

SUMMER FESTIVAL
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JUNE-JULY 1984 VOL. 2, NO. 3 Price \$1.50

HERizons

A WOMEN'S NEWS MAGAZINE



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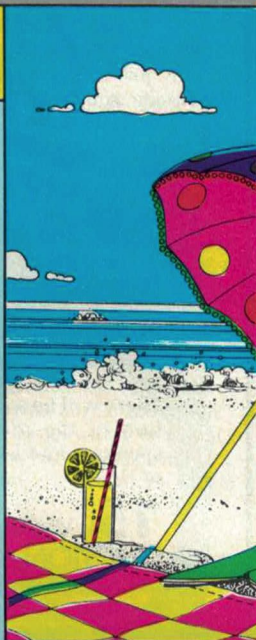
and through many other organizations

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 women.

HERizons belongs to the Canadian Periodicals Publishing Association (CPPA) and is listed in the Alternative Press Index.

HERizons is currently operating out of 200-478 River Avenue, Winnipeg. For further information, call (204) 477-1750. Views expressed in this publication are those of the writer and do not necessarily reflect HERizons policy. Submissions are welcome. Editing rights are reserved and submission does not guarantee publication. A self-addressed stamped envelope will ensure that submissions will be returned to the writer. Published 12 times a year. Price \$15.00 per year.

Typesetting done by Xact Digicreatronics Inc. Printing done by Kromar Printing Ltd. Second Class Mail Registration No. 5899.

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Department of
Business Development
and Tourism
Hon. Samuel Uskiw,
Minister



Manitoba

Calendar

JUNE

9 3rd ANNUAL WALK FOR PEACE — "Stop the Arms Race". Gather at 11:30 a.m. at the Manitoba Legislative Buildings — walk starts at 12 Noon along the same route (Broadway to Main to Portage to Memorial Blvd.). Come in costumes or as walking floats and bring banners and posters — the Arts For Peace group will be awarding three prizes. There will be a children's activity area for the duration of the afternoon. After the walk listen to speakers and a concert. Come join the Celebration of Hope!

15 WOMEN AND FOOD PRODUCTION — Canada and the Third World (Analysis, Alternatives, Strategies for Change); Conference to be held June 15 - 17 at the University of Guelph, Ontario. Sponsored by the Canadian Council of International Co-operation (CCIC) — Registration Fee \$100.00. For information contact Lynne Fogwill or Helen Forsey, 450 Rideau, Ottawa K1N 5Z4 (613) 236-4547. See Bulletins for details.

18 SEXUALITY: A SEARCH FOR VALUES — 6th Annual Sexuality Conference at the University of Guelph, Continuing Education, Guelph, Ontario N1G 2W1 (519) 824-4120 ext. 3113.

29 CLOWNING FOR LIFE — from June 29 to July 2; Friday through Monday from 9:30 - 6:00 p.m. daily (location to be announced). These workshops led by Rickie Wolf, a professional clown and storyteller, who has conducted these workshops in Canada, Japan, Australia and the U.S. Fee \$400 — for further information phone (416) 461-2578.

30 NUTRITION AND INTERNATIONAL DEVELOPMENT — One day professional development workshop on Saturday from 9 a.m. - 4 p.m. at Ryerson Polytechnical Institute in Toronto. Fee of \$40.00 includes lunch — contact Professor Jennifer Welsh, Department of Food, Nutrition, Consumer and Family Studies, Room S241E, Ryerson Polytechnical Institute, 50 Gould St., Toronto M5B 1E8.

JULY

14 HERBAL RENAISSANCE AND EARTH HEALING FESTIVAL — 8 full days of education in beautiful, secluded farm retreat in Ontario with international guest speakers. All inclusive fee \$450. For information contact Christine Devai, General Delivery, Jackson's Point, Ontario L0E 1L0 (416) 722-8604.

31 INTERNATIONAL FEDERATION OF SOCIAL WORKERS — 8th International Symposium from July 31 - August 4 in Montreal. The theme is: Survival and Development Choices and Responsibilities, Challenges for Social Work. Followed from 5 - 11 by the International Council on Social Welfare; 22nd International Conference — Social Welfare in a World in Crisis: Perceptions and Responsibilities. Contact: Conferences 1984, P.O. Box 4044, Station C, Ottawa, Ontario K1Y 4P2.



WOMEN AND FOOD

Production Conference (bilingual) - **June 15-17** at the University of Guelph. The conference by resource people from the Third World and Canada is designed for intense small group participation. Two resource people with each group will focus on six topic areas: Payment and Recognition; Occupational Health and Safety; Land and Capital; Technology and Training; Cash or Subsistence?; Emergencies and Intervention. "The work that women do in producing food in the Third World and in Canada is undervalued and unrecognized. At the same time women must respond to the demands of home and family. Thus they face special problems". (See Calendar Events for contact persons).

PRAYER VIGILS

are taking place weekly every Monday morning at 6:30 a.m. at the Boeing of Canada Ltd. site, 99 Murray Park (St. James). Individuals have been meeting there since August, 1983 to make public witness to the production of parts for the MX missile. Those in attendance spend time in silent prayer and bible readings. For information contact the Inter-church Disarmament Project at Westminster United Church (775-8178/8179).

WOMEN, HEALTH & HEALING

First Summer Institute at Berkeley, CA from **July 8 - 21, 1984**. Designed for instructors in both social and behavioral sciences and schools of nursing and public health. Contact: Patricia Anderson, Women, Health and Healing Project, School of Nursing, University of California, San Francisco, CA 94143.

PEACE PETITION

Caravan Campaign is on the move in Canada to stop the testing of the Cruise missiles; to have Canada declared a nuclear-weapons-free zone; to redirect wasteful arms spending to fund human needs. This is a national effort. The aim is to talk to millions of Canadians in their homes and work places, to collect signatures on a petition for our government in Ottawa and to create a stronger peace network to develop educational and organizational resources. Get involved in this campaign via your peace group or contact the Winnipeg Coordinating Committee for Disarmament c/o P.O. Box 1817, Winnipeg R3C 3R1 (204) 774-4664.

THE LEARNING CONNECTION, TORONTO

Aug. 19 - 22, 1984 The Canadian Congress on Learning Opportunities for Women's National Conference, "Educating For Change — Women in the Next Decade" (Bilingual). Presentations will help us in learning to deal effectively with the educational, social, health, political and economic situations which affect us as women at all stages of our lives:

- to increase positive impacts
- to lessen negative impacts

There will be lots of time for networking with interesting women who have lots to share. It will be a celebration of women's creativity.

For further information contact Eleanor Cristopherson, Conference Coordinator, at 692 Coxwell Ave., Toronto, Ont. M4C 3B6 (416) 461-9264.



OUR TIME IS NOW

will bring together women performers and writers from diverse cultural and regional backgrounds to present our experiences in a vital and creative way. The Festival on **September 1 and 2, 1984** in Winnipeg's Kildonan Park will feature Canadian performers of a wide range of musical styles from folk, rock, blues and jazz to traditional. Contact: Canadian Women's Music & Cultural Festival, 745 Westminster Ave., Winnipeg R3G 1A5 (204) 786-1921.

CHILD ABUSE AND NEGLECT

The Fifth International Congress on **September 16 - 19, 1984** at the Palais des Congres, Montreal. Theme of the conference is — Preventing Child Abuse: A Community Responsibility (Bilingual). For information contact the Child Abuse Congress Secretariat, 3450 University Street, Montreal H3A 2A7 (514) 392-6744, Telex: 05-268510.

WOMEN'S RUGBY '84

Are you interested in playing an exciting sport this summer? The three teams in the Women's Rugby League are always looking for new players. Play from June to August in six league games, play-offs and tournaments. Contact: Winnipeg Wanderers (practice location-Assiniboine Park Field), Shelly Short 452-4070; Sturgeon Creek Rowdies (practice location — Sturgeon Creek Community Club), Arlene Forsyth-Watt 889-4126; Winnipeg Wasps (practice location — Vincent Massey Collegiate), Simone Randwar 452-6525.

DES GUIDE

The first **Fertility and Pregnancy Guide for DES Daughters and Sons** has been published by the consumer group DES Action/National of the United States. Young women and men whose mother took the drug DES (Diethylstilbestrol) during their pregnancies have special health concerns. The guide, which has been reviewed for accuracy and clarity by 30 U.S. DES physicians, is available at \$5.00 from DES Action/Canada, Snowdon, P.O. Box /C.P. 233, Montreal H3X 3T4, Shirley Simand (514) 482-3203.

SISTERING

is a drop-in centre for socially isolated, transient women, which operates from a downtown community centre, Scadding Court, in Toronto. It offers a warm, hospitable refuge for women who would otherwise have nowhere to go during the daytime hours. Your donations will make the difference between a bare, subsistence program, and those small luxuries that make all the difference and are not covered by government grants. Send to: Sistering, 707 Dundas St. West, Toronto M5T 2W6 (416) 366-0001.

Bulletins

CANADIAN PEACE CHOIR

revival: Ottawans we are reviving the Canadian Peace Choir, which existed in Toronto back in the late 1970's, so contact Kerstin Petersson or Rick Caton if you want to sing for peace on Sunday evenings - call (613) 722-6001.

A MANITOBA WOMEN'S RESOURCE DIRECTORY —

published by the YWCA Women's Resource Centre is now available for public distribution. It is a publication that examines the philosophy of the Women's Movement and its practice in Manitoba. It contains a chapter "Resources for Women" which identifies issues of concern to women and describes various services and/or organizations that offer them support. To obtain a complimentary copy of this booklet, please come to the Women's Resource Centre at the YWCA between the hours of 9:30 - 5:00 p.m. from Monday to Friday. Further copies may be obtained at a cost of \$2.00 per individual (or according to means) and \$5.00 per agency or organization.

WOMEN'S ENCAMPMENT

For a Future of Peace and Justice next to the Seneca Army Depot in Romulus, NY will open for seven weeks of action again this summer. Help build a feminist community of resistance through education, civil disobedience and the celebration of life. The Encampment continues to challenge militarism and nuclear weapons as well as continuing the work of learning to address the important concerns that reflect the lives of ALL women and to contribute in a powerful way to global feminism. The Encampment needs the commitment of many women to in all areas of camp support work — call (607) 869-5825 or write 5440 Rt. 96, Romulus, NY 14541. Pass the work along, send donations (above address), send messages of encouragement or suggestions that can be passed through the Encampment.

Letters.



Dear HERizons:

Honest! I was leafing pleurably through my complimentary (thank you) copy of *HERizons* and deciding to subscribe *before* I came across Debra Pilon's lovely, warm-hearted and generous review of my book.

Please enroll me as one of your subscribers. I salute your work and hope to use you as a resource for feminist news from the west in future radio items.

And please tell Debra that her review touched me to tears. Very few reviewers have mentioned what I wrote about my mother. One reviewer praised the book but said that the section on my mother's death was "embarrassing" and that the editor should have removed it. Still, the many women who write to me (astonishing, wonderful women from every corner of Canada) in personal response to the book, often mention, with great feeling, that same section. I can't tell you what this means to me... and how joyfully I read Debra's appreciation of what I wrote about my mother. Thank you, thank Debra.

Michele Landsberg

Dear HERizons:

I was both pleased and impressed by Debra Pilon and Penni Mitchell's article, "Where do Men Fit Into Feminism" (*HERizons*, May 1984). So seldom do we hear of male support for feminist issues. Often, as we strive towards our feminist goals, tones and attitudes turn sharply to "anti-men" positions. With undercurrents such as these, it is no wonder so many men feel uncomfortable with feminist issues. Granted, our obstacle is sexism in its many forms, we should not ignore the fact that many men sympathize with our movement, and are willing to put every effort into changing their attitudes and behaviours. It is my belief that by concentrating more effort towards enlisting the support of these men, we will attain our goals with less pain on both sides, than insisting on the continuance of a vengeful 'anti-men' campaign. We must not fight fire with fire.

Jennifer Kirkwood

Dear Sisters:

I am writing to tell you how much I enjoyed your article "A Hard Pill to Swallow" in the April issue of *HERizons*.

It is imperative that women make the connection between their oppression and the patriarchal manifestations of our Canadian health care system. This article makes some excellent points and brings to the readers attention the need for collective action.

Keep up the good work at *HERizons*. I enjoy reading your magazine very much.

Carol Richardson

To the Editor:

I am surprised and shocked by the comic *Broom Hilda* of Saturday, April 7th. Surprised that *WFP* still publishes sexist cartoons and shocked by the content of this particular one.

If she (Hilda, I presume) is such an "ugly old lady" why then would the "gang" want to "have some fun"? It sounds like a gang rape to me that it's performed by ants is irrelevant. Furthermore, the "guys" have the audacity to complain that "she tasted like year-old cucumbers".

I am not amused! Cartoonist Myers and the *WFP* should be more conscious of the material being published. It's so easy to make subtle fun of women and overall degrade them. I wonder what ideas it gives to the kids?

J. Beliveau and A. Franz

Dear HERizons:

I bet you'll get letters from several members of the Stoard (staff and board) of ASWAC — simply because what you've said in your article, 'Reaching for a Feminist Workplace' is so close to our hearts at the moment. I know that as soon as I read it I wanted to fire off a letter to you to say — thank you for giving the time and energy necessary to begin to tackle such a far-reaching and complex subject.

My letter to you will be much less organized than your article — more like a blurt of ideas and responses as they surface. I'm wearing two hats as I write this — staff member for ASWAC, and founding mother/book-keeper for Webspinner, our feminist newspaper. No doubt memories from the days of founding Common woman Books, working on women's festivals, applying for, and getting, big bucks for a Mar-trimomial Property project, involvement with two women's centres etc., etc. will creep in — I'm not telling you all this to boast of my credentials but rather to warn you that my responses may well be confused and rainbow-coloured instead of neatly black & white!

Well — where to start? ASWAC has addressed many of the questions that MACSW has, and has, in the past two years, achieved some things, though we are aware of some hostility/misunderstanding/insecurity from members related to our changes. We've achieved equality of pay, power, responsibility, etc. for our permanent staff

members — *but* when we had a CEIC grant last year the temporary workers got paid less — and of course we had the hierarchical situation of the 'project manager' (ie. the one who relates most to the funding body) being paid more than the 'workers' (ie. the ones who relate to women and do the 'real' work of the project). And we said — well, at least we get to pay some women to do the work they do anyway, etc., etc. — and that's *true* — *but* it would be so good to be able to insist on real equality, and, in the process, educate the funding body. Lots more to say about that but — on to the restructuring of our board, which has been happening over the past one and a half years. We are saddled with complex by-laws (most of which I voted for at the time — 5 years ago, thinking they made us 'credible' and 'professional') which insist on certain things so we put some energy into pretending that we do things that way — but are trying very hard to be a board/staff collective with 'roles' much less in evidence than each woman's personal power. We make three strides forward, two back, hurt a lot, celebrate our small gains joyfully, agonize over small details in an attempt to do it well. Personally I've never known such faithful commitment to a principle as I've seen in the last two ASWAC stoards — and at the same time I leave stoard meetings drained and in pain and angry and frustrated and feeling unheard each time. Who says there are no pioneers any

APRIL 7, 1984

WINNIPEG FREE PRESS

PAGE ELEVEN



more? I only hope our daughters and sons will rise up and bless us for the risks we take!

Your whole argument about staff/board/volunteer power issues is a huge one which I constantly struggle with. I often feel very powerful, and feel like I should tone down, and then feel — but dammit, isn't that silencing myself — and besides, I've paid my dues, been around since the beginning, taken the trouble to inform myself, given much of myself, etc. etc. . . . and, more importantly, taken the risks necessary to recognise and accept my power — and I expect I would feel the same if I was 'board' or 'volunteer' or whatever . . . in fact I have felt that way. And, why is it always so painful when we are agreed in wanting to promote women power? And (obviously this one hit a raw nerve) — re. staff members wanting board information — I feel like so many times I've been *bursting* with information to share and no one wants to hear — what's that all about? (rhetorical question, I assure you.) Again, could write *forever* on this topic, but on to . . . ASWAC's goal this year of initiating communication on money/autonomy/survival/resources/priorities, etc. etc. among a wide spectrum of women's groups in the province in the hope that our shared wisdom, experience and realities will put some of the old questions in a new focus. I'm enclosing a paper written by a board member which we're using as a preliminary discussion paper in our meeting around the province. I think you'll find it pretty familiar stuff! It's risky work, (as you know, because your research for this article is of the same nature) — we will run up against real fear that we are trying to destroy and invalidate the work that women have done — there is just so much fear out there/in here. One woman, director of a shelter, told us in one of our 'thinktanks' — "sometimes I just don't dare to dream" when asked what the ideal situation would be. I find that desperately sad.

And — blurt on to Webspin, which is just over a year old, and is doing it really differently from most other publications. *HERIZONS* included. You may have heard of our travelling workshop concept — but also different in that we do not have grants, and

operate from hand to mouth on a shoestring (great image, huh?) and like it that way . . . always, up to now, have had enough money in the bank to produce the next couple of issues, and though we are all volunteers we try to use some of the money to make the workshops a pleasant and meaningful experience — you know, pizzas, wine, good comfortable workspaces, good equipment . . . but just recently I got a printer's bill which was much more than expected and I nearly hit the roof — dammit, this money is for *women* not *printers*! We've also gone the opposite route from you in keeping the press-run right down and trusting that she will find her way to the women who need her. This sounds naive and flaky but I, and others, have strong intuitions that we need to trust each other to use all available networks, and refuse to get into a centralized model.

I think I'm about blurted out. What I really want is for us to talk about this stuff. I've felt for a while that MACSW and ASWAC are on somewhat parallel courses (spirals?) these days. Certainly any documentation of our 'autonomy' project will be available to you — but that won't be for a long time yet, and I wish we could be engaged in ongoing communication. I'm hoping to go to the women's music festival in Winnipeg in September. Maybe I should plan to spend a few more days — but it would be so much better if we could *all* meet — let's put some energy into that happening.

One last comment — your reference to organizations that have not been named which should take a long hard look interested me — I suspect you have a whole lot of things to say in that area, too, which would open up vastly more discussion between us.

I realize that I addressed this to Tanya and *HERIZONS* but am in reality writing also to women from MACSW and anyone else to whom what I say is relevant and interesting.

Mair Smith

Dear Friend:

I work in a large Toronto factory as a diesel engine mechanic and belong to the United Auto Workers union. It doesn't surprise me that most working people have not become involved in the disarmament activity sweeping

across Canada. They're preoccupied with keeping their job, if they have one, health and safety issues at work, inflation and other immediate concerns. Besides, most peace groups tend to ignore the concerns of working people and have failed to make the connections between rising militarism in Canada and our faltering economy.

That's why I've joined the Cruise Missile Conversion Project (CMCP). CMCP members know that it's not enough to simply demand an end to the arms race. We must also deal with the economic insecurity felt by workers in arms industries, an insecurity made greater in these days of high unemployment. By promoting the conversion of military industries such as Litton Systems to peaceful uses and by supporting labour struggles, CMCP has gained the respect of a growing number of trade unionists.

Thanks to groups such as CMCP, unions such as the UAW are starting to get behind the peace movement. Nine unions and labour bodies financially support and distribute CMCP's Jobs With Peace newsletter — the only publication of its kind in Canada. The Peace petition Caravan Campaign, which has substantial labour support, is a great example of what groups such as the Cruise Missile Conversion Project can encourage.

Yet we need to redouble our efforts. Much has been made of Prime Minister Trudeau's global peace crusade. Yet at home his government tests the Cruise missile, raises military spending and gives our tax dollars to companies like Litton to help them win military contracts. The production of the Cruise missile's guidance system by Litton is the most blatant example of Canada's complicity in nuclear war preparations. CMCP is determined to resist this Auschwitz in our midst.

Your active support is needed if we're to succeed. The progress we've made in publicizing the Cruise missile issue and in arousing thousands of people to act is heartening, but our work has only begun. Can we count on your support in this life-and-death issue?

Joe Flexer
Cruise Missile Conversion
730 Bathurst St.
Toronto, Ontario
M5S 2R4

People:

Somehow *HERIZONS* found out I subscribe to Ms. — the result, a complimentary issue of *HERIZONS* and a new subscriber.

I live in Ottawa and have found the political scene as shown in Ms were unrelated to me. But, not knowing of any good Canadian feminist magazines what could I do? *HERIZONS* was the answer of course. I do wish, however that you could report on feminist issues not specifically related to Winnipeg. Your calendar and bulletin sections are completely useless to me. I don't plan to move to Winnipeg and won't be taking part in those events.

But the cause is right! And the effort is certainly there.

Donna Hogan

To the Editor of *HERIZONS*:

Writers usually do not respond to reviews, but I cannot pass up the irony of pointing out that although Penni Mitchell criticizes me for misspelling Tanya Lester's name, she has misspelled *my* first name throughout. (Reviews: *The Taking of Twenty-Eight* April 1984). With the book right in front of her!

As for her longing to hear more about the Western feminists' involvement, so would I. I hope that there will be many Western chapters in the future. What I did not put in the book is what many Central Canadians screamed at the time: "Where were you when we needed you?"

Thanks anyway, for the coverage.

Penney Kome

**Editor's Note: Writers usually do not respond to writings of other writer's writings of their writings, however I couldn't pass up the the irony of pointing out your spelling of "misspell"*

Penni Mitchell

Letters and responses welcome from readers. Send to

**HERIZONS
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HOT SUMMER SAVINGS

HERIZONS



A.

long sleeve black Tee
sizes S, M, L, XL

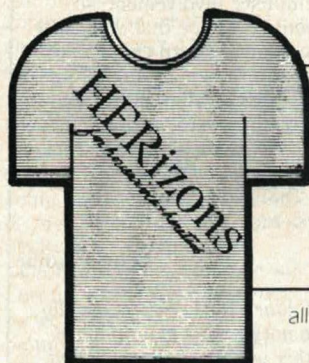
~~\$12.00~~
\$11.00



B.

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C.

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sizes S, M, L, XL

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Classified Ads

WOMAN AND SEVEN YEAR OLD daughter both feminists, seek woman with same perspective to share two bedroom house in West End. Own room, parking available. \$300.00 month includes rent and utilities. Phone 772-9885 after 5 p.m.

HATE HOUSEWORK? Can't keep up with things at home? We will restore your house and your sanity. Expert cleaning and many extras done to suit your needs. Call Judy at 668-7544.

TWO WORKING WOMEN and one six year old child wish to share home with another woman. Large house in the Wolseley area. Rent and utilities \$240.00/month. Available August 1st. Call 222-0221 after five p.m. or before 8:30 a.m.

"FEMALE FEELING FORTY": 20 poems from the heart. Cost \$3.50 — Order from Dee Burnless, R.R. 2, Hepworth, Ont. N0H 1P0.

DOVES FOR PEACE Pins in gold and silver — Spread the message of peace with this universal symbol. Make this tasteful pin a meaningful gift or wear it as a sign of your concern and commitment. Cost \$2.00 each. Available through Operation Dismantle, Box 3887, Station "C", Ottawa, Ont. K1Y 4M5.

PLUG/IN INC Gallery functions as an access to art that is in some way potentially not suited for either museum or commercial gallery exhibition/support, due to some unique or unconventional aspect. Applications for exhibition must include: slides or visual support, audio/video tapes, films, a curriculum vitae, a description of the project, the length of the exhibition, preferred dates, length of time for set up and take down. Applications accepted for review. Selection committees will meet during the second week of June, August, October and December. The maximum length for exhibition will be two weeks. Applicants will be notified in writing only of the decision of the committee. Artists fees. \$175.00 per week.

WOMEN IN NON-TRADITIONAL WORK are holding their last meeting before breaking for the summer. Come celebrate the end of school and say farewell to Pat Reising; Thursday, June 14, 7 p.m. at 675 Sargent Ave. (side door). For information call Janis 453-5233 (evening).

THE LESBIAN ARCHIVES of Manitoba and Northwestern Ontario will officially open in September 1984 (located near Kenora, Ontario, Canada, 135 miles east of Winnipeg, just off the Trans-Canada Highway. The goals of the founding archivists are to preserve, honour and share the herstory of women and to make this herstory accessible to both rural and urban lesbians. If you are cleaning house, don't throw things out! Give us a call: in Winnipeg, Erin Cole (204) 256-7740; in Kenora, Isabel Andrews (807) 548-4324. Makes cheques payable to L.A.W.R. (Archives), R. R. #2, Kenora, Ontario P9N 3W8.

rites is a new magazine for lesbian and gay liberation. *Rites*, a voice in a society which denies our existence and our humanity. At the same time *Rites* will provide a forum to examine the rites and rituals of our culture, lusts and desires. Subscriptions 10 issues for \$14.50. *Rites*, Box 65, Station F, Toronto M4Y 2L4

ANTHOLOGY OF EROTIC WRITING BY WOMEN wants stories, poems, essays, and journal entries. Send with SASE by September 30 to: Anthology, P.O. Box 971, Felton, CA 95018. Editors are Louise Thorton, Jan Sturtevant, and Amber Coverdale Sumrall.

WEBS INVIOLEATE is a fantasy and science fiction journal for lesbians to encourage those who dare to dream. Write us at P.O. Box 11469, Oakland, CA 94611-1469.

TWO WOMEN researching a book on sexual fantasies and need personal accounts of women's fantasies. Please send written account of your fantasy along with your address to: Lee Seer, 5100 Jeanne Mance, Montreal, Que. H2V 4K2. Will be kept confidential.

