 Elgin Avenue. The major topics will be Spirituality, Health and Education. For more details call Myrna at 957-1138.

Canadian Candu's Costly

Number Seventeen opened in Embalse, Argentina, and while politicians and diplomats greedily count the number of Canadian nuclear reactors throughout the world, environmentalists are still stinging from the news that Atomic Energy of Canada, Ltd., paid \$2.5 million to a "middle-man" to secure the deal.

The government operation lost another \$130 million on the Argentine plant when the Argentine peso took a nosedive in the Middle East oil crisis of the mid-70s. But still, they called it a success

when Canadian diplomats attended the opening last month. Canadian Mines Minister Judy Erola told a crowd of about 1,500 attending a ceremony that the station was a monument to Canadian technology.

Perhaps she meant a monumental disaster.

Fear has already erupted once that Argentina will use its new-found technology to manufacture nuclear weapons. At that time, a year ago, delivery of 3,000 fuel rods was suspended during the Falklands War.

HELP! JALNA HANMER, Diane Hudson and Sheila Saunders (two educators and a social worker) who have been outspoken about what they believe is a disregard on the part of local police for domestic violence and its victims are being harassed by the police.

Six members of the West Yorkshire police force—entered and searched the women's homes and interrogated them about their lifestyle, their political and religious views; damaged some personal property and seized correspondence. The visit lasted almost three hours. While the police did have a warrant, they did not need to prove probable cause to obtain it. This lack of accountability has reportedly allowed significant police harassment of the black, Irish and feminist communities in Britain.

Most helpful would be brief letters protesting the invasion of privacy and intimidation to which they and their children were subject. Send copies to: Superintendent Walter Cowman, Millgarth Police Station, Leeds 1, West Yorkshire, England; Stan Cohen, M.P., Houses of Parliament, Westminster Bridge, London, S.W. 1, England; and Jalna Hanmer, 30 Brudenell Avenue, Leeds 6, West Yorkshire, England.

WOMEN AGAINST MILITARY Madness (WAMM) leaflet Minneapolis Unemployment Offices. "During each hour you stand in line, our Government spends \$35 million on the military budget. We can't eat bullets or drive tanks, but the cost of raw materials used in manufacturing them is pushed up the production chain, increasing prices for all goods and services."

The 1.5 trillion dollars to be spent by the Reagan government over the next five years will create far fewer jobs; only limited numbers of highly specialized jobs in a small number of geographical areas.

"Even though you are unemployed there are huge work needs. For every one billion dollars spent on the military, jobs could be created for 85,000 nurses; 76,000 teachers; 73,000 police officers; 92,000 mass transit workers; or 100,000 construction workers."

We believe the federal government should do more than act as tax collector for the Pentagon. We believe peace is not built throughout the stockpiling and production of ever more frightening weapons of death and destruction. We believe people can and must put a stop to the madness. We are WOMEN AGAINST MILITARY MADNESS. JOIN US.



Hilda Diez and Laura Pinto in Winnipeg representing the Committee of Mothers and Families of the Assassinated, Disappeared and Political Prisoners of El Salvador.

Photo: Brigitte Sutherland

Two members of the Mothers' Committee from El Salvador recently visited Winnipeg on a tour of Canada through an invitation from World Peace Council of Costa Rica. Laura Pinto and Hilda Diaz, are giving press conferences to denounce the denegation of human rights in El Salvador.

In 1977, the *Comite de madres* (Mother's Committee) was borne out of a concern for the increasing number of captured university students in El Salvador.

Hilda Diez says the U.S.-backed Salvadoran army has murdered two of her sons since 1981. A third was taken away in an army jeep on his way to work and hasn't been seen since. Laura Pinto's husband arrested after he led a sugar workers' strike in 1980 and found later with his thumbs tied together behind his back and a bullet through his head. He wasn't involved in guerilla activities, as the newspaper alleged.

"Our number amounts only to 400 women mainly because most women fear for their lives. We have no political affiliation. We fight peacefully to stop repression."

In 1978 when the Red Cross in El Salvador was taken over, Mothers' Committee went on strike for three months. "We demanded that our prisoners be freed. We got support from the Church, Colleges and International Aid. Since 1977 we have held sit-ins accompanied by hunger strikes. In 1979, the right-wing civilian military regime released 39 prisoners through pressures of Amnesty International and *Comite de madres*. In the same period of time, 177 persons disappeared. Now, 5000 have not been heard of. Numbers increase because repression increases."

"In 1981, one of the mothers was captured and held for 15 days by the National Guard. She testified that she was tortured. She was

raped by 22 men of the Police Force and still bears burns of cigarettes on her body. She has not been killed mainly because of pressure from Amnesty International and Mothers' Committee. They arrested her because she gave a press conference to plead for her son's release from jail. That's the way we are denied human rights."

"Since 1979, El Salvador lives in a state of siege; no one dares to speak. 40% of the schools are closed, 60% of people are unemployed (factories being closed), 70% are illiterate, 80% are undernourished. Children beg for food in buses. Old people dig into the garbage. The majority of people have no place to live. They live in cardboard houses near the river. The military regime pretends that none of this is happening. It talks about democracy. The FDR/FMLN (Democratic Revolutionary Front/Farabundo Marti National Libera-

tion Front) talks about violation of rights. So does the 80% of the Salvadoran population.

We want peace in El Salvador. It's hard to see all this suffering. People are desperate to get rid of the junta but Senor Reagan's economic and military help makes it impossible. Without the United States' support, this unbearable life would have stopped a long time ago."

Laura and Hilda ask that "we support them by petitioning our Government to boycott American military and economic aid to El Salvador. International pressures would stop President Reagan providing our country with arms, military advisers and troops."

Janick Belleau

The Pill Causes Underresearch: Doctor

MARRIAGE OR JAIL—

A Minnesota judge is sentencing minor offenders to a life sentence—marriage.

For the past 20 years, Judge Noah Rosenbloom has made marriage a condition for probation. When he learns an individual seeking probation is living with a girlfriend or boyfriend, he gives the probationer three choices—get married, move out or go to jail.

Big Mama Rag

More liability suits have been filed annually involving the oral contraceptive than any other class of pharmaceutical product, according to Dr. Carl Djerassi, a Sanford University professor.

This underlines not just the health problems associated with the pill, but indicates chemical and pharmaceutical companies are becoming more reluctant to research new birth control methods, Djerassi says.

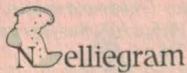
Research is still being performed, however, by univer-

sities and other more objective institutions. A vaccine stimulating the production of antibiotics in a woman's body which kill sperm is being explored at Northwestern University in Illinois. The vaccine is a chemical version of a naturally occurring enzyme produced in animals and on the sperm surface and would prevent conception for up to six months. The researchers predict the vaccine could be available by 1990 and say it would be inexpensive.

PORN SHOPS SHUT—A NEW Mexico feminist group has managed to close down 11 porn shops by glueing shut the locks.

According to group members, their "attacks on private property are far less injurious than the attacks on women by these pornography shops." The group of protesters is known as *The Greater Albuquerque Feminist Trash Collection and Disposal Agency*.

Big Mama Rag



SUPPORT JUDY FLANIGAN who was fired from her job of six years at Webman Printing in Guelph, Ontario for refusing to do camerawork on a pornographic paper. A Coalition In Support of Judy Flanigan has been circulating petitions on her behalf and letters of support can be sent to: Lin McInnes, 114B Surrey St. E. Guelph, Ontario N1H 3P9.

Broadside **Immigrant Women's Conference in Winnipeg last February.**



The first Immigrant Women's Association of Manitoba (IWAM) has been borne out of the enthusiasm of the Immigrant Women's Conference held in Winnipeg last February.

Seeking a unified representation for immigrant women in

the province, IWAM will work in the areas of language, education, housing, employment and social services. The IWAM will provide information, co-ordinate activities and link up with other immigrant women and groups throughout the province.



Media Watch Tackles Sexism

Media Watch, a national organization working to eliminate sexist and pornographic images in the media, is launching a national awareness campaign.

Set up to make it easy for women to respond to sexism, Media Watch will distribute forms for women to fill out every time they see or hear themselves insulted or inaccurately portrayed in the media.

A \$50,000 Secretary of State grant allowed Media Watch to set up an office in Vancouver and it is ex-

pected that by September, every province and territory will have Media Watch representatives.

Media Watch will also lobby various government and industry agencies, supply information on existing codes and regulations, and supply handbooks and complaint forms.

For further information, write:

Media Watch
209-636 West
Broadway
Vancouver, B.C.
V5Z 1G2
(604) 873-8511

EVER WONDERED WHY they demonstrate? "Stop Shock" demonstrators arrested after resumption of electroshock at a Berkeley, California hospital even though voters had banned the use of shock. Following sentencing, Judge Conger permitted the demonstrators to make brief statements. One said her mother had died of a cerebral hemorrhage following shock treatment; one said a close relative had committed suicide following shock; one said a childhood friend is currently receiving shock at Herrick Hospital; one said she had been damaged by shock treatment herself; one was a nurse who formerly worked at the hospital and said the inmates are not informed of the likelihood of permanent brain damage and memory loss.

Trudy Rogers, who described herself as a former mental patient said, "I did nothing wrong. Electroshock is not a treatment. It is barbaric, like rape. There are people in Herrick who don't have a voice. We are their voice."

Madness Network News

BUY OUR PAJAMAS, BUT Don't Buy Disarmament. After *Parents* magazine ran a story on preventing nuclear war in a recent issue, it received word from one of its advertisers, Spencer's, a manufacturer of children's pajamas, that it was cancelling all further advertisements. The reason was quite simple, says the president of Spencer's, James Crossingham: "I don't agree with the philosophy of a magazine which advocates surrendering all spiritual values to communist ideology."

The offending piece, entitled "The Nuclear Threat: What You Can Do," suggested ways the reader could participate in the debate. It listed organizations and books dealing with the issue. "I left it to the individual to decide where she stands and didn't push any specific course," said Yorick Blumenfeld, the author of the article.

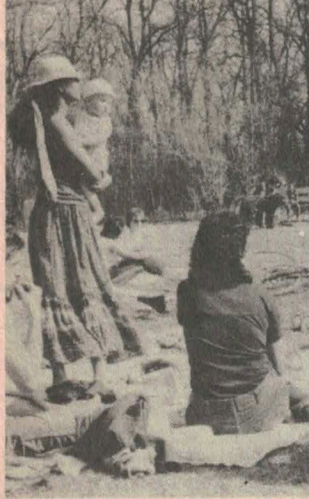
The move will cost the magazine over \$100,000 a year. The publisher of *Parents*, John Hahn, will not comment or say whether he is worried that other advertisers will pull out ads whenever this issue is covered. Crossingham says, "I don't think nuclear weapons are any different from other weapons. We don't ask the police to lay down their guns, do we?"

Nuclear Times



A sunny peace concert on Mother's Day sponsored by the Winnipeg Coordinating Committee for Disarmament.

Photo: Brigitte Sutherland



Committee on wife abuse needs northern initiative.

Elaine Martyn

The Manitoba Committee on Wife Abuse (MCWA), has recently established a toll-free crisis line for all Manitobans, but women in northern communities may not benefit from the service as directly as women in urban centres.

Eunadie Johnson, a board member of MCWA and director of Thompson Crisis Centre notes, "It is unrealistic to counsel women in small northern communities from Winnipeg, where the lifestyle is very different. Contacts in the north have not been developed. The volunteers will only be able to refer to the three crisis centres already in existence in Thompson, Flin Flon, and the Pas."

The board of twelve has one rural and one northern

representative. Of seven staff, one is assigned to rural areas although a second will shortly come on staff.

Before MCWA was formed, citizens in the north developed similar services. Thompson Crisis Centre opened in 1977, when its shelter, Northwin House, became a reality in 1982. With support from Thompson Crisis Centre and other agencies, crisis lines have been established in Flin Flon and The Pas this year. Some contacts have also been made with smaller communities such as Cross Lake.

The Northern Crisis Coordinating Committee formed recently to formalize the co-operation and assistance which has already been taking place. Its goals and objectives

are the same as those of MCWA, and the committee emphasizes the need for local autonomy to meet the specific needs of each community.

While recognizing the value of a provincial organization such as the Manitoba Committee on Wife Abuse, especially as an effective political lobby, Eunadie Johnson emphasizes northern needs. Speaking for the board members of MCWA, she stated,

"We want to recognize that our committee is serving northern Manitoba." She has a clear view as to how this may be attained:

"Ideally what I think should happen and what I hope we will do is work towards a satellite branch in northern Manitoba."

DISORDERLY WOMEN—

Throughout the Depression, women marched on relief offices in Vancouver demanding food, electricity and fuel, clothing and medicine. Carrying children, or banging patched pots and kettles, women would descend on the council chambers.

During one hunger march to the Victoria legislature, Peggy Harrison made the demands for the woman and young persons gathered outside:

- the immediate closing of all charity institutions and refuges, as there is too much inefficiency and the heads of those institutions are too well paid for the work they do.
- all young workers to get \$12 per week with or without work.

- the right of the unemployed youth to use schools and gymnasiums free of charge.

- that no workers be taken off relief for refusing to act as strikebreakers.

- transportation to school for children of the unemployed, one free hot meal at school each day, free textbooks and school supplies.

- abolition of cadet instruction, as our ideal is to send our children to school to teach them constructive objectives, not destructive.

- better food for the unemployed women, as the relief handout is starch in 3 or 4 forms, and that is no diet for pregnant women.

Kandace Kerr
condensed from *Kinesis*

A HERITAGE OF SISTERHOOD



Harvesting Potato Crop, Manitoba, circa 1928. (Public Archives of Canada Photo.)



