

HERizons

AUGUST 1983 VOL. I, NO. 6

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THE MANITOBA WOMEN'S NEWS MAGAZINE



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Y.W.C.A. Resource Centre
and other women's organizations

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

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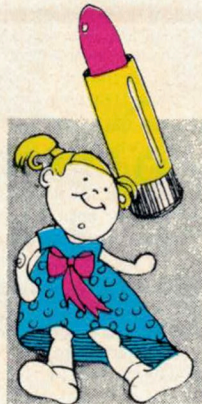


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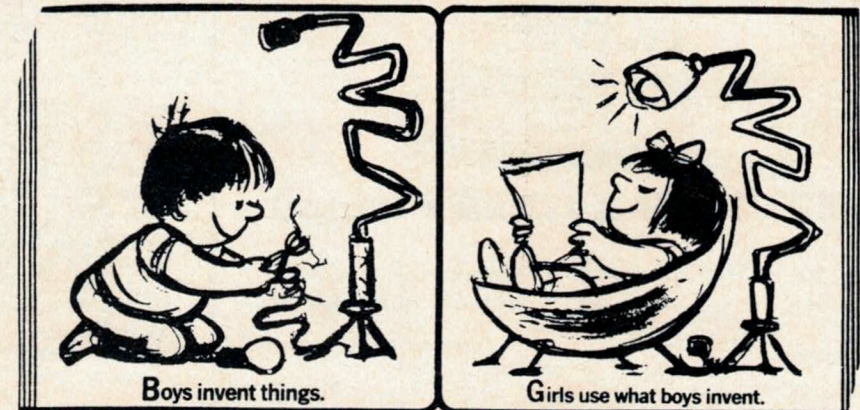
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Boys invent things.

Girls use what boys invent.

graphic: Gauntlet / CUP

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TRAVEL MANITOBA

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

LETTERS



Dear Herizons,

Just a note of encouragement and cheers for the last two issues. I especially enjoyed "A Heritage of Sisterhood". It is very important that we take courage and inspiration from the accomplishments of those early feminists.

I liked your magazine so much that I am sending in my subscription. Keep up the good work.

L. Soni

Dear Eds.:

Let me take this opportunity to congratulate the HERIZONS' staff in producing a magazine which will, hopefully, enlighten men and women of the struggles still ahead of the womens' movement.

I had the occasion to read one of HERIZONS' back-dated issues of April, 1983 recently when visiting a friend and seeing the magazine sitting on his coffee table. I read with interest the article concerning the vast number of dollars spent by women which buoy the cosmetic industry. I took the article to work and xeroxed it for a colleague who has a penchant for buying makeup and spends a goodly portion of her pay cheque every two weeks at the Estee Lauder counter at Eatons.

I continued to browse . . . and flipped two more pages and at the top of page 28 came to an advertisement that I don't think needs any elaboration. AAK!!

I do understand revenues have to be generated from advertising to keep small magazine operations afloat, but . . .

Sincerely,

Nancy Allan

Dear Herizons,

On a recent business trip to Western Canada I bought two magazines I've never purchased before. In Regina, with a long night ahead of me I went for volume and picked up Cosmopolitan, it occupied me for about fifteen minutes. In Winnipeg I chose Herizons and am glad I did. You've got a great thing going for Manitoba and the country.

Enclosed is my subscription and payment.

Thanks for keeping me company in Winnipeg and on the flight back home to Ottawa.

Sincerely,

Susan Pond

A PRISON VOICE:

For centuries, the authorities have reacted violently to womyn who resisted; they used to brand us as "witches" & they burned us, now they label us "terrorists" & try to bury us in their cement tombs. JULIE BELMAS

Julie Belmas is one of the two women and three men that make up the Vancouver Five who face about 17 charges each in connection with the environmental action against a B.C. Hydro substation, the Red Hot Video fire-bombings, and the Litton Industries bombing. In the months since their arrests on January 20, support has come from many diverse communities of people. Press statements by environmental and feminist organizations have condemned media sensationalism, police intimidation tactics. The National Action Committee on the Status of Women has also publicly voiced their concern that impartiality and the right to a fair trial have been infringed upon by the improprieties of police and media behavior. The B.C. Law Union voiced their concern over the proceedings in the case. As well, the Canadian Civil Liberties Association and various Canadian and B.C. provincial unions have protested RCMP methods to the Attorney- and Solicitor Generals requesting due process of law.

Financial contributions to the defence work FREE THE VANCOUVER FIVE DEFENSE GROUP, Account No. 91740-1, c/o CCEC Credit Union, 205 E. 6th Avenue, Vancouver V5T 1J7. Letters of support to any of the five incarcerated: Julie Belmas, Ann Hansen, Gerry Hannah, Doug Stewart, Brent Taylor at: Oakalla Prison, Drawer "O", Burnaby, V5H 3N4.

Letters and responses welcome from readers. Send to

*Herizons
125 Osborne
Winnipeg
R3L 1Y4*

Dear Editors:

We, the undersigned, protest *The Body Politic's* publication of an ad for Red Hot Video in its June 1983 issue.

Ongoing feminist campaigns against violence against women have included campaigns against representations of violence against women in heterosexual pornography. In British Columbia, such campaigns have focused on Red Hot Video. In this context, *TBP's* acceptance of an ad from this company acts to produce division in our communities.

The publication of the Red Hot Video ad harms the possibilities for productive dialogue between and among feminists, lesbians and gay men by unnecessarily heightening and polarizing a climate of tension between and within our movements. *TBP's* action violates the most elementary principle of solidarity which ought to prevail between our movements for women's liberation and gay liberation.

TBP's argument for publishing the ad dismisses feminist critiques of pornography as simply "bad" politics. This simplistic counterposition of good/bad does not serve to clarify the complex discussion over pornography that is presently taking place. *TBP's* analysis does not take account of the daily experiences of many women of violence against them.

We, the undersigned, hold varying views on the feminist campaigns against pornography and the agitation against Red Hot Video. Some of us have many disagreements with, or many questions about, feminist campaigns against pornography, while some of us are in substantial agreement with such campaigns. However, all of us know that the women's movement is a far greater ally of the gay community than Red Hot Video. Despite our differences of opinion we join together to strongly protest *TBP's* decision to accept the

Red Hot Video ad. We need to affirm mutual respect, dialogue and solidarity as the bases for clarifying the issues which currently divide us.

Nancy Adamson, Kathy Arnup, Peter Birt, Dawn Bradstreet, Varda Burstyn, Blair Caines, Lucho Carrillo, Lina Chartrand, Brenda Clarke, Brian Conway, Nia Cordingley, Graham Crawford, Jill Darke, Polly Darke, Liz Devine, Christine Donald, Joanne Doucette, Carolyn Egan, Hugh English, Debbie Field, Dennis Findlay, Maureen FitzGerald, Lyn Freese, Shelly Glazer, Danny Gerrard, Ray Glendenning, Pam Godfree, Amy Gottlieb, Neila Gupta, Dean Haynes, Chris Higgins, Joanne Kates, Gary Kinsman, Ian Lumsden, Meg Luxton, Diana Meredith, Aquiles Molina, Ruth Mountain, Anne Nixon, Susan Prentice, Kyle Rae, Pat Rayman, Dana Rice, Michael Riordon, Roberta Rivers, George Smith, Tony Souza, Sharon Stone, Susan Sturman, Mariana Valverde, Lorna Weir, Marilyn Williams, Doug Wilson, John Wilson, Brian Woods, Linda Yanz.

FIRST DEGREE INJUSTICE.

My friend Vickie has been in jail for four weeks. She's facing first degree murder charges in North Carolina for defending herself against the stepfather who was trying to rape her. She is 22 years old now and when she was 13 he did rape her. He had attempted several times over the years. Unfortunately, the family swept the incident under the rug. He was a sergeant in the U.S. Army and on probation and known to be involved in pornography production. She turned herself in and has been told she may get the death penalty. She has to prove her self-defense case.

We must not sit back and read about yet another case of unjustly trying the victim. I'm writing women's organizations hoping to arouse caring women who will write her and show emotional support. When her trial comes I'd like to know that sisters will unite if needed. Write: Vickie Stowers, Cumberland County Jail, Cell Block A, 131 Dick Street, Fayetteville, NC 28304

We Need Your Poems

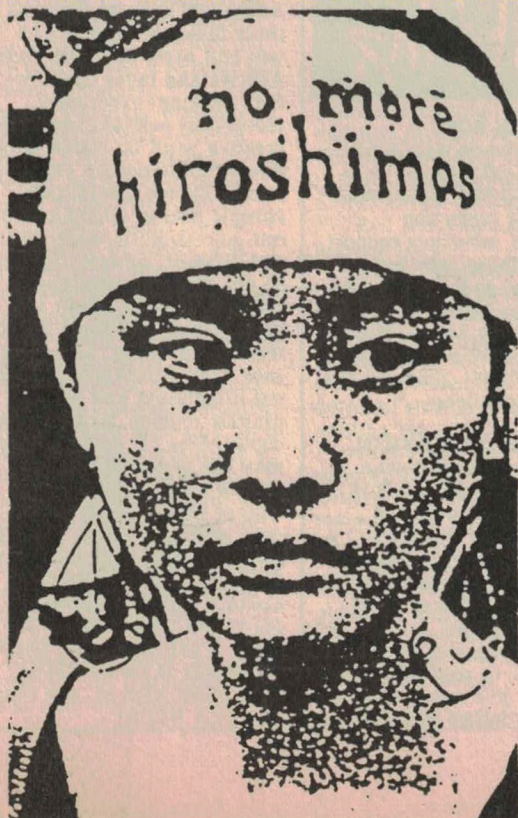
Starting in September, *Herizons* will be publishing a poetry page. We welcome submissions and will pay an honorarium for poems published. * Include a self-addressed stamped envelope and mail poems to: Judy Johnson, Poetry Editor

Herizons Magazine

125 Osborne St.

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Calendar

AUGUST

3 ANTIGONE—RITES OF LOVE

and Defiance starts its four-week run on August 3rd in Minneapolis. Foot of the Mountain (women's theatre group) presents *Antigone*, created by Martha Boesing from the play by Sophocles and the works of the many women who have broken men's laws to honor a higher law. *Antigone* is a tribute to activist women. Location: People's Centre, call 375-9487 for reservations.

6 PREGNANCY PREVENTION

Sessions for Teenagers (P.P.S.T.) will be held Saturday from 1-3 PM (to be repeated on August 27). Trained volunteers will lead discussion on relationships, sexuality, contraception and unplanned pregnancy. No registration, both sexes welcome. Location: Women's Health Clinic, 304-414 Graham Avenue (947-1517)

LEGS AGAINST ARMS—

3rd Annual Hiroshima/Nagasaki Days Run of Remembrance and Hope at Lake of the Isles in Minneapolis. Info. 644-4616.

TAKE BACK THE NIGHT

All-day activities of workshops, rally, march in Loring Park, Minneapolis. Info. 373-5364.

8 HIROSHIMA/NAGASAKI

Committee of the Winnipeg Coordinating Committee for Disarmament will have "Walk-In" movie showings of *If You Love This Planet* on Monday night—continuous showings starting at 9:30 PM. Location: Encore Park, Portage Avenue.

9 HIROSHIMA/NAGASAKI DAYS

continue with the encirclement of City Hall at 7 PM. After a short address and street theatre there will be a die-in. A public forum follows (locations still to be determined) with the delegates to the World Peace Assembly held in Prague this spring. For info. call WCCD at 786-1535.

13 PERFECT IN HER PLACE:

Women at Work in Industrial America will be displayed from the 13 to Sept. 11 at the Manitoba Museum of Man (sic) and Nature in the Urban Gallery. This Smithsonian exhibit traces women's contribution in the industrial labour force with prints, diary entries, photographs and employee manuals.

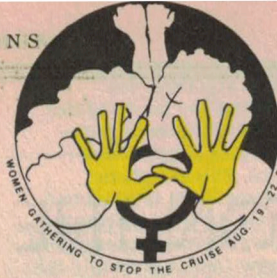
15 JUST A LADY AND

Great Grandmother are two films being shown at the Museum at 7 PM to contrast the diverse experiences of 19th century women in Canada. Following these films there will be a guided tour of the PERFECT IN HER PLACE exhibit.

19 WOMEN GATHERING TO

Stop the Cruise are organizing the 20/21 weekend to be an all women's peace camp/ritual/action at the Cold Lake Base in Alberta. We would like our presence to be strongly felt, and thus we encourage women in other cities and towns across Canada to organize towards joining us there. (More information see Bulletins).

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



WOMEN GATHERING TO

Stop the Cruise. We are an alliance of Vancouver women brought together by our common concern over the effects of nuclear/war technology on our lives and on the earth. Inspired by the women of England who have so successfully demonstrated their collective power at Greenham Common USAF base and by our desire to actively oppose the Cruise missile within the context of our feminist politics, we will set up a temporary women's camp at the English Bay Campground at Cold Lake, Alberta (see Calendar).

We realize, however, that due to the geographical size of our country, there are women, especially in the eastern provinces, who will be unable to journey to Cold Lake. We ask that these women join hands with us in symbolic solidarity during the August 20-21 weekend by organizing actions near their own communities. We suggest the focus of such simultaneous actions be either Armed Forces Bases or any institutions or corporations which are directly involved in or supportive of nuclear/war technology.

Bulletins

CRISIS LINE FOR

Battered Women 942-3052 (24 hours) toll free 1-800-362-3344. Volunteers required for crisis line counselling, advocacy/support, public speaking, safe homes, support groups for batterers. Contact: The Manitoba Committee on Wife Abuse, 400-77 Portage Ave. Winnipeg R3G 3L1 (774-1794). Training provided for volunteers.

LESBIAN ASSOCIATION

of Southern Saskatchewan (LASS) has been founded in Regina. The organization main goal is to create an alternative space for lesbians to build a community: to meet cultural and political needs not previously met in the women's movement or the gay community; to regain our history; to give moral support to lesbians losing their child-

ren in custody battles; to support women "coming out"; to support "out" lesbians who are facing the hostility of our society. LASS or their newsletter can be obtained by writing to P.O. Box 4033, Regina, Saskatchewan.

COMMUNICATIONS:

Key to the Future is the theme of the 7th Congress of the World Assoc. of Women Journalists and Writers (AMMPE) which will take place in Cleveland, Ohio from September 18-25. Topics: Arts in Communication, Basic and Practical; Communication Based on Understanding Different Cultural and International Relations; Exchanges of Working Methods—Radio, TV and Print Media. Information: AMMPE International Headquarters, The Korean Broadcasters Association, 3rd floor, 76, 1st Street Taepyeong-ro, Choong-ku, Seoul 100, Korea.

MIDWIVES' ALLIANCE

of North America (MANA) will be holding its first international convention in Milwaukee, Wis. on October 7-9. The new alliance unites both streams of midwifery in Canada and the U.S. Workshops will focus on grass-roots organizing, legislative strategies for midwives, and priorities for the development of the mid-wifery profession. For information: Carole Leonard, 30 South Main Concord, NH 03301, (603) 225-9586.

DISABLED WOMEN'S

Anthology is being planned by three disabled women who will edit same for Cleis Press. Articles and tapes could reflect personal experience, theoretical perspectives, other creative work on issues of intimate relationships, financial issues, hidden disabilities/chronic illness, stigma/coming out, accessibility, work, isolation/support, control, fear and so on. We are committed to having the book reflect the perspectives of women of different disabilities, age, class, race, ethnic background, sexual orientation and geographic regions. SASE—three copies, 8½x11, double-spaced, max. 20 pages (and audio cassette tape for one of the editors who is blind. Start tape with your name, address, phone number and check tape for clarity before mailing.) Contact: Susan E. Browne (415) 431-2344; Nanci G. Stern (415) 863-5081; Debra J. Connors (415) 641-5951, or mail 3535 23rd St. San Francisco, CA 94110.

ON THE HERIZON

Women and Words les femmes et les mots

Words poured out. Hands gestured. Eyes gleamed with tears and joy. The charged atmosphere was absorbed by every pore of every body. Women and Words—Les Femmes et les mots attracted almost 1000 women to panels and workshops, to readings and theatre performances. From all regions of Canada we came to share cultures, backgrounds, lifestyles and creativity.

The location, the beautiful campus of the University of British Columbia, facilitated this well-organized experience which brought together the young, the old—women of colour and vision. Weekend workshops and panel discussions ranged from practical topics on how to write a good review and the promotion of women's literature to important discussions of ethnicity, race and women's writing and lesbian literature.

In the evenings, readings and performances included Dorothy Livesay, Audrey Thomas, Margaret Atwood, Phyllis Webb, Pol Pelletier, Lillian Allen, Helen Weinzwieg, Nicole Brossard, and Robin Endres. Often during the conference presenters became a spellbound audience and all of us were lively participants. Informal networking led to the establishment of a Canadian Feminist Booksellers organization and plans were laid for a possible summer school for women writers. The many women attending became each others greatest admirers and best customers: Vancouver Women's Bookstore and Ariel books displayed their wares and sold \$5000 worth of books.

After a wonderful, but early breakfast, the conference goes and organizers heard

many enthusiastic comments on the proceedings and some constructive criticism for next time. As well, the Sunday plenary endorsed the following recommendations:

- that the current provincial West Coast Women and Words Society be expanded to a national organization;

- that women of colour, francophone and native women, and women of minority groups be included on the decision-making body of the Society;

- that the federal government fund translation of the conference proceedings into both national languages and that the federal government designate funds for translation of Canadian women's work from all languages of ethnic minorities into English and French;

- that all levels of government be lobbied to end systematic discrimination against women especially within educational institutions and arts funding agencies and the programs they support;

- that the Society continue discussion on the issues of pay TV, Red Hot Video and pornography;
- that the conference support the current boycott of CKVU in Vancouver by Media Watch until public retraction of violent sexist statements made on-air by a member of CKVU editorial staff is made and to petition the CRTC to intervene;
- that Women and Words support use of the spoken and written word to endorse disarmament and promote peace on our planet.

After the plenary, the West Coast Women and Words members meeting unanimously approved a motion that a second conference be planned for 1985.

Brigitte Sutherland

Women Score at Tournament

The Junior National Championship in Women's Field Hockey, ages 19 and under, was held this year in Halifax, N.S. from July 8 to 10. Teams were competing from all across Canada during the three day event, and Ontario and B.C. tied for first place.

Congratulations to the Manitoba team members on their fourth place finish in the tournament.

Manitoba's 23 and under Women's Field Hockey Team will be competing in the Western Canada games this summer. Good Luck Women!

Lynn Suderman

Group Legal Aid Available

Many groups and organizations can now qualify for legal aid assistance on public interest issues.

One of the objectives of the expanded service is to "promote the protection and preservation of specific interests in the community, including the environment, the rational use of natural resources, native and minority rights, consumer interests, etc." Also, to "provide advocacy training to assist citizen groups in representing themselves" and to promote law reform.

Contact Legal Aid Manitoba at 947-6501 for more information on the program.

Congratulations!

The winner of Herizons' recent fundraising raffle was Janice Lidstone. Janice won a trip for two to see Bette Midler in concert, July 29-31, in Minneapolis, including accommodation and transportation. Congrats, Janice!!

Belliegram

WHY WONDER WAITRESSES —In Buffalo, New

York, nine waitresses and restaurant employees all between the ages of 41-58 claim that they've lost their jobs with Holiday Inn, Inc., because of age discrimination. Shirley V. Rock, age 56, had worked at the downtown Buffalo Holiday Inn for 17 years. After the Buffalo Motel Corp. took over the franchise, her hours were cut—she could only work banquets. "I felt as though I was always invisible," she stated. "They fired me for no good reason." Several of the women were told the motel wanted to "go youthful" and had plans for the waitresses to wear "Wonder Woman" and other fantasy costumes.

Big Mama Rag

Belliegram

WATCH FOR DOCKMEN IN L.A.—Thanks to the settlement of a two-year, class-action sex discrimination suit brought by the Centre for Law in the Public Interest, some Los Angeles women will be getting new jobs. The Longshoremen's Union and the Marine Clerks Union agreed that 315 of the next 900 dockworkers hired will be women. Dockworkers can expect to earn up to \$40,000 per year.

NOW Times

Belliegram

VICTORIES???—IN A HIGHLY original defence the attorney for a man accused and convicted of sexual assault argued that he should not be sent to prison "for being a victim of his culture." The attorney pointed out that violence against women has been part of our culture "for hundreds of years", and intimated that some men, his client included, has had trouble adjusting to changing times. Unimpressed, the court sentenced his client to 14 years in prison.

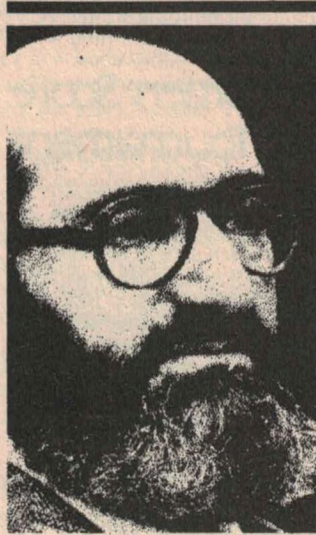
CHOICE NEWS UPDATE

Coalition takes rights battle to court

(Toronto) The struggle for reproductive choice continues in Winnipeg and Toronto, where Dr. Henry Morgentaler and his clinics have both been raided by police.

Police wasted no time before raiding the Toronto clinic just a few days after the Harbord Street clinic opened. Meanwhile Morgentaler and clinic doctor Leslie Smoling asked for a Supreme Court injunction barring police from investigating the clinic on the grounds that Canada's abortion law is unconstitutional because it violates women's right to security of person.

