

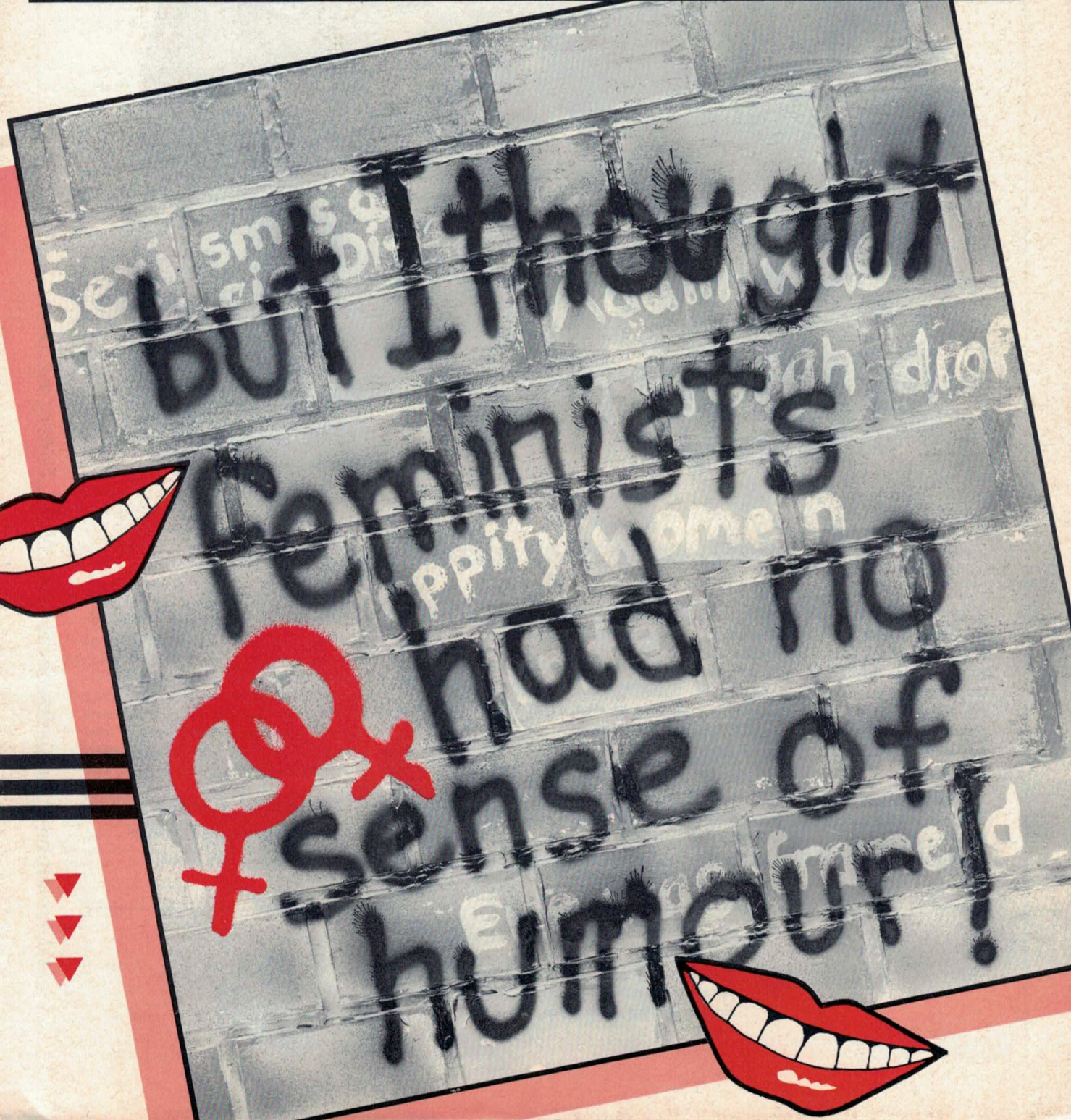
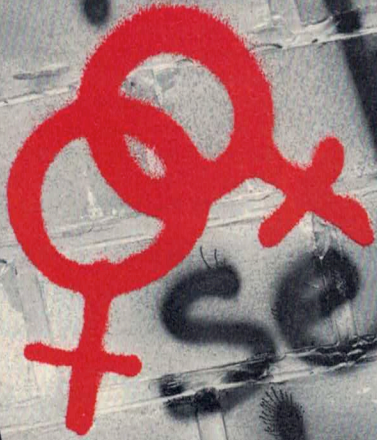


JULY 1983 VOL. 1, NO. 5

Price \$1.00

# HERizons

THE MANITOBA WOMEN'S NEWS MAGAZINE







## *One course they didn't teach her*

**E**VEN though it was Graduation Day Dora felt a little pang of loneliness. What was the diploma compared to those precious sparkling rings that Babs and Beth were wearing? Dora was killing her chances of ever wearing one, too, unless she changed her ways. There was one course\* that college didn't teach her.

What do other charms amount to if you have halitosis (bad breath)\*? Whether occasional or chronic, it can finish you with a man that quick. Smart

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For them it is Listerine Antiseptic night and morning, and especially before any date when they want to be at their best.

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*careful* precaution against offending.

While some cases of halitosis are of systemic origin, most cases, say some authorities, are due to the bacterial fermentation of tiny food particles clinging to mouth surfaces. Listerine Antiseptic quickly halts such fermentation, then overcomes the odors fermentation causes. LAMBERT PHARMACAL CO., St. Louis, Mo.

### **LISTERINE ANTISEPTIC**

*the extra-careful precaution  
against bad breath*

### **Vacationing?**

It's mighty comforting to have a good antiseptic handy in case of minor cuts, scratches and abrasions requiring germicidal first-aid.





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Liberation Books  
Mary Scorer Books  
Northern Options for Women  
(Thompson)  
Prairie Sky Books  
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Manitoba Action Committee on the  
Status of Women  
Women's Employment Counselling  
Services  
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and other women's organizations

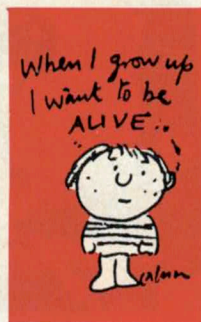
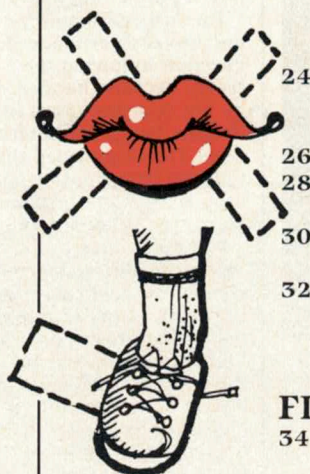
The aim of this magazine is to provide an alternative means of communication with a feminist perspective in order to stimulate, to inform, to effect change, and to unify women's strengths, serving as a forum for the women of Manitoba.

HERIZONS is currently operating out of 125 Osborne St. S., Winnipeg. For further information, call 477-1750. Views expressed in this publication are those of the writer and do not necessarily reflect HERIZONS policy. Submissions are welcome. Editing rights are reserved and submission does not guarantee publication. A self-addressed stamped envelope will ensure that submissions will be returned to the writer. Published 12 times a year. Price \$10.00 per year, \$1.00 per issue. For institution or business, \$24.00 per year.

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# MANITOBA

## Take Another LOOK



Manitoba offers more than you ever imagined.  
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## TRAVEL

## MANITOBA

Department of Economic Development & Tourism/Hon. Muriel Smith, Minister

## LETTERS



Dear Editors:

I would hereby like to make a request of you, further to the recent stand taken by the Justice Committee on the question of solicitation for the purpose of prostitution.

The Justice Committee undertook to examine this question following the recent decision handed down by the Supreme Court of Canada in the Westerdorp case. The Court ruled that the Calgary municipal by-law banning solicitation in a public place was unconstitutional.

The Committee proposes that the "pressing and persistent" element be removed from the provision of the Criminal Code respecting prostitution. The Committee proposes to address more specifically the effects of prostitution in large cities (for example, if a person is found guilty of this offence, that individual is liable to a \$50 fine or 15 days in jail) rather than the causes.

I for one do not feel that this proposal respects the spirit of the Canadian Constitution in the sense that the proposed amendments to the Code constitute a direct and unprecedented attack on the fundamental rights of all citizens.

If we examine the heart of the issue, we realize that prostitution reflects a society which allows its young people and women to live in virtual slavery as a result of poverty. Rather than address the root of the problem, namely poverty, a number of my colleagues have chosen the "policing" solution.

I am currently working to draft a bill which would also make the client liable and which would address the causes, rather than the effects, of this social problem. The customer has his reputation to lose, can pay the fine and be

judged by the community, whereas the prostitute will pay the fine by prostituting herself even further.

For the above-mentioned reasons, I urge all Canadians, both men and women, to let the leaders of the three political parties in Ottawa as well as the Chairman of the Justice Committee, Mr. Claude-Andre Lachance, know how they feel about a question of principle as fundamental as this.

**Celine Hervieux-Payette,  
Member of Parliament for  
Montreal-Mercier**

Dear Editors:

Thank you for your reminder that my subscription to your magazine is now due. I do not intend to continue my sub, though.

In your effort to provide support for and information about women's issues, an unnecessarily negative approach is taken towards the 49% males with whom we share our community.

While society discriminates against females, I find it just as bad to blame this on individual men. Many of your articles put males down in general, without the slightest attempt to provide factual proof—never mind an analysis of how these 'facts' might have been brought about.

Elevating women at the expense of men is a new form of racism. It has no place among the dozens of magazines and journals our family reads to form a well-founded, intelligently critical view of the world and its many problems.

Thank you (and your colleagues, if you wish) for the attention given to this letter.

Yours sincerely,

**Alice Vorst**

**Letters and responses welcome from readers. Send to**

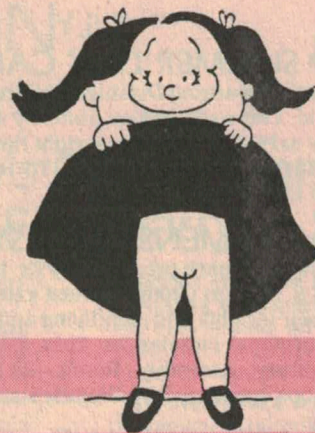
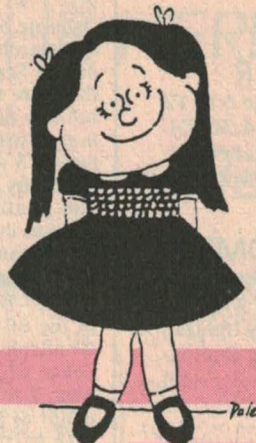
*Herizons  
125 Osborne  
Winnipeg  
R3L 1Y4*



# Women protest "incestuous" card

DADDY,  
I'LL ALWAYS BE  
YOUR LITTLE GIRL.

SEE !?!



85FD-4095  
Canada-1.25

TM - A trademark  
of RPP, Inc.

## Petition

### "FUNNY" FATHER'S DAY CARD

We, the undersigned, protest the availability and marketing of cards promoting abuse and degradation of persons.

The grossly offensive card above was purchased at Cards Etc., Eaton Place on June 9, 1983. We demand the immediate removal of **ALL DALE CARDS** in ALL card shops until Dale Cards stops production of this and other offensive cards in their line.

NAME

ADDRESS

The following is a copy of a letter sent by MACSW to Greeting Card stores in the city.

To the Purchasing Agent for Greeting & Occasion Cards:

Enclosed is a copy of a Dale Company card purchased at Cards, Etc. in Eaton Place.

We are very concerned over companies that promote the idea of incest in a climate where sexual abuse of children is prevalent. We are also enclosing a petition already signed by over 200 people gathered in two days, original copies of signed petitions available through our office.

We are requesting your support in displaying this petition for your customers in an effort to inform the public of this serious breach of social responsibility. The Manitoba Action Committee on the Status of Women has called for a boycott

on Dale cards and on any store carrying their line.

We encourage your store to take immediate action to promote the fact that abuse and degradation of people cannot and will not be tolerated.

Your better card shop outlets need not resort to this type of obscene material to generate sales totals and contribute to society's growing insensitivity of abusive and pornographic material.

Your comments are welcome, contact our Winnipeg office.

Very truly yours,  
Sherry Dangerfield  
Violence Against Women  
Manitoba Action Committee  
on the Status of Women

## Dale Cards<sup>TM</sup>



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60614



# Calendar

JULY

## 4 SUMMER DAY CAMP FOR

Hyperactive/Learning Disabled Children from Age 6 to 12 Years old. Two-week session from July 4-15; 8:30-4:30 PM; Monday to Friday. Location: Freight House, 200 Isabel Ave. Cost \$25 (Bursaries available). To register: M.A.C.L.D., 5-1070 Clifton St., 774-1821.

## 5 PRE-MENSTRUAL SYNDROME—

A Positive Approach presented by Dr. Judith Cracknell and the P.M.S. Support Group, Women's Health Clinic who will share their insights into identifying and potentially treating these hormonal imbalances. Tues. 7-9 PM at the Centennial Library Assembly Room, 251 Donald St. (All workshops sponsored by Women's Health Clinic.)

## 6 ARTHRITIS AND COPING WITH

Pain by Kathryn Lawson, Social Worker, Rheumatic Disease Unit, Health Sciences Centre. She will describe the pain cycle and convey some of the coping techniques she has found helpful in her work with arthritic patients and their families. Wed. 7-9 PM (Location same as above).

## 12 COPING WITH LOSS

by Reva Waldman, Counsellor & Administrator, Age & Opportunity Centre. She will investigate the various stages involved in the grieving process. Tues. 7-9 PM (Location same as above).

## 13 DEATH AND DYING

by Jan Ellis, Counsellor. She has worked extensively with people experiencing terminal illness and will challenge us to explore this final stage of our journey through life. Wed. 7-9 PM (Location same as above).

## 14 WOMEN'S HEALTH CLINIC—

Open House on Thursday 4-8 PM at 304-414 Graham Avenue. All are welcome.

## 18 SUMMER DAY CAMP

for Hyperactive/Learning Disabled Children from Age 6-12 years old. Two-week session from July 18-29; 8:30-4:30 PM; Monday to Friday. Location: Freight House, 200 Isabel Ave. Cost \$25 (Bursaries available). To register: M.A.C.L.D., 5-1070 Clifton St., 774-1821.

## 27 AGAINST SEXUAL ASSAULT

Conference to be held from July 27-30 in Minneapolis. Cost for registration, four nights lodging (triple occupancy, breakfast and lunches is \$145 (\$75 registration only). Call Mary Anderson (612) 296-9908 for details (or 612-296-7084).

## 29 AND AIN'T I A WOMAN—

A Celebration of Women from July 29-31 on Prince's Island Park in Calgary. Some of the growing list of guests are Ferron, Heather Bishop, Doris Anderson, Bonnie Kreps, Debra Lewis, Dorothy McDonald, a native woman chief from Fort McKay. For info write: Calgary Women's Summer Festival, 1403011 St. S.W., Calgary (244-0202).

HERIZONS would like to hear from you. Please mail calendar events to 125 Osborne St. S., Winnipeg R3L 1Y4.

## TAKE BACK THE NIGHT

Meeting—All women interested in organizing the 3rd Annual Take Back The Night March please come to first meeting on Wed., July 20—7:30 PM at Herizons, 125 Osborne St. S. Traditionally the march was the third Friday in September. Because this date falls upon the Jewish holiday of Yom Kippur, the march will be held on Fri., Sept. 23 out of respect and solidarity with Jewish women and to allow them to participate in the march. For info. call Susan Stern at 942-8790.

## DISARMAMENT &

Justice—Building for Change in the 80's. The 12th annual Grindstone Island School for Peace will take place from Aug. 7 to Aug. 12 and will attempt to present and develop with participants an analysis of the roots of global conflict, strategies and skills for broadening the peace movement's base for organizing for political change.

Registration is limited. Total cost is \$175 (\$150 low-income). Contact: Grindstone Co-op, P.O. Box 564, Station P, Toronto, Ont. M5S 2T1; (416) 923-4215.

## CELEBRATION—

A Women's Retreat on Grindstone will be held the weekend of August 19-21; cost \$80. We see the weekend as an opportunity to meet with other women and to laugh talk communicate sing dance roam learn massage play party share and have a marvellous time. Contact: (Same as above).

## Bulletins

### SINISTER WISDOM

will publish a special double issue: A GATHERING OF SPIRIT, writings and artwork by North American Indian women. Edited by Mohawk writer Beth Brant (Degonwadonti), it will contain the voices and images of women from forty Indian nations in Canada and the United States.

This issue of *Sinister Wisdom* will prove an invaluable resource for teachers and students, for libraries, women's centers, archives, community organizations, Indian cultural centres. Price \$6.50 U.S. (\$1.00 postage and handling). The book is 224 pages, illustrated and perfect bound. (Orders of 5 or more will receive a 10% discount). Write to: *Sinister Wisdom*, Box 660, Amherst, Massachusetts 01004.

## WOMEN'S NETWORKS

in Canada is a very complete and practical one-of-a-kind 230 page handbook. The handbook is packed with tips on how to do everything connected with establishing and perpetuating a dynamic organization—whether for career women, single parents, professionals, ecological or political causes. Subjects include practical tips on getting started, keeping going, programming, designing workshops, fundraising, marketing, putting out newsletters and growth of sub-networks. Co-edited by Eileen Hendry and Janet Fraser, founder and director respectively of the pioneer Vancouver Women's Network. Cost is \$6; write to Vancouver Women's Network, c/o UBC Centre for Continuing Education, 5997 Iona Drive, Vancouver V6T 2A4 (604) 228-2181 (Cheques should be made payable to The University of British Columbia.)

## ECOLOGY AND FEMINIST

Summer Program from July 15-Aug. 6 at the Stowe School, Stowe, Vermont. This three week summer curriculum will focus on the crucial issues of ecological food production, social theory, feminism and ecology, holistic health, and alternative technology. Some of the feminist faculty and speakers are: Ynestra King; Carol Mohawk, Grace Paley; Shellee Colen; Leslie Cagan and others. For detailed brochure write: Institute for Social Ecology, Box 89-0, Plainfield, VT 05667.

## WOMEN'S WRITING

Guild Conference on July 22-29 at Skidmore College in Saratoga Springs, New York will include workshops on: Storytelling, Intro to the Intensive Journal, Using Family History as a Springboard to Fiction; The Politics of Romantic Love, The Author/Agent Relationship, Journalism, The Business of Writing a Practical Approach to Creativity, and many more. Women writers at all levels of proficiency come from throughout North America to learn and share their work and skills. Over the years, the number of Canadian participant at Saratoga has grown to about 30% of the total number of registrants. For information write: International Women's Writing Guild, Box 810, Gracie Station, New York, N.Y. 10028.



# ON THE HERIZON

## Wife Abuse Charges Increase Tenfold

The number of charges laid in incidents of wife abuse in Winnipeg has increased ten times since police started laying charges in all cases of domestic violence, according to Inspector Des Pourcq of Victim Services.

Since February 11th, when police began laying charges on the direction of the Attorney-General, there have been 219 charges of assault laid (as of June 14th).

During the same period last year, De Pourcq estimates there were about 20 charges laid.

While it is too early to tell how many convictions will result from the increased charges, De Pourcq is adamant that the threat of being

charged serves as a deterrent for repeat offenders.

A lot of men must be saying "Hey, this is a lot more serious than I thought," says De Pourcq because there are proportionately less repeat offenders.

Putting the responsibility for laying charges on the police "gives the victim a measure of support" she didn't have when she was held responsible for laying charges herself. Often he says, women who charged their partners were left in an even more hostile environment after laying charges.

The new procedure, De Pourcq feels acknowledges the severity of the crime and extends "a measure of support" to the victim.

Penni Mitchell

## Women's Center Opens in Fort Garry

The recently opened Fort Garry Women's Centre, located at 810 Waterford Street, will operate an information referral service, serve as an advocacy group initiator and promote awareness of women's issues in the community.

Executive Director Tanis Campbell said that the three women staffing the center are "really excited" at the prospects of co-ordinating a community-based women's center.

Part of the center's energy will be spent working through community clubs, churches and other already established

women's groups in Fort Garry, according to Campbell. They are also looking for input from Fort Garry women to make the venture a success.

Operating on a federal Employment Initiatives grant, the Fort Garry Women's Centre plans to work in the areas of employment, education and advocacy. Workshops on issues affecting women are planned and Campbell maintains the centre will be flexible enough to respond to community directives.

Located in Viscount Alexander School, the center's phone number is 475-2240.

### Nelliegram

CHICKEN SHIT DROPPINGS by the garbage bag full have been dumped onto skin magazines at three city centre Victoria newstands. At least five other businesses have received warnings from a group calling itself Angry Wimmin Rising. Ian Lynch, manager of Market Square newsstand, said that the group had painted its name on the store front about five times and a number of women had come in asking him to stop selling pornography. "They said if I didn't they could not be responsible for what might happen. We just sell things like Playboy, Penthouse, Hustler, nothing unusual," said Lynch.

Webspinner

### Nelliegram

MAJOR ISSUE IN EUROPEAN Parliament—Sexual harassment of women at work. Three women European MPs—Marijke van Nemeldonck of Belgium, Yvette Fulleit of France and Cinciari Rodano of Italy—have tabled a European Parliament motion about the issue. They want a survey of sexual harassment in private industry, public administration and the offices of the European community institutions. "I don't know one woman who has never met this sort of situation and it happens at the highest levels," said van Nemeldonck. There will be a possible debate later in the year.

Spare Rib

REAGAN-STYLE CHARITY. Federal workers will no longer be able to contribute to charities that advocate social change, if President Reagan gets his way. In an effort to help "the poor, the hungry, and the truly needy," said one Administration official,

Reagan wants to ban payroll contributions to such groups as the Siserra Club Legal Defense Fund, The Centre for Science in the Public Interest, and certain women's rights groups. A coalition of such groups plans to challenge the proposed regulation.

Ms.



Canadian University Press



## NDP accused of anti-choice tactics

The provincial NDP, boastfully calling itself the Nuclear Disarmament Party, can no longer lay claim as the PC (Pro-Choice) party, critics say.

