

Phoney profits: who pays for that long distance feeling

70157

OCTOBER 1984 VOL. 2, NO. 6 \$1.75

HERizons

A WOMEN'S NEWS MAGAZINE

THE FAMILY

BED

▼
Religion:
One Woman's
Spiritual Journey

▼
ACTRA tackles
porn issue

INTERVIEW with author Jane Rule



WOMEN... REACHING OUT... SHARING RESOURCES.

Register with the CANADIAN WOMEN'S MAILING LIST. Women's organizations will then keep you informed about feminist events, actions, publications, and services.

When you complete a registration form, you alone determine what kind of groups and/or individuals can mail to you. You will only receive mailings in those areas you have selected. Your wishes will be absolutely respected. No women's name will ever be entered into the data bank without her voluntary registration. You can have your name removed from the list at any time.

A non-profit society providing information services to women, the WEB Women's Information Exchange has started the CANADIAN WOMEN'S MAILING LIST (CWML) as a communication tool for women and women's groups. By building the CWML and by then providing mailing labels at cost to women's organizations, groups or individuals WEB can help bring women together with the wealth of information available to them.

The CWML will also facilitate communication between feminist organizations and allow these organizations to reach out to women they might otherwise be unable to contact. In this way, WEB can build and expand a broad base of support for issues or interests of concern to women across Canada. Many other powerful groups use computerized mailing lists to reach and organize their supporters. *Women can also use the computer to their advantage—to create an efficient feminist communication network.*

Registration cost

This is a grassroots project which depends on donations from the people who participate in the network. A donation of \$3.50 will pay for the costs associated with processing your registration form. Donations of \$10.00 or more will help pay for the urgently needed publicity to enable CWML to reach its target of 10,000 participants by the end of 1984. If you cannot afford to donate please fill out and return the registration form anyway. It is crucial that all women participate in a network that serves women's needs.

Help build the network

To make the Information Exchange and the CWML a truly effective communication tool, women across the country must contribute to its growth. Women and women's organizations can help to distribute registration forms to their friends and associates. Please request extra brochures for distribution in your area.

CANADIAN WOMEN'S MAILING LIST REGISTRATION FORM

INDIVIDUAL REGISTRATION

NAME																								
ADDRESS																								
CITY													PROVINCE					POSTAL CODE						

Demographic Information: We are asking for this information so that we can know who we are reaching. This will help us know where our efforts need to be focussed so that we can create a truly broad-based national service that connects with all women. This will also help groups wishing to reach a specific segment of the population. However, you do not have to disclose this information to register.

Age <input type="checkbox"/> Under 18 <input type="checkbox"/> 18-21 <input type="checkbox"/> 22-29 <input type="checkbox"/> 30-39 <input type="checkbox"/> 40-54 <input type="checkbox"/> 55-64 <input type="checkbox"/> 65 and over Indicate the ethnic/cultural group with which you most identify _____ _____ Occupational Field (Check two categories you most identify with) <input type="checkbox"/> Health/Medical	<input type="checkbox"/> Mental Health/Counseling <input type="checkbox"/> Legal <input type="checkbox"/> Teaching/Librarian/Educational <input type="checkbox"/> Scientific/Technical <input type="checkbox"/> Social Services <input type="checkbox"/> Research <input type="checkbox"/> Management/Administration <input type="checkbox"/> Computer <input type="checkbox"/> Homemaker <input type="checkbox"/> Financial <input type="checkbox"/> Office Worker <input type="checkbox"/> Factory/Industrial Worker <input type="checkbox"/> Farm/Agricultural Worker <input type="checkbox"/> Skilled Trades <input type="checkbox"/> Sales <input type="checkbox"/> Business Owner	<input type="checkbox"/> Services (Restaurant, haircutting, etc.) <input type="checkbox"/> Spiritual/Religious <input type="checkbox"/> Performing Arts <input type="checkbox"/> Graphic Arts/Fine Arts <input type="checkbox"/> Artisan/Crafts <input type="checkbox"/> Writer/Poet/Playwright <input type="checkbox"/> Media <input type="checkbox"/> Political Worker <input type="checkbox"/> Military <input type="checkbox"/> Government Worker <input type="checkbox"/> Other (specify) _____ <input type="checkbox"/> Student <input type="checkbox"/> Retired
---	--	--

MAIL CODES

Selections: You may choose as many interest areas as you like. Place a mark in the box next to each subject area of your choice. If you wish to receive mailings in all subjects within a category, you may mark, "I am generally interested in"

Who Are You?
☐ Woman (individual registrant)
☐ Women-only organization
☐ Organization with mixed membership/staff
☐ Man (individual registrant)

Who Can Mail to You?
☐ Individual women and women's organizations (no men)
☐ Women's organizations
☐ Women's and mixed organizations (no individuals)

Language
☐ I wish to receive mailings in French
☐ I wish to receive mailings in English
☐ I wish to receive mailings whether they are in French or English
☐ My primary language is neither French nor English. I wish also to receive mailings in (specify) _____ when available.

Political Candidates
☐ Yes. Political candidates may mail to me.
☐ No. Do not permit political candidates to mail to me.

Women's Culture
☐ I am generally interested in women's culture.
☐ I am only interested in the following categories:
☐ Music ☐ Painting/Drawing ☐ Spirituality
☐ Film/Video ☐ Crafts ☐ Women's Presses
☐ Dance/Theatre ☐ Prose/Poetry ☐ Tours/Travel
☐ Photography

Women and Sports
☐ I am generally interested in this subject.
☐ I am only interested in the following categories:
☐ Basketball ☐ Gymnastics ☐ Running
☐ Softball/Baseball ☐ Volleyball ☐ Weight lifting/
☐ Racquet Sports ☐ Backpacking/ ☐ Body Building
☐ Football/Rugby/ ☐ Canoeing/ ☐ Biking
☐ Soccer ☐ Wilderness Trips ☐ Winter Sports
☐ Aquatic Sports ☐ Martial Arts

Lesbian Women
☐ I wish to receive mailings on issues/subjects of particular interest to lesbian women.

Legal/Political Issues
☐ I am generally interested in legal/political issues.
☐ I am only interested in the following categories:
☐ Disabled People ☐ Affirmative Action
☐ Sexual Preference ☐ Equal Pay
☐ Disarmament/Peace ☐ Prostitution
☐ Environmental/Ecology ☐ Consumer Rights
☐ Racism ☐ Senior Citizens' Issues
☐ Reproductive Rights ☐ Co-operative Movement
☐ Marriage-related issues (e.g., contracts, common law, divorce, widowhood)

Health
☐ I am generally interested in health issues concerning women.
☐ I am only interested in the following categories:
☐ Pregnancy and Birth ☐ Mental Health
☐ Abortion/Birth Control/ ☐ Alternative Health Services
☐ Sterilization ☐ Nutrition/Fitness
☐ Gynecological Health ☐ Drugs and Alcohol
☐ Sexually Transmitted Diseases

Women of Color
☐ I wish to receive mailings on issues/subjects of particular interest to women of color.

Education
☐ I am generally interested in educational issues
☐ I am only interested in the following categories:
☐ Women's Studies
☐ Science and Technology
☐ Women's History/Literature
☐ Women's Psychology
☐ Continuing Education for Women
☐ Alternative Educational Programs
☐ Parenting

Violence Against Women
☐ I am generally interested in this subject
☐ I am only interested in the following categories:
☐ Incest/Child abuse ☐ Rape
☐ Battered Women ☐ Sexual Harassment
☐ Pornography ☐ Self-Defense

Work
☐ I am generally interested in issues related to women and work.
☐ I am only interested in the following categories:
☐ Non-traditional employment
☐ Women's Businesses
☐ Displaced Homemakers & Employment
☐ Childcare
☐ Women's Training Programs
☐ Women's Professional groups/unions in your occupational area
☐ Disabled Workers
☐ Job Sharing/Part-time Work
☐ Domestic Workers
☐ Workers' Co-operatives/Alternative Work Situations

Where did you get this form? _____

Yes, I can help distribute forms Send _____ copies

MAIL ENTIRE PAGE TO: Web Women's Information Exchange • 9280 Arvida Drive • Richmond, B.C. • V7A 3P4

ORGANIZATIONS: Send for organizational registration form. If your organization would be willing to include our brochure in a mailing in exchange for mailing label credits, please contact us.

HERizons

OCTOBER ■ 1984

in this issue

- 4 Editorial
- 5 Letters
- 7 Bulletins

FEATURES

- 17 **Close'n Comforts** by Leslie Sanders
The rewards and hesitations of sharing a family bed.
- 20 **Censorship/Exploitation** by Mary Ambrose
Porn Plebiscite divides ACTRA membership.
- 24 **From Spiritual Starvation to Self Determination**
by Daile J. Unruh — One woman's religious quest.
- 27 **Profile: Jane Rule on Writing** by Alexis Applin and
Marlyn MacDonald. Conversations with Canadian
author Jane Rule on the creative process, political
polemics and lifeguarding.
- 30 **RESEAU présente un MEMOIRE SUR LA
PORNOGRAPHIE au COMITE FRASER**
par Janick Belleau



NEWS

- 8 **Working Together to Help Women**
by Stephanie Crate. A new sexual assault assessment
project in Vancouver brings together crisis workers,
women doctors and assault victims.
- 14 **Hookers' Occupation Taken Seriously**
by Brigitte Sutherland

POETRY

23 40

FICTION

- 33 **Country of Freedom** by Regena Bueno

REVIEWS

- 41 **Baker's Dozen: Stories by Women** by Penni Mitchell
- 42 **Silenced** by Julia van Gorder
- 43 **The Politics of Sex in Medicine** by Char Toews
- 44 **New: West Coast Fiction** by Julia van Gorder
- 44 **Poetry, Passion and Politics**
Joy Parks reviews three Canadian women's poetry
books.

COMMENTARY

- 36 **Satirically Yours** by Lyn Cockburn
- 37 **Notions and Potions** by Patricia Mirwald
Multiple Sclerosis strikes twice as many women as
men and there is still no cure for this neurological
disease.
- 38 **Consumerwise** by Elizabeth Kent
Big Business gets that long-distance feeling.
- 39 **Breadwinning** by Paula Gardner, C.A.
Taxation of Dividends vs. Interest Income.

CLASSIFIEDS

46



Cruel But Not Unusual Punishment

Starry-eyed liberals are calling it equality under the law. The courts, they say, no longer discriminate against men now that more men are gaining custody and access privileges in family courts.

Judge Roger Kerans of the Alberta Appeal Court ruled that Guy Poirer, who is unemployed and lives with his parents in Bathurst, New Brunswick, could provide a better family environment for his 2½ year old son, Cy Reuben. Cy was living with his mother in Calgary until the ruling was made, and the judge didn't have to prove the mother's incompetence in order to remove her son from her home. Kerans said he was only ruling on what was in "the child's best interests."

In Manitoba, Judge Larry Bird ruled that a former male babysitter could have visitation rights with a Winnipeg woman's daughter, in spite of the mother's protestations. Recently enacted provincial legislation designed to give relatives of children access rights was used to gain the ruling. The mother said she objected to the man seeing her daughter and refused to comply with the ruling; she said the man had told her he was a nazi and a member of a vigilante-police group.

At a glance, these decisions could be interpreted as the foreshadowing of a trend toward equal treatment of men, but what are the judgements saying about women-led families? In neither case did the judge have to prove the mother's incompetence, as was the case in the past; in fact both claimed that the mother's incompetence wasn't a deciding factor. The message the rulings send out to single mothers, however, is not one of equal treatment before the court. It clearly discriminates against women. Single mothers and their children are being punished by these judges' paternalistic biases about women-led families. In their attempts to define the child's best interests, families of mothers and their children are being judged as deficient, while judges try to manufacture nuclear families where none exist.

Consider the plight of a single woman who has a child on her own; teenagers are especially vulnerable. If a married couple wants to adopt her baby and takes her to court, would these same judges rule that the mother's child would be better off if it were adopted by the "real" family? The likelihood already exists. Last year a native woman in Brandon tried to regain custody of her daughter, who she temporarily placed in the care of the Children's Aid Society, to recover from alcohol addiction. The Supreme Court of Canada granted adoption to the girl's white foster parents, and the mother, Linda Woods, lost her daughter permanently. The Supreme Court ruled that "adoption gives the child secure status as the child of two loving parents." Therefore, the essential ingredient for a stable family, in the court's eyes, is a man, not necessarily the father, and children are once again being viewed as male possessions.

If judges Kerans' and Bird's decisions gain popularity Canadian judges have a big job ahead of them. Where are they going to find all the men to mend these 'broken' homes? The rulings so far are reason enough to worry for a group of women who have little clout against a male-identified court system. How can 400,000 single mothers, many of whom are living with their children below the poverty line, fight in a court system which requires money to defend one's rights? Most of them have tried already to get the courts to act in their children's best interests by granting their children reasonable maintenance payments from their fathers; over half of single mothers still don't receive regular support. For most single mothers affordable, quality day care isn't available and they don't have equal earnings to men. Thousands of single mothers are forced onto welfare because of inadequate training and education opportunities, limited experience at paid work, high unemployment, and no access to affordable child care. Motherwork in itself is still not regarded as a valuable skill.

Providing moral supports to single mothers and their children would go a lot further to protect the child's best interests than making sure there is a man in every child's life. We need a national day care act, enforced maintenance payments for children, training and employment opportunities for single mothers as well as a reasonable income for those who choose not to, or cannot participate in the paid workforce. Poverty, not the lack of a male influence, is the largest common factor acting against the best interests of the child.

Maybe someone should tell this to the judges who claim to be ruling in the children's best interests.

Penni Mitchell

Financial Manager

Patricia Rawson

Managing Editor

Debbie Holmberg-Schwartz

Circulation Manager

Marie Rawson

Co-Editors

Brigitte Sutherland
Penni Mitchell

Western Region Editor

Betsy Warland

Eastern Region Editor

Mary Louise Adams

French Editor

Carmen Tremblay

Poetry Editor

Judy Johnson

Fiction Editor

Carol Shields

Typesetting

Jude Gaal

Contributors

Char Toews	Patricia Mirwald
Julia van Gorder	Regena Bueno
Janick Belleau	Elizabeth Kent
Susan Barsel	Lyn Cockburn
Mary Ambrose	Leslie Sanders
Erica Smith	Daile Unruh
Joy Parks	Donna Freeman
Paula Gardner	Stephanie Crate
Fawn	

Cover Design

Sheila Spence

Art and Production:

Montage Design:

Libbie Danyluk
Norma Hall
Joanne Johnson
Gladys Stoesz-Hammond
Darlene Davis

Advertising

Local — Marlene Kunderman
National — Media House
220 - 111 Peter St.
Toronto, Ontario
M5V 2H1
(416) 596-6766

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 magazine is located at 200-478 River Ave., Winnipeg, Manitoba, Canada R3L 0C8. Phone (204) 477-1730. HERizons is published monthly, except for combined June/July and January/February issues. Subscriptions \$15 per year. Printed at Lawson Graphics, Winnipeg, Manitoba. HERizons is listed in the Alternative Press Index. Submissions are welcome. Editing rights reserved and submission does not guarantee publication. A self-addressed, stamped envelope will ensure submissions are returned to author. Views expressed are those of the writers and do not necessarily reflect HERizons policy. Second Class Mail Registration No. 5899.



Letters

Dear Sisters:

Enclosed is a cheque for \$12.00 for a year's subscription as I am indeed tired of trying to get to a drugstore in a nearby town before they are sold out. However, I still won't have it delivered to my door. You forgot again that there are a lot of us living beyond the perimeter highway; some of us way, way beyond. My mail is delivered three times a week to a green box five miles from my home or I can drive twelve miles to the post office. The nearest newsstand that carries HERizons is twenty miles away so I am still better off.

I find the magazine full of useful information and reassuring reports of the battle being carried on with courage and enthusiasm; the horror stories remind me of what I and others are battling, not that I'm in much danger of forgetting.

Maureen Schwanke

Dear Editors, et al:

I picked up a copy of your magazine while on holidays and sure did enjoy it. How refreshing to find a magazine that does such fine justice to women's issues.

One suggestion, if I may... could you please include more items of interprovincial and national nature, as not all women who believe in women's rights live in Manitoba!

Keep up the good work, I look forward to receiving the up-coming year's issues.

Bev Leipert

Editor's Note: *We have expanded our coverage to reflect national women's issues. Enjoy!*

Dear Editors:

I was delighted to pick up the August issue of HERizons and find a review of my book, *Conceptions*, on page 41.

One small problem: there was a rather glaring typographical error in one quotation of my work. The fourth line of the first passage quoted should have read: "nipples like *suns*" not "scars".

An acquaintance advised me that either way, it pleased her, but I'm afraid scarred nipples does not quite

make it as erotic in my books.

Otherwise, an interesting issue; I particularly enjoyed the review of "Entre Nous".

Jane Dick

Editor's Note: *HERizons apologizes for any inconvenience this error may have caused.*

The following is a copy of a letter sent to the Winnipeg Free Press.