Ontario's Health Ministry has already said the chances of the Toronto clinic getting authorization from the province to perform 'legal' abortions are next to nil, yet Ontario women who seek abortions in Quebec have been reimbursed by the Ontario Health Insurance Plan (OHIP).



Henry Morgentaler:
faces charges in Toronto
and Winnipeg.

tion charges that these laws and practices serve to inhibit women's rights to the safe medical procedure of abortion.

(Manitoba) In Manitoba the Coalition For Reproductive Choice is busy raising money for the defence fund for the Winnipeg clinic staff who face charges of conspiracy and of procuring illegal abortions. The Coalition has already raised \$15,000, but an estimated half a million dollars will be needed to fight for women's reproductive rights in the courts. (Send cheques to the Coalition For Reproductive Choice, Box 51, Station "L", Winnipeg, Manitoba; specify if money is for Clinic Defence Fund). The Coalition has filed a statement in the Court of Queen's Bench asking that Section 251 of the Criminal Code be struck down because it violates women's right to freedom of conscience, her right to life, liberty and security of person and her right to be protected from cruel and unusual punishment—all rights espoused under the Charter of Rights and Freedoms. The civil suit also protests Therapeutic Abortion Committees' practice of not allowing a woman to be present or to appeal a decision regarding abortion. The Coali-

Statistics Canada reports that the number of women forced to travel to the United States for safe, legal abortions has doubled since 1979—a fact that further underlines the need for safe, legal abortion services in Canada. There were 1,073 reported cases of Canadian women seeking abortions in the U.S. in 1979 compared to 2,651 in 1981. Choice supporters working with these women say those statistics don't paint an accurate picture of the dilemma because many abortions are not reported and don't show up in statistics. The real number would be much higher. The statistics revealed that Manitoba has a rate of 10 abortions per 100 births. The Toronto health department recently reported that the majority of Toronto women do not become pregnant by choice. There were more abortions than births last year in the city, a fact which supports pro-choice assertions that most women still do not have access to reliable birth control devices.

A Federal Court judge recently declared that a fetus is not a citizen protected by the Charter of Rights and Freedoms. A woman made the application to have her unborn child declared a Canadian citizen in an attempt to have her deportation order stayed.

Judge George Addy ruled that the Canadian Citizenship Act defines a citizen as a person born in Canada or who has chosen to be a Canadian citizen.

"I don't see how any person with any intelligence can argue that a fetus is a person by birth or by choice," he said, while emphasizing the court wasn't deciding whether the fetus is a person, but whether it qualifies for citizenship.

Abortion facilities in Calgary have managed to improve in spite of the climate of terror which is growing across other parts of the country. A special abortion unit has been set up at the hospital and it operates much like a clinic, but enjoys legal status because it is attached to an accredited hospital. The abortion committee, headed by Dr. Claudette Reed Upton, meets two or three times weekly and charges \$50 for the procedure.

"It's working really well," says Reed Upton, a member of Calgary Abortion by Choice. "Women only have to wait a few days." Fewer women are forced to travel to Montana since the improvement in services, she says.

Labour groups outside the province NDP-MFL Connection have been reaffirming their stand on women's reproductive choice ever since the Manitoba Federation of Labour forced its women's committee out of the Coalition for Reproductive Choice. The Canadian Labour Congress reaffirmed its support of women's right to reproduce choice, including sex education, family-life and birth control. The Ontario Federation of Labour has thrown its support behind the Morgentaler Clinic in Toronto as well.

A split in the MFL over the issue lead to the recent formation in Winnipeg of Labour People For Choice—a coalition of union members in the province working to make reproductive health clinics available to women. As members of the Coalition, Labour People For Choice will work inside the MFL as well as outside it to further its aims. The next general meeting of the MFL is slated for the fall, at which time policy decisions and executive members will be ratified.

The federal New Democrats also condemned the "waffling" position of the provincial NDP at the party's recent policy convention in Regina.

"We especially condemn the unnecessary raids and the interrogation of these women, already doubly victimized by existing Canadian abortion law and inadequate hospital therapeutic abortion facilities."

The convention delegates also deplored police harassment of employees and patients at the Winnipeg clinic.

The motion passed with little debate.

(Spain) Nine women who underwent abortions in Valladolid, Spain have been sentenced to spend six months in prison for having their unwanted pregnancies terminated. The woman who performed the abortions was sentenced to six years in prison, and two more were fined \$137 for having abortions. Another woman was acquitted.

Pro-choice supporters were confronted with riot police during the trial, which involved a total of 13 women.

(United States) The U.S. Senate defeated a proposed constitutional amendment recently which would have severely restricted women's access to safe, legal abortion services.

The vote, which would have required a two thirds majority to pass failed because the vote was split. Forty nine of the 99 votes cast were anti-abortion. Fifty voted against the amendment.

Advisory Council supports Clinics

Community clinics offering a full range of reproductive health services should be established throughout Manitoba, at minimal cost to users, says the provincial Advisory Council on the Status of Women.

Information, including counselling and public education should be part of a programme which should include providing birth control, sterilization and abortion services, according to a report presented by Council to the government. The abortion services should include a pre- and post-operative counselling, the recommendations state, as well as pre- and post-natal health care services.

The Advisory Council has also supported the Coalition for Reproductive Choice in its recommendation that the Pro-

vince pressure the Federal Government to remove abortions from the Criminal Code.

"The present system of Therapeutic Abortions Committees gives inequitable, inconsistent access to this service, endangers women's health by often delaying the procedure into the second trimester, and fails to provide the women with the right to be heard, or the right of appeal" the Advisory report states.

"Council believes that the decision to terminate a pregnancy must be made by the woman in consultation with her physician."

The Council has also urged the province to approve the Morgentaler Clinic as a non-profit reproductive health care facility.

compiled by Penni Mitchell

Rapists Freed

(Dedham, Mass.) Five men who left a woman sobbing, stripped and bleeding after repeatedly raping her were found not guilty in a Massachusetts court—even though they pleaded guilty when originally charged with the crime in 1981.

The original sentence included suspended sentences for the five rapists and \$500 fines, but following a public outcry against the leniency of the charges, the judge ordered them to serve prison terms or stand trial.

That trial netted a not guilty verdict, which hinged on the testimony of a man who said the woman was a "happy drunk", who was asking for it. He testified that she accompanied the men to a deserted wooded area where she was repeatedly raped.

Murderer and Laws Attacked

(India) Women in India beat a man accused of murdering his wife for her dowry, after marching to the man's house to protest police failure to arrest him for the murder.

It is commonplace for women to be killed in India because of small dowries. The first death sentence ever for wife murdering came in India last May, following the burning of a 21-year-old pregnant woman. Her in-laws had burned her to death and hundreds of protestors carried her body through the streets before they were even arrested.

Sixteen women died of burns in one week in June in New Delhi. Husbands and in-laws burn the women because of small dowries, and suffer little consequence under the law.



Nelliegram

ABORIGINAL RIGHTS—A nationwide appeal began recently in Alice Springs, Australia, to support 50 Aboriginal traditional owners and custodians who have set up a camp near their sacred site Welatye Therre (Two Breasts) to prevent the Northern Territory Government flooding the area for a recreation lake. Hilda Rice is a woman in her sixties, who along with supporters is occupying this site. Welatye Therre is a registered sacred site, protected, in theory, under Territory legislation.

Another site she and her followers have occupied recently is Inketyene, which is a few kilometres north of the Alice Springs township. It contains important sites of the "Two Women Dreaming", a story line or dreaming track which extends across the continent from Port Augusta in the south as far north as the Tiwi Islands off the coast from Darwin. Welatye Therre and Inketyene are places where women have danced and sung for thousands of years to assert and strengthen their unique relationship with the country.

Chief Minister Everingham of the Territory Assembled announced, "The site itself will not be physically damaged, but will be submerged."

Big Mama Rag



Nelliegram

BIG PROFITS: Small breasts: big profits—Nearly one in every 100 women over 18 in the US has had her breasts enlarged by the surgical implantation of silicone devices. Buoyed by this statistic, the American Society of Plastic and Reconstructive Surgeons has bravely gone public with remarks that small breasts are "underdeveloped . . . deformities . . . really a disease."

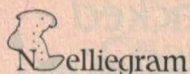
Of the 70,000 yearly implants most are for cosmetic reasons, only a few are post-mastectomy patients. Complication rates of the implant procedure are from 25-33%. Because long term dangers are not fully known, the Food and Drug Administration advisory panels has recommended immediate investigation of the safety of silicone-filled devices. Dr. Norman Anderson, of the Johns Hopkins University Medical School, has even asked the FDA to put up some money for the studies, rather than just leaving it to the manufacturers of the devices.

Anderson also states that it is difficult to tell by touch whether a lump is scar tissue around the implant or an abnormal lump and X-ray images are poor because the device is in the way.

**washington post/
off our backs**

Attorney-General
Roland Penner:
won't drop charges

Health Minister
Larry Desjardins:
could have authorized
the legalizing
of the clinic.



MEDIA WATCH CHALLENGES CKVU Radio. A complaint has been filed with the Human Rights Commission in British Columbia (what will happen to this complaint now that Premier Bennett has decided to rid the government of the unnecessary expense of the Commission). The charge follows Doug Collins' editorial show in which he criticised Media Watch by saying, "if there is ever another conventional war it is my hope that Media Watch and its army of snoops (read women) will be found in the front lines where they can be raped by the Russians."

Collins objected to the government funding this group had obtained to educate about and fight against Media Pornography. Collins continued his misogynist tirade and the transcript of his editorial is available from Media Watch. Media Watch's lawyer wrote the station, informing them

they had violated Section 281.2 of the Criminal Code, which deals with hate propaganda, specifically public incitement of hatred, and demanded a public apology.

According to Media Watch's Maureen MacDonald, CKVU's lawyers recommended to the station that a public apology take place according to terms negotiated by both parties. Apparently they are choosing not to follow that recommendation. The B.C. Crown Counsel was asked to officially charge CKVU under the above-mentioned section, but they refused to approve the charge. Media Watch's only recourse was to file a claim with the Human Rights Branch (now defunct).

Media Watch urges women to write to Peter Viner, President, CKVU, 180 W. 2nd Avenue, Vancouver; John Meisal, Chair, CRTC in Ottawa; Premier Bennett of the Provincial government (anyone else you're mad at) and send copies to Media Watch.

Emma Kivisild/Kinesis

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PORNOGRAPHY UPDATE

Snuff Tapes Seized

(Hamilton) More than a thousand video tapes have been seized in a series of raids on Hamilton video tape outlets. Charges include possession, distribution and duplication of obscene material, including "snuff films" in which women are actually murdered.

Playboy found obscene

(Cincinnati) Playboy channel video porn has been found obscene by a country grand jury in Cincinnati, Ohio.

Warner Amex Communications was indicted last month and found to be pandering obscenity and knowingly offering obscene programming. The company maintains pornographers' rights are guaranteed in the U.S. Constitution.

Video glutton swallows porn market: softcore threshold surpassed?

Even Playboy and Penthouse are now admitting that they're unable to compete with the influx of hard core pornography video onto the market. Neither publication can compete, it seems, with the video medium and its trend to hard core pornography.

Both magazines say they are aiming at producing more 'lifestyle' oriented publications—Playboy with a regular column for female contributors, a new finance column and plans for a Christmas advertising supplement geared to women—and Penthouse, with its wine column and more lifestyle-oriented articles aimed at higher income readers.

The magazines are no longer meeting the 'needs' of their dwindling audiences (both report circulation decreases) and are being forced to seek 'a more attrac-

tive advertising base, according to an Associated Press article out of New York.

The transition raises some serious questions that beg to be addressed. First, can Playboys' demise as a 'skin mag' be further evidence that men become saturated with soft-core pornography and seek out more graphic and violent pornography? And, what are the effects of video pornography, given that those markets appear to be on the rise?

An indicator might be a response to Playboy's 30th Anniversary Edition. In an attempt to consolidate its dwindling audience, the magazine plans to publish a never-before-published nude picture of a woman who might have been grandmother to young playboys today if she were still alive—Marilyn Munroe.



elliegram

WILL SHE HAVE THE PRIME Minister's ear? Maude Barlow, president of the Canadian Coalition Against Media Pornography has been named head of a special interest group advisory council for rights and equal opportunity matters of special interest groups. The council will be operating out of the prime minister's office.

"My mandate will be to bring back concerns of a wide variety of minority and special interest groups, including women's groups and the handicapped," said Barlow. She also feels her new job will not prevent her from spending time on the issue of pornography.

Barlow's hard hitting attacks on the multi-million dollar pornography industry have earned her national recognition. She is confident, articulate and coolly analytical in her condemnation of the exploitation of women. She believes that the realities of pornographic films and magazines must be faced, head on. In discussion groups, she has developed a matter-of-fact manner of presenting hard porn material that shocks her audience into realizing that the grossly violent acts much of this material portrays bears no relation to an individual's right to free speech, as proponents of pornography claim.

Common Ground

elliegram

NETWORK AGAINST FEMALE Sexual Slavery—Women from 24 countries met in Rotterdam for a Global meeting, during which they formed an International Feminist Network against forced prostitution and other forms of sexual slavery. Recognizing the practice of female sexual slavery as a violation of human rights, they called for refugee status for all women escaping from sexual enslavement. Forms of female sexual slavery which were considered for political action included sex tourism, international traffic in women and children, pimp controlled prostitution, forced and arranged marriages, and sexual mutilation.

Some of the strategies included commitment to making the problem visible; to fighting for decriminalization of prostitution; to establishing

refuge shelters for victims of sexual slavery; to challenging traditional practices and religious beliefs which support these practices; to creating alternatives for the development of national economies which do not exploit women's bodies in the sex industry or in labour; to bringing international attention to specified cases of female sexual slavery; to organizing between countries and regions to expose both ends of the traffic (the procurers and the buyers); and to coordinate international protests in each region and country simultaneously.

They will meet again in 1985 at the United Nations End of the Decade World Conference on Women in Nairobi. A full report of the Rotterdam meeting will be available in late 1983 from the International Women's Tribune Centre, 305 East 46th Street, New York, N.Y. 10017.

Broadside

Porn laws to change

The federal government has introduced amendments to the Criminal Code which would redefine obscenity as undue exploitation of violence, crime, horror or cruelty through "degrading representations" of a person "or in any other manner". This is a step up from the old provisions which were dependent on sexual explicitness. The amendments appear to be recognition that pornography is degradation to women and not an uptightness about sex. What has yet to be seen is how the courts will interpret 'degradation' since it has no legal history.

The new provisions would also include video tapes in the obscenity provisions for the first time.

Justice Minister Mark MacGuigan said the amendment will crack down on video pornography because once a tape is found obscene, all copies of the tape can be seized.

But the main thrust of the amendment is to outlaw depictions of cruel, violent or degrading scenes, regardless of whether they are directly related to sex.

While the amendments represent a step in the right direction, they are being criticized for putting pornography and prostitution reform in one lump package. The amendments propose to allow police to charge prostitutes' customers and would make a car into a public place, where soliciting is illegal.

Justice Minister Mark MacGuigan has already admitted that there is no consensus in Canada on whether prostitution should be illegal. Doris Anderson, President of the National Action Committee (NAC) was disappointed with the prostitution amendment because NAC wants prostitution removed from the criminal code.

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Folk Festival lacks feminist musicians

"Now the earth is a witch and men still burn her," Jami Sieber and Charlie Murphy sang while adding their feminism to the extremely limited offering of such music at the Winnipeg Folk Festival.

The hundreds of feminists who attended the festival justifiably felt 'burned' by the small numbers of feminist performers. "There's definitely been a lack of (feminist musicians)," Janet Hewsick said. She pointed out that the absence of lesbian feminists, such as Meg Christian and Ferron, was most obvious.

Hewsick believes Folk Festival organizers made a "deliberate" decision to isolate the only overtly feminist workshop, "A Woman's Right to Choose", by staging it in a tent. In that way, the feminist politics of the workshop were confined and not open to general passersby as other workshops were, Hewsick said.

Attempts to persuade organizers to open the back of the tent to accommodate more people were denied. But the tent was opened during workshops on the following day.

Hewsick noted that only one feminist performer—Connie Kaldor—and few other women performers were featured on the main stage this year. Four feminist performers had main stage billing last year. Other feminists agreed with Hewsick's comments. One said there were so many feminists last year that she was able to "bounce" off one workshop with feminist musicians to another throughout the festival.

Connie Kaldor thinks feminist music is an important part of folk festivals "because it's a new form of music. It is vital. It is not music that gets on the air waves."

"It's women writing about themselves and their feelings," Kaldor said. She added that women performers inspire other women to enter the music industry. She recognizes, too, that women's support helped launch her own career.

Conversely, festival organizers found room on the mainstage for at least one

anti-feminist in the person of male chauvinist Loudon Wainwright III. When feminists protested his lyrics which included references to going to "rape a co-ed", and shooting his mother-in-law and wife, Wainwright replied with "Come on, girls, I'm just having a little fun."

The next day, feminists demonstrated in front of a workshop where Wainwright was performing. "I'm really scared," Wainwright mockingly responded, totally refusing to acknowledge the feminists' concerns that jokes about rape condone violence against women.

Mitch Podolak, the Folk Festival artistic director, said he was absolutely disgusted with Wainwright's performance. He claimed he had never heard Wainwright sing sexist songs before. Wainwright will not be approached to play at the festival next year, Podolak said.

Podolak admitted, though, that feminist performers were few in number this year but

added that because the folk music business is "a redneck business", many women musicians do not want to be part of it.

"The line of the folk festival supports feminism," Podolak said. "What other arts organization does? The answer is none." Maybe so, but feminists have come to expect more out of an 'alternative' music organization like the Winnipeg Folk Festival.

Hewsick said she knows women boycotted the Folk Festival this year because of the lack of feminist performers. She said she, too, would consider boycotting next year if feminist musicians are not more numerous and visible.

Podolak said he is considering at least two thematic tents next year. One might focus on North American native music of which there was not a single representative this year. The other might focus on women and would include feminists. These tents would have ongoing workshops throughout the weekend.

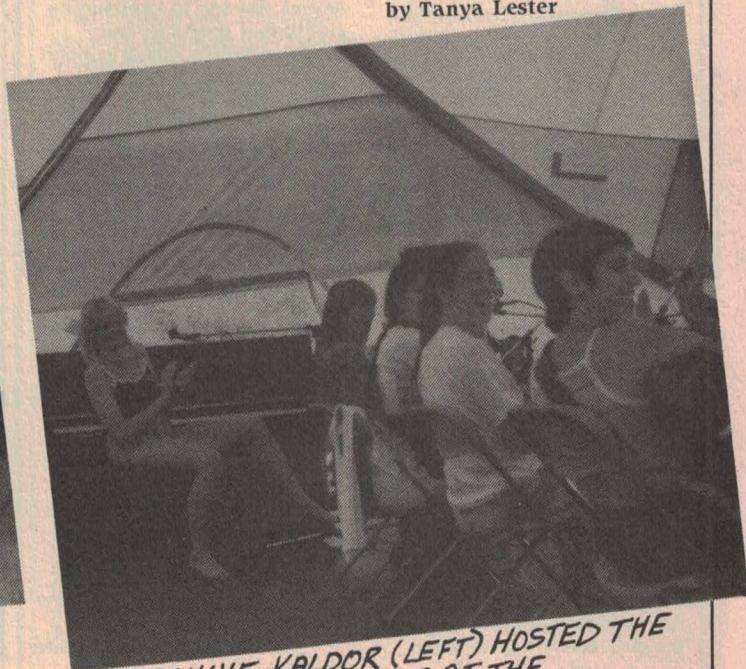
So, it is possible the roar that went up to welcome Heather Bishop when she made her 'guest appearance' at "A Woman's Right to Choose" workshop will be a more regular occurrence next year.

by Tanya Lester

Folk Festival



CONNIE KALDOR: ONE OF THE FEW FEMINIST VOICES AT THE WINNIPEG FOLK FESTIVAL.



CONNIE KALDOR (LEFT) HOSTED THE CHOICE WORKSHOP AT THE WINNIPEG FOLK FESTIVAL.

Folkies for choice

The Morgentaler Clinic and the Coalition for Reproductive Choice have brought out Doctors for Choice, Lawyers for Choice and Labour for Choice. And this year's Winnipeg Folk Festival, with a lot of nudging from the Coalition, proved to be a rallying spot for folkies for choice.

"I guess if they take away clinics, the only thing that changes are the number of women who die, not the number of abortions," Heather Bishop told a crowd jammed into the tent at "A Woman's Right to Choose" workshop.

Ann Hills expressed her feelings that pro-choice people should run slide shows like the pro-lifers do to make their point. Only the pro-choice slides would picture women, lying on the bathroom floor, having bled to death from trying to perform abortions on themselves.

Hills went on to sing about a young woman who suffered from not having a choice. She got pregnant and her lover left her. "They cursed her and her bastard baby," Hills sang.

"Don't let them turn back history," Frankie Armstrong encouraged strength through her music. "Don't let them do our choosing for us."

So did Connie Kaldor. "Woman, you're going to need some strength," were Kaldor's lyrics that brought the audience to its feet.

"In my generation, I don't think there is a woman out there who hasn't had a pregnancy scare," Kaldor said. On many different levels, every woman in the audience could relate to these words.

The audience responded by stuffing over \$600 into hats that were passed through the crowd. This money, and the over \$1700 collected from the sales of Choice t-shirts and buttons over the weekend, will make a small contribution to the estimated \$½ million the Coalition might eventually have to raise to cover legal fees for the Morgentaler Clinic staff charged with conspiracy to perform illegal abortions and to advertise the pro-choice stance.