The Coalition for Reproductive Choice has condemned the government for its involvement in the charging of Dr. Henry Morgentaler, Dr. Robert Scott, four registered nurses and two abortion counsellors. Charges of conspiracy to perform an illegal abortion were laid on the recommendation of Attorney General Roland Penner's office.

The provision for prosecution of illegal abortions in the Canadian Criminal Code is under the discretion of the Attorney General, Morgentaler pointed out after being informed of the charges.

Hundreds of women and male supporters protested in front of the legislature the day the Corydon Avenue clinic was raided, and again five days later when conspiracy charges were laid on the medical practitioners.

Meanwhile, the executive of the Manitoba Federation of Labour forced the Equal Rights Committee of the union organization to withdraw from

the Coalition, causing a stream of criticism from other Coalition members.

In a move that makes the conspiracy charges appear contradictory, the province announced it will expand existing abortion facilities in the province to allow for another 1,000 operations yearly. Health Minister Larry Desjardins, admitting existing facilities are inadequate, distinguished the provincially-sanctioned services as legal because they are to be performed in hospitals. The expanded services will focus on family planning and counselling, he said.

Attorney General Roland Penner has ordered an investigation of Provincial Court Judge Mike Baryluk's remark that "any woman who wants an abortion should be given a razor blade." The judge made the comment in front of two women court employees and a *Free Press* reporter.

Reproductive Choice Coalition co-ordinator Carol Rosset called the remark "cruel and sexist," and also questioned whether the judge would be impartial in an abortion-related case.

Photo: Brigitte Sutherland



Penni Mitchell

Photo: Penni Mitchell



Photo: Brigitte Sutherland

## United States

A U.S. association of doctors and abortion centers says right-to-lifers have created a "climate of terrorism" by their violent attacks on abortion clinics, which have included six firebombings and the kidnapping of a doctor.

Women having abortions are in danger, according to National Abortion Federation director Uta Landy, from harassing anti-choice supporters who use violent tactics against women and doctors. Anti-choicers are pushing for the introduction of anti-abortion bills into Congress as well as turning their attention to the local level. Legislation to ban abortion only narrowly failed to pass Congress in 1982.



# Catholics for Choice

The introduction of Marjorie Maguire contains too many credentials to mention or even to transcribe quickly onto paper. Luckily the poster advertising her appearance states she is a doctor of philosophy—a theologian who has come to Winnipeg to speak on the abortion issue. She is also a member of "Catholics for a Free Choice" a group representing 77 per cent of American Catholics who believe in abortion rights.

As she takes her position at the pulpit of the Westminster United Church to address the audience of about 200 people, she thanks the church community for helping to facilitate this important dialogue.

"I feel we are all pro-life, pro-pregnancy, pro-children; I am also pro-choice. Labels are unfortunate and put us in uncomfortable camps." She says no one is really pro-abortion, that would be saying, "abortion is wonderful, every woman should have at least one."

Instead she feels the opposing positions really come down to being pro-fetus, forgetting all claims of women; the other being a pro-woman position which entrusts women with the right to make an intelligent choice. The problem is, she points out, "our laws say women can't be trusted, men say women can't be trusted." This discounts our centuries of history during which women have been taking care of life and have proven they can be trusted to continue to do so.

"What I hear them saying is that I am no more valuable than the fertilized egg," says Maguire.



Photo: Brigitte Sutherland

MARJORIE MAGUIRE—CATHOLICS FOR CHOICE

Western philosophy does not have a tradition that life is sacred. It is persons who possess life that are sacred; persons have rights to life. She feels right-to-life rhetoric clouds the issue. For if life (every living cell) had transcendent value, "we would have to outlaw celibacy; keep every woman barefoot and pregnant during her forty or so years of fertility; force every man to perform stud services with every ejaculation."

The many practicing Catholics encompass a wide diversity of beliefs. Because these schisms exist under one church hierarchy, these differences are suppressed and glossed over. Historically, the position of the church on abortions is traceable to two separate ethical positions—sexual morality and the killing ethic. Only allowing sex for procreative purposes is a very old teaching of the Catholic church, says Maguire. Abortion violates this old teaching, but many Catholics and theologians disagree with it.

A little over 100 years ago, Pope Pious IX attached excommunication to abortion from the moment of conception—yet the church does not demand

baptism of miscarried fetuses; nor stillborn fetuses in some cases. Maguire feels this inconsistency originates from the first Canon Law in 1140 which established the first possible moment the soul was able to enter the human body—only after that point did the church recognise the fetus as human.

Other theoretical positions include Probabilism. This theory, according to Maguire, came to the fore in the 17th century. She says this position gives Catholics freedom of conscience. The process of probabilism can be twofold: an individual's moral position becomes cogent in her mind and is not frivolous; or it can be a moral position held in opposition by a number of theologians. Maguire reiterates that Canon law prescribes that Catholics be informed of these differing positions within the church.

Continuing in her historical encapsulation of traditions on the abortion issue, she shows how with Vatican II the Catholic church is endorsing a pro-choice stand: Vatican II gave protestant churches (who include those with pro-choice positions) ecclesiastical reality.

To Maguire the important issue is personhood. She also feels the determination of personhood can't be found in biological reality. "Abortion is taking human life, but personhood is determined by a relational criteria: sociality; bonding; entering into our community and becoming of the same value as we are." When does this stage of personhood occur? asks Maguire. For her the answer is dependent on the consent of the mother; at birth or at any time before birth when the mother makes a covenant between herself and the fetus.

"Personhood is determined by a relationship of consent between woman and fetus. Man plays the donor. Woman is never just a donor, rather, nourishing a fetus with her own body is a gift of self and therefore akin to the covenant of love in scripture," says Maguire emphatically. She adds men as members of society have a part to play in the emotional and financial support they give to the mother.

Maguire also feels that late in the second trimester of a pregnancy (at viability) there need to be serious reasons for considering abortion. In this respect the Canadian law is immoral in that it often forces women to wait too long, making abortion more traumatic and dangerous for women.

She feels the Catholic church is in a last-stand position and is therefore trying to keep a very tight reign on its members. The Vatican is harassing theologians. All newly ordained bishops are questioned in Rome on their position on two major issues—abortion and the ordination of women to the priesthood. Women theologians are also silenced by being threatened with not being taken seriously on other issues when they speak out on abortion. Maguire ended to warm enthusiasm from the audience by saying, if the Roman Catholic church wants to be seriously anti-abortion, they must consciously promote birth control and voluntary sterilization.

Brigitte Sutherland



## MACSW urges Safeway Boycott

The Manitoba Action Committee on the Status of Women is calling for a boycott of Safeway stores and Food Barns in order to pressure the company to implement equal pay for work of equal value into its current contract.

At stake in the issue is the company's refusal to reduce the 48-cent-per-hour gap between male food clerks and female service clerks.

"The blatant discrimination against women which results when store management positions come almost exclusively

from (male) food clerk positions effectively restricts the advancement of women in Safeway stores," MACSW states.

"We are supportive of collective bargaining for workers and are willing to support efforts of unions which work to eliminate discrimination against women workers."

"As an organization dedicated to the improvement of the status of women in Manitoba, we ask for your support of this boycott."

## Native Agencies want to control child welfare needs

The Winnipeg Coalition on Native Child Welfare has asked the provincial government to allow it to assume native cases from the much-criticized Children's Aid Society.

The movement towards community-based organizations gained momentum over the last month with the release of the Kimelman interim report on Indian and Metis adoptions and following the refusal of some native board members of the CAS to assume their positions. Native critics charge that native representation on the board was only token and that autonomy from the CAS is the only answer to the white-dominated CAS.

The Kimelman report, released at the end of May, recommends replacing the CAS with five or six community-based agencies to "ensure that services are sensitive to the cultural and ethnic composition of local communities." The CAS, native groups charge, has been insensitive and at times bigoted in their treatment of native children.

The provincial government is considering changes to the Child Welfare Act that would allow parents to visit their children who have been made temporary wards. Bill 66

would open family court hearings on adoption and child protection to the media (as long as they don't mention names of those involved). Provisions of the bill also include allowing a child to be returned to his/her parents during an appeal if a judge rules against a child-care agency. A judge would decide on visits when the agency and parents can't reach agreement.

Native agencies and local child welfare committees must be given every chance to find appropriate homes for children, according to the Kimelman report.

The Southeast Child and Family Services organization celebrated its first anniversary of delivering on-reserve child welfare services on eight Manitoba reserves in April. The native family service agency insures the delivery of child welfare services with an emphasis on prevention and the cultural context of the Indian family.

Prior to its establishment, welfare workers only visited reserves from time to time and ended up dealing with crisis situations that lead to the removal of children from their homes, according to Chief Jim Bear of the Brokenhead Reserve.



### Belliegram

ANOTHER NUCLEAR WEAPONS threat—Children have fearful and confused images of nuclear devastation; many are experiencing chilling nightmares. A recent survey, conducted by a special task force of the American Psychiatric Association, looked at the question of psycho-social effects on children of living with nuclear disaster as a constant

threat. The research movingly demonstrated that children are aware, at an early age, of the dangers associated with nuclear weapons. This survey left no doubt about the powerful psychological threat posed by "the bomb" to the capacity of many young children and adolescents to imagine the future.

**Pauline Schiff/Coalition of Nuclear Disarmament, Edmonton**



### Belliegram

NEW BEDFORD UPDATE—THE Coalition Against Sexist Violence organized after the gang rape of a woman is still going strong. Rose Amado of the New Bedford Women's Centre reports their first priority is to get funding for a Rape Crisis Centre. A proposal submitted to the Community Development Fund for \$87,000 was turned down with a recommendation that the Centre be funded with money from a recently passed federal jobs bill. Amado stated that the money from that bill could cover staffers' salaries, but could not be used for the crucial operating costs.

Amado emphasized the Coalition also wants to continue to educate people about all kinds of sexist violence.

A number of sources have reported that an issue of *Hustler* Magazine had a pictorial spread called "Dirty Pool" of a woman being gang-raped by four men on a pool table (as was the New Bedford woman), and enjoying it. As well, a *Dorchester*, Massachusetts newspaper (in a recent article attacking meter maids) included a statement to the effect that "maybe it's time we took these ladies off their pedestals and put them on pool tables where they belong."

*by jas/off our backs*

## Computers encourage child support

Ontario will soon join Manitoba as the only province to have computer enforcement of child and spouse payments. Computers can track down separated and divorced spouses trying to avoid payments and bring them into court sooner.

A Toronto family court judge says the new method of enforcement may result in more wage attachments to ensure regular payment of child and spouse support.

Unpaid child and spouse support is estimated at \$42 million in Ontario alone, according to Alexander Mackay,

director of the provincial courts in Ontario. Under the new system a computer will send the spouse owing money a warning letter when his payment is overdue as a reminder. If payment is not received within ten days a notice of default and a summons to a court hearing is sent out. Previously, a ledger card was kept for each account and monitoring was supposed to be done on a regular basis, but Mackay estimated that a very high percentage of the 40,000 accounts are in arrears.



### Belliegram

FRANCE'S SOCIAL AND cultural life is changing under socialism. Women have been making strides in the work force and in political life. As well a most important victory was the bill extending medical coverage for abortions.

All French textbooks are being revamped to replace "sexist images or images

that show a negative view of women" with more positive ones.

Now a proposed bill before Parliament, already adopted by the French cabinet, would forbid sexist advertising in the media. Any woman could bring suit against an advertiser for "cultural sexism" and have the image removed.



1930's revisited?

## Unemployed Women Needed: Uuw

To be unemployed today is an extremely serious problem. But to be unemployed and a woman is even worse.

"Women and minorities are even more disillusioned than white men are with unemployment if you want to put it in those black and white terms," said Susan Spratt, Equal Rights and Opportunities Committee chairperson of the Union of Unemployed Workers (Uuw).

Even when women are employed, Spratt explained, they tend to work in non-unionized, low-paying, ghettoized positions with no pension plans, no health care, and no dental plans.

So when women are fired, they often do not have a union to take up a possible grievance. And because they work at lower paying jobs than men (women, on the average, earn 60 percent less than men), unemployment for women automatically means receiving lower unemployment insurance (UIC) benefits, according to Spratt.

An unemployed man, who was making eight dollars per hour, can hold out for a better job while continuing to receive UIC benefits, while women who worked at a lower salary would be required to accept a lower paying job or be cut off from her benefits.

Spratt fears a rebirth of the 1930's sentiments that "when unemployment is really high then women shouldn't be working anyway" and "really all you're (women) good for is making babies and making bread".



For these reasons, Spratt welcomes unemployed women to participate in the Uuw. Her plans for the Equal Rights and Opportunities Committee include organizing specific workshops resourced by the Women's Employment Counselling Center, and Women in Trades. "The big thing is a lot of women don't know how to get jobs," she said and added the same types of workshops could be set up for Native and other minority group members of the Uuw.

Spratt also wants to develop a support system within the Uuw. For example, if a woman is turned down when applying for a job, the group might be able to help her to explore the reasons behind the job rejection and determine

whether they were justifiable reasons. If not, the Uuw could take action on her behalf.

Although Spratt realizes women might not want to join the Uuw because a "union to a lot of women represents patriarchy", she believes involvement in the Uuw can be a positive experience for both the male and female members. "I think it's good for men to learn about the problems women and minorities face," she said.

As well, Spratt believes the Uuw, being a vocal group, can help women to speak out and continue to if they enter a unionized job or in other job situations.

To join the Uuw or for more information, contact Susan Spratt at 284-5625 or Tanya Lester at 774-4372.

*Tanya Lester*

## Moratorium Needed on Chemicals

### Gay Rights

A private member's bill which would have disallowed discrimination against gays and lesbians in employment and provision of goods and services within Federal jurisdiction was recently quashed by PC's in the House of Commons.

Svend Robinson from the

NDP introduced the bill to guarantee gay rights in the Human Rights Act. While the Justice Minister's parliamentary secretary was willing to refer the issue to the justice committee, P.C. MP's prevented the referral from getting the unanimous consent it needed.

Most major agricultural chemicals used in Canada and the United States were tested inadequately before they were allowed on the market, according to an audit on a U.S. lab.

All 212 chemicals had at least one invalid test according to the audit of Industrial BioTest Laboratories carried out by the Canadian Dept. of Health and Welfare and the U.S. Environmental Protection Agency. A full seventy per cent of all tests were found to be invalid.

A lawyer with the Canadian Environmental Law Association said the chemicals (Captan, Lasso, Mesuroil, Baygon and others) should be restricted or immediately stopped until their safety is proven.

Typically, both governments' officials have been quick to point out that 1,400 invalid tests (out of 2,000) does not necessarily mean the chemicals are dangerous.

A spokesperson for the health protection branch of the Canadian Dept of Health and Welfare said tests to replace the invalid U.S. studies are being developed.



## Majority of part-time work done by women

Women who work part-time are even more disadvantaged than women who work full-time, according to a report released by the Canadian Advisory Council on the Status of Women, *Women and Part-Time Work*.

Seventy-two per cent of part-time workers are women, according to the report and one out of four employed women work on a part-time basis. Part-time workers are

clustered in services and retail trades, where they receive low pay, few benefits and little protection by unions or legislation. The study concludes that if legislation and union protection were extended to cover part-time workers, the situation would improve dramatically.

"For many women, part-time work can offer a valuable alternative to full-time work," according to Lucie Pepin,

president of CACSW. "But under present policies, it is just creating another job ghetto."

The report states that "during this century, men's hours of paid work have been reduced substantially, but we have yet to see the results in more nearly equal sharing in the home."

Because of the heavy responsibilities of full-time work combined with domestic

work and child-rearing, women continue to want part-time work, the report states. For many women whose partners don't share equally with work in the home, full-time work is simply not an option.

"It is a realistic response by many women with young children to their current social, economic and ideological circumstances, circumstances that will only change gradually."

## MARL presses for patients' rights

The Manitoba Association for Rights and Liberties (MARL) says current mental health laws and patients' rights provisions are little more than a rule book for mental institutions.

A steering committee set up by the provincial government is expected to make its recommendations on mental health sometime this month.

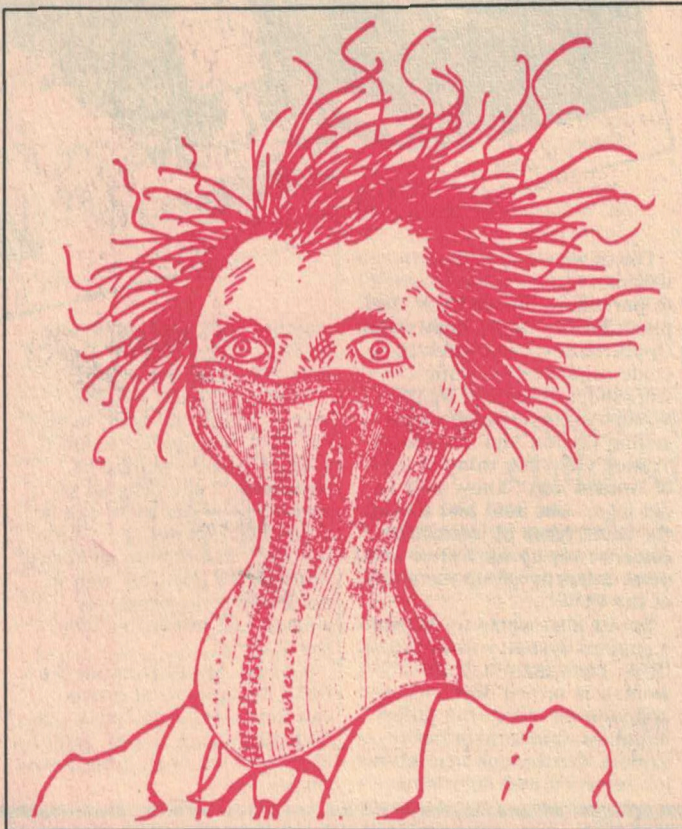
Critics of the present system say even your gynecologist can be dangerous to your mental health. In Manitoba, any doctor can have you put away against your will for 21 days for psychiatric testing.

"It doesn't have to be a psychiatrist. It could be a surgeon, a gynecologist—anybody," says Des Connor or MARL.

Our province is the easiest one in Canada in which to be committed. Under the Manitoba Mental Health Act, you can be committed to a psychiatric ward or hospital after being examined by one doctor who feels confinement is necessary. You don't have to be considered dangerous to yourself or others, as is required elsewhere in Canada.

Authors of briefs presented to the committee range from Winnipeg City Police and the R.C.M.P., to MARL and southeast Asian refugees. The Mental Health Act was amended in 1980 but few of the sweeping changes recommended by a Manitoba Law Reform Commission Report were adopted.

The MARL position paper caps 18 months of research, with input from present and former mental patients, legal aid lawyers and Manitoba branches of the Canadian Association for the Mentally Retarded and the Canadian



graphic: gauntlet

Mental Health Association.

Besides a redefinition of patients' rights, Connor says he'd like to see a thrust in new legislation towards public education, such as a mental health version of the federal government's current Participation program.

MARL's recommendations include:

—Signatures from at least two doctors who don't practise together should be required to commit a person. Testing should be performed within a few days, not weeks, and

drugs should be given only to deal with clearly dangerous behavior.

—A formal court hearing should take place after psychiatric assessment and be repeated regularly throughout the committal period. Each time the psychiatrist would need to prove that further confinement is necessary. The patient would have the right to a lawyer independent of the institution. This, Connor says, would prevent patients from becoming "lost in the shuffle." Too often committals are

extended automatically because judges blindly trust a psychiatrist's expertise while approving a committal order.

—Confidentiality of patients' records is a critical concern.

"These days it's non-existent," says Connor. The association recommends records be restricted solely to the doctor and patient and released only upon written consent of the patient or guardian. Under present laws records are the doctor's private property.

Patients should also be allowed to have their files interpreted to them by a trained ombudsman and be allowed to make corrections to details they believe are incorrect.

—Use of experimental drugs and shock treatment should be monitored by an independent board of psychiatrists and administered only with informed consent of the patient or guardian.

—No probation should be tagged to a mental patient's release from hospital. MARL says current practices whereby ex-patients can be reeled back into an institution at the whim of a social worker for violating curfew or failing to take medication is unnecessary and humiliating.

—Whenever possible, a person seeking mental health services should be treated as an outpatient instead of being admitted to an institution. MARL research reveals institutionalization is a traumatic experience, often doing more harm than good.

—The province should consider splitting the Mental Health Act, creating one section to deal with dangerous mentally ill people and another detailing patients' legal rights, such as the right to vote.

Diane Shubaly





## "Obscene" Window Display Condemned

This graphic display of violence against women appeared last month in the display windows at The Bay's downtown store in Winnipeg, along with the latest fall fashions.

Daphne Nordal, co-chair of the Media Monitoring Committee of the Action Committee on the Status of Women said "We are outraged that women's dismembered bodies would be used by The Bay to advertise their Fall Fashions. This implicitly violent treatment of women is incredibly obscene. The Bay tries to come across as a women's fashion store and that they would portray women in this manner should raise the anger of every woman."

# PORNOGRAPHY UPDATE

## THE PLAIN TRUTH about RED HOT VIDEO

The law is quite specific in forbidding the making or distribution of movies that contain scenes of sexual acts involving minors and bestiality.

### WE DO NOT BREAK THE LAW

By the same token, purchasing and owning our sexually explicit adult movies for private home viewing is legal anywhere in Canada; no matter what a small vocal minority would have you believe.

We invite you to send — or call — for our free brochure and shipping details.