Dear Sir:

It makes my blood boil when I see how the media distorts the images of criminals. The *Free Press* of Saturday, August 11, 1984 reported a gang rape in Morris last month (by David O'Brien, "Gang rape investigator counting on conscience"), wherein one of the male offenders was

described as "a decent-looking, respectable young man." The other four also had "ordinary appearance."

The same paper included an AP release of how two female "men haters" in Virginia shot two men, killing one. The article described the women as "vicious men haters" no less than three times in the same release.

The irony of both situations is that the women voluntarily gave themselves up while the investigator is counting on the conscience of the men to turn themselves in.

I dare these nice young men to come forward for sentencing they deserve as women haters.

**A. Franz
J. Belleau**

**C.R. Beaulieu
E. Maidens**

Hé, les femmes!

Voilà! C'est fait: la grosse machine est en marche! À un rythme plutôt modéré mais l'énergie est entière et ne demande qu'à être activée. Nous, femmes francophones de tout âge, possédons maintenant un outil indispensable pour se faire entendre au niveau national.

HERizons publiera, dorénavant, vos commentaires, vos analyses, vos critiques, vos réflexions philosophiques ou autres, vos joies, vos peines, vos allégeances politiques ou sexuelles, vos questions, vos frustrations voire même vos tentations, dans la langue qui nous tient à coeur.

Si la revue vous tient à coeur, l'heure est venue de dénoncer et d'insister sur des phénomènes "bizarres" relatifs à notre condition féminine. Par exemple, la Loi des droits de la personne recommande un salaire égal pour un travail égal; comment se fait-il qu'au Canada, en 1984, "les femmes sont moins bien payées que les hommes et gagnent en moyenne à peine plus que la moitié du salaire masculin"? Cette Loi n'étant mise en vigueur qu'à partir de plaintes in-

dividuelles. Comment se fait-il qu'en 1984, "plus des 2/3 des personnes qui vivent seules dans la pauvreté sont des femmes et que près de la moitié des familles dirigées par une femme sont pauvres, alors que c'est le cas, pour seulement 10% des familles dirigées par un homme"? (Questionnaire ROSE-VIF)*

Malheureusement, les mentalités n'évoluent pas au même rythme que la technologie. Il est clair que nous devons, toutes ensemble, travailler à l'amélioration de notre condition, même si quelques-unes d'entre nous se sentent parfaitement réconciliées avec le fait d'être femme dans un monde d'hommes. Il ne faut pas oublier que tant qu'une seule de nos soeurs (ou qu'un seul de nos frères) sera opprimée(e), PERSONNE ne sera libre.

C'est donc avec un grand plaisir que je vous invite, vous, femmes francophones de toutes les nations, à faire en sorte que le mensuel HERizons devienne un outil de sensibilisation, de communication, d'échange et de solidarité pour des personnes qui n'ont pas peur des réformes; que celles-ci soient d'ordre social, politique, idéologique ou autre.

J'attends vos commentaires et réflexions!

Carmen Tremblay

**Conseil consultatif canadien de la situation de la femme.*

Dear Supporter,

Fighting for your right to choose, three doctors and one nurse are facing up to life imprisonment. We need your help to defend them.

Last summer police raided free-standing abortion clinics in Toronto and Winnipeg. They removed staff, interrogated clients and seized equipment as evidence. In Toronto, they charged Dr. Henry Morgentaler, Dr. Robert Scott and Dr. Leslie Frank Smoling.

The legal issues are complex. A lengthy trial within a trial has proceeded in Toronto to test whether Canada's abortion laws are constitutional.

Funds already raised at the Gloria Steinem/Flo Kennedy evening and Cloud 9 preview have been spent in part, on research for the trial and the cost of flying expert witnesses to Toronto from across North America to testify on the defendants' behalf.

To date, over \$130,000 in legal bills remain unpaid. We have only \$3,300 left with which to pay them.

We are appealing to you because we know that you care about a woman's right to freedom of reproductive choice.

We know that you are aware that Section 251 of the Criminal Code (Canada's abortion law) theoretically allows legal abortions if they are performed in accredited hospitals with the approval of a therapeutic abortion committee (TAC), but that, in

practice, less than 30 per cent of Canadian hospitals actually perform the procedure.

Perhaps you did not know, however, that:

- No hospital is required to establish a TAC and those hospitals that do perform abortions have established quotas. Even if a committee has been established, there may be no abortions performed at that hospital due to a narrow definition of the word "health."
- According to Statistics Canada, in 1982, 18 per cent of the hospitals with committees did no abortions and a further 31 per cent did fewer than 50 that year.
- Toronto General Hospital receives an average of 75 calls a day from women seeking abortions; of those they book six.
- The restrictions of federal and provincial laws and the attacks of anti-choice groups are resulting in fewer hospitals offering abortion services every year.
- In the United States, about 80 per cent of abortions are performed outside hospital facilities; safety records are excellent.

— In Quebec, free-standing abortion clinics are operating without government interference.

Plans are in the offing now for several future fundraising galas. We are organizing an art auction, evenings at the theatre and panel discussions with engaging, provocative celebrities. We intend to notify you as these events occur. Meanwhile, however, we desperately need your help to win this crucial legal battle.

We are sending this letter to aware, concerned individuals like yourself. If only 2,000 of you send a cheque for \$25.00 we can raise \$50,000 toward our goal of \$300,000.

Please do not be one of the Silent Majority on this issue. Anti-choice lobbyists are highly-organized, well-funded and have mounted a strong campaign to erode the already inequitable, limited availability of abortion services.

Please fill out the attached reply card and send your cheque today. Your money is a vote for the freedom to choose.

**Charmion King
Dixie and Norman Jewison
Charles Templeton**

the issue is

CHOICE

HERE IS MY CONTRIBUTION OF:

- ☐ \$500 ☐ \$250 ☐ \$100 ☐ \$50
☐ \$35 ☐ \$25 ☐ \$_____ other

PLEASE MAKE CHEQUE PAYABLE TO:
THE ISSUE IS CHOICE
AND MAIL TO:

BOX NO. 53 238 DAVENPORT ROAD
TORONTO, ONTARIO M5R 1J6

NATIONAL FESTIVAL OF WOMEN'S THEATRE —

on **October 4-14, 1984** in Santa Cruz, California. Contact: National Festival of Women's Theatre, P.O. Box 222, Santa Cruz, California 95061.

THE SECOND WREATH CONFERENCE — 100 YEARS OF THE UKRAINIAN WOMEN'S MOVEMENT —

The relationship between ethnicity and feminism will be examined at the SECOND WREATH conference, to be held in Edmonton during the Thanksgiving weekend, **October 5-7, 1984**.

The SECOND WREATH conference will explore issues raised by the early women's movement in Ukraine, and place these issues in the present-day context. For additional information please contact Halya Freeland (403) 474-1146; or write SECOND WREATH, 11517-95A St., Edmonton, Alta. T5G 1P6.

TEN YEARS ON: —

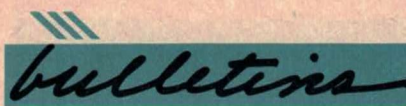
Perspectives on Women, Gender and Family Conference sponsored by the Canadian Association for American Studies on **October 11-13, 1984** at the University of Ottawa. Possible topics include: feminist research, women's studies programs, women and publishing, women and education including the peace movement and environmentalism, gender identity, women as immigrants, etc. For information: Virginia J. Rock, Programme Coordinator, York University, 215 Stong College, Downsview, Ontario M3J 1P3 (416) 667-6397.

LESBIAN EMPOWERMENT —

will be the focus of the Southern Lesbian Conference scheduled for **October 12-14, 1984**. For more information contact Jayne Orr Burns, 148 W. 6th St., Jacksonville, FL 32206.

WOMEN AND THE CHARTER —

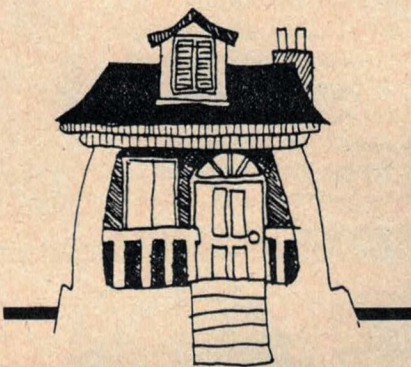
Conferences are planned concurrently in provincial capitals across Canada for **October 19-21** and are sponsored by a coalition of women's groups. Possible topics of discussion will be pornography, sexual orientation, hate literature, sexual equality rights, rights of the poor. For information contact: The Charter of Rights Coalition, 184 Rosborough Drive, Toronto, Ontario M4W 1X8 — Nancy Jackman (416) 961-7744.



TASK FORCE ON CHILD CARE —

Established this summer to examine the issues related to child care, the Task Force is launching an appeal to Canadian parents and concerned associations for their help.

Interested groups or individuals wanting to share their views on child care with the task force should do so before mid-October. Letters or briefs should be sent to the Task Force on Child Care, 151 Sparks Street, Suite 1005, Ottawa, Ontario, K1A 1C3.



MAIZE, A LESBIAN COUNTRY MAGAZINE —

provides a forum for exchange of skills and information including such topics as food, shelter, agriculture, environmental issues, healing arts, spirituality, anti-patriarchal struggles, urban/rural cooperation, visions of our own reality. We need articles, graphics, photos, interviews, reviews, letters, comments; also news of lesbians on the land; announcements of particular interest to country lesbians and ads by lesbians especially for country lesbians. Send material by **November 1, 1984** for Issue 3. Subscription rate \$6 for 3 issues. Address all correspondence to Word Weavers, Box 8742, Minneapolis, MN 55408-0742.

WOMEN AND SPIRITUALITY THIRD ANNUAL CONFERENCE: SPIRITUALITY & SOCIAL ACTION —

on **November 3, 1984** at the Mankato State University, Minnesota. Contact Mary Jo Meadow, Religious

Studies, Box 53, Mankato State University, Mankato, MN 56001.

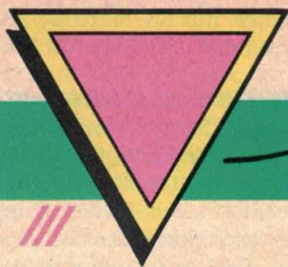
EXCITING AND INNOVATIVE, —

the play "Side Effects" is a production about women and pharmaceuticals in Canada and the Third World by the Great Canadian Theatre Company of Ottawa. Performance of the play will take place in Winnipeg as part of the Canadian Popular Theatre Alliance's national theatre festival to be held on **June 13 - 22, 1985**. The play is flexible and portable. For booking information contact Karen Seabrooke or Maryanne Haywood at WHI, c/o INTER PARES, 209 Pretoria Ave., Ottawa K1S 1X1 (613) 563-4801.

For information contact: Saskatchewan Writers/Artists Colony, c/o Box 3986, Regina, Sask. S4P 3R9 (306) 522-4415. **February 9 - 23, 1985**, Fort San; **July 13 - August 3, 1985**, St. Peter's; **August 3 - 17, 1985**, Emma Lake. Winter deadline **November 15, 1984**, summer deadline **May 15, 1985**.

CANADIAN RESEARCH INSTITUTE FOR THE ADVANCEMENT OF WOMEN (CRIAW) —

CRIAW's aim is to encourage, coordinate and disseminate research on women's experience with the stated purpose to promote the advancement of women through feminist research; to encourage and facilitate communication and information exchange among academic women, community workers, women's groups and concerned individuals. Individual membership fees range from \$15 to \$75 (based on capacity to pay); institutional memberships: \$100. CRIAW offers a Bank of Researchers, listing researchers from all disciplines who are committed to the advancement of women; a Directory of Research Funding Sources for Women, listing sources available to Canadians working on proposals and projects; The CRIAW Papers, comprise original research papers that serve to identify problematic situations in the lives of Canadian women, and facilitate the creation of ways and means by which answers can be found and action taken. For more detailed lists on the CRIAW services and membership forms contact: CRIAW/ICRAF, 415-151 Slater St., Ottawa K1P 5H3 (613) 563-0681/0682.



on the horizon

Working together on sex assault

Stephanie Crate

Women Against Violence Against Women-Rape Crisis Centre opened in Vancouver, B.C. in July 1982. The new centre was the result of three months organizing work by a group of concerned women who had experience in rape crisis work. The WAVAW-Rape Crisis Centre offers 24 hour crisis services to victims of sexual assault, including confidential counselling, information, referrals and follow-up counselling.



Services for survivors of sexual assault sprang from the grass roots consciousness raising women's liberation movement of the late 1960s. Women gathering together in groups found out that sexual violence against women and children was not just a few isolated incidents

Sexual violence against women and children is a common social problem with one in five women being assaulted in her lifetime. In 1982, after consultation at a series of large

meetings of members from the Vancouver Women's movement, WAVAW applied for funds to operate a rape crisis service. The Ministry of the Attorney General provided core funds for the centre, enabling the collective to hire three paid staff and to pay for basic training expenses.

Although WAVAW-Rape Crisis Centre neither encourages nor discourages a woman about reporting to the police, the women do encourage victims of sexual assault to get medical atten-

tion. Vancouver now has an excellent system for the medical treatment of victims of sexual violence. In October 1982, Drs. Carol Herbert and Liz Whynot began the Sexual Assault Assessment Project (SAAP), a roster of specially trained women doctors who see women at Vancouver's Shaughnessy Hospital Emergency Department. Any victim of sexual assault in Vancouver who is over 14 is taken to Shaughnessy where nurses give the patient the option of being seen by an on-duty casualty officer or a SAAP doctor. They also offer to call WAVAW-Rape Crisis Centre workers to come out to offer support and assistance.

The SAAP doctors offer the women medical treatment, forensic (medical-legal) evidence-taking and follow-up care. If a woman is undecided about reporting to the police she can decide to have evidence taken and kept by the doctor until she makes her decision. This "period of grace" allows the woman to save valuable evidence while postponing the making of her decision until she is out of the immediate crisis situation and is more able to think clearly about what she wants.

The SAAP doctors perform only those tests which must be taken immediately. Other evidence, such as hair samples, taken for comparison with the accused's hair, may be taken at a later date if required. This lessens the invasive impact of forensic procedures on the woman.

Many of the women who have been treated by the doctors decide to report to the police. On behalf of those women who do report WAVAW has had an active liaison with the city Sexual Offences Squad and with several RCMP detachments. WAVAW has also negotiated a "letter of understanding" regarding the use of third party (anonymous) reports of sexual assault. A woman can give information on her attacker, via WAVAW-Rape



The best man for the job is a woman

A George Washington University psychologist found that women managers in the federal government in the U.S. use time-management techniques more effectively than male managers.

Lynn Offermann polled 164 male and 38 female managers and found that women kept a daily log of jobs to be done, organized jobs by priority and scheduled important jobs for times of peak energy more consistently than men.

Discussing her findings at a recent meeting of the Eastern Psychological Association, Offermann says, "My best guess is that women perform a large share of household and child-rearing functions in addition to their job responsibilities and this makes their time-management skills critical."

Women scientists on the rise

Forty per cent of the Philippines' research scientists are women, according to a recent study on the status of women in science, while only 13 per cent of Ph. D. scientists and engineers are women in the United States.

Jane Butler Kahle, a Purdue University professor reports that teachers' attitudes in the classroom makes a big difference in encouraging girls into science-related fields. In classrooms where teachers set up a visually stimulating environment with posters, pictures, models, equipment and projects, as well as encourage girls to participate, girls were twice as likely to like sciences and twice as likely to consider a career in a science-related field.

Psychology Today

Crisis Centre to the police to add to their files on sexual offenders. Some women choose to do this because, while they do not want to go through the legal process, they are concerned about helping other women. If police think they have a repeat attacker, they may approach the Crisis Centre to contact the woman in case she has changed her mind.

It is necessary to work within the community with all institutions and agencies that a sexually assaulted woman may have to deal with. WAVAW does this by trying to make sure that women do not get lost in the gaps between services, and that services are not duplicated. Whether working on individual cases or working on general policies and practices, WAVAW monitors institutional responses to women and speaks out against abuse.

The way a woman is treated after she has been sexually assaulted affects her healing process, and it is important that the various workers she comes in contact with should seek to validate her feelings, provide her with information and help her to make her own choices. As sexual violence takes power and control away from women, it is important that she regain a sense of control in her life.

The WAVAW collective has been active in protesting the recent B.C. restraint program, with its infamous service cuts, noting that women, children and the disadvantaged were harmed most by the policies. Services that once dealt with issues such as the Child Abuse Teams, Transition Houses, the Human Rights Branch, Vancouver Status of Women Teams have all been either completely or severely chopped back.

While WAVAW-Rape Crisis Centre receives core funding, other important services are dwindling. This leaves front-line workers swamped while women and children suffer directly. Working on this case by case also serves to drain energy away from work on political, social and governmental solutions. The WAVAW collective is trying to find the balance. A 24-hour crisis service is the first

priority of work. Rotating salaried positions gives paid jobs to women who already do the work and offers the opportunity to further skill development. The collective and staff have a work contract which spells out staff benefits and general responsibilities, as WAVAW is trying to demonstrate fair working conditions in a healthy collective atmosphere.