ON THE HERIZON

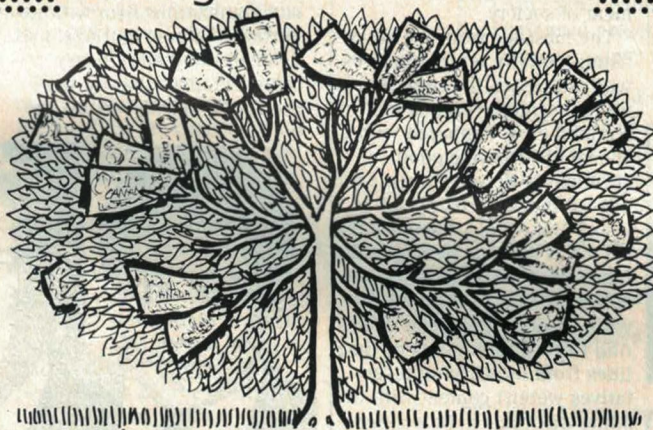
Cashing In on a Good Idea

The Manitoba Fund for Women is a new concept in Manitoba for the funding of organizations, projects, and services dealing with women's needs. Through participating in cooperative fund raising events, women's groups will increase their ability to function economically independent.

The financial weakness of women in society at large is well documented. This economic disparity is reflected in the funding of non-profit groups providing essential services for women. Despite an obvious need for their services and high volunteer commitment among their members, most Manitoba women's groups suffer from financial instability. Several Winnipeg women, motivated by their observation of and experience in local non-profit groups formed a Development Board to explore the concept of developing a cooperative funding organization geared specifically to address the needs of women in Manitoba.

The board and staff of the Manitoba Fund for Women are made up of women who work in the fields of law, independent business, daycare, advertising, and the civil service. Their associations include active membership in organizations such as the YWCA, the Manitoba Action Committee on the Status of Women, the Junior League, and other women's groups. They bring with them a variety of perspectives and philosophies, but all agree with the premise that brought them together and the conclusion they reached shortly thereafter: that the development of a women's cooperative funding body is realistic, necessary, and has great potential.

In December, 1985, the Manitoba Fund for Women was incorporated with the following



primary objective: "to raise funds or to assist in the raising of funds, and to invest and distribute such funds, for the purpose of advancing the physical, intellectual, emotional, mental, economic, and social well-being of women."

Other objectives include the promotion of the participation of women in all endeavours, the encouragement of the accumulation of knowledge related to issues affecting women, and support of the establishment of opportunities and services to met these purposes. The first major fund-raising event is scheduled for early fall.

The target groups will be those sharing these objectives, and particularly those who are unable to generate funding from other sources. The Fund could support many kinds of projects or organizations: those designed for sole-support mothers, battered wives, or displaced homemakers.

The MFW found encouragement in the fact that the San Francisco Women's Foundation, raised over \$297,000 in its first operating year of 1981, and distributed funds to a daycare referral service, a shelter for battered wives, and numerous

other women's projects and services.

To take full advantage of the opportunities available here in Manitoba to achieve their goals, the MFW envisions organizing into four components.

A Fund-raising component will generate initial and on-going revenue. Participating target groups and the MFW will co-host and cooperatively organize both small and large fund-raising activities and divide the proceeds. The MFW will also be able to organize such activities on behalf of groups unable to do their own fund-raising, and will charge approximately 10 per cent for administrative costs.

A Foundation to deal with long-term needs and large grants will be developed into an independent sister organization. The MFW share of fund-raising proceeds will go towards building the assets of the Foundation and to cover Fund administrative costs. Both a non-profit organization (the Fund) and a registered charity (the Foundation) are needed due to legal requirements that limit both kinds of organizations. The Foundation can solicit tax-deductible donations or bequests, but must allocate a

major portion of its assets almost immediately, and only to support activities deemed for "charitable purposes". The Fund can become a viable money raising and distributing organization more quickly, and is not as limited in the groups or activities it can support or in the percentage of assets it must spend immediately.

As a stop-gap measure, a Small Grants component will respond to requests for lesser or interim financial support from those unable to participate in cooperative fund-raising. Once the Foundation is established, Small Grants will continue, freeing the Foundation to deal mainly with larger sums.

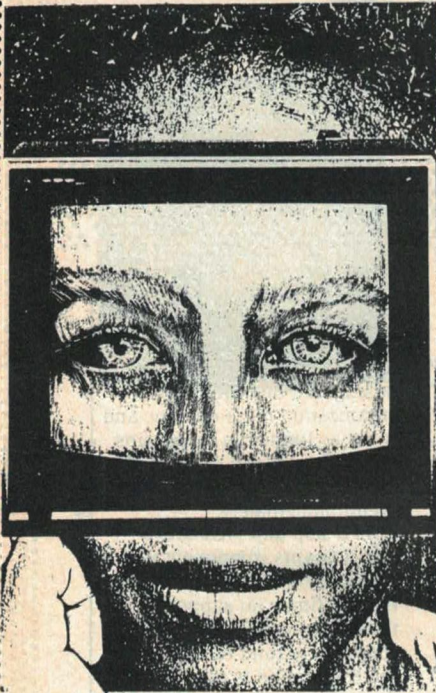
A Fund-Raisers Resource Centre will be set up for use by target group members at minimal or no cost. The Resource Centre will co-ordinate seminars and conduct research in the area of fund-raising. It will be a repository of both written materials and the abundant practical experience of the many fund-raisers active in Manitoba, as well as being an information and referral service.

The growth and viability of the Manitoba Fund for Women depends largely upon the commitment and energy of many Manitoba women. Volunteers are needed to become involved. Although the accumulation of money is a major goal, the resource the MFW needs now is the expertise and experience of Manitoba women in planning and fund-raising. The board and staff of the Manitoba Fund for Women believe that the development of a major cooperative funding organization is within our reach. For more information, or to contribute your opinions, ideas, time, or expertise, call Arlene Rosine at 237-5775.

Charlynn Toews

Visible Minorities out of the focus

Penni Mitchell



In the aftermath, thousands of feet of audio tape and several hastily drafted recommendations remain for historians and government bureaucrats to peruse in the years to come. In another ten, say twenty years, what will they make of the significance of the Focus on Visible Minorities in Advertising conference held recently in Winnipeg? What will be said of the significance of the conference, after the tapes are played back, and of the speakers who were invited to make presentations?

Will it become clear, in retrospect, that the conference was only a beginning? Will visible minorities be any more fairly represented in the media than they are today? Perhaps more importantly, will those minorities have representation by then, among media buyers, corporate executives and ad designers — the people who have a hand in creating the images we see in advertising?

Judging from the unzealous determination and commitment expressed by ad industry representatives at the Focus conference, the media is a long way from realistically portraying the racial mix of Cana-

dian culture. And until then, it appears that visible minorities will continue to be omitted from this powerful mirror of society, while whites continue to be seen as the sole consumers in advertising and the only role models for children. Those who are pressuring the ad industry to include visible minorities in advertising say that such a move would not only broaden product markets, but would also increase the visibility of non-whites as a valuable segment of society.

The message from the advertising industry representatives who addressed the conference was presented with a somewhat strained ease, tempered with a splash of corporate good citizenship. Robert Oliver, president of the Advertising Advisory Board told delegates that his job is to try to persuade the industry to make a "conscious effort" to change their mostly-white images. Delegates expecting firm commitments or timelines from industry representatives weren't content with the polite warnings to be patient until attitudes change. While some, like Canadian Association of Broadcasters' spokesperson Don Grinton were less defensive than others, it became clear after the luncheon address on Saturday that the exclusion of visible minorities from realistic portrayals in the media is a more serious problem than simply one of attitudes. Keith McKerracher, president of the Institute of

"If we are not accurately seen in the mirror the media holds up to society, then, clearly, we are somehow not part of that society."

Salome Bey

Canadian Advertising staunchly defended the advertising industry's integrity and honesty before telling the audience of over 200 that the problem of visible minority presentation was no more serious than the lack of media representation of people with crooked teeth. McKerracher came equipped with more excuses for the ad industry than there were members of visible minorities in the room. Accordingly, he says that the blame for imagery in ads rests on the shoulders of copywriters, who are responsi-

ble for images advertisers pay for. He also alluded that visible minorities shouldn't get adamant about their inclusion in ads, because the industry will solve any racial inequities themselves.

Members of visible minority groups who addressed the conference were less vocal about why they weren't used in ads than they were about why it would be good business to include visible minorities in ads. Donald Miller of Multifax, a communications firm with expertise in ethnic markets, told delegates and ad industry representatives that by 1990 the ethnic market will be the



DONALD MILLER
President
MULTIFAX CORP.



ROBERT E. OLIVER
Interim President
ADVERTISING ADVISORY BOARD



KEITH MCKERRACHER
President INSTITUTE OF
CANADIAN ADVERTISING

single largest market in Canada. While he is convinced that the ad industry won't be able to ignore the minority market when it becomes even larger than the 5 million Canadians it now represents, it is sound economical advice for advertisers to include visible minorities now, he maintains. People identify with what they see in advertising and if visible minorities identify with consumers portrayed in advertising they are more likely to respond to the ad. While acknowledging the importance of including non-whites in general lifestyle advertising, Miller said that it is also important for advertisers to include specific target marketing aimed at visible minorities as part of their campaigns.

Dr. Jamshed Mavalwala, an anthropology professor from the University of Toronto, brought the theme of the conference out of the world of advertising into a broader cultural context. He drew applause during a Saturday morning panel discussion when he said that the reason we don't see a greater diversity of racial representation in

advertising stems from "our inability to integrate human justice into our personal lives."

"If we do not hear the voice of the whispers (of the powerless) we are not good Canadians," he noted, reminding delegates of the deplorable record of institutional racism in Canada's history.

Part of the conference agenda included a fashion show, with visible minority models. Although intended to prove to advertisers that there are capable, visible minority models available in Winnipeg, conference organizers came under sharp criticism from some women at the conference

who rejected the notion that the sexual exploitation of minority women (a lengthy women's bathing suit segment featured male models fully clothed) was a measure of equality.

One woman also pointed out that the fashion show was the only element of the conference that contained a significant representation from women. Native people were similarly stereotyped when they were brought in to entertain delegates Saturday evening but were not substantially represented at the conference as a whole.

The thrust of the determination of the conference came from the delegates: actors, sociologists, minority group representatives, professors, ad industry observers, social activists and others. Unfortunately, their energies went largely untapped as there was less than two hours to formally strategize among themselves and to address the plenary. But their determination to change a reluctant industry reinforced their commitment to work towards fair racial representation, not just in advertising, but in all media.

Equality Now

Penni Mitchell

Equality Now is the summation of close to a year of public hearings and consultation on visible minorities in Canada. The 165-page document, released recently by the House of Commons Special Committee on Visible Minorities in Canadian Society, outlines 80 recommendations in the areas of education, law, employment, immigration and public policy.

Distributed at the Focus on Visible Minorities Conference in Winnipeg, the report contains 13 recommendations on visible minorities in Canadian media.

The Advertising Standards Council should develop a code for depicting visible minorities in print advertising, it said, so that advertisers could have a reference point for determining racial stereotypes, slurs and tokenisms. It further states that the ad industry should "work towards adopting a policy of having all advertising and promotional material reflect the multicultural diversity of Canada" and that press councils should increase their capability to deal with racist reporting and set standards for reporting on visible minorities for the print media. The report also recommends that the CBC should be responsible under the new Broadcast Act, with representing Canada's ethnic and racial groups in a positive manner.

Lynda Armstrong, a Toronto actor and fifth generation black Canadian told the Committee: "The mass media, but especially advertising, are very powerful messages about what is considered normal and acceptable in a society. They have a tremendous impact on young people, and if the young persons happens to be non-white, the message is that there is no place for you in this country. Well, isn't that the message that you would get, if you never saw anyone who looked like you in any of those commercials?"

Equality Now also recommends that the War Measures

Act should be reviewed, "with a view to proposing the safeguards necessary to prevent a recurrence of the kind of mistreatment suffered by the Japanese in Canada during and after World War II. To stiffen hate literature provisions, the committee is recommending that it no longer be necessary to show that an accused *willfully* intended to incite hatred of an identifiable group in order to obtain a conviction. The commission also recommended that the need for the consent of the attorney general to prosecute incitement of hatred cases be dropped, allowing any Canadian to launch a private prosecution against a distributor of hate literature.

Other recommendations include subsidies and tax incentive programs for the hiring and training visible minority persons and for the promotion of the voluntary adoption of affirmative action. The report states that the Government should introduce mandatory affirmative action programs in 1989 if business has not begun hiring, training and promoting more non-whites. It also recommends that the Federal Business Development Bank should develop an Outreach Program to ensure that visible minority businesses are served by its financial, management and counselling programs. An Advisory Council, similar to the Advisory Council on the Status of Women, was also recommended to be established by the Government which would recommend and consult with government on minority issues on a regular basis.

Highlighted with interviews from various minority persons, the document is well-illustrated and organized, making it easy to comprehend. *Equality Now* is available from the Canadian Government Publishing Centre, Supply and Services Canada, Hull, Quebec, Canada K1A 0S9.

Ask yourself . . .

Here is a list for all communicators to check their awareness of cultural or racial sensitivity.

☐ Am I presenting minority cultures as an integral part of Canadian society?

☐ Am I portraying in visual media a balanced presentation of racial and ethnic groups?

☐ Have I avoided stereotyping? Have I been aware of words, images and situations which suggest that all or most members of a racial or ethnic group are the same?

☐ Have I avoided racial identification except when it is essential to communications?

☐ Have I avoided using ethnic clichés?

☐ Have I been aware of possible negative implications of color-symbolic words? Have I chosen language and usage that do not offend people or reinforce bias?

☐ Have I adhered to non-discriminatory writing principles in outlines, scripts and other language associated with visual media?

☐ Have I avoided tokenism? If there are racial minority characters in the illustration, do they look just like Whites except for being tinted or colored in? Do all minority faces look stereotypically alike or are they depicted as genuine individuals with distinctive features?

☐ Have I avoided using words with insulting (often racist) overtones, such as "savage," "primitive," "conniving," "lazy," "superstitious," "treacherous," "wily," "crafty," "inscrutable," "docile," and "backward?"

☐ Do the Whites in my material possess the power, take the leadership, and make the important decisions? Do racial minorities function in essentially supporting roles?

from "A Matter of Balance", Visible Minorities in Government Communications Multiculturalism Canada.

Cycling for Independence

Sharon Chisvin

The YWCA in association with the Department of Fitness and Amateur Sport and the Manitoba Cycling Association is currently offering a cycling course for women. This 'Cycling Freedom' course, entertains the dual objective of educating women to make better use of their bicycles for recreation and transportation purposes, while promoting general physical fitness by encouraging more women to actively cycle.

The course covers such topics as buying a bike, maintenance, safety and equipment. By course end participants should have the freedom and confidence to use their bicycles more effectively, repair them when necessary and manoeuvre safely in traffic.

Cycling Freedom was created by British Columbia resident and avid cyclist Barbara Bernhard, when she observed that women in that province were largely reluctant to enroll in the cycling courses being offered year-round by the local association. Consequently, they were as equally hesitant about using their bikes, and were greatly dependent on their husbands, fathers, etc. for their bicycle maintenance.

In Winnipeg, provincial women's cycling representative Cheryl Hedgecock became aware of a similar need. An established cyclist in her own right — using her bike for racing, touring and daily transportation — she enrolled in an instructors course in B.C. last spring, and approached the Y with the idea of offering the course. Depending on community response to it, Cheryl intends to offer comparable mini-courses in the future.

Cheryl also serves as the Women's Bicycle Voice (WBV) representative for Manitoba — a national committee created "to make sure women get their fair share of funding for racing and touring." While the emphasis of the Y course is on recreational cycling, Cheryl hopes that creating improved awareness among women at this lower level will serve as the requisite first step in getting more women involved in touring and racing, the prime concerns of the WBV.

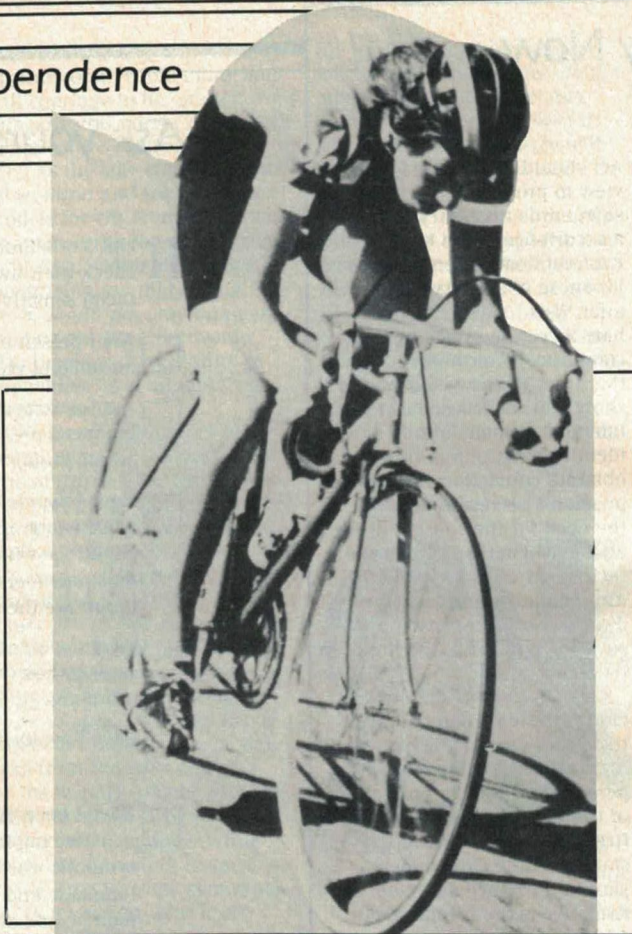
Last year there were only three women cyclists involved in racing in Manitoba, Cheryl says. In fact, she adds, these three were the only women involved in competitive cycling in any capacity in the province. There were neither female coaches nor female officials in Manitoba; a statistic that actually lags behind the unimpressive national ratios. According to a recent CAAWS report only 8 per cent of the licensed cyclists, 17 per cent of the certified coaches and 20 per cent of the cycling officials in the country are women. Canada's Olympic contingent is comprised of 14 men and 3 women, and 5 male coaches; numbers, granted, that may have much to do with the fact that 1984 is the first time the Games will feature women's cycling events (although fewer than those offered to the male competitors).

Cheryl laments the lack of female participation in the sport, and believes the problem stems from a widespread lack of awareness among women about cycling opportunities.

Cheryl says she often sees women cyclists, many in full cycling regalia, but is certain

that they are unaware that there are organizations they can join, tours in which to participate and races in which to compete. This season, the Winnipeg Cycle Touring club is amalgamating with the Manitoba Cycling Association so that the sport in all its capacities can be better promoted.

While Cheryl averts to the age-old lament that "traditionally cycling (wasn't it hockey last time?) is more a male sport than a female sport," and she is looking to change that. She hopes that next year she will be able to retain her WBV post but relinquish her provincial association representation to another Manitoba woman cyclist. With the awareness that surely will be generated by 'Cycling Freedom' and the mini-courses that follow, it is likely that Cheryl's diligence will pay off. But even if there are two female cycling representatives in the province next year and more women involved in cycling at all levels, the question will persist — 'Is there any sport that "traditionally" is more female than male?'



Equal Pay & Tech cited by CUPE Women

Loraine Douglas
and Carla Rattray

The Canadian Union of Public Employees Women's Conference held recently in Winnipeg was in many ways like a lot of other conferences: the obligatory banquet dinner, disagreements between smokers and non-smokers over air space, and the occasional non-functioning mike. But it was really very different because it was the first national conference ever to be sponsored by the Women's Task Force and it focused on two mega-issues — equal pay and technological pay. The two full day workshops were information blitzes with exercises on stereotyping, quizzes, and small group discussions. One staff representative commented that "this is just too much, we're just skimming this" but many participants responded positively to the content of the sessions. Members also reacted enthusiastically to Grace Hartman, the former CUPE president, who delivered an indictment on restraint and pornography which she says are oppressing women today.

At the banquet, Laura Skye's new film *Yes We Can* engendered a powerful emotional response. Women from across Canada shared their lives at home and their problems at work, and this film along with the exchange of job related experiences in a relaxed atmosphere were the highlights of the conference. At the close of the conference, participants expressed diverse opinions in an open forum. While there were several negative comments about the educational focus of the workshops, members voiced overwhelming praise for the organizers. Many delegates said they were looking forward to the 1986 Women's Conference with the hope that equality issues and technological changes will not just be considered "women's issues" but issues of crucial concern for everyone.

Child abuse guidelines released

A new set of guidelines on child abuse to clarify procedures for reporting, identifying and treating child abuse in Manitoba was endorsed by the departments of the Attorney-General, Community Services, Education and Health.

The guidelines define sexual and emotional abuse and stress co-operation among agencies and disciplines in the community. The same day as the guidelines, were released, Education Minister Maureen Hemphill announced that a consultant to co-ordinate child abuse programs in Manitoba schools had been appointed. Dennis Lucas will develop a departmental plan for dealing

with child abuse (procedural guidelines, the role of teachers, resource materials) during the next year.

The department of Community Services reports that the Registry for Child Abuse received 578 reports in 1983, or triple the amount recorded in 1978. More than two-thirds of all the abused children were girls and nearly half of all female children had been sexually abused. Reports of sexual abuse increased 75 per cent since 1982. Almost 80 per cent of reported cases involved school age children and just over one third of abusers were women. Sixty-five per cent of abusers reported were men.

Stress on the farm

Nancy Painter

The right mental attitude can be the key to handling stress in the farm family.

Marie Salway, columnist and former health educator from Neepawa told farm women in Holland, Manitoba recently that it's important to feel good about yourself, and realize your work is valuable. Such an attitude has a powerful rippling effect, she says, especially within the family.

There are many uncertainties in farm life, including "markets, prices, strikes and whatever Ottawa's going to do next," Salway said. Studies have shown the worst causes of stress on the farm to be money, markets, people problems and fluctuating seasonal workloads.

Salway encouraged women to keep the books for the farming operation. Women's involvement ensures that the couple establishes priorities together, and the woman knows how the operation is faring without having "to judge by the level of grumpiness how he's doing."

Guilt also drains badly-needed energy. "Do the best job you can and forget it," Salway advised. "It's never too late to start doing something right," but don't waste time feeling

guilty over jobs in the past that could have been done better.

Part of setting priorities for expending energy is "sorting what we can do and what we should do," and refusing to serve on every community committee that asks. There is a strong tradition of community involvement in rural areas "but it's surprising how easy it is to say no," Salway said. Making those decisions is also important as an example to children of how to say no to peer pressure.

Physical factors can affect how we react to stress. "We decide the length and quality of our life in our lifestyles," Salway cautioned, and proper food, rest and exercise will make us better able to handle stress. Studies show 75 per cent of farm injuries occur during work overload times, she said.

In reply to questions from the audience Salway said that while there was stress in farming in the past, there is "lots more opportunity to have stress (today). There are more things contributing to that stress than 10 years ago." The challenge, she said, is to eliminate some of those things.

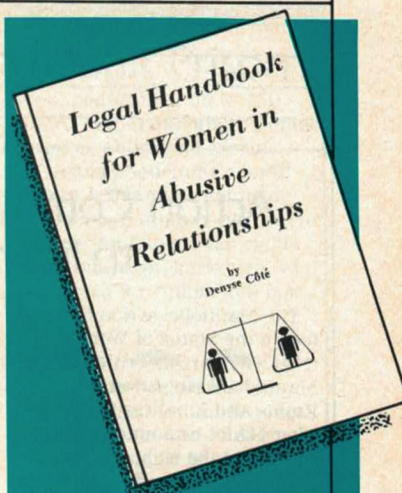
Handbook for Abused Women

Penni Mitchell

The *Legal Handbook for Women in Abusive Relationships* answers dozens of common legal questions for women who are abused by their partners.

Prepared by Denyse Côté, a law student working for Public Legal Education Archives (P.L.E.A.), the handbook offers information in clear, straightforward terms on dealing with police, the court system, abusive partners and lawyers. Diagrams of the legal system illustrate options for custody of children and what to expect once police have been called. The handbook also describes peace bonds in detail and explores various financial options, including welfare and discusses separation orders and divorce in the final chapter on Family Law.

Questions such as "Is it difficult to convict a batterer?"



"Do I have to be married to get a Peace Bond?" "What happens at the trial?" are answered in a clear and comprehensible style, citing supplementary sources of information where applicable.

For a copy of the *Legal Handbook for Women in Abusive Relationships*, send \$1.50 to the Manitoba Committee on Wife Abuse, 4th floor, 777 Portage Avenue, Winnipeg, R3G 3L1.

The Battered Women's Crisis Line in Manitoba is 942-3052 or (toll free) 1-800-362-3344.

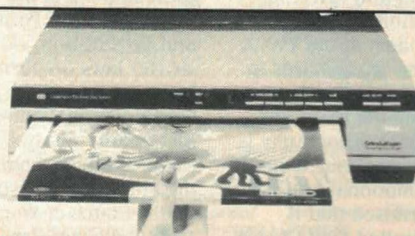
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PORNOGRAPHY

Update

Action Committee responds to libertarians

The Manitoba Action Committee on the Status of Women (MACSW) harshly criticized the Manitoba Association for Rights and Liberties (MARL) after MARL announced that it supported the rights of pornographers to produce violent and degrading pornography as a free expression.

MACSW called the position dangerous to the rights and liberties of women to live free from hatred, sexual abuse and rape, which it says are perpetrated by the pornography industry.

"M.A.C.S.W. believes that pornography censors women's true sexuality by portraying their pain as pleasure," a statement responding to MARL said, adding, "M.A.C.S.W. believes there should be more healthy erotic alternatives to pornography."

The Action Committee also called MARL hypocritical in its alleged stand for free expression, as it does not advocate abolishing hate literature laws, disbanding the C.R.T.C., the Broadcast Act or the Canadian Advertising Advisory Board.

The Action Committee advocates defining pornography as "any matter or thing which represents or describes sexual behaviour to be degrading or abusive to one or more of the participants in such a way as to endorse that degradation."

M.A.C.S.W. recommends strengthening existing laws on obscenity and broadcasting to bring pornographers to trial under the Criminal Code, Customs Act, the Human Rights Act and Broadcast Act, as well as reforming laws on a provincial and civic level.

B.C. exports degradation

The fact that there are almost no obscenity prosecutions in B.C. has led to a flourishing pornography export business in that province, and attorneys general in Ontario and Manitoba are trying to curb B.C. porn imports in their own provinces.