## RED HOT VIDEO

104 - 2359 Highway 97 N.,  
Kelowna, B.C. V1X 4H9  
Tel: 1-804-782-2212

ad as appeared in Winnipeg Sun T.V./Comics



Anti-pornography protesters picket a Red Hot Video store in Vancouver last December

CATALOGUE No 20

NOV. 12, 1982

## Red Hot Video™

WESTERN CANADA'S LEADING SUPPLIER OF  
"ADULT VIDEO TAPES"

### EROTIC THEME DIRECTORY

REF. NO.	EROTIC THEME	FILMS	COMMENT
6	INCEST	66, 68, 103, 196, 282, 307	
7	LESBIAN	15, 25, 241	Every porn film has the obligatory lesbian scene, but these three are memorable.
1	ANAL SEX	9, 23, 258, 274, 275, 356, 170	
2	BONDAGE & DISCIPLINE SADISM & MASOCHISM	19, 40, 41, 51, 58, 94, 91, 69, 88, 119, 138, 155, 201, 210, 234, 274, 284, 295, 310, 331, 338, 347, 394	A number of films have standard S&M scenes. These are either films designed exclusively for S&M/B&O buffs, or have an outstanding S&M scene in what is otherwise not a bondage flick.
10	PROSTITUTION	5, 7, 14, 29, 60, 120, 231, 233, 240, 242, 245, 398	
11	RAPE & GANG-BANG	11, 38, 58, 89, 104, 197, 215, 2	Rape and gang-bangs are pretty much standard fare in bondage films.
12	YOUNG GIRLS	8, 13, 34, 42, 60, 63, 65, 76, 1159, 160, 170, 210, 214, 328, 411, 412, 413, 414	

The next phase in the fight against pornography by the Manitoba Action Committee on the Status of Women (MACSW) is now well underway. MACSW is undertaking a survey of all hotel pubs in the city to identify which ones provide pornographic entertainment.

The criteria, which includes video pornography, oil wrestling and male and female strippers will be used to yield a list of 'safe' hotels which will be publicized by MACSW. Since hotels are not obliged to warn customers that they supply pornographic entertainment, people have no way of knowing what to expect when they enter a bar.

Roughly half the 98 or so bars in the city use pornographic entertainment, according to MACSW spokesperson Tanya Lester. She says the hotel survey is a practical protest which will ensure women who don't want to support the porn industry still have a place to socialize. When the list is complete in the fall, people are encouraged to call MACSW (942-2000) and frequent those bars which appear on the list.

CONTINUED ON PG.15...



# Jobs for Women

## EXECUTIVE DIRECTOR WOMEN'S HEALTH ISSUES

Activist, feminist, non-profit organization, based in Washington, D.C., seeks key executive to provide leadership during growth period. The successful candidate will have a substantive knowledge of the women's health movement and related issues.

Additional criteria include:

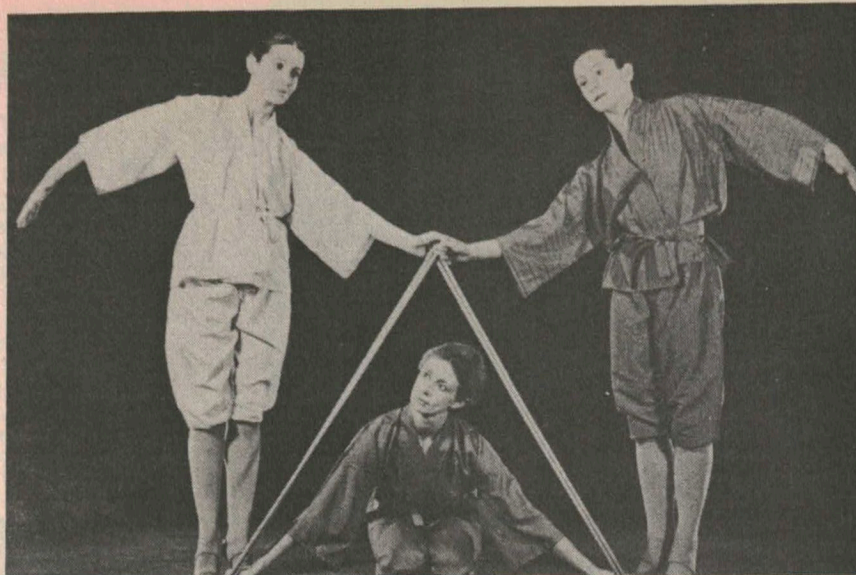
- demonstrated fundraising ability;
- excellent administrative skills, including budget preparation and financial management of the organization;
- successful management experience, ideally in non-profit environment;
- effective oral and written communication skills, including proven ability to work with the media;
- political sophistication, including substantive experience interacting with Congressional and regulatory officials.

Any candidate interested in serious consideration must submit a resume including salary history to Janine Vanech, President, Bowers & Associates, 1725 K Street, N.W., Suite 606, Washington, D.C. 20006.

## HALF-TIME POSITION

Half Time Replacement Position (10 months) available September 1, 1983 to June 30, 1984 to do educational programming and research on issues pertaining to women and international development.

For more information contact Mary Stuart Manitoba Council for International Cooperation, 418 Wardlaw, Winnipeg 475-4169. Deadline July 15, 1983.



photographer: Rob Karosis

# Miming Roles

The bagpipes hummed as the limousines free their cargo: the varied actors here for the Gas Station Theatre's Corporal Mime Festival. These mimes, normally self-assured in their physical movements, were shuffled en mass toward an hour-old reception. Heads turned, those hands not holding a glass or hors d'oeuvre clapped politely.

The morning after the opening reception, Marguerite Mathews, artistic director of the Pontine Movement Theatre was leading a small workshop across from the Gas Station at the Village Church. The Pontine Movement Theatre was the festival's only all-female troupe. They were selected as American representatives after the festival's first choice, Daniel Stein, broke his leg.

As the television camera records her image, Ms. Mathews gives condensed pointers on her method and her movements. After the workshop, she describes this method of expressing ideas and emotions with the body as being in the tradition of Etienne Decroux. She studied under the great French actor and lauds his mechanisms of the body as "a tasteless, colourless technique to train actors while instilling a philosophy of great love for theatre."

Also at the workshop are the other two women of the Pontine Movement Theatre, Ellen Brown and Ann Sauve. The troupe has been working and performing together since 1979. All the members agree that there were definite advantages to being an all women's mime troupe. Mathews explains that the "movement arts

needs devotion, sacrifice and altruism and women stick to it and get things done." Even though male students have come and gone, none have stuck. All three women delight in playing male and female roles.

Not to be content in describing their mime in words, Marguerite gets up to demonstrate how she moves in a male role. She places her feet squarely on the floor, pushes the hips ("the body's vital parts") forward while the upper trunk and upper arms swagger rhythmically outward. It really looks the way some men walk. She demonstrates how women walk—hips are pushed concavely backwards, the chest is thrust out, the throat is bared, while the arms are flailing outward from the elbows. Mathews says as she learned to do male and female roles it has become "very transparent that stereotypical body language is taught and that how one moves various parts of one's body is ingrained along with sex roles."

The women of the troupe have fun doing the traditionally exaggerated male and female parts of the 16th century theatre. However, Marguerite prefers the androgenous pieces and roles they conceive. These would be very difficult to do if they had a man in their company. Although all the women are of feminist orientation, they do not bring overt political issues to the stage. Preferring to do strong women that transcend roles, they incorporate into their work universal mythic images and the struggle to transcendent duality.

Brigitte Sutherland



# The Power of Mime

The second evening of the International Corporal Mime Festival, June 9th at the Gas Station Theatre was an outstanding tribute to the power of mime in the tradition of Etienne Decroux.

Jean Asselin and Denise Boulanger of the Omnibus Company from Quebec presented a series of dances, climaxed by a stunning sequence in which they worked beneath a large silk parachute. Wrapping themselves in the material, they moved through a geometry of forms in which the positive wrapped shapes of the figures flowed into mummified figures that eventually stumbled free and placed themselves sculpturally in a way worthy of Rodin. It was interesting and elegant work. At all times their mime was marked by sensitive control of the dramatic figures they were forming.

The Pontine Movement Theatre founded by Marguerite Matthews gives a series of amusing, witty pieces. M. Matthews danced the *Baker*, in which she lyrically developed the forms in baking bread. She was followed by Ellen Brown, who mimed the *Archer* in strong dramatic movements. In this piece, the hunter becomes the dying hunted at the end of the

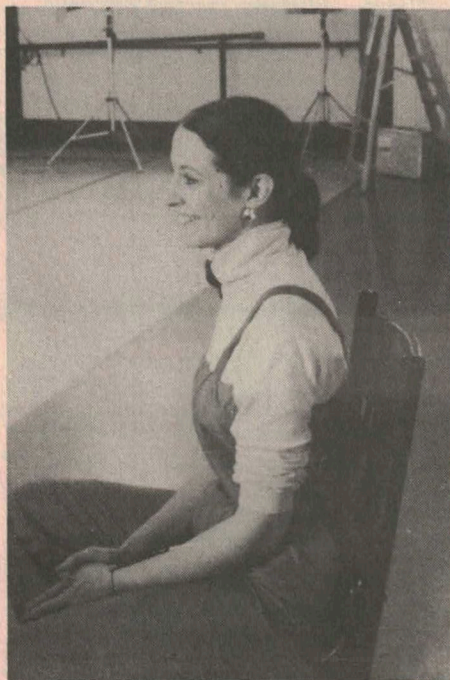
sequence—a powerful and moving transition which Brown controlled well. The third member of the troupe, Anne Sauve, danced alone in the *Fan*, a witty precise piece in which Sauve mimed around and to a fan.

All three members performed together in the rest of the program. In the funny and graceful *ABC Hungry*, they combined an alphabet of food spoken to mime movements. From guacomole to liver to vanilla icecream to zebra steak, they managed to vary the tone of the sequence well.

Their program climaxed in the brilliant *Come and Go*, a short play by Samuel Beckett. The mimed shapes depend here upon the movements of the three dancers and six sticks, which they formed into a series of moving shapes beginning with a triangle and progressing through a parallelogram to a pentagram to a triangle, with subtle variations enroute. The mime showed the power of the imprisonment and freedom found in communication as figures moved in and out of the positive spaces formed by the sticks and figures.

In all, the evening was splendid evidence of the beauty and classical appeal of traditional mime.

Valerie Reed



MARGUERITE MATTHEWS, ARTISTIC DIRECTOR

... CONTINUED FROM PG. 13

## Around the World

Meanwhile Vancouver City Council recently voted unanimously to refuse business licenses to any new stores selling or renting pornography, or to renew licenses of time-limited porn shops. B.C. feminists are calling the move a step in the right direction. Pharmaceutical and education sex products are not pornographic and therefore exempt from the new rule. Porn stores and theatres with permanent licenses however, will be able to continue to operate.

On a less happy note, Red Hot Video, a Vancouver-based pornography distributor was convicted of possession of obscene material in a Provincial Court in Victoria last month, but fined only a token \$500.

Judge Darrall Collins, in making the ruling, said "The Canadian community is not prepared to tolerate an attack on its moral fibre by the showing of films of this nature."

One of the tapes contained scenes of violence and abuse of women bound in chains while another graphically depicted dehumanizing acts against women.

New Democrat Lynn McDonald, in Brandon recently told women to keep up the fight against pornography, noting that the federal Communications minister has had to hire at least 3 people to respond to complaints about pornography.

The president of CBC and the chairperson of the CRTC have both encouraged legislators to set up guidelines on acceptable erotica and unacceptable pornography. The CBC president told the annual meeting of the Canadian Council on the Arts that certain forms of censorship are becoming an acceptable alternative to widespread pornography.

The Ontario Liberal Party wants the Canadian Criminal Code to make possession of pornography a criminal offence with tough penalties. Federal obscenity laws should be strengthened to halt the rising tide of violent video smut, according to party

leader David Peterson.

Similarly, seven Canadian mayors met in Montreal last month and vowed to take action against hard-core pornography. The mayors of Montreal, Toronto, Ottawa, Hamilton, Halifax, Edmonton and Vancouver said they would put pressure on the federal government to tighten import restrictions on hard-core video tapes and magazines.

Hate literature against Jews was found recently at the University of Winnipeg. The material encourages a belief in a 'Zionist conspiracy' theory of history and denies the Jewish Holocaust took place.

Representatives of Winnipeg's Jewish community called for the "seizure and destruction of all hate propaganda being mailed into Canada" following the incident. Racist material promotes a hatred of a specific segment of society, not unlike the hatred of women fostered by violence and dehumanization in pornography.

## NDP to oust sexist marriage laws

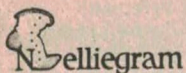
Some of the province's sexist marriage laws may be on their way out, if a legislative amendment introduced by Community Services Minister Len Evans becomes law.

The law would pave the way for newborns to be given the surname of the mother, the father or both.

The government also proposes to do away with the stipulation in the provincial Marriage Act for pre-marital blood tests for syphilis—a requirement which has proved to be unsuccessful in uncovering unknown cases of the venereal disease over the past years.

Legally separated women would also no longer be required to seek permission from their husbands to change their surnames, under the amended act.





**FAR BEYOND GOD THE FATHER** is how far Mary Daly has gone on her own personal and spiritual journey. Where she was once a reformist and apologist for the Catholic Church, she has now reached a point where she believes the only purpose for feminists attempting reform within the church is the personal process in finding a way out. To Daly, the whole notion has become analogous to a black person attempting to reform within the Ku Klux Klan. The lies about woman, pornographic or otherwise, are rooted in theological lies. When she reached this conclusion for herself, she left the Church and centred her philosophical pursuits with a radical feminist context (Gyn/Ecology).

Daly tells an amusing story about her invitation by a minister to speak about women

and the church in a sermon. She said she decided she would end her speech by walking out of the Church and inviting women to walk out with her. "I thought only a few would follow me," she said, "and that the whole thing would be quite embarrassing. Nevertheless, I made the invitation and about a hundred women walked out with me, much to my surprise." Word of the event spread quickly, and in a week she was receiving calls from ministers asking her if she would like to come to their churches and have a 'walkout'. She was dumbfounded. "I don't think you understand," she told the ministers. "I have walked out. Don't you understand? I am not there anymore; I have left."

**Patti Gibson/Broadside**

## Radiation Controversy Resurfaces

Fears that Atomic Energy of Canada Limited's underground research lab may become a nuclear waste storage sight resurfaced last month when radiation contaminated the water supply of at least 12 residents in Lac du Bonnet.

The town's council has refused to vote on whether residents' demands for a public inquiry into nuclear experiments would be met. AECL maintains it has never deposited wastes into the lab's test holes, although it does plan to use radioactive tracers in two years to track underground waterways.

The provincial government, which started monitoring the wells due to pressure from the

Committee of Concerned Citizens, issued a press release saying naturally occurring radioactivity in levels above maximum acceptable concentrations has been discovered in the Lac du Bonnet area.

Committee of Concerned Citizens spokesperson Walter Robbins says the group wants AECL barred from using radioactive devices in its research until public hearings are held. According to Robbins, the testing being done at Lac du Bonnet is unique to North America. AECL, he says, refuses to offer assurances that nuclear wastes will not be stored at the site in the future.

## Are You A Feminist?

*A contributor to Herizons is doing research to compare women's attitudes towards feminism. The results will be computed and analyzed in a future article in Herizons.*

*So please let her know your views on feminism.*

### A Brief Questionnaire To Be Completed By All Interested Women

AGE \_\_\_\_\_

OCCUPATION \_\_\_\_\_

MARITAL STATUS:

Married \_\_\_\_\_

Single \_\_\_\_\_

Divorced \_\_\_\_\_

Separated \_\_\_\_\_

Living Together \_\_\_\_\_

Widowed \_\_\_\_\_

WHAT DOES THE WORD "FEMINISM" MEAN TO YOU?

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DO YOU CONSIDER YOURSELF TO BE A FEMINIST?

NO \_\_\_\_\_

YES \_\_\_\_\_

WHY?

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HOW DO YOU THINK THE FEMINIST MOVEMENT HAS AFFECTED YOU AS A WOMAN?

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Please return to: Viewpoint, 329 Guildford St., Winnipeg R3J 2J6.



## Sports women confront sexism

An analysis of women in sport indicates that inequality is not occasional or incidental, but is woven into the very structure of sport. The status of women and sport can only be understood by first understanding the role of women in society.

The first annual conference of the Canadian Association for the Advancement of Women and Sport (CAAW&S) was held in May at the University of Manitoba, with approximately 65 delegates from all across Canada representing both competitive and recreational sports, government, and other interest groups.

CAAW&S aims to advance the position of women in sport and recreation by defining, promoting, and supporting a feminist perspective on sport. This conference focused mainly on education, information, and membership recruitment. According to Liz Ready, Manitoba national representative, the three-year-old organization is still in the early stages of development.

Ready says up until now the organization has operated more or less on a theoretical basis, "but the enthusiasm and energy evident at the conference indicates it is now time for action."

Ready says the conference not only succeeded in meeting its objectives but also put forth a number of recommendations for further action by CAAW&S. The conference began with an overview of the Canadian sport system, citing some of the complexities of the problems facing women in sport.

Traditionally, boys have been favoured with a more sport-oriented experience throughout their maturation, thereby propagating sport as an integral part of their lifestyle. The educational system, and society in general, have adopted and reinforced the exclusive male definition of athletics.

On the second day of the conference, participants attended strategy sessions to examine particular issues and problems in greater detail. Issues discussed included difficulties facing women in non-traditional careers in sports, why women coaches are necessary for women's teams, and the development of interest by women in non-traditional sport and recreational activities such as rowing in place of more traditional 'slimnastics'.

The need for role models for girls and women in sports was an overriding concern of delegates. Historically, there have been few role models for female participation in sports and more importantly, schools have served as a negative socializing agent for female participation in physical activities, except those concerned with improving appearance.

Some of the major resolutions put forth at the plenary include:

- to strike an adhoc CAAW&S group to develop a discussion paper addressing the specific human rights issue of separate but equal women's sports versus integration;



photo from "Fair Ball", Can. Advisory Council on the Status of Women.

- to promote development of physical activities at the community level designed to meet the diverse and changing needs of women of all ages;

- to demand that, where qualifications in formal education are equal, that the ratio of male/female physical education teachers reflect the female/male ratio of the student population; and

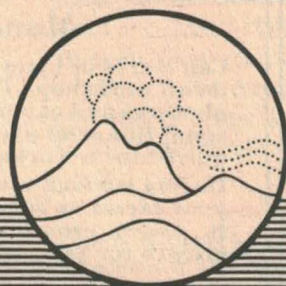
- to endorse an affirmative action program to rectify the decline in percentage of women coaching women's

sports teams at the university level.

Ready says these recommendations and resolutions will now go to committee for further examination. The committee will then take their suggestions to the national executive for final decisions on how to go about promoting and affecting these changes, and to determine exactly how CAAW&S can best play a substantial role in bringing about these changes.

Sharon-Rose Taylor

The poem "The Ballad of Daisy" (Herizons, June) appeared in Kate Bitney's book "While You Were out" (Turnstone Press, 1980)



"From one business woman to another,  
let me help you plan your travel  
needs, for business or for pleasure."

*Jennie Witman*

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## Absent Father Gets Custody

The Supreme Court of Canada upheld a decision of a county court judge who awarded a father custody of his two children.

The father had left the family six years ago, before his daughter, now 6 was born.

Milorad Novic first was awarded custody of Alexander and Natalija in 1980. His wife had been three months pregnant when he left.

Novic was awarded custody of his daughter and son by a County Court judge who ruled that even though the father might be a stranger to his children, their long-term interests would be better served if he was awarded sole custody. At the time the judge conceded that both parents were capable of caring for the children.

Justice William McIntyre in the Supreme Court minority decision noted that except for 18 months in 1976 when the boy lived with his father, the children have resided with their mother. The girl "knows no other home environment than that created by her mother."

Novic refused to pay support to his estranged wife and children since their separation

and owed \$12,000 in maintenance payments, leaving the mother on welfare to provide for her children. Novic, currently off work because of a back injury, receives \$126 a month from the Workers' Compensation Board and lives with his parents.

The County Court Judge who made the original award of the children to the father said that the mother lacked the qualities, of "honesty, patience, charity, understanding and industry."

The decision could be interpreted as economic discrimination against women, as the mother works as a full-time caregiver in her home and supports her children through welfare. The county court judge admitted that either parent was capable of caring for the children in the short-run, but said their long-term interests would be better served if the father was awarded custody (presumably when the construction industry picks up). The judge did not, however, admit whether the earning potential of the father versus the mother was a contributing factor to his decision.

## Bendectin production halted

A drug used to control nausea experienced by pregnant women has been withdrawn from the market after hundreds of lawsuits alleging it caused deformed fetuses.

Merrell Pharmaceuticals of Toronto recently announced it would stop producing the drug Bendectin, not because it may be unsafe, but because of what company officials refer to as negative publicity. Bendectin has been used by more than 30 million women, according to a Merrell official.

The so-called "bad publicity" lead to increased insurance premiums for the company, a subsidiary of Merrell Dow Pharmaceuticals and it was becoming less profitable to have the company's name associated with the product, according to company spokesperson Michael Grimshaw.

## Nudity NoNo For RCMP

A Vancouver woman, rejected from the RCMP because an RCMP member saw her naked at a beach, lost an appeal to the Human Rights Commission to have the force accept her for basic training.

After being initially accepted, Patricia Le Blanc was told by a sergeant that she didn't show good judgment of character by "going to a beach where a lot of perverts hang out." She was also told she would no longer have employment with the RCMP.

She had met another RCMP member who was clearing naked sunbathers from a stretch of sand between Wreck Beach, where nudity is accepted, and Spanish Banks, a public beach and mentioned she was planning to join the force.

"It's totally sexist," Patricia Leblanc said, adding that if the officer had seen a male sunbather he would not have thought of seeking to disqualify him from the RCMP.

## Anglicans Support Women Priests

Ten years after the Anglican Church first approved the idea of ordaining women, a session of the church's 30th General Synod approved a resolution condemning discrimination against women priests.

Rev. Peter Nannen said that there is still resistance to the appointment of women to the priesthood and men within the church hierarchy who favour

women priests have been denied advancements.

The Synod session re-examined a conscience clause which stated Anglicans shouldn't be penalized if they felt their faith would be compromised by supporting women priests. The resolution recognized that "God's will may be done" through male and female priests.

## Nelliegram

**NURSES REFUSE DRAFT**—In the wake of recent revelations that the US Defense Department is hoping to amend draft laws to require all health care workers, both men and women, to register with the selective service, 17,000 California nurses have made it perfectly clear they aren't eager to go if Uncle Sam calls. The Board of the California Nurses Association is informing its national

organization, the American Nursing Association, they oppose any restoration of the draft.

The proposal is part of a new defence package to be put before Congress and has already been endorsed by the American Medical Association. It's an open secret, they add, that the Army Reserve is badly in need of 23,000 nurses.