WAVAW-Rape Crisis Centre workers, however, do feel tremendous pressure to work and respond on every level of the issue of violence against women, and also participate in work on women's rights in general. We must constantly assess and update crisis services, and explore what we can do in other support work, in order to continue working for positive changes in women's lives.

Stephanie Crate is a member of the WAVAW Rape-Crisis Centre collective.



Badgley Report calls for child abuse changes

The Badgley Committee on Sexual Offences Against Children and Youth has released its 1,500-page report on child abuse, which includes more than 50 recommendations for law and social reform.

Among the major changes to Canada's Criminal Code are recommendations to stiffen sentences in cases of sexual assault of children, a crackdown on child pornography, and recommendations to be less punitive on laws for adults on buggery and bestiality. Until the recommendations are implemented, having sex with a family pet remains a more punitive crime than raping a child. Among the recommendations, which will be considered by the new federal government, are the following:

- A person who invites sexual touching by a child would face a maximum sentence of five years in jail;
 - Touching children in the genital or anal region for a sexual purpose would carry with it a maximum sentence of 14 years; for children over 10 the maximum would be 10 years.
- The Committee was very critical of

police, the courts and child care workers for their mismanaged handling of cases of sexual abuse involving children.

The report also urges the establishment of an active search and seizure policy by police and customs to prosecute child pornographers. Each participant in the child pornography industry, from the importer to the maker, should be prosecuted, the report states.

Noting the extent of child abuse in Canada (statistics in 1980 were 3 in each 1,000 children were likely abuse victims), and the increase in reports of sexual abuse, the Badgley Report recommends that the reforms proposed be implemented by a special commission which would report directly to the Prime Minister's Office.

Dozens of researchers working for the commission interviewed hundreds of teenage prostitutes and found that half of the women and one third of the men were victims of sexual abuse. One third of the female prostitutes worked for pimps and most said they were beaten by their pimps and forced to turn over their earnings to them.

Harassment studied

The first full study of sexual harassment at a British university has just been carried out by the Women's Committee of the Oxford Students' Union. There were 361 replies to the questionnaire and they mentioned 63 incidents of sexual harassment. Over half involved a man in authority — tutors, supervisors, doctors, and

visiting academics. The women reported five assaults, two attempted rapes, and two incidents of rape or coerced sex.

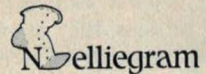
The women at Oxford said they were angry, frustrated and frightened by the harassment and felt there was little point in complaining.

Spare Rib



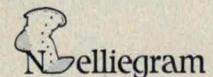
"NO, I DON'T THINK SUCCESS MAKES A WOMAN MASCULINE, PROFESSOR. — DID YOURS MAKE YOU FEMININE?"

Women's Centre, Sarnia, Ontario



A RECENT BOSTON *Globe* article concluded, "Bad as EDB is feared to be, it is actually one of the few such chemicals to have been tested." Ethylene dibromide (EDB) is a carcinogenic pesticide recently banned in Canada. U.S. pesticide manufacturers have the advantage of time on their side as they develop new markets for their products: a recent University of California study has shown that the U.S. Environmental Protection Agency (EPA) is so far behind in its testing program that only 64 per cent of the 30,000 pesticides currently on the market have been tested for their long-term environmental and epidemiological effects.

Science for the People



PROTECTIVE REASSIGNMENT FOR THE PREGNANT OR BREASTFEEDING WOMAN — Did you know that if you are pregnant, your workplace may pose certain dangers to you or to your unborn child?

If you live in Quebec, there is a government program that can help you if you find yourself in this situation. It is called *protective reassignment*, and it is administered by the Occupational Health and Safety Commission (the CSST, or la Commission de la Santé et de la Sécurité du Travail, in French), a department of the provincial government.

Work-related dangers include: chemicals and metals (disinfectants, pesticides, lead, mercury), biological agents (viruses), physical stress (excessive heat or cold, vibrations, standing for long periods).

If you need more information about this program, please call the Consumer Help Office of the Montreal Women's Centre, 842-4787.

Communiqu'elles



Sexual harassment precedent

After Kristina Potapczyk was awarded \$1,500 in damages following her sexual harassment case against her former Liberal MP employer, Allister MacBain, the precedent she set was more than a moral victory.

The Human Rights Commission tribunal that heard Potapczyk's case also established a new definition of sexual harassment. The tribunal concluded "Simply making the work environment unpleasant for women because of their gender now constitutes discrimination on the basis of sex."

Mary Cornish, the Toronto lawyer who represented Potapczyk during the hearing said that as a result of the case, "a lot of employers are going to have to start teaching their employees what is appropriate and laying down guidelines."

The Kristina Potapczyk Trust Fund raised \$10,000 to help cover Potapczyk's \$23,000 legal bill.

VDT's removed in Surrey

VANCOUVER—A year after the release of a report which said that radiation might have contributed to miscarriages and deformities of VDT workers in Surrey Memorial Hospital, the computers were removed from the office.

Pregnant women in the accounting section of the hospital experienced three miscarriages and a premature birth. One child was born with a deformed foot and another with bronchitis.

Hari Sharma, a University of Waterloo nuclear chemist reported the VDT's emit high levels of low-frequency radiation which could be linked to abnormal pregnancies.

Sexual harassment at Sask. telecable

Three employees of a Saskatoon television station resigned in support of a co-worker who says she was fired after being sexually harassed.

"We're not fighting for our jobs, we're fighting for the point that you should only have to work for a pay cheque, nothing else," said Andre Dubois, one of the three.

Close to 100 people demonstrated last summer in front of the downtown office of Saskatoon Telecable in support of the former sales department employees.

April Anderson said she was illegally fired, May 17 from her job as a sales receptionist with Telecable and has filed a complaint with the Canadian Human Rights Commission (CHRC).

Anderson, who started work in the sales department April 14, said the sales manager would come into her

office and ask very personal questions about a co-worker. Then, on May 7, she said the manager made a pass at her. Anderson said she was fired two days later and then rehired May 10. One week later, she said she was fired again.

On May 22, five of the six members of the sales department, including Anderson, handed in letters of complaint to the president and general manager of Telecable, although Anderson said only her letter complained specifically about sexual harassment. Three of the letters contained the resignations of Anderson's co-workers, Joan Hughes, Al Fox and Andre Dubois.

Anderson's case is now being handled by the Canadian Human Rights Commission.

**Adriano Pavo
Briarpatch**

Timothy E. meets 1984

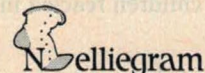
Workers at the Eaton's department store chain in Sherbrooke, Quebec are the latest to apply for union certification with the United Food and Commercial Workers (UFCW). The union is also actively organizing the 1,300 employees who work at the main store in downtown Montreal.

The average wage increase for store employees in 1983 was two per cent, bringing the highest hourly wage to \$7.44.

The large pool of part-time workers are paid less than \$5 an hour and are often scheduled to work three-and-a-half hour shifts so that the company doesn't have to pay for a coffee break.

The recent wave of organizing began in March in Bramalea, Ontario. The Retail, Wholesale and Department Store Union (RWDSU) was able to sign up 85 per cent of the Bramalea store in eight days to win the first certification in Eaton's 115-year history.

WOMEN IN STRUGGLE



EQUAL PAY IN IRELAND. The new equal value legislation came into force in Northern Ireland earlier this year. At the same time the Equal Opportunities Commission for Northern Ireland issued a glossy step by step guide for women workers who wish to bring equal value claims. It provides a straight-forward explanation of the new provisions and encourages women to 'think equal', so as to ensure that their jobs are no longer undervalued. The Commission has said that so far voluntary agreements between unions and employers have done little to narrow the wage gap between the sexes and women's hourly rates are currently 27 per cent less than men's. They say that if voluntary steps are not taken to remedy this they are 'determined to use the new law to its fullest extent to ensure that unequal and illegal female rates within Northern Ireland become a thing of the past.'

Spare Rib

PORNOGRAPHY Update

Victims of child porn suffer

Children who are abused in prostitution and pornography rings suffer psychological harm similar to the stress experienced by combat veterans, according to a recent Pennsylvania study.

Sixty-six children and adolescents who have been exploited in prostitution rings were interviewed for the study. They had been involved in prostitution from a few months to four years. The adult leaders included a baseball coach, a school bus driver, a scout leader, a grandfather, a teacher and an apartment manager.

Of the 66 children, only 16 were able to accept that they were not to blame, and to think positively about the future. Of these 16, most had been involved for less than a year, or were not directly involved in pornography. The other children reacted in various

ways, many feeling responsible for what happened or refusing to recognize what occurred. Some were unable to control their anxiety and were repeatedly victimized. Others identified with the victimizer, and began to exploit others.

Two years after the prostitution rings were exposed, the children were still suffering from the abuse. Their symptoms included flashbacks, nightmares, hyper-alertness, bed-wetting and insomnia. "Vivid memories and dreams occurred, most often that the offender would return and retaliate or carry out the threats made during the child's participation in the ring," said Ann Wolbert Burgess, a professor at the University of Pennsylvania School of Nursing.

info from *Washington Post*, UPI

Ontario Censor Board intercepts art showing

British art videos were seized by the Ontario Censor Board following the art gallery's failure to get government approval prior to the showing. The exhibition was part of a cultural exchange supported by the Canada Council and the British Arts Council.

The Censor Board said it would return the tapes to their British owners if the owners promised not to show them in Ontario. There seemed to be no objection to the content of the video tapes — mostly interviews — but with the failure of the exchange organizers to prior approval.

Artists want to be free from video exemptions in Ontario, as grocery stores and trade fairs are. The Ontario Censor Board has had authority over public showings of video tapes since 1975.

Rapist couldn't get a date

BRANDON—A convicted rapist who murdered four people in Brandon, Manitoba and then killed himself had been ordered to keep away from pornography as part of a mandatory supervision after he raped a 13-year-old girl in 1972.

Kenneth Steingard stabbed his former girlfriend to death and shot

and killed the wife of a cousin and her two adopted children before shooting himself in a city dump last July. In the previous 13 years he had been convicted of raping three young girls.

Pornography was linked to Steingard's rapes by the psychiatric parole board which granted his mandatory supervision, and although officials

feared he would rape again, he was released. An acquaintance of Steingard said he was a "big fan" of porno movies. Media reports portrayed Steingard as a frustrated pitiful man who had been shunned by women in Brandon when they had discovered he was a rapist.

Japanese Feminists Rally Against Sexism

A group of Japanese feminists, Women Against Pornography, reports that a television series called *Machiko Sensei* (Miss Machiko) teaches young boys that women are sexual objects. The show features the activities of a young elementary school teacher who is constantly sexually harassed by her male pupils and male teachers.

In the cartoon, the boys and men pull her top off, touch her breasts,

look up her skirt and watch her bathing. The cartoon is also featured in print in an "educational" publication *Challenging Boys*. In the weekly theme song Machiko indecisively whines "Maiching — doooooonnn't", as the boys pull her bathing suit off with fish hooks, or catch her showering in the locker room. The boys sing that they 'are little devils/ little devils love wickedness/ success, success, success... we can't

stop wickedness.'

Two Japanese feminist groups protested the show, demanding that it be discontinued because it promotes the idea that males should be aggressors and females enjoy being victims. They also pointed to the fact that rapes were on the rise in Japanese schools and depictions of sexual assault should not be used to "entertain" little boys.

MMA makes medical connection to porn

WINNIPEG—The Manitoba Medical Association (MMA) endorsed the recommendations of the Manitoba Action Committee on the Status of Women and called on the federal government to introduce legislation immediately to deal with child pornography.

The endorsement came as a result of the Canadian Medical Association's examination of the whole area of family violence. The Child Protection Centre at the Children's Hospital in Winnipeg has called on the federal government to fund a study on pornography and child abuse.

Video pornography simulates rape

A video game called "Lover Boy" manufactured in Japan glorifies rape by making it a game. Four female figures are chased by a naked man who is controlled by the player. A police officer patrols the scene and the object of the game is to rape all four women before they can make it to the police station.

When the player "rapes" each woman, he can watch her scream up close on the screen. When it was found in the amusement arcades in West Germany recently, the German health ministry seized and destroyed the video "Lover Boys."

Women seek justice

The theme of domestic violence has recently become the focus of struggle in Southall West London, England. Fifty women marched through the area in protest at the verdict of "suicide," after a woman was found hanging from the stairs in her home last March.

Krishna Sharma had suffered repeated violence at the hands of her husband Chandra Mohan Sharma. The night before she died, police had been called in but on finding 'no evidence' of violence went again ignoring her cries for help and suggested she file a private prosecution against her husband. Mr. Sharma, who at the inquest denied beating his wife but admitted to occasionally slapping her, had previously threatened to kill his wife if she called the police. Krishna's body was found badly bruised and her clothes had been torn.

Southall Black Sisters organised the picket outside Mr. Sharma's house, to 'highlight the whole issue of domestic violence and to publicly embarrass Mr. Sharma within the community'.

These tactics, they said, 'have become part and parcel of the women's movement in the Indian sub-continent. The aim of picketing the house of the perpetrators of violence is to highlight the whole issue of domestic violence as a political issue, to try and force Mr. Sharma to be publicly challenged and to expose the hypocrisy surrounding the notions of 'family honour'.

Many women's groups believe there is strong evidence to prove murder rather than suicide. The husband had recently taken out a life insurance policy on his wife and had threatened murder on several occasions if Krishna called in the police (which she had done the night before her death). According to relatives, Krishna would never have contemplated suicide because of her overwhelming sense of responsibility towards her children. SBS are planning to get the case re-opened and commission an independent pathologist's report to see whether bruises found on the body were, in fact, 'old bruises' as has been claimed.

Spare Rib

Nelliegram

AT A RECENT CONFERENCE for Women Coal Miners held in West Virginia, the following was the opening invocation of the conference:

We give thanks to the Creator who pressed the coal in the Earth for us so we could earn a living as miners.

We pray for strength and skill to do our work. We pray the unemployed will come back to work.

Comfort the ones who must live in

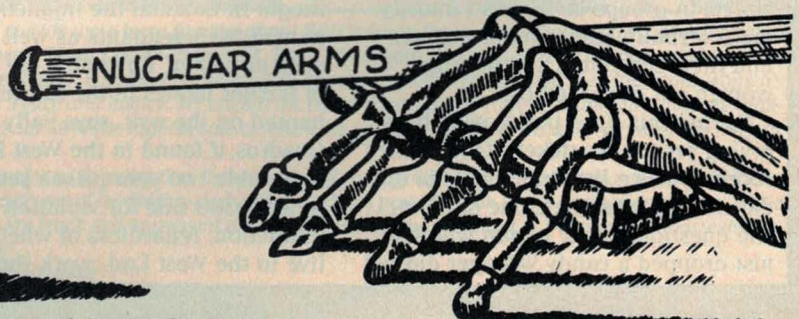
isolation in the coalfields.

For the ones concerned with contract negotiations, we pray, give them wisdom and humility and a sense of fairness so we can keep on working.

Workshops on communication, surviving financial crisis and support groups were all part of the three day conference attended by 250 women miners.

Coal Mining Women's Support Team News

PAUL CURTIS '83



THE SEWER BALL

Graphic/Silhouette /cup

Mary Magdalene said of her sister prostitutes: "Not only are we compassionate of ourselves, but we are compassionate of all the race of mankind." On July 20, asking for some charity in kind, 13 women received sanctuary in Vancouver's Christ Church Cathedral.

During Friday's noon service with the Anglican Archbishop of British Columbia, the women, prostitutes and their supporters, entered, clutching sleeping bags and a game of Trivial Pursuit. Archbishop Douglas Hambridge extended the church's welcome to the women, who, in the tradition of the persecuted and oppressed asked for sanctuary while describing their treatment at the hands of the B.C. government and the Vancouver police.

For the next four days, the prostitute occupants of Christ Church described the severity of their situation and asked for support from church officials and parishioners. Spokeswoman of the cathedral's wardens and trustees, Clea Herman explained: "We've shared this corner (Burrard St. & Georgia Ave.) with them for some time but this is the first time we've had the opportunity of entering into a dialogue with them."

What led up to this act of desperation, said organiser Sally De Quadros of the Alliance for the Safety of Prostitutes (ASP), was the recent vigilante citizens' 'Shame the Johns' campaign and the consequent civil injunction granted to Attorney-General Brian Smith by the courts on July 4 to stop "activities on the streets of the West End which amount to a public nuisance."

Prostitutes have been scapegoated for problems caused by the West End's severe residential and traffic congestion. Sally believes police were deliberately not acting on noise complaints to escalate the situation and justify the retribution on prostitutes. Escalating their activities from lobbying local government, these 'Shame the Johns' West Enders roamed the streets in groups of 15 to 20 (mostly men) verbally harassing prostitutes and their customers and pulling women out of parked cars.

During this time, police were busy giving prostitutes tickets. One woman received seven littering tickets in one day. As she was given one of them, she questioned why a man who had just dropped a candy wrapper did not

Hookers Take Occupation Seriously



Sally deQuadros, left, and Marie Arrington

get a ticket; the officer replied because the man was not a whore. Women were also given jay walking tickets and citations for seatbelt offences while sitting in a stationary car in an alley. Some were followed for hours by police on motorcycles so they were unable to work; others were taken to the outskirts of town and made to walk back. Mary Mann, a member of Christ Church was sympathetic to the reasons for the church being used for a sanctuary and explained: "I think it's the role of the church to welcome everyone and let them have their say."