Ontario police Project "P" representative Ron Kirkpatrick has threatened that if B.C. authorities are not going to stop the flow of pornography out of that province, "we are going to have to come out there and do something." There are about 500 obscenity convictions a year in Ontario, drawing an average of \$300 per conviction.

In Manitoba thirteen cases are pending since November 1983 when women's groups successfully lobbied Attorney General Roland Penner to step up prosecutions of obscenity in the province. Nine of those cases are proceeding by indictment (jail terms) and four have resulted in fines. Penner has pledged that the Crown will proceed by way of indictment only where large scale operations of pornography are involved. He has also said that the Crown should ensure that minimal fines are not occurring and that more reliance on the opinions of vice officers should replace much of the viewing done by the Crown prior to charges being laid.

Metro Toronto's licensing committee recently approved new regulations for displaying adult videotapes in stores, in spite of requests for more specific definitions of adult videos from retailers.

The regulations, which say that "adult" videos have to be 1.5 metres off the ground behind opaque barriers or else in a separate, 18 and over area of the store, define adult video as that which is designed to appeal to "erotic or sexual appetites or inclinations" and in

which a principal feature is the portrayal of specified body areas.

Critics of the by-law maintain that the violent and degrading aspects of pornography are not mentioned in the definition and could therefore leave hard-core violent pornography available to children. Metro Toronto Police recently reported that a wide range of violent hard-core pornography is currently available to Toronto minors, including videotapes which they say include depictions of actual murders.

Ottawa feminists expose Blame it on Rio

A group of Ottawa feminists recently organized an innovative protest against Blame it on Rio. Charging that the film's plot promotes father-daughter incest and exploitive relationships between older men and young girls, the group produced a leaflet entitled, "A Viewer's Guide to Blame it on Rio" which they distributed to film-goers at several locations in town.

One of the organizers of the action explained that the group singled out Blame it on Rio because of "its subtle pro-incest message and its wide audience appeal". Women's groups have usually focussed their protests on films that endorse explicit violence against women or degrading depictions of sexuality. The group wanted to point out that so-called "romantic comedies" and "sex farces" can convey messages that are just as destructive.

In the film, young Jennifer, who is just out of braces and cuddles a teddy bear at night, is portrayed as a seductress, continually making advances to her "Uncle" Matthew. "Uncle" Matthew (played by Michael Caine who lends legitimacy to the film) is portrayed as the innocent victim, who, "in a moment of craziness" succumbs to Jennifer's physical charms. The film clearly absolves him from all responsibility by blaming it on Rio... and on Jennifer.

Flora infuriates feminists



Flora McDonald (PC) Member of Parliament and Civil Liberties Association member told over 700 women at the YWCA Women of the Year Awards in Winnipeg that pornography is just a fashionable issue. She suggested that pornography is not an economic issue, but merely an emotional and social one, and surmised that if women controlled First Choice and the unions which distribute pornography, we could take care of the problem.

Ironically, the YW, which sponsored McDonald's appearance, was one of over a

dozen groups which made presentations to the Fraser Commission on Pornography and Prostitution, calling for stricter laws on pornography. Many women at the awards evening strongly disagreed with McDonald's analysis.

Roberta Ellis, chairperson of the Manitoba Advisory Council on the Status of Women said McDonald expressed a "shallow analysis of feminist issues."

"Those are the very images that lead to economic discrimination," she said, "pornography is very much an economic issue for women."

Kids mimmick rape

A 12-year-old boy in Providence, Rhode Island was arraigned recently on charges that he sexually assaulted a girl in his basement on a pool table. Officials in the case said he had watched the New Bedford rape trial on television and it was unlikely that the similarities in the attacks were a coincidence.

The attack came on March 26, the same day four men were sentenced in New Bedford, Mass., after being convicted of raping a woman on a pool table in a bar while other men looked on without assisting the victim.

The boy has been accused of forcing the girl to perform oral sex and then further assaulting her on the pool table, similar to the New Bedford Rape. Three of the girl's friends have said that they witnessed the attack through the basement window of the boy's house.

Barbara Tannenbaum, a Brown University lecturer who wrote her doctoral dissertation about the effects of television on children said that children

often mimmick what they see on television. She cited incidents where children have jumped off buildings thinking they were superheroes, and a 1974 incident where several California youths raped a 9-year-old girl with a broom handle, mimmicking a scene they had watched on an NBC enactment of such a rape.

In Toronto, two 8-year old boys reportedly attacked an 8-year old girl in a Toronto playground and imitated sexual intercourse that they seen in videotapes and magazines. David Scott, chairperson of a Toronto coalition against pornography said recently that there is growing evidence that sexual molestation of children is often a result of instruction from pornography.

Meanwhile, Cable News Network which provided coverage of the New Bedford rape will provide coverage of preliminary hearings in a child molestation case involving a California nursery school.

Engineering rag ruled "discriminatory"

Violent material about women published by the University of Saskatchewan Engineering Students Society in their student paper, *Red Rag* violated women's dignity and equality, according to a Saskatchewan Human Rights Commission board of inquiry.

The decision, the first of its kind in Canadian history, said that *Red Eye* "suggested women in educational institutions are less than human . . . (and) are there to gratify male sexual desires . . . and jeopardized women's chances for equal opportunities in employment and education."

The Saskatchewan human rights code contains a clause that prohibits publication or representations that offend the

dignity of a person because of his or her gender. The commission ruled on material in *Red Eye* editions between 1979 and 1981 after a complaint was laid by an assistant sociology professor at the University.

Now, the Coalition Against Sexist Entertainment at Queens University in Kingston, Ontario is working on pressuring the Engineering Society and university administration to disallow the publication of *Golden Words*, which contains similar demeaning and violent representations of women.

Pointing to a similar provision in the Ontario human rights legislation, the Coalition is demanding that *Golden Words* cease exploiting women's sexuality as a vehicle of humour.

Torture in Archambault Prison

Archambault penitentiary, in the minds of many, is the place where the prisoner revolt of 1982 took place. Five people died in the incident: three guards were killed and two inmates committed suicide. Not too many people expressed regret about the inmates at the time, but now, because the inmates sacrificed their lives to solicit public attention, the torture that was commonplace at the prison for years has been made public.

Amnesty International has published a report which documents the sexual, emotional, psychic and physical torture of prisoners by guards at the institution. Tortures included hanging inmates by the ankles or genitals and beating them, forcing at least one prisoner to eat urinated-on

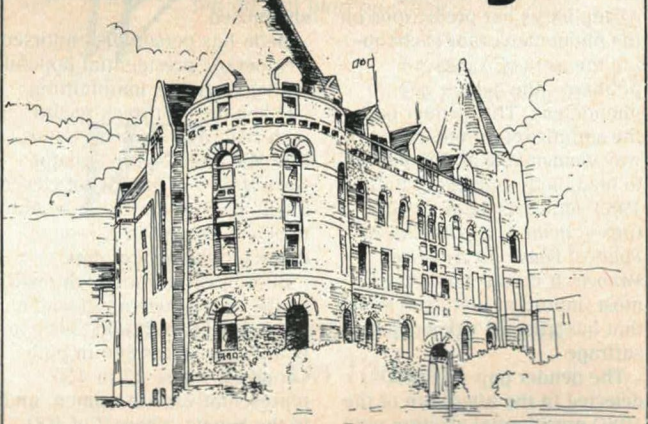
food, enduring of up to 150 blows, sexual assault and other forms of abuse and assault.

Canada's Solicitor-General Robert Kaplan has not made public the finding of his own investigation into human rights abuse at the prison which was scheduled for completion last January.

A man serving time in a Florida prison for burglary was awarded \$1 million in damages after being raped by a fellow county jail prisoner.

Known only as John Doe, the man said: "The money is irrelevant. The sole purpose for my being here is to make it known that the county was wrong, that people are being hurt and that the system needs to be changed."

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Bella Abzug

Soothsayer of U.S. Women

Sharon Chisvin

With three terms in Congress, a New York mayoral race, and the organization of the National Women's Political Caucus and Women-USA to her credit, Bella Abzug has deservedly become the spokeswoman and political soothsayer of American women.

In Winnipeg recently to speak at the annual Youth Aliyah Dinner Bella lay her cards on the table. Nineteen Eighty-Four will be a historical year for American women, she told her largely male audience — maybe as important as 1848, the year women suffragettes first convened at Seneca Falls, New York. This year marks the first year since that landmark meeting 136 years ago that women may fully take advantage of the power inherent in enfranchisement. For in 1984, women, and women alone will determine who will be the next president of the United States, Abzug predicts, quickly adding that it will not be Ronald Reagan.

Renowned as much for her opposition to American involvement in Vietnam as for her vociferous advocacy of women's and minority rights, Bella Abzug bases her predictions on the phenomena that is changing the state of American politics — the gender gap phenomena. This gender gap, the significant differences in the way women vote as compared to men, is the subject of Bella's 1984 soft-cover book *Gender Gap — Bella Abzug's Guide to Political Power for American Women*. It is, she said, "the most important political change that has affected women since suffrage."

The gender gap was first detected in the aftermath of the 1980 presidential election with the revelation that eight per cent fewer women than men voted for Ronald Reagan, and that women, contrary to widely-held belief, do not placidly vote for whomever their husbands or fathers support. The phenomena was initially dismissed as only an aberration from women's normal voting tendencies. But the results of

congressional elections in 1982 confirmed that the gender gap was, in fact, a force to be reckoned with.

In 1980, six million more women than men were eligible to vote, but too few of them made the effort to cast their ballots and make the difference. In 1984 there are nine million more potential female voters than male, and organizations such as Women-USA, of which Bella is president, have been diligently working for months to ensure that all nine million of these women get registered and make it out to the polls.

Women across the board "are fed up with Reagan's policies," Bella told the Winnipeg audience. They are fed up with his war-mongering, his \$305 billion military budget, his social service cutbacks, "his struggle to destroy pluralism", and, in particular, his ardent opposition to the very ERA the GOP had supported for 40 years. To our benefit, she added, Reagan does not understand the gender gap or its implications. "He thought he could solve it by moving closer to Nancy at the breakfast table," she mused.

Bella has personally endorsed Democratic presidential hopeful Walter Mondale, maintaining "he has the best track record" with regard to women's issues. But, she added, even Senator Gary Hart — a product of clever media packaging — will be able to defeat Reagan in November, thanks to the gender gap.

Beyond determining who will be the next American president, the gender gap should effectively alter the status quo in both Congress, where 22 of 435 representatives are women, and in the Senate, where 2 of 100 Senators are women. Yet, according to Bella, this is actually a more formidable task than determining who will sit in the Oval Office. A congressional candidate in the 1980s requires a cool \$13 million to ensure any chance of success, Bella alleged. In a world where women earn only 10 per cent of the income and own only 1 per



cent of the property it is hardly defeatist to conclude that few women would be able to rally such fiscal support for their candidacy. Because wealth seems to be a prerequisite for being elected to office, women are usually systematically eliminated from operating a successful campaign, no matter what their ability or appeal.

Nonetheless, Bella still harbours a kind of fantastical conviction that 1984 will see a female vice-presidential candidate on the Democratic ticket.

If a woman does seek and successfully win the vice-presidential candidacy for the fall election it will have much to do with Bella Abzug. So influential is she in both the national women's movement and the American political process that the gender gap itself has been dubbed 'the Bella Abzug agenda.' This agenda, she proudly writes, "calls for equal rights and opportunities for women and minorities; full employment; a national health-care system; preservation of Social Security; a national housing program; federally subsidized child-care centers; Medicaid funding for abortion; a clean, safe environment in our neighborhoods and workplaces; decent public transportation; and much more." It is an agenda that represents the interests and desires of a majority of American women — women who now know, with much gratitude to Bella Abzug, that they hold within their hands the power to change what they do not like. All they need do is cast their vote. The politics of the gender gap will do the rest.

Not building bombs no more

Employees of Boeing of Canada Ltd. (Winnipeg Division) a subsidiary of the Seattle, Washington corporation rejoiced to learn that Boeing Canada will no longer be manufacturing nose cone parts for the U.S. department of national defence MX missile.

Now that the U.S. government has decided to make parts out of aluminum, contracts in Winnipeg will be with Bristol Aerospace only. The Boeing parts were made from graphite. The 40 potential jobs from the MX contract will be redirected to commercial airline work.

elliegram

PART OF THE JOB — The U.S. Army is refusing to pay damages to a woman who was raped by two fellow soldiers on an Army base 14 months ago, on the ground that the assault was just one of the risks of serving in the military. Betty Ann Buckmiller says, however, that she will sue if necessary to win the damages. Adds Buckmiller: "There's no job I've heard of where rape is incidental to any type of working condition."

DAMN SILENCE — Sexual relationships between students and staff at the Nebraska School for the Deaf went on for at least two years with the other staff members' knowledge. As many as 15 of 110 staff members are being investigated for sexual abuse, sexual misconduct, child abuse, misappropriation of funds and drug violation.

COPING WITH WAR — A new way of "coping" is being introduced in Beirut, Lebanon — tranquilizers — and lots of them. A pharmacist in Moslem-held West Beirut says that tranquilizers are selling like hot cakes and another druggist comments, "How are they going to calm their nerves if they don't swallow pills. Both Valium and Tranzene can be bought cheaply and legally with a doctor's prescription."

Big Mama Rag

Unemployment isn't working

Norma Gray

The Union of Unemployed Workers (UUW), held its first policy-making conference April 27 and 28, 1984, in Winnipeg. The UUW publishes a regular newsletter, hosts a TV program on Videon called *Breadlines*, and lobbies on a number of issues such as reduced bus fare for unemployed.

The conference was a time for reflection and summation on year one of the UUW. It was also a forum of evaluation and policy-making to carry the organization into the future. The conference was opened Friday by addresses from Dick Martin of the MFL, and John Molyneaux, president of the UUW. Workshops Friday afternoon dealt with organizing the unemployed, economic causes of unemployment, microtechnology, plant closures, racism, sexism and human rights, and age discrimination. Friday closed with a panel on the costs of unemployment. Saturday saw the conclusion of the workshops, an address from Joe Zuken and a plenary at which time reports and resolutions from the workshops were presented.

The meat of the conference was, as one would have expected, in the workshops and plenary session. In both of the

workshops in which I participated (Organizing the Unemployed and Racism, Sexism, Human Rights and Unemployment) serious discussion took place and concerns started to surface.

In the Organizing the Unemployed workshop, discussion focussed on attempting to determine where and why the structurally weak links exist in the UUW. Consequently, resolutions on decentralization, extending the support base, re-writing the constitution, office space, fundraising, and recreational and social functions were brought to the plenary. Improvements in human rights legislation including prohibition of discrimination on the basis of sexual orientation, political orientation and union involvement were also discussed.

Unfortunately the resolution calling for the UUW to develop a non-hierarchical internal structure actively encouraging participation of traditionally discriminated against groups was not passed until the term non-hierarchical was dropped.

While the present internal structure remains, so will the focus on the recently unemployed, UIC, and union struggles, thereby excluding the hidden unemployed.

No More Commodore?

When six women were awarded damages last summer by the Ontario Human Rights Commission after a hearing ruled that they had been sexually harassed at Commodore Business Machines, many women felt that a symbolic victory had been won. The women were awarded a total of \$21,500 after lengthy evidence was given at the hearing that they had been sexually harassed by their foreman, Rafael DeFilippis.

But now, the company is appealing the decision in Divisional Court and DeFilippis has been promoted to assistant manager at another Commodore plant. After the Toronto Board of Education, one of Commodore's largest clients, threatened to boycott the firm, Commodore has agreed to tighten its sexual harassment policy. The Ontario Federation of Business and Professional Women is calling for a boycott pending the appeal outcome.

Health and Welfare Herbal Hitlist

The Health Protection Branch (HPB) of Health and Welfare Canada has a list of 65 herbs drawn up by chief toxicologist, Dr. Tina Goodman. The herbs, they claim need further testing and possible reclassification. The department is being encouraged in this action by a number of professional groups who argue for strict controls over herbs.

Two of the 65 listed herbs have already been given special attention. After testing devil's claw root on a one-week trial basis on mice, the herb was deemed ineffective. These findings of the HPB are contradicted by numerous European studies and individual user testimony which declare that devil's claw root relieves the pain and inflammation of arthritis. The second herb under scrutiny was wormwood which was banned and impounded by the Health Protection Branch last fall because it contains thujones which are hallucinogens.

Lionel Pasen, the spokesman for the Canadian Health Food Association (CHEA), has advised the HPB on this issue and has informed them that after several laboratory tests, "a person drinking 216 cups of the tea per day would be well within a safe dose. Wormwood has since been released for distribution and Pasen feels the CHEA has clearly shown there is no need for banning it.

The remaining 63 herbs on the list are still in Health and Welfare bureaucratic limbo. It is unknown whether all 63 individual herbs will have to undergo laboratory tests for effectiveness and safety or whether they will be banned from sale in health food stores. However, Pasen feels this whole issue has been successfully pushed on the back burner for now and is hopeful that any legislative reclassification would not happen without the consultation of the Canadian health industry.

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"Still Open, Still Fighting"

The Morgentaler Clinic celebrated its one-year anniversary in early May with a press conference and reception for clinic supporters. The anniversary slogan "Still Open, Still Fighting," was chosen to demonstrate the commitment of clinic supporters to restore to the clinic its original purpose: to provide women with safe, non-demeaning access to abortion services.

The Canadian Abortion Rights Action League (CARAL) has urgently requested pro-choice supporters to write or send a telegram to Mark MacGuigan, Minister of Justice, to protest his counsel's actions in the Morgentaler pre-trial hearing in Toronto.

During his opening statement, government lawyer Arthur Pennington said that the purpose of abortion legislation was to protect developing life in the womb against casual destruction and that to leave the abortion decision to the woman would be tantamount to not maintaining any standard whatsoever.

Victim services increased

OTTAWA — The Federal Government has launched a co-ordinated effort to increase services to victims of crime in Canada. An additional \$4.8 million over the next two years to help victims of crime deal more effectively with the consequences of their victimization and with the Canadian justice system has been approved.

Projects to assist victims and witnesses will be developed in co-operation with the provinces and will include financial and operational support to victims groups and community.

Health and Welfare will step-up its program to help victims of violence, particularly family violence.

Woman awarded damages

A Toronto woman who suffered a crippling stroke after taking the Pill was awarded more than \$800,000 from Ortho Pharmaceutical (Canada) Ltd. in a recent court decision.

Justice R.E. Holland found the pharmaceutical company negligent in its package warnings of the health risks of its Ortho-Novem 1/50 contraceptive pill. The company is appealing the decision.

The warnings on birth control pills in Canada are much less than is required in the United States. The thrust of the Canadian warnings is that women should call their doctors if they develop certain symptoms. The U.S. outlines exactly what the symptoms are (blood clots being the most common serious side effect) and warns that clots can cause strokes, heart attacks, or pulmonary embolus. The U.S. warning also says that for most women the pill is free of serious or unpleasant side effects and outlines what other kinds of birth control there are.

Women's and health groups across the country are hoping that the Canadian warning accompanying the pill will be made stronger now that Ortho has been found negligent in its package warnings.

Abortion committees decrease

Five years ago, 270 Canadian hospitals had therapeutic abortion committees in place. Today, according to Statistics Canada, there are 257, or eight less in just a year.

Norma Scarborough, head of the Canadian Abortion Rights Action League criticized the drop in committees, saying that reduced access to abortion is a clear decline in reproductive health care for women.

Controlling the means of production

"It is every healthy Romanian woman's patriotic duty to have four children."

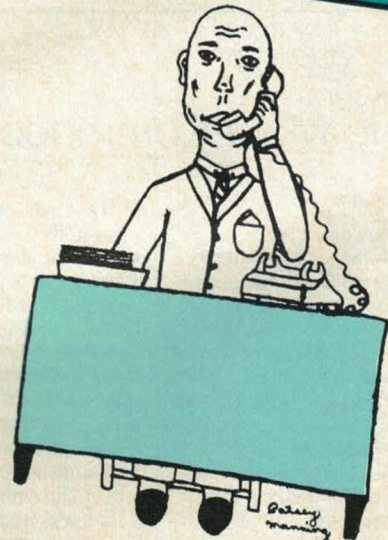
Romanian president Nicolae Ceausecu went on national television on March 8, International Women's Day to make the announcement. Police will enforce the new-abortion law until government quotas on babies are met. Ceausecu wants at least two to three children per family, regardless of family income and resources.

A recent Maclean's magazine article noted that married women in Romanian industrial complexes will be forced to undergo pregnancy tests monthly and will have to account for persistent negative test results. If a woman claims to have suffered a miscarriage, she will have to produce a written confirmation from her doctor; failure to produce sufficient evidence will net her a jail term. Women who fail to pro-

duce their quota of children face job threats.

Abortions are now forbidden for women under 42 or with less than four children and contraceptives are banned. Single people over the age of 25 and childless couples will face a 5 per cent income tax surcharge. Previous to the new mandatory child-producing laws, women's reproductive health was jeopardized by liberal abortion access but no contraceptives to prevent pregnancy.

The latest move is intended to provide a larger working class to provide more products to pay off the country's \$9 billion national debt. At the end of 1983 Romania's population was 22.6 million, or 65,000 more than the previous year. However, the number of workers dropped to slightly less than 8 million (15,000 less than the previous year).



"As Editor-in-Chief of *Woman at the Top* Magazine, I resent your questioning the sincerity of my 100% commitment to the Women's Movement."

I am condemned to walk the earth for all my days with the stench of burning flesh in my nostrils. My nostrils are damned. May is damned. May should be abolished. May hurts. There should be only eleven months in a year. May should be set aside for tears. For six million years, to cleanse the earth.

Isabella Leitner



Fragments of Isabella

An Interview with Isabella Leitner — Survivor of Auschwitz

For 30 years after she came to America Isabella scribbled fragments of her memories on loose scraps of paper, writing of all the horrors she could not verbalize, of all the pain she could not share. Gradually, with the sheltering distance of time, she began to put events into their proper historical perspective, and began to realize how important it was that her story be told. Gathering the now yellowed and cracked scraps of paper, all written in her native Hungarian in pencil that had begun to fade, Isabella pieced them together into the fabric of her past. The result was a book, first published in 1978 — *Fragments of Isabella* — her memoir of Auschwitz.

Fragments of Isabella is both an account of terror and of love. Yet while the terror was belatedly defeated and today is lodged only in the fragile memories of its victims, it is the love that has prevailed. In Isabella's case it is a tender, enduring love among sisters.

On May 29, 1944 — the day after Isabella's 21st birthday — she, her four sisters, brother and mother were deported from the Kisvárdá ghetto in Hungary and transported in sealed cattle cars to the death camp of Auschwitz. There the sisters watched as Dr. Josef Mengele (alive and well today?) with a flick of his thumb condemned their mother to death in the crematorium. Properly deloused, stripped of their hair, clothing and identity, the sisters huddled together and listened to the shrieks of children being thrown into open flames. And their youngest sister Potyo was gone. "Is that the way you died, Potyo?" On the day there were too many children for the gas chambers.

Fragments of Isabella is the piecing together of a shattered life, a shattered world. It recounts the months the sisters

spent in the death camp, fearing life for its unknown as much as helpless death in smoke, nurturing one another's life force while wallowing in humiliation, filth, disease and hunger. "There was only one kind of hunger in Auschwitz," Isabella recalls, "hunger for a frozen potato peel."

Since publication of her book Isabella has been travelling across the continent addressing audiences on the subject of the holocaust. Rather than lecture, she reads excerpts from her book then graciously invites questions from the audience. Invariably, she attracts standing-room-only crowds, as she did at the University of Winnipeg when she was here this Spring. She is candid about her seemingly magnetic appeal. "We who speak, we're probably the most important piece of history of this century," she said, in a recent interview.

Isabella Leitner is a distinguished woman; hair tightly pulled back off her forehead; owl-like glasses that shelter the eyes that bore witness; yet her aura almost belies that past. Her looks are neither frail nor scarred. She is, by all appearances, a healthy woman; with a number tattooed on her forearm.

But beneath the guise of modernity and success there lurks much pain and anger. The pain, Isabella explains, is for her mother, a woman of valour, culture and beauty, dead now for 40 years; a woman who

believed in the dignity and goodness of humankind even while her family's fate was being sealed in a freight car meant only for cattle. The pain is for her two sisters, little Potyo and Cipi, and for the six million Jews — for their deaths and for the lack of dignity in their deaths, for their having been denied the simple grace of a grave. "I crave so, a small piece of earth, a testimony that I too had a mother, that this planet is mine too, so the salt of my tears on that little mound might make me part of the whole scheme of things."

Isabella's anger is equally poignant, with tentacles that reach out and accuse in more than one direction. It is directed at the allied countries which, for reasons that have yet to be made clear, failed to drop a single bomb on the railway lines transporting human cargo to Auschwitz. It is directed at the United States, now Isabella's home, for feigning impotence in pursuing war criminals while simultaneously offering them sanctuary and the chance to fight communism in the U.S.A. "I hate the idea that sitting next to me on the subway might be my mother's murderer, courtesy of the United States," reflects Isabella.

Most acutely, her anger is directed at the post-war myth of 'not knowing.' Isabella recalls that in her hometown of Kisvárdá her neighbors stood and serenely watched as the Jews were dragged off. "They

stood lining the streets, many of them smiling, some hiding their smiles. Not a tear. Not a goodbye." And after the war, she adds, they simply said they did not see. Isabella would pay to have her book printed in Hungarian and distributed to her former neighbors in Kisvárdá. She would pay to have it published in German and distributed to the sightless old townsfolk of Birnbaumel in Eastern Germany, where 1,000 emaciated, naked women from Auschwitz were transferred. We passed through the center of town twice a day. Isabella recounts, yet the Germans say they never saw us. It is this complacency, which was the rule rather than the exception, that prompts Isabella to suggest unhesitatingly that the holocaust could be repeated. "The precedent has been set," she says.