But the Choice t-shirts that dotted ever corner of the Folk Festival grounds by the end of the weekend helped spread the support for pro-choice outside the enclosed workshop.

So did some of the other performers. It is not surprising that Peter Alsop, best known for this non-sexist children's

songs, spread the pro-choice word through his lyrics.

But it was unexpected when Jim Payne stated to sing about the pro-lifers who are led by males and probably vote for capital punishment in the "Songs of Struggle and Freedom" workshop. "She can think for herself now, so leave her alone," Payne sang. "Her body's her own."

In "A Woman's Right to Choose" workshop, and sparingly scattered throughout the festival, were a few isolated incidents of lyrical expressions concerning other choices women should have. Choice like the right to sexual preference, the right to live in a non-violent world and the right to work at any job. If the Folk Festival organizers tuned into this, feminist musicians might be able to 'come out' in a big way next year as they have at past festivals. Thousands of folkies have proved that they are ready and willing to listen, be inspired, and enjoy feminist performers.

by Tanya Lester



Nelliegram

THE NATION'S CHAPERONE—Marjory Mecklenburg brought to you by the Reagan administration is overseeing how to spend the \$13.5 million to keep America's youth chaste. One little item to the tune of \$78,000 in the Adolescent Family Life Program seeks to determine how teenagers get away with having sex in their homes. Counseling services funded by Mecklenburg downplay contraception and abortion and instead, push adoption as the only correct moral choice for teenagers with unwanted pregnancies.

Mecklenburg also authored the squeal rule (now under a strong legal challenge) which forces girls under 18 who seek contraceptives at federally funded clinics to be reported to their parents. Mecklenburg insists that there is nothing wrong with violating teenagers' privacy this way and argues that it is perfectly proper for the government to force such confrontations between parents and their children.

Kathryn Olney/excerpted from 'Mother Jones'

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"A WOMAN'S RIGHT TO CHOOSE" WORKSHOP
WAS ATTENDED BY HUNDREDS OF
PRO-CHOICE SUPPORTERS.

Axworthy Adopts Milktoast Program

Affirmative Action has arrived in Canada.

Well, sort of.

Six years in the making, the federal government's internal and external affirmative action plans have finally been launched. Similar in many respects, there is one crucial difference between the two.

The internal, or federal civil service plan, is mandatory while the external, or private sector plan, is voluntary.

So if you're a civil servant, chances are you'll see some changes in the not-too-distant future. But if you're like most Canadians, and employed in the private sector—don't hold your breath.

"It's going to take generations," says D.F. (Don) Leyden, Manager of Special Clients Needs for the Manitoba Region of Employment and Immigration Canada.

The Canada Employment and Immigration Commission (CEIC) version of affirmative action is closely fashioned after the United States model

implemented about 10 years ago. Recently, the Americans evaluated the progress—or lack of it—being made in private sector affirmative action and discovered that it just wasn't working.

Since this discovery, they have made some changes and are now using the purchasing power of the government to enforce affirmative action in corporate America.

In other words, any company wishing to sell products or services to the United States government must show that they have an affirmative action plan in force or wave good-bye to any government contracts.

Ottawa bureaucrats have chosen to ignore the lesson learned in the U.S. and have not made the same provisions within the Federal Contracts Program in Canada. Businesses with federal government contracts will only be "encouraged" to adopt affirmative action.

The four "target" groups

identified in the affirmative action plan are women, native people, and physically disabled persons.

The Manitoba Affirmative Action Office will employ three key people: a Chief of Affirmative Action and two consultants. Presently, Leyden is acting chief—only until a successful candidate can be found to take his place—and his two consultants are Jerry Sopko, hired in 1977 and Allan Kiesler, hired in 1980. (Obviously the internal plan was not in force when these men were hired, more's the pity.)

So far, this group has identified 150 employers in Manitoba who they think will benefit from affirmative action plans. During the year, these employers will be approached "in clusters of 10" says Sopko. They will be invited to attend an information seminar on affirmative action where they will learn of the benefits of such a plan, i.e. less staff turnover and absenteeism, better employee morale, increased productivity, improved employer-employee relations and enhanced corporate image.

It is then up to the employer to make the next move.

"There are all sorts of grants,

subsidies, support structures, counsellors and consultants," says Sopko, to help employers.

But the conciliatory approach takes time.

"It's laudable that the government is doing this non-confrontational educating and sensitising," says Roberta Ellis-Grunfeld, Chairperson of the Manitoba Advisory Council on the Status of Women. "But I have to connect the soft sell approach on affirmative action with a lack of political will to address the implementation of affirmative action policies," she says.

You only have to look at the "political will" in policy statements and incentives attached to the bilingualism and metric system programs in this country, she says. "People were upset and angry, but the government was implacable," Ellis-Grunfeld says. "The will to make the programs work was there, and it came from the top."

Rumour has it that the political will is there. One inside source said: "Affirmative action will be mandatory in the private sector by 1985." But rumours, like most politicians, are notoriously unreliable.

Sylvia Mouffler

Wife Abuse Committee Supported

A \$184,000 grant to assist the Manitoba Committee on Wife Abuse has been approved by the provincial government.

Twenty-six volunteers recently completed a 57-hour training program to counsel abused women, and to operate a crisis line. A second training program is underway. Ten rural communities have agreed to work actively with the Committee and 18 "safe homes" have been recruited.

The number for the toll free crisis line is 1-800-362-3344.

Another \$12,000 has been earmarked by the province for KLINIC Inc. to look into rehabilitation programs for wife abusers. Klinik will conduct a study of services for treatment opportunities as an alternative to applying strictly punitive methods of dealing with men who beat their partners.

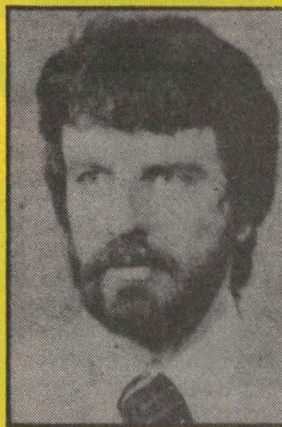
More Poison in Environment

Environmental accidents in Manitoba have risen 14 per cent, according to the 1982 Environmental Accident Report filed with the provincial government.

In a press release issued, Environment Minister expresses no horror, surprise or even concern that PCB's were spilled in 17 incidents. But he is quoted as being 'concerned' about the number of non-emergency phone calls on the environmental emergency hot line.

Cowan decried the increase in the number of chemical and petroleum spills in the province as one of the "most significant features" of the report.

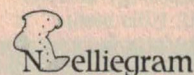
The average loss of PCB materials was around five litres per incident. Other chemicals involved in the ac-



JAY COWAN

cidents included anhydrous ammonia, pesticides, fertilizers, radioactive material and other poisonous chemicals. Transport incidents included two derailments, five truck overturns, three cargo tank leaks and five damaged containers in rail cars and trucks.

The report also states that an acid waste was intentionally dumped in an area where it threatened the public.



QUICKIE SEX CHANGE—A literature instructor at the Taylor Business Institute in New York asked his students to respond to the question "If you could be a member of the opposite sex for a day, what would you do?" Female students reportedly enjoyed the assignment saying they would go out alone at night, cruise for dates, chew the fat in locker rooms, and generally gather first-hand data on men's real feelings toward women. The men, however, shrunk from their task, expressing apathy or even fear about life as a woman. A few spent their imaginary day frantically seeking doctors who could reverse the change ahead of time. While some women said they would experiment with sex while in the male role, not one of the male students would let a date lay a hand on 'him'—or 'her'.

Harrisburg Area Women's News



Rhea Tregebov feminist poet

An interview with **RHEA TREGEBOV:** Pondering the poetic PROCESS

Perhaps one of the reasons Rhea Tregebov's poetry is so wonderful, both to read and listen to, is her marked sensitivity for her audience. She states, "I believe in the social value of poetry, my job as a public poet is to write poems that mean something to other people."

During a recent poetry reading in Winnipeg, Rhea read from her book *Remembering History*, for which she won the Pat Lowther Award in 1982.

As well, she read a selection of her new poems which brought home precise and intimate observations on growing up in Winnipeg.

Throughout the reading Rhea shared with us some of the reasons and inspirations behind poems such as

"Grönsney's Delicatessen" and "Runs Hits Errors".

Rhea compared her works by saying, "Remembering History has a more traditional poetic voice, my new poems are less conventional and more risk taking." The poem titled "On the Phone" demonstrates this as it draws its reader into the sometimes painful area of mother/daughter relationships. I appreciate Rhea Tregebov for her ability to awaken and inspire through poetry.

Rhea Tregebov is winner of the Pat Lowther Award (1982) and co-ordinator of the women's caucus for the League of Canadian Poets. She is an associate member of the feminist periodical "Fireweed" and has published a collection of poems entitled "Remembering History".

Debbie Holmberg-Schwartz

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Errata

Publishing information.

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Nicole Hollander cartoons which appeared in Horizons July issue were first published in: "My Weight is Always Perfect for my Height—Which Varies" ©1982 by Field Enterprises, Inc., St. Martin's Press, Inc., and in "That Woman Must Be On Drugs" ©1982 Nicole Hollander, St. Martin's Press, Inc., New York.

Construction Industry Hammers Out Affirmative Action Policy

Would you believe that by 1993, one in three workers on construction sites will be female?

Would you believe one in six by 1986?

If this doesn't happen, warns Michael McCracken, president of Informetrica Ltd. of Ottawa, the industry could be facing a severe labour shortage within the next decade.

McCracken was keynote speaker at the Canadian Construction Association's summer convention held in Winnipeg July 6 to 10, and he stressed that women must be hired in all areas of the construction industry if the industry is to remain viable.

At present, approximately 11 per cent of the employment in construction is female. This compares to 42 per cent in the economy as a whole. "The record is even worse if we look at the occupational class—'construction trades'," said McCracken. "Only 6,000 out of 489,000 are female, or 1.2 per cent."

McCracken offered his predominantly male audience three good reasons to broaden the construction labour force to include females. First and foremost was that the number of males available to the industry is fast diminishing due to declining birthrates and tighter immigration regulations.

Secondly, said McCracken, "It is a socially responsible thing to do." And if the construction industry doesn't do it itself, then it may well face government intervention requiring compliance.

And last but not least, by expanding the labour force, inflationary wage demands in the total economy will be moderated.

"Besides which, studies have shown that having women on the job site creates more stability in the workplace," McCracken said. This was shown on James Bay power projects in Quebec, where a significant number of women were hired.

Sylvia Mouflier

Nelliegram

CHILD CUSTODY—IN A letter to the magazine Ms., Phyllis Chesler, author of *Women and Madness*, writes on the current concerns about joint custody decisions being made in US and the finding of the Leupnitz' *Child Custody* book. Leupnitz is concerned that her study not be used to unjustly remove custody from good mothers. She says, "Since I wrote *Child Custody*, more cultural signs of anti-women backlash have appeared . . . My research did not address the very real problem of competent mothers who lose custody battles because they cannot afford the top lawyers that their husbands can afford. I would not want my research to be used to abet a social process in which the feminist struggle to transform sex roles is coopted by angry-often affluent-husbands who seek revenge on ex-wives by taking children away."

Ms.

Lady Di— a budding feminist?



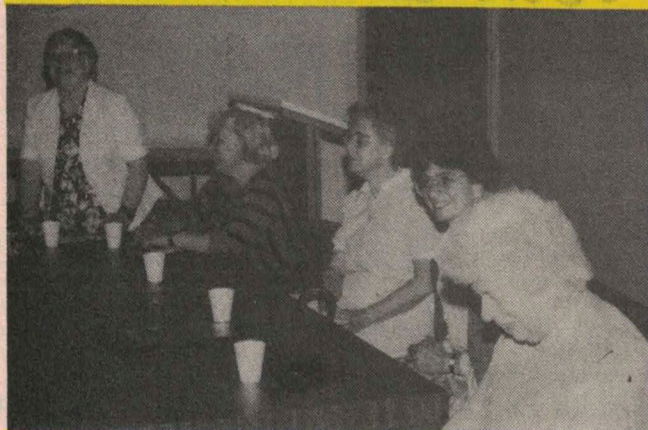
(Ottawa) "Could it be?"

"No. No it couldn't really be true. Lady Di? A feminist?"

Probably not, but witnesses of the recent Royal Tour to Ottawa report that when the Princess of Wales was being ushered around Parliament Hill where she was introduced to prominent Liberals, she stopped to chat with Toronto MP Lynn McDonald (NDP).

After saying she noticed how few women Members of Parliament there were, McDonald cited the fact that less than 10 per cent of MPs are women. Princess Di responded by saying she expected the number to at least double by the time she returns to Canada.

Old Don't Envy Young



Vi Jamieson, Evelyn Shapiro, Pat Woolley, Yhetta Gold, Jean Carson.

Five long-living women told without hesitation that life was good from their vantage point and getting better.

During a panel discussion on "Changing Attitudes Towards Women and Aging" at the Centennial Library in Winnipeg, each participant made a brief presentation which spoke to the experiences of aged women. The moderator, Vi Jamieson of CKY Sundayscope, introduced Jean Carson, Evelyn Shapiro, Pat Woolley and Yhetta Gold to the inter-generational audience.

Jean Carson, an activist with local women's groups, addressed one of the essential needs: "money—the poorest people are the old and the poorest of the old are women."

Articulate, with a touch of wry wit, Carson emphasised, "the old do not envy the young—rather, old women feel less compulsion to please and can say what they think." Reflecting upon her own experience, Carson said that it was not easy to overcome her feelings of inadequacy when she wanted to change society after spending years working in the home. Non-payment for the innumerable services she had performed had only added to her lack of self-confidence.

Pat Woolley, a retired professor of social work, reiterated that the old retain the same basic human needs and "have to develop a range of relationships to sustain themselves" when former personal contacts end. She feels retirement involves a continuity to life that opens and expands on new activities and new relationships differing from the materialistic priorities of the earlier life-goals.

Contributing her energy and intellect to the study of aging, Evelyn Shapiro works as associate professor in the Department of Social and

Preventative Medicine at the University of Manitoba. She decried the detrimental effects of society's attitudes about women and aging: because they are not changing fast enough, women are fighting back to change them. "They are no longer amenable to living up to the stereotypes," said Shapiro.

Her research has dispelled the notion that aged women use health care facilities more. There is no shortage of hospital resources or nursing homes for aged women. Instead what is needed, is a less isolated solution. "Women want caring places in the community to sort out, for themselves, their needs and a place to get treatment," explained Shapiro.

Attitudes on the part of health care professionals were of concern to both Carson and Shapiro; both insisted: "any aid must be given with clear dignity." Justified fear of authority by long-living women is often seen as stereotypical passivity. Shapiro warned that "women are in triple jeopardy in the mental health field for being women. They often go without treatment for depression because of the profession's lack of interest in them."

In closing, Shapiro quoted from Simone de Beauvoir to point out what is needed to rectify these injustices—*To grow old successfully is to be a political activist.* The final panelist, Yhetta Gold who is a gerontology consultant, echoed this message by saying, "aged women must be part of the social change process to reflect the needs of aged women."

A Celebration of Women and Aging, was sponsored by the Winnipeg Women's Health Clinic. *Herizons* will be addressing many of the important topics of this series of seminars in an upcoming issue on "Women and Aging".

Victim on Trial

The Lethbridge Sexual Assault Centre is demanding a public apology from an Alberta Queen's Bench judge who acquitted an accused rapist because the woman was advised by a crisis centre on what to expect during 'her' trial.

The assault centre maintains they explain to women what they can expect during a trial, not what evidence to give. The judge said the fact that the woman received counselling cast doubt on her credibility as a witness.

Belliegram

HEAVEN FORBID—A Michigan minister Vivian Varner, in criticizing the women's health book, *OUR BODIES, OURSELVES*, said as she pointed to a picture of a woman examining her genitals with a mirror, "Is this any way for a woman to know her body?" She told the Los Angeles Times that "Librarians underestimate our kids. Children won't take these books home where parents can take them away. Children will look at them in the library."

Harrisburg Area
Women's News

Belliegram

FLASH! FEMINIST PARTY wins big—Three Icelandic women on the Feminist Party ticket win seats in the world's oldest parliament. Information of this earth-shaking historical event was discovered hidden within two paragraphs of a three-column Associated Press story. *Webspinner* of Edmonton will pursue this scanty story to find out—who are these women/How did their campaign go? What were/are their issues/How is their work going? What response or support have they received? Watch for the real news!

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Feature Section

EDUCATION



As you know from your own experience . . . the daughters . . . have always done their thinking from hand to mouth; not under green lamps at study tables in the cloisters of secluded colleges. They have thought while they stirred the pot, while they rocked the cradle . . . Let us never cease from thinking—

what is this 'civilization' in which we find ourselves? What are these ceremonies and why should we take part in them? What are these professions and why should we make money out of them? Where in short is it leading us, the procession of the sons of educated men?

Three Guineas

Virginia Woolf; Harcourt, Brace, & World.

The ABC's of Sexist Schooling

Maria Magnusson Jones

Saskatchewan school girls



It would seem, in this enlightened day and age of universal education, that equality of education opportunity for women has been won. Every girl has the chance to go to school. Her access to higher education is limited only by motivation and financial resources. Education for women is generally accepted by our society. Large numbers of women are taking advantage of this freedom.

On the surface the prospects look good.

The generally accepted opinion is that a woman with a university education has it made. But is this true? Do women receive an equal education? And perhaps more important, do women have an equal opportunity to make use of their education? Is education equipping women for a liberated and fulfilling role in our society? Or is it merely leading to frustration by making them more keenly aware of their basically unchanged lot in life?



A BRIEF HISTORY

Plato, in his utopian vision of society, advocated equality of the sexes in upbringing and education, but through most of history his views have been discarded. It is Aristotle, with his insistence on women's inferiority, whose views have prevailed.

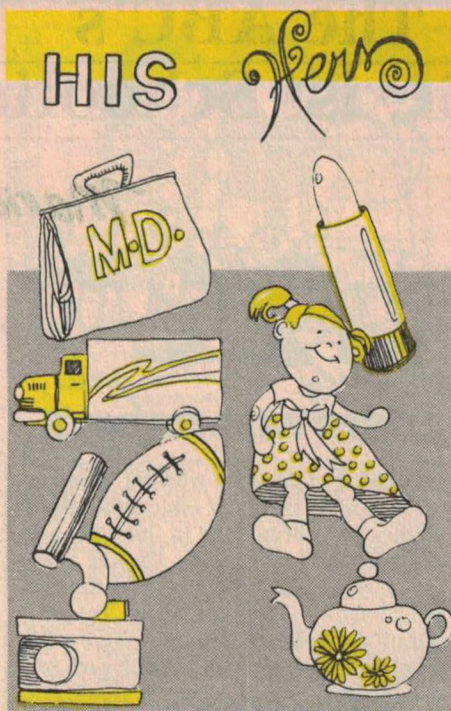
John Stuart Mill, in the nineteenth century saw the subjugation of women clearly. Women were a separate caste controlled by men by depriving them of education. He called for freedom of choice for both sexes—but he still distinguished between married and unmarried women. Married women should stay in the home while unmarried women should be allowed an education. To a large extent, this view prevails today.

The early history of women's education in Canada began when university classes opened to women at Mount Allison University in New Brunswick in 1862. The first degree awarded to a woman in Canada was a B.Sc. to Grace Annie Lockhart, in 1875. By 1900 women were 11 per cent of college students, so enrollment had increased dramatically over this period of time. McGill University in Montreal did not admit women to medicine till 1917.

It is interesting to note some views expressed at that time on the advisability of educating women and on the type of education they should receive. An 1876 article in the *Queen's College Journal* suggested that degrees should not be awarded to women, though attending the occasional class would be alright. Degrees "have reference solely to public life" which is not the proper sphere for women, the article warned. The domestic circle was the proper sphere. Women should acquire a knowledge of modern languages and the arts. Supposedly this knowledge would add grace to the domestic sphere. But women should refrain from studying ancient languages, philosophy and mathematics (presumably too much mental strain required).

In 1879, Principal Grant of Queen's University, in a lecture to the Montreal Ladies' Educational Association, endorsed higher education for women. He based this endorsement on the fact that the great majority of women would be wives and mothers with immense power and influence on the first ten years of a child's life.

Grant also said: "there is a somewhat earlier arrest of individual evolution in women than in men" and women fall short in the power of abstract reasoning and the sentiment of justice. He believed they should attend the old established men's colleges—no harm in this, as long as there were rules—sitting on different benches, entering by different doors and so on.



In a 1898 article, "Education for Domesticity" it was further argued that the tendency of women to go into commercial life was wrong. It infringed on man's prerogative and had a bad effect on domestic life. Domestic work needed to be placed on an intellectual basis, with educational and scientific principles applied to it. The article called for technical training to provide skilled labour in the home. This would prevent 'girls' from doing "men's work" at reduced wages, which was for the good of both the 'girls' and the men. The article also noted, higher education of the men's variety leads to selfishness and is not conducive to "that loving and unselfish consideration of others which is woman's greatest charm."

Women's 'greatest charms' are still used to limit their education. In a recent book to teenagers, Dr. Benjamin Spock the guru of 20th century child care, says, "Biologically and temperamentally, I believe women are made to be concerned first and foremost with child care, husband and home care. Regrettably they have been 'confused' by their education."

SEXISM IN THE HOME

It is little wonder then, that in their early upbringing and schooling, children are indoctrinated with stereotypes. This indoctrination begins at home in parents' attitudes, is reinforced by children's T.V. programmes such as Sesame Street, by the books and toys they are given and by the time they reach nursery school, the results are already observable.