The injunction was granted even though the prostitutes had voluntarily moved from the West End to show that they could be negotiated with. And even though prostitution is not illegal in Canada, the injunction named 30 defendants as well as 'persons unknown' (to enable the adding of further names in the future). Those named on the writ, says Sally De Quadros, if found in the West End face a possible two year prison sentence or a \$2,000 fine for violation of the injunction, regardless of whether they live in the West End, work there, have

family or friends there, or want to shop there. Lawyers representing some of the prostitutes named in the injunction, have stated that authorities are "flagrantly abusing" existing laws and the Attorney General is trying to use the injunction to invade federal jurisdiction.

Sensationalised press coverage over the past few months has not brought out how prostitutes have been affected by the diligent campaign directed against them.

Marie Arrington, a member of ASP, says the injunction has had frightening consequences: "It has driven hookers to a very dangerous area with little street lighting and people traffic; the women are much more vulnerable to violence from tricks and from pimps in that area." By declaring prostitutes a 'public nuisance', authorities have declared 'open season' on these women and "have stripped us of what little human and civil rights we have had."

While they worked the West End, most prostitutes were independent. Forced now to work on other turf, some have been approached by pimps for a hundred-dollar-a-night-rake-off under threat of death. Marie also condemned the public naming of prostitutes in the injunction. Copies of the names have been put up on telephone poles in the West End and in offices of the Department of Human Resources. ASP have had reports of women who have been evicted from their homes, fired from minimum-wage part time jobs, and others are terrified of having their children taken away by welfare authorities. Marie said the public naming "holds women more strongly in the prostitution trap as it is almost impossible for them to get other jobs; it drives them underground where they are more vulnerable to violence."

During the Sunday service, the Reverend Barb Clay, recounted the relationship between Mary Magdalene and Jesus and preached for tolerance, compassion and unity as prostitutes and parishioners shared the pews. About 100 parishioners stayed after the service to dialogue with the 'occupants' of their church. Among the myths that came up for discussion was the one that prostitution is a free choice and is glamorous. Sally, who has worked as a prostitute for over twenty years, explained that prostitution is a choice

based on economic need and no other available options: "it is hard, dangerous and degrading work, and we women who do it are among the most vulnerable, oppressed and exploited of all women."

When one angry parishioner, a disabled Vietnam veteran, hurled self-righteous accusations at the women, a young masked prostitute who began to work the streets at 14 and who had been trying to get off the streets and go back to school for the past eight years responded emotionally to his comments. Sally explained that it is the statistics that give a larger picture of the heartbreaking individual stories of young women who work the streets — 80 per cent have a history of sexual abuse, 60 per cent are single mothers, 50 per cent are women of colour. The many public misconceptions about prostitution make it difficult for the women to be heard. Archbishop Hambidge promised to use what influence he had to assist the prostitutes. Clea Herman summed up the dialogue: "If there is anyone here who has not been touched by what has happened to us, they haven't got a heart."

Despite the success of the church occupation, the troubles of the prostitutes go on. In August the Chateau

Granville Hotel applied to extend the West End injunction to their area: "Prostitutes in Vancouver are being forced to move around until we end up in the appropriate area. Appropriate because the tricks can find us, the police can regulate us, and the pimps can more easily intimidate us. But we will be less visible to the rest of you and the city can pretend that no woman or child is out there, and the ones that are, are there because they want to be. The reality is that we will be even more vulnerable to all forms of violence," said Marie Arrington.

As well it seems many other Canadian cities are wanting to use the injunction vehicle to 'get rid' of their street prostitution 'problem'. Cities like Calgary, Edmonton, Winnipeg, and Niagara Falls are just waiting to see if the Vancouver injunction will stand after appeal by lawyers. Nova Scotia's Attorney General, Ronald Giffin, is not waiting. At the end of August, reports the *Globe & Mail*, he applied for an interim injunction from the province's Supreme Court against the practice of prostitution in the city. He said he can't wait for the federal government to put teeth into the Criminal Code to deal with prostitution. **Brigitte Sutherland**

Pews yes, pulpit no

The United Church of Canada General Council defeated a resolution to ban discrimination on the basis of sexual orientation for church ministers, but they do want homosexuals to attend their church. The decision was made at the church's General summer meeting in Morden, Manitoba.

Supporters of the resolution, which said that homosexuality is not a sufficient reason to reject potential ministers, had lobbied hard during the conference, and accused the majority who voted against the resolution of washing their hands of the issue.

Bruce McLeod, former moderator of the United Church and a supporter of including homosexual men and women as ministers, said that the church council was creating a class system within the church, where homosexual members could belong, but not become leaders in their church.

Christine Waymark, a member of Affirm, a lobby group for homosexual ordination within the church, said the defeat of the resolution is a disincendive for honesty among church members.

New Contraceptive Drug

According to newspaper reports, the Japanese government is about to approve a drug that will terminate pregnancy without need for surgery.

The drug comes in a suppository form and induces miscarriage within 24 hours. According to a Canadian doctor, only the suppositories are new; the drug Prostaglandin has been used in pill form for the same purpose.

While Japanese clinical tests apparently showed few side effects, Dr. Urbach said Prostaglandin has been restricted to hospital use because it can have dangerous side effects.

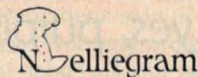
However, an Ontario doctor, Dr. William Page, was quoted as saying that if the drug is successful, "Judgment will be taken out of the hands of physicians, politicians, the Right to Life and the wrong to Life, and put where it should be in the hands of the pregnant woman."



Security guards were busy filming about 200 women from every angle as they demonstrated at the Sperry Rand Corporation in St. Paul, Minnesota. On August 6, in memory of the bombing of Hiroshima, a festival of non-violent resistance was organised by the Minnesota Women's Camp for Peace and Justice. We circled the camp shouting our rage at companies that are making profits (at 19% the highest rate of return for any U.S. industry) producing first strike nuclear weapons.

It is time for us to insist that these corporations, operating in our home states and provinces, demonstrate moral leadership and withdraw from participation in the nuclear arms race. While blocking the truck exit to prevent weapons from leaving the plant, 13 women were arrested by the police.

Brigitte Sutherland.



SEX DISCRIMINATION. Persis Elwood, a student at **University of Kentucky**, won her sex discrimination case and will become the first American female engineering student to receive an interest-free loan from a trust fund, established in 1923, for male engineering students.

InterFem

canadian

DIMENSION

It's an achievement. Twenty years of publishing. No small achievement for a socialist magazine.

We're small, scrappy & independent. A national meeting place for people in struggle.

This year we are celebrating. Watch for our 20th Anniversary Issue. Coming this October!

Varda Burstyn, Fred Gudmundson, Stan Gray, Brian Palmer, Pauline Vaillencourt, Reg Whitaker,

And More. On the Women's Movement, the Native Movement, and (old) New Left, Canadian Labour, Quebec, & the Trudeau Era.

Subscribe Now! Choose your free copy of either:

- ☐ *Sharing the Shop Floor* — By Stan Gray, or
☐ *The Life & Art of Jackson Beardy* — by Ken Hughes

Rates are for 6 issues. Regular: \$14, Institutions: \$20, Unemployed, Student, Pensioner: \$10. US: add \$4, Overseas: add \$6.

Name: _____
 Address: _____
 _____ (Postal Code) _____

Send cheque or money order. Orders must be pre-paid. **Canadian Dimension 801-44 Princess St., Winnipeg, Man. Canada R3B 1K2**



Shame the Johns

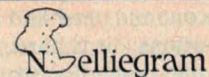
VANCOUVER—A new anti-prostitute group, called "Shame the Johns" has been standing on street corners in West End Vancouver, "shaming the johns" and taking down their car license plate numbers. The group, claiming 250 members, including a number of gay men, is trying to rid neighbourhood streets of prostitutes and their customers. Shame the Johns groups, 10 to 15 in each, move from one corner to the next searching out hookers and johns. While John Sewell, former Toronto mayor and alderman, wrote a laudatory column on "Shaming the Johns" in the May 21 *Toronto Globe and Mail*, concerns in Vancouver are that the movement, regardless of what it says, results in the harassment of male and female prostitutes, and seems directed at driving them out of business and out of the area. Many of the group's advocates seem most concerned about property values and "decent" neighbourhoods, with little sympathy for prostitutes and the oppression they suffer. There is also some indication that they are harassing local residents.

A recent Gallup poll has found that only one in four Canadians found prostitution to be a serious problem in their city or area. Solutions accepted by the general population surveyed range from fining customers, to licensing prostitutes as business operators, to setting up red light districts, to tightening up on street solicitation.

G.K.
RITES

IT'S HERE, IT'S THERE... The Oklahoma Higher Education Regents staff reported that in the state's 27 colleges and universities, 51 per cent of the students enrolled in the Fall of 1983 were women, one fifth of the tenured faculty members were women, less than 25 per cent of regent board members were women and less than 10 per cent of the professors in the state colleges were women.

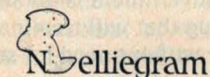
InterFem



FOR THE RECORD — In 1927, five young women decided to open a bank, but they had no money.

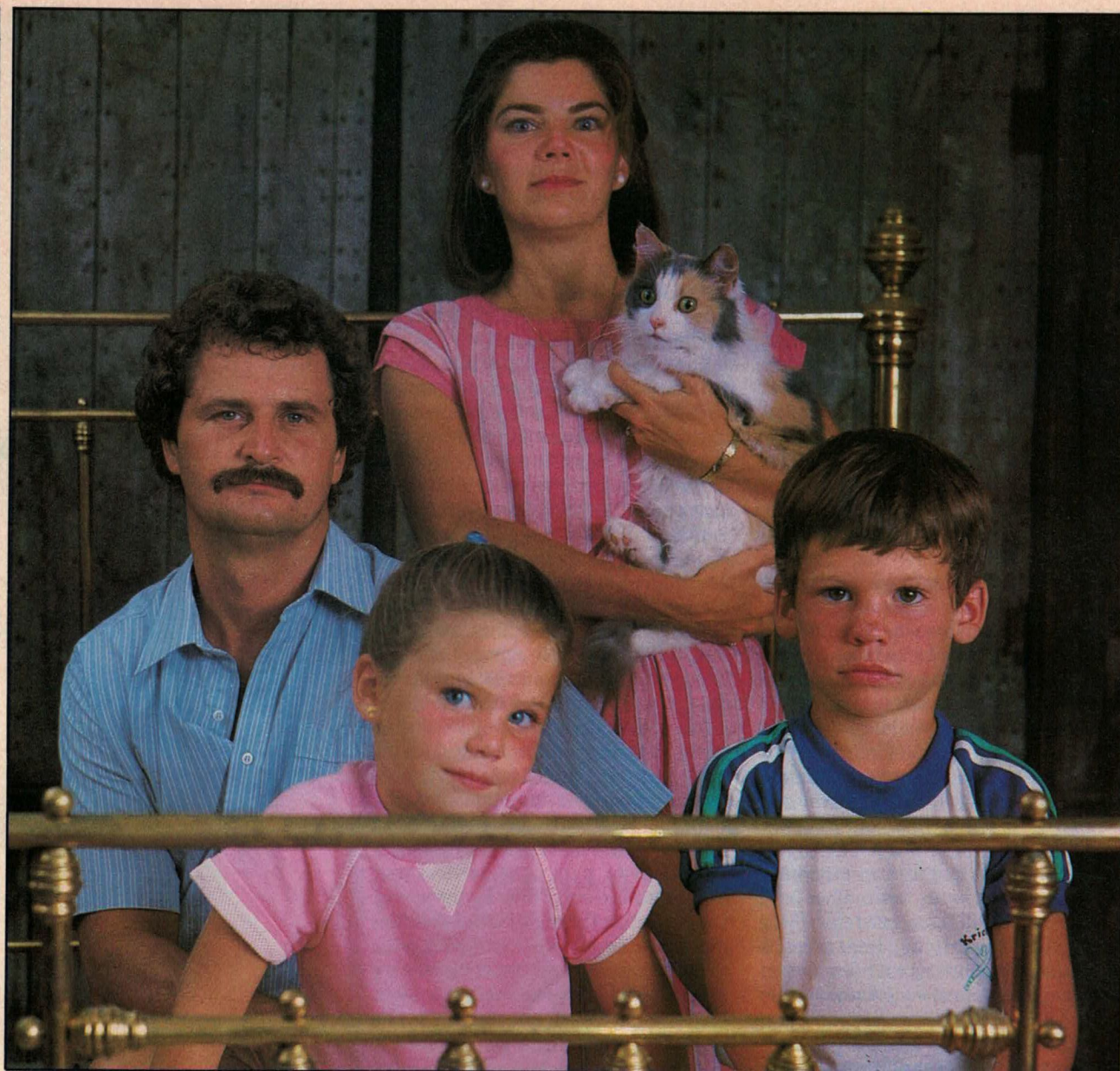
Mariá Lusía Méndez, a pardons clerk in the Justice Department, Olimpia Martínez, an office manager for Lehman and Brown commission agents, Josefina Ramírez, who worked in a bank, Olimpia Colón, owner of a hat shop and Obdulia Cottes, a reporter for "La Correspondencia," often met in Olimpia's hat shop to discuss the financial difficulties of women. They sought help from several associations but were turned down. Finally the five women, as directors each came up with \$500 and each pledged another \$2,500. A loan limit of \$50 was agreed on and the person also had to buy a \$100 share. So \$2 monthly was paid on the share and another amount for the loan. Ten per cent was the highest interest charged. At shareholders' meetings everyone was paid dividends, even those who had not finished paying for their shares. In 1929, Progreso Financiero Inc., also known as the Banco de las Mujeres (The Women's Bank) was allowed to legally use the name "bank". In 1950 the bank was sold for a quarter of a million dollars, the name was changed to Banco Progreso Financiero and later to what is known today as Banco de San Juan.

terFem



THE FBI HAS ADMITTED that it has 5,600 pages of records concerning its surveillance since 1950 of 13 lesbian and gay organizations. Dan Siminiski applied last fall for release of the documents under the Freedom of Information Act, but the FBI refused, saying that releasing the documents would "endanger national security," and that the public served was too "small" to warrant the search. The California Civil Liberties Union has filed a case on his behalf.

The Gayly Oklahoman & Rag Times



THE FAMILY BED

Leslie Sanders

Children and parents sleeping together is a concept of child-rearing that has almost been forgotten today, despite its practise throughout the ages and continued presence outside North America.

In many cultures the life of the infant and young child is viewed as a period of psychological and physiological dependency. For these young children this means the continual loving presence of their mothers and/or fathers and siblings throughout the night as well as the day. The children of Bali, for example, spend the first two years of their lives in the arms of others. The baby is carried loosely wrapped in a cloth sling around the mother or father's

shoulder. She sleeps, nurses, plays and, in general, experiences life from the security of her mother's body. Margaret Mead, in her study of these children observed that "sleeping is enjoyed with the close proximity of other bodies. As adults these people fall quite easily asleep while leaning against other persons. The touch of another person induces relaxation."

This dependency phase of the young child's life was encouraged in earlier times in Western culture as well. During the 1500's, the baby was given constant attention. A crying child was quickly picked up and rocked or breast fed. She slept with her parents until weaned from her mother's breast (about age two), and then moved to the bed of her siblings. It was a society of the extended family and because of close family ties, the child was easily cared for if her mother had to be away.

In contrast, our modern society tends to separate mother and baby from the moment of birth. From the time the cord is cut the baby is whisked away to the central nursery and brought to the mother at four-hour intervals for feeding. In most hospitals, mothers can ask to have their infant remain with them during the day, but night time rooming-in is almost always discouraged.

Hospital routines, the popularity of the bottle, and rigid feeding schedules have interfered with the mother and child relationship. Associated with these restrictive practices is society's impersonal attitude as a whole, toward meeting the infant's needs. How often do young parents hear: "You'll spoil her if you pick her up too much"; or "Three nights of crying and she'll sleep through the night." Early independence has too often been the goal. As a result, we have lost our sensitivity to assess children's legitimate needs.

The trend toward early independence had its beginning in the eighteenth century. It was thought by educators and medical professionals that any show of love or close physical contact made the infant or young child too dependent on the affections of others. An overindulgence of love was seen as spoiling the child. Dr. Emmet Hall, a very popular child care expert of the late 1800s recommended avoiding the "harmful" practice of rocking the baby in a cradle or in one's arms. The church too, demanded early independence. Tine Thevenin, in her book, *The Family Bed*, states that "a strong religious movement stressed the importance of personal

communion with God and of the Christian perfection of the individual. Both of these virtues depended on self-reliance; a quality best taught by early independence training." There was also a fear that touching might lead to promiscuity. The Industrial Revolution separated the extended family geographically. Parents had to assume full responsibility for all child care, therefore early independence was promoted out of necessity. As a result, the social custom of families sleeping together was discouraged.