On the farms before electricity and labour-saving devices lightened their loads, women's work obsessed them. Their hours were endless, their duties imperative. Many broke under the strain and died, and their places were filled without undue delay. Some man's sister or sister-in-law came from Ontario to take the dead woman's place. Country cemeteries bear grim witness to the high mortality rate in young women."

Hellie L. McBlung

Nellie McClung with Alberta feminists Alice Jamieson and Emily Murphy. (Provincial Archives of Victoria Photo)

Penni Mitchell



1887, Icelandic women actively worked to popularize the idea of extending the franchise to women.

Margret Benedictsson, an Icelandic foremother in Manitoba women's history, published and edited the first Canadian women's suffrage newspaper, *Freyja*, out of Selkirk, which grew into a 30-page monthly publication.

The rumblings of a militant women's movement were beginning to reverberate throughout the province; through the newly settled communities, inside the walls of the isolated farm homesteads of the prairies, and down into Winnipeg's strengthening urban pulse.

Women began to demand changes as the chain reaction of feminist social change was not only strengthening, but still identifying its own links.

Because they had more time on their hands, and perhaps because they had more access to the business and political powers that shaped society, middle class urban women were in the forefront of the development of Manitoba's women's movement.

The Equal Suffrage Club in Winnipeg had formed by the turn of the century. Taking their cue from the Icelandic women in Northern Manitoba, the battle for the vote was gaining steam, with petitions in circulation, lobbying efforts underway and discussion springing up everywhere around the revolutionary concept of women voting in provincial elections.

Blaming alcohol for society's ills was the comfortable belief of the Women's Christian Temperance Union, one of the largest national women's organizations of the early 1900's and a very active group in Manitoba.

Suffragist Nellie McClung got her activist start in the WCTU and shared, along with the organization's 10,000 members, the view that alcohol directly led to crimes against women and children and that it fostered sexual immorality. The WCTU favoured the vote as a means to force the issue of prohibition into the mainstream political arena. If women could vote, the optimists believed, they would reject the ills of alcohol. The WCTU was correct though, in asserting that if women's views were to be acted upon, they needed the vote to be taken seriously; they needed their own power.

The WCTU's were also early advocates of sex education; arguing that ignorance

Destined for Equality...

The CPR had built a national railway in return for hundreds of sections of first-class prairie land and a guarantee of a transport monopoly. To promote the settling of the West, a free quarter section of land was offered to all men who would venture out. Women were lured by propaganda campaigns on the part of the CPR; promises of independence and paid labour persuaded them to come. The paid, so-called 'independent' jobs were as maids, but it was even more likely that the women would settle for the unpaid job of being a husband's maid.

The men had three years to earn titles to their land. The combination of their lack of skills and the unpredictability of the crops meant that efficient machinery was bought and household conveniences like washing machines and running water weren't. Long after the farmwork had been taken over by horses and machines, farm homes continued to run on womanpower alone.

At the turn of the last century, women were forbidden to serve on juries or even to be legal guardians of their children. In

a society which so deliberately oppressed them through its legal system, women were also left financially worthless. A wife had no claim to the wealth of her farm, even if she had paid for the land herself. And of course, there was the vote.

There is little doubt that women were outraged at the inequities of the society to which they thought they belonged. But, the first white women pioneers were, for the most part, too busy mending, breeding, rearing, washing, gardening, farming, cooking, pumping and churning to analyze the political significance of their lowly status. As settlements began to develop though, women's discontentment and determination to change things evolved into a more organized effort.

THE SUFFRAGE MOVEMENT

The Icelandic Women's Suffrage Association and various Ladies' Aid societies sprang up as the first organized efforts to lobby for the vote for Manitoba women. Living in communities where women voted in church matters since

was not a protector of purity, but a weapon against it.

Of course middle-class urban women did not have a corner on the protests surrounding women's inequality. The women's movement was diverse in philosophies and politics after the turn of the century, as it is in the 1980's. It has been successfully argued that the tolerance of the women's movement to differing economic, social and political views, is the crux of its broadbased support, and of any success it has achieved. Clearly, the province's, and even the world's women's movements, are not modelled after any male movement. Manitoba women, for the most part unknowing of their diverse feminist roots, rarely stop to appreciate the fact that the quest for women's equality has maintained a wide-spread support among women's groups and has rejected a dogmatic adherence to a single correct-political-line approach.

DIVERSITY AMONG WOMEN'S GROUPS

The urban-rural dichotomy and class differences often divided the movement for women's rights. Labor organizations such as the Women's Labour League, looked warily on the professionally-dominated, middle class suffragists. Further, many farm women disagreed with suffragists on the premise that sex oppression came before economic oppression.

As a result, few farm women penetrated the city-based suffragist organizations, like the Political Equality League, which was an offshoot of the Canadian Women's Press Club. At the CWPC founding convention in Winnipeg in 1906, Catherine Simpson was elected president. Farm women formed their own associations, although the two rallied together against the injustices of the Homestead Act, which declared that women could homestead only if they were widows with dependent children. They pushed for a dower law

which would guarantee a married woman a one-third interest in a deceased husband's estate.

FARM WOMEN—A VITAL FORCE

The women's section in the *Grain Grower's Guide* was a popular forum for feminist beliefs, as early as 1908. The *Guide* served the members of the Manitoba Grain Growers Association, as well as the Grain Growers of Saskatchewan and the United Farmers of Alberta.

The *Guide* insisted, in 1911 that as farm wives, women were not dependents, but partners in the family business and had a right to share in decision-making and income. Having taken up the cause of women's suffrage, the *Guide* also rallied around women's labour conditions and their quest for further social changes in marital laws and in society as a whole.

Women's farm organizations maintained that women were oppressed as primary producers first and only secondly as women. It was Eastern Canadian interests and not their husbands or the patriarchal nature of society who were their oppressors, although many shared



Nellie McClung, feminist writer and activist. (Manitoba Archives Photo)



The Canadian Women's Press Club office, where weekly suffrage meetings took place. (Manitoba Archives Photo)



Manitoba Equal Suffrage Club executive (left to right) Cora Hind, A.E. Henry, Maude C. Mills, Mary Hislop, Maggie Young, Amelia Yeomans. (Manitoba Archives Photo)

their city sisters feminist views. But regardless of their primary oppressors, farm and urban women continued to struggle for women's rights and a more egalitarian society based on human justice.

Labour organizations in the province were also supportive of women's franchise; not simply as a matter of human principle, but because unorganized women undercut men's wages and weakened unions' effectiveness. The two reforms of equal suffrage and equal pay were, from the unionist perspective, inseparable. The *Winnipeg Voice*, an early Winnipeg labor newspaper, came out in favour of the women's vote, but criticized the Manitoba Political Equality League's commitment to issues surrounding sexual, rather than class injustices.

Formed in 1912, the Political Equality League (P.E.L.) lobbied and petitioned for the vote and rallied around issues which didn't solely affect their privileged class position, such as the conditions of women workers in the factories. The P.E.L. carried on its work with meetings, suffrage teas, pamphleteering and petitions. Nellie McClung, one of Manitoba's most colorful and outspoken feminists, was one of its founding members. She is also given much of the credit for finally securing the vote for Manitoba women.

Nellie McClung and Mrs. Claude Nash are jointly responsible for persuading the premier of Manitoba, Sir Rodmund Roblin, to visit the sewing factories with them to examine the dismal health and economic conditions endured by working class and poor women.

The Canadian Women's Press Club worked along similar lines with the Manitoba Political Equality League. Prominent feminist writers such as E. Cora Hind, Lillian and Francis Benyon and Nellie McClung spoke out publicly and through their writing, against legal barriers that prohibited women from participating fully in society.

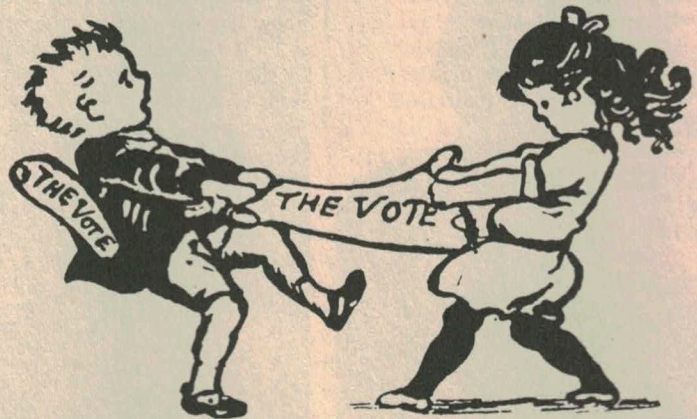
The Winnipeg Labour League was an extension of male unions in the city, comprised of the wives and daughters of union men. It reflected the unionists' attitude towards suffrage as well as the women who struggled to secure the vote.

As if the interests of women's groups were not diverse enough, Women's Institutes had surfaced across the country to work at cross purposes to the women's movement. They were government-funded organizations designed to upgrade the farm wife's domestic capabilities. Understandably, farm women accused the government of trying to steer women away from the more political farm women's groups, and of undermining the cause of women's equality.



Women employed in the garment industry worked long hours for slave wages, often in filthy factories with poor lighting and dangerous equipment. This is one of the better garment factories. (Manitoba Archives Photo)

THE VOTE GIRL



I WANT THE VOTE, AND I MEAN TO HAVE THE VOTE. THAT'S THE SORT OF GIRL I AM ~

The day that the Political Equality League petitioned the provincial government for enfranchisement of women, December 15, 1915. (top row) A.V. Thomas, F.J. Dixon (bottom row) Mary Crawford, Amelia Buvit. (Manitoba Archives Photo)



WWI: OUT OF THE KITCHEN— INTO THE WORKPLACE

During the First World War, women were herded into the workplace, and many women, experiencing financial independence for the first time, liked how their new-found freedom felt. Although they were just as quickly herded out of the workplace when the men returned, their temporary taste of freedom fueled many women's desire for equality.

Within the various women's organizations, there were differing ideas about the war. While some remained strictly pacifist, others felt women should maximize their involvement in the war effort in order to further women's equality.

In January of 1916, after more than twenty years of active lobbying, Manitoba women became the first in Canada eligible to vote in provincial elections. With one major hurdle overcome, women set out to further improve their lot, and continued to struggle within a system which only reluctantly had allowed them to participate in the democratic process.

The suffragists' politics allowed for little or no room for union sympathies. Rather than foresee organized labour as

FRANCES and LILLIAN BEYNON: Early Feminist Writers

Tanya Lester

In Winnipeg, the Benyon sisters were editors of women's pages and did exactly what their bosses told them to do. They ran articles of interest to women. The pages included recipes, household hints, letters—and stories concerning the suffragist movement. By the time some husbands realized just what their wives were reading in the pages, Prairie women were well on their way to winning the vote.

Frances Marion Beynon edited the women's pages for the *Grain Growers' Guide*, while her sister, Lillian Beynon Thomas, did the same for the *Free Press Prairie Farmer*. Between the two of them, the Beynons planned farm women's conventions, founded political equality leagues, and masterminded petition campaigns in support of the vote for women. Flanked by suffragists in the Women's Press Club and the Political Equality League, the sisters tackled premiers who hesitated to give women the vote, made contacts with men such as J.S. Woodsworth, and rallied grassroots support among both men and women for their cause. Their pages served as vehicles of information for their successful crusade which helped win the vote for women on the Prairies.

With Lillian as its first president, the Political Equality League began organizing meetings to gain grassroots support for the cause.

Frances slammed men who felt a woman's place was in the home: "What I have always hankered to know is who says it is our place," Frances wrote. "As nearly as I can find out it was by no divine revelation that this conclusion was reached. Some man said so and it was echoed around the world because most men felt so. They decided that woman's place was the home, because they wanted her to stay there. I never yet knew a man who had any fondness for washing dishes and scrubbing floors, so they think it is the ideal work for a woman."

One landmark occasion for Manitoba suffragists was the famous Women's Parliament. The event was staged after a delegation from the League went to see Premier Rodmond Roblin. He told them that he revered women, thought they were superior to men, and queens of the home. If civilization had made it that way for women, he said, then that was the way it should stay.

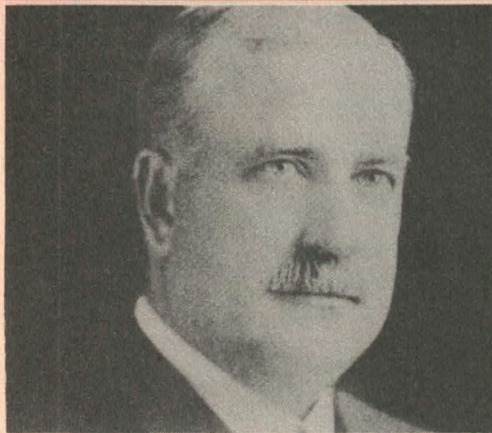


Lillian Thomas was president of the Political Equality League when it was first established as a political offshoot of the Canadian Women's Dress Club. (Manitoba Archives Photo.)

The next night, the suffragists staged a mock parliament at the Walker Street theatre in Winnipeg. "My dear gentlemen you are beautiful cultured men," Nellie McClung mocked the Premier in the women's parliament she led in the play, "who I am sure make good homes, and you should stay there. It would be a shame for me to let you soil your hands in the dirty mess of politics—politics unsettles men and unsettled men means unsettled homes, broken furniture, broken vows and divorce. Men's place is on the farm." McClung was the star performer but both Lillian and Frances had played lower profile parts in staging the play.

The Benyon sisters did not merely write about the need for women's role to change, but gave practical advice in their pages as to how that change could be made. As early as 1912, Frances was urging rural readers to start women's clubs and advising how they could be organized. She believed any social gatherings of women could lead to the improvement of conditions for women. These rural women's groups became the grassroots backbone of the women's fight for the vote.