*HerSay*

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# TICKLING OUR OWN FANCY

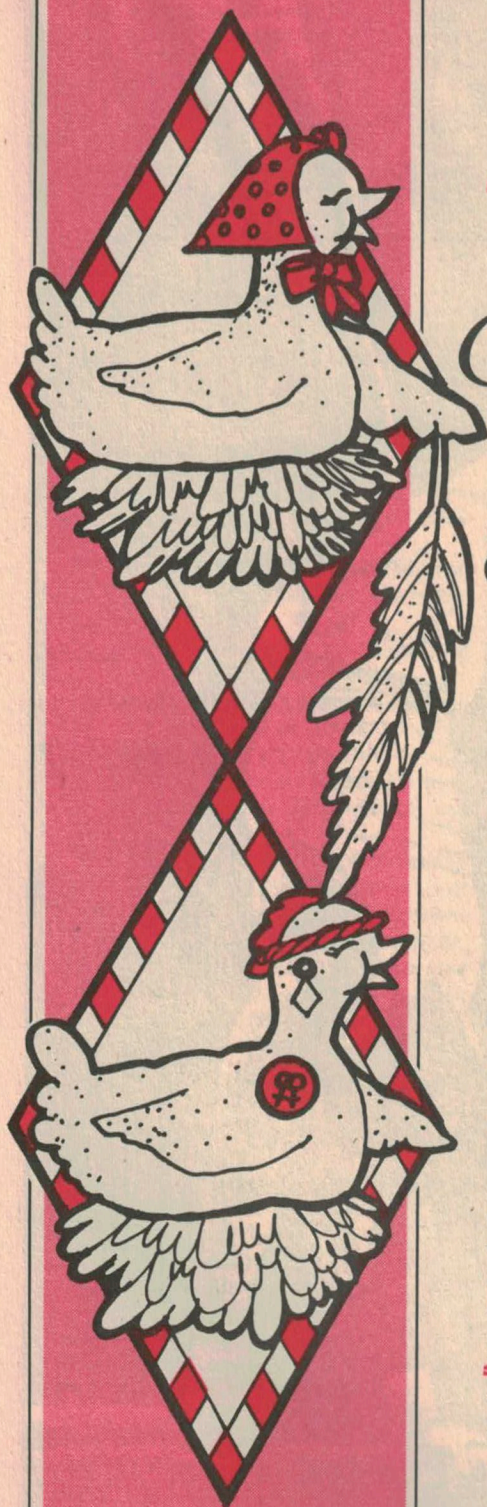
## *the Chickenization of Women*

One cannot help but notice how often women are referred to as poultry. Young women are chicks. Married women cluck at hen parties. They egg men on. Mothers watch their broods. Child-rearing ends with the empty-nest syndrome.

Husbands at home are henpecked by their wives. At 60, a woman is an old biddy. Runaway wives have flown the coop, while stay-at-home homemakers feel cooped up. Married women feather their nests. A divorced woman complains her alimony is birdseed; her ex calls her a vulture.

A single woman or a woman out alone at night is a sitting duck for rapists. Women are old crows, old hens, mother hens "whose laying days are over." "She's no spring chicken," say men about a mature woman. To be feminine is to be chicken. Is it just a coincidence that so many women's wages are chicken feed?

From the Monterey Peninsula and San Diego Mensa newsletters courtesy of Susan Palmer.

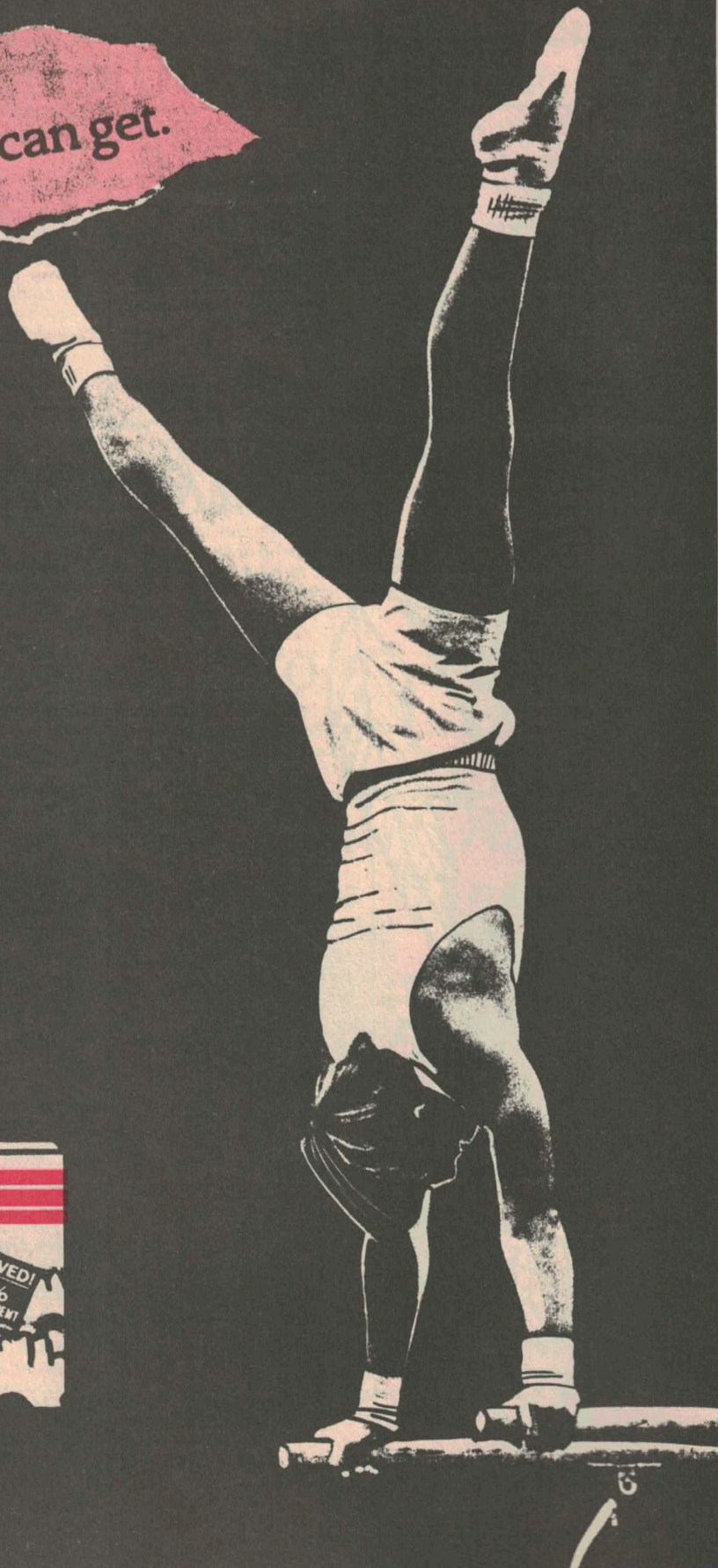




Right now  
I need all the comfort I can get.

H. E. Mann

For those light  
bachelor days.





# If men could menstruate

reprinted with permission by

*Gloria Steinem*

«  
menstruation  
would  
become an  
enviable,  
boast-  
worthy,  
masculine  
event»

A white minority of the world has spent centuries conning us into thinking that a white skin makes people superior—even though the only thing it really does is make them more subject to ultraviolet rays and to wrinkles. Male human beings have built whole cultures around the idea that penis-envy is "natural" to women—though having such an unprotected organ might be said to make men vulnerable, and the power to give birth makes womb-envy at least as logical.

In short, the characteristics of the powerful, whatever they may be, are thought to be better than the characteristics of the powerless—and logic has nothing to do with it.

What would happen, for instance, if suddenly, magically, men could menstruate and women could not?

The answer is clear—menstruation would become an enviable, boast-worthy, masculine event:

Men would brag about how long and how much.

Boys would mark the onset of menses, that longed-for proof of manhood, with religious ritual and stag parties.

Congress would fund a National Institute of Dysmenorrhea to help stamp out monthly discomforts.

Sanitary supplies would be federally funded and free. (Of course, some men would still pay for the prestige of commercial brands such as John Wayne Tampons, Muhammad Ali's Rope-a-Dope Pads, Joe Namath's Jock Shields—"For Those Light Bachelor Days," and Robert "Baretta" Blake Maxi-Pads.)

Military men, right-wing politicians, and religious fundamentalists would cite menstruation ("men-struation") as proof that only men could serve in the Army ("you have to give blood to take blood"); occupy political office ("can women be aggressive without that steadfast cycle governed by the planet Mars?"), be priests and ministers ("how could a woman give her blood for our sins?"), or rabbis ("without the monthly loss of impurities, women remain unclean").

Male radicals, left-wing politicians, and mystics, however, would insist that women are equal, just different, and that any woman could enter their ranks if only she were willing to self-inflict a major wound every month ("you *must* give blood for the revolution"), recognize the preeminence of menstrual issues, or subordinate her

selfness to all men in their Cycle of Enlightenment.

Street guys would brag ("I'm a three-pad man") or answer praise from a buddy ("Man, you lookin' good!") by giving fives and saying, "Yeah, man, I'm on the rag!"

TV shows would treat the subject at length. ("Happy Days": Richie and Potsie try to convince Fonzie that he is still "The

Fonz," though he has missed two periods in a row.) So would newspapers. (SHARK SCARE THREATENS MENSTRUATING MEN. JUDGE CITES MONTHLY STRESS IN PARDONING RAPIST.) And movies. (Newman and Redford in "Blood Brothers"!)

Men would convince women that intercourse was *more* pleasurable at "that time of the month." Lesbians would be said to fear blood and therefore life itself—though probably only because they needed a good menstruating man.

Of course, male intellectuals would offer the most moral and logical arguments. How could a woman master any discipline that demanded a sense of time, space, mathematics, or measurement, for instance, without that in-built gift for measuring the cycles of the moon and planets—and thus for measuring anything at all? In the rarefied fields of philosophy and religion, could women compensate for missing the rhythm of the universe? Or for their lack of symbolic death-and-resurrection every month?

Liberal males in every field would try to be kind: the fact that "these people" have no gift for measuring life or connecting to the universe, the liberals would explain, should be punishment enough.

And how would women be trained to react? One can imagine traditional women agreeing to all these arguments with a staunch and smiling masochism. ("The ERA would force housewives to wound themselves every month": Phyllis Schlafly. "Your husband's blood is as sacred as that of Jesus—and so sexy, too!": Marabel Morgan). Reformers and Queen Bees would try to imitate men, and *pretend* to have a monthly cycle. All feminists would explain endlessly that men, too, needed to be liberated from the false idea of Martian aggressiveness, just as women needed to escape the bonds of menses-envy. Radical feminists would add that the oppression of the nonmenstrual was the pattern for all other oppressions. ("Vampires were our first freedom fighters!") Cultural feminists would develop a bloodless imagery in art and literature. Socialist feminists would insist that only under capitalism would men be able to monopolize menstrual blood...

In fact, if men could menstruate, the power justifications could probably go on forever.

If we let them. ▼



"MY! MY!"

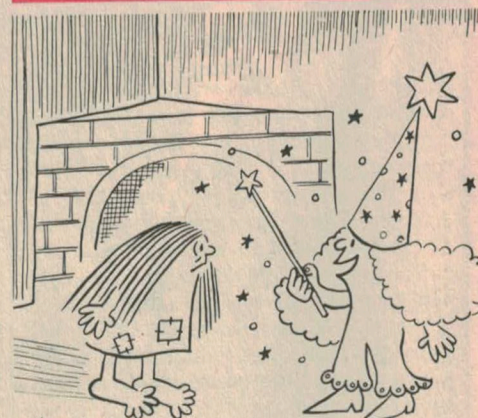
...chirped the old sea-dog



"I SURE WISH THE  
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WAS OUT ALREADY!"

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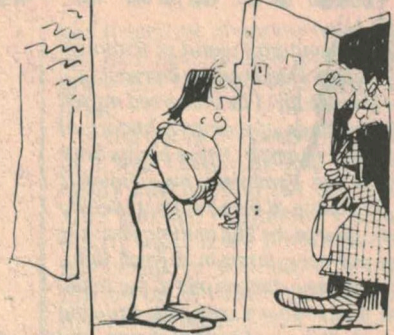
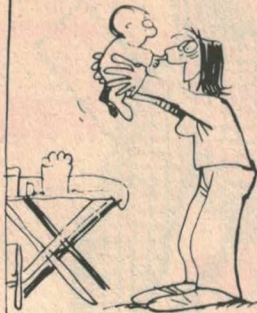
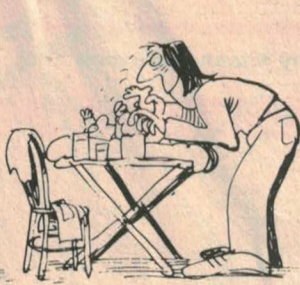
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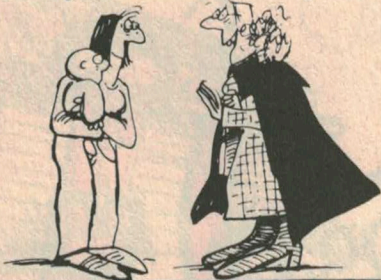


# SUSIE HOMEMAKER

hello!



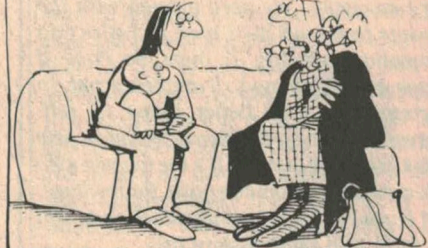
i can't stay a minute, sweetie... i've really got to run. i've got this really, outrageous job now. i'm leading this insane life...



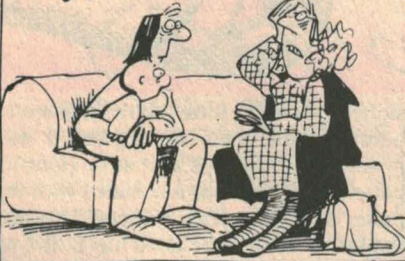
...but i did want to see how you're doing, babykins... oh, isn't he adorable!



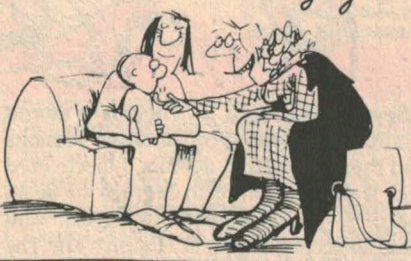
just now, i'm off to the airport to pick up the ambassador from Bojo. going to the airport is always such a drag, and then i have to cram myself into a press conference...



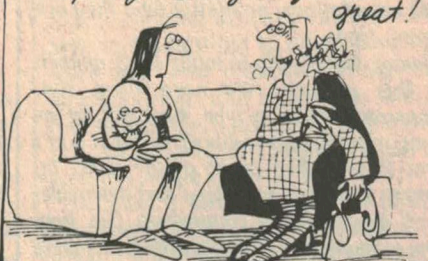
and then i have to drag the ambassador's idiotic wife over to Yves Saint Laurent... you know the bit... it's all crazy...



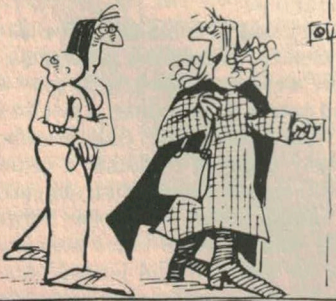
but a girl's gotta eat! by the way, i'm off to Iran next week, so if you want a carpet, just let me know... oh, he just gets cuter and cuter, this little guy...



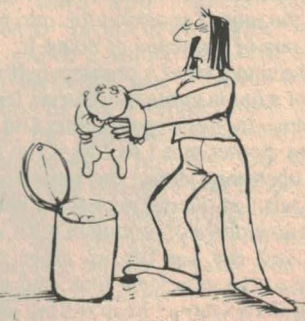
and what about you? you're really decided not to go back to work? well, everybody's gotta do their own thing. how's Robert? still with the company? Everything's cool? great!



you know, sometimes i think i envy you... having the kid and all... well, Ciao!



SLAM



BRETECHER



# WEARING YOUR POLITICS on your

by Shannon Robson

As the whole wonderful world of feminism opens up to me, I've become increasingly thirsty for knowledge. I've immersed myself in feminist writings of women's history of oppression and triumph. These books have become my bible. Feminism, my religion. I have the privilege of being surrounded by women who charge me like nothing else ever has. They put everything in a fresh light; clarify and add new dimensions to my thinking. I am daily reborn with my growing ability to challenge old stereotypes and effectively argue against ingrained patriarchal maxims. It's been a euphoric ongoing encounter. However, I haven't entirely escaped years of scripting. I do backslide.

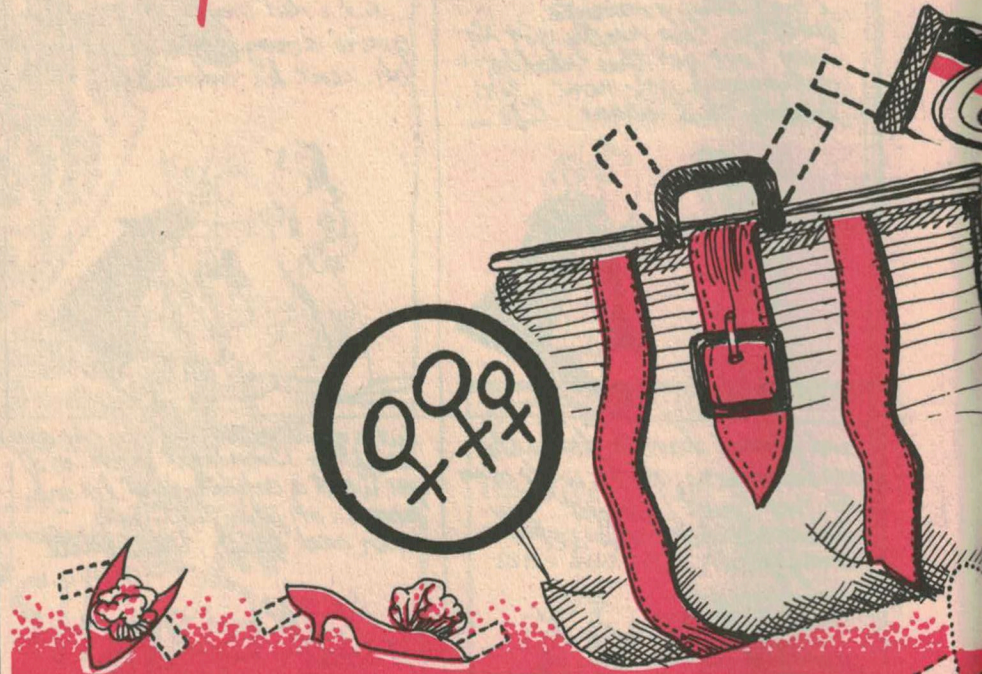
For some women it all fits together more quickly. For others, understanding does not come so easily. We need women with the courage to thumb their nose at restricting conventional mores. It must be done if things are to change. It makes sense to discover new and better ways of self-expression. But exploration stops when new codes are set in granite. It's the women who experiment with feminist garb, for instance, and come to their own individual style and art form that most inspire me.

Their warmth and generosity of spirit is evident in their sense of humour, flexibility to laugh at themselves, and accept another woman's faltering emergence. It's not that I mean to fault the feminist "fashion" mode. Quite the contrary. I just want freedom from rigid expectations, no matter who they are coming from.

I want desperately to invite other women on this journey. We need them too. Mainstream women who may not be as feisty, mouthy and stubborn as me. I don't want to lose them right at the onset by making them self-conscious and defensive, when the women's community can help them to realize the most liberating, releasing experience of their lives. For now, the fact that they would want to join me would be enough. I would hold judgement on their dress, speech and lifestyle. Because . . . that's the room I'm asking for, and poking fun is one of my ways of doing it.

I'm having a bit of a problem getting the hang of what is politically correct feminist behavior—in dress, speech, diet and child-rearing. Sometimes I feel as if I'm swimming upstream, doing the butterfly with my hands tied behind my back. I embrace the philosophies of feminism with all my heart and can see life no other way. I should at the very least look and act the part. But somehow I keep falling short of the mark.

*sleeve  
your back  
on your  
feet.*



Several years ago, as I began to attend feminist counselling/consultation sessions and then rallies and demo's, I discovered that a definite uniform seemed to be in place: Overalls, spiked hairstyles, and plaid shirts abounded. My Eaton's and The Bay pastels and tailored pants simply didn't cut the mustard. Since my idea of jewellery extended beyond a man's watch, and I don't own any fatigues or ankle boots, all the placards and buttons in the world couldn't conceal the fact that I simply didn't conform.