Importantly, while Isabella refuses to distinguish between the Nazis who voluntarily participated in the Final Solution and the simple folk who in their complacency became unfeeling accomplices, she does distinguish between the generations. She does not blame nor express animosity towards those Germans who would have been too young to knowingly participate in genocide. To the contrary, she sympathizes with them. German children were innocent victims, she says. "What child wants to have a murderer for a father?" Isabella is now writing a book on the holocaust for children, but her progress is very slow. "I feel guilty when I tell children about it," she admits, yet she acknowledges that it is essential they learn about the past. For in the end, after 40 years, Isabella does not feel the hunger, the typhus or the fear of death. But she still feels the helplessness. "That helplessness still tortures me," she says. Even the revisionists cannot change that.

For more than twenty years I have walked zombie-like towards the end of May, deeply depressed, losing jobs, losing lovers, uncomprehending. And then June would come, and there would be a new zeal, new life.

Isabella Leitner

Sharon Chisvin



"Silent Partners" Speak

In September '82, a research project started out to explore the social and economic situation of women in partnerships with their husbands in Alberta, Manitoba and Saskatchewan. Results of this inquiry "On Ne Compte Pas!" (We Don't Count) commissioned by the Federation des Femmes Canadien Francaises (FFCF) indicate the kind of problems encountered by these silent partners, their needs and the type of community action the Federation should support.

Starting with women's work at home they advocate more financial autonomy. Is housework a joint decision? Is this work acknowledged by the spouse earning a salary? '81 statistics indicate a large number of women do not work. Taking into account these and the percentage of those who say they work part time, we must conclude a majority of women depend on their spouses' revenue, or on social assistance to subsist. We know few women live off their own private means.

Our inquiry reveals the general attitude in regard to women in enterprises:

- They are not considered seriously when they need to negotiate a loan or if they wish to buy or sell a business.
- Their professional expertise is not recognized even if they are very active in the farming business.
- Their spouse may take out a loan without consulting them.
- Women spouses can automatically renounce their homestead rights by co-signing a loan.
- Women are generally ignorant of their matrimonial rights.

These women often see their partnership as "giving a help-

ing hand" or as "supporting their husband's project". They rarely ask for a salary or any kind of financial compensation. Yet the ministry of Revenue allows tax deduction of a spouse's salary in a family firm. This advantages the firm and recognizes women's work. It's easy enough to believe in equality between men and women but it gets more difficult to discuss the financial value of our work with a husband. Women need to recognize that their work is essential and that anyone else replacing them would be paid.

Following the 1983 national meeting, held in Ottawa, the FFCF declared the "silent partners" question a priority and has assigned a national office development worker to assist a Saskatchewan women's group in establishing an action plan for their community work. "Farmwives" is their target group. They support a project providing information to "silent partners", especially rural women — farmwives. Funding has been provided through grants from the Secretary of State.

In Alberta and Manitoba, the FFCF wishes to respond to the requests for support that may come from interested groups of these different communities. Already two Manitoba groups La Ligue Feminine Catholique (Catholic Women's League) and Pluri-Elles have signalled an interest and wish to pursue this issue.

Excerpt from the address of Madam Miguonne Bélanger, National President of the Federation Des Femmes Canadien Francaises. For more information contact: Diane Vachon (613) 232-4791, Information Officer (FDFO).

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Nelliegram

BATTERER MUST PAY — When Virginia Johnson's husband beat her, dislocated her foot, and forced her to walk on it until she fainted from injuries that turned out to be permanent, she filed criminal charges. The court sentenced her husband to only 10 days in jail, a year's probation, and treatment for chemical dependency. Johnson was angry. She sued through the civil courts. She has set a precedent: by being awarded \$31,876 in damages from her ex-husband for the assault he committed while they were married.

Robinson's lawyer proceeded as though it were a routine case of intentional personal battery, but this, too, involved proving that her husband's justification for the assault was false. The trial was "two days of hell," she told the press. "It was just like I was on trial, just like a rape victim proving she didn't deserve to be attacked." Nevertheless, the precedent is set, and as Marcia Rachovsky, a legal consultant to the Milwaukee Task Force on Battered Women, told *Feminist Connection*, it "opens up a whole new door to abused women."

Off our backs

Crisis Centres Get Crisis Funding

The Manitoba government will give \$80,000 in special grants to four crisis centres serving battered women and their children.

Dauphin Crisis Centre, Flin Flon Crisis and Information Resource Centre and the Portage Women's Shelter and Aurora House in The Pas, will share the money.

The government provided funds in order to avert possible closure of crisis centres, since the federal government may reduce or eliminate support it had previously given to them.

Community Services Minister Muriel Smith also announced that non-residential crisis services in Central, Eastman, Interlake, Norman, Parklands and Westman regions will be given a maximum \$25,000 per region for the period October 1, 1984 to March 31, 1985.

The minister said she had also written to federal Employment Minister John Roberts to express concern that the federal government may not be willing to turn temporary financial support into a permanent arrangement.

The special grants to the centres will enable them to maintain their services until September 30, 1984.



Nelliegram

MOTHERS LEAP INTO ACTION — Accepting and distributing donations of food and kids' clothing creates a daily bustle at the Mothers' Action Group (MAG) Free Store. But the fight for the rights of Ontario's 80,000 sole support mothers is the group's real focus.

MAG was initiated in 1980 by Toronto sole support mothers on social assistance. Since then, the women have produced two scathing critiques of the administered degradation they endure, *Protecting Our Own* in 1982 and last year's *Telling it Like it is*. The reports detail the monthly round of frustration and anguish enforced upon mothers by the Conservative provincial government.

Unique in its attempts to

establish links with social workers and special organizations (all decision are made by the mothers themselves but they receive professional advice via a large non-voting advisory council), MAG is a model that deserves emulation. And this is just what the Toronto group has tried to encourage.

Travelling to cities throughout the province during the last year, MAG has assisted in the birth of similar groups from Windsor to Thunder Bay to Ottawa. There will also be a report published in April revealing the discrepancies in benefits paid across Ontario.

Mothers' Action Group Free Store and office, 2683 Elginton Ave. West, Toronto (416) 656-3611.

Big Mountain Moving

In 1984 the U.S. government is becoming increasingly desperate to show results in its attempt to remove nearly 14,000 Dine (Navajo) from their ancestral homelands in the heart of the Navajo and Hopi reservations, in the Joint Use Area (JUA). Public Law 93-532 imposes a 1986 deadline for the completion of this removal, so that coal, uranium and agribusiness interest may proceed with exploitation of the land. Each year since 1976 Congress has authorized millions of dollars for that effort, yet so far only slightly more than 200 families have moved; 2800 families remain.

Every Spring for the past several years, once the roads have become passable, the U.S. Bureau of Indian Affairs has started confiscating livestock, which eliminates the ability of the people to survive, and thus provoked violent confrontations with the Elders on the land. During the past few months the government has run new roads, powerlines, housing clusters and other development into the JUA, despite the wishes of the traditional people, all in order to advance the final partitioning and so-called "rehabilitation" (industrialization) of the area. This figures to be an especially dangerous time, as any incidents may be used by the authorities as an excuse to launch a military solution, just

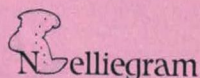
as it did in the Long Walk of 1864.

For these reasons the 1984 Mobilization is being launched now, in the hope that those who might be able to be of assistance, including students, affinity groups, solidarity groups and other concerned persons, can start to arrange their affairs so that they can support the effort.

SUPPORT MAE WILSON TSO'S DEFENSE AND THE BIG MOUNTAIN LEGAL COMMITTEE in Flagstaff. The Defense effort must increase as the pressure on the people does likewise. Donations should be made out to the Big Mountain Legal Fund, and sent to the Capp Street Foundation at 294 Page St., San Francisco, CA 94102. Mae Tso has faced charges since April 5, 1983, due to her direct actions resisting removal of her family and livestock from the land.

It is hoped that all friends of Big Mountain can commit to some form of support. Your assistance makes a real difference, and is needed now. The ability of the traditional people to survive and carry on their resistance, and their way of life, depends on you. Let us know.

Big Mountain Solidarity Committee, 124 N., San Francisco, Suite B, Flagstaff, AZ 86001 (602) 774-6923.



JOG-A-DOG — About 300 women in Eugene, Oregon have taken to renting attack-trained Doberman pinschers as jogging companions. The dogs have proven to be a foolproof method of preventing rape, assault and sexual harassment while running. For a fee of a \$15-25 per month (according to ability to pay) women can reserve a jogging bodyguard. This service was the brainchild of Shelley Reecher who, after being the victim of a rape incident several years ago, decided to channel her fury into a program to prevent and resist violence against women.

Mother Jones

Judge upholds sexist law

A British Columbia judge awarded a man \$2,000 from his ex-wife's former lover for the loss of her services and the blow to his honor and pride.

The move is covered in B.C. family law, where it is outlined that an adulterer can be liable to pay his lover's spouse when he steals the woman's "services."

The judge made the ruling in spite of the fact that the husband, Russell Hyndman, found another woman to replace his wife soon after she left him and that the wife had planned to leave the husband

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NATIONAL CAMPAIGN TO RELEASE CLAUDINA CALDERON

March — June 1984

CLAUDINA CALDERON —

- 29 years old
- Pregnant, mother of a two-month-old boy
- Fourth-year Psychology student at the National University of El Salvador
- Abducted from her residence on June 29, 1983, along with her infant son, three other women and three children, by government security forces
- RECENTLY SEEN IN A CLANDESTINE GOVERNMENT PRISON
- SUBJECTED TO CONSTANT TORTURE



"Small-framed, enthusiastic, loving friend, bright, tenacious, high-spirited; mother, student, active woman."

Woman friend

- Write a letter of support to Claudina Calderon, and send to:

c/o Col. Reynaldo Lopez Nulla
POLICIA NACIONAL
San Salvador, El Salvador
Central America

- Send donations made payable to

Claudina Calderon Campaign

- For more info, write to:

National Campaign to Release Claudina Calderon
2000 Center Street, P.O. Box 1157
Berkeley, CA 94704
Tel: (415) 549-0541 X 1157 (messages)
or (415) 552-5015

30 Gang Rapes reported to Klinik

The number of gang rapes in Winnipeg suggests some degree of peer and social acceptance of rape among men, according to Klinik's 1983 statistics on sexual assault. Twelve per cent of the 260 assaults reported to the Sexual Assault Crisis Program in 1983 involved more than one assailant and over half of assaults reported to Klinik involved the use of physical force or weapons. Klinik also reported that of the 38 per cent of victims who reported the incidents to police, 89 per cent of those women attempted to have charges laid against their assailant(s). Research indicates a much lower figure for reporting exists in the general population (12 per cent for rape and seven per cent for other types of sexual assault). Klinik attributes the difference in part to their counselling service which is called upon by the Health Sciences Centre and St. Boniface Hospital when an assault victim contacts their emergency wards.

One in five women who reported being raped to Klinik

were 18 years old or younger and nearly the same proportion of assailants were teenagers between 15 and 19. Most of the assailants (59 per cent) were between 20 and 39 years of age.

Klinik also reported a thirty per cent increase in reported cases of incest and a 62 per cent overall increase in sexual assaults for 1983 (260 incidents reported). Seventy-four per cent of assailants were known to the victim.

Services provided by the Klinik program last year included over 3,000 counselling, information, advocacy and consultation contracts. These statistics point towards education that attempts to change the cultural attitudes which reinforce sexual assault as a somewhat legitimate form of aggression. Klinik Crisis Program staff and volunteers were also involved in speaking engagements on rape to student groups, community and lay groups, as well as government and private agencies.



CALL FOR ALTERNATIVE HEALTH CARE — The Ad Hoc Committee on Health Issues of the University Women's Club of Ottawa has identified as priority two important health issues affecting women still on the political agendas of the federal and provincial governments.

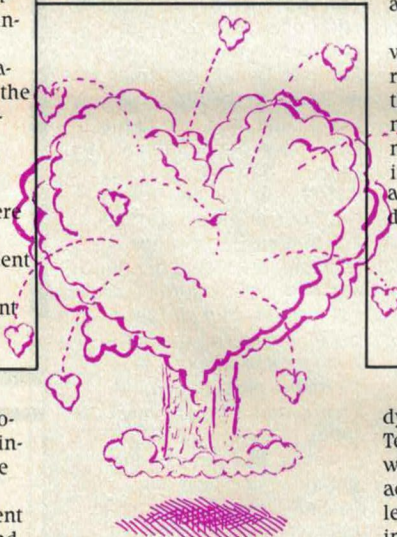
Protesting that the role of Canadian generic drug manufacturers would decrease and that the \$800 million public health drug programs would be adversely affected, they requested a delay in the decisions until the complex

issues could be clarified and brought into the public form. In reply, the Honourable Judy Erola, Minister of Consumer and Corporate Affairs, recognised the validity of the Ottawa club's position to the proposed changes to section 41 of the Patent Act. The requested delay has been achieved.

The Ottawa club's brief focusses on the need to extend and rationalize the national health insurance program by covering, for example, mental hospital services and extended health care benefits such as nursing care and home care as well as to prohibit extra-billing and user fees.

Moreover, the brief urged that women's health problems receive better recognition and that "alternative health care", now delivered outside the medical and hospital systems, including prevention of illness and health promotion, be designated as insured benefits.

Claire Heggteit
Canadian Federation
of University Women
newsletter



THE DAY AFTER — We now interrupt our regular programming to bring you the following special bulletin . . .

A nine-megaton anti-dualism peace missile (ADPM) was detonated last night in Minnesota and the peace fallout has covered the entire planet. Unconfirmed reports are that the missile was made by a group calling themselves **WOMEN AGAINST MILITARY MADNESS** and was launched by a process called "Empowerment."

We will now bring you up-to-date reports that are coming into our studio from all over the world . . .

In Washington, D.C. President Reagan called the Kremlin and apologized to Chernenko for the arm race. Chernenko likewise apologized. Both agreed to proclaim Moscow and Washington "sister-cities." The U.S. Congress has abolished aisles in both houses in a show of unity. From now on, members will sit in concentric circles and will meditate before important decisions. Over at Selective Service thank-you-but-

no-thank-you notes are being mailed to all registrants. The Pentagon is planning peacetime conversion of defense plants. Construction at the CIA complex reveals the entire facility is being turned into a mammoth amusement park. Nationwide reports show the breadth of change. All chapters of the Ku Klux Klan are either making bandages of their sheets or tie-

dying them for dashikis. From Texas, immigration officials are welcoming immigrants from across the Mexican border with leis and offers of jobs and housing. Many immigrants, however, may return to Central America where the U.S. is recalling all its military equipment and personnel. Latin leaders are closing out their personal bank accounts from all over the world, donating the money to the Maryknoll Sisters. In the Middle East Khaddafi, Shamir, Arafat, Gemayel and Assad have woven themselves together with yarn and are dancing through the streets of Jerusalem chanting, "The cycle of violence is broken! The cycle of violence is broken!" Finally, I wish to apologize to the viewing public for all the lies I've told on past newscasts. I recommend that you turn off your television and head for the streets to celebrate with your neighbors.

And now we return you to our regularly scheduled program, already in progress . . .

Mim Olsen
Women Against Military
Madness Newsletter

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TAKING OFF ON A DALY JOURNEY



Erica Smith

During the expansive Vatican II days of the Sixties, Mary Daly was accumulating doctoral degrees in theology and philosophy in the medieval European city of Fribourg. After attending a Roman spectacle at which gaudy red cardinals and bishops presided and made pronouncements while a few nuns with humble self-deprecating manners received Holy Communion from their hands, Daly recalls her vivid anger which catalysed the experience of those years into the shape of her first book — *The Church and the Second Sex* (1968). After publication, the reaction of her employer was swift. She was promptly dismissed from her teaching job at Boston College. Student demonstrations took place on her behalf and for "academic" freedom. After a few months of purgatory, the institution responded with her reinstatement. By 1971, the book was out of print and although still much in demand, the publishers refused to resurrect it.

By the year 1973, A.E. (Anno Feminarum) *Beyond God the Father, Toward a Philosophy of Women's Liberation* bounded from this author, who by now viewed the author of her first book pompous and obtuse in her struggle for equality for women within the Church. A "Catholic Feminist" while writing *The Church and the Second Sex*, Daly had over those past five years leaped into the post-Christian era. In her own words, she "began to understand more clearly the nature of the beast and the name of the demon: patriarchy, the interconnections among the structures of oppression in a patriarchal society and the destructive dynamics which these structures generate in their victims became more and more visible."

Unveiling the woman-hating mythologies of the Christian Church and surplanting these with a new journey of becoming (unencumbered by malfunctioning "male-functioning" equipment) is Daly's task in *Gyn/Ecology: The Metaethics of Radical Feminism* published in 1978. "Gyn-Ecology is about women living, loving, creating our Selves, our cosmos", says Daly as she gave us a way of naming and reclaiming our own Selves and to spin our own Crone-ology. Now, six years later, *Pure Lust: Elemental Feminist Philosophy* (1984) a sisterwork to *Gyn-Ecology* is born and Daly introduces us to her.

On April 26, inside Riddell Hall at the University of Winnipeg, Mary Daly erupted in our lives, while outside the elements — our sisters the wind and the rain — raged and wreaked havoc in the streets of "Snooldom".

Many had read her books, had lusted for this event. We were not disappointed, for

she was truly thrilling. Be-witching and Amazing, as she took our collective rage, fear and despair and magically transformed them into something we could name.

Mary Daly spoke of her most recent book —

On the Writing of *Pure Lust*

My whole life has been a preparation for *Pure Lust*, since I try consistently to live my own books (not always successfully, but I try). You might say *Pure Lust* is a parthenogenetic daughter or a sisterwork to *Beyond God the Father* and *GynEcology*. It moves through 3 realms; Archespheres (Discerning our origins), pyrospheres (remaining and reclaiming our passions and virtues), and Metomorphospheres (deep changes that occur when we break through the mazes and mazes of phallocratic double-think.)

Our Journeys require that we pass through certain foregrounds controlled by the fathers, all the institutions which mediate experience: television, the newspapers, the government, the churches, the universities. I call this foreground phallocracy, penocracy, the sadosociety.

On the Meaning of "Pure Lust"

The words have double meanings. On the one side, it names the deadly dispassion that prevails in patriarchy, the life-hating lechery that rapes and kills the objects of its obsession. It means sexual desire, especially of a violent, self-indulgent nature. Its refined cultural products — from the pornography of the Marquis de Sade to the theology of Karl Barth — are basically the same.

On the other side, the word Lust has utterly different meanings. Fertility. Intense Longing. Craving. Eagerness. Enthusiasm.

Wanton. Playful. Primarily, *Pure Lust* names those women who choose to escape, to follow our hearts' deepest desire out of the state of bondage. Wanderlusting and Wonderlusting with the elements, connecting with the auras of animals, plants. Casting our lot with the trees, the wind, the sand, the tide, the mountains.

On Language

Gynicide (the killing of women) is accompanied by the killing of words and the waking of minds is accompanied by the waking of words. To understand the metaphoric power of words, think of this: the Greek word *meta* means before, behind, beyond, after, and transformative of. *Pherein* means carrying. So what the word *metaphor* is saying is that there are words that carry us beyond, behind, and are transformative of, patriarchy. This is what I mean when I speak of the words of radical Amazons as metaphors and labryses. Our labrys is our sharp-edged wit; our words.

On the Ordination of Women to the Priesthood

Try to imagine a Black person trying to get equality in the Ku Klux Klan.

On the Demise of Women's Liberation

As the rhetoric rises, the other side of the scale, the reality of our situation, goes down. Women have not made great gains. In fact, we are in a worse situation now than 30 years ago in many ways. There are fewer tenured women in the universities, the wage gap has increased, rape is up, as are other forms of woman hatred. No, we're not dead. There is a vast underground Women's Movement that the media has kept quiet about.

On Where to Begin Journeying

First, break through the foreground, and then turn away from all the propaganda that would divide us. Get in touch with that intuition we had as little girls, learn to speak among ourselves, and to spin our own Be-ing again. We have nothing to lose.

On Naming the Enemy

It is difficult, but there has to be a balancing of energies, because the process is not only about naming ourselves. Yes, sometimes it is incredibly hard, so it's important to know that there are sisters out there, all over the world and that it's by acting that we bring about change, not by passivity. How to get a virtue like courage is by repeated actions; you become courageous by doing courageous acts. The thing is not to give up. Even a mild confrontation will begin a process of radical change.

On Snools and the Sado-State

We suffer from a dearth of vocabulary to name the demons that block the way. You can say the word "prick" over and over

again. Here a prick, there a prick, everywhere a prick prick. Conjure up a richer image. Take that old Scottish word *snool*. (Rhymes with drool) It just rolls off the tongue, sno-o-o-l. It means coward and bully. In the sado-state, snools rule. Think of bores, botchers, butchers, cocks, dangles, dicks, drones, fixers, flashers. Plug-uglies, snitches, snookers, sniffers and — snotboys. Snotboy, the incomplete mannikin; a refreshing variation on the theme of creation and Eve the Rib. (Read Ann Cameron's *Daughters of Copper Woman* for more thrills).

On the Trinity

To show how the Trinity functions in society to legitimate the boy's club, you could think of the bonding of those who would oppress us as Yahweh and Son, Reagan and Co., or God the Flasher, God the Stud, and God the Wholly Hoax.

On Tides and Boxes of Tide

Women have deep elemental rhythms, deep Re-membering, as opposed to phallocracy's neat, time-controlled rhythms. As passive recipients, women absorb tidings of tidiness. They exercise pseudo-authority, cleaning and tidying. Women need to come in touch with our tidal powers, with the Witch, Hag, Crone within. Another name for her is the Archimage. (The dictionary says the Archimage was originally a great wizard, but the witches here know better.)

On Tokenism and the Witch Craze

The second coming of the witch-craze takes the form of tokenism, the use of women to destroy each other; and so it behooves us to think about the embedding of hateful self-images in women through the media, fairy tales, literature, art, rock music, religion, all the -ologies. Think not only of the embedding of these hateful self-images, but also of the embedding of pseudo-emotions. In order to get a handle on these man-made emotions, I would begin by getting rid of the word "emotion". It tends to have a reductionist thought-frame, one starts thinking in terms of psychobabble. I prefer to use the classic Aristotelian and medieval name — passions.

On Passions, Both Plastic and Potted

Passions are characterized by nameable objects and agents. There are 11 in the classical listing: Love, Desire, Joy, Hate, Aversion, Sorrow, Fear, Daring, Hope, Despair, and Rage. These are the *real* passions. In contrast there are 2 species of pseudo-passions. (I would hazard a guess that if there were no patriarchy, there would be far less, perhaps none of these.) The first species is plastic passions. These man-made passions are blobs in space. They roll around without nameable objects, blobbing, blob, blob, blob... They often paralyze their victims because they can't be named. They're real enough — in



a sense — but they're not organic or native. They are Anxiety, Depression, Guilt, Hostility, Bitterness, Resentment, Frustration, Boredom, Resignation. Simone de Beauvoir wrote "There's hardly a sadder virtue than resignation", but I think there is a sadder one: Fulfillment. FULL-filment. What do I do when I'm a fulfilled woman? Where do I go when I feel full? Am I a pot? Can you imagine a passionate poem or song about fulfillment?

The second species are the potted passions which are stunted, confined, domesticated, abridged and consequently twisted, versions of genuine passions. (Read Marge Piercy's poem about the bonsai tree) Potted passions are real, they have the same name as the ones in the classical list, but *they stop short at the wrong object*. Women are trapped into loving, desiring, rejoicing — in the wrong things. Having hatred, aversion and sorrow — over the wrong things. Having fear and daring — over the wrong things. Hoping, despairing, and raging — over the wrong things.

On Elemental and Lusty Women

The lust of elemental women is very earthy and alive. Emily Bronte has her Cathy say, "If I were in heaven, I should be extremely miserable. I dreamt once that I was there, that heaven did not seem to be my home and I broke my heart with weeping to come back to earth and the angels were so angry they flung me out, into the middle of the heath on top of Wuthering Heights, where I awoke, sobbing for joy." Unlike Bronte, I don't think we have to choose. The choice of earthy life in this world doesn't have to be dichotomized with love of eternal life; for the eternal life, the other world is that which we seek out of our own hearts' desire, not that which is defined by the father, the son and the holy ghost. How deadening the word "after-life" sounds, a stag-nation. It is the state of boredom. Just think of how they've made everything into a bore-ocracy, electing themselves chairmen of the bored.

On Prudes and Other Nagsters

Women who are seeking our own original knowledge are neither religious nor irreligious, we are Nagnostic. We never cease to nag ourselves and others, and so we call forth sister Nagsters. We are: Brewsters, Dykes, Dragons, Dryads, Fates, Phoenixes, Gorgons, Muses, Naiads,

Nymphs. We are Prudes. PRUDES... Prude is a wonderful Old French word meaning; a Proud, Wise, Good Woman. Therefore I would like to reclaim the word Prude and take it away from that dried-up shrunken little image. To continue: we are Websters, Spinsters, Virgins, Viragos, Wantons, Shrews, Scolds, Dykes. What is a Dyke? A Dyke is a barrier preventing passage, especially of something undesirable.

On Race and Erasure

We agree with Virginia Woolf, a great Fore-crone: "As a woman I have no country, as a woman I want no country. My country is the whole world." But there is something poignant about this assertion because the whole world is growing under phallic rule, so it must be in other dimensions that the whole world is the homeland of the race of women. Let's open our third eye and listen with our third ear and leave this world that we see with our ordinary two eyes, and look further into meta-being.

On the Third Rising of Athena

The earliest myth of Athena refutes the patriarchal myth of Athena the fembot who, as daddy's girl, despised her sisters. And so there is the vision of the third Athena, who shrugs off her tokenism, and becomes reborn to bond with her sisters once again. It's a way of saying that the woman who has been tokenized, can fight once again for her sisters and cease to give what Virginia Woolf called false loyalties to patriarchy.