On January 28, 1916, T.H. Johnson, acting premier and the son of an Icelandic suffrage pioneer, moved the third reading of the Woman Suffrage Bill. It was passed unanimously. Manitoba women were the first in Canada to win their right to vote. Included among the women who were asked to sit in the Legislature on this historic day were Frances and Lillian Beynon.



Premier Rodmund P. Roblin was only one of a minority of conservative minded people who maintained that "nice women" didn't want the vote; that politics was too unfeminine for women and that voting threatened the nuclear family.



The Women's Labour League, whose members are shown here preparing relief bundles for Nova Scotia coal miners, was founded in 1910. (Manitoba Archives Photo)

future insurance for equal pay and decent working conditions for women, they saw the male-only unions as a male privilege. The growing labour movement still hadn't noticeably improved working women's conditions, so it was of little surprise in the 1919 General Strike in Winnipeg that the more middle class women's groups, like the Political Equality League and the Canadian Women's Press Club couldn't muster up support for the strikers. No doubt many of their neighbors and friends, and even their husbands were among the Citizens' Committee of One Thousand.

There were, however, women unionists involved in the General Strike. For the most part, women's participation came through groups such as the Women's Labour League and through individual women who's male family members were involved with the strike.

The Depression brought on by the 1929 stock market crash had most women struggling to maintain their families. Governments had become even more unaccessible, and individual women did what they had to in order to stay afloat. They helped on the soup lines, prepared relief baskets and thousands on 'the dole' survived on their determination alone. Working class and even middle class husbands were fleeing the cities, some looking for work and others leaving the families because they were unable to cope with the added pressures of unemployment and poverty. Women were on their own, while thousands of men were on the road and in work camps.

In Flin Flon, women banded together to stop strike breakers from holding a meeting, by blocking the entrance to the building. They actively supported their families, who had struck the town's steel plant, to protest inadequate wages.

WWII: A CHANCE FOR INDEPENDENCE

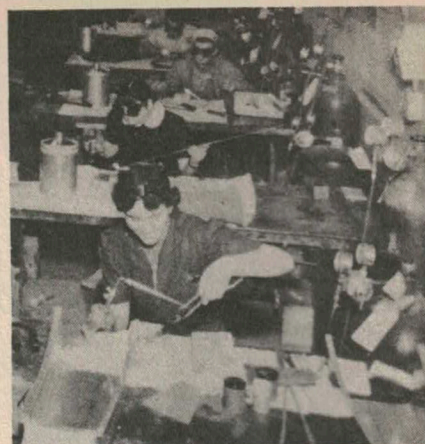
World War II brought in a new optimism for women looking for financial independence and a way out of the kitchen. Encouraged to *do their part for the war effort*, they were ushered into the workplace when no available men were left to do the work. Not only in traditional jobs, but work was offered to women as factory workers and skilled tradespeople.

Women throughout North America saw this as their chance to prove they could do a higher-paying 'man's job.' They filed into company plants such as MacDonald Aircraft and left little doubt that they could get the job done.

As well, women's more direct war efforts, through such means as the Air Force and the Red Cross, went a long way to foster a sense of camaradery and collective confidence among the new 'working women.'



Two women strike breakers during the Winnipeg General Strike in 1919. (Manitoba Archives Photo)



Women were employed as welders and other trades during World War II. These women were welders at MacDonald Bros. Aircraft. (Manitoba Archives-Foote Collection)

KEEP THESE HANDS OFF!

BUY the NEW VICTORY BONDS

By the same token, women were portrayed as vulnerable mothers, who, along with babies, persuaded people to buy Victory Bonds during World War II.

Having realized that women and children were systematically killed in Europe and that war wasn't just a man's game after all, the peace movement began to take root, due largely to the efforts of women. The first American nuclear tests had been conducted and those still at 'home' were beginning to taste the calculated savagery of war.

The workplace wasn't the only exploiter of women during the war. Posters encouraging men to enlist featured women and children begging (men presumably) to save them from the Nazis and Communists. In spite of the peace efforts of various women's groups, characterized by peace gatherings and public discussions around peace, women were used to 'sell' war to men.

Now that they had proven themselves, they naively reasoned, women would be kept on in the workplace. It wasn't long after the war ended when Manitoba women found out, again, where men had decided their place would be. They were herded back to the kitchens, told to be reasonable housewives, and make room for the men, who eagerly jumped in to replace them.



Inside a clothing factory. (Glenbow-Alberta Photo)

Beatrice Brigden worked with strikers during the General Strike, along with countless other women.



MARGRET BENEDICTSSON: A Pioneer Suffragist

Tanya Lester

In many ways Margret Benedictsson was ahead of her time. While middle-class housewives were trying to convince their husbands that winning the vote would not break up the family, Benedictsson was advocating better divorce laws and equal pay for women's work of equal value to men's work.

Although Benedictsson herself could speak and write in English, her work was geared towards Icelandic-Canadian women living in Winnipeg and in the rural areas between Lake Winnipeg and Lake Manitoba.

Her discussions through the mail with other suffragists gave her information and ideas she later used in her newspaper, *Freyja*, which means woman.

Benedictsson stressed the importance of educating young women to grow into independently minded and economically independent adults. She also encouraged women to continue their struggles for equal rights.

In some of the stories she wrote, Benedictsson stressed the importance for women to become involved in public life. Taking her own advice, Benedictsson left some of the writing for *Freyja* up to others while she went on speaking tours in Manitoba's Icelandic communities. Having lived in Hecla Island, Selkirk, and Winnipeg, she knew the areas and people to whom she was speaking. Her talks were on women's rights, suffrage, and *Freyja*. Benedictsson's lecture circuit gradually expanded to take in other parts of Western Canada and parts of the United States.

By the time Benedictsson and her husband set up their printing press in Selkirk, Manitoba (it was later moved to Winnipeg), Icelandic suffragists were eager to read more about the women's movement. Her readership included not only Icelandic women in Manitoba but also those living in other parts of Canada and the United States.

Benedictsson must have had a good sense of business, for over its 12 years of publication, *Freyja* grew from an eight page paper to a 30 or 40 page monthly.

Although accounts of the women's suffrage movement tend to ignore the work of Benedictsson, her energy, perseverance and sense of justice were strongly influential in winning the vote for the women of Manitoba.



Margret Benedictsson with her husband, Sigfus and their children. (Manitoba Archives Photo.)

Having been recognized as a leader in 1908, Benedictsson established the First Icelandic Suffrage Association of North America. The association was located in Winnipeg.

It was the Icelandic Suffrage Association and the WCTU that kept the issue of the women's franchise alive. The most obvious products of both groups' work were a number of petitions presented to the Manitoba government. The petitions demanded the vote for women. In at least one case, the Icelandic Suffrage Association and the WCTU worked together on such a petition. Along with the petitions, Benedictsson, who was president of the association, organized women's delegations to the provincial legislature.

The 1950's, by comparison, was a paradoxical decade of decadence and social stagnation. Caught up in the post war boom of prosperity, women were forced to trade in their workshoes and independence for spike-heeled shoes and television sets.

With thousands of Manitoba women still employed, the workplaces of the province served as a convenient pre-marriage passtime in young women's lives. It was socially acceptable that women would work only until they got married, although some bucked tradition and maintained their paying jobs. Married women who worked were often treated as greedy; *what reason could they possibly have to work when they had a man to 'keep' them?*

Women in the workforce were still expendable for the most part; the biggest difference between wartime and the 50's being that there were enough jobs around for men that women could lap up the spillover without being chastised.

The Co-operative Commonwealth Federation (CCF), formed in Regina during the Depression, was the only mainstream political party in Canada to open its doors to women. The party's platforms, while constructed largely of male-run union planks, were similar to the early suffragists' pledge to humanity before profit, fair wages and equality. Women were involved in the party from its beginning, although it still remained a labour party, recognizing the inequalities facing women, but defining human oppression in terms of economics.

THE SECOND WAVE OF FEMINISM

Manitoba women were not untouched by the social ferment of the 60's, as a provincial movement for legislative reform ripened into a mature, political, women's consciousness.

The United National Charter on Human Rights and its Status of Women Commission reflected the political clout women were gaining and at the same time stoked the fires of women's discontentment throughout the continent.

In Manitoba, organizations such as the University Women's Club, the Provincial Council of Women, Canadian Consumers and the Canadian Federation of University Women were pushing for legislated equality for women.

June Menzies was one of the foremost feminists in Manitoba during the 60's, bringing discrimination against women into the public fore and lobbying the federal government to set up the Royal Commission on the Status of Women in 1967.

Thelma Forbes, then Speaker of the Provincial Legislature, called Manitoba women together for their input into the

In May, 1934 when workers at Hudson's Bay Mining and Smelting Company struck for better wages, the wives of the miners prevented a merchant-organized back to work vote from taking place by blocking the entrance to the Community Hall. (NDP Historical Calendar, 1976)



The 14th National Convention of the Co-operative Commonwealth Federation (CCF) in Winnipeg 1956. (Manitoba Archives Photo)



historic commission. The Manitoba Volunteer Committee on the Status of Women was borne out of the efforts of 40 provincial women's organizations and individuals, who prepared a 200-page report on the social, economic and legal status of women in the province.

Women's groups linked up in the 60's to push for social service and education changes for women. The YWCA's Women's Centre was one of the results of their efforts. The YWCA worked steadily in the late 1960's and into the 70's to secure short term grants to provide services for women who were particularly oppressed—single parents, widows, elderly women and later on, for battered women.

Today, a multitude of women's organizations in the province are testimony to the success and stamina of women's efforts to achieve equality in all facets of life.

The Manitoba Action Committee on the Status of Women (MACSW), formerly the Volunteer Committee on the Status of Women, is perhaps the largest, broad-based provincial women's organization working for women's equality. MACSW has several active sub-committees working in the areas of politics, violence against women, sexism in the media and various labour and economic issues.

The Women's Building houses several specialized women's organizations such as a women's bookstore, a self-defence group for women and a clothing depot for women and children.

The YWCA, rich in its history of initiating changes and services for women, has taken a regressive step out of the mainstream women's movement, choosing instead to concentrate on money-making programs and fitness activities.

CORA HIND: Pioneer for equal rights

Tanya Lester

In the early 1900s, a travelling British newspaper mogul asked some railway workers who they thought was the best newspaperman in Western Canada. Miss E. Cora Hind, they immediately replied.

If he had happened to ask who the first typist in Western Canada was, or the first stenographer, the answer would have been the same. The railway men might have added that Hind had shocked many people when she first appeared as a judge in a cattle show ring wearing knee breeches and a buckskin jacket.

Hind was also the first woman to be given a pass to the floor of the Winnipeg Grain Exchange and the first woman to travel the boat route from the Hudson's Bay Churchill port to Britain. With Nellie McClung and Dr. Amelia Yeomans, she lobbied for and won the vote for Manitoba women, the first to exercise the right in Canada.

In 1893, she opened a typing bureau of her own and became the first stenographer in Western Canada. Gradually, she began taking minutes at farming conventions, and at the various groups' requests, filed reports of the meetings with the *Free Press*. J.B. MacLean appointed Cora western correspondent for his trade journals published in Montreal and Toronto.

It was in 1901, twenty long years after Cora had approached the *Free Press* for the first time, that John W. Dafoe hired her as agricultural and commercial editor for the paper. By that time her articles had appeared in newspapers and magazines both north and south of the border. She worked for the *Free Press* until her death at the age of 81.

She played the role as agricultural ambassador for Canada as well as journalist when she travelled. On one trip to Britain, she was instrumental in lifting a 20-year cattle embargo for the importation of Canadian livestock to that country. Her crop forecasts were recognized by the Canadian and American governments as well as the Corn Trade of Liverpool as one of the most consistently accurate services of its kind.

When she returned from her world tour, the *Free Press* had expected her to retire but when she showed up for work as exuberant as ever, they realized it was impossible for her to stop. They told her, she could do whatever she pleased in the

newspaper office. She spent her time writing two books about her travels, *Seeing for Myself* and *My Travels and Findings*.

Throughout her life, Hind fought for women's rights. In the early days, she wrote speeches for the WCTU. When Dr. Amelia Yeomans was president of the Manitoba Equal Suffrage Club, Hind was vice-president. When Nellie McClung staged her mock parliament, Hind was an active participant. When some of the suffragettes took a rest after winning the vote in 1916, Hind kept on fighting.



Women and Environments, June, 1980



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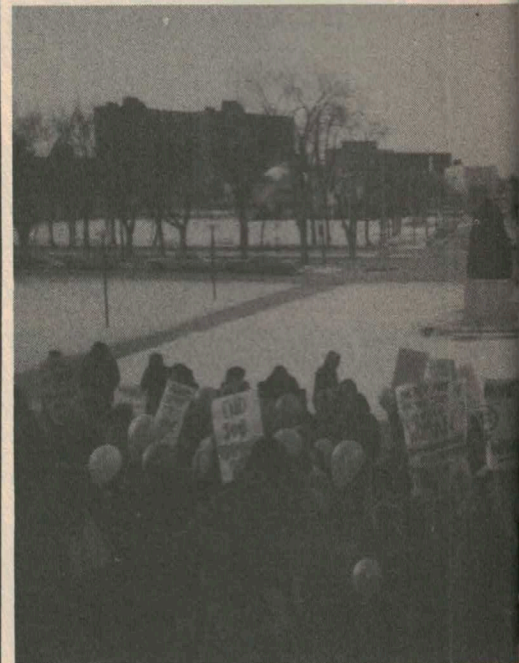
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Professional women's organizations abound, as do government-sponsored groups such as the Provincial Advisory Council on the Status of Women, the Women's Bureau and Northern Options for Women, who work within their own bounds for women's equality. The lesbian community, native women, union women and rural women are all firming up their ties with one another and between groups, and have become the thriving grass roots of a provincial women's movement rich in its history and optimistic about its future.