However, some of today's child care experts are sending out a very different message. While historically, sleeping together was often practiced because of financial necessity, today there are often different reasons. Dr. Ashley Montagu states in his book, *Touching: The Human Significance of the Skin*: "to be tender, loving, and caring, human beings must be tenderly loved and cared for in their earliest years from the moment they are born." He feels that touching, caressing, and rocking fulfill a primary need. A need, which must be satisfied if the infant is to develop into a healthy being.

Many parents are realizing too that infants' and young children's need for the food, warmth, and security of their mother's body continues into the night. Children wake up for a variety of reasons — immature sleeping patterns, hunger, fear, pain, and restlessness. Night time is a scary time for the young. For adults too, the night often intensifies our own fears and anxieties. Very often the best source of comfort at night is the presence of another person. Anna Freud, a psychoanalyst states: "It is a primitive need of the young child to have close, warm contact with another person's body while falling asleep."

Parents often speak of a greater closeness developing within the family once they began to accept their children into their bed. One mother wrote to Tine Thevenin: "I often think as I lie squashed between my dear husband on one side and our two or four year old on the other, I am such a lucky woman to be so close to the people I love so much." Nowadays, when does the family spend time together? Children are involved in school and various activities; parents are working and attending courses and meetings. As the family's leisure time is spent more and more away from home, sharing the parental bed is an opportunity for the family to be together. If things do go wrong in the day in parents' personal relationships with their children, being together at night

◆
"Nowadays, when
does the family
spend time
together?" ◆

"Sleepiness is one of life's many normal conditions we can cope with very well if we do not fight it or push ourselves beyond what sleepy people can do."

can smooth over hurt feelings.

Having the children close by in the night often gives busy parents an added opportunity to give a little extra individual attention to children. As well, being up at night with a newborn or a restless toddler can also be exhausting. Many mothers feel that they can have more rest with the baby in bed. In the night, they are able to roll onto their side, nurse, and easily drift back to sleep. Many parents fear that their child's dependence at night will develop into a bad habit — that she will want to sleep with them forever. But parents' experiences have proven otherwise. A healthy child will wean herself in time from the parental bed, just as she will wean herself from breast feeding or toilet train when ready.

James Hymes, a child development specialist, says in his book, *The Child Under Six*, that "change is the trademark of children. At the start of life, being loved is the child's one big concern, but the single-minded search for proof of love doesn't last forever." Another area of concern is that having children in bed will interfere with sexual relations. An attitude of flexibility can overcome this worry; sex doesn't always have to take place in the parents' bed and little children in a deep sleep can be moved. Other alternatives include planning for intimate moments together.

The Drawbacks

Admittedly, having a family bed isn't always easy. At times resentment develops, because caring for children at night can interfere with parents' needs, especially if you have a child that wakens frequently in the night. Norma Jane Bumgarner in her book, *Mothering the Nursing Toddler*, feels that carrying over resentment from the loss of a night's sleep into the daytime makes it more difficult for the parent to accomplish the tasks of the following day. She suggests slowing down and lessening the demands parents and others put on themselves. She states: "Sleepiness is one of life's many normal conditions we can cope with very well if we do not fight it or push ourselves beyond what sleepy people can do." Many parent-hours of hard experience tells us that it is much more productive to apply adults' heads to modifying living patterns so that children get the care they need twenty-four hours a day while adults get enough rest most of the time. Changing our priorities and lowering our expectations of ourselves is a necessity although difficult in a society

which often doesn't recognize child care as a valuable contribution.

A difficult time for my husband and I developed after our third child was born. We had an infant waking up to nurse and a three year old waking up frequently to be cuddled. We had to remind ourselves continually that we were dealing with a need; that when the need was satisfied, the night awakenings would end. And they did! Now we have one toddler in the bed all night; our two older children, five and seven, are now content to share a bed.

Parents may feel that it will be too crowded for the whole family to sleep together, preventing some from sleeping well. Even a king size bed will hold only so many bodies comfortably. As there are many different families, there are different co-family sleeping arrangements. Some children, for example, start out in the parents' bed but are moved in with a sibling later, or vice versa. Other families rearrange furniture, pushing beds together or arranging mattresses on the floor so that the whole family can be near one another. In our house, many nights you never end up in the bed where you started.

Whatever your family sleeping arrangements may be, it is important that an infant or child not be left alone to cry in the night. James Hymes says: "Our gentleness will not make the children soft. It will give them strength and help them grow." We want our children to feel loved. By being close to them in the night we are helping meet this need. That should give us great satisfaction. ▼

Reading List:

Bumgarner, Norma Jane. *Mothering Your Nursing Toddler*, La Leche League International, Inc., Franklin Park, Illinois., 1982.

Hymes, James L. Jr. *The Child Under Six*, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1963.

Kaplan, Louise. *Oneness and Separateness: From Infant to Individual*, Simon & Schuster, Rockefeller Center, N. York, 1978.

La Leche League Manual, *The Womanly Art of Breastfeeding*, L.L.L.I., Franklin Park, Illinois.

Montagu, Ashley. *Touching: The Human Significance of the Skin*, N.Y. Columbia University Press, 1971.

Thevenin Tine. *The Family Bed: An Age Old Concept in Child Rearing*, Tine Thevenin, P.O. Box 16004, Minneapolis, Minnesota 55416, 1976.

Last spring the Alliance of Canadian Television and Radio Artists (ACTRA) did a very courageous thing. It broached the difficult topic of pornography and censorship. The members of ACTRA were asked to vote in a referendum on a proposed policy on pornography. The idea behind the referendum was to set up guidelines so ACTRA members wouldn't have to participate in pornographic movies, and also to speak out against government funding of pornography. The issue proved to be one of the most divisive in ACTRA's history, precipitating a referendum that ultimately defeated the policy by a narrow margin. It was the first time that ACTRA had ever taken a stand on what is perceived as a social issue, and the debate that it generated is regarded as an indication of the growing power of women within the alliance.

In Canada any group operating as a union which even discusses a policy on pornography may be considered revolutionary, but ACTRA is hardly a radical group. In fact, ACTRA's directors probably wouldn't have considered the issue of pornography if it hadn't been for the work of the National Committee on Women's Issues, or more specifically the Toronto ACTRA Women's Caucus (TAWC).

TAWC was formed in '79 with two objectives, to promote job opportunities for women writers and performers and to work toward the elimination of sex role stereotyping in films and commercials. Their work sparked national interest and in 1981 a National Committee on Women's Issues was formed. The two committees got down to some serious research on women in the entertainment industry and their findings are painfully familiar. Nearly 70 per cent of women's TV acting roles are for women under forty. Once over forty, the opportunities for women decline significantly, whereas

for men they increase. Voice-overs, or voices of authority in commercials, and jobs unrelated to youth or beauty, are almost exclusively held by men. It's no surprise that in 1982, only 28 per cent of the 442 ACTRA members earning \$25,000 or more per year were women.

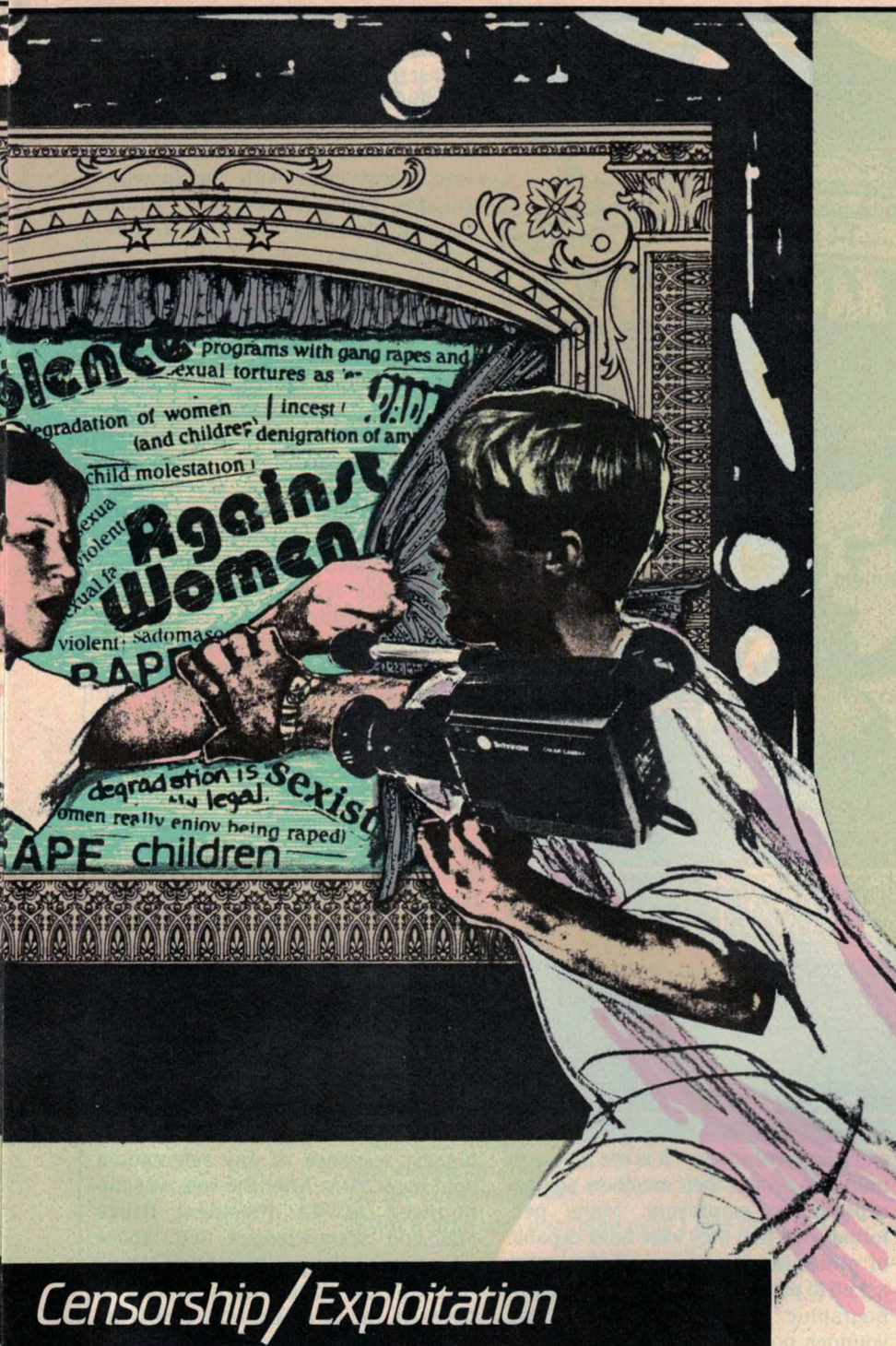
TAWC also began a subcommittee on sexual harassment and it discovered exploitation occurring in places where ACTRA women had no protection, such as auditions. Due to job scarcity auditions are often where women are most vulnerable. Nude auditions are often videotaped and the director or producer keeps the tape for their own purposes. Another common form of exploitation is when a director tells a woman (especially an inexperienced young woman) at the last minute that her nude scene is going to become three or four nude scenes. TAWC's suggestions to combat exploitation were adopted and their pamphlet "Yes You Can Say No", a guide to performers rights when acting in nude scenes, is now available at ACTRA offices across the country.

But it was not the evidence of sexual harassment that inspired ACTRA to come up with a policy on pornography. It happened because ACTRA members who attended an International Writer's Conference in New Zealand in 1983 were asked what ACTRA's policy was on pornography. ACTRA didn't have one, but some members felt one was badly needed.

Pornography in Canada is flourishing. The revenues from pornographic video cassettes alone in this country is over a million dollars a week. Hard core pornographic video tapes are now legal for private use in Quebec. The Montreal Vice Squad reports that there is a heavy influx of hard core pornography from the U.S. ACTRA women document that it's possible to rent videos at corner stores in Canada in which women have



ACTRA's



Censorship/Exploitation

hot needles inserted into their breasts and are also seen masturbating on barbed wire. But isn't it possible to refuse pornographic work as an actress or a writer? In Canada this is increasingly difficult.

It's difficult because in Canada a single source of financing for a film is rare. Pre-sale deals and commitments are usually spread through private industry, pay TV and various government funding agencies. At the same time there is an increased demand for pornographic material, especially on pay TV. Therefore producers keep this growing demand in mind when thinking of markets for their movies. This means that more of the available feature film dollars in Canada go toward films on which many ACTRA members are reluctant to work. This also means that the mainstream feature film business is building inextricable links with the pornography industry. If a writer doesn't want to write pornographic movies or an actress doesn't want to work in them, they may not be considered later by the same producer or director for mainstream work. And for low paid acting professionals, the temptation of any job is too much to turn down.

ACTRA's attempt to deal with pornography in Canada took two approaches. The first suggested re-wording the Criminal Code's definition of obscene material. It currently defines "undue exploitation" of sex, violence, crime, horror or cruelty as obscene. The problem with this definition is that it labels any explicit sexual behaviour as obscene. And writers can be charged with unknowingly writing 'obscene' material. It was felt that a new definition of 'obscene' was needed, one that dealt with the specific exploitation and degradation, rather than generalities. ACTRA members writing this policy decided on the following: "sado-masochistic portrayals of women or men being beaten, tortured, maimed,

PORN PLEBISCITE

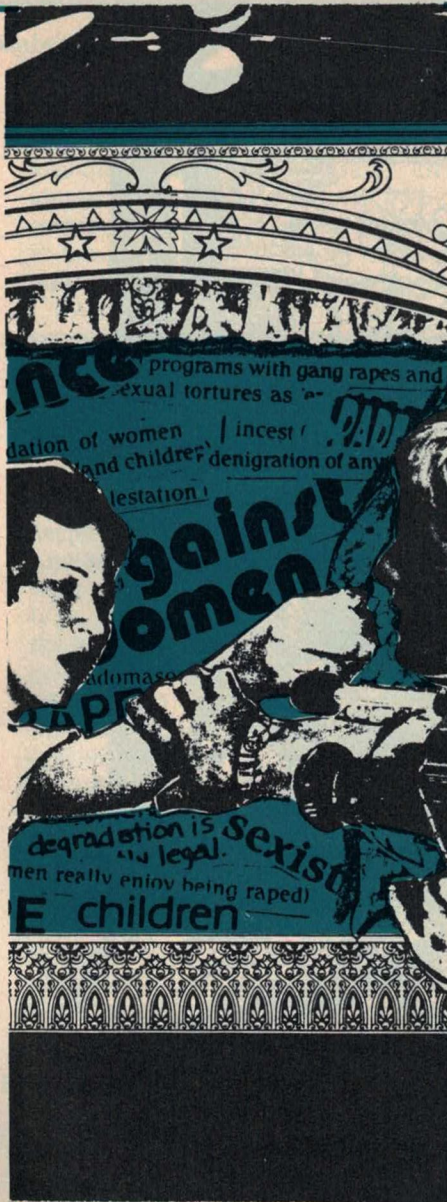
raped, tied up and/or chained, whipped, urinated and/or defecated upon, subjected to brutalized forms of sexual activity utilizing foreign objects and/or animals, the portraying of children as objects of adult sexual gratification and incest," should be considered obscene.

The second part of the policy put forth concerned ACTRA's stand on pornography and its ramifications for its members. ACTRA members would not be required to appear in any obscene film. And if a producer or director lies about the film's content ACTRA suggested they be fined for failure to honour ACTRA policy.

Finally the policy tried to protect ACTRA performers on the set. For instance, an ACTRA-appointed steward would be mandatory on all sets with sexual content and nudity in order to prevent any undue pressuring of the performers. As lobbyists, they demand that the CFDC (Canadian Film Development Corporation) and the Broadcast Fund refuse funds to pornographic productions. They also wanted the government to deny the Capital Cost Allowance for pornographic productions. All the suggestions for action within this policy had the same purpose; to make it easier to find mutual loving sex in the movies and to make it harder to find pornographic movies. The policy was designed to be preventative rather than punitive, but many ACTRA members saw it differently.

The policy statement titled "Pornography and Censorship" was released in Toronto last February. There were a few trickles of public applause. Lynda Hurst wrote in the *Toronto Star* that she was pleased to learn that many ACTRA members want to earn a living without "lending their talent to the portrayals of any film or TV show that degrades or abuses women or children." But within weeks the policy came under attack from within ACTRA. Many of the critics were high profile Canadian artists like David Cronenberg, Jackie Burroughs and Saul Rubinek. They sent a petition around to other ACTRA members, demanding immediate withdrawal of the policy.

The detractors felt that ACTRA, as a professional alliance, had no right to make "moral" decisions for its members. They argued that ACTRA had no business curtailing work opportunities for its members, in spite of the fact that it would not have been the first time that ACTRA denied its members



work opportunities — it is the nature of unions to protect their members against exploitative employers. Many performers felt that they were quite capable of protecting themselves if they were asked to perform a scene involving pornographic content. But it was the younger, poorer ACTRA members that the policy was designed to protect. And finally, although the critics conceded that there is a need for clearer guidelines on defining obscene, they went on to denounce ACTRA's attempts to come up with a definition.

The critics collected one hundred signatures in their petition, enough to put the policy to a referendum vote. The supporters acknowledged that there was some problem with the wording, but felt that if the intent of the statement was not

endorsed, the issue would die. Those against the policy vehemently opposed it because they considered it to be censorship. In Ontario where most ACTRA members are registered, censorship is closely associated with the heavily-criticized Ontario Censor Board, which edits and classifies films prior to commercial release.