The image of women in children's books ranges from dull to degrading to invisible according to a study done by Elizabeth Fisher in "And Jill Came Tumbling After—Sexism in American Education". Female representation in the books examined by Fisher was very low; from 20 to 30 per cent in the stories; in story titles, the ratio was 5 to 1 male; in pictures, 4 to 1 male. Special displays that were studied, (eg Fantasy World of Dr. Seuss), were 100 per cent male.

She found that folk tales gave women a better representation than contemporary stories, because they reflect a preindustrial culture where women did play vital roles. They were producers, worked side by side with men, and sometimes were able in the stories, to make fools of the powerful.

But in contemporary stories, girls were passive; they walked, read or dreamed. They had emotions but did not act, and they were shown only in relation to boys. If a girl managed to be like one of the boys, she raised herself. But a boy was 'unmanly' if he joined the girls. Machines were all male in the stories. Animals were male with the exception of derogatory symbols, (eg. Sylvia the Sloth).

Women who worked in the home were shown only as nurses, librarians and teachers. But most of all they were mothers. Also, women were shown to be at everybody's service. One of the worst offenders Fisher found was Richard Scarry's *Best Word Book Ever*. The only page that showed any number of women was *In the Kitchen*. The most infuriating page was *Things We Do*—the only things females were shown doing were watching and sitting.

Women authors were found to be no better, as women have internalized the notion of female inferiority and transmit it to the next generation, perpetuating the cycle.

Toys are another educational device in early childhood. A Yale University study reported in *Ms. magazine* revealed that boys receive more toys than girls, and more expensive ones. Shoppers spent more time choosing the boys' toys, the study found. Toy catalogues pictured more boys. In catalogues, the father is shown as the instructor, the mother is shown as spectator or as cleaning up. **The study found the "masculine" toys were the most varied, active and social; "feminine" toys were simple, passive and solitary; so-called "neutral" toys were the creative and educational toys, but boys always received the most intricate items.**

With the help of these tools, parents socialize their children in the early years of development. They also bring their own attitudes, values and prejudices formed by the socialization they themselves received as they grew up.

SEXISM IN SCHOOL

How firmly are these sex roles instilled in children by nursery school? In another study in "And Jill Came Tumbling After" Carol Joffe studied a nursery school which she considered to be very positive in not imposing stereotyped behaviour. But she found that sex role stereotyping was still present. Girls were more frequently admired, especially when they wore dresses. Reinforcement was given to boys for physical exploits, such as punching. The quality of the media used—the storybooks, songs, games and toys—lagged behind the teachers' attitudes. All the adults, teachers and mother helpers, were female, so this reinforced the notion that child care is a female function.

She observed that some boys tended to form a masculine subculture, and some girls a feminine one. The feminine subculture was less exclusive of boys. But the girls' group developed a powerful social hierarchy and used the group both for companionship and as a constant source of rejection (of other girls who didn't belong). She sees this tendency as embryonic of what later happens in adolescence. For boys, the important thing was isolation from females and aggressive behaviour. For the girls, defining oneself by one's friends, and lack of female solidarity, were noted.

She stated in her findings that: "these children have somehow picked up notions of how their society both expects and encourages separate cultures of male and female."

When a child enters the formal education system at the elementary level, she has already learned a sex role to a high degree. **For girls, learning a sex role means learning an inferior role, a subordinate role. A passive role.**

Schools are an effective instrument of social control. The ways in which teachers interact with boys and with girls is highly



influential in deciding whether boys and girls receive an equal education. Many studies have been done in this area and are noted in an article by Pauline Sears and David Feldman called "Teacher Interactions with Boys and Girls". Teachers questioned realized that there were some differences in their dealings with each sex, but felt they aimed at equal treatment. They found that boys received more attention, both blame and praise. Girls were more likely to be criticized for lack of knowledge or skill, boys for breaking the rules. Boys were criticized in a harsher tone of voice. Boys got into eight times as much trouble. But the results, far from being harmful to boys, were actually advantageous to boys. They learned independent, autonomous behaviour. Girls emerged with low self-esteem.

Boys were rewarded for creative thinking, girls for conformity. The article suggests that teachers should try to play a more interventionist role rather than just reflecting the mores of our society.

A study of the readers used in elementary schools reveals that sexism is carried on through the school curriculum. A 25-member task force of the Central New Jersey National Organization of Women examined 134 elementary school readers containing 2760 stories. They found that

"the typical girl in any reader is a frilly thing with a smile on her pretty face and a passive attitude toward life."

All positive desirable traits, necessary for survival, were shown in boys. Even the creative and compassionate element of parenting, which one would think would be the mothers' starring role, had been handed over to men in these stories. Males are always in the position of power. The most adventurous a girl in the readers was watching a snowstorm from the safety of the house.

By the 3rd and 4th grades the books fill up with adventure stories and girls are phased out. In order to have any fun a girl has to be a witch. Boys are shown in every conceivable role, girls only as wives and mothers. The entire survey of 2,760 stories showed only 3 working mothers.

Where are the role models for our future career women? The stereotyping in these readers, though it harms girls by far the most, reveals a further harmful aspect. The stories reinforce "unreasoning cultural taboos against expressing emotions". Boys show none; girls weep all day. Girls show fear, but never boys.

But are these stories really harmful—are they taken seriously? Dr. Edward Hall, in *The Silent Language*, found that children did assimilate the content and values of their books, without giving it any conscious thought. He found that, by age 8, there was 99 per cent agreement among children about sex role limitations and expectations.

"When the role models remain static while society changes, they lose their value as educational devices and become instead psychological straitjackets, which constrict individual development and preparation for life. When the models deliberately build up the self-images of one group at the expense of another, they become viciously repressive," the NOW task force reported.

How much are the girls themselves affected by this biased kind of education as they proceed through the system? At Grade 5 level, it would seem that girls are still toughing it out and maintaining a fair degree of self-confidence. Grace Baruch, in a U.S. study of "Sex-Role Attitudes of Fifth Grade Girls", found that they not only believed that girls could outdo boys in almost every area but also rather enjoyed proving this. Popularity with boys was not yet a factor.

In this study she wanted to examine the onset and development of the motive to avoid success. She did find that most wanted to be secretaries, nurses and teachers, but none said wife or mother. However no future lawyers, bankers, politicians, architects or business managers were found in the group. Tenth grade girls made almost identical choices.

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Baruch also found a strong correlation between sex-role stereotyping and fear of success. Giving the girls the following lead sentence on which to build a story, 'Anne has won first prize in the science fair for her exhibit on care engines', she found that the fifth grade girls, unlike boys, saw the difficulties of winning and their stories showed ways of coping with the problems. But interestingly tenth grade girls, given the same lead, were more extreme in their reactions. They would show the girl actually defeated by the consequences of her success. The fear of success increases with age and it has to do with the "powerful influence of the significant male," she reported.

It is at puberty that girls begin to lose ground in the educational race. It is at this point that the combination of the influence of the stereotyped female role, and the fear of success syndrome, the desire to please boys, begins to defeat her. She is beginning to assume her subordinate role.

HIGH SCHOOL INDOCTRINATION

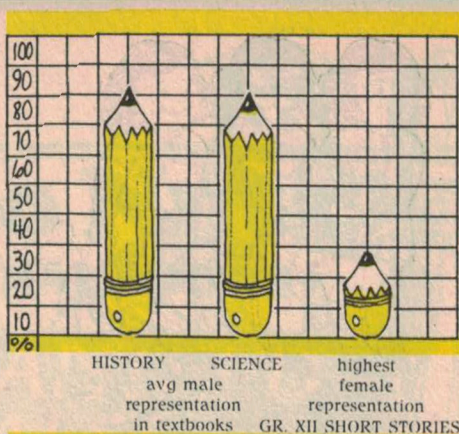
To get into the actual curriculum content of the high school program, we could take the high school history text as an example of what the high school girl is exposed to. Here she will learn about her past and her heritage.

But will she? Unfortunately, it is man's world that she reads about. Women are virtually omitted. Where referred to at all, they are treated as supplementary material, not as half of humanity. In one study of high-school history text-books, it was reported that one book included more information on the lengths of women's skirts than on all the agitation for civil and political rights for women.

A Canadian study done by a group of high-school students in Ontario is very revealing. Seventy randomly chosen texts used in an Ontario high school were evaluated for sexist bias. Many history and science texts had over 90 per cent male pictures, one Grade 10 science text having 100 per cent male illustrations. The sex of authors and poets in anthologies was also studied. The best percentage female was 18.8 per cent in a Grade 10 short story book, the lowest 5.5 per cent in Grade 9 poetry. In content, some of these English books were 100 per cent male. The highest female representation was 37.5 per cent in Grade 12 short stories.

In the Canadian history texts, students are left with the impression that women have played a minor role in the development of this country. Men are seen as the achievers and women are denied a sense of pride in past achievements.

In science texts, the main fault was the persistent use of 'man' and masculine pro-



nouns as generic terms. Also the illustrations were almost totally male.

In the Guidance department, they found that many brochures, (eg. those for technical training schools) didn't mention women. The Physical Education programs were studied also. It was found that boys get far more space for gym and far more money spent per pupil. One course outline stated that boys' activities are designed to make them "strong and masculine" and girls' activities to become "graceful and attractive". In health or guidance classes, girls were taught extreme cleanliness, that birth control is their sole responsibility, and were taught how to get a boyfriend. The students' conclusion sums up the high school situation for women very forcefully:

"A young woman in high school studies man, his past, his present, his future. She is an alien, studying a foreign culture, and learning masculist values that have little to do with the life she will follow. She has no conception of herself as a 'person'; his greatness dwarfs her. The very few women she encounters in her studies are impotent, highly valued for their physical attractiveness and grudgingly acknowledged for their procreative function. She is reminded of her supposed inferiority again and again until she begins to accept it as true.

How can a young woman develop into the fullness of personhood when she has

learned to perceive herself as a member of a human subspecies?"

WOMEN IN UNIVERSITY

What is the experience of women in higher education? One would hope, given society's faith in education, that the further educated a girl becomes, the more liberated and fulfilled she will be.

In 1921, women formed 16 per cent of undergraduates, in 1969, 34.4 per cent. This represents a huge increase but it is low compared with other countries, eg. U.S. 41 per cent and France 43.4 per cent. However, trends indicate that in recent years the percentage of women is declining in the attainment of graduate degrees.

Furthermore, universities are geared to the life-styles of young men who can move directly through the system. Inadequate facilities and rigidities of programs militate against women. Marriage and/or pregnancy often spells the end of a woman's education. Day care has not been accepted as a responsibility of the university. Where there are day-care nurseries, the kids are usually used as experimental subjects by the department of Psychology. The time limitations on completing degree requirements are a hardship for women. Women with partially completed programs are often required to start again. Part-time study might seem to be the solution, but there are many disadvantages. Grants, loans or scholarships are not available to part-time students, and only certain programs are available on a part-time basis.

The shortage of female professors leaves the girl with few role models and few advisers. The female faculty also tend to be relegated to the lower ranks. They are not the heads of departments. They are very often part-time and untenured. The message gets through to female students that their sex is definitely subordinate in the university setting.

A growing number of educators are speaking of the necessity for the univer-



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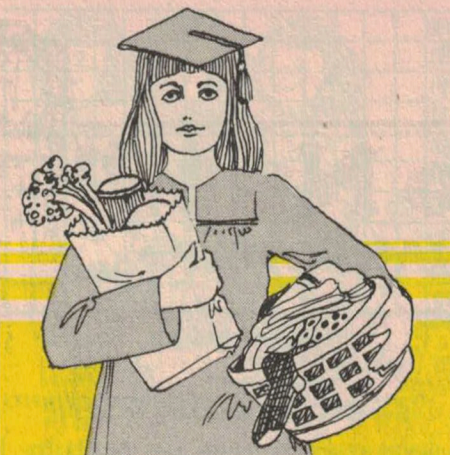
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sity to drop the ivory tower approach and relate to the changes taking place in the real world. Such a move would allow women to participate more fully in the education process.

Older women look at education and knowledge from a new angle. They bring to their studies a knowledge of the world out there. "Today, women are allowed to study the full, traditional male curriculum, and to teach it as and where they can. What has not yet taken place is the process through which they will refresh and extend the curriculum out of the substance of their lives, past, present and to come. According to Elizabeth Janeway in "Women on Campus—The Unfinished Liberation" the body of knowledge studied in universities needs to become more relevant and this relevance woman can bring, with their knowledge of social phenomena in the real world. Women's experience is interdisciplinary and this approach is needed in a stagnant university atmosphere where the trend has been to know more and more about less and less. Janeway suggests that women should not just demand changes, but should ask what they can do for the university.

Though women may get the same education, it is an education designed by men and for men. It is knowledge as man understands it. Women have only been



allowed to sit in and audit this education, but not really to take part in it. The system has caused a profound alienation in women, and, most pitifully, an alienation from herself.

At the university level in Canada, less than 20 per cent of full-time teaching positions are held by women. The authors of "But Can You Type? Canadian Universities and the Status of Women" report that: "women in the profession are concentrated at the lower ranks, are less likely to have the security of a full-time tenured position, are less well-paid at every level than their male counterparts and with very few exceptions, are absent from the positions and bodies with any influence and power within the universities."

The argument that women are lower paid and ranked because they are less qualified is not valid. Actually a higher proportion of women academics have doctorates (eg. 29 per cent in humanities as opposed to only 7 per cent of the men).

The barriers to women's full utilization of their education are many. They involve the woman's own attitudes, which are the result of her socialization as a female in our society, the attitude that it is not 'feminine' to be intelligent, educated or successful. They involve the attitudes and expectations of others—husbands, relatives, the community in which she lives. They involve the woman's actual life situation, whether or not she is married or has children. They involve the traditional division of labour, where the public sphere is not the proper sphere for women, and where, **no matter how educated she is, the woman's husband still wants his socks washed and his meals on time.** There are institutional barriers involved, first in the educational system itself and later in the job market. The attitudes of the predominantly male administration of educational institutions, and of employers, and of the power elite of our society militate against us.

Where does this leave us? Do we push our way into the power elite? Do we give

up and just be happy with our traditional female role? Or can we find a new way?

Certainly many reforms and changes are needed. Florence Howe, in her article, "Equal Opportunity for Women: How Possible and How Quickly?" argues that equal education for women is not really an educational problem, but a social one. Schools have passively reflected social expectations for women. Women's Studies courses are valuable, she says, because "Until you have a history, you have no future."

According to Howe, women have internalized social problems, thinking they were only personal problems. Schools cannot solve social problems, but their function is to illuminate them, to enlighten students about their present and their past, and to imagine and plot paths to the future. We need to cultivate "a measure of self-consciousness at least about the separate social histories of men and women," Howe insists.

"We must" develop an awareness of the bias against women in our culture," notes Janice Trecker in "And Jill Came Tumbling After", "a bias so smooth, seamless and pervasive, that it is hard to even begin to take hold of it."

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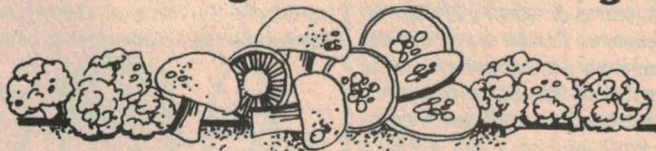
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Sexism is the discrimination of females and males purely on the basis of their sex; its prevalence in our society is well documented. Sexual bias has also been documented in our elementary schools, in hidden as well as in obvious forms.

Most children come to school with sex-typed behavior where it is often reinforced rather than confronted. This influence is not insignificant, because elementary school children are continually in the process of modifying their attitudes towards themselves and others through their social and academic experiences within the school environment.

There are sound educational reasons for directing our attention to sexism in school. First, we know that sex typing is culturally, not biologically determined, and therefore open to change. It is possible to adopt a policy to confront sexist practice in the classroom. Secondly, it is appropriate as an educational goal to remove any inequalities that exist in the schools for both females and males so that both sexes are better able to choose their own way in life.

Since traditional classroom practices mirror, even exaggerate sexism, broad efforts are required by all educators and educational planners to eliminate these tendencies. Differential treatment in the elementary school environment which may contribute to different outcomes, must be identified and corrected. The task falls especially on the classroom teacher to conscientiously question traditional school customs and classroom practices as they relate to sexism, and to present non-discriminatory alternatives, interpretations and attitudes.

Some elementary school teachers in Winnipeg are doing just this. Interviews conducted with them uncovered some of the teaching practices in their attempts to develop a nonsexist classroom. The outstanding feature of their classroom practice is an overall attention to sexist issues and non-discriminatory treatment of children. This teacher attitude permeates the total teaching-learning process that occurs in the classroom. Discussion about sexist issues could arise out of activities in any subject area at any time throughout the school year. This nonsexist attitude becomes the "hidden curriculum".

As well as this ongoing, integrated approach, nonsexist teachers often choose to develop a special unit of study around a theme where sex role stereotyping and sexist issues are examined more deliberately. Examples of such themes would be a unit on careers, community helpers, family life, "All About Me", etc. Activities and discussions are held with the goal of broadening the children's perceptions of career alternatives and to present the idea that choice of occupation depends on their own interests and abilities, and not on their

gender. Teachers frequently invite guests to their classrooms to represent non-traditional occupation models. The complementary aspect presented is that both males and females can and do assume nurturing roles both within the family alternatives and within occupations.

In this way, children are exposed to models representing a variety of lifestyles. Teachers report that the children respond very positively to these units of study and often express surprise at new ideas: upon meeting a female dentist or business executive, or a male nurse or housekeeper.

Nonsexist teachers pay careful attention to the materials that they use in the classroom—textbooks, films, filmstrips, charts, displays, supplementary reading materials—all resource materials. These are analyzed for content, illustrations, language, characterization and representativeness of females and males. Older materials portray only the traditional family lifestyle, careers, and male and female characteristics. These materials no longer reflect present society.

Teachers screen out materials which cannot be salvaged with discussion. Newer materials are judged to be better, with a wider representation of careers, lifestyles and sex roles. However, even though new policies for nonsexist representation have been adopted by publishing houses, analysis of new materials frequently reveal continued existence of sex bias. When appropriate nonsexist materials cannot be found, teachers modify those that are adaptable with discussion or develop their own.

Teachers frequently use class discussions to confront sexual stereotyping or sexist issues when they do arise, whether from the materials or even from the children's own remarks. Meaningful and insightful discussion with the aid of good materials are the core resources for the teacher of the nonsexist classroom.

Because teacher attitudes permeate all classroom activities, these teachers have developed non-traditional approaches to many aspects of classroom practices, such as classroom routines, approaches to discipline, and attention to language. Classroom routines are organized so as not to perpetuate the stereotype; cleaning and carrying tasks are done by both boys and girls, and sex is not used as the criteria for forming lines, teams or activity groups. In discipline, teachers devise ways of self-checking their own expectations of male and female behavior, so as not to fall into the stereotype trap. Teachers use nonsexist language as a model for the children and encourage them to do the same.

In these ways, teachers have replaced the traditional sexist hidden curriculum with one that is nonsexist. In this way, they present a deliberate "program" with the

A NON-SEXIST GUIDE TO

the
prehistoric man
policeman
weatherman

Lesia

objective of increasing the children's awareness of sexism so that they may learn to make choices according to their own preferences and abilities, rather than according to an arbitrary, constrictive and outdated cultural standards. This is the nonsexist classroom.

How have these teachers come to be interested in developing nonsexist classroom practices? They are women and men who have experienced a growing awareness of sex bias issues as a result of the wider attention of "women's liberation" issues, and through their own personal experiences, observations, readings, study and sense of fairness. Because the teachers in this study were, on the average, older and more experienced, it might be concluded that maturity is important in a society where there is little direct teaching of sex bias issues. The younger, less experienced teachers reported becoming aware of sexist issues at a comparatively earlier stage in their lives, and were more apt to cite family or societal influences. This may indicate that the "climate" may now be favourable for the introduction of information promoting nonsexist classroom practices in our school system.

Although these elementary school teachers are developing nonsexist classroom practices, there is still a general lack of understanding on the part of many staff members and administrators in our schools of sex bias issues and of their serious consequences on the lives of our children. Perhaps it is time to support nonsexist teachers and to develop others by introducing divisional or departmental level policies requiring all educators to



SEXIST TEACHING

he/she
prehistoric people
police people
weatherforecaster

Peet

attend some awareness training on the problems of sexism.

At the school level, parents can support nonsexist teachers or encourage the development of nonsexist programs through parent-teacher associations. Teachers have developed provincial and divisional support groups which perform the dual purpose of career development for female educators as well as providing nonsexist professional development.

To fail to promote nonsexist classrooms is to do our children a great disservice. Traditional classroom practices perpetuate differential treatment in three main areas of human development: 1.) physical sex role stereotyping ("boys are strong, girls are weak"), 2.) socio-emotional sex role stereotyping ("boys should be boys, girls should be feminine") and 3.) intellectual-career sex role stereotyping ("boys are the doers, girls are assistants"). These assumptions permeate almost every aspect of the traditional approach at school. Traditional classroom practices include sexism and sex role stereotyping also when teachers lack an awareness of these notions and their consequences. Teachers, like most everyone, are themselves the victims of sexism. With lack of awareness, the sex bias is perpetuated.

There is no evidence in sex difference studies to suggest that pushing males and females into different roles is a good idea. The range of physical and intellectual differences are far greater within the same sex than between the sexes. In socio-emotional sex difference studies, personality traits and interests seem to be changeable by socialization. Where re-



Career Counselling

Heather Menzies

Reprinted from "Computer Technology and the Education of Female Students" published by the Canadian Teachers' Federation.