The continued diversity of interests within the Manitoba women's movement allows for a wide representation of women's interests. It is also conducive to responding, en masse when necessary, to major concerns of all women, such as the federal government's proposal to exempt women from protection in the Charter of Rights, such as pornography, to the peace movement and most recently, to secure women's right to reproductive choice.



Women continue to march for peace. 1982-June 12th peace Demonstration in Winnipeg, which attracted 40,000 anti-nuke supporters.

BEATRICE ALICE BRIGDEN: 1888-1977

Brigitte Sutherland and
Barb Roberts

Beatrice Alice Brigden grew up in the Social Gospel tradition. Her father was active in the farmers' movement; her mother was a Quaker whose family had been Friends for over 200 years. The Brigdens were Methodists in JS Woodsworth's circuit, and his friends. They were supporters of temperance, woman suffrage and other reforms.

Brigden earned a university degree in the vocal arts, followed by further study in the arts and psychology, and training in sex education, counselling; the reform of industrial conditions, and inner city mission work. From 1914 to 1920 she travelled across Canada working with women and girls, lecturing on sex hygiene, social purity and social issues for the Methodist Department of Social Service and Evangelism: 13 meetings per week, one week per town, was the normal routine.

She left the Methodist church in 1920, largely in disgust over its refusal to minister to the 'disreputable humble people' and its purges of those who insisted on doing so.

She wrote in 1920 on the occasion of leaving the Methodist church, '... no amount of College training and no amount of Government House dinners can make me anything else than a daughter of the common people. The dialect of the common people is in my speech and the burden of their ignorance and helplessness, their worth and their aspirations is in my heart and I never expect to forsake them.'

During the 1920s she was a stalwart of the Brandon People's Church; she continued feminist activities (founding a nation-wide socialist women's group that later merged with the CCF); and became more active in socialist and labour politics.

During the Depression, she was a welfare rights advocate and taught public speaking to the unemployed through the CCF. In the 1940s she worked with refugees and immigrants, and began an involvement with public service unions that was to engage her for twenty years.

In the 50's, she investigated the garment industry, worked with Children's Aid and the Welfare Council, and helped to set up the Indian-Metis Friendship Centre. In the 60's she was active in the Manitoba Council of Women, Women's International

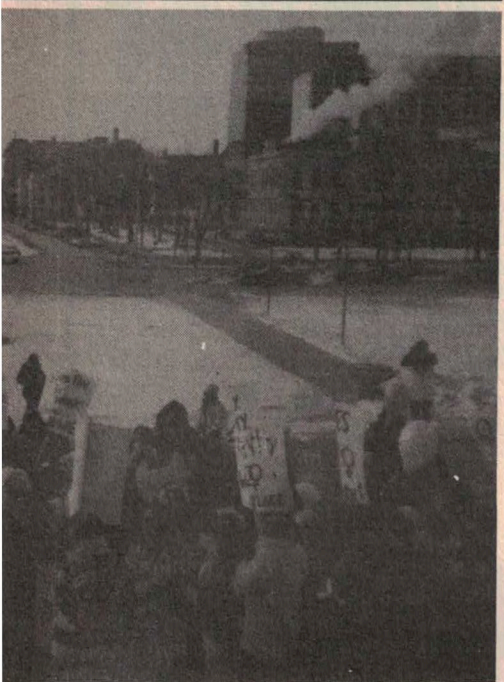


Beatrice Brigden is remembered by many as a "daughter of the common people."
(Manitoba Archives Photo.)

League for Peace and Freedom, Voice of Women, and later the Women's Liberation Movement. Not until the Quakers established a Meeting in Winnipeg in the mid-60's was she again affiliated with any organized religion. She remained an active Friend particularly committed to native, women's and peace concerns, until her death.



Women's struggles today are still tied to work conditions, human rights and peace, as demonstrated at a gathering of 1981 Person's Day celebrations in front of the Manitoba Legislature.



MANITOBA WOMEN

firsts

1806

MARIE-ANNE LAGIMODIERE

accompanied her fur trader husband on to the prairies and became the first Canadian white woman to settle the prairies, in 1806. Her daughter Reine, born the next year is presumed to be the first white child born west of the Great Lakes and Marie-Anne's grandson was Louis Riel.

1881

DR. CHARLOTTE ROSS

was the first woman licensed to practice medicine in Manitoba in 1881. Other notable pioneer doctors were **Amelia and Lilian Yeomans**, a mother and daughter team who's specialties included midwifery, gynecology and pediatrics. The Yeomans were also active suffragists in Winnipeg, Amelia being one of the founders of the Manitoba Provincial Equal Suffrage Club.

1890

MARGRET BENEDICTSSON

was one of the organizers of the first Icelandic women's organization, founded in 1890. The first Canadian suffragist newspaper was published in 1898 by **Margret Benedictsson**.

1889

MARY ELLEN BIRTLES

was one of three graduating nurses in the first graduating class of the Winnipeg General Hospital school of nursing in 1889. She would later become the first head nurse in Brandon.

1901

E. CORA HIND

was hired as agricultural and commercial reporter to the Manitoba Free Press in 1901. Previously she had worked as the first woman stenographer in the province. Cora first approached the Free Press to write twenty years previously, but wasn't taken seriously.



DR. AMELIA YEOMANS

1912

MELROSE SISSONS

was the first Manitoba woman to begin training as a lawyer, having been excluded from the Law Society because the word 'person' in the eligibility requirements to be a lawyer did not include women. Three years later, the first two women lawyers, **Melrose Sissons and Winifrid Wilton**, were called to the bar in Manitoba.



E. CORA HIND
(MANITOBA ARCHIVES PHOTO)

1922

EDITH ROGERS

became the first woman elected to the provincial legislature in 1922.

IDA KATZ

was the first female telephone operator employed by the Manitoba Telephone System.



1929

EILEEN MAGILL

was the first Manitoba woman to receive her pilot's license. She began training in 1929.



*Eileen Magill
(Western Canadian Aviation Museum Photo.)*

1947

JEAN DAVIS

became Manitoba's first female Justice of the Peace in 1947.

1963

MARGARET KONANTZ,

the daughter of Edith Rogers, became the first Manitoba woman elected to the House of Commons in 1963.

THELMA FORBES

was the first woman Speaker of the House in the legislature in the 1960's.

1975

SUSAN BIGGS, ELAINE JOYCE and WENDY PONGOSKI

became the first three women to become part of the Winnipeg police force during International Women's Year in 1975.

1977

LOUELLA LESTER

was the first diesel mechanic to graduate from Red River Community College in 1977.

1978

BETH CANDLISH,

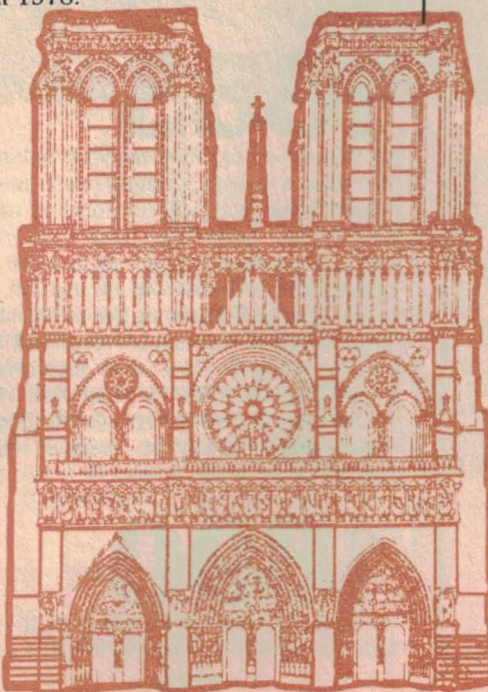
in 1978, was the first woman appointed to the Science Council of Canada, a federal advisory body that assesses Canada's scientific and technological resources.

INEZ TRUEMAN

was the first woman president of the Manitoba Conservative Party, in 1978.

GENEVIEVE MURDOCH, JOAN WHITING and RUTH PGSAN

were the first women Anglican priests to be ordained in the diocese of Ruperts Land in 1978.



1981

PAULA FLETCHER

when elected leader of the Communist Party in Manitoba, became the first woman to lead a political party in 1981.

MURIEL SMITH

was the first woman deputy-premier of Manitoba when she was appointed in 1981.

PATTI GROVES

became the first woman hired by International Nickel to work in the open pit mine in Thompson a few years ago.

PEARL MCGONIGAL

was appointed as the first woman lieutenant-governor in the province in 1981.



*Pearl McGonigal
(Mid-Canada Commerce Photo)*

Tanya Lester

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Are laws made to be broken?

Laws

1871

Under Manitoba's "Act Respecting Married Women", any property a wife holds in her own name is free from her husband's control and debts, but her earnings are his, unless he is cruel, insane, drunken, or neglectful, in which case the court entitles her to her earnings and those of her dependent children. (In 1975 revision of this Act is enacted as The Married Woman's Act of Manitoba.)

1880

Chapter 39 of the Consolidated Statutes of Manitoba states that "as a rule the father shall have custody and control of his infant children". If the father bars the mother from seeing her children, she can appeal to the court which *may* grant her access. The father can appoint a guardian as he sees fit, although the court may grant the mother custody *if* the father is dead—providing of course that she hasn't committed adultery in which case she forfeits her children. As long as the father lives, he may dispose of his children at will.

1885

The Manitoba Real Property Act stipulates that when a woman property owner marries she must get a new certificate of title bearing her husband's name. Alberta makes a similar requirement in 1906.

Under the Devolution of Estates Act, a wife's right to a share of her husband's estate ("dower"), which is recognized by British common law and Canadian statutes, *is abolished* in Manitoba. The Territories Real Property Act disallows dower elsewhere on the prairies after 1887.

1890

Chapter 21 of the Ordinances rules that a father shall be the sole guardian of any

children under 14, except in unusual situations where the court has to intervene. A woman who commits adultery has no legal right to even see her children. A man is not similarly disbarred from fatherhood.

1900

The Married Women's Protection Act in Manitoba permits the wife of a cruel, drunken or irresponsible husband to ask for a court order freeing her from obligation to live with him, barring him from her residence, awarding her custody of their children and requiring him to pay support and court costs. In 1912, similar provisions were enacted to the tighter, tougher Wives' and Children's Maintenance Act.

1916

Under the Mothers' Allowances Act, a poor mother in Manitoba could receive a government grant if her children were "neglected" because of the death, insanity, imprisonment or disability of their father.

1918

The Minimum Wage Act in Manitoba establishes a board with jurisdiction over working conditions, hours, and pay of women in shops, mail order houses and factories in the cities.

The *Dower Act in Manitoba* gives wives the right to veto any transaction involving their "homestead", their home and up to 6 city lots or one-half section of land, even after the death of their husbands. In addition, they are guaranteed one-third of the total estate regardless of what their husband's wills stipulate. The 1919 revision of the Act is more precisely worded but the same in substance.

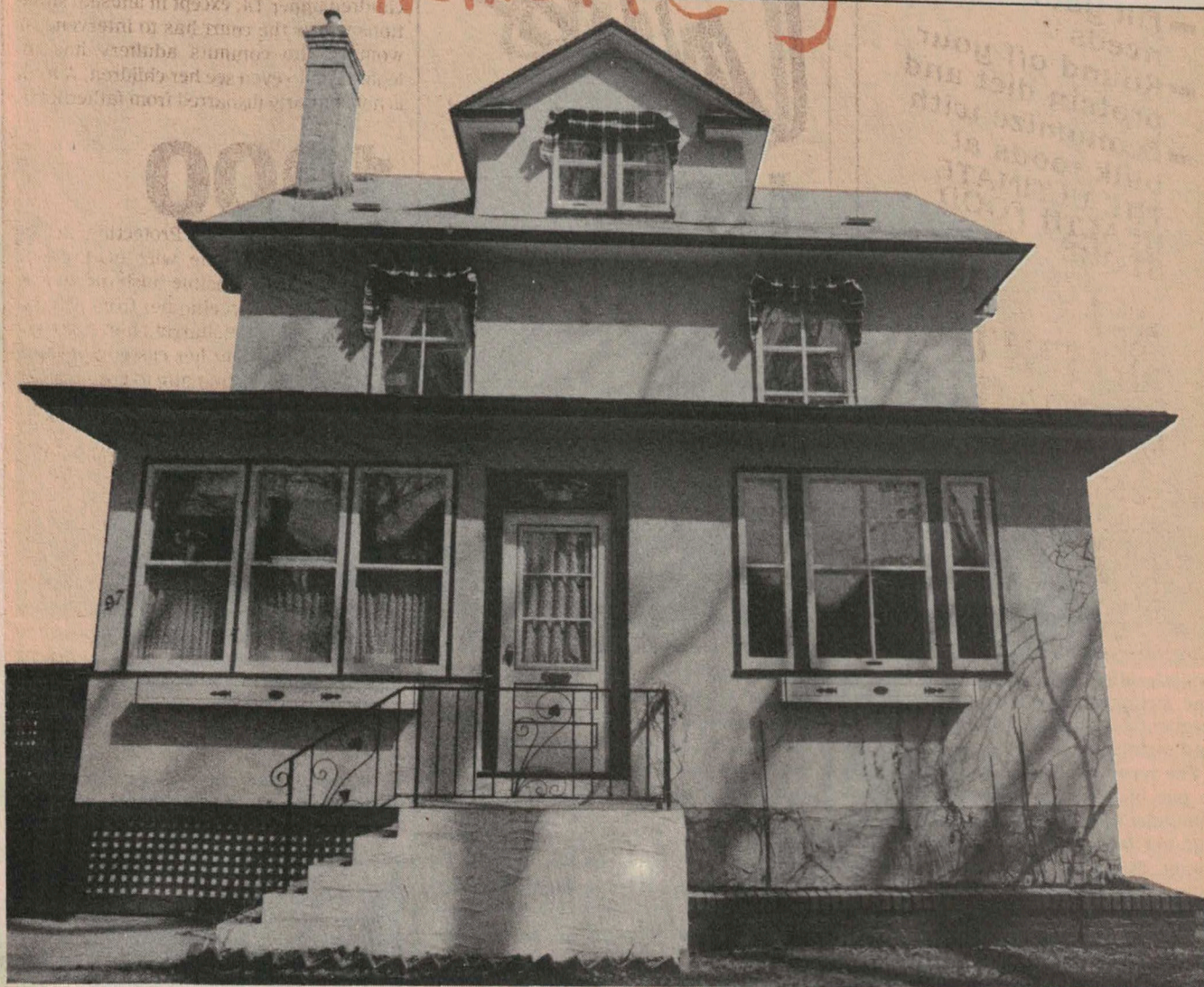
1922

Under the *Child Welfare Act* a Manitoba mother gains equal rights to the custody and control of children under 21.

excerpted from "A Harvest Yet To Reap" by Rasmussen, Rasmussen, Savage and Wheeler.