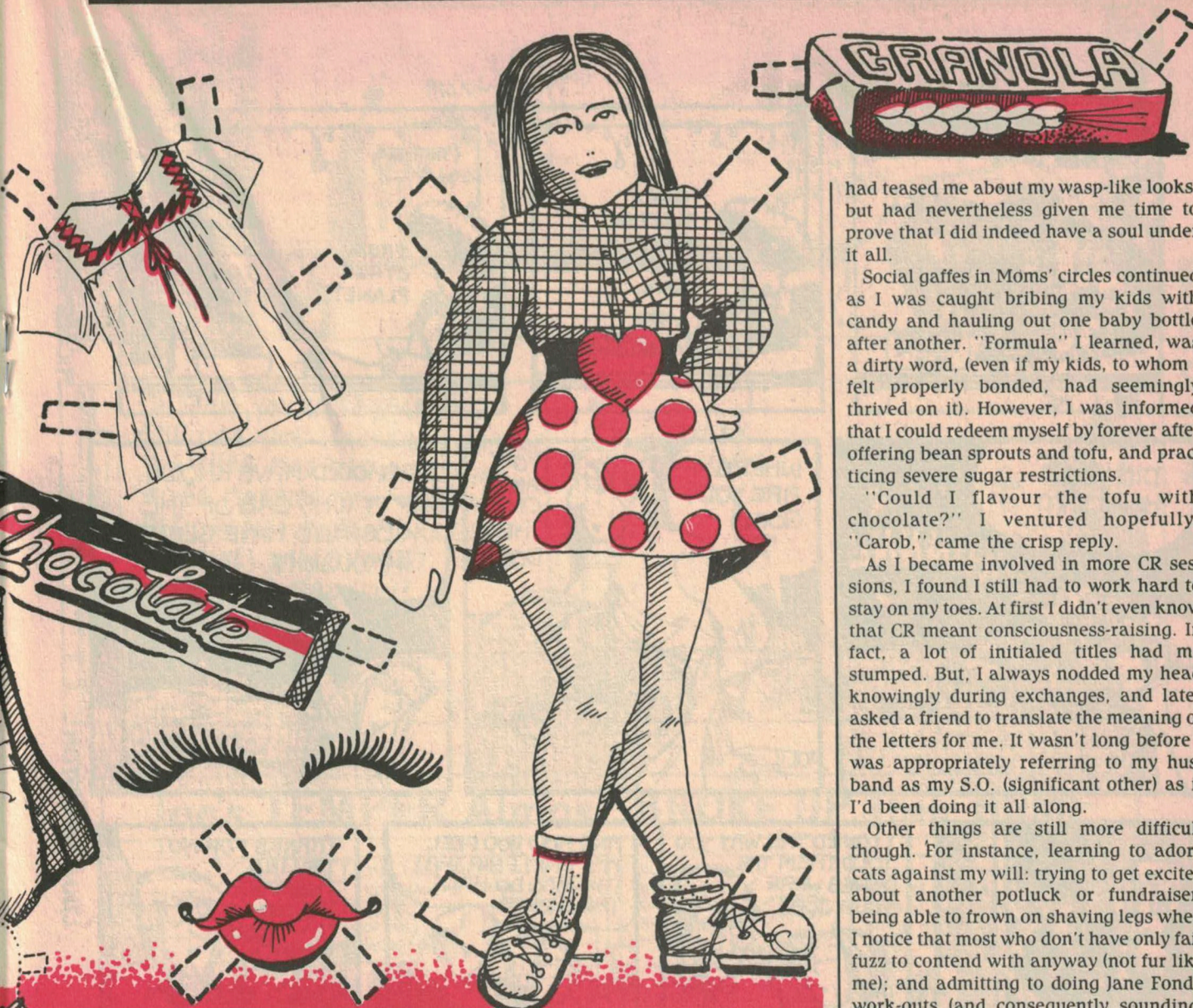
I was the one who wore pink (before it was reclaimed). "Pink's in the rainbow," I protested to my eyebrow-raising friends. "And the sunset—two of the most dramatic things in nature and I'm not giving it up." They graciously let that by, noting instead that my earrings and almost everything else from lipstick to toenails co-ordinated with the rosey hue of my shirt.

"That must take so much energy," they

sighed. My mind flitted to the women I so admire with their multi-pierced ears, mismatched earrings, and zany color and pattern combinations alternated with drab pants and blue jean jackets. The mere thought of it all, exhausted me. Still, I was suitably contrite. I vowed that the next time I wore a pink top, it would be sleeveless in order to show my armpit hair (which I would now grow out) and I would scratch the back of my neck a lot during conversations.

As time passed, I continued to feel as out of my element at feminist gatherings, as if I were wearing a bee-hive hair-do and pointed patent leather shoes. I just wasn't being taken seriously. One evening I studiously resolved to create a granola image for myself. I dug out an old earthy-toned indian cotton top, some mexican sandals, and a pair of faded blue jeans. I wore no make-up and let my hair go frizzy. I doffed my small purse for a





suitcase-like handbag (though I was at a loss to know how to fill it), and I was on my way. During the meeting that night, I was able for the first time, to bask in the approving looks and comments of the group. My suburban identity—of hubby, two kids, bungalow, white picket fence, and station wagon—was safely in the closet. I had arrived . . . or so I thought.

I had only to open my mouth to blow it. The word "girls" constantly threatened to escape my lips, the fear of which temporarily strangled my speaking ability. I developed a stutter when making salutations, "Hello g-girls . . . uh g-guys . . . hi y'all."

No matter what the occasion I was assured of some *lèse-majesté* that would give me away. When talk turned to sexuality I found that though intellectually I adopted the feminist perspective, I was nonetheless victim of emotional jet lag. Increasingly I had to fight the perverse

desire to recklessly confess, "I'm a fake. In weak moments, marlboro-type men turn me on. The word 'androgynous' doesn't compute. Help me!" Because I applaud women loving women and gentle sharing, I knew that my occasional lapses were deviant. And I was loathe to admit it. Why invite alienation and reveal myself for the baby feminist I was, and suspect I still am.

Alas, eventually I could hold my tongue no longer when at a feminist Mom's get-together I heard a woman, who was fast becoming my true sister—wo/mentor say, "If my daughter entered a beauty pageant, I'd disown her." Impulsively I blurted out my wicked freshie queen past (risking further imprinting my barbie doll lable—a fate worse than death). To my great relief I discovered that though she might boot out the kid, she could forgive a friend. Afterall, this was the same woman who looked forward to aging so she could be "out of the competition", the woman who

had teased me about my wasp-like looks, but had nevertheless given me time to prove that I did indeed have a soul under it all.

Social gaffes in Moms' circles continued as I was caught bribing my kids with candy and hauling out one baby bottle after another. "Formula" I learned, was a dirty word, (even if my kids, to whom I felt properly bonded, had seemingly thrived on it). However, I was informed that I could redeem myself by forever after offering bean sprouts and tofu, and practicing severe sugar restrictions.

"Could I flavour the tofu with chocolate?" I ventured hopefully. "Carob," came the crisp reply.

As I became involved in more CR sessions, I found I still had to work hard to stay on my toes. At first I didn't even know that CR meant consciousness-raising. In fact, a lot of initialed titles had me stumped. But, I always nodded my head knowingly during exchanges, and later asked a friend to translate the meaning of the letters for me. It wasn't long before I was appropriately referring to my husband as my S.O. (significant other) as if I'd been doing it all along.

Other things are still more difficult though. For instance, learning to adore cats against my will: trying to get excited about another potluck or fundraiser; being able to frown on shaving legs when I notice that most who don't have only fair fuzz to contend with anyway (not fur like me); and admitting to doing Jane Fonda work-outs (and consequently sounding, heaven-forbid, like I aspire to look like her) when I know full well that improving the cardiovascular or building upper body strength is the thing to do.

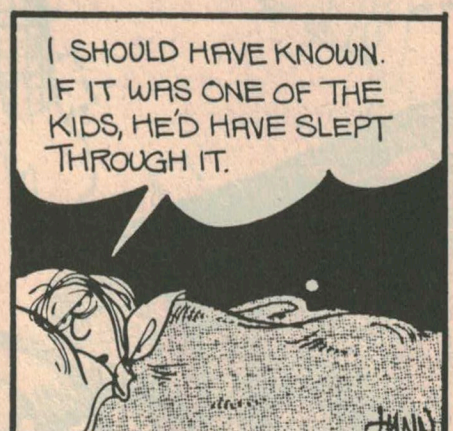
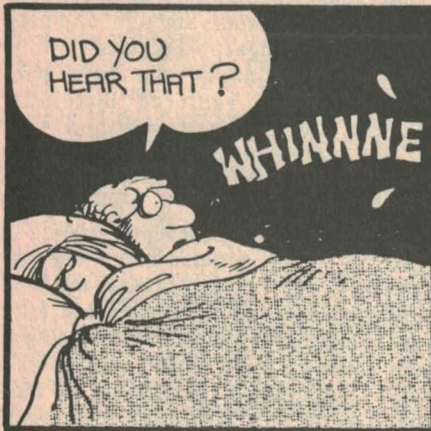
Granted, I haven't got it all together. Progress has been slow. Recently though a survey test revealed that my feminist culture and lifestyle IQ is improving. I am becoming a little more savvy. For example, I know that fashion-wise, anything goes when worn with runners; word-wise "nuclear" is bad news whether referring to a war or a family; food-wise eating is male-identified; and it's ok to have kids as long as you're single, could write the book on non-sexist child-rearing, are delivered by a midwife, and are over thirty. Even though, I had clearly missed the boat where these things pertained to me, I was actually aware of what was politically correct in each instance. So, maybe, just maybe, there's hope for me yet. ▼



# (SPARE) RIB TICKLING HUMOUR



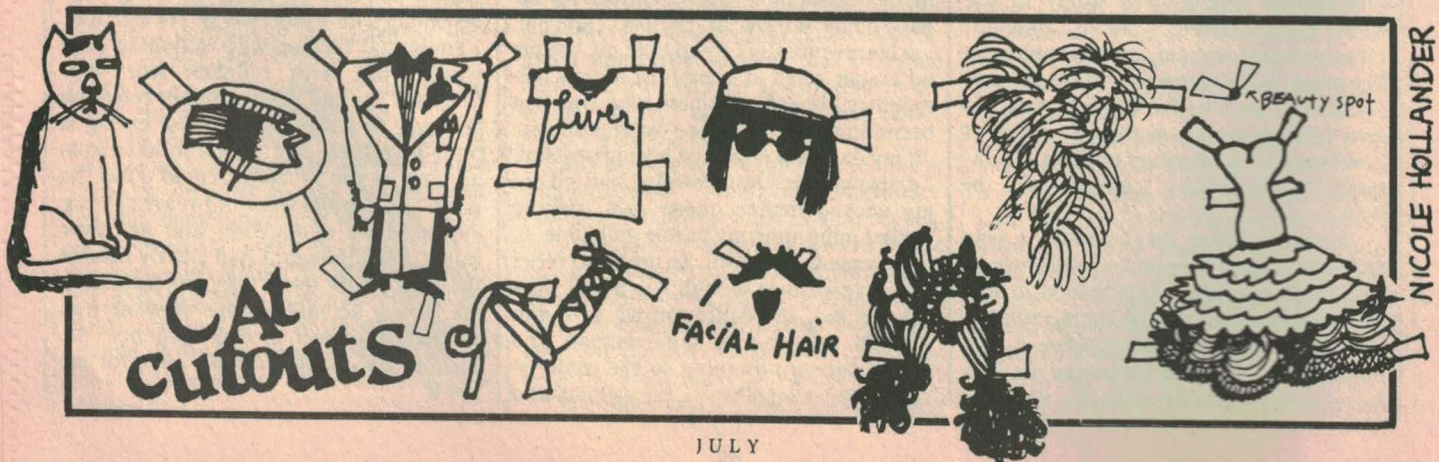
NICOLE HOLLANDER



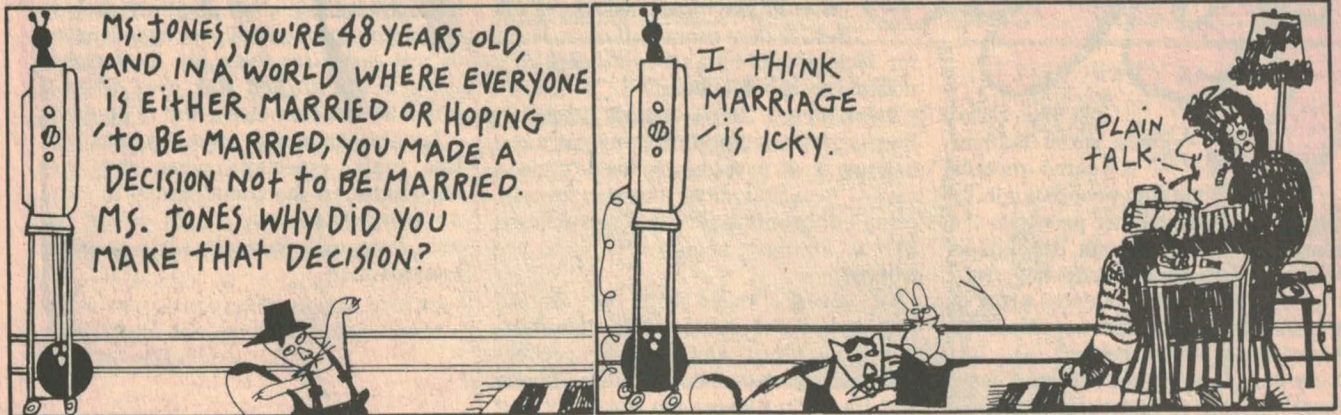
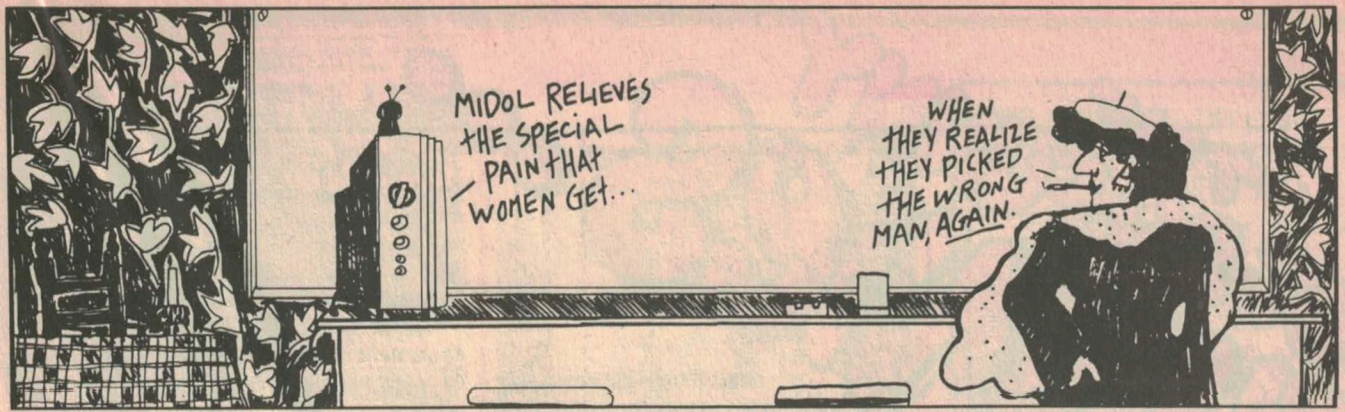
LYNN JOHNSTON



NICOLE HOLLANDER







NICOLE HOLLANDER

## Joe's TEMPER Almost BROKE UP Their HOME



An actual ad reprinted from "True Confessions, Sixty Years of Sin, Suffering and Sorrow."



# THE NOT-*SO* FUNNY FUNNIES...

Just like racial jokes, sexist humour is geared towards making people laugh by attempting to reduce other people to the level of idiots. To get a laugh, depends on a person's baser needs to feel superior.

It takes a much more talented artist to create something that does not abuse the rights of other human beings.

Every once in a while I will read some of these cartoons to find out if they have improved any. They seldom do. 'Blondie', for example, is still as spinny as ever.

a fact battered women stay with their partners long after they should have escaped. They may still love the non-violent aspects of the men or they cannot afford to leave for lack of money and confidence. It's nothing to chuckle about.

Then, there's 'Beetle Bailey'. Recently, Beetle and a fellow officer are pictured heading down to the beach. Beetle's friend says, "Beautiful days like this usually bring out beautiful things." You guessed it! The "things" he is referring to are women.

Of course, there are the double stereotypes. The loudmouthed, domineering woman/girl and the 'henpecked' man/boy which include the Viking Queen and Hagar in "Hagar the Horrible" and Lucy and Charlie in "Peanuts", are further examples of sexist cartoons.

a girl who stands up for her rights. She is portrayed as too much of a loudmouth and name-caller to be a really good role model.

Nor did I like Margaret in "Dennis the Menace". Margaret's character is still too finicky and nagging. She is a neat freak. Lately, she went into an absolute tirade over a "tiny speck floating" in the lemonade which Dennis gave her.

This is so unrealistic. Come visit my apartment sometime, on one of its off-days, if you believe women have a natural tendency to want to keep everything spotless and tidy. Margaret and her kind, although we might not like them, help to further ingrain the guilt we have learned to feel everytime there are dirty dishes lying in the kitchen sink even when it might be someone else's turn to do them.

But females are so often made to look like fools, especially when they are outspoken, in the comic strips. In "The Amazing Spider-Man", right out of the blue, Peter asks Sam why she is so bitter towards men.

## BLONDIE

by YOUNG and GERSHER



In a recent strip, Blondie goes absolutely berserk over losing her wedding ring. Well, given the low economic status of many women, I can understand this. Maybe she felt she could sell the ring for some needed cash in the event that she should decide to a parting of the ways with Dagwood.

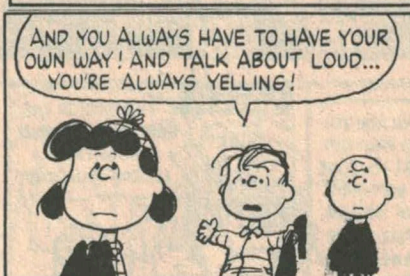
But when Blondie dashes into a store and asks if anyone has found the ring, one woman replies, "Wedding ring? I'd settle for just a husband."

But what about Andy and Flo in "Andy Capp"? They are constantly having fist fights.

Under these conditions, it should not be surprising that Flo stays with Andy. It is

## PEANUTS

by SCHULZ

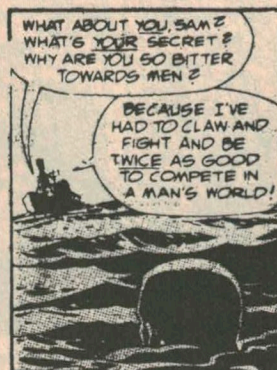


Actually, I sort of admire Lucy. She is certainly good at and enjoys debating the issues with her male counterparts. She would probably make a good leader for an assertiveness training workshop.

But when I was a kid, I thought Lucy was a rotten person. I did not think of her as

## the AMAZING SPIDER-MAN

STAN LEE





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"Because I've had to claw and fight and be twice as good to compete in a man's world! But I made it! I'm a scientist, a doctor!", Sam replies. It's a good enough answer. Many women have had to do the same and would agree with Sam's statement.

Right after she says this, though, Peter intercepts a petrified rock that comes hurling towards Sam. The message is clear: Sam still needs a man to protect her.

Male cartoonists do make exceptions to this general rule. In "Animal Crackers", macho Lance calls up Lana and asks her if she wants to go to a 'ladies' mud-wrestling exhibition.

# ANIMAL<sup>®</sup> CRACKERS

By Ray Bollen

HI, LANA! THIS IS LANCE!



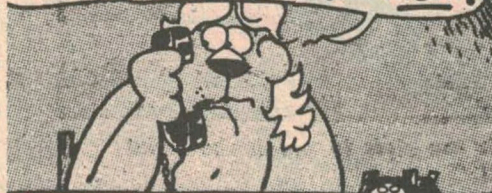
SAY! I'VE GOT THESE FRONT-ROW TICKETS TO A LADIES' MUD-WRESTLING EXHIBITION TONIGHT AND THOUGHT YOU MIGHT LIKE TO GO!



YOU WOULDN'T DREAM OF IT, HOW COME?



BECAUSE IT'S AN UNSPEAKABLE AFFRONT TO THE DIGNITY OF WOMEN AND CAN ONLY APPEAL TO DEMENTED MALE-CHAUVINIST PIGS WITH BRAINS THE SIZE OF WALNUTS? — RIGHT!



Lana says no because "it's an unspeakable affront to the dignity of women and can only appeal to demented male-chauvinist pigs with brains the size of walnuts."

Then there are the women cartoonists and the difference in Lynn Johnston's "For Better or For Worse" and Cathy Guisewite's "Cathy" creations are striking when compared with male cartoonists' work.

Elly and Cathy are not Barbie Dolls. They are struggling with life and their identities and emotions. Neither of them is the kind of women I want to be, but each is so often the women that I am.

I get tired of Cathy when she carries on about her men friends, or when she dresses up to have a fight with Alvin. But then again, that is how women have been taught: look good when dealing with men and you'll have the upper hand. When I get annoyed with Cathy for being like this, it's like getting annoyed with a friend or myself.

The same goes for Elly in "For Better For Worse". If she wants to get paid for the column she is writing for the local newspaper then why doesn't she demand it or quit? But then, why don't I demand more money for my writing?

Feminists need more than Cathy and Elly can provide. The day a daily non-sexist newspaper containing non-sexist comics comes to my door is still light years away, so we have to start looking elsewhere for feminist humour.

FOR BETTER OR FOR WORSE

MRS. WALSH... I... UH WANT TO DISCUSS... UM... MONEY WITH YOU.



I'M NOT HAPPY WITH MY VOLUNTEER SITUATION... AND UH... FEEL I SHOULD GET A SALARY FOR WRITING MY COLUMN FOR THE PAPER.



YOU'RE RIGHT... I NEED TO SOUND MORE SELF-ASSURED.



BY TANYA LESTER



EXCERPT FROM:

# DEAR MR. COLLEAGUE: I AM NOT AN HONORARY MALE.

by Joanna Russ

What you need is some way out of your bafflement. And feminists do baffle you. They certainly don't want to be treated like women, but now it seems that they don't want to be treated like men either. What do they want? Dear God, what do women want?

I'm going to tell you. You've taken one step—you now treat certain women as if they were men—but now you must take the next step. You must learn that someone can be human like you and competent like you but come out of, and live in, an entirely different situation. Hence the title of this article and a colleague's round-eyed adjuration to me, "But you're an honorary male." (Another version of this will be found below.)

Turning certain, select women—or all women—into honorary males is not what women's liberation is about. Women's liberation means far too much for me to tell you in one article, but perhaps we can at least keep you from making crucial mistakes. As tourists in a foreign country are given a phrase book so that without actually learning the language they can still complain, "Waiter, there is a Presidential candidate in my salad," or "Alas, my camisole has come undone," so I am going to give you a phrase book for the foreign country of feminism. There'll be a difference, though—this book

translates what *you* say.

It translates what you say into what you mean.

It may not keep you from thinking the forbidden items below, but at least if you button your lip before you actually say them, you will (1) avoid making a fool of yourself, (2) avoid being struck by an enraged colleague or friend, and (3) start thinking about what you really mean. Most of these sentences are automatisms. That is, they are reactions that occur from ear to glottis without ever actually passing through the cerebral cortex. I hate them. You ought to hate them, goodguy that you are. If you don't, if you insist stoutly on your right to defame, abuse, and insult anyone within hearing distance of your voice, then you're not a goodguy.