On the Pope's Visit to Winnipeg

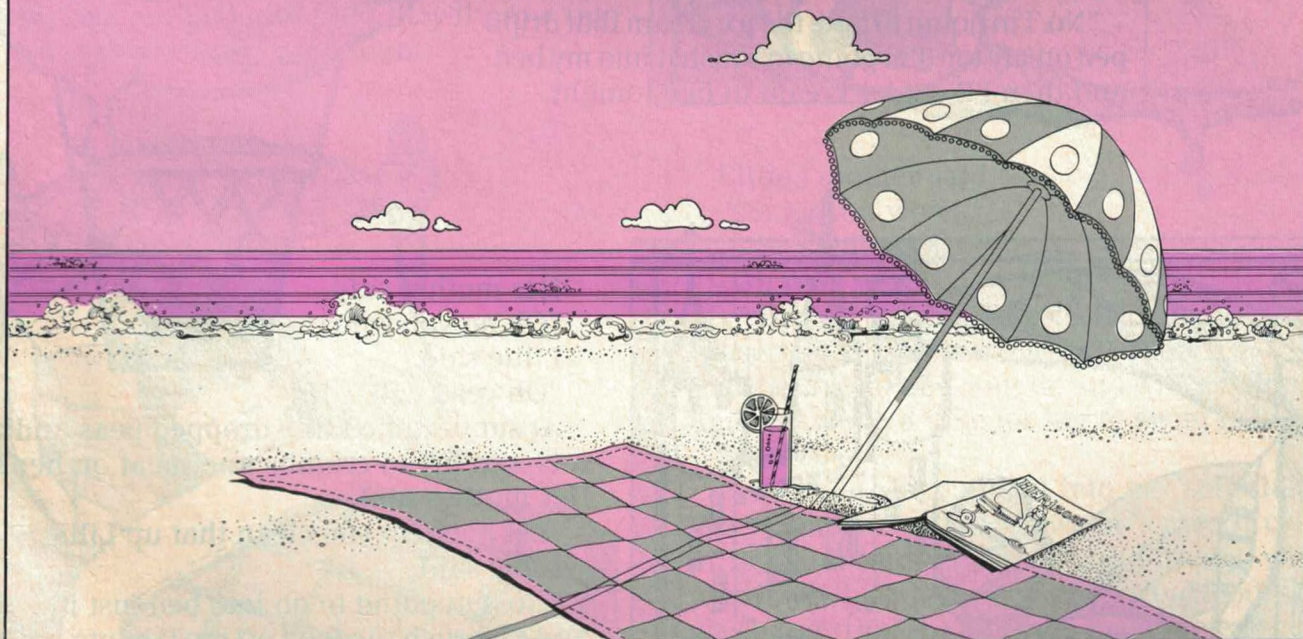
An excellent way to respond to that would be to display its absurdity. One of the best ways of being serious is to show how seriously absurd it is. You might look at his costume, his gestures, his words, the contradictions in his language. Street theatre might bring the point across. Laughter is a very helpful weapon. I leave it to your imagination.

I'd like to finish by affirming our diversity. Our rich, rich diversity. Out of respect for it will come the ability to communicate — intuitively, respectfully, and with love.

I call upon the Witch within to reclaim our original sunrise, our original Be-ing our origins, Our Selves. To find our own integrity which has been partly forgotten, but never lost. Sometimes she roars, and she whispers; and sometimes she says in a scholarly way; and sometimes in a sarcastic way, and sometimes in a snoring or droning way: Love my Earth, fly with my Wings, run with my Waters... light my Fire.

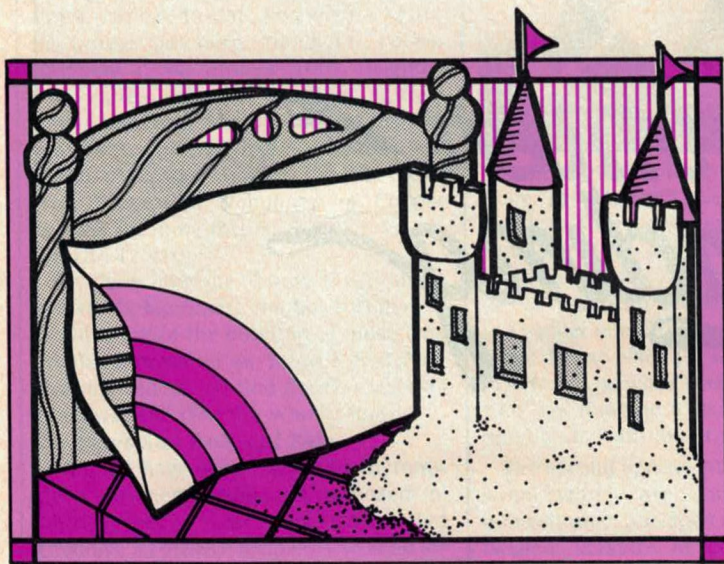
This article is a combination of her lecture, and two interviews, one with CBC broadcaster Leslie Hughes, the other with Erica Smith.

Summer Reading



OH YES

Carol Matas



Once upon a time there was a little girl called Lillie, who didn't like to do as she was told. One day, when she came home from the sandbox at the park, her mother asked her to take her jacket and pants off before going into the house.

Lillie said,

"No, I'll take all the sand that's on me and shake it off in my bed and I'll build a sand castle with it."

Her mother said,
"Oh no you won't."
Lillie said,
"Oh yes I will."
Later Lillie ate an ice cream cone and it dripped all over her top.
"Take off your top please," said her mother.
Lillie said,
"No. I'm going to take the ice cream that dripped on my top, I'm going to brush it into my bed and then I'll eat ice cream in bed tonight."



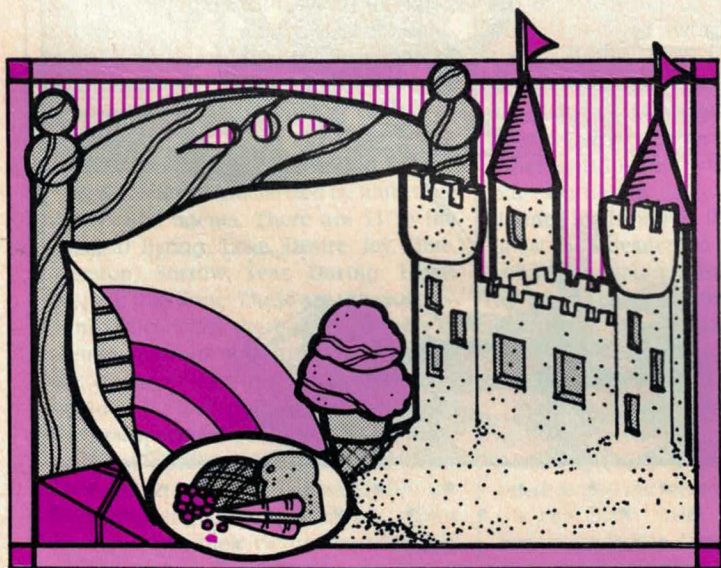
Her mother said,
"Oh no you won't."
Lillie said,
"Oh yes I will."

At suppertime Lillie dropped peas and carrots and bread crumbs and meat on her lap. Her mother said,

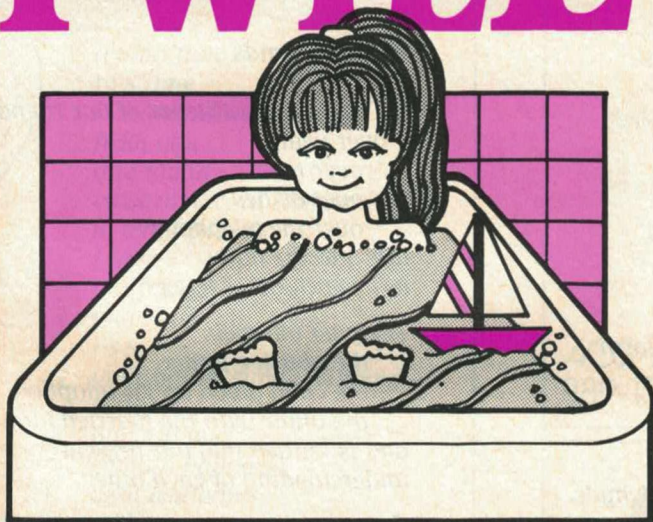
"Let me help you clean that up Lillie."

Lillie said,

"No. I'm going to go into bed just like this, and I'll brush the food off my lap into my bed. Then tonight I can have a midnight snack."



S I WILL



Her mother said,
"Oh no you won't."

Lillie said,
"Oh yes I will."

Before bed Lillie ate some watermelon and she saved some seeds in her hand.

"Could you throw the seeds in the garbage please Lillie?" her mother asked.

"No," answered Lillie. "I'm going to throw them into my bed and then they'll grow into giant watermelons in the night."

Her mother said,
"Oh no you won't."

Lillie said,
"Oh yes I will."

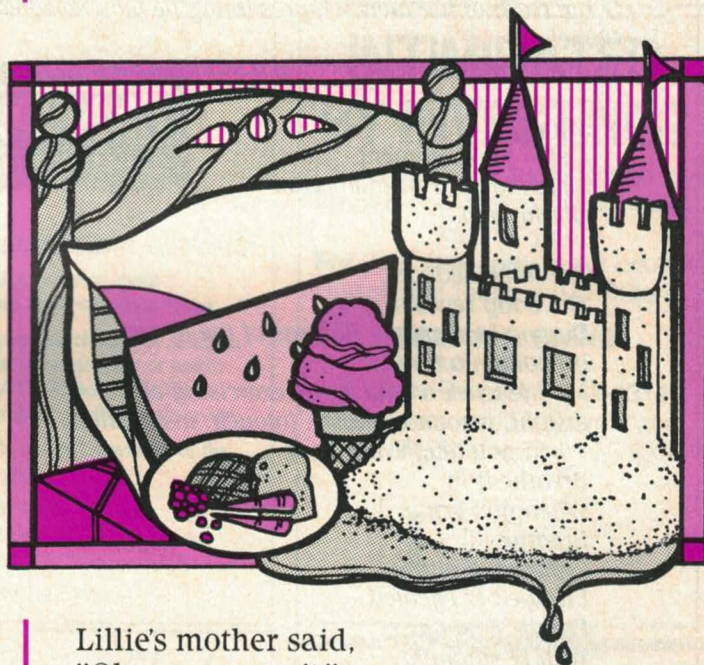
That same evening after Lillie's bath her mother asked her to dry herself.

Lillie said,

"No. I won't dry myself. I'll jump into bed just like this."

"But you're soaking wet," said her mother.

"I'll take all the water," answered Lillie, "and brush it off in my bed, and then I'll have a lake to swim in."



Lillie's mother said,
"Oh no you won't."

Lillie said,
"Oh yes I will."

Well now, do you think that Lillie did all those things? Was her bed full of sand castles, and ice cream, and supper, and watermelons, and was there a lake for her to swim in?

No.

And when she cuddled into her soft clean sheets and put her head down in her warm cosy pillow and hugged her favorite doggy, who wasn't wet, or sandy, or covered in old food, she was happy that she had only been pretending. But it was a funny game wasn't it?



gladys

POETRY

Grandmother #2

Grandmother had her own version of Hamlet's soliloquay:
To speak,
Perchance to awaken the sleeping intuiting
which can't but see life's inequities?
NO!
No.
Better to sit, silent.
Better to wrap one's eyes in cotton gauze.
Turn away!
See, hear & speak no evil.
The Christian hypocrisy that the meek shall inherit the earth.

Grandmother turned 90 today
& the truth of her own self-preserving lie was revealed.
Come!
Witness the self break forth in a stinking pool of formaldehyde.

My dear,
Listen for a moment,
Listen to your grandmother,
Oh my god.

The mind seduces,
The body reveals.
Dogma betrays the flexings of the heart.
If I could do it over,
My life work would be an exercising of
Insight, insound, intaste, intouch, inspiration.
When you laugh, my dear,
Breathe it in.
When you cry,
Breathe.
Crushed & pitiful,
Enraged & cheated,
Frantic & shaken,
Torn & stagnant,
Jubilant, joyful & alive,
Remember to breathe.
It is all there in the breath.
The coming in & the going out.

What is it, grandmother?
What is this sorrow?

For 90 years I held my breath
Waiting...
Expectant...
On tenderhooks...
The mountain has brought forth a mouse's lung.
For after all this time I see,
I say, I see
I have only been
Dying to live.

© Beth Follett

Women Friends

We cast on the stitches of our friendship
over years
over tea
over dishes
over the telephone
late into the night
write each other letters

The past unravels
the abusive father
the child given up for adoption
the affair with the married man
and is knitted into our present
understanding of each other

Common experience binds us together
the adolescence we hated
the weddings we hated
the flaws in the men we loved

Our shared time is worked in
between husbands and lovers
careers and children
purling rows
in our relationship

Patterns are repeated
husbands and lovers cast off
careers begin and end
children slip away

But we go on
untangling the skeins
of our lives

©Shirley A. Serviss



alone

a long time
this time
I've stayed away
from you
and found
constraint/cold comfort
in what friends
I have
more wisdom now
and better vision too
I see
your hands surely slipping
softly
dipping into
smooth hollows
with tenderness
no longer tentative.

© Barb Riley

MY BODY OF WATER

Your kiss is
A drop of water
Rippling the surface.

Concentric waves,
Mouth generated,
Release me
From inertia

And I am moved
And moved
And moved.

© Elke Werchonowicz

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July 4th, Independence Day, 1983

TRIBAL LIGHTS

Jennifer Stone

Dear Mom,

Here is the letter I promised I would write to you. Grandmother Rhea is fine and taking care of us both. I have a friend named Liberty and she wore red, white, and blue today and we all went to the beach for the celebration and hot dogs and she is only a year older than I am. She is twelve. Some guys on the beach decorated an old car with streamers and flags and then they drove it right out into the sea. It's still floating out there off shore and Rhea says that is surrealism. (She spelled it for me.)

Phoebe is having a good time, but she still worries about when you are coming to get her. I told Liberty that Phoebe is shy and doesn't talk to people and Liberty says yes, she remembers, she was the same way when she was seven. There were so many people on the beach and at the parade today, I couldn't find Liberty for almost an hour this afternoon. When I found her by the hot dog stand, she said some guy in a wet suit asked her if she wanted a beer. She told him no, but then he talked to her about his girlfriend and why she didn't come to the parade, and about his wife who divorced him and lives in San Francisco now and how she said things that hurt him and her legs were ugly. Liberty listened to him for an hour, or anyway she thinks it was an hour. I told her Rhea says young girls shouldn't talk to strangers and most men are strange as hell. Liberty laughed and said there was a big crowd, so she wasn't scared of that guy. After awhile, she asked him if he had ever thought of taping himself? Why didn't he make a tape and then listen to himself, she asked him. He left. Rhea says it's for sure Liberty can take care of herself.

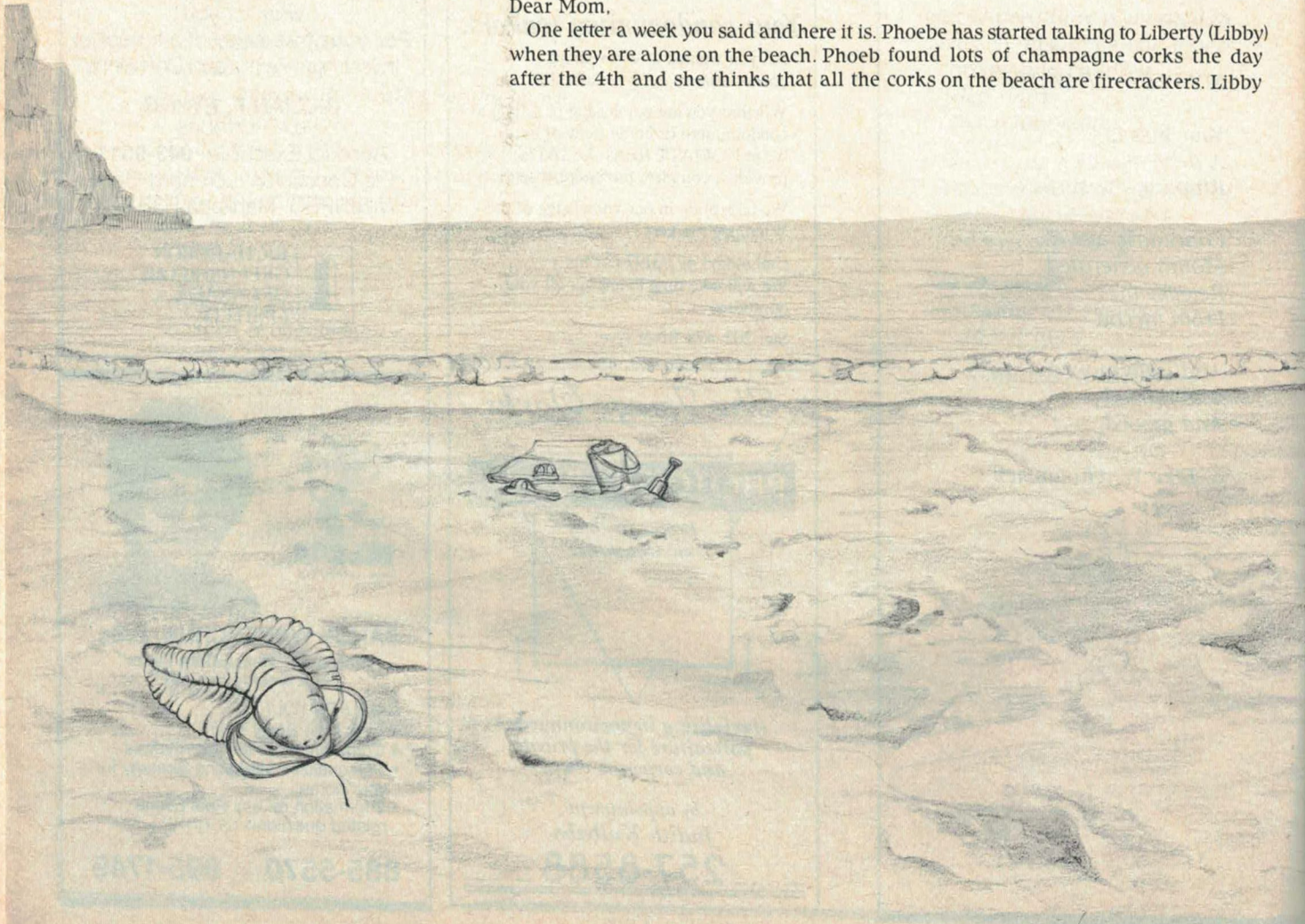
Phoebe sends love and a hug and a loud blow in your neck.

Love from your son,
Tim

Monday, July 11th, 1983

Dear Mom,

One letter a week you said and here it is. Phoebe has started talking to Liberty (Libby) when they are alone on the beach. Phoebe found lots of champagne corks the day after the 4th and she thinks that all the corks on the beach are firecrackers. Libby



told her the difference and Phoebe nods and I do not think she gets it. I read to her from my Oceanography book and I told her about the trilobites coming to life in the sea trillions of years ago, and she smiled and said yes, she saw them last night! Mom, sometimes I think your daughter is a weirdo. Also I wish she would remember not to leave her towel and stuff on the beach. Rhea says she is sandy as a puppy. The bathroom is full of her shells and she didn't even know her starfish was alive until it got stiff and died. Every morning I put the zinc oxide on her but she is getting blistered. Yesterday Libby took her for a long walk out to the breakwater reef. They brought home boxes of cradle shells. Lib says Phoebe ran and hugged two women who were sitting nude on their blanket. Phoebe wanted to paint with their watercolors which were all spread out on the beach blanket but mostly she got sand on their picture. I guess she isn't as shy as she was last week.

Please send my air mattress and the book about the Loch Ness Monster and the old picture book with the mollusks and crustaceans and invertebrates so I can show Phoebe a picture of the trilobites. Will you be here by August? Phoebe asks if you will please send her crayons and water paints. Rhea sends her love and says



Perspectives on Women in the 1980s

Joan Turner and
Lois Emery, editors

We are now fifteen years into the second wave of feminism, and public opinion polls show that there is majority support for all the basic issues that have been raised by the women's movement. The task for the 1980s is to create the structural changes that will enable all women to benefit from changing attitudes. This collection of articles by women from across the US and Canada defines the strategies and directions needed for change in the 1980s.

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Paperback \$8.95

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A History of the CCF-NDP
Nelson Wiseman

The NDP victory in November 1981 proved that the party could survive the loss of its popular leader, Ed Schreyer. In this thought-provoking account, Nelson Wiseman describes the history of the CCF-NDP in Manitoba, from its roots in the political movements and labour unrest that preceded the Winnipeg General Strike, through to its years in power, its defeat and subsequent re-election. A lively and balanced history of a social democratic party.

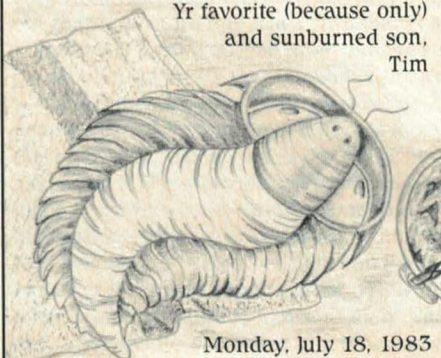
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to give him hell. I guess she means Dad. I wish she would not say that stuff. She thinks everything is a big damn joke. Phoebe still says she saw the trilobites come out of the sea and now she says they live up on the cliffs. She is my sister and all, but sometimes I think we do not speak the same language. Rhea says this is called the gender gap. Yak yak.

Yr favorite (because only)
and sunburned son,
Tim



Monday, July 18, 1983

Dear Mom,

Yes, we are still here and we got your letter and the things you mailed. Phoebe left her stuff on the beach *again* yesterday and so I had to go look for it after dinner last night. When I got down to the rocks, there were some seals playing and so I sat by the water and watched and they watched back. They put their heads up and looked around like periscopes on submarines. Then I saw some fires burning up on the cliffs and some hippie type of people were up there cooking their dinner and drinking out of a wine bottle. This morning the sheriff drove down on the beach in his police car and climbed around looking for the fire. He asked some kids if they had seen anyone making any fires and the kids said nope. Phoebe told him about the trilobites but he didn't pay any attention.

This week Lib and I got to go to the movies. Rhea drove us over the hill to see *Tootsie*. Have you seen *Tootsie*? Dad would not like it, but you might. Lib says Dustin Hoffman is an OK actor and she wants to be an actor too. I told her she would be an actress then, and Rhea said not necessarily. When we got home, the child-sitter had let Phoebe stay up late watching her favorite old movie, *One Million B.C.* You know, that one Phoebe's so crazy about, the 1940 one with Carole Landis and Victor Mature? Phoebe talked to Libby half the night about that movie, all about the two tribes, the guy's tribe with the men fighting all the time and grabbing the food, and the girl's tribe where the old women cook in a big pot and share the food around in abalone shells, and everyone takes turns. Libby saw that movie when she was young too and she told Phoebe that one tribe was Neanderthal retards and the other was evolved enlightened. One was macho and the other was mellow. Libby talks that way a lot. I don't know if Phoebe gets it, but she

likes it. Rhea says Lib talks that way because her mother is a psychiatrist. I said well Dad is a psychiatrist too, and she said that is not the same thing at all.

Phoebe sends two hugs and
one large wet kiss...

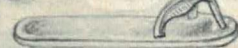
Love from yr son,
Tim

Friday, July 22, 1983

Dear Mom,

Phoebe ran away yesterday. She's now at home again, thanks to the sheriff, and Rhea says you are not to worry or come back early. Rhea said it was only a reaction to your phone call about the divorce. Phoebe *didn't* get it of course. She thought you were going to get a new horse and she was all excited. Sometimes I think Rhea doesn't get all the sand out of her ears. We told her it meant you and Dad were going to live in separate houses, and she asked which tribe was she going to live with. Rhea told her she was going to stay here until school starts and then you were going to take her back to Seattle. Well, Libby and I took her to the beach and Lib and I got really interested in our chess game (we play chess every day now) and so when we couldn't find Phoebe, Rhea got real upset (don't tell her I said so) thinking Phoebe had drowned you know, and so the sheriff used his loud speaker truck, driving along the beach calling her name and age etc. Well, then a woman, one of those hippies who cooks out on the beach at night, climbed down off the cliff with old Phoebe. Rhea cried (don't tell her I told) and she took Phoebe and the woman home and the woman's name is Demeter. Phoebe asks everyone if they want to met her! Demeter is a sort of grilled cheese blond with freckles. She is going to stay with Rhea for awhile. Right now they are both out digging up the yard. Phoebe sticks to them like glue. She is out there right now *sorting seeds*. Phoebe is crazy about Demeter, only she keeps asking and asking her if she is going to go back to make the fire and live with the trilobites. If you ask me, Mom, which of course you didn't, good old Phoebe is what Dad calls 'around the bend' or 'off the beam,' much as we all love her. I hope you are OK and will be here soon. I miss our chess games.

Love from yr only son,
Timothy



Jennifer Stone lives in Berkeley, California some of the time, and exiles herself in Bolinas some of the other time. Her radio show "Stone's Throw" is heard regularly on KPFA and she writes works of fiction, poetry, reviews, essays and plays. Jennifer says, "I found HERIZONS at The Old Mole Bookshop in Berkeley." And we're glad she did.



Moral Lepers.

MAUREEN MEDVED

These days there seems to be little point in turning on the radio to listen to popular music. After all, most of it is mass-produced, marginally-palatable froth, smeared with an ample dose of misogyny. Yet, millions of women listen to the pop stations every day, and millions more venture out and buy this music, unaware that there are alternatives available.

The Moral Lepers, a five-piece, all-women, Vancouver-based band represent such a music alternative. The group is part of Vancouver's emerging women's "new music" scene — a global trend which indicates an about face for women in popular music. The trend suggests that many women are no longer willing to sit at home and passively consume dead pop stars marketed by the commercial music industry. These women recognize that it



is one thing to help Duran Duran earn billions of dollars by venting their sexual frustrations on vinyl. Yet quite another thing to be an active participant in one's local music scene, organizing gigs, producing local musicians, or starting one's own band.