Tribute to a suffragist

Nellie McClung



PHOTOS BY SHEILA SPENCE



It all started as a hobby four years ago.

Leslie Campbell, an active member of the feminist community since the early 70's, and her partner Doug Luckhurst bought the former home of suffragist Nellie McClung with the intention of restoring it to what it could have looked like 70 years ago.



Penni Mitchell



Restoration has been an ongoing project—almost an obsession—of sanding and stripping, knocking out walls and frequenting auctions for old furniture and nicknacks.

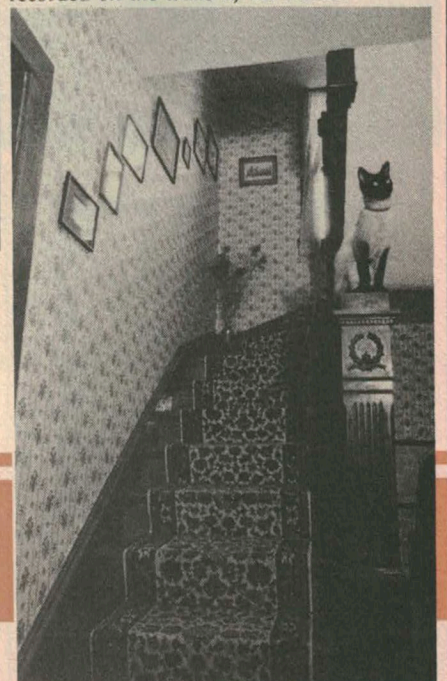
The result has been a personal tribute to one of the most colourful women in Manitoba's history. Photographs of Nellie and her friends, including Irene Parby, Emily Murphy, Henrietta Moore and Lillian Thomas decorate the walls of the foyer. Persian rugs and antique-styled wallpapers throughout the house help create a convincing atmosphere. Nellie McClung contemplates her surroundings from the mantle-piece in the confines of an old wooden picture frame, but she might just as easily appear in the doorway, inviting you to listen to a story or two.

Nellie's career as a reformer was at its height during the second decade of the century. Having settled near Wawanesa in 1880 with her parents and six brothers and sisters, she was part of a pioneer family. A high spirited woman of wit and well-chosen words, she was a writer and later, politician, who became active within the Women's Christian Temperance Union. Nellie shared the views of the WCTU that if women could vote, their power could dissolve the ills of alcohol and accompanying family violence and marital breakdown.

Later on, her vision of human equality for women became her passion. She made the world's business her own and commanded that her ideals were everyone's business.

Nellie McClung's foyer, including a picture of herself over the mantle piece. Suffragist photographs decorate the walls.

In keeping with the times, Leslie has photographs of the Womens' Christian Temperance Union, and other timepieces recorded on the walls of her house.





Leslie furnished the living room of the former Manitoba suffragist in early 1900's-styled furniture.

A picture of Nellie McClung and husband Wes sits on the antique dresser.



"(Minding one's own business) . . . is a cheap and second rate virtue, much extolled in certain circles, over estimated by the world at large; in constant use as an excuse for laziness; an alibi for indifference, coldness and neglect; the slacker's refuge; the sluggard's sure defense."

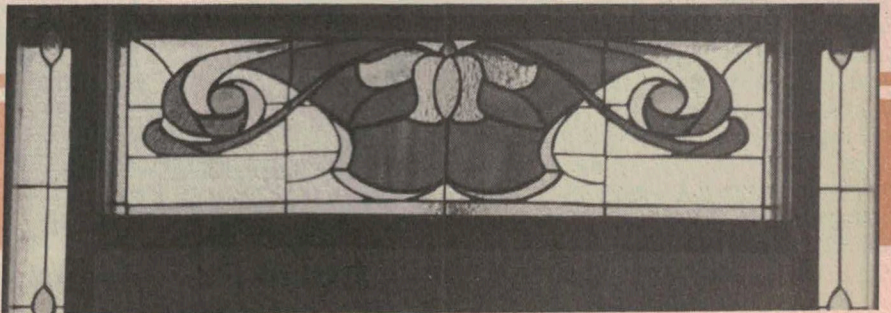
Her books include early writings of short stories, (*All We Like Sheep*), feminist philosophizing (*In Times Like These*), autobiographical books, (*The Stream Runs Fast, Clearing in the West*) and several more.

Nellie became publicly renowned for her feisty speeches on women's suffrage when she travelled throughout Manitoba and Canada promoting the cause of women. When the Liberals decided to fight the 1914 provincial election on platforms of

prohibition and women's suffrage, Nellie went into high gear to support the principles, but not the party itself. She travelled throughout the province addressing audiences:

"It may seem strange to many of you to hear a woman speak on political matters for the old conventions are still heavy upon us, that women and children should be seen and not heard! that women must be resigned and sweet and patient and like charity which heareth all things endureth all things believeth all things! that men must work and women must weep! quietly too, and with becoming aloofness for loud weeping is hysteria, and much to be deplored.

We have had long centuries like that. We have been blamed for all the evil in the world, and yet praised for all the



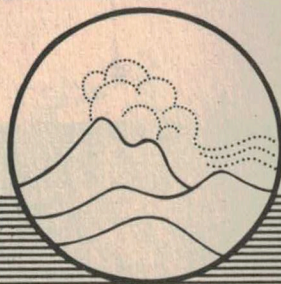


good! Men have told us they understood us better than we understand ourselves; they have told us we were illogical, emotional, hysterical, patient, forgiving, not any too honest, vindictive, unreasonable and all the same! They have spoken of women in the mass; women in bulk; all women—and it has been hard for us to establish the fact that we are human beings—with hopes and fears, aspirations, and ambitions, struggles, defeats, successes just about the same as men."

One of the highlights of her political life in Winnipeg was a mock parliament, "How the Vote was Won," at the Walker Street theatre, put on by the Political

Equality League. Nellie played the part of Sir Rodmond Roblin, then premier, in the satirical play in which women used role reversal to demonstrate the bigotry and illogic of denying the vote to women. The theatre was filled to the roof, received raved reviews and was long hailed as the best burlesque ever staged in Winnipeg.

In 1921, she moved out of the house at 97 Chestnut Street and moved to Edmonton with her husband and children. She ran in the provincial election in 1921 and became the third woman to win a seat in the Alberta Legislature. She held the position until the Liberals were defeated in 1926. ▼



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Travelling prairie doctor makes housecalls

Dr. Margaret Owens

On horseback, by sleigh or by dogteam, Dr. Margaret Owens made her way to her isolated patients on the prairies during the harsh times of the 30's. The 90 year old retired physician, now residing in Winnipeg, was the first of four women doctors to join the travelling clinic, which covered up to 8,000 miles a year.

On one memorable occasion Dr. Owens rode to a homestead in an area still smoldering from a brush fire to attend a delivery. The cabin was dark and with her eyes streaming from the smoke, she couldn't see to tie the cord. The father reached for a coal oil lamp but collapsed when he saw the blood and placenta being expelled. On his recovery he went out to the barn, leaving the physician to continue by touch.

"That was my one experience of having asked a father to assist at a confinement. For years I never wanted a father anywhere near the case room," Dr. Owens recalled.

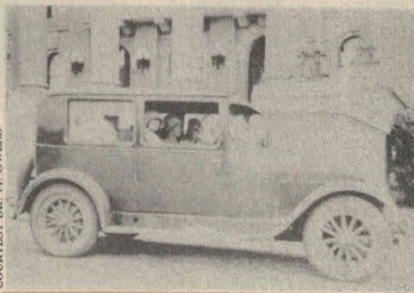
Back then, she never allowed a newborn to be washed in water because the cabins were so cold that water left by the window froze in two hours. Instead, she cleansed the baby with olive oil. In *The Country Doctors* by Henri Chatenay, she recalled her most difficult delivery, a fetus in a transverse position.

"I just used an open mask soaked in chloroform tied to my patient's wrist . . . I told her to put it over her nose . . . to breathe and count, . . . when she stopped, the mask would fall off her face and I knew she was under. So I would go ahead and was able to turn the baby round enough so that I could get hold of a foot. Then, with enough pressure on the foot, you could bring down the buttocks and deliver the baby as a breach—if you have the cervix well-dilated and can get enough relaxation to work."

She began her career teaching in a country school with pupils ranging from six to 21 years at a salary of \$30 a month.

Her father thought it unwise for a woman to take up medicine and her high school principal didn't approve of the idea. She had never seen a female physician, although a small number were practising in Canada. Her application to McGill was

Gerri Thorsteinsdottir



Travelling clinic—departure from the Legislative Buildings, Edmonton, June, 1929.

turned down as women weren't accepted there in medicine. Instead, she was one of 17 women to register at the University of Toronto. After graduating in 1925 she became the first female intern to be accepted at the Montreal General Hospital. However, there was nowhere for women to stay at the hospital, so she had to room nearby.

The following year, she became the first female resident to be accepted at the Royal Victoria Hospital. She had signed the register "Dr. M. Owens" as administrators were reluctant to give residencies to women. When she was appointed to obstetrics and gynecology, one staff member commented, "There will be two moons in the heavens before our chief gives a woman an appointment. He has no use for women doctors. She will not last in his service six months."

Dr. Owens' heroine was Dr. Maude Abbott with whom she had worked on a bibliography of Sir William Osler. Dr. Abbott, who became the world's authority on congenital heart disease, had also been rejected by McGill. Only at the end of World War One did McGill accept female medical students.

During her final year in Alberta, Dr. Owens encountered difficulties with the new premier, Bill Eberhart who also did not approve of women doctors.

Owens has been a strong proponent of natural childbirth and an advocate of birth control clinics since 1937.

An experience with a woman homesteader involved her in teaching about contraception. The woman had her baby, then travelled 500 miles to her cabin. "Not long afterward, her husband came 25 miles to fetch me to see his wife and we arrived just as she died, leaving him with eight children, the eldest a girl of 14 years. The mother had told her husband that she would never live to have another child. I have never seen children so terrified and their faces still haunt me. Never after did I want to see a woman bring a child into the world against her will," Dr. Owens said (in *Women Physicians of the World*.) Recently on the issue of abortion, Dr. Owens said that they should be carried out in hospitals "just like any other operation." ▼

Still feel like reading? Here's a short bibliography you might use as a reference.