Critics of the ACTRA policy found it odd that while ACTRA on occasion, had spoken out against the activities of the Ontario Censor Board, they were planning to get into the censor business themselves. The lobbyists argued that, ACTRA could never prevent a film from being made, since it only asked that ACTRA members not act in pornographic films and that government support for pornography be channelled into more positive films.

The policy definitely had problems. Rather than asking to see scripts before ACTRA negotiated with the producer or director, ACTRA asked for 'prior approval' of scripts. In retrospect, the group saw other places where the improvements could have been made. Colleen Murphy, head of the National Committee on Women's Issues and one of the drafters of the policy, conceded that "putting the word censorship into the title of the policy was probably a mistake". Murphy also said that many people were afraid that such a policy could be interpreted as support for an institution like the Ontario Censor Board. This is definitely not what the lobbyists wanted.

The result of the vote was announced on July 27th, and 54.6 per cent voted against the policy with 42.5 per cent in favour. Interestingly, this vote drew the biggest response of any referendum held by ACTRA. After the vote was announced ACTRA President Bruce MacLeod acknowledged that "those who framed the policy did not intend that ACTRA would act as a censor, however, the members' vote clearly indicates that the directors failed to make their goals clear." MacLeod promised that the next Board of Directors meeting in January will discuss how this policy can be re-worked to focus on pornography, not censorship. Even though the battle was lost this time around, the fact that pornography is being seriously approached and discussed must be seen as a victory.

Mary Ambrose is a journalist and a member of the Toronto ACTRA Women's Caucus.

The Enumerator

Part One

"Hello. I am the enumerator. Can you give me your name to register for voting, if you are over eighteen and all others in your household?"

I am Codelia Cuts the Rope.

"Oh, ahem, nice name. How do you spell that? C-u-t-h-r-o-a-t?"

No, it is C-u-t-s-T-h-e-R-o-p-e.

"Oh, ahem, I see. I am sorry."

"Are you . . . check, immigrant status or Canadian?"

I am Indian.

"Ahem, East Indian, hmmm . . . that would be immigrant status?"

No. You are the immigrant. I am Indian. I am Anishinabe.

"Oh, ahem . . . oh, you mean Native? Native. Right?"

No. I am not native. I am aboriginal.

"Oh, aboriginal Canadian?"

No. I am not a Canadian. I am a prisoner of war, my number is 1765.

I am from Fort Crow Dog reservation.

"You're joking!"

No.

"Wait! You're entitled to vote. To take part in the great Canadian Democracy."

Are there any Anishinabe people running for office?

"Well . . . no. Not that I know of."

Then my interests will not be represented! I will not vote. I will not participate. I will suffer with my fellow Silent Majority.

"Look. If you feel that way, why don't you run next election?"

Will you vote for me?

"Ah . . . ahem, oh yes, why certainly."

O.K. I'll do it. I'll guarantee bannock on every table and extinguish mosquitos from the face of this earth.

"That is hardly a platform to stand on!"

Well, my first official supporter, what do you suggest?

"Well, I suggest you cut this crap and tell me whether you intend to vote or not!"

I can't. I'm not yet eighteen.

I said with a smile

and closed the door

on her exasperated face.

What a little verbal militant devil I was then.

Part Two

Oh, those were the days.

Now the playfulness is gone.

I realized the little wars were for real
to death and every breath
of my life.

Drafted by virtue of being Indian
there are no medals for valour
only just the determination
to try even harder
to win respect and equality.
No one will let me rest
and just let me be a human being.

FROM SPIRITUAL STARVATION TO SELF DETERMINATION

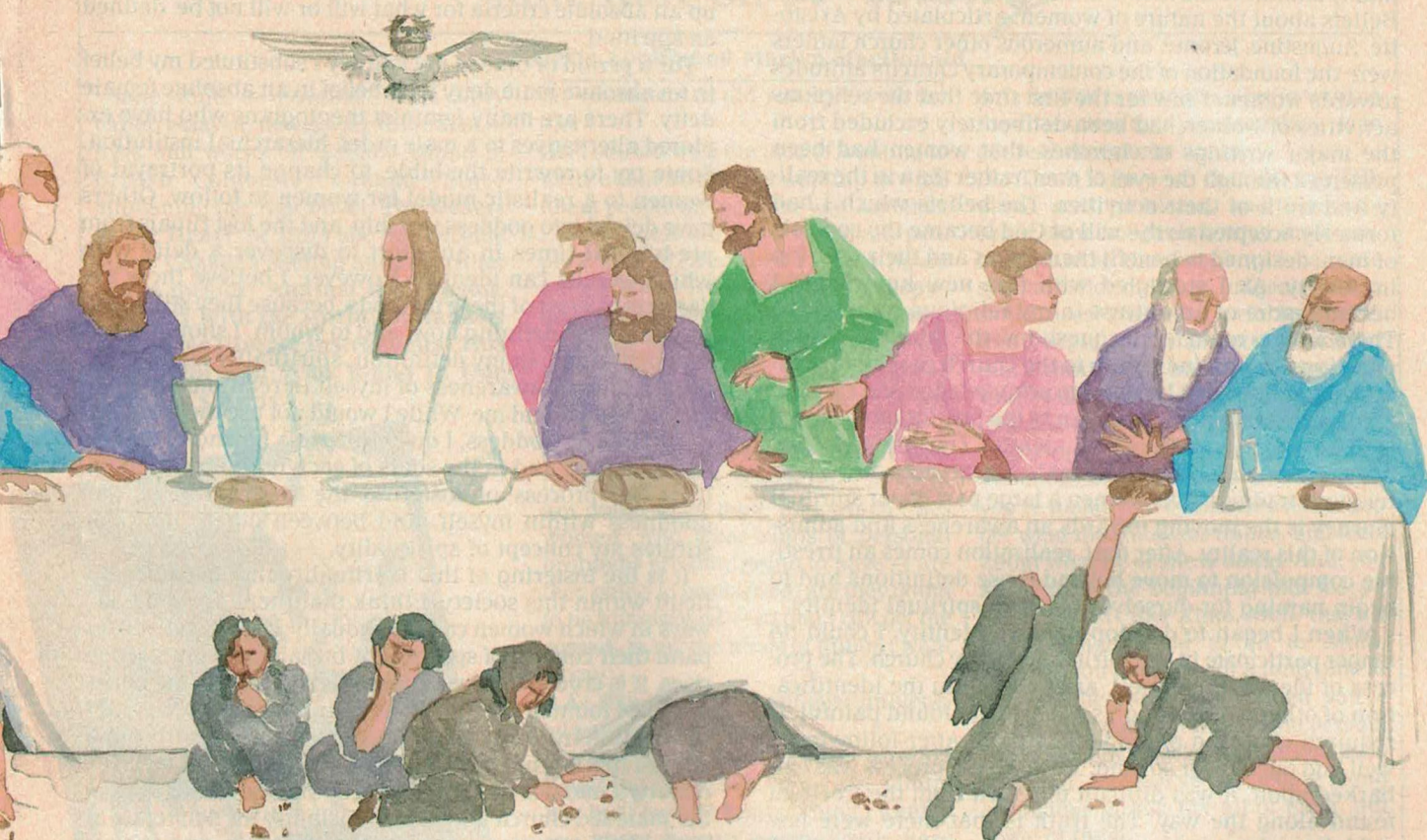
Daile J. Unruh

To be a contemporary woman, in the institutional church, is to be a woman without an identity. Our identities have been named and defined by the male hierarchies of western religious traditions. As women a large part of our spiritual journey is the moving towards an awareness and admission of this reality. After that realization comes an irresistible compulsion to move beyond those definitions and to begin naming for ourselves our own spiritual identity.



I was born into, and raised in a fundamentalist congregation. The church was perhaps more my home than my nuclear family. We went to church for Sunday school, the eleven o'clock service, the evening service, prayer meeting on Wednesday nights, and Pioneer Girls on Thursday nights. When I was old enough I went to youth bible study on Tuesday, and an evening of 'sharing' on Friday nights. We were a model Christian family. I learned, mostly from the Baptist church we attended in Winnipeg, that a measure of my maturity was the extent to which I could submit to authority. If I accepted the authority of my father, then I would be prepared to accept the authority of an inevitable husband. All of this of course was my destiny as a girl.

At seventeen my parents told me I could go to University or Bible College; working was not an option. I drifted into Bible College where I spent three years under the influence of male teachers. There was one female professor who



taught Christian Education. From her I learned that if I wanted to be at all involved in a church it would be as a Sunday school teacher.

Each night at Bible College there was a student-led devotional period after supper, and one night one of the male students admonished the student body for allowing women to lead the student body in the evening devotional. This, he said, was contrary to Paul's directions to Timothy that women should never teach or exercise leadership over a man. One of my friends rushed up to him after his speech was completed, and tried to convince him he was wrong. She was called to the Dean's office the next morning and told that her behaviour was considered unbecoming to a woman.

She left school at Christmas, and didn't come back, and I spent the rest of my three years practising submission to any and all men I encountered. Someday, I was convinced, one of these men would be my husband, and I would not want any one of the them to think I was an independent, assertive woman. I graduated from Bible College at age twenty-one, having exhibited a suitable Christian character for a young woman.

I entered the real world, although it took me three more years to realize it. I spent my working hours as a secretary, and spare time engaged in work within the church, still waiting to be chosen by one of the young men of the church. A career for myself was only a contingency plan,

if I wasn't lucky enough to be chosen for marriage. Predictably, I wound up teaching classes for young women. The material for my classes came from a book entitled *The Godly Woman*. We all struggled with ourselves to learn how to put aside our sin of wanting to be authentic women, in order to allow a man to feel manly. The only way that could happen, or that the family could continue to provide stability to society was if women cooperated with men, through their own personal submission. In order to be fulfilled men needed to be leaders. That alone would meet their greatest psychological need, I taught these young women. My greatest psychological need would be met when I knew that I was loved and chosen by a man. The belief that men and women were positioned equal before God was erroneous, I thought, and a deliberate attempt by society to direct people away from God. We prayed to God the Father, we looked to our fathers and other men in our lives to be God on earth for us. We looked to them for our self-definitons.

After about three years of committed belief in the subordinate position of women, I felt I was being directed to spread these beliefs to women in the secular world. I enrolled in a Women's Studies course at The University of Winnipeg. Although not deliberately chosen, this was the beginning of my spiritual journey. I had intended to influence these women away from their feminist inclinations, and expound to them that they could never find

fulfillment in the pursuit of their own identities. Rather, through their submission to men, and therefore to God, they would find peace. Instead I was taken through a vast amount of historical literature that confirmed the manipulation of the institutional church towards women. Beliefs about the nature of women, articulated by Aristotle, Augustine, Jerome, and numerous other church fathers were the foundation of the contemporary church's attitudes towards women. I saw for the first time that the religious activities of women had been deliberately excluded from the major writings of churches, that women had been presented through the eyes of men, rather than in the reality and truth of their activities. The beliefs which I had formerly accepted as the will of God became the controls of men, designed to benefit themselves and their position in society. As I struggled with this new knowledge I became more of an outcast in my religious community. There was no room for my questions; the thinking of such questions was an indication to the church that I had committed some sin that I refused to acknowledge and confess.

To be a contemporary woman in the institutional church is to be a woman without an identity. Our identities have been named and defined by male hierarchies of western religious traditions. As women a large part of our spiritual journey is the moving towards an awareness and admission of this reality. After that realization comes an irresistible compulsion to move beyond those definitions and to begin naming for ourselves our own spiritual identity.

When I began to develop my own identity, I could no longer participate in the spirituality of my church. The process of identifying myself, after accepting the identification of others for so long, is one which I found painful. It required choosing an undefined path, after following a well laid out one for so long. Yet, once the process was embarked upon, it was difficult to return from the freedom found along the way. The truth is that there were few guidelines for women like me who were finding, and beginning to express their own spirituality. We have no rituals to follow, we struggle to share with other women, rather than view them as we have been taught — as competitors. To continue to recognize and not participate in the traditional church's attempts to define women requires tireless energy and insight.

Part of my struggle as a woman on her own spiritual journey is to avoid participation in the historical controls of my church. The institutional church is not capable of encouraging the process that women must go through in their spiritual journeys, even the more 'progressive' ones. The United Church of Canada commissioned a Task Force in 1980 to examine the Changing Roles of Women and Men in Church and Society of the United Church of Canada. The task force report, presented to the General Council of the United Church in Morden, Manitoba in August did not seriously address the process of woman-defined spirituality within the church. The Task Force had requested the addition of two women whose life commitment had been to struggle for justice for women, but the request was turned down because it was feared their participation would invite conflict. To obstruct the expression of women's anger at injustice is to discount it, and therefore ignore its justification.

It is also extremely important to have an understanding

of what women are looking for as they journey to find their own spirituality. I believe that it is imperative that each woman come to her own individual understanding of what spirituality means to her. Otherwise we are in danger of repeating the activities of patriarchal religions by setting up an absolute criteria for what will or will not be defined as spiritual.

For a period of time in my journey I substituted my belief in an absolute male deity for a belief in an absolute female deity. There are many feminist theologians who have explored alternatives to a male order, hierarchial institution. Some try to rewrite the bible, to change its portrayal of women to a realistic model for women to follow. Others have delved into goddess worship, and the lost rituals from pre-biblical times in an effort to discover a deity with which women can identify. However, I believe there are dangers in most of these methods, because they still mean someone else defining how, and to whom, I should direct my spirituality. In my definition, spirituality is my sense of self. It is my awareness of myself in relationship to all that occurs around me. While I would not use the word deity, or God, or Goddess, I do believe in a harmony that exists in nature, and in the souls of each individual person. It is the process of fostering the connection of that goodness within myself, and between others that constitutes my concept of spirituality.

It is the fostering of that spirituality that becomes difficult within this society. I think that there are some key ways in which women can individually and collectively expand their concept of spirituality. Initially, after awareness rises, it is crucial to experience and live through the period of rage. I found it useful to do that in a reflective way, and in isolation from any traditional church. The institutional church has a tendency to trivialize the rage we feel. It is distorted into our problems with authority, rather than on the male-led church taking responsibility for deliberate actions. Our intuition, which defines for us our rage, is legitimate. It is time we trusted that intuition. The experience of living through one's rage is, I believe, for the purpose of moving beyond it. It must be in perspective to be useful. I see my struggle to define spirituality as a creative struggle. If rage becomes a trap, I think the ability to move on to creatively re-structure a personal concept of spirituality is affected. This is why I found it important to remove myself from the church institutions.

Although we must insist on our own definitions, and paths to spirituality, I believe women need a separate context in which to share, and experience our lives with each other. The word 'ekklesia' is the New Testament word for the dynamic Christian community that was operative then. I think women need to claim this concept of ekklesia for themselves. We need a community of women to worship in, and in which to develop our own sense of power and spirituality. We need to remove ourselves from those patterns of spiritual behaviour, and develop our own ability to make decisions about our personal individual spiritual directions. Ekklesia is a context in which the inherent goodness of women

can be affirmed and reflected upon. I envision ekklesia as an opportunity for women to collectively begin to create, to remember our pasts, to envision a new future, and to act on behalf of ourselves. ▼

This is what I am; watching the spider rebuild — 'patiently', they say. but I recognize in her impatience — my own the passion to make and make again where such unmaking reigns the refusal to be a victim we have lived with violence so long.

Adrienne Rich

PROFILE

Jane Rule on *writing*

Alexis Applin and Marlyn MacDonald

Jane Rule — novelist, short story writer, essayist, newspaper columnist — lives and works on Galiano Island in British Columbia, Canada. Since publishing her first novel, **The Desert of the Heart**, in 1964 she has become one of Canada's leading authors. Other works include: **Against the Season**; **Contract With the World**; **Outlander**; **Theme for Diverse Instruments**; **This Is Not for You**; **The Young in One Another's Arms**.

the characters or did you start with the plot?

JR: I started with the idea of wanting to write about artists and wanting to write about people all the same age. And then I would figure out about how many people I wanted. And then I had to figure out a strategy for writing about people, all of whom were going to be important and none of whom were going to be the main character. You know, I would think, I've got to have a writer, I've got to have a painter, I've got to have a sculptor, well then I had to decide who these people are, which ones of them are going to be men, and which ones women. And what kinds of personal problems are they going to have — are they going to be married, are they going to be homosexual — so that I can get the spread, to say the kinds of things I want to say.

AA: Has Virginia Woolf ever influenced your writing at all?

JR: One of the reasons I say Virginia Woolf hasn't influenced me — I admire her, but I feel the kind of thing I want to say about human experience is hard enough for people to deal with so I want my prose surface as lucid and easy to deal with as possible, because what I'm telling people to think about is a lot of the time stuff they find hard to think about. I mean, my mother read *Contract With the World*, and — I said, "I told you you wouldn't like it," and she said, "I not only don't like it, I hate it! I hate those people, they're awful people!" And, what I'm saying to my mother's generation is something they find very hard to bear. People who are, in my terms, perfectly acceptable people, are, in their terms, scary.