Until quite recently the active end of the popular music was mainly male-dominated — and yet, over the past seven or eight years, increasing numbers of women have begun to infiltrate their local music scene, fill its ranks, and for the first time in rock history, take hold of their own careers.

Vancouver has a small but distinct music subculture that produced, in the late seventies, a quick succession of all-boy bands including D.O.A., The Subhumans, Pointed Sticks, and many other less successful punk bands. An overwhelmingly masculine line up — that is, with the exception of the Dishrags, which formed in 1978 as Vancouver's first all-women punk band. In those early days, the Dishrags adopted the style of those fast and crude '77 boy bands, later turning up as a 60's girl-group under a fresh identity as the Raisonettes.

At first, punk came to Vancouver because these angry young musicians presented a defiant challenge to the Vancouver status quo, which has since taken a more severe political swing to the right. And the decrepit economic life and non-existent employment opportunities which encourage punk in Britain, fast became a Vancouver reality. The result is an incredible social awareness as well as underground political activity that just won't quit. The Moral Lepers are currently one of two all-women bands in Vancouver's underground music scene, playing feminist gigs and benefits, as well as a variety of clubs and bars. Both they, and the more punk Industrial Waste Banned, represent the new trend in women's music, which owes its roots to punk, but has added an extra dimension both musically and lyrically to the early punk bands. The Moral Lepers have been together a couple of years, have put out a six song e.p. Turn to Stone, and are presently working to put out a second album.

Talking to the Moral Lepers — Janet Lumb (sax), Elaine Stef (guitar), Rachel Melas (bass), Conny Nowe (drums), and Marian Lydbrooke (vocals, percussion and synthesizer) — about their experiences working in Vancouver's alternative music scene gives a personal focus to what has come to mean a revolution for women in music.

This recent transformation of the popular music scene is clearly indebted to the women's liberation movement. Women have been gaining employment in many previously male-dominated trades, and there was really no reason why the pop-music industry ought to have been an exception. For the first time, women began to take the initiative and organize their own gigs and benefits, which necessitated the demand for women performers. And while

feminism was a major factor, the influx of women in the music industry also owed alot the punk revolution of 1976-77. According to Marian Lydbrooke:

Punk music really helped women in music, even though it was really male-dominated and there is a lot of sexist fucked up things in it. But, when people get up on stage to play — even if they really couldn't play an instrument — it gave women a lot of confidence because they didn't have to play an instrument to start playing music. You could just get up there, make a fool out of yourself, and no one cared. It was great! And so, I think it really got alot of women playing because it really gave them a lot of confidence to do that.

Punk was a reaction to the glorified "rock star", and it didn't intimidate those women who did not have the benefit of amassing a lot of experience. Explains Elaine Stef:

You didn't have to be a virtuoso all of a sudden. You didn't have to be some boy who started his guitar lessons when he was six years old and got really good by the time he was sixteen.

Punk was a free for all. Hundreds of bands formed almost overnight, and that did not fail to include women. No doubt, that punk went a long way to de-mystify the process of playing in a band made it alot easier for women to join in. According to Conny Nowe:

I saw punk as a kind of springboard for women and a springboard for a lot of people to be much freer in their ability to express themselves.

If boys could get away with playing only a couple of chords, there was nothing to prevent girls from doing the same. All one really needed was a hack guitar. And before long, it became common knowledge that one didn't depend on a major record company to make records. Thousands of singles and l.p.'s have, and continue to be released on independent labels in what has become a production revolution at the grass-roots level, and the first real challenge to the dominant record industry.

When punk first arrived on the scene, most feminists weren't overly enthusiastic, viewing it as another example of loud, obnoxious "cock-rock". Marian explains:

There is a certain element in punk music — a Nazi, military element. Which, I think is, in a sense, trying to get people energized to change their lives. And of course there is the idea that working class movements are often manipulated into being fascist and racist. In that way, punk song writers must be as unobscure in their



lyrics as possible so that they are not misunderstood.

The punk movement is one full of contradictions, and there continues to be as many negative factors about it as there are positive. There are certainly many bands who consistently attempt to be more sexist and crude than the next band, in an ardent attempt at some sort of adolescent one-up-manship. Yet, the most progressive bands turned their anger into something positive. And an increasing number of punk

-3⁵

VIRGIN ON THE VIDEO

Porn machine their war machine
Buy & sell your baby daughter
The virgin on the video
Gang-raped to give them pleasure
With your children watching on
Growing up to learn the lesson
Violence offers entertainment
Get it on your video
Seven maidens, seven daughters
Appeasing war lords
With their slaughter
The virgin on the video
Checked her out
Before they bought her
The younger the better
They get their pleasure!



Photo: Cam Garrett

ers (left to right) Rachel, Conny, (back) Janet,
Marian, Elaine.

bands continue to write anti-racist and anti-sexist songs and play for rock against racism and feminist functions:

—I put on my clothes they make me look tall
—I don't think about it, I don't think at all
—I dress high class, makes me look high paid
—You know I do it baby cause I want to get laid
—I'm just a slave — to my dick ☆
—It really makes me sick ☆
—Gerry Useless 'Slave to my Dick', by former Vancouver band The Subhumans

According to Julie Burchill, staff-writer for British rock magazine New Music Express:

The role of women in rock and roll is best summed up by that female impersonator supreme, Iggy Pop — 'I've been dirt — and I don't care.'

Until punk came along, the image of women in popular music was hardly anything to be admired, never mind emulated. The sixties was, more or less, the decade of the victim, with women perched up on stools simpering — or if they had voices like Joan Baez — mourning beautifully into strictly acoustic guitars, over their man who had just run away to sea. As Marian remembers it:

A lot of feminist music around was really mellow and folkie. Even now, in the feminist community, there is a certain hostility to rock music or a more aggressive music. There really wasn't a place for women in the feminist movement who wanted to be more upfront and more aggressive. But it's getting better.

While the sixties image of soft women in rock did change in the seventies, the latter decade had other problems to contend with. Indeed

while the seventies did manage to cultivate a few good performers — Suzi Quatro, Nico, and Tina Turner — the focus was placed too heavily on the singer's image. In fact, it was with little exception, almost entirely image-creating stuff — into a salaciously saleable product. While it must be emphasized that these singers required much skill to do the job, the singer's efforts and talents would go unrecognized. Most of the real artistry and power is attributed to the musicians, wielding drumsticks, bass, and guitar behind her.

Punk rock was, in 1976, the first phase in rock and roll that did not insist that women had to be sitting ducks for some record company's target practice. Many of the women in new music, who otherwise, would never bend to the music industry's conveyor belt production of the sexual stereotype. As Elaine puts it:

I think that it is a shame that we would be forced to change our image if we worked through the dominant record industry. One of the strengths of our band is that we are ourselves. We are not putting on that pose of real coldness, which is an easy way of making it big and having people love you.

Rachel Melas replies glibly:

We want to sound just like Lover-boy. We are going to invest three-hundred dollars each in leather pants. We are also paying for hair grafts on Marian's chest.
But the success of the punk ripped and torn style of dress makes it easier for women to reconcile

The power that I use

Is the product of a culture

That kills and screws

All the people of the world

**For the comfort of
a few**

But you know I use their power

**To scream against them
louder**

any conflicts concerning the production of a sexual illusion. Marian comments:

First of all there are a lot of male bands who don't pay any attention to their looks and make it big in the record industry. So maybe it will be possible one day for women to do the same.

Elaine interjects pragmatically:

Yeah maybe in a million years. Things are expected of females that are not expected of males. Women are supposed to be enticing. But we are not here to seduce anybody!!

Marian insists:

There are a lot of male bands who look like five guys who have just come off the end of the block, so why can't we be just five women who have just come off the end of the block!

The Moral Lepers have been categorized as punk, new wave, or even some form of misguided jazz. But this is music that cannot fit neatly into any category. The Moral Lepers, like most of these new women's bands, have transcended the crude yet effective simplicity of punk, creating a sound that is much more sophisticated and textured than punk ever was. Punk rhythms join in with ska, funk, rock, blues, and jazz sounds in a wild melange of tempos and moods. And the Moral Lepers is a band whose image cannot easily be pinned down. Says Elaine:

There is a feminist aspect to our music. There is a certain punkiness to our attitude. Our music gets anywhere from completely weird, fairly funky, to kind of rock. And we are not a political party. We are definitely not out there to put a gun to anybody's head.

And, along with the familiar favorites of war, economic mutilation, and catatonic consumerism, these women insist that a range of topics from sexual stereotyping to porn and child abuse get attention:

—Uncle Jim he grabs your dress
—He wants to fondle and caress
—Your dad he says your telling lies
—Mum's suffering emotional stress
—from Family Love,
by the Moral Lepers

—I saw a boy with a plastic gun
—He was playing war to have some fun
—He said: "I'm only eight
—Will they let me fight
—When they drop the bomb
—Will we be alright?"

—from Plastic Gun,
by the Moral Lepers

The graphic horror of the incest reality and The Bomb are emphasized by the matter-of-fact way in which the Moral Lepers put their lyrics across. Marian Lydbrooke's cool, detached voice adds

high contrast to the child's vantage point, through which both issues are telescoped in the above stanzas.

All members of the Moral Lepers agree that they would not trade the experience of working in an all-women's band for any amount of commercial success that could be attained through working in a male group. As Elaine explains it:

Well, it's nice to be able to express yourself without beating your head against some guy's upbringing — which is one of the problems I had in this one band that I was in before. I had to argue with some guy about cover tunes. I had to argue with him about whether or not "Under My Thumb" was a sexist song. Stuff that is unquestionable and that in certain circumstances you wouldn't have to talk about or question at all. So, I wanted to be in a woman's band. You know, I didn't want to have to go through this kind of hassle. I wanted to make music, right? But I also didn't want to go through this sort of bullshit day after day.

In many ways it can be said that punk was a cultural reaction, turned personal realization for many women who listened to, and/or played this type of music. When British bands such as the Slits, the Raincoats, and the AuPairs made themselves heard, women finally had their experiences and frustrations, rather than some misogynist mythology sung to them through popular song. Emotional chaos, expressed by discordant and powerful sounds, express for women, a sense of shared experience — experience that can hardly be captured in a textbook analysis of a woman's turmoil, or in a nice and civil melody. Indeed, culture has the benefit of inducing intellectual and emotional riot or a shock of realization when everyday experiences are presented in a new way.

I'm not saying that punk music is the final word in culture. Nor do I suggest that its major purpose is as some sort of political propaganda piece or emotional rescue. But popular music is, realistically, something we often crave. People do crave music in their lives and in this society of conveyor-belt "rock stars", we ought to welcome and support innovative and strong music made by women. And this music should become an accessible alternative to the stuff that is presently frothing over the airwaves. After all, culture has historically been, and continues to be a major consciousness raiser for women — one only has to look at the attention paid to cinema by feminist scholars and writers over the past twenty years to grasp the importance of popular culture. For these reasons we must encourage women musicians, and it is worth our while to do so. They obliterate all the lies propagated by the commercial music industry, and give us the strength and the self-confidence to change our lives. ▼

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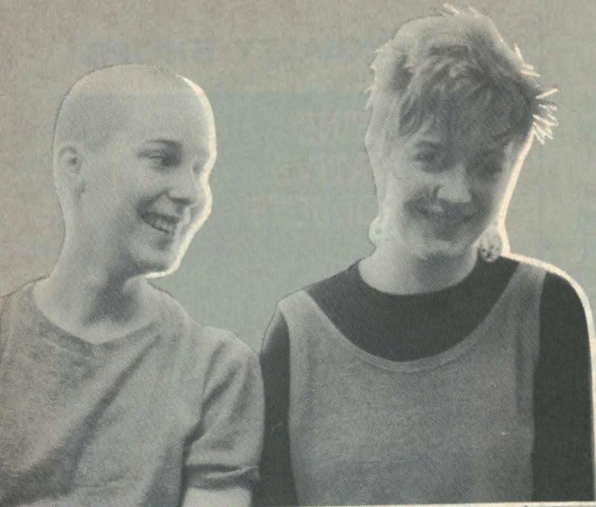
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PUNK WOMEN

by Lynn and Nicola

I was reading the newspaper awhile back and was amused at a certain "fashion" item. A woman wrote to an advice column questioning a style that had confused her: "Why are ladies wearing only one earring instead of a pair?" She wondered if it was a new fashion trend or were the one-earring women just trying to be different.

That just about sums up the difference between the ordinary woman and those who are called "Punks". The women who veer away from the mainstream are always trying new and different things, while the status-quo woman has to find out if her actions will be acceptable first.

Here in Winnipeg, there is a flourishing group of women who are involved in an assortment of alternatives ranging from promoting bands to publishing a fanzine (a punk magazine) to drumming for a local band. Others are involved in a variety of more acceptable areas such as motherhood, painting and vegetarianism.

What exactly is the common denominator for these women and hundreds of other women and men across Canada and around the world? It starts with the music, whether it's raw and fast or slow and polished, it expresses a common concern for many of the elements influencing our society. Most of the themes in punk have been voiced before, primarily in the 60's. But there is one big difference between folk and punk. Punk isn't asking people to be reasonable and to please be nice to one and other, it's shaking people by the shoulders and forcing them to listen. No one is really affected by the idealism of the 60's. "There's hope for the future, but I live for today and tomorrow, not my lifetime," says Lisa, voicing the concerns of the five punk women I spoke with. All agreed that it's not easy facing the prospect of war; "we have to live with impending doom but we can't let it overwhelm our everyday lives otherwise we'd just be sitting on our duffs and waiting."

The music voices an attitude, but it also provides a support system, a community of people who want to be heard, not ignored. "Although a ready-made group is available there is a sense of responsibility to get things done," comments Laurie.



LAURIE

DEBBIE



CARA



DONNELLY



A closeness is apparent here that isn't evident among other groups of people. There is a great deal of affection and warmth and none of the backlash towards women who openly express friendship with other women. A different set of values is implicit. Even the approach to feminism is different. "I don't usually think about it (feminism), but it's always in the back of my mind," says Donnelly. "When it comes to dealing with jerks, you either throw in the towel or become really tough."

These women aren't seeking mass approval. If they did gain acceptance, they'd simply have to find an alternate form of rebellion. "I don't like the idea of woman as an object," asserts Debbie. Punk is a way of setting up new standards of what a woman is. But there is still conflict with the stereotypes of how a woman should look and act, and the reaction is rarely positive. "Even though I know I'll be harassed while going out, I'm never *not* going to go out, I'm just careful," says Cara.

Today's popular mythology depicts punks as violent, evil beings with little regard for political systems and social conventions. While the latter part of the statement is very close to the truth, punks seldom use violence to show their discontent, preferring less destructive methods. In particular, the women present a paradox, looking like hooligans, the majority in fact are pacifists. And, like all socially aware women, they are thinking human beings who are fighting for change.

Summer Festivals

I'm comin' to Winnipeg
on a music wave
of women song
and women brave

Gonna dance me a war dance
for peace
peace
peace
Equal Rights & Justice tice tice tice

— Lillian Allen

Tanya Lester

If I could add the dimension of sound to this page, you could appreciate the rhythm as well as the fine lyrics of Jamaican Canadian dub poet Lillian Allen.

But you will have a chance to experience Lillian Allen and a host of other women who will be sharing their contributions to our culture this summer. Lillian was inspired to write this poem when she received a message about the Our Time is Now women's cultural festival to be held in Winnipeg's Kildonan Park on Saturday, September 1 and Sunday, September 2.

"We're celebrating women's culture and women like any other 'minority' have their own culture," was the message I got from the organizers Joan Miller, Kris Anderson, and Rachel Rocco when I visited them at the Westminster Church, where they have been working on the festival since last September.

Women, they said, have their own language which overlaps racial, geographical and other boundaries. It is expressed in books, magazines, and through many other mediums.

So, whose idea was this women's festival, anyway? It can be credited to SDB Manitoba Inc. Sound like a foreboding corporation? Not at all. SDB stands for the Same Damn Bunch of women. The board of directors includes Bev Suek, Chris Lane, Terry Gray, Ilene Johnson, and Shirley Walker. Most of these women have been involved in the feminist community over a number of years.

The women's cultural festival will not only feature folk artists. Women musicians will also be expressing themselves through jazz, blues, country, rock 'n' roll, new wave, and reggae. There will be dance, theatre, poetry and displays by women visual artists who work with a variety of tools and materials. And, (of course, children will be remembered) there will be a special stage area set up for children's entertainment. Other workshops besides the main performances to be held in the

Kildonan Park's Rainbow Stage theatre are also slated. It is hoped that it will be an empowering, energizing experience.

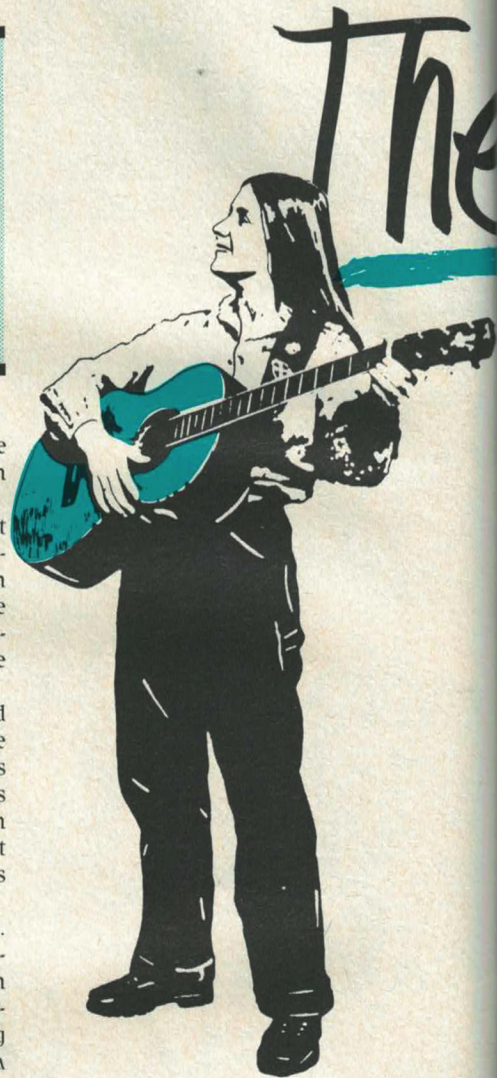
Although many entertainers have not yet been confirmed, Canadian women representing the North, East, West and South regions of the country will be among the 20 acts that could total up to 40 performers. Some will be well known to the audience. Others will be new.

And just to whet our appetite, they talked about one possible act that will feature throat singers. Based on Inuit custom, this women's spiritual communication sounds like yodelling or keening. Two women stand with mouths close together and sort of play off each other's throats. (If only this page had that other dimension).

Word about the festival is spreading fast. Certainly, it is spreading through government offices. Joan has applied to seven provincial and federal government departments for funding and is now approaching corporations and individuals. Kris sent a 200-letter-mailing to women's groups across the country and Manitoba musicians, like Heather Bishop, have been spreading the word.

But just because the festival won't be coming until the end of the summer, doesn't mean that you won't have many chances to prime up for it before September 1 and 2. For one thing, the women's festival will be touring three of its performers through eight Manitoba communities, two of which will be remote fly-in areas, during July and August. The concerts will feature children's programming in the afternoons and adult programming in the evenings.

If you want the latest word on this first women's festival write or phone Rachel, Kris or Joan at the Canadian Women's Music & Cultural Festival, 745 Westminster Ave., Winnipeg, Manitoba R3G 1A5. Ph. (204) 786-1921. Who knows? You might be one of the first to buy a festival t-shirt if you get in touch with them early.





Listening is easy



"As the historical silence of women breaks down a great wealth of artistic and cultural expression is emerging."



Bird's Hill Park will again be the site of the Winnipeg Folk Festival to be held on July 6, 7 and 8. And this year, one of the festival's new thematic tents will feature women, women and more women musicians and artists. Among the 27 performers lined up for the women's tent, (including a signer for the hard of hearing and deaf,) are many feminist names.

Heather Bishop will host the women's tent, which will feature Four the Moment, a group of Halifax gospel black singers, Moon Joyce, who sings about social relations and the experience of being in a wheelchair, Libba Cotten, the 94 year-old who wrote "Freight Train"; feminist peace activist Holly Near and Nancy White, known for her humour and her concerns for the people of Central America. Patsy Montana and Ginny Clements will also be featured and Australian feminist Judy Small will provide a taste of her biting wit usually directed towards her own country's institutions and the nuclear war mongers. Others, like String Band's Lynn Hammond, will be co-opted out of their bands, to play woman-solo, and the Girls who Wear Glasses will be performing their juggling act.

According to folk festival office and volunteer coordinator Linda Cubbidge, the festival is entering its new decade with a strong appeal to its women's contingent. Other workshops at the festival will also feature women's themes.

So by the time September 1 and 2 rolls around, we should all be nicely geared up for the first 'Our Time is Now' Canadian women's cultural grand summer finale under the "rainbow" at Kildonan Park.

"As the historical silence of women breaks down a great wealth of artistic and cultural expression is emerging."

—Our Time is Now.

and the doing's



In Neepawa, The Manitoba Holiday Festival of the Arts, in its 18th year, will provide an opportunity for women, men, and children to discover and develop their creativity through hands-on experience in their choice of creative writing, drawing and painting, fiber arts, pottery and sculpture, piano and vocal music.

Running from July 8 to July 21, the instructors will include such well-known names as The Winnipeg Art Gallery's Grace Nickols, author Charles Wilkins, and Jamie Oliviero from Actor's Showcase. Also, Helen Cherney will be teaching one of the pottery and sculpturing courses. Now residing in Thompson, Helen started learning about pottery when she attended the festival as a student a few years back.

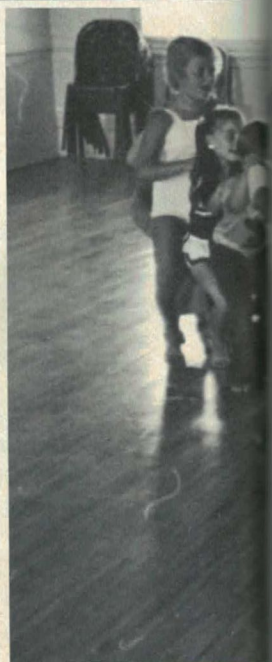
Besides the two week classes, this will be the first time that the festival will be offering mini-courses that will run for two or more days. There will be a batik course, calligraphy, quilting, spinning and dyeing, stained glass and etching, and photography. The photography course will run for five days and will take the student through the levels of learning to use the camera, taking portraits, ending with landscape photography.

The arts festival is a real family event. As well as the adult and youth programs, there is a children's program open to kids from the ages of 6 to 11. Each day, they will explore art, drama, creative writing, and music. For children, it is a holiday that can be almost anything but boring. "In fact, one of the problems we have is that the kids don't want to leave," said organizer Marlene Siatecki.

For parents with smaller children, there is a child care centre set off from the Viscount Centre where the courses take place and is based on the philosophy that if a child doesn't see her mother during the day, he or she won't miss her. The centre is set up where nursery school classes are held during winter months and adheres to the creative nature of the festival with



"...the type of family atmosphere that is fostered at the festival is not based on status."



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easel painting, sand and water games, dough art and story times.

Marlene Siatecki said the type of family atmosphere that is fostered at the festival is not based on status. Rarely does anyone ever ask, "What does your husband do?" or even "What do you do"? Most festival participants camp in the town's central park and sometimes even cook meals together.

There are camp fire creative writing readings that are put on by those who take the creative writing course. Everybody brings their own chairs to sit around the fire while the writers read their work from a makeshift podium.

The fees, by the way, are very affordable at \$85 for adults and youths and \$65 for children. This covers the whole two weeks of courses. If you think this is how you would like to spend your holidays, contact Marlene Siatecki in Neepawa at (204) 476-3232.▼



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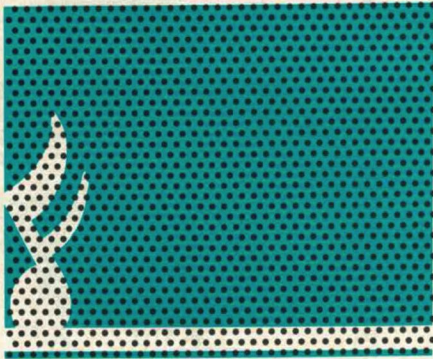
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Tanya Lester

"What do women want, boys?
What do women want?
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Do women really want?"

— Shelley Price

Making Music at MS. PURDY'S



One thing Winnipeg women have wanted for a long time is a place where they can gather for a social drink without having to worry about being harassed. Ms. Purdy's Women's Club is now providing this space. And it is also a space for "local performers to come out and do what they do best", as manager Bev Banks describes.

From time to time, Ms. Purdy's features local musicians such as Heather Bishop and Karen Howe. These performers have inspired others to pick up musical instruments and begin to express the joys and pains of women's existence. Ms. Purdy's is now giving new musicians and poets the little nudge that they need to take the step up onto the performer's stage.

Shelley Price is one of these musicians. If Ms. Purdy's had not approached her to play at the club, Shelley admits that she would not have performed for "a really long time".

"This time last year, it (performing) never would have crossed my mind," she said. Shelley also sees herself as a role model to counter effect the superwoman syndrome. If everything does not go quite right on the stage, she provides an example for women in the audience. The message is that we can allow ourselves to make mistakes; it is alright to not be perfect.

The audience at Ms. Purdy's allows for imperfections. But it does not get short-changed for being supportive. And, in exchange for what her audience gives her, Shelley gives back a lot.

An example of this is her song about "Freedom of Choice". Through it, Shelley tells the story of being a lesbian in a society that demands invisibility and isolation.

Shelley reasons, through her music, that denial of sexual preference is part of the many other freedoms that women are not allowed to have in our society. Others include not being able to have economic security, not living in a nuclear free world, and not having reproductive freedom.