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Ostenso. *Wild Geese.*

Roy, Gabriel. *Where Nests The Water Hen & The Road Past Altamont.*

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Hibbert, J. *The War Brides.*

Strong-Boag, V. *Parliament of Women.*

Binnie-Clark, G. *Wheat and Women.*

Takashima *A Child in Prison Camp.*



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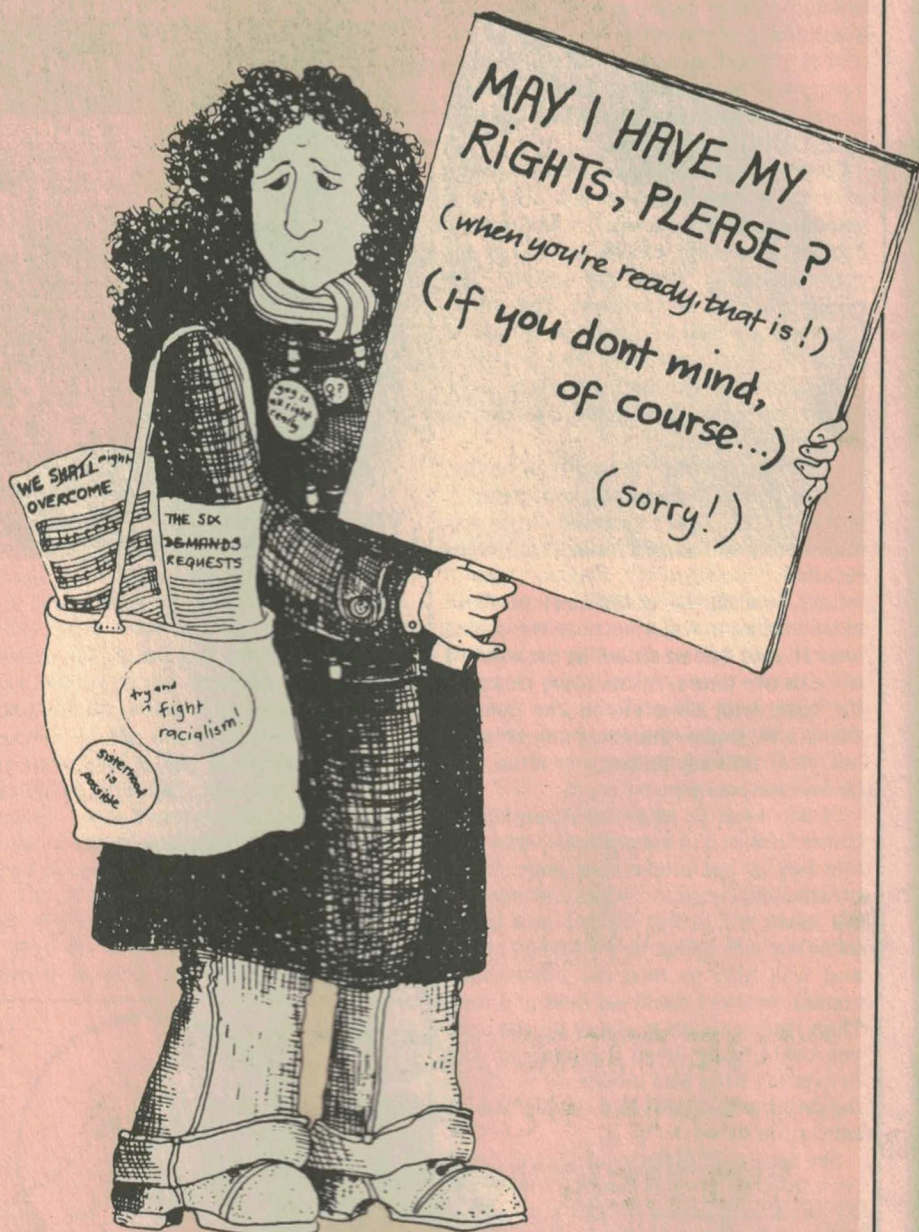
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WOMEN'S MODERATION MOVEMENT?



Jo Nesbitt, WOMEN'S REPORT, May-June 1977. (England)

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REVIEWS

What Women Must Do For Pay

Pat Armstrong and Hugh Armstrong
A Working Majority. What women must do for Pay. Ottawa, Canadian Advisory Council on the Status of Women, 1983.

This is not an impartial review; I've become a keen Pat Armstrong fan (I've never met Hugh but she vouches for him). I like and admire her as a person—warm, smart, calm, funny. I like her style; she can disagree without attacking. And I like her work. If I weren't already a fan, this book would make me one. It is comprehensive, clearly written, and represents feminist methodology at its best. The personal and political feelings and facts are linked. Theory and analysis are at the service of the human context and of women's priorities.

A Working Majority is about women's paid work and the women who do it. The book is based both on quantitative data—statistics and studies of various types—which provide the skeleton, and interviews with 65 women (which provide the flesh and the spirit) of different ethnic backgrounds, ages, and family situations, who come from five provinces and more than fifteen occupations. One major section of the book is about where women fit in to the labour force, their types of work, hours, pay, unemployment—fleshed-out facts. A second major part deals with the labour process: what we do, who we do it with and how we feel about it all. Briefer introductory and concluding sections put the material in context and discuss its implications.

Five other feminist researchers worked with Pat and Hugh Armstrong to interview the 65 women about their paid jobs and daily lives. They used an open-ended approach, with the questionnaire (it's included) as a starting point. The book's

useful discussion of how the interviews were done and what the authors have done with the material, is fascinating. Also helpful is the discussion of official statistics and terminology that precedes a statistical index of 25 tables (including participation, unemployment, full and part-time jobs, occupations and job ghettos, impact of job creation, pension coverage and income).

Since 1980, over half of all Canadian women are officially in the paid labour force. (Of course, in reality many more of us have long done odd jobs, unreported work, or work that doesn't count according to the official definitions; or we would like to work, if only . . .) Yet things haven't changed that much, because we still do 'women's work' very much like the work we do unpaid at home. We do mostly clerical, service and sales work (often part-time), and some factory work; nearly all is female-ghetto and female (low) pay. That's the kind of work the women inter-

viewed do—the kind most of us do.

Excerpts from the interviews are powerful, funny, moving, familiar: run-ins with bosses who harass, humiliate, cheat, exploit; with hard-pressed or hard-pressing husbands and kids; with UIC and other government systems seemingly designed to screw us around. Stories of juggling long hours, challenging or exhausting or boring jobs, with unpaid work done at home are included. The statistics give a picture that's bad enough, but the interviews make it clear that our jobs, our choices and our daily experiences are worse than they look in official sources. Despite the good days, our pride of craft and delight in our competence and the joys of friendship with workmates, almost every part of women's work experience is more restricted and less rewarding than men's.

Low pay, dead end jobs, a monster technology that gobbles our jobs and spits us out, a social benefits system that hinders rather than helps us, and an economy that depends on our unpaid and underpaid labour and our continued subordination—all of these we face. Pat and Hugh Armstrong call for fundamental changes in the structure of the labour force.

Most men's jobs are also deadening, so pushing for equal access to their jobs is not enough; we must push for "the equal right of women and men to decent jobs." They call for research that is "easily accessible, readily understandable and focussed on issues raised by female workers themselves" as a step in action to change our daily working lives. They identify issues raised by the women interviewed, including daycare, maternity leave and pay, UIC, job search, inadequate labour and health and safety laws inadequately enforced, pensions (what pensions?) and sexual harassment.

Pat and Hugh Armstrong say that the implications of this study are depressing. There's so much to change! Their study will be part of that process of change, but it's really up to us. As they point out, "fundamental changes must come not from research studies or from governments but from women acting together to control and change their daily lives and to build their own futures. It must come from the working majority". ▼

Barbara Roberts
 (one of the underemployed majority)

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REVIEWS

Women's Movement: If Not Red, Better Dead

The Future of Women, by Marlene Dixon, San Francisco: Synthesis Pub., 1983. 223 pp. paperback \$7.95.

The Future of Women is essentially a collection of articles written by Marlene Dixon over the course of her academic, political activist, and writing careers. Upon first reading, I left the volume for awhile feeling confused, angry and skeptical of her "message". In the words of my grandmother, "it just didn't sit well with me somehow." As a committed feminist, I felt personally insulted. After a second reading, followed by a period of reflection, my discomfort gave way to a somewhat healthier analysis of this book.

To begin, *The Future of Women* has little or nothing to do with the future of women, or the women's movement. Perhaps a more accurate title would have been 'The Women's Movement is Dead', or even 'The Rise and Demise of Women's Liberation' as Dixon herself entitles one of the articles in the book. The misleading title prefaces a misleading intent. Initially, Dixon claims that her intent is to "strip away the mystifications that have surrounded the situation of women, and relations between men and women".

However the major thrust of Dixon's book is a Marxist analysis of oppression of working class men and women within an exploitative capitalist system wherein women, gays, and other oppressed groups are to subsume their particular struggle within the model of class struggle. For those of us who do not subsume our struggle against the system within the class struggle, we are viewed by Dixon as actually contributing directly and indirectly to the oppression of those in the working class. Any purely 'feminist' perspective is notably lacking. In fact, I had real difficulty untangling her Marxist rhetoric from what appeared to be pseudo-feminism.

The book consists of three main sections: "The Centrality of Women in Class Struggle", "The Women's Liberation Movement" and "Issues of Our Times". The first part examines what Dixon calls the "Superexploitation of Women"; that is, the issue of sexism as it exists and flourishes in modern capitalist society. Here, Dixon exposing herself as a true Marxist, argues for an analysis of women's oppression vis-a-vis the mode of production in capitalist economies. In this section and following into the next section, feminism in its various forms is admonished and criticized by Dixon for the

alleged denial of the "real issue"; namely the experience of working class men and women.

Further, Dixon asserts that in the case of the women's movement, the struggle for equality has given rise to what she terms the "sisterhood ripoff". Middle class interests, inherent in the women's movement, are seen to preclude social change. Dixon reminds us that "Middle class and wealthy women do not want to identify with their class inferiors; do not care by and large what happens to women who have problems different from their own, greatly dislike being reminded that they are richer, better educated, healthier, and have more life chances than most."

All women who are not 'working class' or dedicated to its cause, are guilty of the above. Academic women are not exempt from falling into what Dixon dichotomizes as either "career opportunism" or left-wing cooptation (left-wing opportunism in the guise of reform band-wagoning). The bottom line is that Dixon views feminism as an inadequate social philosophy and movement in itself.

While my sense is that Dixon sees Marxism as precluding feminism, she does attempt to integrate the two. I feel compelled to ask: can two theories, each of which purports to account for the same thing—power as such—be reconciled? Moreover, does Marxism really address the questions feminism poses? Or, is there a connection between the fact that the few-have-ruled-the-many, and that those few have been men? This question, Dixon would undoubtedly argue, is irrelevant. She states that women are the exploited minority but "Not by men, but today by a system of capitalism", and she asks "what does it matter that our subjugation preceded capitalism?" I think this comment represents the basic thrust of Dixon's message and simultaneously my basic problem with *The Future of Women*.

If male dominance preceded capitalism, then, it could follow that capitalism is but one expression of male dominance and that the abolition of capitalism will not result in the abolition of male dominance. If this is the case, the Dixon Marxist crusade has little or nothing to do with women's liberation, as it rallies around the idea of a transformation of economic structures, leaving patriarchy firmly in its comfy place.

This brings one to yet another obstacle in this woolly ideology: Dixon fails to explain why it is women who are oppressed and men who dominate, irrespective of

class position. (i.e. the working class man might be exploited by his capitalist employer, but he still rules his castle at home). While working class women suffer hardships of a different nature than their economically endowed sisters, the oppression suffered by both middle class and working class women surely must be seen as a common link, pointing to something vividly more pervasive than the mode of production in a given society.

«Leaving
patriarchy
firmly in it's
comfy
place»

Often the so-called middle class woman has attained her class position vicariously, assuming the class position of her husband or father. Furthermore the concept of "class" as coined and developed by Marx, did not talk to women or their experience at all, but rather referred specifically to the adult male worker. Hence Dixon's reliance on and commitment to a male-derived ideology leads her to slot women into conventional categories of class that may not have any relevance to the lived experience of women. In doing so she divides women by accentuating their class differences rather than accentuating their sex-linked commonalities, and prevents women from uniting against male dominance and finding a cure for sexual discrimination.

As I began by saying, in this sense the book does not "open your eyes" to women's oppression or future so much as it tempts one to close her eyes to the real focus of the feminist struggle; inequality and systemic male dominance, under different economic systems. ▼

Gisele Thibault
Department of Education
Dalhousie University

Prostitute Laws a Victorian Hangover

... Remedies in the making

Christine Ball

Our current legal thought on prostitution stems from male interpretations of male and female sexuality in Victorian England. It was then that many of our laws, inherited from England, were enshrined.

Male sexuality was compared to gunpowder, according to Dr. William Acton, a venereologist and recognized expert on sexual matters during the Victorian era. The male sexual urge was characterized as inherent, spontaneous, making itself felt during puberty. This sexual urge was viewed as something which had to be controlled. In contrast, female sexuality was seen as dormant, passive—if not non-existent—until aroused or awakened by sexual intercourse.

Patrick Geddes, a Scottish biologist writing in the decade of the 1880's, believed that maleness and femaleness were reflected on a fundamental level as seen in the basic differences in cell metabolism and "behaviour". The flagellating sperm, as the "hungry, active" male cell, represented the strident, powerful nature of male sexuality. The "quiescent, well-fed" ovum or female cell represented the passive, nurturant nature of female sexuality. Geddes' theory was cited as "proof" that male and female roles should be maintained, as they reflected fundamental scientific truths.

At the time of intercourse, the powerful nature of male sexuality was alleged to ignite the dormant female sexuality. "Respectable" women, therefore had to be protected from experiencing this power outside the bounds of marriage. So, it was deemed acceptable that the male sexual urge could be released through sexual relations with prostitutes.

The prostitute was regarded as a "social evil", albeit a necessary one. Her functions were to relieve men of their dangerous lusts and, thus, ensure the safety of the "virtuous" women. The prostitute was tolerated (or supported) by the ruling elite—upper and middle class men—as long as she was not visible to any great extent, or didn't threaten the position of the "virtuous" woman within the sanctioned institution of marriage. The prostitute could not be seen as remaining indifferent or unaffected after experiencing the power of male sexuality... that would be tantamount to questioning its strength. The notion of passive female sexuality was held as the ideal and as a means of

defining the sphere or rightful place for women. Prostitutes were considered aberrant, as they deviated from this ideal. Men, not surprisingly, remained absolved of any guilt.

The prostitute was regarded as a "bad" or a "mad" woman. Something depraved or dysfunctional existed within her. This depravity or sickness was attributed to biological defects such as an overabundance of male hormones, gynaecological problems, or moral defects. The image of the unchaste woman was "bad" evolved to that as "mad" toward the end of the 19th century.

The severe economic conditions of women often lead them to prostitution. This was largely ignored within the mainstream of societal sexual attitudes. The admission of such motives could have threatened the established social order and could have brought male sexual practices under scrutiny.

So, although the prostitute was the receptacle for male sexual urges, she was viewed as a moral pollutant. The blame and punishment for the practice of prostitution was foisted not on the client, but on the prostitute. This blame reinforced the notion of the moral canker or innate defects within the prostitute. The socio-economic realities of prostitutes, drawn mainly from the working class, were virtually ignored.