Counselling is becoming more important for all children, but especially for girls. It needs to be considered as life-skills training and possibly even incorporated into the curriculum (the main register of relevance in schools) in order to be accorded the importance it deserves. Furthermore, there needs to be a clearer distinction between career counselling, pertaining to survival and success in the workforce, and personal counselling on a psycho-therapeutic model which might be appropriate for girls coming to grips with math and career anxieties. Both are needed, and neither can substitute for the other.

Unfortunately, according to a 1980 Canadian School Trustees' Association paper on career counselling, most of the counselling currently being provided is of the personal therapeutic type. Few Canadian universities adequately train would-be guidance counsellors in labour-market information, sociology of work, vocational development theory and career education. As well, the paper pointed out, so-called career counsellors are often given administrative tasks to perform—a subtle, insidious and self-fulfilling denigration of their status as counsellors. Finally, what counselling is given too often can compound the problems of the post-figurative approach. As recently as the mid-1970s, guidance counsellors were still reluctant to encourage young women into what they couldn't help but consider "deviant" careers in science and math-related areas.

In a pre-figurative approach to career counselling, incorporated into the regular curriculum as a life-skills class or course of study, students could look at career ads and discuss trends in the labour-market—the post-war development of the service sector and of the female labour force; the recent pre-eminence of the computer scientist and the continuing pre-eminence of the business school graduate; the occupational segregation and concentration of women in the labour-force and the significance, and effectiveness of affirmative action and equal pay measure. They could also discuss and collaboratively develop strategies for getting and holding a job, plus developing a career. The strategies might include joining a professional

association or self-help network (there are such networks of working women in Canadian Cities: Winnipeg, Vancouver and Ottawa), subscribing to certain journals and magazines, regularly taking courses to maintain or pursue knowledge in their chosen line of work. The strategies, as well as the cooperative-discussion approach, will both reinforce the notion of work as an evolving process rather than a passive object (just a job) over which one has little influence or control and which can end any time. It will also reinforce the notion that one has to become responsible for one's own work destiny, including the necessary training and adult education to keep growing and to stay employable.

Certain analytical skills might enhance this self-aware responsible posture. For example, a project called Generic Skills within the Occupational and Career Analysis and Development Branch of Employment and Immigration Canada features a series of charts and pamphlets discussing core and peripheral skills, and demonstrates the relative transferability of skills in different categories.

Personal counselling for women might combine factual information and the equivalent of consciousness raising. Classes patterned after the successful women's studies programs at the university level might focus on women in science, balancing the male-dominated perceptions gained through traditional educational and cultural channels with consciously collected information on women who are making their living in science fields (for instance, 40 per cent of scientific workers in the Soviet Union are women). As well, members of the Canadian Association of Women in Science and Engineering, invited as guest speakers, might serve as more effective role models than Madam Curie; they are not only contemporary but also easier to identify with. In addition, change-promoting techniques associated with consciousness raising are worth considering. Not only is counselling considered vital in overcoming sex-typed inhibitions, but older female students have successfully helped tutor and encourage younger girls in science and maths programs.▼

search may indicate a slight innate predisposition to certain learnings in one sex or the other (eg. there is a correlation between aggression and hormone differences), this is insufficient evidence to justify a different curriculum for the two sexes.

Serious negative consequences of sexist societal and educational practices appear earlier for males. As a group, boys generally have a harder time at elementary school than do girls. Many boys experience self-concept conflicts or a lowered self image because they cannot measure up to the "masculine" physical, social or emotional sex role standard. Some boys might be teased as "sissies" or "wimps"—that is, to be "girl-like" is considered equivalent to having a serious personality problem.

In another way, boys face conflicting expectations—the rough and tough, competitive and strong "masculine" role expectation on the one hand, and the studious, mannerly, quiet and cooperative expectations of the classroom. The latter should not be seen as the imposition of "feminine" values; more accurately, these are the values of the school system. If these values are judged to be inappropriate for one sex, then they must also be inappropriate for the other. The fact that the present school values coincide with those characteristics encouraged for females is one

reason why girls, as a group, experience less conflict with the school system. It is no coincidence that boys make up the greatest numbers of "discipline problems" and referrals to the principal, the resource teachers, to the various clinicians, and are assigned to special needs classrooms in greater numbers.

The consequences of sexism seriously affect females later on in the education system. Junior high school girls have concluded that their capabilities in certain areas are inferior and so their academic performance begins to diminish. Senior high school girls may avoid the maths and sciences, leading to the further consequences of limiting their future career possibilities. But the greatest consequences for females as a group, is that they are not being adequately prepared for their futures. While the myth of the dependent female is perpetuated, the 1983 Statistics Canada data confirms facts about females which documents a very different reality for women:

- 90% of women work at some time during their lifetime;
- the average Canadian woman spends 25 years in the workforce;
- women's earnings are, on the average, 60% of men's earnings;
- 43% of working women are self-supporting or are the major income earner in a marriage;

- single-parent families have increased at three times the rate of two-parent families; 86% of single-parent families are headed by women;
- 42% of single-parent families headed by women live below the poverty line;
- 67% of female senior citizens live below the poverty line.

The media, textbooks and traditional cultural values reinforce sexism and sex role stereotyping. But there is another very important reinforcer that is often neglected, and that is sexist language. What image comes to mind upon repeatedly hearing "he", "prehistoric man", "policeman" and "weatherman"? Studies indicate that children draw male figures in response to this choice of language, while their drawings include males and females when the language includes vocabulary such as "he/she", "prehistoric people", "police officer" and "weather forecaster". Our socialization has taught us to imagine a male even upon hearing inclusive terms such as "lawyer", "driver", "dentist" and "principal". A large part of the reason for this is because males have been the predominant models for these terms. Now, even as adults, with wider experiences and varied role models, it still takes continued and considerable effort to eliminate these learned concepts.

What are some ways that teachers and parents can help children to develop without role restraints? First, it is important to understand how it is that children acquire and adopt characteristics associated with females or males: 1) through social learning—by being reinforced and encouraged by others towards sex role behavior, 2) through role models—children copy or identify with people of the same sex, and 3) through cognitive development—children adopt behaviors and attributes they understand and perceive as appropriate.

Understanding this, the implications for teachers and parents are to pay attention to 1) the behaviors that are being reinforced, 2) the models that are presented to children both in literature and in real life at school, and 3) the attitudes and values which are being presented and discussed with the children.

Some of our elementary school teachers have already proved that nonsexist classroom practices can be achieved. Although these changes rely heavily on the practices of the classroom teachers, it is important that policy makers, administrators and parents support their practices. The best gift we can give our children is a good example

(Lesia Peet is a school teacher in Winnipeg who uses a non-sexist approach to teaching. She recently conducted a survey on sexism in Manitoba schools.)



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Confronting the stereotypes.

"Confronting the Stereotypes" is an excellent resource handbook for teachers seeking a non-sexist curriculum.

Sponsored by The Manitoba Human Rights Commission and The Department of Education, the handbook gives detailed breakdowns of sexist reading material in elementary school curriculums and suggests alternative readings for teachers to use in class.

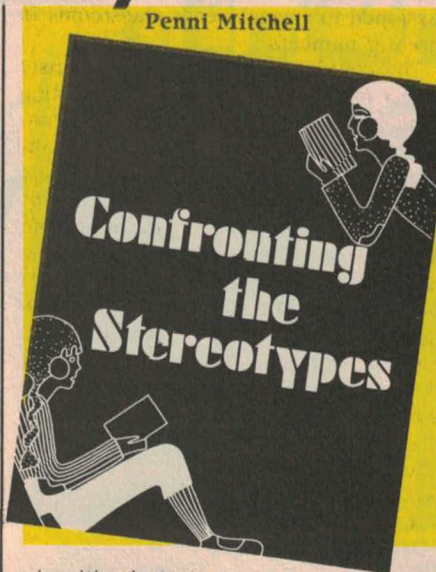
Book by book, the breakdown points out incidents of sexism and suggests how stories can be redeemed through class discussion or supplemented with more positive stories. The handbook is consistently interesting, specific and realistic in its approach.

Volume One examines Nursery and Kindergarten levels, as well as textbooks from grades 1 to three in Mathematics, Science, Social Studies, Language Arts, Physical Education and Health. Specific guidelines for eliminating sexism in the classroom are an integral part of the handbook. In it, sexist language is recognized as a preserver of sexist as well as racist stereotypes. Eliminating those stereotypes is a workable tool which can be used to foster attitudes of human equality.

Examples of both sexist and racist words and images are categorized from the school texts in "Confronting the Stereotypes", coupled with more egalitarian alternatives for teachers to use. The texts list male and female role models and make note of the lack of racial, economic and ethnic diversity included. With very few exceptions, the texts were racially biased against Indians and other racial groups, and included stories about white people only. In addition, most texts in Manitoba schools belittle girls, characterizing them as passive, overemotional and unimaginative. Girls rarely initiated activities; they only watched or followed boys. Girls and boys learn that women's primary role is mother, witch, fairy or princess, while men enjoy a wide variety of roles more indicative of reality.

Volume Two focus mainly on Language Arts and Social Studies texts for grades 4 to 6, but includes checklists for fighting sexism and activities for classroom situations. Again, examples of negative bias, lists of male and female roles and general comments with regards to stereotyping are broken down book by book. In Social Studies texts, other stereotypes are also challenged. The handbook includes a do-it-yourself survey to discover negative stereotyping with regards to elderly people, trade unions and political

Penni Mitchell



minorities in texts.

An example of how stories are singled out for sex stereotyping is:

Story — Marc Chagall

p. 196

Problem:

"His father worked in a herring packing

house . . . his mother had eight children besides Marc . . . and a small shop . . . to add to the family income."

Suggestion:

It is unlikely that a woman with nine children would have a job simply to add to the family income. Almost certainly she had a job because two incomes were essential to the family's survival. Discuss this with the students and point out that most girls in the class will be wage-earners for most of their lives.

Houses

p. 117

Problem:

"We live . . . in the tallest city that Mister Man has built."

Suggestion:

Ask the students what work has to be done in order to build houses and buildings. Be sure they understand that women, as well as men, are architects, drafters, plumbers, electricians, painters, decorators.

Additional Reading: Who Is Marjorie McWhirter?" in *People Like Me*.

To obtain copies of "Confronting the Stereotypes", contact the Manitoba Department of Education. ▼

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A F.Y.S.T. full of feminism

Young feminists discuss sexism in school.



Facilitator Daphne Nordal



Young feminists realize that pressure to conform in a sexist society often begins in school. Because they often feel isolated in school and in their personal lives, two feminist support groups have emerged in the province—GAP (Girls are People) in Brandon and FYST (Feminist Youth Studying Together) in Winnipeg — to provide support for young women's rights advocates.

"At school, you get the academic education and the sexist education," said Rain(bow) Springer, a GAP member.

Rain recalls taking a classroom spelling test.

"Bunnies," the teacher announced the word for his students to spell. "Playboy bunnies are fun to look at."

The next word was "diving". Rain saw her chance. "You're diving into a controversial issue," she warned her teacher. He caught on, went back to "bunnies" and said, "Bunnies have pink eyes."

Cindy Brazer, a member of Feminist Youth Studying Together (FYST) in Winnipeg, ran into teacher opposition when she decided to take shops. "Why don't you take cooking? It's what you should be doing," she was told.

Cindy knew better. She had failed cooking and sewing but ended up with top marks in her metals class. But her woman guidance counsellor still suggests that Cindy's only career alternatives should be in nursing or secretarial areas.

These young women often have to tackle the sexist education system alone. Both GAP and FYST group members say there is seldom a teacher or even another student to whom they can turn for help. All of them agree that the support they get in the young women's groups help them feel stronger when fighting discrimination back in the schools.

Both young women's groups are study groups of the Manitoba Action Committee on the Status of Women (MACSW). The GAP members, between the ages of nine and 12, were organized by Brandon MACSW staff member Bev Peters. Daphne Nordal brought the Winnipeg group, aged 14 to 19 together a year and a half ago.

FYST members left to right: Daphne Nordal, Lisa-Madelaine Smith, Cindy Brazer, Rosemary McEvoy.



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Girls say pornography is violence



Lisa Smith and Cindy Brezer.

Letter

We are a group of 9 to 12-year-old girls called GAP group. (GAP is short for Girls are People). We do not accept pornography. We hate it. We think it exploits women.

Some boys in our class act big and show off and say that they want Pay TV so they can watch Playboy. They think that women's bodies are just for entertainment.

If men are so great and if they don't believe in violence, why do they only consider war and murdering to be violence? They don't realize that pornography is violent towards women and girls. It gives children a bad impression and makes children think the world is very violent.

Women should be able to say what they want done with their bodies on TV. We know lots of girls whose brothers and fathers read pornography. It makes us

feel uncomfortable. We are afraid that some day we will be afraid to walk on the streets at night. It's not a weakness. If men were in our place they would feel the same way. Some men should have more consideration for women's bodies.

The easy way to stop pornography is for everyone to stop buying it. Every time you buy a magazine or Pay TV, you are contributing to more profits for the people who use women's bodies.

To be treated like a woman should be the same as being treated as a person.

Jennifer Nicholson
Michelle and Kim Sexey
Claire Bowering
Jennifer Peters
Jennifer Springer
Meadow Springer
Rain Springer
Brandon

by Tanya Lester

GAP members charge that sports activities in schools are sexist too. The girls are only expected to do the easier exercises, they say. If a boy doesn't excel in the more difficult exercises, a teacher will tell him he is "going to be a girl." In fact, GAP girls say, teachers regularly put down boys by telling them that they are being like girls.

Often, they say, girls and boys sports are segregated. A teacher is likely to frustrate a girl athlete by helping her to score a basket, for example, when she feels confident that she could have done it herself.

Girls are discouraged from playing sports, like soccer, which have traditionally been accepted as masculine games, GAP girls say. And if an all-girls team beats an all-boys team, the girls are told the boys were giving them a "chance".

The FYST members also recognize sports as being a big sex-stereotyping factor in the schools. They realize the boys teams in high schools get more publicity than the girls' teams.

But FYST members seem more concerned about the lack of positive attitudes towards human sexuality among their peer groups. Lisa Smith was so concerned that she searched through the telephone book until she found the MACSW phone number. She had felt very much in need of a feminist support group.

"My world really revolved around guys and I was really hurt by what they said about me," Lisa said. Because she has a

well-developed body, young men resorted to sexual name calling, she recalls. Even people close to her made her feel guilty about her body image. They told her to wear her hair differently and to dress in a more acceptable fashion. The message was to conform.

The FYST group would most like to discuss reproductive choice in the future. Dating was on the bottom of their list of interesting topics.

This might mean that the young women already have decided what kind of people they want to date. Certainly, GAP members seem to know. "It's not like we're anti-men," Jennifer Springer and others said. "But we won't go out with sexist men."

They have been encouraged not to feel ashamed of their female bodies. When the first GAP member started menstruating, the group, which also includes Claire Bowering, Kim and Michelle Sexey, Jennifer Peters, Jennifer Nicholson, and Meadow Springer, celebrated the event by having a party.

Both GAP and FYST members have many ideas about how sexism in education can be eliminated. Direct confrontation of those who are sexist within education is one method they use. GAP members were not satisfied with a social studies teacher's excuse that there wasn't enough time to learn about the suffragists. Claire has been pressuring her French teacher to find out what the French word for "Ms." is.

FYST member Rosemary McEvoy sees a need for not only more women but also students on school boards. The group wants feminist speakers to be brought to the schools and women's studies courses to be implemented. They want teachers to realize that non-sexism is a provincial education policy. They see the need for the same type of education for families.

Rosemary thinks feminists in the schools could express their beliefs through student newspapers. Lisa would like to go on into politics and is interested in organizing a feminist party to make society realize that women must have equality. She refuses to believe the teacher who told her to "start thinking like a man" in order to become good at mechanics.

In the meantime, the FYST members are venting their frustrations by attending women's rights demonstrations, writing a play on sex-stereotyping, and discussing feminist issues including taking assertiveness training. The GAP group has also been active writing a letter to the Brandon Sun against pornography, going to see a Heather Bishop and Karen Howe concert, and they want to take Wendo, a women's self-defense course.

"I thought it was important that young girls learn about feminism before they get old like me," laughs Bev when asked why she started the GAP group. Members of GAP and FYST agree that the young women's groups are satisfying a need rarely met in the formal education system.

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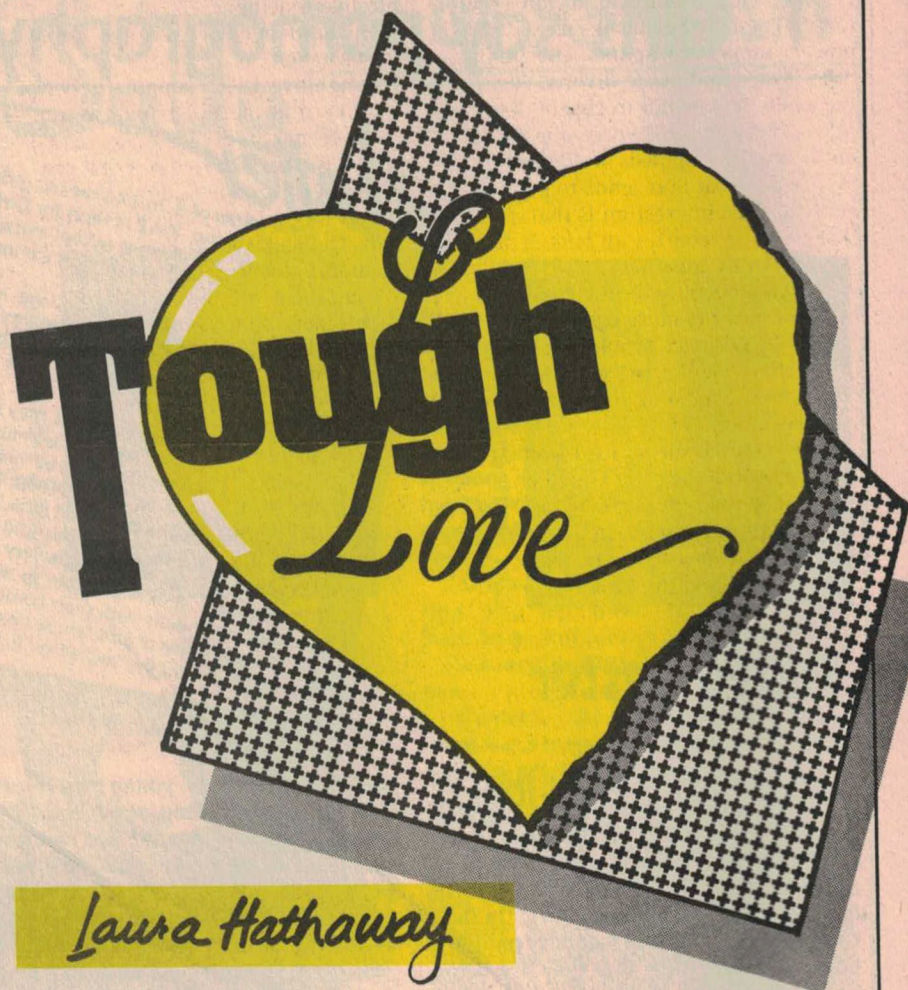
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Laura Hathaway

"A family is great in this unstable age. It's one thing we have control over." — father of two, quoted in *Chicago Sun-Times*.

We're hearing an awful lot of right-wing noise these days. The right hawks its wares as politics or religion or "public opinion." Most insidiously, it sells them as science. Recently, psychology has served up a growing body of "scientific evidence" which supports the right-wing notions on children and family life.

Experts from the "helping professions" are cited to prove that the social movements of the 60's, especially feminism and "permissive" child rearing practices, have ruptured family ties and led to widespread emotional disturbance. Pop psych chartbusters like *Passages* and *The Culture of Narcissism* moralize against "the Me decade" and independent women. Women need marriage and motherhood to feel "fulfilled." Those who refuse to make that "commitment" are selfish and immature. Single adults are "narcissistic," lacking the stability that comes with family ties. Kids today are neurotic because Mom is off taking EST and aerobic dancing,

divorcing Dad because "he doesn't make me tingle anymore." Dad has abdicated his throne. Children growing up without "strong" fathers lack the discipline to strive, to build, to perpetuate the American Way.

The women's movement is still too powerful to attack head-on. The media shrinks profess sympathy with the gains women have made. They only lament the "excesses" of feminism. Children haven't formed such a strong lobby, so their rights are attacked more crudely, and the connections between "strengthening the family" and rolling back the last twenty years of social progress are more upfront. Here are a few choice examples.

"Put the Parents in Charge"

Pop psych bible *Psychology Today* ran a story last November called, "Restoring Law and Order in the Family," an interview with family therapist Jay Haley. Haley posits that children become mentally ill because they've got too much power in the family. The therapist's job is to restore the correct family hierarchy. Mental health depends on "putting the

parents in charge." The child's own point of view is pathogenic.

Here's Haley on families and social change: "(the family) is a conservative force. When the Bolsheviks were going for power, they were against the family in many ways and made divorce very easy. But once they began to consolidate their power, they made divorce more difficult and put more emphasis on the family. The family is a unit that tends to support the state. What's interesting is that it almost looks as if it requires an outside force to hold a family together. . ."

On women's liberation: "Feminism has moved women to more equality with their husbands. But it's a problem in some marriages, because it's awkward to have two equals in charge of a group—like having two presidents."

On what holds the family together: "The main problems of the American family come from affluence. Long ago, families used to hang together because they had to. The wife stayed with her husband even if he treated her badly, because she had to be supported. And a woman who didn't get married had to find a family to live with. And kids stayed with their parents even when they didn't want to, because they couldn't move out . . . There's no economic cement holding it together anymore . . ."