## What You Say to Her

I'm all for women's liberation, but . . . Can't we talk about this objectively?

It was only a joke.

## What You Mean

I'm scared.

We just had an objective contest and you lost. Sorry about that.

I love the sex war because I always win.

I find jokes about you funny. Why don't you

I know you. You're a goodguy. You believe in equal pay for equal work (although you're sometimes not sure why) and you've gone out of your way to bring a woman into the organization/department/business. You may even wish men could wear brighter colors and/or shoulder less responsibility like some of the much younger guys you see walking around. You like liberated women, too; after all, who wouldn't like women who are independent, intelligent, keen, and interesting conversationalists? You know better than to ask such a woman when she's getting married, or why she never got married, or what the company will do when she quits her job to get married, because you know she takes her job as seriously as you take yours. In fact, you treat her just like a man, just like one of the boys. You even tell dirty jokes when she's around. What's your reward?

She hates you.



Women who work ...

find jokes about you funny?

Housewives don't work, especially those with small children. Housewives do nothing but loll around on sofas all day, eating chocolates and reading best-sellers.

Most men don't want to work with women because women are too distracting to have around.

My sexuality is your problem, not my problem.

I wish the women around here would make themselves presentable.

My sexuality is your problem.

But what's going to happen to sex?

It's my way or no way.

And

My sexuality is your problem.

Why do feminists want to kill off all the men?

Omigod, I feel so guilty.

Or

You're murderously irrational, so I don't have to listen to you.

I don't see why you have to take this women's liberation stuff so personally.

When I'm upset at something that affects me, that's righteous indignation. When you're upset at something that affects you, that's hysteria.

Or

How can anybody have feelings different from mine? It's against nature.

Or

If we all start having feelings and expressing them openly, the sky will fall.

I asked my wife (secretary) about women's liberation and she said ...

I asked my maid about Black Power and she said ...

My wife (secretary) is perfectly happy.

Everybody loves me. God is on my side, and you want to change it all.

Or

My wife (secretary) hates me; God forbid anyone should find out.

I'm all for women's liberation, but I don't see why women who believe in it have to lose their sense of humor.

Gee, there's a woman jockey (elephant trainer, engineer, carpenter) out in Indianapolis. What won't they think of next?

We're hiring a woman. What do you think of that!

You can't expect change to come over-night

Women can do anything they want to, as long as they remain feminine.

Or

My wife (secretary) is perfectly happy because luckily she has no mind of her own. You wouldn't catch me putting up with that kind of life for five minutes.

(See "It was only a joke," above.)

Freak.

Kiss me. I'm a good-guy.

And

Fifty years after the vote and 10,000 years after human society was first formed. A streak of lightning.

And if we're lucky, never.

It's I who set up the rules about what women can do, not women.

And

It's I who set up the rules about what "feminine" is, not women.

And

As long as women re-

main deferential, pleasant, smiling, unaggressive, unambitious, accommodating, flattering, hard-working, admiring, and dependent, they can be a feminist as they like.

Boo!

And

If you don't let me open doors for you, I'll smash them on your fingers.

Women need protection. The world out there is tough. It's a jungle. You'd better think twice about that femlib stuff.

I think what you said at the trustees' meeting was fine.

My wife doesn't want to go back to work; she wants to stay home with the children.

Men need to earn more because they have families to support.

I'm worried about this feminist movie/article/book. It's so bad. It doesn't give people a good impression of how competent women are, does it?

For goodness' sake, you didn't expect me to back you up at the time, did you?

This may be true, but you may also be saying:

Especially after I harped for six weeks on how wretchedly neurotic they'd grow up without her.

Women who have families shouldn't have families.

Or

Women who have families don't really have families.

Or

Women with families should go on welfare.

Heh heh.

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# Clowning

For the past year I've worked in Vancouver with a group of other women, a musical comedy, multi-media performance group called the Sparkling Fruits. My part is to write and perform comedy. The other members of the group are singers, song writers and musicians. The Sparkling Fruit Shows are about personal freedom, creating something new - being by myself - performing by myself. At the recent B.C. Lesbian Conference, I did a performance on the question "Is there a lesbian identity?"

**Lorna Boschman**

Lorna + "Uncle Marn" when they were both part of the Painted Faces Theatre Company of the Winnipeg Women's Building.

Photo: Sheila Spence

Photo: Coral Armand

Photo: Coral Armand

Lorna Boschman





# Around

Photo: Sheila Spence

"Uncle Marn"



## Marni Kalef

started to tread the theatrical boards in 1973 as part of the Saskatchewan women's theatre group, Mother-ing Rights. She developed "Uncle Marn" as an androgynous character with a split-screen face: one half masked with grease paint and the other half real, both mirroring people. "Uncle Marn" could often be seen at Old Market Square with her pal Myra; a constantly moving childpack following them everywhere. Presently, Marni has left the mime light to concentrate on reflecting the world - photo/graphics.

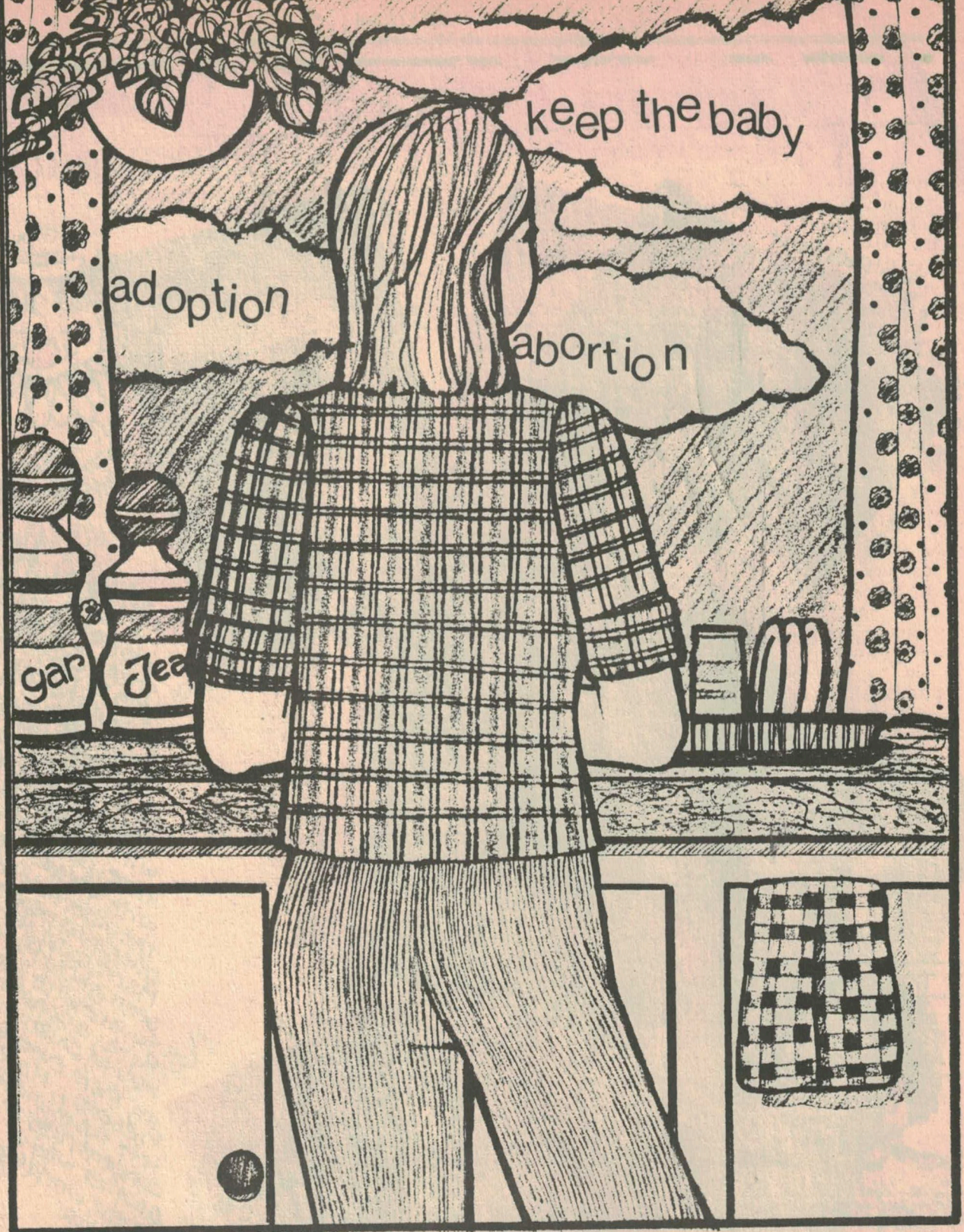
Photo: Sheila Spence

"Uncle Marn"



Myra "Uncle Marn's" faithful companion, whose life began as a battered woman puppet. After she left that oppressive situation she joined the women's community and never looked back. Here she is on assignment for photographer Marni Kalef.





Kay was washing the dishes, cursing absently under her breath, as the hunch that drove her dug in its spurs once more.



## Options

## A short story . . . by Dorothy O'Connell

Her hunch drove her in the way that hunches do; if she managed to shake it off her shoulders it nestled in the pit of her stomach; if she walked down the spring street in chilly freedom, revelling in the lack of twenty pounds of boots, coat, scarf and mitts, it leaped on her from ambush, causing her heart to pound and her hands to sweat. She knew from past experience that the only way to deal with hunches was to turn them into imagination or solid fact. Her problem was that, in the past, all her hunches had turned into solid fact. And some facts were even heavier, more suety, and more indigestible than hunches.

She paused with her hands in the soapy water, debating with herself again, half of her taking the firm stance she felt was demanded of her, the other half arguing, pleading, even whining.

"Oh, blessed Saint Jude," she whispered, "patron of lost causes, I could really use some help."

Her mind drifted off. Try as she would to imagine St. Jude as female, stubbornly the facts would obtrude themselves. Jude was undoubtedly male. She pictured him as scrawny, ineffectual, with a straggling, wispy beard, as anybody who was the patron saint of lost causes was bound to be, in her mind. What possible good could it do to appeal to a washout? Anyway, Jude seemed to demand publication, and she just couldn't fit that into her budget.

What about female saints? Ursula and her ten thousand virgins? No. Batty, and ended up massacred by Tartars. That other one that lied to her husband about the bread in her basket for the poor and it turned into roses? Hah! That was probably just an excuse she gave the poor for there being roses in her basket instead of bread when they were starving.

"A miracle! I swear, I was bringing thou bread, when soft! my husband doth approacheth, and graspeth my wrist, saying 'what hast thou there, wife? By my troth, it had better not be bread from my own kitchens for the scum around here, or on thy head be it.' 'Nay!' I cried, 'Good my husband, it is but roses for the ball we give tonight for all the better people.' and God turned it into roses. Sorry and all that."

Obviously Lady Bountiful married to a Tory.

She knew that this speculation on saints was merely putting off the moment, but she had to, she couldn't face it right now. Not having been brought up in any kind of a religious household, she had no prior facts to bar her from speculating all she wanted on saints; and if she wanted to

*Dorothy O'Connell is a humourist and author of Chicklet Gomez and Cockeyed Optimists.*

speculate on saints, whose business was it anyhow?

Now Saint Joan. That was probably an idea that backfired. Nobody in those days would follow a woman to war, let alone a teenager, no matter how good her ideas were. Therefore, Joan would have to attribute her ideas to someone else. But who? What would her father know about soldiering? Wasn't he a shepherd or something? So the idea must have seemed a natural. She heard "voices" telling her what to do. She probably figured she could drop the deception once the ideas proved themselves. Wasn't there something about her trying to deny them later? But of course, if you were told that either you heard voices from God or you were in league with the devil, you'd opt to stay with your voices. Poor kid. It doesn't pay for a woman to have brains.

You could get burned at the stake as a witch.

Of course, so many women had been so well trained not to have brains, some of their brains atrophied. Look at all the women in China convinced that bound feet made them attractive. Maybe it did, in a way. Almost as good as having you on a leash.

And our ancestors laced themselves into corsets so tight that the least exertion caused them to faint, then smugly accepted the dictum that they fainted because they were ladies.

Or accepted as "fact" the idea that there were "good women" and "bad women". Nowadays most people thought the "bad women" were on welfare. Woops! Here comes that sinking feeling again.

Sighing, she removed her hands from the comforting heat, and wiping them casually on her stomach, walked toward the telephone.

"Mag? You busy? Can I come over for coffee? Thanks."

Sitting in Mag's kitchen, she could feel the pressure as her apprehension was about to flower into speech. Mag waited placidly, her wiry yellow hair and round glasses combining to give her a deceptive Little Orphan Annie look. There was a companionable silence for a few minutes.

Then Kay was ready. "Mag, I think I have a problem."

Mag waited.

"It's Ruthie. I have a feeling she's

pregnant."

There! The words were out. Now the problem became a little less ominous. It was named.

"What makes you think so? Have you asked her?"

Kay shook her head. "I haven't anything concrete, Mag. So far it's just a niggling fear, threatening to turn into a galloping panic."

"Don't you think the first thing you should do is ask her? If you're right, the sooner you find out, the better."

"I can't yet, Mag. I have to deal with it first. I'm too afraid, and too angry. I don't know what to do."

"If you're right, what are you going to suggest? Are you ready to keep the baby?"

"My God, no. That's part of my panic. Maybe I'm selfish, but I was just starting to feel free, just starting to think about where I might go in the next couple of years, now that the kids are almost grown up. The last thing I want is a baby in the house again."

"You're going to ask her to give it up? Or have an abortion?"

"I don't know, Mag. I just don't know."

"Go down to the clinic and talk to Betty, why don't you?"

Making supper, Kay knew that Mag had been right in suggesting the clinic. It had been in the neighbourhood for ten years, combining medical and social service staff. Local people sat on the Board of Directors. Kay had herself, for a while, and helped to hire some of the staff. She knew they were picked as much for their broad-minded attitudes towards problems like the one she was obsessed with as they were for their professional qualifications.

Kay had seen Betty around, a middle aged woman with grey hair and a reassuringly solid figure. She thought it was strange that, although they really didn't know one another at all, here they were on a first name basis. It seemed easier to talk to someone named Betty than to someone she would have to address with an honorific.

"How old is Ruthie?"

"Fourteen."

"Had you talked to her about birth control?"

"No," Kay said miserably. "I kept thinking I would when she seemed interested in boys. I haven't seen her with a boy, or noticed her on the phone with one, for that matter. But somehow, bringing it up out of the blue, I thought, she might get insulted, or else take it as permission to fool around. I guess the truth



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is, I kept putting it off because I'm not very good with the subject."

"Would you like me to talk to Ruthie?" The idea had been tempting.

"Maybe later. I have to talk to her first. I'm her mother, and I love her. But before I talk to her, I want to know what options she has."

"Well, basically, she has three. Have it and keep it, have it and give it up, or have an abortion."

"She'd be able to have an abortion?"

"Probably. We'd have to see how far along she is. But at her age, I think we could assume it."

Lying in bed that night, her eyes gazing blankly at the ceiling, Kay tried to sort out the options. None of them seemed palatable to her. How would Ruthie react?

A baby. Kay tried to imagine a baby in the house, Ruthie its mother. Ruthie continuing in school, Kay alone all day with a new baby.

"Damn it! I don't want to. I'm only thirty-seven. I want my own life now." Fury with Ruthie rose up in her throat. "Stop it. Done is done. I should have given her more information."

Grimly she tried to think out the other options.

To have the baby and give it up. Her mind's eye painted a picture of grim hands yanking a baby from a hysterical Ruthie.

"Stop dramatizing" she told herself sternly. But once you had your own baby in your arms, how could you give it up? And if Ruthie could, Kay asked herself, could she? Could she give up her own grandchild, flesh of her flesh, with her own eyes or nose or fingers, never to know where it was, whether alive or dead, rich or poor, happy or unhappy?

A private arrangement? Someone they already knew, perhaps, who might like a baby? Even as the thought crossed her mind, she knew how ridiculous it was. Who would want to adopt a baby with a mother and grandmother only too likely to interfere or change their minds?

Finally, she forced herself to consider abortion. In some ways, it seemed too perfect. Nobody need ever know. Aha! She trapped that thought. Was part of this the old "what will the neighbours say?" reaction? Was it sincere concern for Ruthie and her future, or was there some "how could she embarrass us this way?"

She knew that this was what she had to deal with in herself before she could talk to Ruthie. She had to be honest with herself so she could be honest with Ruthie.

Tears leaked out of the corners of her eyes and ran into her ears as she lay and thought about the scene, almost twenty years ago, now.

"How dare you? How dare you do this to us? Don't you care what your father's friends will say at work? Don't you care





like you're fifty, and Roberta, who was fifty, died last summer, and Pat died at forty-eight. No. Option one is out. No baby."

Option two again. Give the baby up. Well, she hadn't wanted to be pregnant with Andy. Or Ruthie. Or Joy. But she could not, physically could not, have given them up. Even if someone had argued with her, had said "But it's for their own good. You don't want them to grow up on welfare. Their parents will be professional people, with good salaries. They can have advantages. Go to university." She suspected that, even then, she would have cried out "But will they love them as I love them? If they're professional people, will they have time left in their busy lives for children? Will they really want them forever or will they get bored and change their minds?"

No. She had tried to make up for years of Kraft Dinner with years of love, for years of awful housing with years of laughter.



Option three. Hadn't she tried to think of option three before? What time was it? She sat up in bed and switched on the light. Only two o'clock. Hours left to think. She walked down the hall to the bathroom. After all these years, she still left the bathroom light on all night, for the kids. "I wonder," she thought, "when I live by myself, will I be able to sleep with the bathroom light off?"

"You're hiding again. You don't want to think about option three. But options one and two are out. On the other hand, this can't go by default. This has to be thought out. You can't go to Ruthie with her options without thinking about them all."

She washed her face with cool water and went back to bed. Back to lying gazing at the ceiling in the dark. Abortion. Was it or wasn't it?

"How do I know? How can I make that decision? Am I God? Come on Kay, be rational. You were prepared to be God on the other options. Abortions. Could I have had one? I don't know. Have any of my friends had one? Yes. I know Laura had

one. Do I feel revulsion when I think of Laura? No. What can we deduce from this? We deduce that I believe that Laura did not believe she was committing murder. Do I believe that she committed murder? No. But that baby was not my flesh. If Ruthie has an abortion, will I believe that she did something wrong? No. Will I believe the doctors did something wrong? No. Will I believe that I did something wrong? Aha! Well, so be it. I can live with that. Better that . . ."

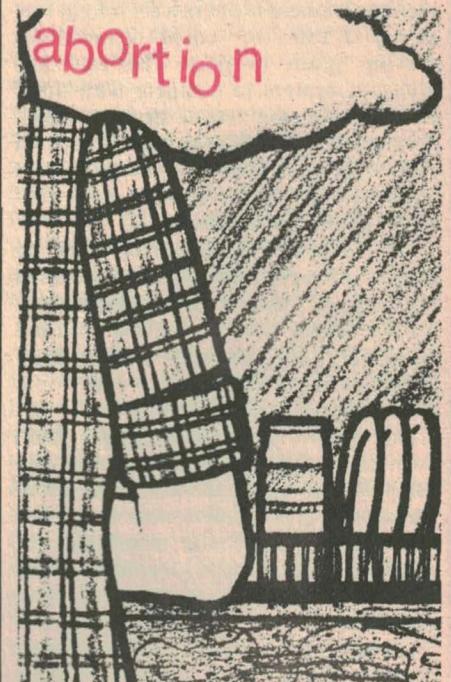
Again, her brain unreeling pictures before her. Headlines. Baby girl found in freezing puddle. Baby found abandoned on minister's lawn. Voices. Comments. "I hope they find the monster who would leave her own baby to freeze in a puddle."

And all Kay could see was little girls, little fourteen and twelve year old girls, scared little girls, bearing their babies alone and in terror and guilt, and then panicking and taking them and leaving them somewhere, and running and crying, as she was crying, crying for all the little Ruthies and Kays, for all the babies, and for all the mothers.

"I must stop this, I can't cry when I talk to Ruthie, I have to be calm, and reassuring, to be loving. I'll stop crying in a minute, but now I'm crying for all the mothers, the mothers of the missing boys and murdered girls, the mothers of the Plaza Mayo in Argentina, the mothers of the murdered children in B.C., the mothers of children struck down by drunken drivers and by disease, and the mothers who could never have children."

"And for you, mother."

At seven, when she went and sat on Ruthie's bed, she was calm. ▼



what my friends will say every time I'm out of the room?"

"Don't you care, Mother? Don't you care about me? Don't you care that I'm hurt, and scared, and I need you?" Kay cried silently to the ceiling, as she had cried silently then, and later when she married the boy she hardly knew, Ruthie's father. And Andy's. And Joy's.

Her mother had paid their way out of the province to a "new start" where no one knew her. How awful that had been, no friends, no acquaintances, even, just her and Michael and her stomach, growing larger all the time.

Andy. How she had loved Andy. And then Ruthie. And then Joy. Loved them even as she had grown to furiously dislike Michael. But she had been afraid when he left them. How would she manage on her own? How would she bring up three children?

Welfare. The humiliation. The contempt. The pain.

"Oh, I'm really wallowing in it," she thought. Then, "No. This is part of it. This is part of what you have to work through, this is part of what Ruthie could face if she keeps the baby, you have to remember it. Have to remember the hurt. Have to remember how you had to beg for Ruthie's glasses, and then they were so ugly? How would it have hurt for Ruthie to have pretty glasses? And dental care. Remember the humiliation of having your children removed from free dental care because Joy's teacher forgot to send her to an appointment? And remember how nobody cared about your teeth, and they were all gone by the time you were twenty-six? And now, at thirty-seven, you look





# OPINIONS

## Farmers get Railroaded

**national farmers union**

by Jacie Skelton  
Region No. 5 Co-ordinator  
National Farmers Union

The Federal Government is embarking on a Federal Agri-Food Strategy. The idea is to produce a raw product as cheaply as possible (at the farmers' expense), process it as cheaply as possible, (at the labourers' expense, usually women), and export it into the world market (at the other exporters loss), to increase our economic stability.