A popular misconception was that which portrayed a grim lifestyle and fate for the prostitute. The misconception of the disease-ridden existences and fates of prostitutes of the 19th century was refuted by Dr. Acton who studied the incidence of grim diseases among prostitutes compared to other women. In consulting sources in hospitals, doctors, and local parish authorities, Acton found that prostitutes were no more prone to "... suicide,

intemperance, insanity, or complaints incidental to an irregular course of life..." than other women. Still, the popular misconception persisted.

These misconceptions and related sexual ideologies served to promote the co-existence of two antithetical images of women in this society. On the one hand, the "virtuous" woman of the ruling elite was represented by the stereotype of the lady/madonna. This contrasted with the prostitute, drawn largely from the working class, who was stereotyped as the tramp/magdalene.

Both stereotypes perceived women as essentially "neuters", sexless or of a weaker, almost non-existent sexuality. This denial of female sexuality served to divide women along class lines. On the one hand, the "lady" in remaining passive, sexless and ignorant of her body, would be deprived of having an allegiance with other women. On the other hand, the "tramp" was stripped of all sexuality and viewed as a pollutant of men.

The division of women between the differing stereotypes and along class lines protected traditional patriarchal power structures. Secondly, through relegating the "lady" of the ruling elite to the separate sphere of domesticity, the economic 'status quo' was perpetuated. Functioning as a form of commodity, the "lady" with her virginity in tact was valued as a reliable vehicle of legitimacy. Thus, economic wealth could be passed from heir to heir without the threat of illegitimate offsprings.

Many legal texts today contain variations of these sexual ideologies. As these ideologies served to define and ultimately control women, their continued existence suggests that male sexual prerogatives and patriarchal power structures remain.



Sexual Laws Divide Women

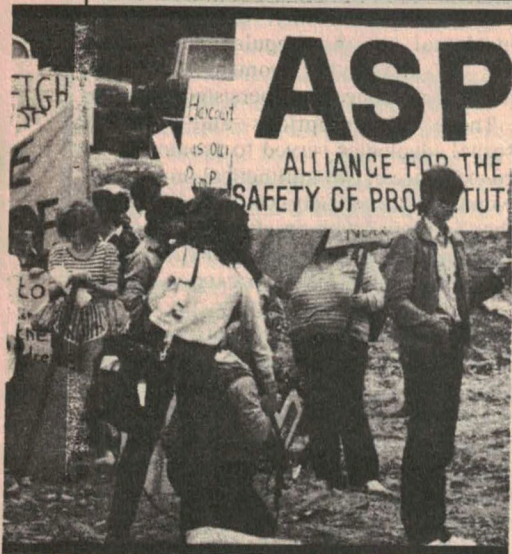


PHOTO BY CLAUDIA MacDONALD/KINESIS

Kinesis had an opportunity to talk with some prostitutes at the April 20 demonstration. The following is an excerpt from one woman's story.

"I am eighteen years old and have been hooking for eight months. Welfare cut me off because I wouldn't go back to school. I couldn't go back to school because I had to work to pay the rent. Just recently there have been a lot of new faces on the street . . . girls 13 and 14 and one even as young as 9.

With the younger girls coming down, there are a lot more perverts around and much more violence. Two people have been killed by tricks since I've worked the streets. They (the tricks) seem like regular people when you first meet them. Then when they get you to a room or a car, they freak out. I report any bad tricks to ASP and the police. The bad trick list put out by ASP does help. If you recognize a man's description from the sheet, you don't even talk to him. It helps keep you out of a bad situation.

I am at this demonstration because I want to stop police harassment and I want to see more training schools and job placement programs instead of higher fines. We don't want fines and jailings. That doesn't stop anything—you just have to go right back to the street to pay for the fines."

Prostitution, strictly speaking, is not illegal in Canada. However, its absence from the Criminal Code does not mean that prostitution is a legal activity.

From 1892, with the introduction of the first Criminal Code in Canada, until 1972, prostitution was dealt with as a form of vagrancy. The "Vag C" provisions (S.175(1) (c), presumed every woman who "being a common prostitute or nightwalker is found in a public place and does not, when required, give a good account of herself" to be a vagrant and in contravention of the Criminal Code.

Increasing pressure on the federal government, most notably from the Royal Commission on the Status of Women brought about the repeal of the "Vag C" provisions and the government replaced them in 1972 with the introduction of S. 195.1 of the Criminal Code. Section 195.1 makes soliciting for the purpose of prostitution illegal. In addition, S. 193 of the Code prohibits the keeping of a common bawdy house (brothel). Therefore, the means of attracting customers, essential to carrying on business as a prostitute, is made illegal, although prostitution itself is not against the law.

Police forces across Canada have been unsatisfied with the powers made available to them in S. 195.1 ever since the 1978 Supreme Court of Canada decision, *Regina v. Hutt*. In this case the highest court in Canada decided that for soliciting to be considered criminal it must be "pressing and persistent."

The House of Commons Standing Committee on Justice and Legal Affairs has recently sent its recommendations concerning street prostitution to the Minister of Justice, Mark McGuigan, for his consideration. The recommendations include: 1) broadening the definition of 'public place' so as to include cars; 2) amending S 195.1 to clarify the fact that both the prostitute and the customer can be charged with soliciting (currently in B.C. only the prostitute can be charged and in Ontario the Court of Appeal has held that both the customer and client can be charged under S. 195.1); 3) adding a section to the Criminal Code to make it illegal to offer, or accept an offer, to engage in prostitution in a public place, thereby getting around the requirement of the offer having to be 'pressing and persistent'; and 4) adding an offence, making it illegal to

offer or accept an offer to engage in prostitution with a person under 18, whether or not they believe the person to be 18. This latter recommendation includes a particularly interesting footnote as it rejects a defence of 'honest belief', so that a person is guilty of the offence whether or not they know or honestly believe that the person is 18.

The effect of these recommendations are easy enough to predict. They will limit street prostitution, for a short while, penalize the women working the streets, who already face enormous burdens and will in no way effectively deal with the major problems affecting prostitutes or residents.

A more reasonable response to the complaints and concerns of residents would be to properly and effectively enforce current provincial legislation dealing with residential tenancy and motor vehicle legislation and similar regulatory controls which would meet the complaints of unsafe and noisy street congestion.

Where nuisance problems become so serious as to warrant criminal law, the Criminal Code already includes a variety of provisions (S. 171 Causing a Disturbance, Indecent Exhibition, S. 169 Indecent Acts, S. 381 Intimidation) which could be used. The special problems attendant to child prostitution can be dealt with more appropriately by provincial social services and where necessary with existing Criminal Code provisions.

The answers to the problem of prostitution are essentially not legal ones—the social, cultural and sexual evils of society are not going to be solved overnight, nor is prostitution going to be tidied up by criminalizing it. Long term social service and educational programs are needed to assist the women who work the streets as an alternative or an escape.

If you wish to express your disagreement with the recommendations of the House Standing Committee on Justice and Legal Affairs write to: Hon. M. McGuigan, Minister of Justice, House of Commons, Ottawa, Ontario, and send copies to your local M.P., P.C. Justice critic Ray Hnatshyn, NDP Justice critic Lynn MacDonald and V.S.W. ▼

Excerpted from Kinesis (May 83).

Kate Andrew

LEGALEYES

A Retrospect of Divorce Law

Until very recently, the only ground for divorce in Canada was adultery. The adultery of a wife was sufficient to enable the husband to obtain dissolution of the marriage. By contrast, the wife had to prove that the husband's adultery was coupled by desertion, cruelty, incest, bigamy, rape, sodomy or bestiality.

This double standard was a reflection of the sexist attitude that a few extra-marital affairs were "natural" for a man, but completely contrary to a "good" woman's nature. Further, a married woman was regarded as her husband's property and adultery was a violation of his exclusive rights to her sexual services.

Interestingly, a circa 1910 textbook states that "the inequality is scarcely as great as appears at first sight." It rationalizes that although the wife must prove her husband committed a double offence, she effectively commits a double offence with every act of adultery since she exposes her husband to the risk of spurious issue. A writer of the time exclaimed, "the difference is boundless: the man imposes no bastards upon his wife." During the same time period, women were not granted custody of their own children after divorce.

The application of the common law regarding divorce gradually changed as women gained legal rights and eventually became recognized as "persons." The law, however, grew increasingly inadequate. By the 1960's, fabrication of the grounds for divorce was widespread. One member of the House of Commons reported that he sent 1400 letters to the correspondents named as sexual partners in divorce actions and found that at least 400 names were fictitious.



Jennifer Cooper, Lawyer
Newman MacLean

The new Divorce Act of 1968 extended the range of matrimonial offences to include mental and physical cruelty and various "unusual" sexual acts including homosexuality. It is now argued that having grounds based on the fault of one spouse is unnecessary and antiquated. It encourages conflict by causing estranged spouses to air their dirty linen. Further, often the act of adultery, for example, is not the actual cause of the marriage breakdown. Pleading as such, creates an artificial situation where there is a guilty and an innocent party. One party is held responsible and is blamed for the marriage breakdown.

The Divorce Act also introduced marital breakdown as a ground for divorce, and the section most relied upon is that of having lived separate and apart by agreement for more than three years. Although this is applauded as a step in the right direction, it is much criticized for creating a waiting period which is unnecessarily long. Many concerned individuals and organizations advocate liberalization of the current law, by providing that only a one year waiting period is necessary.

Will more liberal divorce laws actually encourage divorce? Certainly there have been very drastic increases in divorce rates since 1968. On the other hand, there is a continued or growing popularity of marriage. People are not rejecting the concept of marriage, even though individual marriages may be breaking down.

We must recognize that not everyone makes the correct choice of marriage partners. Also, people change. There is less social pressure to remain in non-viable marriage relationships. Strict divorce laws will not stop marital breakdown. Rather, it will produce discrepancy between the legal system and the way people live. It will compound the emotional and psychological and financial strain already experienced. It may force children to live in an environment with hostility, jealousy, tension, destructiveness and often violence. But it will not create reconciliation.

"A degree of divorce does not kill a marriage but rather certifies that it is dead." ▼

Grateful acknowledgement to the Canadian Advisory Council on the Status of Women Study Paper on Divorce.



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BREADWINNING

Starting Your Own Business

Last month, I stressed the importance of undertaking a feasibility study as the first step. Also discussed were the various forms of ownership available. The focus of this article is obtaining the requisite financing to start the business and to keep it operating.

FINANCING

The cash requirements of a business may be classified into two categories:

— money for the acquisition of capital assets such as buildings and equipment, and

— money for financing ongoing operating costs such as inventories, rent, payroll and receivables.

In your feasibility study, it was necessary for you to determine the cash requirements of your business. As with most people about to start up a business of their own, it is likely that you will not have the personal savings necessary to satisfy these requirements. Therefore, outside sources of financing will have to be obtained to supplement your own personal equity.

Third party financing may be derived from two sources; equity and debt. Debt financing is by far the most prevalent source for small businesses. However, before discussing this area, I will touch upon a few key points to consider with respect to third party equity financing.

Equity Financing

This type of financing involves giving up some degree of ownership in exchange for the use of someone else's money. In return for the use of the money, the equity lender usually expects to share in a portion of the venturer's profits. The following is a summary of the advantages and disadvantages applicable to equity financing:

- (1) The primary advantage is that until the business is profitable, payments will not have to be made to the "lender" for the use of those funds. Consequently, you will be able to preserve cash when it's most needed.
- (2) Equity financing is typically quite costly in the long run. Once profits are being generated, they will have to be shared with the other owner. In addition, this will continue indefinitely unless provisions are made to purchase the other owner's equity.
- (3) Equity financing may result in some loss of direct control over the operations as there is another opinion to take into account. This may also restrict your flexibility in making business decisions since you will likely have to consult with the other person before proceeding.

Paula Gardner, C.A.
Arthur Andersen & Co.



- (4) In reality, a small business will usually not have access to equity financing from lending institutions. The only avenue likely open to you are private individuals who may be willing to support your business.

Debt Financing

Debt involves the payment of a fixed or determinable sum over a specified period of time. It should be noted that while the timing of the payment may be fixed, the actual payment may fluctuate with interest rates. Therefore, in the early years, even when cash flow may be tight, you will still be required to make these payments. On the other hand, when your business begins to mature and become viable, your financing costs will remain constant, but you will not have to share your growing profits with the lender.

Lending institutions are concerned whom they lend their money to. This is especially so for a small business since they often lack the financial resources necessary to satisfy the lenders of their credit worthiness. Therefore, in order for you to convince the lender otherwise, it is essential for you to impress upon the lender that you have the managerial capabilities to operate the business successfully and profitably. The best way for you to achieve this is to arrive at your application interview with a polished, well-written financing proposal. While this will involve the expenditure of time and

money, the end result will most likely prove it all to be worthwhile.

Preparing Your Proposal

Your proposal should contain the following information:

(1) Personal Information

Since it is essentially to you that the lender will be extending the loan, you should include a personal resume. In preparing your resume, you should be sure to mention the following: work experience, educational background, a statement of personal net worth, and credit and personal references. Remember, you are selling yourself as much as the business.

(2) Business Information

This part of your proposal should contain a comprehensive description of the business; that is, the product of service to be provided, location, market potential and the overall financial viability of your business. It is here that it is essential for you to include the hard financial data to support your claims. Your proposal should contain cash flow forecasts and projected financial statements. The ground-work for preparing these should have been laid in your feasibility study. However, you may wish to engage the services of an accountant to assist you in pulling it all together.

(3) Loan Description

In addition to including the amount of the financing sought, you should also specify the use to which the funds will be put, and the schedule of repayment. It is also important to demonstrate that the amount of the loan is sufficient to ensure that once your business gets started it will be able to survive, because if the business runs out of funds, the lender's funds may be lost.