Debbie Romeyn, another musician who has gained recognition partly through Ms. Purdy's, sometimes write songs to share aspects of her self. For instance, Debbie describes her passion for running as an

athlete through the words: "And when you feel like flying, you can almost touch your goal."

Debbie contributes to the feminist community through songwriting, playing her guitar and singing because she believes these are some of the strengths that she has to offer. She feels others are more suited to organizing demonstrations and coordinating the other activities of the movement.

By using her beautiful voice and haunting music, Debbie re-awakens a strength in her audience to continue to work against societal ills: like when she sings about how "the children blew away like dust" in a piece about the bombing of Hiroshima.

But Debbie tempers words that could depress us to the point of inactivity with a sense of humour. Before performing a song that she wrote in collaboration with her grade nine students after they watched *If You Love This Planet*, Debbie talked of a student's reaction to the film about nuclear war. The girl went home and told her mother, "I've just got over the fear of drowning and now THIS." It helped ease the pain that we felt when Debbie went in to the song that chronicled the world's last day "before the bomb."

She is also the author of the empowering "Take Back the Night" song that was part of last year's Take Back the Night march. Part of its message is: "Take back the Night; Women Unite; Take back the Night and Stop the Fear." It, like many of the songs described here, have to be heard to be really appreciated.

Performers like Shelley Price and Debbie Romeyn are two good reasons for women to go to Ms. Purdy's. There are many others. Those who have already performed, will perform, or who might have return performances include Janine Gibson-Grant, No Frills Theatricks, Moon Joyce, Joan McIssac and Noelle Hall. Some are out of province performers. Bev Banks said that Heather Bishop and others have been spreading the word about Ms. Purdy's across the country. It is one of the few Canadian women's bar that offers a sometime alternative to "loud disco" music.

Bev is also enthusiastic about holding talent nights to encourage more Manitoba women to come out to read poetry, do comedy routines, perform theatre, sing, and play instruments. One of Ms. Purdy's aims is "to encourage an opportunity for women performers and artists to be recognized." Bev puts it in another way. "I'm really tired of us not giving ourselves enough credit," she said.

In a city where we sometimes feel starved for women's culture, Ms. Purdy's is becoming an oasis where we can feel free to express our creativity. ▽



in the name of EQUALITY

Heather Emberley

There's a new group in Manitoba and their chant is "Fathers for Custody". The cover of their pamphlet has a message with impact — a broken-hearted logo pictures an isolated father, torn away from the rest of the heart, where the mother and children stand united.

Founders of the group, Jerry D'Avignon, president, and vice-president George Struck started F.A.T.H.E.R.S. last August to help men get custody of their children. The group has brought the issue of father's rights into the limelight, appearing recently on CBC television, and has forced women to take a long, hard look at what the group is demanding.

The concept of the fathers' group originated in California where studies reveal that joint custody agreements reduced court appearances by 50 per cent.

D'Avignon claims he has the support of mothers, social workers, lawyers, judges and marriage counsellors as well as the fathers, who take out ten dollars yearly memberships. Women can take out honorary memberships but can't vote.

Are men finally becoming the nurturing, sharing fathers that women have been praying for, sharing the care-giving traditionally that has been mother's responsibility? Are they using up their sick time

for their kids' and driving them to daycare? If so, is joint custody just a 'logical' progression, for these men who have been co-parenting in the home, as their agenda implies?

For the eighty-five per cent of mothers who in 1979 did not receive regular maintenance payments for their child(ren), the prospect of these fathers demanding further responsibilities must appear as something of a contradiction. It was only after a computerized policing system was set up in Manitoba that the rate of payment default fell to fifteen per cent.

In response to why so many fathers renege on maintenance payments, co-founder of the organized fathers George Struck, says:

"Many men pay through the nose and are denied visitation with their kids." He also says that some men do not pay because they are not convinced the money would be spent on the child(ren).

The pressures and anxiety that come with poverty is something that the vast majority of single mothers know all too well. Two thirds of Canada's poor are women and their children, according to Statistics Canada figures. If fathers defaulting on maintenance want more responsibility for their kids, women cannot be blamed for asking whether the best interests of the child(ren) is their

motivation.

D'Avignon cites financial incapability as a reason for non-support, suggesting that many men have difficulty coping with the stress of divorce, thus reducing their productivity or even losing their jobs. Many, he says, face financial ruin after legal costs. D'Avignon himself has appeared in court recently for failing to pay maintenance for his daughter.

With the average wage gap between men and women increasing, mothers not receiving maintenance payments are doubly jeopardized. The situation can be further hampered if a woman has limited work history and is seeking employment. Armed with skills unacknowledged in the corporate world, single mothers face systematic discrimination in a world which doesn't recognize the unpaid work done in the home. This leaves most single mothers unequipped to fight long, expensive court battles if they are challenged to fight for custody of their child(ren). Men, on the other hand, earning an average of sixty per cent in excess of what women make, have a decided advantage before a legal battle even begins.

D'Avignon and his group would like to see joint custody be the norm. And while he maintains his group is a support system for men who want joint custody, D'Avignon is fighting his wife for sole custody of their

daughter.

F.A.T.H.E.R.S. operates on the premise that the courts are biased toward mothers. They feel that judges are influenced by the stereotype of babes in mothers' arms and that fathers are being discriminated against. They would like to convince the judges that every child needs a father's influence to grow up "normal". With hopes of furthering their cause, F.A.T.H.E.R.S. has approached all levels of government for funding. They want an office, money to "educate the public about joint custody" and a halfway house for fathers and their children.

"Because police or lawyers seem to automatically order the man to leave the home in domestic disputes, we want to set up a nice place in a good neighborhood where men could stay until they got back on their feet and where the children could visit them," says D'Avignon.

At one point D'Avignon investigated the possibility of purchasing the YWCA on Webb Place, which had been up for sale. When funding did not appear, D'Avignon, remaining optimistic, remarked that, "the parking there is terrible and most of the fathers have cars."

Very few men in Manitoba actually petition the courts for custody, says Robyn Diamond of the Attorney General's department, and only one has applied for guardianship of an out-of-wedlock child since the Voluntary Guardianship Act was passed. Ninety per cent of mothers who petition for custody of their child(ren) are still awarded custody, but the courts didn't always favour mothers.

The historical status of women and children further reinforces how the legal system has favoured men and rarely acknowledged the importance of mother-work. Before 1900, fathers had complete legal guardianship of their children, who were regarded as their property. It wasn't until the 1960's that the grounds for divorce started becoming more equalized, and divorce legislation has since then remained in the forefront of feminist legal reforms.

The reasons women usually receive custody today is because, as Robyn Diamond puts it, "the court feels it is best for the child" or because men do not request custody. This suggests that the habit of allowing women to keep custody of their children is not necessarily based on the recognition of women's work in the home and her capabilities of raising children, but is an arrangement of convenience at least partly due to the fact that few men bothered to sue for custody.

This leaves women in the vulnerable position of having to be accountable and answerable for alleged incompetence if the fathers challenge them in court and in most cases, the woman is at a decided

disadvantage. Economically weak, fathers point to their relative wealth and ability to better "provide" for the children. If they remarry, they are seen in the judges eyes as more closely resembling that nuclear family that family court judges have traditionally held up as a model environment for children. It is then often successfully argued that the child(ren) would be "better off" in the father's new nuclear family, than the mother's "broken" home, even though in many cases the mother has been the primary caregiver of the children for many years. Because of this vulnerability, many women lose their children when their competence as women, and how closely they "measure up" to the traditional male view of the ideal woman, is taken to task. A lesbian woman, a poor woman, or a woman who has a male lover isn't seen by the courts to have the "best interests of the child" at heart, while her child-rearing capabilities are rarely the issue. Since the courts are still largely male-identified, women's "power" in custody cases is at best only tenuous and fragile.

To make the situation more equitable, Robyn Diamond has recommended to the Attorney General that the government should enforce access provisions the way it already enforces maintenance. Diamond says the courts should do something about fathers who say they will visit their child(ren) and then don't show up. If a father continues to abuse his visitation privileges and upset the child(ren) with broken promises, he should be seen as in contempt of court.

Diamond has also observed that semantics play a major role in divorce and custody disputes. For example she says the term joint custody implies that parents are dividing up property or invested interests. She also feels that the term 'non custodial parent' is a negative label, implying that this person, usually the father, has no rights whatsoever. She has also observed how labels and feelings of powerlessness often make a noncustodial parent vengeful and desperate.

The question of what is really best for the child(ren) is the key issue. Dr. Ken McCrea of the Health Sciences Centre in Winnipeg says that society is not ready for joint custody as a model.

"Not only is joint custody no real help, but it gives parents more power to fight," he says. "We need an interdisciplinary approach to it and many more trained people in conciliation services before joint custody can work."

Not fully understanding all the legal and psychological ramifications of this new way of coping with children of divorce causes some people to overlook the real issues. The answer is not clear cut; it no more means all mothers than it means all

fathers should have a custody; the issue requires more than a 50-50 approach.

Parenting is rarely a 50-50 occupation to begin with. For women working outside the home, they usually still have their job at home of housecleaner and child care arranger, appointment-keeper, and present-buyer. They usually sacrifice their own sick time when their kids are ill and retain their role of primary caregiver even though their husbands "help out" when they can.

June Westbury, a former MLA presently active in human issues, is one of many women beginning to speak out against the push for fathers' rights. Having recently witnessed custody battles first-hand, Westbury is adamant that the child has to be the first consideration, "not the pride or ego of the parents as is so often the case."

Far from being a measure of equality between the sexes, Westbury explains that joint custody is actually discrimination against women.

The primary caregiver who formerly had major input in the child's life, would lose a lot Westbury says, "Usually it is the mother who has had the major parenting role and she does not have the financial resources to pay legal fees to prove the father is neglectful and shouldn't have joint custody." She questions whether fathers suing for custody really just want to spend more time with their child(ren) and suggests that some are just caught up in a legal battle of winners and losers.

"Fathers who rarely see their children will suddenly appear in court with affidavits saying they are model parents."

Westbury is quick to point out that the freedom to work, or be relieved of some of the parenting pressures can be accomplished by liberal visitation rights. She adds that when parents live close by, joint custody can work IF they agree on most aspects of parenting. Another option is "nesting" — whereby the children remain in the same home and parents alternate their living arrangements.

Because alternative living arrangements are so new, many people are seeking out counsellors who specialize in "access counselling" and mediation. Lorraine Martin, who trained at the Academy of Family Mediators in New York, uses words like "time-sharing" instead of custody. While she acknowledges that joint custody can be seen as an ideal, in that the child is guaranteed two parents, it is not always feasible. Both parents have to be prepared to do a lot of talking and have to ultimately agree on what will be best for the child(ren). For parents who feel they have been wronged by a court's decision, there are venues open for them to challenge decisions. She emphasizes however, that the conflict is not just a matter between parents.

"Not only do children need input into decisions made about their lives, but we must investigate the thinking behind the parents' statements," Martin cautions. She prefers mediation to courtroom confrontation, adding that, "court is a horrendous human experience."

Many women, convinced that joint custody was a progressive and logical means of sharing access, opted for joint custody. Many later regretted the decision.

Marjorie Salki, a Winnipeg broadcaster, tells how her life in many ways, exemplified the problems associated with joint custody. She was busy raising two children, maintaining a home and supplementing her husband's income selling Tupperware when she realized she could no longer live with her husband. After they separated, she worked her way up in the communications field. She became one of the pioneers of joint custody so that the children could maintain contact with their father and "so that he wouldn't be so alone." The decision has cost her dearly, both financially (frozen assets) and emotionally. The split family living arrangement also lead to illness for her son and emotional trauma for her daughter.

When her husband threatened to hire the toughest lawyer in town and to take away the children and her money, she backed down in fear. In the spirit of joint custody, she agreed to try to work things out without going to court.

"It was a disaster," recalls Salki. "The children didn't know what address they should use. They always had a suitcase in hand, they were tired and confused."

The first lawyer she and her husband hired could not fairly represent both sides, she found. The second one lasted a year without setting a court date to settle the dispute, so she hired another lawyer to check up on the previous one. The next lawyer, did nothing and billed her \$4,000, and the fifth time around, she found a lawyer who gave her some results. Within three months she had her first maintenance payment ever for her children. Not long after that, this "terrific" lawyer was appointed a judge and Marjorie is back to square one after five long years.

F.A.T.H.E.R.S. came into the picture around the same time as a specialist told Marjorie that her son's joint living arrangement was aggravating his health problems. She recalls one evening of her daughter's school concert:

"My daughter was heartbroken when he refused to come to her concert because he had to attend a F.A.T.H.E.R.S. meeting so he could learn more about how to assert his rights," she recalls.

All women are not in agreement over the pros and cons of joint custody. Robyn Diamond, speaking recently on the issue, says that even though it appears to be working

in California and Oregon we may be a bit ahead of ourselves, and that as a society we need to explore all the options.

Barbara Romano, a social worker in private practice at the St. Boniface Hospital, has experience in joint custody. In her work in Ontario, she recently witnessed the paperwork of 43,000 children of divorced parents in one year. While acknowledging the work of American researcher Joan Kelly, who believes that joint custody works, she underlines the importance of children's bonding.

"The child needs a place to feel safe and a parent to count on for continuity and responsiveness."

Cautioning against setting up an artificial environment for children she emphasizes the importance for a child to remain in a constant neighborhood where bonds can be made with peers, classmates, neighbours and other adults. She also believes that it is possible to have joint care in a single custody agreement and suggests that many parents can agree on details without going to court.

If parents do wind up in court, they will find themselves in a new, unified Family Court in Manitoba starting in August, where six judges will hear cases of domestic matters only. Changes in domestic law, including a less adversarial structure, are expected to prove helpful as they have in other parts of Canada.

Joint custody, as one of the newer options that will be heard by the Unified Family Court, is not a panacea. It will only work for those who want to make it work. If fathers want rights, they are obliged to assume parental responsibilities from day one of their child(ren's) life. Their rights include the right to switch jobs to allow for more time with their kids, the right to miss work when the children are ill and the right to do housework as well as the rights to play, to decide which school, how much allowance, and the right to reasonable access should the parents' relationship end. Co-opting the pleas of women for "equality" and "fairness" without sharing the responsibilities that come with shared parenthood is not a plea for reason, but an aggressive revolt for power.

Since F.A.T.H.E.R.S. have begun there has been a reaction from the women's community in the province. Counsellors, politicians, The Manitoba Action Committee on the Status of Women and The Manitoba Advisory Council of Women are hearing from women who want to set up a support network for women caught up in custody battles.

The bottom line is, and always will be, what is best for the children. We should listen very carefully to what children who experience joint custody have to say. They are the ones who can teach us the most.

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CONSUMERWISE

The Aftermath of EDB

Residue in foods from the pesticide ethylene dibromide (EDB), the newcomer to the list of carcinogens, has recently received media attention. Health and Welfare Canada has released a study of over 500 domestic and imported foods and food products which concluded that although EDB residues in some foods exceeded allowable limits (mostly in foods requiring baking) overall, EDB is not considered a public health concern for the Canadian food market.

Agriculture Canada has however, suspended the regulations regarding EDB. Major Canadian food manufacturers have voluntarily discontinued the use of EDB, so food produced in recent months should be virtually free of this particular chemical residue.

However, it has been considered acceptable for foods to contain up to 100 parts per billion (ppb) EDB in Canada. In the U.S., the Environmental Protection Branch suggests there should not be more than 30 ppb in ready-to-eat foods and no more than 150 ppb in products requiring cooking. Heat tends to destroy anywhere from 70-95 per cent of the EDB present. So, an uncooked product containing 100 ppb should contain 5 to 30 ppb after baking. However, U.S. health officials have warned that EDB is dangerous at one ppb saying, "no amount is safe to consume. They estimate the average person's daily intake at 34 ppb.

Food Test Results

Health and Welfare Canada found that none of the samples of national brand flour contained more than 100 ppb, (range 0-90 ppb). Flours containing close to the maximum limit of the chemical residue were considered acceptable as the amount of EDB would be substantially reduced during cooking.

Grain based mixes for cakes, muffins, pancakes, cookies, pie crusts, and brownies were also examined. Of the 162 samples tested, about 8 per cent contained legally unacceptable amounts of residue. These products have been voluntarily pulled from the retail shelves by the manufacturers. The following lot numbers were found to contain unacceptable levels of EDB residue. If you bought these lot numbers, don't use them. Try to exchange the product for a more recent batch.

Ruth Corobow

Betty Crocker Brand

Super Moist Carrot Cake Mix — lot J318A
Oatmeal Muffin Mix — lot D315B
Super Moist White Layer Cake — lot E304A
Snackin' Cake Coconut-Pecan Mix — lots D320B and D319B
Honey Brand Muffin Mix — lot C317A
Snackin' Cake Carrot Nut Mix — lot L321B

Duncan Hines Brand

Apple Deluxe Cake Mix — lot 3193A
White Deluxe Cake Mix — lots 3293A and 3293B

Monarch Brand

Blueberry Muffin Mix — lot 2A3573
Vanilla Yogurt Cake Mix — lot 4B2293
Devil's Food Cake Mix — lot 1A3643

Robin Hood Multifoods Ltd

Gingerbread Mix — lot 1564B1

amounts of the pesticide residue. No further shipments of Mexican citrus fruits will enter Canada for the next several months. The next crop of citrus fruits will be tested and denied entry onto the Canadian market should EDB be detected.

Health and Welfare Canada plans to monitor the Mexican citrus crops carefully, as well as other foods and food products before they make their way to our grocery store shelves.

About The Imposter Mexican Vanilla

In Mexico, it is common for COUMARIN extract to be passed off as genuine vanilla extract or put into real or artificial vanilla flavoring. Coumarin, or tonka bean extract, looks and smells like vanilla, but it is only distinguishable through lab tests. But Coumarin has been banned as a food or food additive since 1954 by the American Food and Drug Administration (FDA). The FDA has determined that Coumarin is a poisonous and deleterious substance which causes damage to various organs of test animals, particularly the liver.

Coumarin is also thought to have blood thinning properties as well. Derivatives of Coumarin (such as dicumarol) are used in anticoagulant drugs. Warfarin, a synthetic chemical closely related to Coumarin, is the active ingredient in rat poison, which causes rats to hemorrhage to death.

According to the FDA, the amounts of Coumarin in impure Mexican vanilla vary greatly from lot to lot. Any of the local labs listed in the yellow pages can verify the presence of Coumarin with a fairly simple laboratory procedure. Although the vanilla bean is native to Mexico, it is an orchid and is not cheap even in its subtropical home. Bogus Mexican vanilla can be sold for as little as a couple of dollars a quart.

About Mushrooms Packed in Plastic

Mushrooms packed in airtight containers provide a very conducive environment for the growth of the toxic C Botulinum. This toxin might also grow in mushrooms in air permeable plastic bags, unless they are kept in the refrigerator.

References:

Health & Welfare Canada News Release, March 9, 1984.
FDA Consumer, October 1983
FDA Consumer, February 1984
Canadian Consumer, January 1984



Of the ready to eat bakery products and breakfast cereals tested, 97 per cent contained less than 10 ppb, 80 per cent showed no detectable residues, 13 ppb was the highest amount of EDB present in any of the products analyzed.

All samples of citrus juices, dried fruit, vegetables, and infant cereals which were analyzed contained no detectable amounts of EDB.

All US citrus fruits which were examined were also considered free of EDB residue. However, a shipment of Mexican oranges was found to contain legally unacceptable

PROFILE

On Playwright Lill and Dusty Documents

Playwright Wendy Lill started searching for Frances Marion Beynon not long after her play *On the Line*, about immigrant women garment workers, had run its theatrical course.

Wendy was approached by Leslie Silverman of Actor's Showcase to write a historical play about women, adaptable for high school audiences. Silverman even made good on her offer to find Wendy the money to do it.

Straining her eyes over microfilm of old newspapers in the Legislative Library, pouring over Western Canadian history books, and probably sneezing while rummaging through dusty documents at the Provincial Archives of Manitoba led her to the discovery of Frances Beynon, the suffragist newspaper columnist who refused to render her pacifist ideals, and was brought back to life in *The Fighting Days*.

While still searching, Wendy also got a glimpse of the important contributions immigrant women have made to our province. She read about the immigrant charwomen who refused to go to their work in Tuxedo and River Heights during the 1919 Winnipeg General Strike. The thought did cross her mind that doing a play based on Nellie McClung's charwoman might prove to be very interesting.

Wendy believes a playwright needs to be angry as well as comfortable with the subject she is working on. When she finally found Frances Beynon, Wendy was able to relate to this feminist journalist who arrived on the Winnipeg scene around 1910, having lived her early days in rural Manitoba under the rule of a stern Methodist father.

When Frances lands her job on the *Rural Review* (actually the *Homemakers* page in the *Grain Growers Guide*), she opens her page up to women's letters and tells them it is their page. She sticks to this policy even when the letters start to regularly condemn her. Like today, there were philosophical differences within the community. Frances strongly opposed Nellie McClung's agreement with Prime Minister Borden during World War I that only British women should get the vote because immigrant women might sympathize with the enemy.

Frances continued to criticize Nellie for putting aside her peace ideals in exchange for work in the war effort. "She was an idealist and she wouldn't settle for less when the crunch came," Wendy said. She knows that women today who refuse to budge on their ideals are often still very isolated.

Tanya Lester

Photo: Wayne Glowacki FREEPRESS



Wendy was not nervous about showing this side of Nellie McClung's character. She believes, now that we have grown to the point that we don't have to pretend we are all perfect. "We, as women, have to confront our feminist leaders — remind them of our dreams — but we have to back them up too," she said.

One of Wendy's favourite lines in the play is when Nellie McClung pleads with Frances, the new feminist in town, to come to a suffrage meeting. "It's the same old girls who come to everything," Nellie said, implying that Frances would bring new ideas to a group of women who were getting a bit 'stale'. Ah, yes, new blood. What feminist in the 1980s does not know about trying to draw other women into the movement?

Another conflict in the play many women could identify with was Beynon's relationship with a man. In *The Fighting Days*, Frances is in love with newspaper editor George McNair even though he is very conservative. She finally decides that she cannot marry him because she would have to give up her work and her freedom.

In writing *The Fighting Days*, Wendy felt lucky to be able to go to the Prairie Theatre Exchange and talk about her progress or toss around ideas. She said she had always dreamed of this kind of support. Feminist playwrights, in Britain and elsewhere, are able to work in conjunction with a theatre while having the freedom to go off on their own for a few weeks at a time.

As a woman playwright, Wendy already had ideas about how Frances Beynon

(Laurel Paetz), her sister Lillian Beynon Thomas (Terri Cherniack) and Nellie McClung (Linda Huffman) might have acted. But George McNair (Morison Bock) the only male character, sometimes presented a problem. Director Kim McCaw told Wendy that a man would not say certain things that she wanted him to say. In this, Wendy's initial reluctance to work with a male director was turned into a mutual advantage.

The Fighting Days' characters, Wendy feels, are not as stereotyped as the characters in *On the Line*. She got away from the "white hat, black hat" portrayal of the characters in *Fighting Days*, and adds that the play can educate rather than alienate men. Men, after all, are often alienated from the women's movement.

A feminist playwright like Wendy Lill provides strong roles for women actors — roles that are still all too rare. Wendy knows there are many good women writers, but when she joined the Manitoba Playwrights Association, she was one of the only two women members.

Wendy will be moving to Nova Scotia's Annapolis Valley this summer where she wants to get to know the people and then continue freelance writing. But there is a good chance that her play will be touring Manitoba schools so her influence on the province's culture will still be felt.

The dusty documents and old newspapers will still be here and there are hundreds and hundreds of stories still to tell about our heritage. There are hundreds of more ways that we can draw strength from our past.

REVIEWS

Hookers on Davie

Di Brandt

It is worth much more for women to articulate their own vision than to criticize men's, said French author Anais Nin. This is the kind of advance that *Hookers on Davie* makes over *Not a Love Story*. Both movies attempt to portray the human reality behind the glossy facade of pornographic society, but while the latter focuses (in a very important and necessary close up) on the abuses of the industry, *Hookers*, produced and directed by Janis Cole and Holly Dale, lets the people who pay for it with their bodies and their lives tell their own story.

The remarkable thing about this film is not the information it gives about street prostitution; facts, statistics and sordid details are already available in abundance. What is incredible is the extent to which it lets us in on the emotional experience of the street. How do professional film-makers, armed with government grants, win the confidence of an outcast group for whom the general public represents a hypocritical and abusive clientele? And perhaps even more incredibly, how do people whose survival depends on their ability to deny or cover up emotional vulnerability find words to articulate their private desperations and triumphs?

The answer is at least partially visible in the perspective of the camera: Cole and Dale never allow themselves to pry; whatever pleasure there is in this film is not in the detective agility of the voyeur, but in the genuineness of the interactions taking place. What we are given is a complicated language which exists on many different levels at the same time. There is the expressive, superficial, deliberately ironic language of solicitations; the tentative, fragmented, occasionally defensive language of confession and reflection; and running through these, the largely unspoken language of hurt, anger and desperate courage to get the better of a society which punishes those who supply its perverted demands for sex without feeling. What is required of us in return is the ability to "hear", to relinquish our preconceptions of a world most of us would like to pretend doesn't exist, and respond with equal honesty to the human beings whose lives are being told.

The limitless patience with which this

story must have been pieced together over a long, long period of time says something to us about the nature of social change: learning how to listen may do far more to help liberate people from harmful stereotypes and expose abuses at their source than lobbying for stricter censorship and harsher penalties. Certainly no sensitive viewer can go home after this movie without some sort of identification with the exploited exploiters of a sensually corrupt society.

The most informative aspect of *Hookers on Davie* was its close look at the cooperative spirit among the hookers in

this pimp-free area of Vancouver. Particularly illuminating was the relationship between women and transvestites: a congenial, mutually supportive bond which argues against the feminist charge that homosexuality is a complete denial of women's experience.