AA: Like Alma — I wasn't positive about Alma, I didn't like her half the time.

JR: Well, this is another thing about characters — I think a lot of people don't want to accept, I mean, anybody you know, you can like enormously some of the time and dislike enormously some of the time, and be bored with some of the time, so if you're creating a real character, you have to give that character a range of experience and emotion so that it isn't somebody you fall in love with and make a kind of ideal of.

AA: So that is your objective in writing the characters that you do write — is to get real experience across.

JR: That's right — so that you can talk about real problems, and hopefully bring some insight into what those problems are so that people can be more sympathetic, or more judgemental in some cases. There's an awful lot of stuff that people accept as good behaviour that I think of as not good behaviour. And I want to cast behaviour in ways so that you can take different looks at it. That's one of the excitements for me about *Contract With the World*, when you're inside that character's head, you get what the character thinks, and feels about what he or she is doing. And, you know from the beginning that Joseph really doesn't like Alma. Well, that's a pretty tough thing to do to Alma, because you have to wait a long time to get into her head. And when you're there, she's quite an interesting person, you know, she's wacky, but she's quite interesting. But you've got people being suspicious of her, not all of them, but some of them.

AA: I found it amazing that you were able to draw such a full picture of motherhood, and I think, that sort of thing you said — you had to stretch for it...

JR: And of course, it's all around us. So that it isn't something that's alien. But it is something that I have to empathize with, rather than draw on direct experience. Because though I've had a lot of kids around me, I've never had that sense of absolute responsibility, and I realize I idealize it, therefore. And so it was fun to work with a character that I thought of as selfish, and they say, in fact, only selfish people can be good parents because otherwise they'd kill themselves.

AA: Are you working on something now?

JR: No. I never do in the summer any more. I lifeguard in the pool for neighbourhood kids every afternoon from 3 to 5. I swim from 8 to 9. And that takes up a good part of the day (chuckle) and then I entertain. I have houseguests all summer long so when the fall comes I just shut down and get back to work. It's a good schedule after years and



AA: First of all I want to ask you about the writing process. Do things just come to you?

JR: Oh no. When I'm doing a novel there's an awful lot of work that goes on for me for four or five years before I start writing. Because you get ideas — I had, for instance, in my notebooks, I thought I had two novels going, one about people all the same age, and another about artists. And they kept growing in parallel ways, and I finally thought — this is not two books, this is one book. Because a lot of the competitiveness and problems about everybody suffering the same thing at the same time worked very well giving them all similar professions. It made a richer book.

AA: You're talking about *Contract With the World*, aren't you? Did you start with

years of working full time and trying to write full time as well.

AA: Did you work full time at the university?

JR: A good deal of the time. I stopped teaching in '73. I've had the last ten years to myself. And I've worked a lot less hard and enjoyed life a lot more.

AA: That would be so hard to be teaching it, and at the same time be so involved in it — I suppose you had to publish, too?

JR: Oh well, I never paid any attention to that stuff.

AA: You're kidding —

JR: I think, if you're not ambitious, I mean, I was always low man on the totem pole. But they needed good teachers. And I would be given a year's job, and then the next year, if I needed one, I'd have to apply again, but I worked it finally so that I could teach every year. And that really meant working eight months and having 16 months off. And that worked very well. You couldn't do that now. Because I was at the university when there was a teacher shortage but I had nothing but a B.A. and no scholarly publications and they kept saying — you've got to get a Ph.D. you're going to starve. I said, by the time I'm forty, I'll have published enough fiction so that some writing department will give me a professorship and tenure. Well, that was just to shut them up, I didn't really mean it. I didn't intend to go that route. And when I was forty, the UBC Writing Dept. did offer me a tenured position and I thought — Oh, my god, twenty-five years in the Writing Dept., I'm going to kill myself! At that point I quit, and have never taught again.

MM: You're known as a feminist and a supporter of gay rights. Do you want your novels to give voice to some of your socio-political views and concerns?

JR: To an extent. But I don't really think of myself as political. I don't think of myself as a writer as political. I'm not writing feminist propaganda. I'm not writing gay propaganda. Although, anybody who is honest about what it is to be gay is considered a propagandist. Because unless you write suicidal tracts, [straight] people feel that you're misrepresenting the community. What I get caught with is the gay community really wishes that every gay person in my novels was an ideal person. And that isn't my view of the world. And also, I think, the feminist community feels as if I'm not being feminist enough in my writing. I don't think of fiction as pro-

paganda. I think of it as . . . Well, for my own fiction, the job for me is making the real visible. Because I think a lot of what we don't understand is what we're taught not to see. And not to hear. So for instance, the whole gay community has been invisible all these years. And this is ridiculous. I mean, you know, people say, Oh my god, have you ever met a lesbian? What would you do? You'd faint. I mean, the person is probably speaking to someone who is lesbian, and not knowing it, and I think (that's simply one example) but I think a lot of the problems that women have suffered have simply not been dealt with clearly.

I could occasionally create a character who mouthed off about politics — it wouldn't necessarily be *my* politics. They are inventions. I've rarely done portraits from real life. The ones that I have done have been importantly fictionalized. Basically for me a character starts with a concept of a 'kind-of-a-person who'. Then I make that 'kind-of-a-person' into a particular person. And in making that 'kind-of-a-person' into a particular person you borrow . . . Well it's like outfitting the bride — something borrowed, something blue — and every one of my characters has something that belongs to me — and that's a very private thing. I mean, it may be a jacket I wore or it may be a favourite expression. But that's technically not important, it's important personally to me.

MM: In your story "Invention for Shelagh" in *Themes for Diverse Instruments* the narrator asks, "Could I live with all those tags of failure, no husband, no child, at the bottom of the academic ladder with no inclination to take even the first step into a Ph.D., six or seven years of unpublished manuscripts stuffed into filing drawers? Does it matter? For the proud and frightened, of course it matters, at that point. And no decision against retreating into the success of Mrs. or Ph.D. or both is made without pig-headed refusal to be humiliated." So, what I would really like to know is how you went through that process of making that decision against retreating . . . where the courage came from to take that risk of failure, particularly the courage to write and expose yourself personally, and to write as a lesbian.

JR: Ah. That, by the way, is a personal statement. I did it for Shelagh, who said — you write fiction, and that's important, I write personal statement and that isn't. And I said — it doesn't make any

difference. I will make you something, out of the stuff only you and I have shared, it will all be real, and strangers will be able to read it and get something from it. What matters is that it says something real, and it's easier for me, most of the time, to say something real in fiction. I think really the sense of where the courage comes from is that it's not so much courage as it is necessity. I did give up writing when I was in my late twenties and I lasted six months. And I just felt as if some vital part of me was not functioning. When I graduated from college, and everyone was pushing me to go on for a Ph.D. then, because I was a fairly good scholar, they said, you know, you'd make a first-rate scholar and teacher and you might be a third-rate writer. I said, well, I hope that's not the choice, but if that's the choice, I would rather be a third-rate writer than a first-rate scholar. Then when I went back to writing, I thought, well, I am a fool — and what is so really awful about that? It is one of those awful things in our culture, that anybody else who is apprenticing to anything, is perfectly respectable, but if you call yourself a writer and you haven't published, you're a fool. The minute you publish anything you're this wonderful creature that has somehow done the miraculous. Never mind that you've worked ten bloody years without a cent and your first published work is an anthology brought out by some of your friends (laughs).

It mattered enormously to me to publish *Desert of the Heart* because that was absolute. From then on — the next novel wasn't accepted for five years! But nevertheless, I had published a novel, I was a writer, and nobody could bug me. That was a real relief. But of course, I felt fairly ambivalent about that book being published. I mean, once it's accepted, you think, oh my god, now what? You know, I've longed to have something published, and now I'm going to have to take responsibility for it.

MM: What happened?

JR: Well, I took responsibility for it (chuckle) and I'm still here!

MM: What about your family? You mentioned that your mother didn't like *Contract With the World*, what did she think of *Desert of the Heart*?

JR: Well, I took that down in manuscript. I thought, this is a novel that's good enough to publish and it may take awhile, and I want to deal with my parents before I deal with the public. And they both read it and the only comment I remember (this is twenty some



odd years ago) was my father said, I think you're very courageous. And that was all. And when I was doing *Lesbian Images* — you know, for years people have been saying, you can write about being a lesbian without being a lesbian, but if I write *Lesbian Images*, I am going to "come out" publicly to state that I am a lesbian. And what problems is this going to create for both of you? And their response, which has always been their response, was, if it creates a problem for us, that's *our* problem. And my father said, if you're going to be put on the cover of *Time* looking like a murderess the way Kate Millet was, I will *hate* it. Sally Millet was my roommate in college and Dad's very protective of those girls and really suffered the tortures of the damned for Kate. And I said, well Dad, I don't handle the public in the same way that she does, and I can't promise you *what* will happen but I don't think I'm going to have to deal with that kind of hostility because I don't play that kind of public role. And he said, well even if you did, it would be my problem, you have your own problems, we have our own. And that's the way they've handled anything any of their children have done. And it's a very freeing attitude.

MM: Did you publish any short stories before *Desert of the Heart*?

JR: A few.

MM: Were those the ones in "The Ladder"?

JR: No I published in "The Ladder" after. I didn't even know "The Ladder" existed until after *Desert of the Heart* was published because the editor wrote to me and I was very haughty. You shudder at what you were at that age. She is now republishing my books, it's the same woman, so it all works out, it all comes out in the wash. I don't think I've ever fought with anyone quite so much as I did with Barbara Grier. She wrote most of "The Ladder" under various pen names and I would write and say, what was that awful article on such-and-such and it would turn out to be one that she'd written. I'd say, well if you won't use your real name, too bad. I met a woman recently who said she used to read all the old "Ladders" and was fascinated with all the pen names and thought mine was just hilarious. And then she discovered it wasn't a pen name. She said she liked it because it was arrogant, and I said, well, I was given it, isn't it nice? (laughing)

MM: So what kept you going?

JR: Obsession. You know, I just had to do it. ▼

RÉSEAU présente un **MÉMOIRE SUR LA PORNOGRAPHIE** **au COMITÉ FRASER**

RESEAU, un groupe de femmes francophone du Manitoba dont les membres sont sur le marché du travail.

RESEAU, un groupe qui prend position sur des sujets pouvant contribuer au mieux-être des femmes.

Ses buts:

- Travailler à l'épanouissement de la femme dans la société;
- Encourager sa pleine participation dans la communauté manitobaine.

Janick Belleau

M

esdames et Messieurs du Comité Fraser.

Avant d'entrer dans le cœur de la pornographie, nous aimerions aborder la question des stéréotypes fondés sur le sexe. L'image de la femme nord-américaine projetée dans les médias et les réclames publicitaires la montrent souvent jeune, mince, jolie, douce, soumise, aguichante ou virginale selon les besions et, bien sûr, légèrement stupide. Les émissions télévisées et les annonces publicitaires lui donnent parfois une autre allure: mère ou ménagère, solidement dominée par le monde masculin, dépendante de son pourvoyeur de mari, au service de ce dernier et de sa progéniture mâle (les fillettes étant un duplicata de la mère). Faut-il ajouter que la "reine du foyer" ayant une forte propension à l'hystérie, s'avère incapable de régler les situations les plus banales sans pousser des cris d'oiselle apeurée.

Le message est clair: RESEAU et d'autres groupes de femmes l'ont très bien compris: la femme représente l'image que ces messieurs des industries du cinéma, de la publicité et des médias veulent bien se faire du "beau sexe" i.e., une image qui correspond à leurs propres fantasmes: femme-objet, femme-servante, femme-fatale, femme-nue, femme-enfant.

Cette forme de violence culturelle avec laquelle les femmes vivent en permanence renforce et perpétue une image dévalorisante, tronquée et injurieuse, non seulement face au monde entier mais, surtout et avant tout, face à nous-même. Le caractère quasi-légitime, parce qu'implicitement approuvé, des stéréotypes fondés sur le sexe accroît les sentiment d'inégalité et d'injustice, la domination d'un sexe sur l'autre. Ils circonscrivent la perception que les femmes, les hommes et les enfants se font

d'eux-mêmes et de leur rôle dans la société.

Quand on sait qu'une personne voit en moyenne 500 annonces publicitaires par jour, n'y a-t-il pas lieu de s'inquiéter de l'effet cumulatif d'une représentation limitée? Est-il présomptueux de croire que la répétition de ces stéréotypes sexuels agissent sur le comportement des femmes et l'image qu'elles se font d'elles?

Ces questions, Mesdames et Messieurs du Comité Fraser, plusieurs d'entre vous, vous les êtes posées. De là, à établir un parallèle entre les stéréotypes fondés sur le sexe et la pornographie, il n'y a qu'un pas. . . facile à franchir. Si l'on croit que les stéréotypes sexuels influencent le comportement de la personne, n'en vait-il pas de même de la pornographie?

Le message que véhicule la pornographie est tout aussi clair que celui de la stéréotypie. Et Ça, RESEAU et les groupes de femmes l'ont, une fois de plus, bien compris: "La domination de l'homme et la passivité de la femme sont au cœur même des stéréotypes à l'égard des hommes et des femmes. La pornographie représente le summum de la domination de l'homme à l'égard de la femme et de l'exploitation de la sexualité de la femme. La pornographie ou toute image de violence envers la femme est l'ultime expression de la relation dominant/dominée, de l'objectivation de la femme et des abus à son endroit."¹

La pornographie communique le

message que la douleur et l'avilissement sont synonymes de plaisir. Ces messieurs éprouveraient-ils beaucoup de plaisir à tricoter?"² Les chantages de la pornographie cloueraient au pilori les productrices d'un tel vidéo. Une image aussi humiliante de l'homme créée par l'imaginaire féminin n'a pas sa place dans une société civilisée. A bas la honte et l'injustice; N'est-ce-pas?

Le pouvoir de coercition de la pornographie est compris par beaucoup de femmes et perçu par trop peu d'hom-

mes. Tant que la femme sera vue comme étant la propriété de l'homme, les fantasmes mâles convertiront l'homme normal en sadique et la femme en victime souriante. Les activités sexuelles violentes qui font étalage de toute la panoplie de la domination et de la servitude: fouets, chaînes, revolver, etc. . . accentuent l'oppression de la femme, l'inscrivent dans les moeurs, la légitimise. "Si le viol est le mécanisme par lequel tous les hommes gardent toutes les femmes en état de peur, si la prostitution institutionnalise l'idée que le corps des femmes est disponible aux hommes, ne peut-on pas en dire autant de la porno?"³

Est-ce une abstraction si difficile pour un esprit masculin de concevoir que la pornographie est la violation fondamentale des droits de la femme? Qu'une femme humiliée, bafouée, maltraitée et brutalisée perd son statut de "personne" si chèrement acquis en 1928?

Oh! bien sûr que l'industrie de la porno rapporte des milliards de \$ annuellement mais, est-ce une raison pour dégrader les hommes autant que les femmes? Car, il ne faut pas croire que seules les femmes sont déshumanisées par la pensée pornographique. Les hommes subissent, eux aussi, l'aliénation par la pornographie parce que cette dernière fausse les relations homme — femme bloquant ainsi le "développement de la sensibilité masculine en focalisant son plaisir uniquement sur le pénis".⁴

"Qu'arrive-t-il lorsqu'un garçon formé à l'école de la pornographie rencontre une fille éduquée à celle des romans Harlequin? Le choc de leurs attentes contradictoires s'entend dans tout le quartier! Elle désire le voir à ses pieds qui lui offre une bague; lui, la désire à quatre pattes avec un anneau dans le nez."⁵

La passivité de la femme et la domination de l'homme sont des "associations mentales qui agissent clandestinement dans le cerveau entraînant le plus de suites concrètes dans les comportements quotidiens: sexisme, machisme, domination physique, misogynies agressives ou apeurées, incompréhension du vécu féminin, brisures de communication".⁶ Des productions où semblent régner le stéréotype que toutes les femmes désirent secrètement être violées encouragent la violence qui leur est faite, instillent en elles un perpétuel sentiment de peur et occasionnent en conséquence, un comportement de victimes.

Est-ce qu'un seul homme a jamais "pris une seule heure de sa vie pour réfléchir au sens profond d'un acte répété depuis des siècles et des millions de fois par ses semblables et qui, par sa nature et surtout par les excuses qu'on lui a toujours trouvées, constitue l'abus de pouvoir le plus cynique et la manifestation la plus insolente du mépris"⁷ du sexe masculin pour le féminin?

Vous comprendrez Mesdames et Messieurs du Comité Fraser que le *Rapport de la Commission présidentielle sur la pornographie et l'obscénité*⁸ qui élabore allègrement la théorie de la purgation (catharsis) est loin d'être persuasif. Nous pencherions plutôt du côté de Robin Morgan qui affirme que "la porno, c'est la théorie; le viol, la pratique". L'hypothèse avancée par la commission américaine sous-entend un chantage sexuel formidable: "Laissez-nous, disent les pornocrates, en dégrader quelques-unes et la majorité d'entre vous sera épargnée."