Governments are often considered to be "lenders of the last resort". Therefore, if your financing proposal is turned down by private agencies there are a variety of federal and provincial sources of funding which may be sought. These may take the form of loans (may be forgivable), grants interest supplements or loan guarantees. The assistance available will vary with the economic times and direction of the government, and therefore, the federally sponsored Business Information Centre in your area should be consulted to determine the extent of assistance available. In Winnipeg, the Centre is located at 185 Carlton Street, 4th Floor, (Phone Number 949-6163). ▼

NOTIONS AND POTIONS

Birth Control, Naturally

In the past few years, women have become increasingly aware of, and concerned about the risks of chemical and mechanical contraceptives. High on the list are the pill and the IUD. The effect of this concern has been a revival of interest in the so-called "natural" birth control and barrier methods of contraception.

As a method of birth control, it is not a single approach, but a study of menstrual regularity, temperature changes, observation of vaginal mucous and other ovulation signs. Sometimes referred to as the "sympto-thermal" method of birth control, its effectiveness depends on the accuracy of the observations. I strongly suggest that a combination of these elements be used so that all interpretations can be double-checked with another technique.

An article like this can only be an introduction to the method, so if you plan to use it, attend a course or consult one of the several good books that are available.

The sympto-thermal method is based on the fact that ovulation occurs once per cycle at a set time. Once released, the egg only survives 12-24 hours. Sperm can survive, once in the uterus, from 3 to 5 days, so that intercourse resulting in pregnancy can only occur during the five days before ovulation and one day after.

If you could predict with great accuracy when you would ovulate, abstaining or a barrier form of contraception could be used during that 6-day period, and have unprotected intercourse for the remainder of the cycle.

The key is, of course, in pinpointing the time of ovulation. All three of these methods attempt to do that, and used jointly, can be very accurate.

The Calendar-Rhythm Method

Ovulation occurs from 12 to 16 days before the following period. If you had a list of the lengths of your cycle during the previous nine months or so, you could subtract 16 days from the shortest cycle and find out the earliest you could have ovulated. This tells you the earliest you are likely to ovulate in the future. Subtract 12 days from your longest cycle and find out the latest you are likely to ovulate. Count five days for the maximum life-span of the sperm to come up with your likely fertile period.

Be sure to note that calendar rhythm alone is NOT enough. Used by itself, it is only 60-80% effective.

Basal Body Temperature

After ovulating, your body temperature rises several tenths of a degree. Basal body temperature is taken every morning,

Sue Wood & Lynn McLure

using a special BBT thermometer which most large drug stores usually carry. (Also sold at Clinic) and charted on a graph. The BBT curve begins low and rises at or right after ovulation, (see diagram) about .4°C. You should be infertile after three days of elevated temperature.

Cervical Mucous

Mucous is constantly being produced by glands in the cervix, but the character of the mucous changes during the monthly cycle. Mucous in the early part of the cycle is usually scant and may not be noticeable at all. Once mucous has appeared, it will probably be thick, sticky and opaque white or yellow. This usually occurs 2 or 3 days after menstruation ceases and progresses to become increasingly thin and watery, milky in colour and present in greater quantities.

Once the mucous has changed, ovulation is close. During the most fertile period, the mucous is clear and profuse, resembling egg white and is very sticky. The mucous is most conducive to sperm survival. Because sperm can survive in the cervical glands for 48-72 hours, it is important to anticipate the mucous change and to wait three days after it if you want to avoid conception.

In the post-ovulatory stage, mucous becomes sticky and thick again and

decreases in amount.

Anticipation of ovulation is difficult and it is important to abstain or use a barrier form of contraception in the few days preceding ovulation. If this method alone is used to prevent contraception, you must abstain during menses, during the time after menses that any mucous is present, until three days after the egg-white mucous appears.

Any type of abnormal discharge, such as that caused by vaginal infections, can obscure normal discharge observations. Seminal fluid can also make mucous observations hard to make.

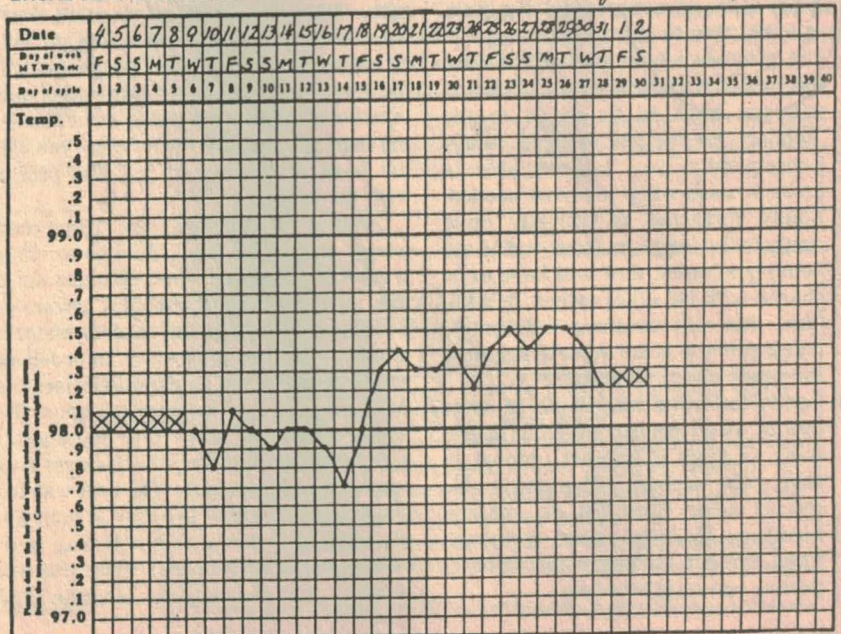
Many women experience other symptoms which can be helpful in determining when ovulation occurs. Abdominal pain, spotting or streaking of the mucous with blood, and breast tenderness are all often related to ovulation. Others have skin eruptions, migraine headaches, nausea, elation, or depression.

While the information about cyclical changes is relevant to all women, it may not be a desirable method of contraception for everyone. It does require time and attention to the symptoms described and it shouldn't be considered if an unplanned pregnancy would be a major tragedy.

It is, however, a rational alternative which has not been promoted by the traditional medical system. With careful observation over time, combined with the judicious use of a barrier method, it may be a safe, economical and highly effective means of contraception. ▼

BASAL TEMPERATURE AND MUCUS CHART

MONTH *August* thru *September*



EDITORIAL

Putting It All In Perspective

It would be too easy to take a look back through Manitoba history, look reverently upon our foremothers' accomplishments and convincingly declare that women today never had it so good. After all, we might say, eighty years ago, women fought for real "bread and butter" issues like the vote and the right to own land.

Following this logic, we might even convince ourselves to feel slightly guilty, for thinking that women are still oppressed at all, when a hundred years ago it was legal for a man to hit his wife with a stick—so long as it wasn't thicker than his thumb.

After all, we might resolve, half the people working in the province are women and a lot of them have pretty damn good jobs . . . women can vote . . . even run for public office . . . so, tell me what we're complaining about again?

We can't lose sight of the fact that our oppression is relative to the times. We can never make the tragic error, when we look back on the struggles of early feminists and feel . . . somehow grateful that we have the vote; grateful, as if we might possibly be somewhat undeserving deep down inside.

And who are we to complain, we could come to ask, compared to the immigrant women who were consumed by the injustices of labour conditions in the needle trades; the women who had their spirits and souls broken by deathly long hours and crippling work conditions. Should we feel grateful that the modern immigrant women who have inherited their places on the sweatshop floors make minimum wage . . . if they're lucky?

Our heritage of oppression must never become the yardstick for our accomplishments. Rather, it must be a reminder that the birthright of oppression which society still gladly christens us with, does not exist by accident or coincidence, but by design. We should never feel humbled into believing our major accomplishments have been achieved. Instead, by looking back we should still be outraged that such inequities existed in the first place; outraged that such 'respectable' men as Rodmond Roblin won the support of thousands of men throughout the province when he said that 'real ladies' didn't want the vote.

With this in mind, we should be able to siphon the outrage that fired our foremothers, couple it with our own contemporary rage and return, even more inspired and clear-sighted to change the sexist institutions and beliefs which con-

Penni Mitchell

tinue to oppress us.

Frighteningly little has really changed since the turn of the last century. Men could beat their wives with sticks and get away with it, but it wasn't until a few months ago that police began charging them. Sir Rodmond's contemporary sexual bigots are telling us that 'good girls' don't mind a pinch on the ass in the office and 'real women' don't object to pornography; the same labels they used to keep us out of the workforce and try to deny us the vote.

Now of course, that men don't have as much economic clout as they're used to, it's called 'tough economic times.' When women protest their economic oppression, who ever takes them seriously? Now, we're being told that *it's just not the right time* for women to get economic parity with men . . . the same excuse we heard after two world wars and a depression, when men decided their economic position was more important than women's. In a country where two thirds of its poor are women, and we earn less than 50 cents on the dollar earned by men, history has taught us to make damn sure this time that it doesn't happen again.

The time is ripe for change. It was a hundred years ago, even a thousand years ago, and it is today. Human justice has never waited for convenience; it will never be the *right* time for the economic, political and social advantages enjoyed by men to be extended to women if we sit back and wait. Even in times of economic prosperity, women have had to struggle long and hard for small gains.

Something history often neglects to remind us is that social reforms are never achieved without a struggle. In another 80 years, feminists will look back to the 1980's with the same advantages of retrospect we enjoy today of our foremothers. To them, equal pay for work of equal value, universal child care and homemakers' pensions will be as blatantly *just* as we regard the eight hour work day and a woman's right to own land. Future generations of feminists will look back and know that it took twenty years of active lobbying to secure protection for women of abusive husbands and more than fifty before equal pay legislation became a reality.

When we compare the issues that plagued women since the turn of the last

century, it becomes depressingly clear that these same issues haven't been resolved. Birth control, decent wages and working conditions, social and economic recognition of housework, entry into untraditional jobs—are all issues that have been with us nearly a hundred years or more. Writings in the *Grain Growers' Guide* women's pages in the early 1900's tell of women's quest for reliable birth control; one woman asks why a woman can scrub floors, change dirty diapers and go through labour a dozen times or more, but when she wants to get a paying job, she's labelled 'unfeminine'; Another asks why her brother earns more than twice as much as she does for working the same hours and doing equivalent work?; *Guide* editorials suggested that women were equal partners in the family business and should share in decision-making and economic rewards.

The fact that women's struggles to gain equality have been left out of history books only serves to preserve our oppression. It's only been in the last two decades that women themselves have picked up the pieces of their history and recorded them. And as long as history is written by the victors, the bias against women will persist.

The traditional outlook on history as the sum total of wars and political victories in a society negates the premise of history as a human endeavor. History is a recorder of change and those changes include women's work; their role in families; their social concerns, their political criticism and their alliances in other facets of society. Similarly, the traditional perspective of history ignores class and racial struggles and gains. When any 'minorities' are dealt with in a historical perspective, they are examined as a subordinate subsystem of culture that mysteriously functions autonomously from the white, middle-class, male interests which are their chief oppressors.

History should be able to look at the world in its completeness in order to examine the human injustices which have plagued our past and not simply pretend they never existed prior to activists' pushing them into the public fore. Part of the mandate of the contemporary women's movement will include the recording, analyzing and assessing of women's status in society throughout history. We need to feel the pulsing outrage that spurred women before us, in order to effectively continue our struggle. ▼



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THE BALLAD OF DAISY 1915

Daisy Daisy smiling for all
 the soldiers
 smiling for all the men since
 you were six
 smiling for a loaf of bread
 a child with golden hair

Bow and satin dreams you
 had
 of being a movie queen
 a little Clara Bow
 frothed in white fox fur

or dreams of handsome sons
 with pretty wives
 of holding court when you are
 seventy
 descendants at your feet
 your feet so neat in high
 button boots
 your head in a blue satin
 bonnet

1929

Bees bread butterchurns
 farmwives elbow-deep in
 choking flour
 everybody's husband a
 rough-faced man
 breaking the ground and
 reaping dust

Daisy Daisy give me your
 answer do

Marry me now, Daisy dear
 and bring your dreams to bed

1975

Mother was a bareback rider
 Daddy sailed the sea
 My husband was a farmer
 who gave five sons to me
 My husband was a
 gravedigger

he died in the looney bin
 My sons say it was my sharp
 tongue

that finally done him in
 And my five fine sons are
 drunkards all
 and dreamers just like me
 Come back come back for me
 please Daddy

I'll go with you to sea

Kate Bitney

BYPASSED

I will not be bound
 by your imagination to create
 I will not be a substance
 to be molded to your needs
 I am not waiting to be made
 or made a fool of
 I have no doors of mystery
 to fling open
 I have no subversive
 independencies
 to hide.

I managed twenty years
 without
 knowing what feminism wile
 was

I mangled the next ten
 discovering I didn't have any.

Laura Ann Holdens



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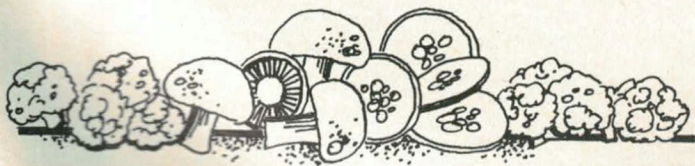
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Carole's Dip

2/3 c. sour cream	1 tblsp. chopped
2/3 c. mayonnaise	green onion
or salad dressing	1/4 tsp. onion powder
1 tsp. dill weed	or "to taste"
1 tblsp. parsley	1/4 tsp. celery salt
	or "to taste"

Dip vegetables and crackers!



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