"When things are going well financially,

people get more divided. If you can imagine a society where everybody has an income, individually, then why would people live together?"

"An epidemic of serious adolescent misbehavior. . ."

Toughlove is a "support network" of parents and therapists whose aim is to make teenagers do what they're told. Two social workers started it a few years ago after their teenage daughter was busted. It now has over 700 chapters nationwide. Last October the group scored a long, laudatory article in the *Chicago Sun-Times*.

Toughlove organizes parents to help each other "be firm" with their children, and to police each other's kids. Ideally, all the parents in a given community would get together to set the same rules, such as a common curfew. They would report to the group if they found out that another member's child had drugs or money, or had broken a rule. Toughlove parents are encouraged to throw repeat offenders out of the house, sending them to stay with another Toughlove family until they promise to behave.

Again, young peoples' needs to control their own lives are reduced to a management problem. What matters is establishing who's boss. Parents are told to line up with outside authorities against their kids.

Toughlove's founders believe the events of the '60's and '70's left people suspicious of

authority and ambivalent about exercising it . . ."

The media shrinks are also much concerned with the effects of the '60's. The same week the *Sun-Times* did the Toughlove piece, it ran an article, "Young 'Uns Found to Need Ol' Dad," which spliced together several "findings" supporting the patriarchal family. Among them:

"A family counselor told (the American Academy of Pediatrics) that changing social relationships have encouraged children to believe they are equal to their parents, and have created 'an entire generation of confused parents.'"

"Until now, a child would have to learn how to bow and scrape because as an adult he would have to bow and scrape. . ."

The point of all this is to preserve a society where young and old must bow and scrape. Child psychology is the science of training obedient children who will become tractable adults. The argument between the permissives and the traditionalists, like that between the liberals and the conservatives, is over what ratio of reward to punishment will produce the most social control. But people's human spirit keeps bobbing up, seeking freedom, no matter how many experts try to stifle it.

Reprinted from *Madness Network News*.

"It's you dear."

"Blue is the color this year". "The mini is in."

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MORNINGSTAR



The mere mention makes you break into a cold sweat. The smell of chalk assails your nostrils and the whole world becomes a swirl of incomprehensible squiggles.

MATHEMATICA



JIM CAVE

The mere mention makes you break into a cold sweat. The smell of chalk assails your nostrils and the whole world becomes a swirl of incomprehensible squiggles.

It's called Mathaphobia and it strikes more women than men, a recent report by the Toronto Board of Education reveals.

In Grades 12 and 13, 18 to 22 per cent fewer females than males take math courses. Twice as many boys enroll in computer science and fewer girls participate in math contests, notes the survey of 30,000 students attending high school in Toronto.

"It's an attitudinal problem," according to Lorna Wiggan, math consultant for the board and chairperson and senior writer of the study entitled "Mathaphobia: The invisible filter."

"Girls are not as aware as boys about the usefulness of math in careers. Whereas boys of any ability will continue into senior levels, only girls of exceptional or above average ability will hang in there," she said.

Drop math and say good-bye to at least 82 jobs, proclaims an eye-catching poster put out by the board. The positions range from bank-teller to teacher to tool and die maker, many of which are considered traditional female pursuits. The most startling revelation is that the introduction of microchip technology into the clerical sector may result in one million unemployable women by 1990. Math is no longer used only in the traditional fields of physics, chemistry and engineering but also in the social, behavioural and managerial sciences.

So what's preventing women from forging ahead in the field of math and science? The study points out that teachers tend to have different expectations of students in math based on their sex and provide a more supportive and rewarding environment for males than females. Until Grade six girls and boys perform equally well and then something changes. Experts speculate that teachers, parents and counsellors may be unintentionally discouraging females from continuing with math since traditionally the subject has been regarded as a male domain.

Role models aren't abundant either. Wiggan, for example, is the only female math consultant with the Toronto Board. She points out there is sexist bias in both old and newer math texts where males are always the pitchers and mathematicians, while females are rarely mentioned or relegated to passive roles.

Another problem is the way math is taught, Wiggan explained. We can all conjure up the familiar image of a spectacled teacher drumming into his class the "times tables" or geometry formulae. Wiggan suggests using less memory work and putting more emphasis on concrete materials

and practical application.

"We want students to see math as relevant to their lives through a problem solving approach. More hands-on experience would also be beneficial," she said.

The board has made several recommendations in an attempt to close the gap between males and females studying math. Over the next five years there will be a monitoring of students to see if any trend-setting changes are in the offing. Several schools have already sponsored career days presenting women in untraditional roles as welders, chefs, truck drivers and mechanics. The board is also considering segregating certain math classes and providing an enrichment program for girls. Explained Wiggan:

"A lack of confidence plagues many women. Boys will attribute success to ability while girls will say they worked hard. Boys are more assertive and become threatening during adolescence. This program will allow girls to flower and not be intimidated by boys."

Meanwhile there are many women who think they've cut themselves off from job advancement because they dropped math in high school or have been away from the subject for too long. But Ryerson Polytechnical Institute is offering a pilot program exclusively for women designed to combat math anxiety and teach math and computer literacy.

"Look I'm rotten in math and never enjoyed it," said Sandy Budden, a co-ordinator of the contemporary careers program at the college.

"But before we launch the 110 hour program in January, six of us are building up our math skills. The learning atmosphere and environment is entirely different here. No one is playing competitive games. And we accept not being able to do something. All of us had a chance to prove ourselves in other areas, so there's no performance pressure," she explained.

Budden echoes Wiggan's view that math traditionally has been a filter for women, filtering them out of better paying and challenging careers.

"Math is becoming more of a requirement in the 1980's. If women are going to be decision makers they need math and computer literacy," she said.

Budden takes exception to the elitism that has grown up around computers with little being done to demystify the machinery.

"Even the language makes people feel like outsiders and math professors aren't exactly running around trying to break up their little group," she explained, adding that the initial computer training was also very poor and sketchy.

"Word processors were sold to managers as easy to learn. So women were sent on a six hour training period and then ex-

pected to double their productivity at work. Luckily women are smart enough to realize they'd been had."

Still feeling anxious? Here are six math myths which are exactly that—fiction.

• **"Men are better than women at math."** *There is insufficient evidence to support the view that males as a group are innately superior to females in math.*

• **"Remember when they used to tell you in school not to guess at an answer?"** *That's all changed now. Math requires intuition and a good system of guess and check is invaluable. Getting the exact answer the first time is not important.*

• **"You must know how you got the answer."** *Not really. There are a variety of approaches to every problem.*

• **"Math is not creative."** *It is so. Look at Leonardo da Vinci.*

• **"Mathematicians do problems quickly in their heads."** **"You must have a math mind to do well."** *Not true. Anyone who has a degree in something as removed from math as art history can do Grade 13 Calculus.*

Anna Sonser



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WOMEN'S STUDIES

Women's Studies are being offered as a program of study at the University of Winnipeg. The following courses are available to persons who wish to study in this field. In addition, there are many other courses with Women's Studies content. Information regarding these courses is available from the department chairpersons.

Interdisciplinary

95:2232-1 Women's Studies

English

17:2161-1 Women's Studies in Literature

History

29:3105-1 Women and the Family in Western Society

Psychology

44:2203-5 Psychology of Sex Differences

Religious Studies

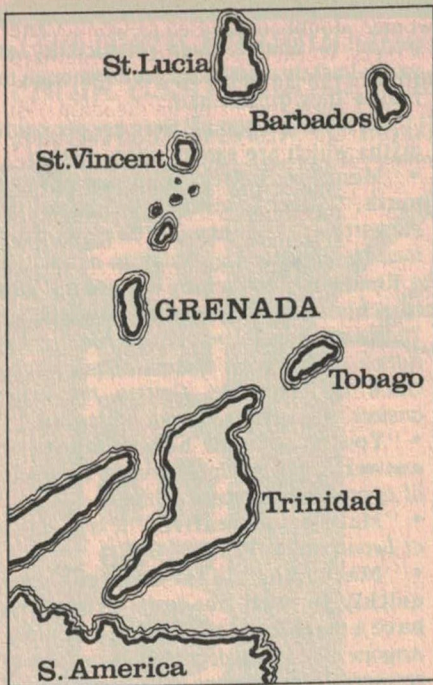
47:2507-5 Religion and Ethical Decisions: Sexuality

Sociology

50:2103-1 Sociology of the Family
50:2118-1 Sociology of Sex Roles
50:3118-1 Women in Society
50:4412-1 Seminar in Sociology of the Family

Courses are scheduled to be offered in the evening or day-time hours. Call Mavis Turner, 786-7811, ext. 232, for further information.

UNIVERSITY OF WINNIPEG



Educational Priorities in **GRENADA**

Doreen Lewis is a 41-year old Grenadian garment worker and single mother of three. A shop steward in her union, she's a solid supporter of Grenada's People's Revolutionary Government.

On March 10, she celebrated the fourth anniversary of the Revolution. Three days after the anniversary, I asked her, "What is the single greatest benefit, to you personally, of the Revolution?" Her answer was succinct.

"Education."

Doreen, like the majority of Grenadians, has only a primary school education. Her family couldn't afford money for secondary school fees, uniforms and books. As a teenager she went out to work, training first as a domestic servant, but soon going to work for low wages at Grenada's first garment factory.

Now Doreen is looking forward excitedly to her enrolment in the Center for Popular Education (CPE) national adult education program. In CPE she will be able to study a range of academic subjects such as math, English, and history, working toward a certificate from the Ministry of Education. The free classes, held in the evening and taught by volunteers, will be in Doreen's neighbourhood. Doreen hopes that CPE will qualify her for a better paying job to help support her family.



Agatha Francis, an active member of the National Women's Organization and the local Party Support Group.

The promotion and expansion of CPE is one of two major thrusts this year in Granada. The other is political education for workers. Printed on the back of ubiquitous Fourth Anniversary T-shirts, or painted on a billboard surrounded by flowers in a traffic circle, the 1983 theme reflects the commitment of the New Jewel Movement government to education.

Jacqueline Creft, the Minister of Education, is a former school teacher and community organizer, with a degree from

Carleton University. Also the Minister of Women's Affairs, she talked on a recent trip to Winnipeg about the importance of CPE, especially for women.

"Even after several years", she said, "I'm still moved to tears by the joy and excitement of older women learning to read and write for the first time. For years they hid their illiteracy out of shame"

Hundreds of Grenadians are now enrolled in CPE classes across the tiny Caribbean island. Raising the generally low



Health Minister, Chris de Riggs, leads workshop on the Economy at a Zonal Council held in a Victoria School.



Cde. Jacqueline Creft, Minister of Education.

educational level of the population through CPE and other programs is necessary for economic development. It is also necessary for building a grassroots democracy, which has replaced Grenada's previous elitist dictatorship under Eric Gairy.

Grenadian women, like their sisters around the world, have long been denied equal access to education. Kept at home to help their over-worked mothers, they received less education than their brothers. At the time of the Revolution, the majority of illiterate Grenadians were women.

Rural women in particular had few opportunities in the often poor and ramshackle church and government schools. With little or no education, they were doomed to follow their mothers and grandmothers as subsistence peasant farmers, as manual labourers on plantation estates, as nutmeg factories, on road gangs, or as domestic servants. More recently, rural women with a primary school education and typing skills are paid low wages to computerize information at an American-owned data processing factory.

The combination of restricted access to education, less access to land, and sex discrimination in the workplace left many rural women in particular in poverty and unemployment. In 1979, the new govern-

ment faced a 69 percent jobless rate among women, concentrated in the rural areas. This was made worse by the fact that the overwhelming majority of rural families are headed by sole-support women.

Understandably then, the National Women's Organization (NWO) sees education for employment as one of their first priorities. The 7,000-member NWO is an active promoter of CPE. One feature of the 1983 International Women's Day celebration was a presentation of awards by NWO President Phyllis Coard to NWO chapters with the highest number of members in CPE. The NWO also has its own large-scale internal education program.

Another major focus of the NWO is job training, emphasizing non-traditional jobs for women. Their newest project will train 48 unemployed and unskilled rural women, mostly sole support mothers, to drive and maintain light and heavy vehicles. Funded by OXFAM-Canada and other international development agencies, this program responds to a government call for women to be employed in the expanding industries of tourism, as taxi and bus drivers, and in construction and agriculture, as truck and tractor drivers.

The 1983 emphasis on political education for workers is of special relevance to

women, doubly oppressed as women and workers. Workers' education is organized through the unions, often at the workplace. A permanent sign on the main post office reads "Closed on Thursday afternoons for workers' education." Education is also a major part of Workers' Parish Council meetings, a central element in the new system of direct democracy and popular consultation on government policy.

Doreen Lewis believes these meetings are the best part of her union work. "I learn a lot and I enjoy meeting the other workers. At the Workers' Parish Council meetings, often Ministers (of the government) attend, sometimes the Prime Minister. We ask questions about what the government is doing and say what we think".

The hope for Doreen's three daughters lies in Grenada's improved school system. With the slogan, "Education is a right, not a privilege", the new government has made secondary education free for the first time. Uniforms and books are subsidized for poorer students, and four new schools, three primary and one secondary, have been opened since the Revolution in 1979.

A National In-service Teacher Education Program aims to up-grade the skills of 600 teachers, who are mainly women. Meanwhile, another program brings in community volunteers to teach practical skills such as agriculture, sewing or carpentry to the students. In one town, some female students spend one day a week working with a women's woodworking cooperative, itself a model both of co-op development and non-traditional employment for women.

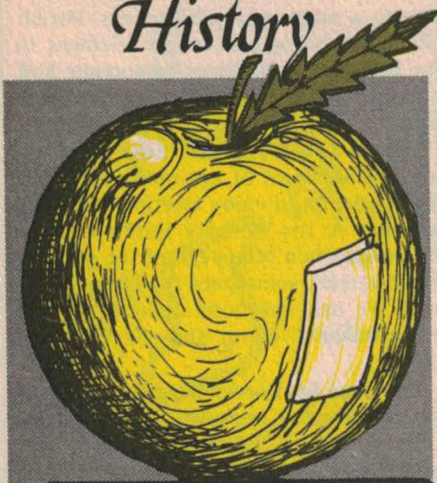
The school curriculum is also being completely revamped, including the writing of non-sexist texts. Jacqueline Creft sees this as critical for combating the sexism which is entrenched (as it is in Canada) in Grenadian society and culture.

On a banner floating over the capital city's marketplace, and painted on walls in rural towns, one sees a CPE slogan that summarises Grenada's approach to education and has special meaning for women. It reads, "Education is liberation".▼

Susan White

Susan White works for Oxfam Canada. She recently travelled to Grenada where she was involved in community work.

Herstory humanizes History



Patricia Jasen

The development of Women's Studies is one of the more encouraging trends in higher education. During the last ten years, research centres have sprung up from New Delhi to Vancouver, and specialized journals are now published in many countries. Courses are offered at most Canadian universities, and at several institutions students may pursue this field as either their major or minor area of concentration.

A Women's Studies program was started at the University of Manitoba in 1972 with a total enrollment of twenty-three. Now, hundreds of students each year participate in a widening variety of courses and may choose to minor in Women's Studies for the Bachelor of Arts degree. Similar courses are offered at the University of Winnipeg, and over the past year a committee of faculty members has been working to convince the University administration — and in turn the University Grants Commission — that a formal, expanded program, offering a major in Women's Studies, would make an important contribution to intellectual and community life in Winnipeg. Their proposal is still being considered.

Today the reasons for pursuing Women's Studies remain much the same as those of ten years ago. If anything, the gaps in traditional Arts courses have become even more glaring, as research on women reveals the profound difference between the experiences of men and women in almost every aspect of life and in almost every culture.

As the University of Winnipeg proposal

points out: "Even today in the traditional university curriculum women are normally subsumed in male categories; the female part of the human story is assumed to be unimportant, or so nearly identical to that of the male that no specific coverage is needed." In the discipline of history, for example, male historians have chronicled a world of wars and political intrigue in which success has been defined mainly in the language of power. The new social history has focussed attention on the lives of ordinary people, but until lately has concentrated on the experience of the working-class man. To a great extent, notions of historical significance have remained masculine. Only recently, for instance, has it been recognised in scholarly circles that the introduction of reliable birth control constituted a major revolution in human history.

Students enrolling in a women's history course at the University of Manitoba have testified to the fact that women have been left out of most of our history, both in public school and in university.

A future teacher was attracted to the class "because all my courses give a male view of history and I want to be able to present both views to my students. Personally, too, I want to know my own history."

Some are drawn to such courses in order to hear about "great women" of the past, but find it even more exciting to work towards some understanding of the common experience of women in different times and places and to examine the origins of attitudes and prejudices which still exist today.

Courses in women's history will be offered at both Winnipeg universities this fall. At the downtown campus, "Women and the Family in Western Society" will examine changes in the condition and status of women from ancient times to the present, the variety of sexual, political and economic relations between men and women, and changing attitudes towards children and the family. A course entitled "Women in History" will be taught at the University of Manitoba, along with a more advanced course on "The Women Suffrage Movement in International Perspective, 1850-1950." There is provision in both of these courses for the study of Manitoba women, a pursuit which will be facilitated in future years by a major bibliography of archival materials now being compiled.

English Literature offers another avenue towards a historical understanding of the position of women and the rise of feminism. In Women's Studies I, an interdisciplinary course at the University of Manitoba, students will study female writers from Jane Austen to Alice Munro, and will consider the roles played by women in literature and the ways in which

literature and society interact. "Women's Studies in Literature" at the University of Winnipeg will examine both content and literary technique in works by such writers as Shakespeare, Austen, Emily Bronte, Shaw, Woolf and Atwood.

The course will initiate discussion on how they have reflected or influenced the place of women in society, and look at feminist movements in literature and in literary criticism.

In Religious Studies at the U of W, the course will examine the interpretation and regulation of sexual relationships in major religious traditions. It will also explore the implications of feminist movements for contemporary religions. At the University of Manitoba, "Women in the Western Religious Tradition" will examine theological attitudes towards women in the Judeo-Christian tradition, the nature of feminine symbols in western religion, and the historical basis of current issues.

The social science departments are offering a number of courses on contemporary topics. "Women in the Canadian Economy" at the University of Manitoba will study and evaluate the changing role of women in the production of goods and services. "Women's Studies II" will investigate current ideas about women, using research from several social science disciplines. Both universities will be teaching "The Sociology of the Family" and "The Psychology of Sex Differences," and at the U of M courses on "Courtship and Marriage" and "The Sociology of Sex Roles" will be offered. "The Psychology of Women" will re-examine existing assumptions about women in the light of contemporary research.

"Women in Society" at the U of W will be concerned with the social position of women in Western capitalism and will draw some comparisons with socialist and non-industrial societies. An interdisciplinary course called "Women's Studies" will analyse ideas about women in Western society, using literature drawn not only from the social sciences but from philosophy, history, religious studies and biology. Non-Western women have been somewhat neglected, but for the first time in several years, the University of Manitoba Anthropology department will be presenting "Women in Cross Cultural Perspectives."

Women's Studies courses may be taken as part of a degree program or on a non-credit basis. Unfortunately they are not available at off-campus locations or in rural and northern areas. Information about prerequisites, fees and registration procedures may be obtained by calling the University of Manitoba Arts General Office at 474-9302 or 474-9100, and from the University of Winnipeg Registrar's Office at 786-7811.▼



WOMEN AND WORDS 30 JUNE • 3 JULY, 1983 VANCOUVER, B.C. LES FEMMES & LES MOTS

Conference Notes by Valerie Reed

The Women and Words Conference, hosted by the West Coast Women and Words Society, was held at the University of British Columbia Campus from June 30 to July 3. For three days, a series of thirty-seven panels and workshops, readings and meetings were attended by over 700 women from all across Canada. It was an outstanding success.

At the opening night ceremonies, delegates were addressed by three of the six founders of the society: Victoria Freeman, Josee Michaud and Betsey Warland. They spoke in English and French about the dream they had of making a conference on women in the arts an actuality.

The Conference was well-organized and clear cut in identifying the fundamental issues facing women artists: social issues of networking, problems of publishing and writing, literary matters of language and editing. A constant communication was developed and stimulated not only by the workshops and panels, but also by the readings and conversations that took place.

One recurring theme in all panels was that the conference was long overdue. For

the first time ever, women writers, journalists, editors, reviewers, novelists, and filmmakers met in closed workshops to address the specific problems of isolation and alienation that arise in the lives of women writers and artists. And without acrimony or remorse, these problems were examined and some of their partial solutions were discussed by women who experienced the problems directly.

Opening ceremony speakers addressed the topic: "How Far Have We Come". Publisher Libby Oughton from Prince Edward Island described founding Ragweed Press. Based on a commercial success with school textbooks, her firm is now publishing literature and poetry. She felt she has come a long way in being able to publish literature and island-based stories of Atlantic Canadian women.

Louise Cotnoir, editor of *La Nouvelle Barre du Jour*, talked about the marked gender women are. Writing is to make public, she says, and provides the necessity of identifying the writers' viewpoint. She pointed out that, in the words of Denise Boucher, "We are political prisoners. To write is a solitary hemorr-

hage." Women are used to bleeding, she said.

Makeda Silver of Ontario feels women have not come far enough. She described the isolation and discrimination of black women writers. "If there is one oppressed woman in the world, none of us is free," she emphasized.

Beth Cutland, a native activist and former editor of *The Indian*, said she did not think women have come very far. She read two of her own poems. *Billy* is about the destruction of a native woman's dream in a harsh urban environment, while the second poem, written more recently, show a woman's dilemma as she establishes her own identity.