Finally, the people who acted in this film, Michelle, Ricky, Bev, Joey, Jackie, and Tiffany, as well as Michelle's mother, deserve our respect for their courage in sharing their experiences with us, and Janis Cole and Holly Dale our thanks and admiration for a very sensitive, discreet and human documentary. ▽

Everywoman's Money Book

Marlene Kunderman

Everywoman's Money Book, Betty Jane Wylie and Lynne MacFarlane. Toronto: Key Porter Books, 1984. \$12.95

Few women plan to be or want to be alone, but unfortunately it's likely and we should plan for it. For these reasons, *Everywoman's Money Book* is an excellent guide in most areas of financial planning and is easy to read.

It teaches the basics of finances for the beginner but also advises and assists those who have already started their financial planning.

The writers are both from Winnipeg. Betty Jane Wylie, now a Toronto journalist and playwright, is a widow and the mother of four children. She is also the author of the bestseller *Beginnings*. Lynne MacFarlane is a stockbroker and lecturer in financial management for women, and the mother of four. She teaches and lives in Victoria with her husband. Both women believe in economic independence for women and urge women to seek financial planning assistance.

Lynne MacFarlane's ability to communicate in an easy and comfortable manner translates well to the book. In a recent interview, she indicated that the primary reason for writing the book was to give women "basic information on which they can make their own decisions." She finds that in her classes at the University of Victoria, women are very inquisitive and not

hesitant to question her. She also finds a lot of give and take in her classes because women want to know more — and she learns from them as well. The classes are a sharing of information. Lynne also says that only eight per cent of women know that they're entitled to half of the Canada Pension Benefits built up during a marriage.

In her work she hears many unfortunate stories, such as the story of a woman, married 22 years to a husband with a good job. She had two children in private school and became an efficient household bookkeeper. They sold a duplex (which they both owned) for \$13,000 and when she went to the bank one day, there was no money. Her husband explained that it was used to pay bills, etc. He then started to make life unbearable for her and he threatened that if she left she'd get nothing. She retained a lawyer whose investigation revealed that the husband's salary was four times the amount he said and that there were two bank accounts she was not aware of. Thousands of dollars were discovered, of which she knew nothing.

Step one in financial planning is finding out "how much you are worth" financially speaking. The book will guide you in finding this out and completing a "net worth statement." It's not an easy task, but oh, so worthwhile and rewarding. When you learn to plan financially the results are more control of your life, independence and a less stressed existence.

The book also includes valuable information on record keeping, insurance, income taxes and wills.

For these reasons, the \$12.95 is a small price to pay for future financial security. ▽

REVIEWS

Sex and Destiny

Sex and Destiny, Germaine Greer. New York: Harper and Row, 1984.

When I was growing up, my mother used to regularly trot out two truisms which reflected life as she knew it. One of them was: the truth hurts. The other was: you have to suffer to be beautiful.

Germaine Greer probably has little in common with my mother, who is a career homemaker with prodigious abilities as a seamstress but, strangely enough, her masterpiece, *Sex and Destiny* vividly recalls those motherly maxims to my mind.

The truth hurts. And a lot of deodorized Western women climbing the career ladder or raising children for the new nuclear age won't like the picture Greer paints of their brightly-lit world.

You have to suffer to be beautiful. In the 1980s beauty is more (if you'll excuse the cliché) than skin deep: it includes being a model of success, of sexual desirability or of motherhood. Greer makes no bones about it: women in the industrialized world have unwittingly accepted the suffering required for this ideal of beauty as surely as many of us have internalized the desire to be perfect. Could this be why we have ulcers, high blood pressure? By accepting this burden of beauty, Greer suggests, we have become alienated from our bodies (through contraception) and from our souls (through institutionalized childbirth).

Neither the small-minded nor the faint-hearted will embrace this book. It is a massive documentary which stares unflinchingly at two nuggets embedded deep in women's hearts: the wish to bear children and the wish not to bear children.

In *Sex and Destiny*, Greer has undertaken a prodigious study of human fertility.

Greer's motherly medicine leaves an unpleasant aftertaste. What hurts most is her assertion that we educated, urban women of the Western world have been duped into timidly accepting the ideologies of our oppressors. We are slaves to sex (and thus to men). We are guinea pigs for the pharmaceutical industry whose only motive is profit. And we are pawns of institutionalized medicine which simultaneously deprives us of the joy and pain of childbirth.

As an example of Greer's castigations, consider the following comments she makes about the acceptance of abstinence, as compared to restraint from vaginal intercourse during fertile days for women

Debra Pilon

practicing the rhythm method:

"Feminists — who refuse to use potentially damaging forms of birth control, for example — assume that no alternative to ejaculation in the vagina can be seriously proposed. The common morality seems to reject any notion of deliberately selecting kinds of lovemaking in order to avoid pregnancy, at the same time as it ordains the maximum use of creativity and versatility in sex."

She goes on to say: "Our preference for mechanical and pharmacological agents of birth control is irrational . . . There is no logic in a conceptual system which holds that orgasm is always and everywhere good for you, that vaginal orgasm is impossible, that no moral opprobrium attaches to expenditure of semen wherever it occurs, that considerable opprobrium attaches to the bearing of unwanted children and at the same time insists that "normal" heterosexual intercourse should always culminate in ejaculation within the vagina."

Finally, Greer concludes: "These are the suppositions which underlie our eagerness to extend the use of modern contraceptives into every society on earth, regardless of its own set of cultural and moral priorities. As the basic premises of the position are incoherent, the position itself is absurd. Another name for this kind of mental chaos is *evil*."

This kind of invective is common throughout *Sex and Destiny*. Another passage sure to raise the ire of some readers maintains: "Whether women like it or not, current sexual mores are conditioning them to become clitorally centred: their sexuality is being conditioned into the likeness and counterpart of masculine response. The process has everything to recommend it for it renders men and women compatible . . . There is now no reason why a woman can't be more like a

man. Female sexuality has been tailored to fit male inadequacy. One dimensional man has been joined by his one-dimensional woman."

Luckily, the brunt of Greer's propensity for devastatingly critical argument is directed not at women but at eugenicists and at the theorists for population control — some of whom have been women. Through the late 19th century and into this one, eugenicists popularized the notion that humankind should allow only the "best and brightest" to breed. In a chapter devoted to the rise of this racist ideology of procreation, Greer takes aim at a number of eugenicists who were also, not coincidentally, the first proponents of family planning.

Another ideology Greer lambasts is that of zero population growth which is based, she says, on the myth of overpopulation. She deserves a medal for her investigative research into the genocidal nature of some "family planning" programs in the Third World — programs which have killed and maimed both men and women.

It is this aspect of Greer's work — her outrage over the moral poison the capitalist West has visited on poor and illiterate people around the world in the name of population control — which makes *Sex and Destiny* the profoundly relevant and revolutionary book that it is. She does not spare our tender sensibilities; she does not couch death and destruction in academic terms; instead, she tells it like she saw it while living and learning among the poor and hungry. Listen to her: "The blind conviction that we have to do something about other people's reproductive behaviour, and that we may have to do it whether they like it or not, derives from the assumption that the world belongs to us, who have so expertly depleted its resources, rather than to them, who have not."

In the end, Greer builds a convincing case of improving life that is, rather than working obsessively in service to corporate agendas to avert lives that aren't. Along the way, she gives us the benefit of her travels and her studies and provides to Western feminists a welcome objectivity about ourselves — an objectivity we lack. Having seen both sides of life on the planet, Greer pleads for the dignity and the lives of those who can't plead for themselves. Has any other feminist written a work of this magnitude and importance? I think not. It may be awhile before one does. ▽

Germaine Greer



REVIEWS

Videos: Homing in on Some Little Known Winners

If by now you've succumbed to the latest "technological revolution" and have converted your old B&W tv into a FULL-COLOR HOME ENTERTAINMENT CENTRE, you may have escaped those vacuous situation comedy re-runs only to run headlong into those monumental bores of the big screen, newly resurrected from obscurity via the video cassette. Still, do not despair — your Beta or VHS machine may be useful in your desire for cultural subversion — if you know where to look for movies focussed upon strong women.

Movies such as *I'm Dancing As Fast As I Can*; *Hannah K.*; *Heart Like A Wheel*; *Cross Creek*; and *A Dream of Passion* defy those stale categories of SMASH HITS constructed by nervous ad men clawing for the prescribed market share profits. Even with the steadily growing demand for the cinematic expressions of women's lives, the financial priorities of a corporate Hollywood has made the release of such movies a rare event.

In her article "Why are Movies So Bad? Or the Numbers" Pauline Kael, movie critic for the *New Yorker*, describes the politics of financing a major studio release. After being budgeted at a certain sum, each movie is "pre-sold" (even before one foot of celluloid has been shot) to the theatre chains and the television networks, ensuring the studios a profit. To get such a marketable commodity needs a script condensable to a catchy slogan easily droned throughout a TV ad blitz, big name directors who are known for coming in under budget and stars of international appeal. Finally Pauline Kael states, "movies are financed only if they fall into the stale categories of past successes."

Movies about strong, autonomous women hardly fit corporate Hollywood's formula for monetary success. *I'm Dancing As Fast as I Can*, released by Paramount Pictures and directed by Jack Hofsis, is the cinematic adaptation of Barbara Gordon's best-selling book which chronicles her personal struggle against valium addiction. What shines through this film of pain and dependency, is her connection with another woman. Played by Jill Clayburgh, Barbara is at once challenged (to the point of quitting valium) and eventually strengthened by her relationship with the terminally ill poet, Jean Scott Martin, acted by Geraldine Page. Barbara Gordon survives her addiction and overcomes her destructive personal relationships and suppressed insecurities.

In another attempt to defy her usual

Brigitte Sutherland

categorization as heroine of light romantic comedies, Jill Clayburgh recently starred in the politically charged film *Hanna K.* Directed by Costa-Gavras (renowned for his indicting films *Z* and *Missing*). *Hanna K.* (MGM) has also been released as a video without any major movie theatre distribution. In this film, Costa-Gavras describes the struggle of an Israeli lawyer, Hanna Kaufman, who defends a Palestinian in his hereditary claim to lands within the boundaries of the Jewish state. As Hanna questions the accepted dimensions of Israeli society, she begins also to question her own identity in her world dominated by her estranged husband, and her lover, a prosecuting attorney who opposes her first in court and later in her life decisions. In defending her client against charges of terrorism, Hanna weighs the chance of trusting in the "other"; in him and ultimately in herself.

Heart Like A Wheel (CBS-Fox Video), directed by Jonathan Kaplan, traces the life story of Shirley Muldowney (played by Bonnie Bedelia), a woman determined to realize her ability to race top fuel dragsters. Recreating the years of her life between 1956 and 1982, the movie expresses the visual and musical texture of the drag-race era dominated by "Big Daddy" Garlitz; the smell of Castor racing oil and the factory fuellers. In a prophetic scene Shirley, forced to the sidelines, watches as her new teenage husband drag races the local hot-shot. As her whole body wills him to make the rhythmic speed shifts, he hesitates out of sync with her instinctive movements. You know she's the winner. When the men in her life refuse to understand in the seriousness of her quest to be a racer and demand of her their due, Shirley Muldowney realizes her ambitions by repeatedly relying on her quick reflexes for survival. Only after receiving an Academy nomination for "best costuming", was *Heart Like A Wheel* finally released to Winnipeg theatres for a three-week run. If you didn't catch it there, remember there is a lot of woman power on that little video cassette.

Cross Creek (Thorn Video), directed by Martin Ritt, describes the life of a woman in search of a literary vision. A loose film translation of a 1933 memoir of the same name written by Marjorie Kinnan Rawl-

ings, details her musings on life in the Florida Everglades along "the Creek". Abandoning the soothing chivalry of a society that views her writing as only a hobby, the author (played by Mary Steenbergen) chooses her fierce independence. Slowly, she becomes part of the Creek's human and natural community. From her friendship with a maturing woman-child to her back-breaking labour of nurturing an orange grove to fruition, she begins to discover her own distinctive literary voice. Though enjoying a comparatively longer theatre release, *Cross Creek*'s advertising campaign used reviews which lauded the acting abilities of Rip Torn, playing the movie's flamboyant backwoodsman, to draw the crowds.

A woman's search for creative inspiration also characterizes the Greek production *A Dream of Passion* (Magnetic Video), directed by Jules Dassin. A famous actress, Mya (played by Melina Mercouri), while making her comeback in the stage role of Medea, discovers the existence of a woman who has been incarcerated for the killing of her three children and has been dubbed "The Medea of Liphath (?)". This film is a primal drama. The rhythmic chanting of the all-woman greek chorus pulsates throughout. As these women's lives of rage and retribution entwine, each comes to some understanding and recognition that Medea's murderous act, and their own deeds are, each, a conscious choice to "become dis-possessed" (in the words of feminist philosopher Mary Daly) of this patriarchal world.

Powerful as these films are, should you need a video fix often, they may only last you a week or so. Then what? Well, there are few more of these big budget "women's" films at your local outlet that should satisfy. Films such as *Resurrection*, *Norma Rae*, *The Bell Jar*, and *Lianna* to name the few. Much more is available in smaller independent production videos made by and about women. Write for catalogue listings by the following:



Beyond the Image: A Guide to Films about Women and Change,

ISBN-0-7722-0064-5

National Film Board of Canada, P.O. Box 6100, Montreal H3C 3H5

Women in Focus, 456 West Broadway, Ste. 204, Vancouver, V5Y 1R3 (604) 872-2250

Video Femmes, 10, Rue McMahon Ch 3875, Quebec G1R 3S1 (514) 692-3090.

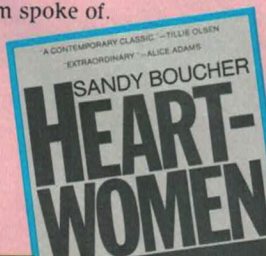
REVIEWS

BOOKS: A Rich Loam of Western Women's Lives

*To: A sister
From: A life-long
city slicker*

I'm writing to say that I have missed you these years, time is marked in this prairie city by the cycle of pothole and asphalt patching. Suffering from acute green deprivation I have tended and nurtured through this harsh spring more than enough seedlings for replanting in my roof garden boxes filled with top soil. I find myself wondering how many of these small wooden crates to the acre; fantasising how my little plot of roof could keep this apartment block in vegetables the entire year. Here in the city to respond to any nature rhythm is more like observing a contrived ritual.

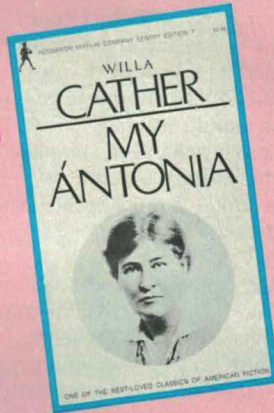
Still in that ritual I remember your weekend bus rides back to your home in the country. You'd be back Monday; back to work. These trips you made so regularly, always evoked a kind of mystery in me, so when I saw this book by Sandy Boucher, *Heartwomen: An Urban Feminist's Odyssey Home*. I decided to go back with her to Kansas, never having returned home with you. Of these prairie women, Sandy Boucher is able to ask questions nurtured in her women's community of San Francisco. Beginning with those women who live on the land, who most directly experience "the turning of the great wheel of the seasons" she explores the history of their personal struggles and their vision of themselves as women. Upon these observations she layers the political and economic history of the countryside, the often harsh experiences of the black and native women in the towns and finally the larger cities; always consciously seeing "in the women's lives a chain connecting each new life to those before it." Perhaps I shouldn't have been so shy about asking to return with you "home"; a place you seldom spoke of.



Brigitte Sutherland

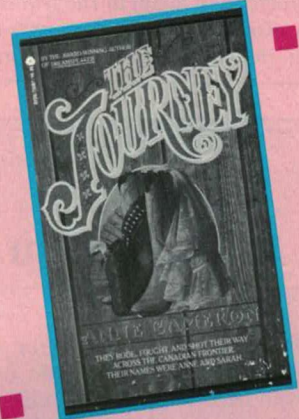
In one of the stories in her *Heartwomen's* prairie odyssey, Sandy Boucher visits Red Cloud, Nebraska; the birthplace of author Willa Cather. Like you, Cather later fled to the city, seeking its literary circles to develop her craft. There Sandy meets the women who care for the Cather house, now a local museum, remarking "we are linked down through time, woman to woman."

Needing soon to seek an even greater connection to Willa Cather than Sandy Boucher's musings, I found one of her books called, *My Antonia*. Willa Cather chooses to describe the life of a young immigrant girl, Antonia, through the eyes of Jim, a boy come to live with his grandparents on the prairie. There is another worldly quality to this journey, "like we had got over the edge of it and were outside man's jurisdiction." This was reminiscent of the few times as a child that I would leave the city behind in the summer to visit the country. While reminding me of this beauty, Cather also depicts its sudden violence, the unknown man who appears from over the distant horizon to suddenly hurl himself into the combine; the violence I naively thought I had left behind in the city.



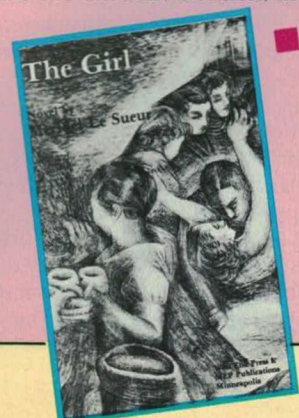
My early fantasies of the western countryside had always been moulded by the flickering likes of Gene Autrey and Tom Mix. I must have been aware of the violence, (part and parcel of these images) yet, then I was always trusting in the benevolence of the "good guy". Now, in adulthood, and in desperate need of an alternate western vision, I chanced upon a novel by Anne Cameron, *The Journey*. Across the Canadian frontier I travelled

with a young woman Ann and her companion Sarah. Each has fled the violence of a male world determined to conquer and subjugate the unknown. These women eventually find and create a home for themselves on the shores of B.C.'s Pacific Coast. Their trek is conspicuous in its caring and nurturance for all and sundry that they meet along the way. In return, they are healed of the wounds inflicted by men bent on their destruction by the madam of a brothel and a wise native woman.



On what has now turned into my own literary journey of sorts, like those displaced from the land by the economic upheavals of the Depression, I arrived at Minneapolis (a city much like Winnipeg in its relationship to the surrounding countryside). I began reading *The Girl*, a novel by Meridel Le Sueur, an author who chronicles the events of the north western prairies during the 30s and 40s.

Only recently have women begun again to tend their connection with this writer. *The Girl* describes the harsh realities of those people disconnected from the land, tending only their memories of it as a means of subsistence. Her prose poetry is the slang of bank robbers and speakeasies. Guys get either "knocked off" or "take it on the natural". Determinedly, she details *The Girl's* life on relief, in the



presence of case workers and psychiatrists ready to use shock treatment. *The Girl* is an everywoman caught in the Depression, forced into the cities. And yet, there are secrets that are passed from mother to daughter. "No matter what happened she put food in our mouths and there was something good about that as if she had a secret. Mama had a secret. She let me feel it, let me know it?" Suddenly I am thinking of the secrets of my own origins to the city and how you must have felt, fleeing to the city in the midst of a recession.

In the city, we pounded on typewriters together. How we had to play dumb; how we hid our identity and knowledge in that hostile environment to gain a tenacious footing and regain our strengths. I remembered you again in *The Tent Peg*, by Aritha Van Herk, the story of a recovery of the self. Her character J.L. who, in order to

get hired as the camp cook of a geological expedition uses only her initials on the application to keep her secret of womanhood. For the rest of that summer, she lands in the wide expanses of the Yukon with nine male protagonists. Reluctantly and inadvertently she comes to her terms with them, she knows "Of course we'll be condemned for acting, we'll be forever traitors and bitches". Van Herk describes J.L.'s strength in her mythical connection to the natural environment surrounding her and her communications

with a she-bear. These become the source that puts J.L. in touch with her oracular self.

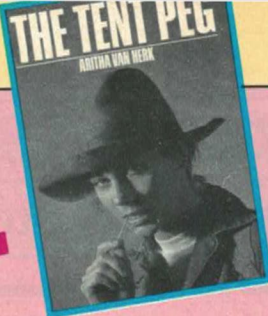
Along with J.L., I followed the contours of that landface, and you I touched when I felt the black earth. Thus, I discovered a new "country", a western space, and was glad. Truly. ▽

Sandy Boucher. *Heartwomen: An Urban Feminist's Odyssey Home*. Toronto: Fitzhenry & Whiteside, 1982.

Willa Cather. *My Antonia*. Boston: Houghton Mifflin Company, Sentry Edition 7. Anne Cameron. *The Journey*. New York: Avon Books, 1982.

Meridel Le Sueur. *The Girl*. Minneapolis: West End Press & MEP Publications, 1978.

Aritha Van Herk. *The Tent Peg*. Toronto: Seal Books/McClelland and Stewart Limited, 1982.



EDITORIAL

Conception, Deception and Paternal Perceptions

A friend of mine, reading the paper about Alexander Medhurst, the Toronto man who tried to intervene in his wife's abortion, turned to me, pointing his finger furiously at the front page article and said: "What about men's rights? It's discrimination not to let the father have a say about abortion. It's just as much his kid as it is hers."

Medhurst was turned down by a Toronto court in his bid to stop his estranged wife from having an abortion.

"But no one can tell a woman whether she will carry an unwanted fetus to term."

I hoped he would drop the subject.

"But he said he'd take it after the 9 months," he insisted, pointing again to *The Globe* article.

"What if the situation had been reversed and the woman wanted to carry the fetus to term. What if the man decided she was an incompetent mother or an alcoholic and wanted her to have an abortion. Should he be able to intervene on the woman's decision to carry the fetus to term too?"

My friend sat for a moment, squinting nervously, puffing quickly on his cigarette.

"In that case he shouldn't have the right to decide, but he should be heard," he quipped.

"I know what you mean," I said. "You mean that he should be able to force a woman to carry a child to term and then give the baby to him, but that he shouldn't

Penni Mitchell

have the power to force her to have an abortion."

"Hmmm. I see what you mean," he conceded. "Then he shouldn't have the right to make her have the baby either . . ."

"Right." I was surprised at my easy victory when he interrupted.

" . . . the judge should decide then, but the man should still have a say." I almost fell over in my chair but I managed to stay somewhat calm.

"So a judge should decide whether a fetus is carried to term by a woman or not?"

He added: "I think it's the fairest way." He sat back, arms crossed, looking like he had wandered in slightly over his head but wasn't sure how he was going to get out.

"What if the child is born severely disabled and the man has unforeseen expenses for specialists and education costs. If he winds up almost broke should he be able to sue her for support payments? After all, the child is, biologically, half hers."

"Absolutely," said my friend, "she bore the child so she's partly responsible for the child. I think she should have to pay."

"And the man is half responsible too?" I asked.

"Yes, of course."

"When does his responsibility begin?" I

asked.

My friend paused just for a moment.

"Well," he started, "when he went to bed with her."

"Did they plan to have a child together?"

"No. But that's not important. I think I read that they used birth control but that it didn't work."

I pointed out that it must have been fairly obvious that she didn't want to have another child (it would have been her second). He agreed, and added that she didn't seem very reliable if she got herself pregnant in the first place.

"If he thought she was untrustworthy and didn't want to have a child with her, why didn't he wear a condom if he didn't trust her with his sperm. Does he go around giving his sperm to just anybody?"

My friend gasped in amazement. A faint smile was starting to crack on my stalwart face, but I had to make my point.

"When a man gives a woman his sperm, so-to-speak, isn't it hers to do with as she sees fit or are there conditions attached?"

"But she doesn't know if it will fertilize an egg or not. She can't control what her body will do with the sperm," he insisted. "So neither should he." I glared across the table at my bewildered friend.

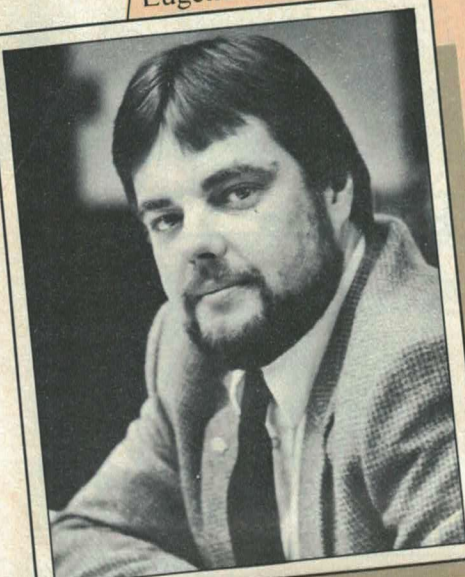
"So it's not up to the man," he finally conceded, "because it isn't his body."

I nodded.

"Or the judge."

"It has to be the woman." ▽

Eugene Kostyra



MANITOBA

MINISTER OF CULTURE,
HERITAGE AND RECREATION

WINNIPEG
R3C 0V8

Dear Reader:

As Minister responsible for Culture, Heritage and Recreation, areas in which women have traditionally been involved, I strongly encourage the development of programs and projects that reflect women's culture, and their individual cultural achievements.

Our government is committed to an affirmative action policy, the encouragement of appreciation of women's creative energies, and the fostering of their continued growth.

On behalf of my department, I am pleased to have awarded a special grant of \$10,000 towards this issue of HERIZONS featuring "Women and Culture". Women artists, writers and performers have contributed and will continue to contribute greatly to the development of culture, heritage and recreation in our province, and this recognition is long overdue.

Many gains have been made in recent years, and women have much to be proud of. Gabrielle Roy, Margaret Laurence, Evelyn Hart, Sharron Corne, Karen Howe and many others have brought recognition to Manitoba and Canada. However, we must not rest on our laurels; much remains to be done, and our government is determined to do its share in the continuing task to ensure the genuine equality of women and men in all facets of human endeavour.

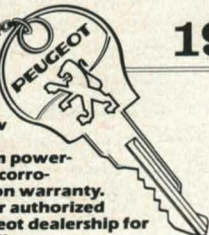
Yours truly,

Eugene Kostyra
Minister



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