Some feel, to be successful, agricultural production must be deregulated to allow free trade and private enterprise to thrive.

The Agri-Food Strategy intends to:

- deregulate transportation rates (Crow, etc)
- deregulate marketing boards (Canadian Egg Marketing Agencies, Canadian Dairy Commission and Canadian Wheat Board)
- change public research into private research
- introduce plant breeders rights
- public research monies to go into developing processed products rather than into new plant species
- training farm managers for handling farm labourers.

The government is willing to bow to railroad company pressure to deregulate freight rates. The Crows Nest Pass Agreement guarantees farmers a set freight rate of equal rates for equal distance for moving grain to port. The rate has allowed farmers to compete with other countries in the world grain market. Farmers legitimately hate the railroads for their attempted swindles since the first railroad was built in Canada.

### Lost Income to Farmers

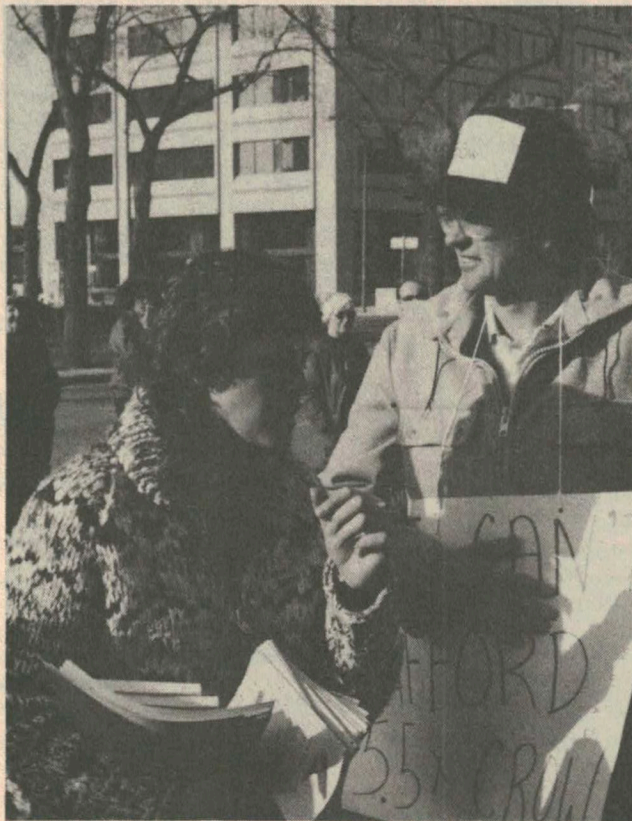
An increased freight rate devalues the price of grain respectively. The removal of the Crow, or increase of the freight rates by 5.1 times would give the railroad \$522,938,800 annually directly from prairie farmer's pockets.

### Lost Income to Business

The wealth of business grows from farmers' spending. Should farmers' income be further depreciated, yet more businesses and farmers will be facing bankruptcy. This limits availability of goods and services and jobs, not to mention the mental stress created.

### Lost Jobs

The Pepin proposal will decrease, not increase, jobs. As railroad centralization occurs, branch lines are closed, elevators



**Jacie Skelton, National Farmers Union, urges the Federal Government to keep the Crow freight rate.**

closed, businesses lay-off unaffordable staff, and we will see mass unemployment.

### Lost Natural Resources

The Canadian Pacific Railway, which has built an empire on free land, mineral and lumber rights as well as cash grants and subsidies, now wants control of the "Dominion Coal Blocks with reserves of 7.8B tonnes worth over \$600 B. This coal is locked in by the Crow's Nest legislation. Should the legislation be repealed, it will be open to exploitation by private interests, Fording Coal included". Fording Coal, just happens to be 60% Canadian Pacific Enterprises, and 40% Cominco. Cominco is 54.4% Canadian Pacific owned.

These natural resources could be better used, than to line the pockets of the Canadian Pacific Railway.

Canadians must determine whether the people or the corporates (railroads) should control.

Such legislation means the direct

transfer of billions of dollars from the Western people's pockets into railway coffers.

Such legislation would give farm people the right to work harder, longer hours to survive. Women could work a little longer, of course, for less money than men. Because the farm household gets the "extra" income after expenses, hard times will dictate all income to the farm operation and very, very little to basics such as improved housing, clothing and extras.

This is one of the greatest swindles attempted in Canadian history.

The railroads (with the Canadian Government's blessing) are willing to give farm men and women, as well as the Canadian taxpayers, the big Kiss-off.

It is our responsibility to tell Members of Parliament to Keep The Crow, amalgamate the two railways, upgrade the system through taking equity and run them as a public utility. ▼



# CONSUMER WISE

## A Radiating Controversy

Twenty years after its inception, food irradiation is on the verge of moving to commercial use in Canada. Food irradiation is a process involving exposing or 'zapping' foods to "low levels" of radiation with Cobalt 60 gamma rays. This technology can augment or serve as an alternate to more traditional forms of food processing—canning and freezing.

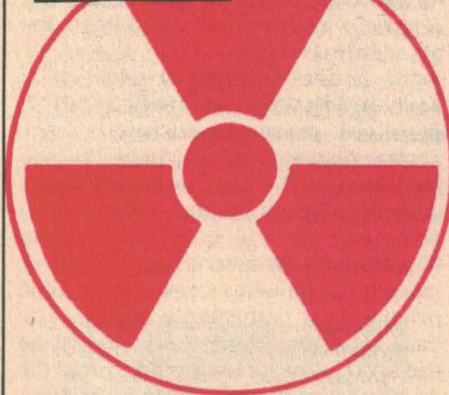
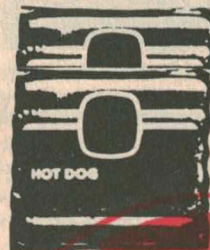
Cobalt is not naturally a radioactive substance, with its atomic weight of 59, but, the heavier, radioactive counterpart, Cobalt 60 can be artificially produced by bombarding Cobalt 59 with neutrons inside a nuclear reactor. Cobalt 60 is a highly radioactive isotope which emits gamma rays.

Large scale food irradiation takes place in shielded buildings in which the Cobalt source is housed in a tank of water, (used to shield radioactive effects). Food, crated in wooden pallet boxes, moves by conveyor belt along a maze of shielding before it reaches the radiation source. The cobalt source is mechanically raised out of its water bath and zaps the food with a continuous stream of gamma rays, killing bacteria and destroying enzymes. The food then moves past on its way to the other end of the building for storage or shipping.

Unlike other types of radiation, (alpha and beta), gamma rays are not particles, (they have no mass), rather, they are pure energy, produced from nuclear disintegration, and are capable of travelling great distances at high speeds. Thus thick shielding is required to stop the penetration of gamma rays, whereas thinner shielding is required to stop slower alpha and beta rays. This allows the food to be irradiated after it has been packaged.

Radiation technology has been in place in other industries. Prepackaging and radiation sterilization of medical and lab supplies has risen from 15% of the market during the 60's to 25% during the 70's, and is projected to reach 60% by the end of the 80's. Other uses from shorter, slower types of radiation, most notably X-rays have been in medical use since 1920, and radiotherapy since 1945. Radiation is also used by the pharmaceutical and cosmetic industries, and can be used to control the micro and macrobiological quality of sewage for recycling.

Gamma radiation represents a whole new revolution in food production and processing. Experiments with food irradiation have shown that a low dose of irradiation of seeds prior to planting simulates plant growth, causes early maturity and increases yield.



Ruth Corobow

Insect infestation has been estimated to consume 20-25% of the world's food crops. Insect control has largely depended on the use of powerful chemical pesticides. An alternate method of insect control is to breed a large number of the pests in captivity, render them sexually sterile with gamma radiation, and release them into the environment. When these insects interbreed with the non-irradiated insects, no offspring are produced.

The application of the technology to food preservation and treatment is far reaching. A product's shelf life can be extended for at least a week when gamma processed. Irradiation kills the dividing cells in products such as potatoes and onions, thus inhibiting the sprouting of root crops. Irradiation slows the ripening of soft fruits (tomatoes) which can lead to less food spoilage. Spoilage can also be lessened by reducing or eliminating bacteria, moulds, fungi which can grow on non-irradiated foods. Spoilage accounts for an estimated loss of 25-30% of the world's food supply.

Claims that reducing food spoilage will be a means of decreasing world hunger have been used as a partial justification for food irradiation. This would however, represent a shift in the current practice. Food surpluses are not necessarily being sent to the third world. Rather, production is decreased, as evidenced by the U.S. attitude of paying large sums of money to farmers to take acreage out of production.

Extending shelf life of products also allows products to reach a greater market. For example:

1. In central and western markets, fresh fish caught by Atlantic fishers can be irradiated and continued to be sold in the fresh state a few days or a week later. Fresh fish have a higher market value.
2. Northern communities could have access to foods not now provided due to a limited shelf life.

As a corollary to increasing the shelf life, meat, poultry, fish, and other perishable foods could be stored indefinitely, (according to the industry) if the molds, bacteria which contaminate them are sterilized through irradiation. Foods could be hermetically sealed (in plastic containers) and then given a massive dose of irradiation which would be sufficient to kill all known micro-organisms, most notably those causing salmonella, food poisoning. This process could be an alternate to the use of sodium nitrite in cured meats, and could radically reduce the amount of contaminated poultry (estimated at 60%) on



## REVIEWS

## NFB Film... "Laughter in My Soul."

The National Film Board of Canada has once again proven its worth as a nurturer of Canadian culture with the release this spring in Winnipeg of *Laughter in My Soul—The Story of a Cartoon Folk Hero and His Creator*. Written and directed by Winnipeg-born film-maker Halya Kuchmij, this thirty minute documentary tells the story of 90 year old Ukrainian Canadian Jacob Maydanyk and his cartoon character, Shteeff Tabachniuk. Maydanyk moved to Winnipeg in 1911, one of some 200,000 immigrants who came to Western Canada from the Ukraine before World War I. *Laughter in My Soul* is also the story of these people.

Using rare archival film and photos, and narration by John Colicos, the film begins by describing the situation that prompted this first major wave of Ukrainian emigration to Western Canada. In the early 1900's, the Ukraine had one of the lowest standards of living in the world. Most people lived in extreme poverty, toiling the earth for absentee landlords. Promised free land and the chance to prosper in Canada, they emigrated by the thousands.

the Canadian market. Poultry producers want to reduce the amount of contaminated products to 5% and it is likely that this industry could be one of the first major commercial application of gamma processing in Canada. Of course, Salmonella is irradiated during cooking. So the consumer can control food poisoning to a certain extent by proper cooking and careful storing of salmonella prone products (milk, uncured meats, fish, eggs). A free publication on how to avoid food poisoning is available from the Health Protection Branch of Health and Welfare Canada at 269 Main Street, Winnipeg R3C 1B2 or at 949-5434.

What is the cost of food irradiation? The Nuclear industry projects it to be a cost-effective process and expects irradiated foods to be cheaper than frozen and canned foods. Other sources suggest that the cost for both irradiation and other forms of food treatment are on the same order of magnitude.

What does irradiation do to the taste, texture, and nutritional content of foods? There are conflicting reports on whether there is any difference in taste and texture. The nuclear industry claims that proper dosages of radiation does not change the taste or texture. There is some evidence however, that some nutrients are lost in the process of irradiation. High dose treatments cause measurable losses of

Sharon Reilly

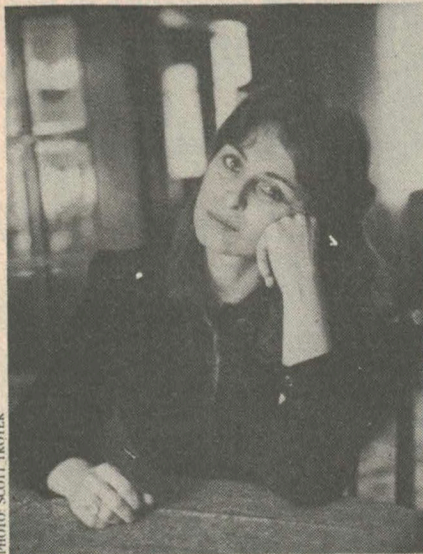


PHOTO: SCOTT TROYER

Halya Kuchmij wrote and directed *Laughter in My Soul*.

some vitamins (akin to the losses in canning). The nuclear industry claims that gamma processing leaves the foods safe and not radioactive. That it is a process for preserving foods and not an additive. A process does not need to be labeled, but an additive does.

The nuclear industry is reluctant to have irradiated foods labeled due to perceived consumer mistrust of the nuclear field and its techniques. They do not want to risk any setbacks in bringing gamma radiation process to Canada, as acceptance of food irradiation is very important for the now struggling nuclear industry. It represents a new market. Food irradiation is particularly important in Canada because Canada has pioneered the use of Cobalt as an energy source and the development of radiation techniques. Atomic Energy of Canada LTD. produces 95% of the world's Cobalt.

There are other questions that need to be answered before the public can make an informed decision. They included:

1. Are we SURE treated foods are not at all radioactive?
2. Is there any hazard to workers in the processing plants?
3. Does the food contain any toxic substances after processing?
4. Are there any standards for food irradiation, and will there be enforced legislation to protect consumers?

The men came out first with the intention to save enough money to buy their families' passage to the new land. Jacob Maydanyk was one of these young men. Unlike most of them, though, he had a good education, including some art training. He planned to finance further studies in Paris with his savings. But as Maydanyk and the others soon learned, the hardships of their life in the Ukraine were not to be so easily forgotten in Canada.

The film describes the subjugated role forced upon European immigrants by the small English-speaking elite that dominated Winnipeg's social, political and economic life. The Ukrainians were relegated to the least fertile homesteads and employed in low paying, labour intensive jobs. Uprooted from their homes and thrown into a vastly different society where they were often scorned and exploited, this first generation of Ukrainian Canadians experienced serious social and economic problems.

Though better equipped to adapt than most of his fellow emigrées, Maydanyk was unable to "get rich quick" as planned.

5. Will irradiated foods be labeled as such, and will there be alternatives to irradiated foods?

6. Has enough research been done in testing the nutritional content of irradiated foods?

7. What are the long term and cumulative effects of eating irradiated foods?

8. What if certain bacteria are killed leaving it wide open for:

- a) new genetically superior strains?
- b) old formerly considered harmless bacteria to become harmful?

9. Is the water that the Cobalt source sits in radioactive? How and where are the additional radioactive wastes from the processing disposed of?

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This and his concern for his fellow Ukrainians led him to remain in Manitoba. Maydanyk worked at first as a labourer, teaching English to his companions and helping the many who were illiterate to read and write letters home. Later he taught school children in Gimli, and resumed painting and iconography. Throughout this portion and the rest of the film, archival documentation gradually is replaced with photos of Maydanyk's work, his family album, as well as clips from an interview and other scenes filmed in 1979.

With the outbreak of World War I, the position of Ukrainian Canadians suddenly worsened. They were labelled as "enemy aliens" or "foreign scum". Many lost their jobs and some 6,000 were unjustly interned. Maydanyk was dismissed from his teaching post and saw his textbooks burned at the steps of the Manitoba Legislature.

In an effort to amuse his troubled people and to develop a forum to reflect their social and political circumstances, Maydanyk created his cartoon hero, Shteeff Tabachniuk. A humorous and somewhat cantankerous character, portrayed as a Ukrainian Canadian, Shteeff faced the same problems and experienced the same joys as the artist's readers.

It is significant that Shteeff's trademark was the "dulia"—a hand gesture made by clenching one's fist with the thumb protruding from between the first two fingers. Not unlike today's raised, clenched fist, which signifies workers' solidarity around the world, the "dulia" was for centuries the Ukrainian people's symbol of defiance, meaning "I existed, I exist, and I will exist".

Here the film comes alive with Maydanyk's cartoons. Within these strips every subject from the Ukrainian workers' ill-treatment at the hands of the railroad bosses to the changing relations between men and women in the new Canadian setting.

Although the narrator suggests that Maydanyk is an enigma—"Some call him socialist. Some say he's Catholic . . . (or) Orthodox . . . (or) an aesthet"—it is clear where the artist's sympathies lie both in these cartoons and when we see his painting of Christ, portrayed as a worker, carrying a crucifix of railway ties.

This writer would like to have heard more about Jacob Maydanyk's world view, especially since he is still living in Winnipeg and able to tell us about himself.

JACOB MAYDANYK



Shteeff's trademark was the "dulia"—a hand gesture made by clenching one's fist with the thumb protruding from between the first two fingers . . . the Ukrainian people's symbol of defiance.

One wonders, for instance, who made up the "small group of young intellectuals" who published the monthly Ukrainian broadsheet that carried Maydanyk's cartoons? We are told that these newspapers regularly attacked Winnipeg's political, business and religious leaders, but from what social and political perspective?

Admittedly, no one film can begin to tell the full story of the Ukrainian experience

in Canada. That, Kuchmij explained in an interview, was in part why she also produced *The Strongest Man in the World* (Kino Films Ltd., 1979—distributed by the National Film Board of Canada). This half-hour documentary features another extraordinary Ukrainian Canadian, an 80 year old strongman-magician from Olha, Manitoba. Kuchmij also is planning a third film, *Soldier Blue*, which will focus on a young Canadian Ukrainian of the 1980s.

Kuchmij says she did not set out to make a "political film" with *Laughter in My Soul*. Rather, the "story of working class struggle" had to be told to explain Shteeff's existence and to counter the "myth of the happy Ukrainian" who came to Canada penniless and found prosperity.

In making both *Laughter in My Soul* and *The Strongest Man in the World*, Kuchmij also was searching for her own identity. The daughter of Ukrainian immigrants of the Second World War era, Kuchmij has for years suppressed a conflict within herself between the pulls of her own traditional culture and those of modern Canadian society.

While sympathetic to feminist concerns Kuchmij feels she has never been discriminated against as a woman, despite working in an overwhelmingly male-dominated industry. Indeed, talent, hard work and a tough single-mindedness have resulted in a highly successful career.

At 32, though, Kuchmij is now questioning the unbalanced lifestyle that she feels has allowed her to advance. Like many professional women of the Eighties who spent their twenties establishing their careers, Kuchmij would also like to have children and she knows that time is running out.

However she resolves this dilemma the film-maker, now a Toronto-based researcher for CBC's *The Journal*, can take pride in her achievements to date. In *Laughter in My Soul* Halya Kuchmij and her co-workers have produced a most informative and enjoyable film. It not only documents the life of an important Ukrainian hero, Jacob Maydanyk (and his cartoon character Shteeff), it answers a resounding 'yes' to its own question of whether the events of the early 20th century matter to today's young Ukrainian Canadians. They matter, as well, to the rest of Canadian society. *Laughter in My Soul* makes an important contribution to the struggle to ensure that this part of our history is not lost or tempered with time. ▼





## REVIEWS

## Maid of the North:

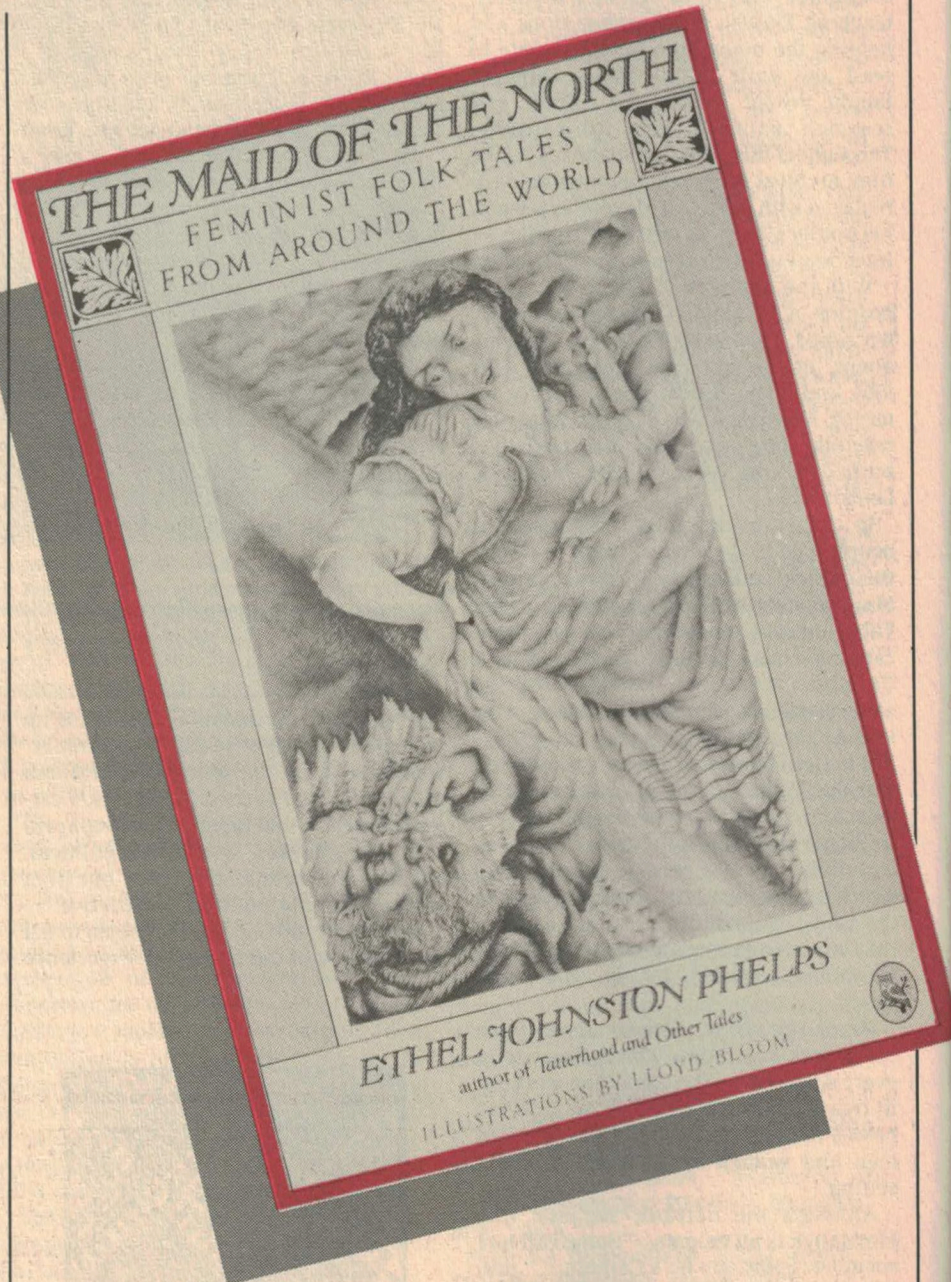
Katherine Szadkowska

*The Maid of the North: Feminist Folk Tales From Around the World* Ethel Johnston Phelps. Illustrations by Lloyd Bloom. Holt, Rinehart and Winston: Owl Edition, 1982. The tales in *The Maid of the North* present the reader with "girls and women who take action to solve a problem posed by the plot often using cleverness or shrewd common sense". Ethel Johnston Phelps spent three years in Toronto and New York libraries reading thousands of fairy and folk tales in a search for written material depicting strong, resourceful heroines. Women in many traditional tales are not heroic in the least, rather they are portrayed as meek and helpless (Good) or calculating and vengeful (Evil).