Bonnie Kreps, a moviemaker, catalogued the development of a woman's film esthetic. She began by saying if you start with a false assumption, you can prove anything. She sees aesthetics as a political term. In phase one of a woman's film esthetic, a filmmaker has to dislike the films already made in order to be motivated to create the films she can like. In phase two, a filmmaker has to make films about her own life. Now we are in phase

Conference Notes cont'd ...

three, in which we realize what a dangerous value system is running the world. Kreps feels the measure of a film should be taken by the people featured in the film who should see the first prints. How the people in a film feel towards it is the most valid criticism of the film, she says.

To attempt a description of all the panels and workshops is impossible; following are examples of three of the major kinds of panels. *Images of Women* dealt with the public, political aspect of women; *Creating Alternative Structures* focused on the need for practical production of work and the need for private inspirations; *Professional Associations* covered the need for professional association in a woman's writing life.

The Images of Women In the Media workshop was chaired by Nancy Rossov of Actra Women's Caucus. Penney Kome, a freelance journalist, said the basic stereotyping of women in the media limits woman's roles. Either a woman is defined by a family identity or a decorative function, or she is an object for male reaction. There are also many media images that trivialize women: mother-in-law and rape jokes being among the most common.

Joanne McCracken read from a summary of the CBC study, "A Man, A Woman, Two Worlds". This study, of the coverage of women in the CBC, was compiled over the winter of 1981: Forty-two per cent of married women are employed outside the home; seventy per cent of women with occupations in CBC shows were shown as traditionally employed; ninety-seven percent of this work done by women was in traditional roles such as clerical, secretarial, service industry, nursing etc. Other disturbing statistics emerged: In forty stories examined from 22 Public Affairs programs, 70% of the items were hosted by men; all the voiceovers were male; 81% of the interviewers were men; 78% of the 19% of women in-

terviewed were eyewitnesses rather than authorities.

In general media content, the report concluded women were under-represented in all areas. Women and men were invariably involved in very different work, family and social roles. To its credit the CBC has compiled a directory of 250 women in different fields of expertise in an attempt to provide authority figures in the news. Whether the directory is used will depend upon publicity about its availability.

Nancy Rossov of the Actra Women's Caucus, said that in 1975, an advertising study concluded that non-traditional representations of women sells products better than traditional representations of women. Yet this conclusion has not been used in designing media commercials. In January, 1983, 80% of commercial voiceovers studies were male on the radio; 90.1% of voiceovers on television were male.

What is needed, Rossov said, is a paid public response system of mail or toll free phones. There is a great need to change broadcasting in order to change the images of women in the print media.

"Creating Alternative Structures: Mentors, Networks, Reading, Writing Support Groups" which featured Pam Hawthorne, Managing Director of the New Play Centre in Vancouver, a theatre company devoted to alternative play development. There are few women playwrights since the collaborative art of play development demands irregular hours. In a patriarchal system, says Hawthorne, women with family commitments find it difficult to arrange their life pattern for this erratic working schedule.

Victoria Freeman, a member for the Cooperative editing *A Room of One's Own*, said the Women and Words Conference was intended as an alternative to more patriarchal structures. In organizing the



Phyllis Webb is a well-known poet.

conference, the cooperative sought out knowledgeable people, was open about its goals, used consensus in decision making, and rejected restrictive solutions to problems.

The panel agreed that women desperately needed alternative support structures in their work, and also need mentors capable of inspiring them to begin and continue their work in the arts.

The panel, "Professional Associations: Do They Serve Women's Needs" was exceptionally informative, with a printout of associations provided for each person attending the session. Marion Engel, a novelist and one of the original founders of the Writer's Union, pointed out the founding members were all women: Alice Munro, Margaret Lawrence, Margaret Atwood and Engel.

Cathy Ford, a member of the women's caucus of the League of Canadian Poets says they are working on improving the organisations record of admitting women.

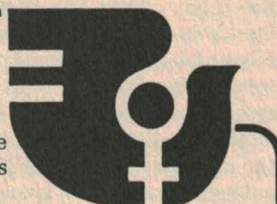
Freelance editors do minor editing as well as developing full projects for publishing houses, says Barbara Hehner, who is a founding member of the Freelance Editor's Association. Some of the invaluable information this group provides

Have you considered Women's Studies?

Women's Studies Courses — 1983-84 University of Manitoba

- | | |
|---|---|
| 1. Women in History | 7. Women in the Western Religious Tradition |
| 2. The Woman Suffrage Movement in International Perspective 1850-1950 | 8. The Family |
| 3. Psychology of Women | 9. Courtship and Marriage |
| 4. Psychology of Sex Differences | 10. Sociology of Sex Roles |
| 5. Gender and Mental Health | 11. Women's Studies I - a Humanitarian Perspective |
| 6. Women in the Canadian Economy | 12. Women's Studies II - a Social Science Perspective |

**For further information contact: Karen Ogden, 474-8146
or 643 Fletcher Argue, University of Manitoba**



is annual pay averages for categories of editorial work, directories of members and services, and professional development courses.

Eleanor Wachtel, a member of Growing Room Collective, described the Canadian Periodical Publishers' Association as a national organization of Canadian magazines formed for the have-nots. More than one half of its members represent magazines run by volunteers, and these magazines have circulations of less than 2,000.

HERIZONS

The organization has been invaluable in guaranteeing display and circulation of its members in newstands: a service which keeps the smaller periodicals viable.

Developing professional skills and ties were part of the major themes in the Women and Words Conference. The Conference was an unique and welcome phenomenon in the landscape of the lives of the 700 women who attended: living, talking, listening and discussing.▼



Robin Emmdres, Pelican Players, Toronto
and Solange Collin, Théâtre des cuisines.

Les femmes et les mots par Janick Belleau

les femmes. Vous, Moi, Toi, Elle. blanche, noire, indienne. hétérosexuelle, lesbienne, francophone, anglophone, handicapée, non handicapée.

Les mots. L'acte d'écrire. Briser le silence. Après l'avoir subi. Ne plus écrire par procuration. Anéantir le confortable incomfort. Assurer l'avenir. Donner un caractère féminin au visage d'un monde masculin. Réinventer le mot. Réinventer le monde. S'inventer. Se dire dans un acte créateur. Rompre avec la tradition mâle. Ma pelouse est aussi verte que la vôtre, monsieur! A la recherche de l'identité Femme. Qui suis-je? Qui sommes-nous? Explorer cet espace inhabité qui est nôtre. Risquer. La colère avant la revolte. S'engager. Innover. S'éloigner des sentiers

pour nous battus. Une parole autre. Une écriture bien à soi. Marginalité? Non, une écriture au féminin. Trouver les mots pour le dire, pour la dire. Naître à l'écriture.

A l'instar de Nicole Brossard, Louky Bersianik, Louise Côté, parmi tant d'autres.

Pour moi, "l'écriture au féminin", c'est la rupture d'identification avec le mâle. Celui-ci se vivant comme l'espèce entière par le fait qu'il se nomme HOMME mâle et espèce s'identifie naturellement à la condition humaine quand il écrit, marquant ainsi son oeuvre d'un caractère d'universalité. C'est ce caractère même que le "critique universel" ne reconnaît pas chez l'écrivaine qui a une conscience féministe. Il perçoit cette écriture comme marginale, empreinte d'une singularité de lutte et l'apparente avec un peu de mépris aux manifestations des minorités opprimées portant étendard: les Noirs, les Juifs, les colonisés, les homosexuels, etc., le ghetto quoi! ... Le "critique universel" concèdera ce caractère d'universalité à la femme écrivain en général, et à celle qui est Juive, Noire, homosexuelle, etc., à condition que la conscience de celle-ci soit juive, noire, lesbienne, etc., ou encore "humaine" au sens que le mâle prête à ce mot, du moment que cette conscience n'est pas féministe. Car, seule la femme féministe fait exception à la règle de l'universalité, et cela parce que la femme n'est pas un Homme; ce qu'elle raconte en tant que femme con-

sciente de son oppression ne peut pas décemment participer de la condition humaine.

Il est temps que la critique reconnaisse que l'écriture au féminin se rattache à l'universel par le fait que l'espèce humaine n'est qu'à moitié mâle et qu'il est urgent qu'on y voie surgir sa face féminine.

Louky Bersianik (Verchères, QC) auteure.

L'ECRITURE LESBIENNE

"Ecrire pour une lesbienne, c'est apprendre à enlever les posters patriarcaux de sa chambre. C'est apprendre à vivre un certain temps avec des murs blancs. C'est apprendre à ne pas avoir peur des fantômes qui prennent la couleur du mur blanc. C'est en termes plus littéraires, renouveler les comparaisons, établir de nouvelles analogies, risquer certaines tautologies, certains paradoxes; c'est mille fois recommencer sa première phrase: "a rose is a rose is a rose" ou penser comme Djuna Barnes "qu'une image est une halte qui fait l'esprit entre deux incertitudes". C'est prendre le risque d'en avoir trop à dire ou pas assez. C'est risquer de ne pas trouver les bons mots pour dire avec précision ce que nous sommes les seules à pouvoir imaginer. C'est risquer le tout pour le tout entre des mots qui, sans cette passion que nous avons pour l'autre femme, resteraient lettres mortes.

Ceci dit, il me semble que pour aller au-devant de ce qu'elles sont, les lesbiennes



Audrey Thomas is a novelist and a short story writer.

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une longue préface dans laquelle on retrouve les noms de Sappho, de Gertrude Stein, de Djuna Barnes, d'Adrienne Rich, de Mary Daly, de Monique Wittig, etc. De plus cette préface contient un certain nombre d'annotations biographiques qui racontent la culpabilité, l'humiliation, le mépris, le désespoir, la joie, le courage, la révolte et l'érotisme des lesbiennes de tout temps. Le livre est blanc, la préface fait rêver.

Je sais que les lesbiennes ne regardent pas au plafond quand elles font l'amour, mais un jour, j'ai regardé et m'est apparue la plus belle fresque qu'il m'ait été donné de voir, de mémoire de femme, parole d'honneur de lesbienne, c'était une fresque absolument réelle au bas de laquelle était écrit: une lesbienne qui ne réinvente pas le monde est une lesbienne en voie de disparition."

Nicole Brossard (Outremont, QC) poète expérimental et romancière.

L'ECRITURE DES FEMMES

Je me propulse dans un territoire autre avec une écriture que j'entame. Il s'agit d'enrayer la machinerie. Dériver le sens

des mots appris de l'univoque-mâle... Ne plus être le gibier de leur discours. Il s'agit de s'installer dans l'ordre socio-symbolique en sujet à part entière, comme le propre objet de ce qu'elle écrit. En vérité et en son nom... Désarticuler les modèles, la linéarité, la loi par des enchevêtrements, des distorsions sémantiques, des espacements... Se prendre au sérieux, se penser, s'inventer pour donner du corps au féminin et me savoir par coeur... Devenir les enclencheuses d'une rupture historique par l'avènement de nos paroles traversières.

Déviation. La parole des femmes sème aujourd'hui la déroute des codes... Quelqu'un dit que je mens, j'affirme que j'invente. Pour que le réel ne soit plus une fiction. Sortir du désastre langagier... Les mots appellent 400 ans d'Histoire. Nous écrivons autrement ce qui, n'a jamais été dit. Voilà le problème que nous posons à l'ensemble du corps social contemporain."

Louise Cotnoir (Thetford Mines, QC.) professeure, écrivaine et redactrice de la *Nouvelle Barre du Jour*.

Pol Pelletier, theatre artist and a founding member of Théâtre Expérimental des Femmes. She performed the powerful theatre piece Les Vaches de Nuit by Jorette Marchessault.

ont tout à la fois besoin d'un lit, d'une table de travail et d'un livre. Un livre que nous devons lire et écrire en même temps. Ce livre est inédit mais on lui connaît déjà

A new writing of body by Adena Franz

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"the beginning: language, a living body we enter at birth, sustains and contains us. it does not stand in place of anything else, it does not replace the bodies around us. placental, our flat land, our sea, it is both place (where we are situated) and body (that contains us), that body of language we speak, our mothertongue. it bears us as we are born in it, into cognition."

— Daphne Marlatt

Language is power. For too long women have allowed their language to be defined for them, usurping their natural right to be counted as 52% of the population. Karen Gould feels that "what the modern dominant male discourse has successfully avoided naming is a complex nucleus of (unarticulated) feminine perceptions, aspirations, desires, emotions, and fantasies that form the core of a vision and state of being which many feminists in Quebec and elsewhere believe is qualitatively different." (Karen Gould, *Signs*)

French-speaking women in Quebec have, however, been consciously redefining their language for more than a decade. Writers such as Madeleine Gagnon, France Theoret, Nicole Brossard, Louky Bersianik, Denise Boucher and Pol Pelletier have upset the traditional male-oriented vocabularies, structuring their specifically feminine experiences to speak for themselves as women, as humans with hitherto untold consciousness. Through their efforts, a new theory of language evolves, embedding reality with imagination. What follows is the birth of the



Rina Fraticelli, writer and dramaturge. Published the 1982 report on the Status of Women in the Canadian Theatre.

writing of the body's thought, another scenario, a new generation of exposing the silent edge of language. It is reality as experienced by women.

For present-day feminists, this means viewing their physicality as a creative resource rather than a hindrance. It means un-learning, un-speaking, un-writing, exploring those topics and images of social taboo which often necessitate a thorough understanding of a personal and collective history. This *écriture* frequently returns to the haunting memories and emotional turmoil of intense personal traumas still unresolved. These texts, often misunderstood and ignored by male critics, expose a process of connecting images, meanings,

senses—there is no final certainty, just as there is no one female language. "If we don't invent a language—if we don't find our body's language, its gestures will be too few to accompany our story. When we become tired of the same ones, we'll keep our desires secret, unrealized. Asleep again, dissatisfied, we will be turned over to the words of men—who have claimed to "know" for a long time. But not our body. Thus seduced, allured, fascinated, ecstatic over our becoming, we will be paralyzed. Deprived of our movements. Frozen, although we are made for endless change... Continue, don't run out of breath."

(Luce Irigaray, *Signs*)

To an extent, comparisons of this revolution in French writing with Doris Lessing's *The Golden Notebook*, Margaret Atwood's *Surfacing* or the poetry of Adrienne Rich can be made, but for the most part, English women writers have yet to discover their own particular vocabulary for themselves. Gladys Downes, in exploring this difference between French and English Canadian women authors, said that the history and geography of Quebec is easily traced whereas English Canadians have a cultural background too divergent to be characterized into a single entity. English writers need time to discover their shrouded pasts, their widely divergent psychic spaces, before they can establish the controlled and understandable sense of history which Quebec writers have used to redefine their psychological, symbolic and socioeconomic systems.

Barbara Godard of York University suggested these Quebec writers have become

forerunners of the "female image breakers" because they have inherited a different intellectual history than their English counterparts. A significant impact on women's consciousness in Quebec came from the increasing strength of Quebec nationalism, a decline in church influence and improved educational opportunities for women. English women have been influenced by the advent of feminism in the United States and struggle to come to terms with the shedding of colonial dependence on Britain. Although a large number of women in both groups have been celebrated in Canada, their common goal for finding a new language to replace the traditional white male vocabulary has led English authors to retreat into silence, to explore the gap between language and experience. This silence is found in prehistorical gesture and then translated into language. This is a physiological experience translated into a "foreign" language.

In Quebec, Godard said, women writers talk about inscription instead of transcription. Language is a double—a recognition, a repetition of experience rather than a retreat from it. Their attempt to translate this sensation results in rhythms. Language is a process:

"You will be adjectives," Pedalists are told in their cribs. And the Legislators are told: "You will be verbs."

Adjectives are interchangeable, they are trinkets, one moves them about at will, one does what one likes with them, one takes them out and puts them back in, it makes no difference. But the verbs never let them-

selves be caught.

If adjectives want to become verbs, one takes some of them, shakes them, puts them back in their places and crushes them with the end of a pen as one crushes ants with the tip of the toe. The first are forbidden to transform themselves into verbs under pain of seeing themselves crushed in their turn. (Louky Bersianik, *The Euguelionne*)

Whereas French authors approach language theoretically and intellectually, English authors' attitudes reflect pragmatically the uses of language. "language thus speaking (i.e., inhabited) relates us, "takes us back to where we are, as it relates us to the world in a living body of verbal relations. articulation: seeing the connections (and the thighbone, and the hipbone, etc.), putting the living body of language together means putting the world together, the world we live in: an act of composition, an act of birthing, us, uttered and outwired there in it." (Daphne Marlatt, paper presented at *Women and Words*.)

Women's literature is visionary. Alternative structures must replace outmoded traditions of writing if women are to be heard and understood. Textual experimentation with new grammatical constructions, personal punctuation and open-ended structures are valorizations of an utopian feminist literature which will see women through and beyond a feminist revolution. The spirit of the feminist literacy activity in Quebec must be picked up and explored by English women writers in the rest of Canada, not as a matter of course, but as a matter of survival.▼

Giving birth to Creativity by Debbie Halmberg-Schwartz

Novelists Marian Engel, Joan Haggerty and poet Libby Scheier facilitated the workshop, "Creativity and Child-Bearing, Child-Raising" at the recently held *Women and Words* conference.

All three women were a delight to listen to, spicing the discussion with personal anecdotes from their lives as writers and mothers.

Marian Engel joked about teaching her children to sleep until noon so that she would have the opportunity to write in the mornings. She says "working only when my children slept has given them the firm opinion I do nothing." More seriously Ms. Engel talked about the difficulty of supporting children on a writer's wage.

We responded with laughter when Libby Scheier discussed the groundless "creative juice theory" whereby women writers run the risk of depleting their creative juice reservoir by having children. Ms. Scheier quoted from Tillie Olson and Adrienne Rich to further emphasize her point: women are forced to operate within

restrictive culturally-imposed structures; thus they experience undue stress as writers and mothers.

All three writers felt that having children had expanded their emotional awareness and provided them with a wealth of material and experience from which to write. Libby Scheier agreed that although having one child broadened her creativity, having five might just finish her off.

Marian Engel quickly made note of the presence of Carol Shields in the workshop, author of two novels and mother of five children, an impressive role model.

Joan Haggerty saw writing and child rearing as an "elaborate system of juggling."

An important point was made when a lesbian mother spoke of her painful experience of losing custody of her child and the effects of the emotional fallout on her writing.

One was reminded of how often the additional problems lesbian mothers face are excluded from literature and discussions



Typical Women and Words Conference attendees (also some ex-Winnipeggers). In receding order are Heather Wood and Honna Boschmann.

on motherhood.

In general the workshop provided encouragement, insight and an almost tangible energy for women and their words. ▼

REVIEWS

In Search of April Raintree

Beatrice Culleton was a foster child and is a wife, mother and writer. She has accomplished a Canadian coup in writing this novel—a first for a Canadian Metis woman.

This is not a novel for those who prefer dear departed native heroes and heroines ... neither for those who favour third world problems from which readers are separated by large obstacles such as seas, money and life experiences.

Culleton tells the story of two young Metis sisters who were removed from their home by a Children's Aid Society worker in Winnipeg and placed in various homes in the vicinity of the city. The happiness of their early years had something to do with the absence of alcohol, the presence of parents laughing and Mom in the kitchen. For the duration of the book, their quest was for their identities, parents and home. It is an old story with a new cast.

There is tension between the heroine, April and her younger sister, Cheryl. Cheryl had positive experiences as a child and teenager. April internalized a negative stereotype of native people and developed the defense mechanism by which foster children adapt—that is by suppressing their emotions. Cheryl was unable to cope with the devastating truth about her parents; April coped. Apparently, good experiences did not strengthen Cheryl for the reality of an adult racist society. The story documented the experiences of native foster children who were apprentice human beings—any white family with sufficient physical space per child was a potential foster home. A successful foster child would have been one who grew to adulthood with white values.

The emotional appeal of the book is felt by numerous former foster children with whom I've spoken who acknowledge the authenticity of the Raintree's experience and are happy to have their story told. There is a difference in the point of view expressed by a native survivor of the foster care system compared to that of social theorists and social workers who are active in authoritative positions elsewhere within the system. The system effectively isolates and dehumanizes native children. There is no advocate or ally for children once they are legally designated as wards. April stayed for years being physically overworked and emotionally abused at the DesRosier's home. Real children have been lost.

Native children raised as strangers in their own land makes a strong argument for supporting the initiative of Indians and

Janet Spence

In Search of April Raintree
by Beatrice Culleton.
Pemmican Publications, Winnipeg.
1985. \$3.95

Metis in reclaiming their own children. This is reason enough for Culleton's story to be told.

Within the context of Canadian history, natives have been locked into perpetual childhood. In Canadian literature, native women might appear as the romantic savage—a part played so well by Pauline Johnson, or as the rebel and fallen woman—Rita Joe, Cheryl Raintree, or as a salvational spirit—as in the writing of David Williams, W.O. Mitchell, and B. Culleton.

Culleton intended the experiences of April Raintree to be symbolic of native people's history. The reader would not be surprised at April's roles as helper/handmaiden, secretary, wife, housekeeper, sister, victim of rape and surrogate mother, if Culleton was a nonnative writer. But one wonders to what extent the author intended to present both roles of women and native people as circumscribed and dependent. We have to assume that this was deliberate and if this is so, what hope can there be for the future? April accepts the charge of Cheryl's newly discovered child and ceases to deny her native background and the healing of her spirit begins. She sees the same innocence as existed on Cheryl's face—we are reminded that the baby could meet the same fate as his mother.