Phelps offers us twenty-one folk tales from seventeen ethnic cultures. The tales are retold to reflect the author's sense of what makes a good story, and chosen to depict not only courageous heroines, but humane heroes as well. There remain a few bothersome details, common in traditional tales: the over-abundance of courtship themes, the choice of "he" for most animals and animated characters, and the use of "man" and "mankind" in reference to human beings. However, the uniqueness of the truly heroic female protagonist and the variety of tales in which feminine intelligence, virtue, and strength are illustrated, will make *The Maid of the North* an inspiration to women of all ages.

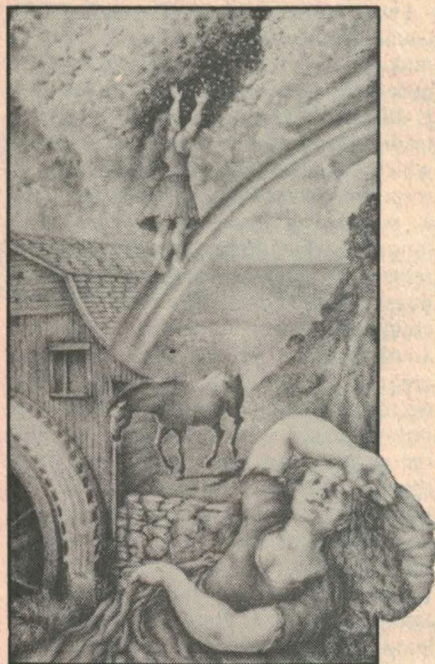
When I was young, say nine or ten, I had a small collection of Greek myths, especially edited for children. I devoured these tales and recalled them many times over the years since. They did not inspire me to be active, independent, and brave. Rather they told me of beautiful, posed "heroines" who were at the mercy of cruel, lustful gods and cruel, jealous goddesses. Reading the stories in *The Maid of the North*, made me feel almost resentful not to have had such heroines in my youth, until I realized it's never too late.

Many of the tales are full of demons, trolls, ogres, monsters, magic spells, and life-threatening situations. I would suggest a person sift through before reading to very young children. One reason is the frightening aspects of some tales, but another consideration is that some are too complex and lengthy. There are about six stories suitable for very young children.





# Fabulous Feminist Fables



My three-year old is particularly fond of the Japanese tale "The Old Woman and the Rice Cakes". The blue-scaled, three-eyed Oni (ogres) don't seem to scare her as much as the woman's escape impresses her. I paraphrase, dramatize, and gloat with glee, as I describe the old woman's bravery and fast thinking. When Krystyna made a drawing of the story at her day care, she was surprised to find that her teacher had titled it "Three Little Cakes". That the teachers and other children were unfamiliar with this great story was something she could not fathom!

More delightful bedtime appetizers are "The Stars in the Sky", about a young girl's journey in search of the stars; "The Giant's Daughter", about a young giant's first encounter with the small villagers; and "Bending Willow", about a girl's successful attempt to rescue her people from a mysterious affliction.

It is a joy and relief to read without having to feel the frustration one gets from not only the absence of confident, assertive heroines, but also from the profusion of docile maidens, wicked spinsters, and messages that men offer women freedom while women seek to oppress each other. If you think you don't know the feeling, you can remind yourself by re-reading "Snow White". The only other female character is truly an "other", having an enemy relationship with Snow White from day one, and preoccupying herself with the suspension (rather than the destruction) of Snow White's vitality. After that, the title story from *The Maid of the North* is rejuvenating. The courtship theme is there, but the maid and her mother are not enemies, the maid is not obliged to wed

the one who wants her, and the skills and cleverness of the maid are displayed again and again as she solves dilemmas and maintains her independence. Unlike Snow White, the maid suspects the world and speaks of the drudgery expected of wives, the very drudgery Snow White cheerfully undertakes in the home of the dwarves.

Although courtship is a common theme, the women in the tales retain their independence throughout the male-female encounters. The women refuse or accept a suitor according to their own desires. In "Gawain and the Lady Ragnell", King Arthur must answer a question to save his life. The correct answer is offered in exchange for marriage with a willing groom, and since the bargain is proposed by a grotesque, trollish woman, the king is uneasy at the prospect of explaining the terms to his most loyal knight, Gawain. However, Gawain agrees to the bargain, so long as the answer provided is correct and will avert the threat to the king's life. The riddle is, "What is it that women most desire, above all else?" The answer offered by the woman is, "What a woman desires above all else is the power of sovereignty—the right to exercise her own will." It is the correct answer, and also the principle by which Lady Ragnell is released from an evil spell.

Folk tales are full of morality, but if the character of woman is portrayed as only functional, secondary, and/or decorative, how can we present them as exemplary to our daughters (and sons)? Anthologies like *The Maid of the North* give us a chance to redress the imbalances created by the misogyny of most children's literature, and most mythology. ▼

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## REVIEWS

# Zarkeen: creating in caves. . . birthing patriarchy

*Zarkeen*, the novel by Pegeen Brennan is about women dreaming, creating, discovering, eating, painting, transforming, gestating, changing, singing, pounding, carving and birthing. Its about the experience of our foremothers living in a cave; an ancient room of their own. And yet, I was frustrated.

*Zarkeen* appears in print during a period when feminist spirituality through women philosophers like Mary Daly, Susan Griffin and Barbara Demming offers to women a means of subverting the patriarchal language of order and domination and of creating a language which vindicates those very subversive and transformative powers of women. At the outset, Pegeen Brennan describes, consistent with the vision of Mary Daly, a "new space", a cave, where three women of the people have come to live during their terms of pregnancy; where the hunters, the men, are never allowed entrance.

Unfolding the story through the woman, Zaru, a future leader of a woman-focused society, Brennan invents with deliberation a language for this woman's world. She fills the cave with a language that originates in the life of its people (women). Its an organic life where everything is animated, tactile and imbued with an independent spirit. The fire which gives Zaru the "two gifts of warmth and light" possesses a "white self", the flame which feeds on wood; and a "black self", the encroaching dark. In turn, Fire creates for the people (the women) "a white self", the visible body; and "a black self", their body's shadow. The cave, this "new space" becomes the source of language for Brennan. Zaru's body becomes a network of "the twin caves of her nose", "the caves of her ears", "the caves of her eyes" and "her mouth cave". The power of Brennan's language even eliminates the usual patriarchal distinction between the mother and the developing fetus. The birthing process is described as "the bursting forth of the white self". This linguistic power is exciting and I even began to invent with it, though I did run into some dilemmas. Do the letters printed by my Selectric typewriter represent the "white self" or the "black self" of the rotating typeface ball?

To read the novel necessitates philosophical movement. The language acts as a kind of passage, a journeying

Brigitte Sutherland

into a women's culture, a woman-defined region of imagination. Yet, it is at this point, in learning the language and understanding its dimensions, that, in Brennan's own words, "the clouds of fear came to my head" as "the white self of the words did not fly to (my) eyes."

Brennan's own creation of language mirrors the creative process discovered by Zaru as she learns to draw upon the cave walls. Nevertheless, the novel slowly communicates a foreboding sense that participating in this self-conscious process leads to a separation from the other women and the entire structure of their lives. Zaru vividly experiences the image of a herd of horses, or in her language, kamargs. She understands this vision as being unique to herself and thereby causing her disconnection from the people (the women) and their past. Brennan later describes a before-time where the people could look into each others thoughts. Now they were losing this ability because of these newly discovered powers of artistic expression. In fact, Zaru thinks to herself, "If my thoughts (the kamargs) are my own perhaps my dreams will be stronger."

As Zaru uses her dream power to find game/meat for her people the problem of the people's (the women's) separation from the hunters (the men) takes on growing significance. The legend of her goddess, Ice Woman, and the creation of the people and the hunters from distinctly different materials formulates a consuming problem. Zaru begins to envision what beliefs must be "killed" to bring about the required changes to her society. In particular she becomes aware that her dreaming has made real the danger that the hunters will discover the "great clearing" of their own legends and thus bring down a cataclysm upon the people.

Here, my frustration grew considerably as I realized that Brennan, having given Zaru the strength of vision to see the approaching patriarchy, in turn, blames her for drawing the hunters on the wall of the birthing cave; for bringing on the cataclysm. The author's own language, while symbolising an organic wholeness to these women's lives becomes, ironically, a mistake; flawed in its independence of the men.

I watched, as in an act of generosity the women in the cave decide for the future to make men their social equals. Where the generosity ends and their fear takes over is difficult to sort out. This decision contradicts the nature of their own language which suggests that the women held in respect a power-from-within rather than a power-over; even over men. The language which Brennan so meticulously fabricated is further under-cut when the novel finishes by strongly making Zaru's child the source of (rather than just another facet) of all these women's creative discoveries. Suddenly, Zaru decides that the old women, no longer interested in sex, were to blame for keeping the people apart from the hunters. Even the very fact that the legend of the Ice Woman made the people dependent upon the hunters for their "joy" (their sexuality), functions as an additional rationale that the women were always destined to live with the men. Finally, her child is a male. His name Zarkeen, is a previously unheard of combination of the people's and the hunters' names. He will go on to unite everybody. To me this concluding linguistic compromise only heralded the destruction of the women's language.

Through *Zarkeen* Brennan attempts to illustrate how a self-conscious creation of art, of language, necessarily brings about a disconnection from others. Yet, the very fact that the author received her inspiration for the book while exploring the caves of France links her to the experience of other women who are similarly looking for their own unique spirituality. Many women have made pilgrimages to caves to enact within these spaces their own individual rituals as a way of connecting with ancient females' sources of healing and power.

The cave for many women philosophers like Susan Griffin is a source of history, of visions, and of identity as women. Although Brennan experienced *Zarkeen* as an individual fantasy, it represents an addition to women's communal search to create a new language. When women are seeking out and fighting for their own space to dream, to create and to transform, it is just too much to accept from this author that we learn a new language so we, as women, can adopt a different myth of a male saviour, even one named Zarkeen.▼



# LEGALEYES

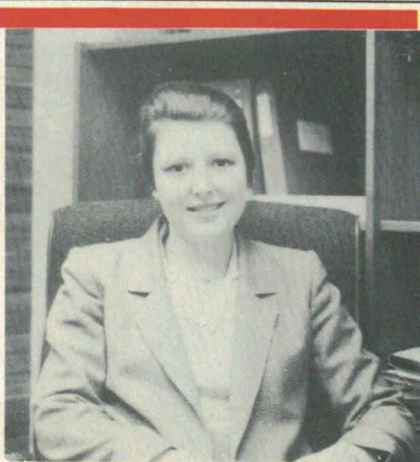
## Splitting-Up Pensions

In 1978, The Marital Property Act of Manitoba made pension benefits shareable at marriage breakdown for the first time in Manitoba. Unfortunately, in 1981 the Manitoba Court of Appeal in the case of *Isbister v. Isbister* dealt a death blow to the new law. This case was widely interpreted to mean that because no one would ever purchase a private pension plan, it was impossible to put a price on it for the purpose of sharing its value in a division of marital property.

However, the provincial government recently passed new legislation providing that pensions are to be shared even though they could not be considered a "marketable item". Pensions are now considered "family assets" which means that it is almost impossible to persuade a court that there should be other than a 50/50 sharing of its value. They are considered family assets because typically it is employment income which would otherwise be used for family purchases which is being instead put into a fund for the future benefit of one spouse only.

In sharing the value of a pension, it is not necessary to physically divide it by removing some of the benefits. For example, if your spouse's pension is worth \$10,000.00 and you also have a car worth \$10,000.00, you could agree to have the car transferred into your name and let the pension remain in the name of your spouse. You can be as creative as the situation requires.

Valuation of the pension is sometimes rather difficult and even the judges have



**Jennifer Cooper, Lawyer  
Newman, MacLean**

not been uniform in their recommendations for method of valuation. To some extent this will depend on the type of private pension plan to be shared. It may be a money purchase plan involving fixed employer and employee contributions or a defined benefit plan based on any one of several formulas. Simply calculating half of the accumulated employee contributions often results in a value much lower than its "real" value which can only be determined by actuarial evidence. Sometimes the cash surrender value upon termination of employment is used and this can be a convenient figure if the pension is vested.

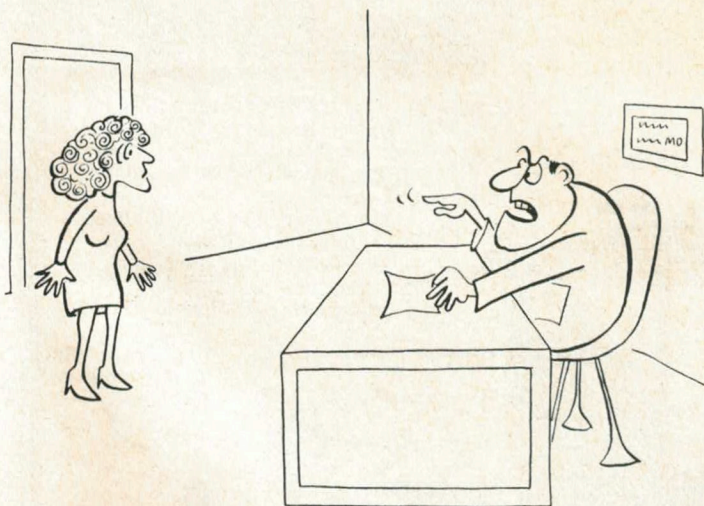
These pensions can run into the thousands of dollars, especially when an employee has worked for a company for many years.

Another area which is underutilized is in connection with the splitting of Canada Pension Plan benefits. Presently, only 3% of women separating or seeking divorce apply for this sharing, possibly because they are unaware of their rights.

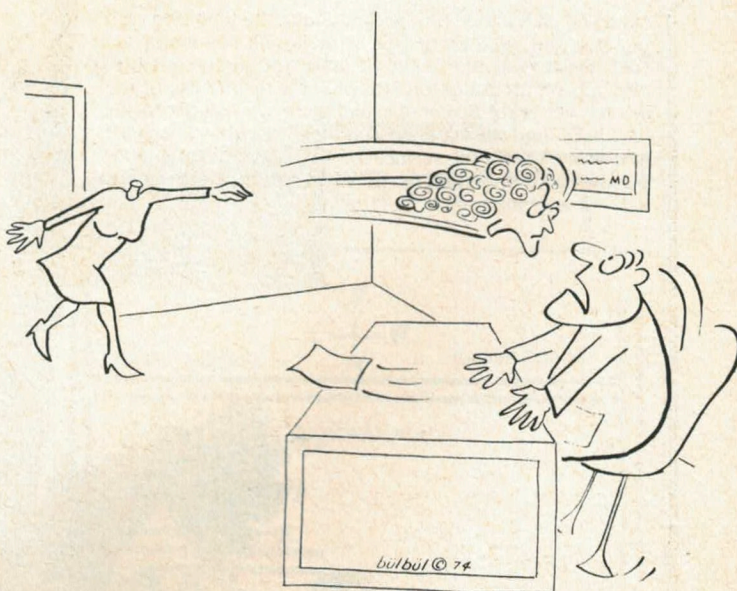
If you lived together for a minimum of 36 consecutive months during the marriage, you can apply upon divorce to divide equally the pension credits earned by your spouse during the marriage. Application must be made within 3 years of the divorce or annulment. This is intended to provide some financial protection to the spouse who worked in the home and could not contribute to Canada Pension or who had lower earnings during the marriage.

Both parties are notified of the results of the application and receive a statement of earnings credited to them before and after the division. The period for which the credits are divided begins in January of the year the marriage began, or on January 1, 1966, whichever is later, and ends in December of the year prior to that in which the marriage ended or cohabitation ceased.

The main point is to remember to apply. If you have made lesser contributions than your spouse, or none at all, then you may benefit greatly from taking advantage of splitting Canada Pension Plan benefits.▼



*IT'S ALL IN YOUR HEAD!*

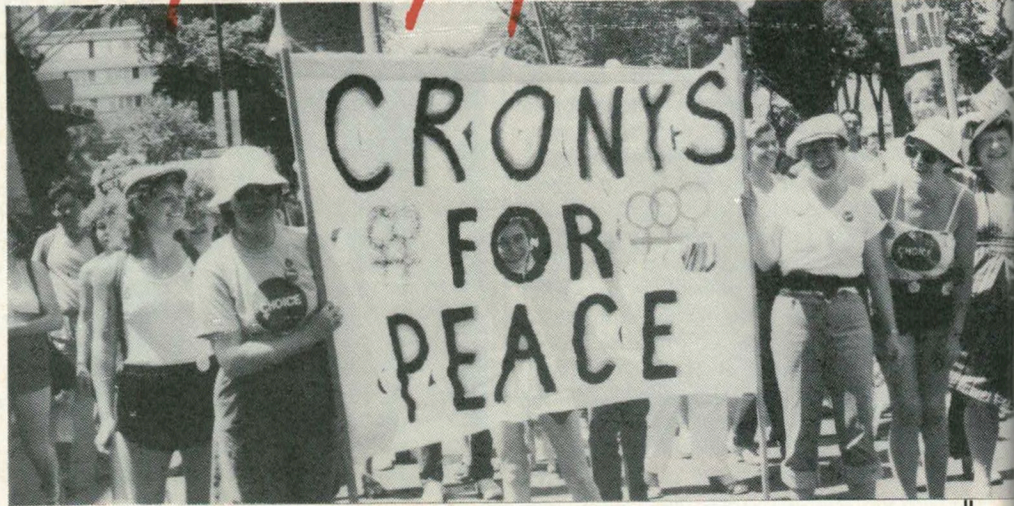




# Women symbolize peace

Goddesses never die. They slip in and out of the world's cities, in and out of our dreams, century after century, answering to different names, dressed differently, perhaps even disguised, perhaps even idle and unemployed, their official altars abandoned, their temples feared or simply forgotten. . .

Phyllis Chesler,  
Women and  
Madness

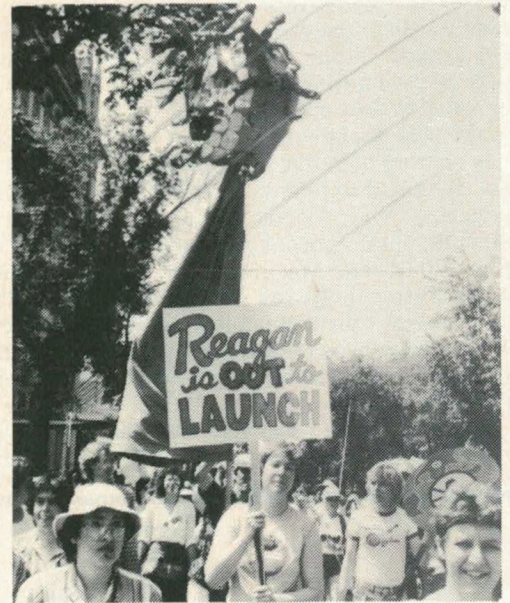


Winnipeg Anti-Cruise Walk for Peace 1983

Puppets conceived from peaceful women everywhere, physicalised by James Vitti; photos by Brigitte Sutherland.



Tidalwoman



This is a song for gorgons—  
Whose dreaded glances in fact  
can bless.

The men who would be gods we  
turn

Not to stone but to mortal flesh  
and blood and bone.

If we could stare them into  
accepting this,

The world could live at peace.

Barbara Deming,  
excerpt from A Song  
Gorgons

Susan Griffin,  
Woman and Nature

Gorgon





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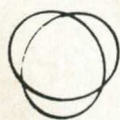
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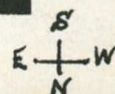
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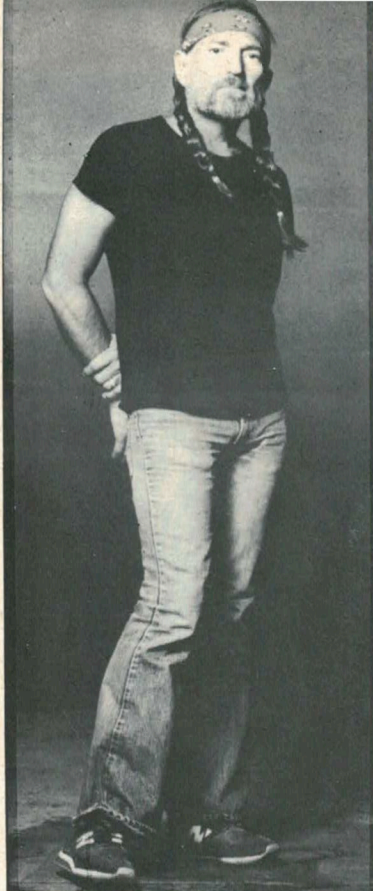
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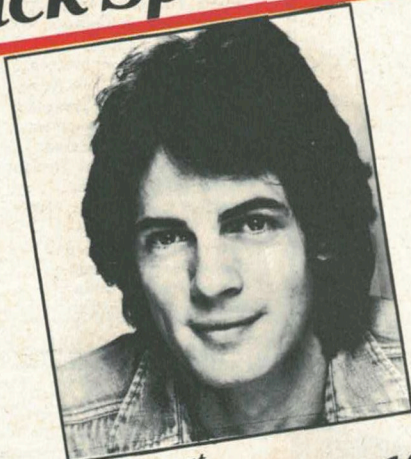
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