In writing of their lives as children,

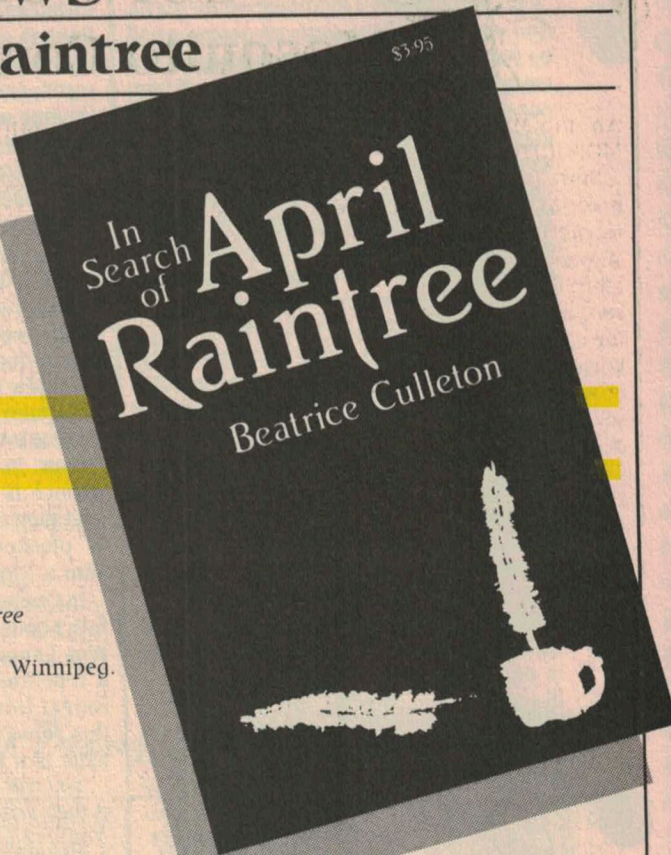
Culleton telescopes time so that the present appears as a combination of past and present. She has a subtle sense of humour as when she tells of being "allowed to learn the prayer for the confession in English because later I would be telling the priest my sins in English." (p. 25)

I would like to say that I read this book and I wept, cried and laughed but I didn't. Many did because of the shared experience of being a foster child. Maria Campbell covers some of the territory in *Halfbreed*, her autobiography, propelled by the direct force of personal experience. Culleton's book appears to be a fictionalized autobiography buffered by the need to protect people she cares about.

April Raintree survives events such as the fostering experience and rape to define freedom as the absence of outside confinement but that is a whole other topic. Surely, she cannot be telling readers that the hardships endured by native people are salvational.

Beatrice Culleton has up and written and published an accessible book, a quick and affordable read. She has passed her first tests as a writer. Other tasks follow as she contemplates a maturing April Raintree.

This book will be of special interest to readers of Canadian fiction, those interested in the humanities, child care students/workers and native people. ▽



CONSUMER WISE

Mosquito Control Nets Little

Ah, the Manitoba summer, and eh, the MOSQUITOS!

Since the 1920's, efforts have been made to chemically reduce the magnitude of mosquito outbreaks. In the 1930's, Western Equine Encephalitis (WEE) was identified in Manitoba, and in the 1940's serious outbreaks of the disease increased the concern for mosquito control, as it had been identified that a specific species of mosquito was a major carrier of the disease virus. World War II led to the development of new chemicals, most notably DDT. After the war, the chemical fogging machine was introduced, and since that time many new chemical compounds have been developed. Currently, in Canada, there are 600 different chemical compounds registered as pest control products.

The problem of mosquito control is really two separate and different issues: 1. The control of WEE-carrying *Culex tarsalis* mosquitos, and 2. The control of nuisance mosquitos. While the overall strategies for their control are similar, their breeding habits and potential to human health are significantly different.

A 1982 Clean Environment Commission report on Mosquito Control Programs in Manitoba stated: "It would therefore be irresponsible to justify the control of nuisance mosquitos in part by referring to the danger of WEE as sometimes happens." In the space allowed, I will focus only on the nuisance mosquito, and attempts to control it. A future article may discuss the myriad of issues surrounding the WEE carrying mosquitos.

There are several types of nuisance mosquitos. Spring breeding mosquitos lay their eggs during the summer, but they develop slowly during the following spring's snow melt water, and hatch after all the snow melts. This species is relatively long lived. Summer breeding mosquitos may reproduce several times during the season. Their eggs lay dormant in ditches and poorly drained areas (a year or more), until the ditch floods in a heavy rain. This species breeds quickly, reaching maturity in less than a week under favorable conditions.

Mosquito abatement programs are aimed at reducing the public nuisance caused by mosquitos.

The three traditional strategies for mosquito control are:

1. landscaping—attempting to prevent mosquito propagation, 2. larviciding—destroying mosquito larvae and/or pupae so that they will not develop into adults,

and 3. adulticiding—killing adult mosquitos.

Since all mosquitos require an aquatic environment (i.e. stagnant ponds) for breeding, it follows that reducing the number of these sites by landscaping or draining would effectively reduce the mosquito population. For example, adequate drainage at construction projects would effectively destroy breeding sites.

Ruth Corobow

It is impossible to destroy every mosquito breeding site as mosquitos can breed in as little as a tuna can full of water. However, efforts can certainly be made to reduce the number of ditches and other areas with standing water.

Larviciding involves treating mosquito breeding grounds so that larvae are destroyed and/or pupae are prevented from reaching maturity. This is usually done chemically. In the early spring, chemicals which are created for cold temperatures are usually chosen. In the summer, chemicals which remain active in the environment longer are selected as summer breeding mosquitos propagate quickly and often. Recently, non-chemical strategies for larviciding are being pioneered, such as the U. of Manitoba studies on a naturally-occurring, non-toxic, organic material which can be used to interfere with the lifecycle of mosquito larvae.

However, efforts to control the mosquito population with these methods are impossible since not all breeding sites can be located or treated. Also, a single female may lay several hundreds of eggs. In a slightly moist environment, these eggs may remain dormant for years. However, since mosquitos require water for breeding, the public can be effective in aiding mosquito control by not allowing containers of stagnant water to sit on their property.

Finally, adulticiding is aimed at killing adult mosquitos. The chemicals most commonly used include: Malathion, and Methoxychlor. Adulticiding can ONLY be effective if the mosquito is hit directly with a droplet of chemical. Few mosquitos are killed by landing on a chemically saturated surface. In order to be effective at all, fogging requires air temperatures of 15-25 °C and winds of below 5 MPH. NO MOSQUITO CONTROL can be expected when fogging is done under unsuitable conditions. There are serious reservations

about fogging and its usefulness. In a study done by Prof. R.A. Brust, it was found that bite counts can be reduced by 40-50% for a period of 3-12 hours after fogging. A MAXIMUM reduction of 65% was recorded after 12 hours. Twenty-nine per cent of the foggings carried out during the study provided NO REDUCTION in bite counts. Since it is shown that the effects of fogging may not last longer than 12 hours, and many times fogging is undertaken between the hours of 10 PM and 1 AM, by the next evening the mosquito population will have returned to pre-fogging levels, thereby providing no noticeable relief to the public. Mosquitos are also carried many miles by the winds and can invade a fogged area quite quickly. They are also rapid breeders and a new population can develop quickly in fogged areas. In fact, due to its limited effectiveness and expense, the Manitoba Environmental Council does not recommend residential fogging except in emergencies.

Despite this recommendation, and in the face of evidence which leads to the conclusion that residential fogging is at best marginally effective, the city continues to fog. Winnipeg is the only major city in Canada which allows residential fogging. Our politicians are inclined to let these programs continue unless the public raises enough concern to have them stopped. It is interesting that policies make it incumbent upon individual citizens to write to their government to have their properties excluded from fogging rather than having citizens take the time to write if they want to have their properties sprayed. Public apathy in writing letters to halt spraying should not necessarily be taken as tacit approval of this program. Individuals can take steps to protect themselves:

1. Write a letter requesting that your property be excluded from the spraying of toxic chemicals. The address is City of Winnipeg, Insect Control Department/2799 Roblin Boulevard.
2. Avoid the outdoors during the peak of mosquito activity, 1 hour around sunset and 1 hour at sunrise.
3. Wear light-colored protective clothing.

Sources

1982 Annual Report of the Manitoba Environmental Council.

1982 Clean Environment Commission Report on Mosquito Control Programs in Manitoba.

—Environmental Management Division report on The Use of Synthetic Chemicals in Canada to Combat Pests. ▽

LEGALEYES

Juvenile Act up for Review

The "middle years" between infancy-childhood and young adulthood are characterized by a struggle for identity, growing sexual awareness, and the new tensions of competition and responsibility. Sometimes youthful rebellion results in behaviors that are so socially deviant that we label them "delinquent" and we wish to apply the sanctions of the criminal law. We somehow expect that passing a law will control and reduce a problem by providing deterrence and by reducing recidivism. But we must first ask: is the law the best or only method of controlling such misbehavior; what approach should the law take; and should the law incorporate offenses which are offenses only if you are a child but not an adult?

The law is surely not the best or only tool for dealing with young offenders. By the time behaviour has moved from the merely different to the deviant and from the deviant to the criminal, it is very late in the day. We will already have missed a number of critical points at which familial and societal intervention might have diagnosed and substantially dealt with the behavior in a treatment rather than a punishment way. Any success which the law enjoys will be accompanied by a broadly-based approach which recognizes the primary importance of other institutions such as the schools, the family and other support networks, and indeed the very quality of our social life.

Current research supports the notion that school status is the single most significant variable in predicting delinquent behaviour. If a child is a poor performer she is already locked into a deviant role which affects her self image. She is repeatedly subject to and stigmatized by failures. It is not surprising that this frustration vents itself in socially unacceptable behaviors.

It is also very important that social programs are created to ensure that each child has an equal opportunity for ap-



Jennifer A. Cooper
Lawyer, Newman MacLean

propriate pre- and post-natal care and nutrition, decent shelter and family income security, and good child rearing.

There are various approaches that the law can take in dealing with young offenders. Most simply, they can be treated exactly like adults. This was the state of the law under the criminal code before 1908. An offender was only excused from criminal liability if under the age of seven or, if between the ages of seven and fourteen, then only if it could be shown that the child was incapable of knowing right from wrong.

Alternatively, the law could utilize a pure treatment model based on the notion that delinquents are not bad, but sick. Our legislators have found this model in its

pure form to be politically unacceptable, perhaps because most people in our society believe that there comes a point at which even juvenile misbehavior "deserves" to be punished.

The Manitoba Government has proposed legislation which is a compromise between these two approaches. *The Young Offenders Act* which replaces *The Juvenile Delinquents Act*, applies to young persons aged twelve to eighteen years. It gives statutory recognition to diversion away from the courts through community service, involvement in special education programs, counselling, and through restitution agreements with the citizen who has been victimized. It also provides for punishments in the nature of the imposition of a fine, or committal to a place of treatment or to custody.

Fortunately, the Government has also seen fit to abolish "status offenses" in this new legislation: offenses which are age related. For example, the crime of "sexual immorality" criminalizes certain behavior only when it occurs in persons under the age of majority. This is a law which seeks to impose a particular standard of conduct on young people, which standard is essentially white, urban, and middle class. Further, it is a standard which is also a double standard. Charges of this kind are laid predominantly against young teenage girls. One study in Connecticut showed that 86% of all sexual immorality charges were laid against teenage girls.

It is unlikely that the application of this new legislation will resolve the complex phenomenon of the socially deviant behavior of youths. It is, however, a step in the right direction.

*Material from this paper was drawn with permission from an address by The Honorable Roland Penner, Attorney-General for Manitoba, at the occasion of the 75th Annual Meeting of the Knowles Center for Boys.

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BREADWINNING

Homing in on Mortgages

In addition to being a major source of Government revenue, the income tax system is used by the Government to assist in the implementation of its social and economic policies. By granting tax reductions to those taxpayers who incur certain expenditures, the Government is able to direct funds to those avenues which it perceives as being desirable or in need of stimulation. The Registered Home Ownership Savings Plan (RHOSP) was one such vehicle established by the Government.

What is a RHOSP?

The RHOSP was first introduced in 1974 to encourage individuals to save money for the purchase of a home. The basic premise of the plan is to allow tax deductions for contributions to a RHOSP. Then at some point in the future, as long as the funds are being put towards the purchase of a home, the funds can be withdrawn from the RHOSP tax-free. In addition, while the contributions are being accumulated in the plan, the interest income being generated on those funds is also not subject to tax.

Requirements for Deductibility

You must meet the following requirements in order to deduct contributions to a RHOSP:

- (1) You may contribute up to \$1,000 per year to a lifetime maximum of \$10,000. Your annual contribution must be made by December 31.
- (2) You are permitted only one RHOSP in a life time (except for a transfer between plans).
- (3) You must be 18 years of age or over to contribute to a plan.
- (4) You or your spouse with whom you are living must not own any real property that was used at any time in the year as the "dwelling place" for any individual. For example, this would include any rental properties or cottages. Also note, that in the year of marriage you will be entitled to make one last contribution to your RHOSP even if your spouse-to-be already owns a home. (As a point to note, what you could do after making your final contribution is collapse your plan and then use the funds to reduce any existing mortgage on the home, i.e. to purchase an interest in the home. By doing this, you have effectively withdrawn the funds from your RHOSP tax-free.)

Proposed Temporary Changes to the RHOSP

As a stimulus to the housing industry and the economy in general, the Government proposed in its recent federal budget temporary changes relating to RHOSP's



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

for the 1983 and 1984 taxation years. These changes may offer significant opportunities for those currently contemplating the purchase of a new home or new home furnishings.

To begin with, the budget proposes to allow anyone acquiring a newly constructed home after April 19, 1983 and before December 31, 1984 to claim a deduction equal to \$10,000 minus the total of all previous RHOSP contributions. New homes purchased prior to April 19, 1983 but which close after this date as well as agreements entered into prior to December 31, 1984 and to which title passes prior to February 28, 1985 will also be eligible. Effectively, this allows you to "top-up" to the lifetime contribution limit of \$10,000 immediately.

In order to qualify for the "top-up" provision, the following conditions must be complied with:

- (1) You must otherwise be eligible to make a tax-deduction RHOSP contribution.
- (2) The home being purchased must not have been used for any purpose other than display before you acquired it.
- (3) If you are a joint purchaser of a new home, only one of you will be permitted this additional deduction.
- (4) If the home is eligible for the \$3,000 Canadian Home Ownership Stimulation Plan grant, you will be allowed either the grant or the "top-up" RHOSP deduction but not both.
- (5) This additional deduction will not be available if either you or your spouse owned a home after 1981.

A second amendment was designed to accelerate the use of accumulated RHOSP savings related to the purchase of home furnishings. The budget proposed to permit you to withdraw all or part of the savings in your RHOSP tax-free for the purchase of qualifying new furnishings and appliances in 1983, even though you do

not purchase a new home. You will not be required to collapse your plan for such withdrawals, and withdrawals will not affect your eligibility to make future tax-deductible contributions to your plan. However, by choosing to make use of this option, you are not eligible to deduct a 1983 RHOSP contribution (unless made prior to April 19, 1983).

Qualifying new furnishings must be purchased between April 19 and December 31, 1983, and delivered prior to March 1, 1984. However, goods purchased on or before April 19, 1983 but delivered after this date will also be eligible.

Qualifying new home furnishings will include:

- (1) Interior furnishings,
- (2) Most indoor appliances over \$100, and
- (3) Interior window-coverings and broadloom. Qualifying purchases will not include:
 - (1) Musical instruments and home entertainment items,
 - (2) Air conditioners and humidifiers,
 - (3) Art work, and
 - (4) Outdoor furniture and appliances.

Please note that you will be required to file the receipts for qualifying purchases with your 1983 income tax return.

What is the Real Benefit of All This To Me?

In order to quantify the benefit of these changes, you have to take your overall tax position into account. As a RHOSP contribution is treated as a tax deduction and not a direct tax credit, the higher your taxable income, the greater your benefit from the deduction.

To illustrate, consider the following situation:

Kate Bell is considering the acquisition of a home which would qualify for the "top-up" provision. As she has accumulated \$3,000 in her RHOSP to date, Kate would be entitled to a RHOSP deduction of \$7,000 in the current year. If Kate's taxable income prior to the deduction is \$10,000, the claim will result in tax savings of approximately \$2,000. However, if her taxable income is \$20,000 the savings are about \$2,300 and if \$50,000 about \$3,500.

If you are contemplating taking advantage of the "top-up" provision you should do a similar assessment to determine the benefit of these provisions to you.

▽
* You should be aware that the proposed amendments to the Income Tax Act discussed above have yet to be enacted by Parliament.

EDITORIAL

Collectively Yours

As a feminist magazine, it's not just through our pages that we strive for equality for women. It's not just the words—it's much more: A way of life, a process that permeates every facet of our business.

Not any one thing alone (the office structure, the advertising policy, the content of the magazine), but every element of our daily lives becomes a link to strengthening our goals.

As feminists, we have adopted basic values upon which to agree and upon which we believe our case for equality is based. But, because feminism is intrinsically linked to change, we can never rest comfortably on a singular mode of self-expression.

The feminist press is a clear example of this. Just as individual women choose various ways of integrating the "political into the personal", women's publications must (periodically) reassess their goals and objectives.

As stated in the front of our magazine, Herizons' objectives are "to serve as a forum for the women of Manitoba... to stimulate, to inform, to effect changes and to unify women's strengths."

These have been difficult goals and we continue to struggle to achieve them. Along with our change to magazine format came our decision to broaden our readership to include women who may not describe themselves as feminist.

The magazine format and the wider circulation have resulted in higher costs and this has led us to the decision to include more broad-based advertising in our magazine. We prepared ourselves for this change by:

- compiling a fairly extensive advertising policy, wherein we delineate examples of sexist and racist advertising;
- discussing our philosophy as feminists with our advertising saleswomen; and
- using resources such as the film *Killing Us Softly: The Image of Women In Advertising*.

As feminists, we believe in the collective process and we believe that communication and access to information is essential to make informed decisions in our lives. Advertising information is an element of this process.

We feel that Herizons provides an excellent vehicle for potential advertisers who want to reach women. Once the advertiser recognizes the mutual needs between their business, the magazine and the reader, the ad is developed. We know our readers are intelligent, independent decision-makers. The advertisements should be in good taste and respectful of women.

If an ad is not developed mutually (between advertisers and salespeople) and camera ready art supplied to us is previously unseen, Herizons reserves the right for approval of all ad copy and creatives; as do most other magazines. Should an ad go against Herizons' advertising policy, a client would be contacted with at least two alternative suggestions for copy or creative. After all, it would be a waste of time and money to print an ad which would receive poor results for advertisers or criticism for Herizons.

We recognize the need for a good balance between advertiser and reader. In guiding the advertiser and in selectively choosing who is approached, we hope to achieve a good business relationship that is beneficial to the readership, the magazine and the advertiser. Our aim is also to develop advertisements which will impart a strong, clear, concise message with information that will be of benefit to our readers.

While advertising revenue is imperative, we will always use discretion, as

our primary commitment is to our readers and to our feminist integrity.

We will continue to sell ad space so that we can encourage women's equality and rejoice in our victories on the pages of Herizons.

Our struggle to become economically viable presents us with another dilemma—no role models. Herizons is one of the first magazines in Canada to try and strike a balance between publishing uncompromised feminist editorial and mainstream advertising. We feel that this can be accomplished through implementing a strong non-sexist advertising policy and continued discussion with our advertisers.

We are committed to the viability of this magazine, which ultimately depends on our readership support. As well, our purpose is to educate on the effects of media on the lives and the future of women in this society.

As well, our purpose is to educate what the effects of media are on the lives and the future of women in this society.

With this in mind, we welcome and need your constructive responses, as do our advertisers.

— Herizons' staff



Dear

The University of Manitoba campus may not be Grand Beach, but I'm having more fun than I thought possible! And, I'm making an investment in my future!

The University has lots of programs designed to upgrade and develop management and administrative skills - from one day seminars to evening certificate programs. In fact, there is probably something for everyone on staff who recognizes that learning must be a continuous, lifelong process (and in today's changing society, who on staff doesn't know this??).

Why don't you write or call them for information on their 1983/84 programs? They'll even send brochures to Grand Beach.

Anne Percival, Program Co-ordinator
The Department of Administrative and Organizational
Development
Continuing Education Division, 541 University Centre
The University of Manitoba R3T 2N2
(204) 474-9921 Manitoba Toll Free: 1-800-432-1904

Your friend,

p.s. University isn't just for 18 year olds! The people in my program are all just like us - business people interested in personal growth and career development.



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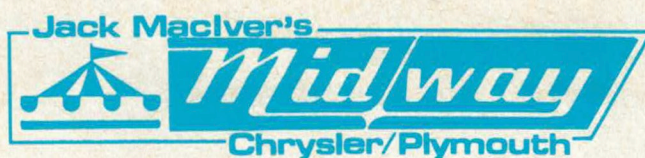


Over 350
new and
used cars
and trucks
to choose
from.

If you don't know who I am,
where I live or work, what
I'm interested in, and don't
take me seriously ... what
makes you think you'll sell
me my next car!

Over 350
new and
used cars
and trucks
to choose
from.

At Midway...we don't take things lightly
'WE CARE'



WHERE YOU'RE THE BOSS



730 PORTAGE AVENUE 774-4581

SALES & SERVICE

W.O.W.-Women on Wheels

At Midway, we not only care about looking after your repairs, but we also care about you understanding your automobile. Join us for a clinic on learning about your vehicle.

Some topics included: Changing tires
Emergency
Repairs
Vehicle Safety
Autopac
Claims

Classes begin in October. For more information call our Service Reception.