Ce n'est pas le secret de Polichinelle que la violence est une "addiction": plus le pornographe en consomme, plus il la désire. C'est comme la cigarette! D'ailleurs Radio-Canada n'a-t-il pas banni de ses ondes toute publicité concernant le tabac en le classifiant de "produit inacceptable"?

Cette politique a-t-elle soulevé l'indignation? A-t-elle brimé les libertés individuelles? L'opinion publique — tant masculine que féminine — a approuvé cette position en louant l'initiative radio-canadienne qui se préoccupait de la santé physique de ses téléspectateurs, téléspectatrices.

RESEAU et les groupes de femmes portent-ils vraiment atteinte aux libertés civiles et à la liberté d'expression quand ils exigent des apologistes de la pornographie le respect du corps féminin? Le droit de contrôler notre propre sexualité nous sera-t-il encore longtemps dénié?

Comment se fait-il que le pornocrate puisse s'arroger la "liberté" de battre, violer, mutiler — et même assassiner — des millions de femmes sans que leurs soeurs, dès qu'elles ouvrent la bouche pour dénoncer ces infamies, ne soient taxées de prudes ou de collets montés?

Le message de la porno est si effectif et tordu qu'il parvient à nous faire croire que nous brimons les libertés individuelles alors que nous défendons simplement notre peau.

N'y a-t-il pas un article de la Charte des droits de la personne qui interdit la discrimination raciale et la propagande

haineuse? La loi protège les Noirs et les Juifs contre les abus de pouvoir des Blancs; ne peut-elle en faire autant en protégeant les femmes contre la violence des hommes? Tant que l'homme considérera la femme comme un objet, une marchandise sexuelle qu'il achète ou prend de force, la femme sera privée d'une identité individuelle et collective.

Le mouvement d'émancipation des femmes heurte de front l'inaptitude des hommes à reconnaître la légitimité aux femmes. Et tant que les hommes seront en guerre contre eux-mêmes, ils seront fâchés contre l'autre moitié de l'humanité⁹ et la pornographie sera leur exutoire. Qu'on le veuille ou non, la décolonisation des femmes ne se fera pas sans l'appui et la participation de l'élément masculin.

“Aux hommes leurs droits; rien de plus. Aux Femmes leurs droits; rien de moins.”

L'égalité des sexes sera contestée tant que les structures patriarcales, donc sexistes, des sociétés modernes nieront que le viol est un problème masculin. Les femmes seront violentées tant que les dites-sociétés professeront implicitement que le corps des femmes appartient de plein droit à l'homme. Les femmes demeureront dans la clandestinité tant que le système dans lequel on vit appuiera la "notion que les femmes sont ce que les hommes seraient s'ils n'avaient pas de pénis"¹⁰, i.e. faibles et inférieurs.

Avant de proposer des solutions qui revaloriseraient les membres féminins et masculins de la communauté canadienne, nous aimerions, Mesdames et Messieurs du Comité Fraser, porter à votre attention une définition de la pornographie conçue par Hélène

Longino.¹¹ La dite définition est endossée par RESEAU:

"La pornographie est la reproduction vivante, simulée, verbale, imagée, filmée ou autre d'un comportement sexuel dans lequel une ou plusieurs personnes est forcée ouvertement ou implicitement à participer; ou encore est blessée ou abusée physiquement ou psychologiquement. La pornographie, c'est également une domination évidente ou implicite due à la jeunesse des participant(e)s ou aux caractéristiques de la situation représentée pouvant susciter la provocation ou l'endossement d'un tel comportement sexuel."

Vous serez d'accord avec RESEAU, Mesdames et Messieurs du Comité Fraser que, la censure n'étant qu'un cataplasme sur une jambe de bois, elle ne réussira pas à enrayer le sexisme, la machisme et la phallocratie. La violence "douce" ou "dure", la domination et les abus de pouvoir d'un sexe sur l'autre seront graduellement éliminés pourvu que l'on y mette de la détermination et de la persévérance.

En attendant, une loi abrogeant la dégradation et la violence faites aux personnes ne nuit point. . . au contraire! Pourtant, "le processus ne sera couronné de succès qu'à condition que toute femme intéressée maintienne son action et continue sans relâche d'exercer des pressions, et par là, il faut entendre toutes les femmes".¹²

Comme l'a souligné Marilyn French lors d'une conférence intitulée *Les femmes et le pouvoir*, "nous devons entrer dans ce monde "masculin" avec l'intention de le forcer à ré-apprendre à être humain. Nous devons le faire pour élargir et enrichir ce monde qui est (aussi) le nôtre".

Sur le plan des solutions pratiques, les groupes féministes ont du pain sur la planche si le gouvernement fédéral les appuie dans leur lutte pour une société égalitaire. Est-il besoin d'insister sur le soutien et la participation des hommes de bonne volonté.

RESEAU recommande

- que la définition de la pornographie telle que conçue par Helene Longino soit endossée par le Gouvernement fédéral;
- que la loi abrogeant la dégradation et la violence faites aux personnes soit également endossée;
- que l'éducation sexuelle dans les écoles soit enseignée en tenant

compte des principes féministes;

- que des documentaires ayant une vision féministe tels *Mourir à tue-tête* et *Ce n'est surtout pas de l'amour* soient abondamment visionnés dans les écoles afin que les garçons comprennent que "ce n'est pas en étripant une femme qu'un vrai homme s'excite".¹³ Ces visionnements devront être suivis de discussions de groupe;
- que les cinéastes et les troupes théâtrales de tournée offrant une perspective féministe soient soutenu(e)s dans leurs projets de création;
- que les groupes de femmes et les publications offrant une alternative soient appuyés dans leur démarche.

Somme toute, Mesdames et Messieurs du Comité Fraser, le message de RESEAU est clair: "Aux hommes leurs droits; rien de plus. Aux femmes leurs droits; rien de moins".¹⁴ ▼

Bibliographie

1. L'image de la femme. Rapport du Groupe de travail sur les stéréotypes sexistes dans les médias de radiodiffusion.
2. Margaret Atwood. Actualité, décembre 1983
3. Jean-Guy Nadeau. Relations, #491, juin 1983
4. Yves Lever. Relations, #483, septembre 1982
5. Margaret Atwood. Voir no. 2
6. Yves Lever. Voir no. 4
7. Benoîte Groult. Préface de "le Viol" de Susan Browniller
8. Rapport étasunien publié en 1970
9. Théorie avancée par Susan Griffin, auteure de *Pornography & Silence*
10. Sara Diamond
11. Voir article dans "Take back the night". Traduction de la définition par Maryse Lairot de Winnipeg.
12. ActuELLES. Dix ans de recommandations, Conseil consultatif canadien de la situation de la femme, décembre 1983
13. Margaret Atwood. Voir no. 2
14. Parole centenaire (1868) de Susan B. Anthony

documenté et rédigé par: Janick Belleau (Winnipeg, mars 84)

(Publié avec l'autorisation du groupe RESEAU et de l'auteure.)

FICTION

COUNTRY OF FREEDOM

Regena Bueno



After I left Brazil I lived in Argentina from 1974 to 1976 before I came to Canada. Argentina is a great place. I had lots of fun and lots of friends there. We lived day by day. Every day I had to find a new place to sleep. Every day I would have to deal with the fact that I didn't have money. It was crazy. We had a whole class of people that lived in the same conditions. You didn't know where your next meal would come from.

W

hen I was to come to Canada, people would say to me, "Regena, great! You are going to Canada. Great country, great people. Incredible. Very liberated. You are going to have a ball. You know their Prime Minister? — he smokes dope on the street, people make love on the benches in the park. There is so much money you cannot believe it."

Canada was not only the land of milk and honey, but in Argentina they also believed that civil liberties had primacy over everything. "Oh Canada is better than the United States. You have much more freedom in Canada." I came to Canada with all these illusions of freedom, and well — the Prime Minister smoking dope, and all these kind of things — wow!

I remember somebody brought me a newspaper, something like the "National Enquirer" (what they call in Portuguese, "brown rags"), and there was this picture of Prime Minister Trudeau with a joint in his hand. Somebody brought me it to see, "Look. Look at this."

There was this picture of Prime Minister Trudeau with a joint in his hand.

I said, "Well great!" And here I come this naive dumb person. I should have known better because the RCMP person that interviewed me in the embassy made things very clear to me: "Do you promise when you go to Canada you are not to get involved in politics even after you become a Canadian citizen, and you

receive your citizenship?"

I said, "Yes, of course." You know, you agree with everything. You are illegal in Argentina. You don't have documents. You are living one day at a time. You know that the situation in Argentina was pretty bad. Everybody lived in political refugee hotels. When I got pregnant the Catholic church allowed me to live in a political refugee hotel. But they didn't allow me to go to the hotel until I was very visibly pregnant because they didn't have space. I had to wait for a space to be able to go to the hotel. Meanwhile I would pass the whole day, running around, doing things. I worked in a circus selling hot dogs. I worked cleaning other people's house. I worked baby-sitting. And during the night we went to these hotels, but that is another story.

And here I am coming to Canada. I left this man there that I loved desperately, hoping the Canadian government would allow the man to come here, but he was never allowed to come to Canada. It was some kind of luck that I got here.

Let me tell you how I got here. I had this interview with an RCMP woman who was also pregnant. Here I am pregnant meeting this woman that's pregnant. The first thing we talked about was our babies. "When is your baby due? Oh my baby's due for this time. Oh my baby's for this time. Oh isn't that nice." She said to me, "I'll be going to Ottawa before the baby is born, to have my baby in Canada."

And I said, "Oh ya, that should be nice." And we talked about babies la da da-da da-da da da. Well, when you talk about babies, the whole conversation becomes informal. The humanness of her and the humanness of me had a bond because we were both pregnant. And then it was very informal even though she followed all the points of the interview, and she told me, "You know when you are going to be in Canada you have to promise that you are not going to get involved in politics. Not *even* if you become a Canadian citizen. Do you understand that?"

"Yes I do."

"Do you promise that?"

"Yes I do." I would promise anything as long as I didn't have to kill somebody. And I had a woman who worked in the Canadian embassy who was a friend of the man I was going out with. We asked her to put my file on the pile to go to Winnipeg because I knew one family here that had lived in the refugee camp with me. Better to go to a place where you know one family than go to a place where you don't know anybody.

Anyways, here I am coming to Canada, and Oh my God, what a cold place. It was May 1st. It was cold like hell as far as I could feel it, and I didn't have warm clothes. A guy from Canada Manpower picked me up. I felt him treating me weird like I had leprosy or something. I asked him to hold the baby for me while I went to get my luggage. He held the baby but he held it away from his clothes. When you get a baby you put the baby close to you and you put your hand around. There is this two month old baby and he's holding the baby like a parcel. I thought, 'Oh my God.'

Then we went to this hotel. It was the Marlborough Hotel. I spent a month in the Marlborough Hotel. Later, I discovered it was at taxpayer's expense, but big deal. By the time I got to the hotel it was eight o'clock in the night. The kitchen had been closed, there was no more coffee shop. I had Elsa's telephone number and address, the family that I knew here. I phoned Elsa, and Elsa sent a friend to meet me at the hotel.

When he arrived I said, "I am very hungry. I haven't eaten nothing. I was feeling ill in the airplane. After sixteen hours traveling, you are waiting, changing airplanes, and I was just outside of my own self, right?"

This friend said, "Well there is a place down Portage Avenue called McDonalds. Everybody eats at McDonalds here."

I said, "Ya, what is McDonalds?"

He said, "It's a place where you can buy a hamburgaza." In Argentina we call a hamburger a "hamburgaza."

I said, "Okay, get me a hamburgaza."

I had the TV on in this hotel room with

this big bed, comfortable chairs, and I thought, "Wow, this country is very rich. Look how they are receiving me." I had no money. I had no money to go buy a candy if I wanted one. My friend returned a half hour later with this hamburgaza and I dared to have a bite of this thing. I'm talking to my friend and biting into this thing at the same time.

Everybody eats at McDonalds here.

"This is what people here eat? But they have so much money. Why don't they eat roast beef, and salads, and potatoes? People here eat this?" I have never eaten in McDonalds since that day. Never. I never went to the McDonalds.

Then I started learning. For example, next day I am downstairs in the foyer of the hotel, breast feeding my baby with my breasts out. Oh my God! I had all these people running. Here I am with my baby, sitting and watching the people pass by. I didn't want to be in my hotel room, so I went downstairs to watch the people pass by and put my breasts out to feed my baby. I am seeing all these hotel people, the concierge, the whatever, coming and talking and pointing at me. And I thought, 'My God what am I doing wrong?', never passing in my mind that you don't breast feed your baby in the foyer of a hotel. The country of freedom.

They finally phoned a woman who was a housekeeper to come to the hotel. It was not her hour to work. They found out what I spoke, and phoned her because she spoke Portuguese. They paid this woman to come, they paid for her taxi, and this woman explained to me that breast feeding in public was not something right to do, that I could sexually arouse men by showing my breasts in public. That was one of my first experiences with the country of freedom.

SATIRICALLY YOURS

God Is Not Amused

The Church of Jesus Christ of Latter Day Saints has registered its objection to the proposed ordination of women put forth by the Reorganized Mormon Church at its recent world conference.

"For nearly 6,000 years, God has not seen fit to call women to the priesthood. I see no scriptural basis for calling women to the priesthood. I feel that it is not the will and mind of God," said Glenn Miller, an Oklahoma delegate.

What I think is that God is getting the short end of the stick here.

Previously, feminists have been able to vent their ire upon various gentlemen in Rome who state flatly that women can't, nor will they ever be allowed to become priests. Now we have ol' Glenn absolving men of the blame for sexism and putting it squarely on God's shoulders. Unfortunately, feminists may fall for this shift of responsibility and if enough of them get angry, they may rise up and vote both God and Ronald Reagan out of office this November.

I do not believe that God deserves such bad PR. It's time the people

Lyn Cockburn

responsible for Biblical interpretation were held accountable for their interpretations.

All church hierarchies are patriarchies, in spite of attempts by some Protestant and Jewish churches to allow dainty feet in the door. It is those patriarchies which feel threatened by the incursion of women into the religious locker rooms of the world and hiding behind God's skirts instead of owning their fears, is unkosher to say the least.

"Gott mit uns," said the Germans during World War II and "God wants us to win this war," said the Allies. Neither side took any real responsibility for the carnage, since each was sure it was fighting a just war condoned, if not actively aided by God.

In Northern Ireland, Catholics and Protestants alike are sure of God's approval for their righteous and bloody cause. In the Middle East, Arabs and

Jews each claim God's blessing, who if we are to believe both sides, simultaneously supports the annihilation and prosperity of Israel.

And there's the possibility that Ronnie may get us into a third world war from which no winners will emerge, all because he is certain that God upholds his attitude towards the evil and godless communists.

Then there's Jerry Falwell and his Moral Misfits who would have us believe that God hates homosexuals whom Jerry insists are, in God's eyes, "perverted, unnatural degenerates."

I for one, am upset by this portrayal of God as an intolerant, sexist warmonger.

Whatever happened to the God who loves us all, the God who said, "This is my commandment, that ye love one another, as I have loved you."

It is time we stopped blaming God for our own follies.

God has been very patient with us for thousands of years, but I suspect Her patience is running out. In fact, She may sue us all for defamation of character.

Take Care of Yourself Healthsharing

A CANADIAN WOMEN'S HEALTH QUARTERLY

Taking care means more than a yearly pap smear,

It means knowing what questions to ask;
what treatment to question.

It means being aware of women's health issues;
making an issue of them.

Healthsharing deals only with health issues as they affect women. Reproductive health, nutrition, sexuality, drug abuse, occupational health hazards, mental health, and more.

Regular features are: news, letters, resources and reviews.

Help us help you take care — Subscribe to Healthsharing

Name: _____

Address: _____

City: _____ Postal Code: _____

Mail cheque to: Healthsharing, P.O. Box 230, Station M, Toronto M6S 4T3

☐ Individual \$8.00

☐ Inst. or Library \$15.00

Outside Canada add \$1.50

NOTIONS AND POTIONS

Multiple Sclerosis

"Believe me, there is no cure for this illness, it comes directly from God", was the advice St. Lidwina of Scheidam received from her physician. In the fourteenth century it was diagnosed as a punishment from heaven, now we call it multiple sclerosis (MS).

MS is the most common chronic neurologic disorder in the world. Women are twice as often affected as men. It strikes in young adulthood and symptoms can be quite subtle at first. Many MS victims can recall initial episodes up to ten years before diagnosis and can only retrospectively define the onset of their illness. Several patterns exist. Most people recover complete or nearly complete nerve and muscle function between episodes of illness, though gradually permanent deficits will develop. A few will suffer several symptoms in close succession and quickly develop permanent paralysis, loss of sensation and visual defects. The duration of the illness is exceedingly variable. Though a small number die within a few months, most often the disease lasts through the person's lifetime. Overall, two-thirds of those who survive are still walking and functioning independently twenty-five years later. A full third carry out completely normal work and home duties. Pregnancy occasionally brings on a worsening of symptoms, however childbearing cannot be predicted to cause an exacerbation in all cases.

MS is a condition in which myelin, the protective insulation coat around nerves, degenerates in various spots along the spinal cord and within the brain. The nerves are unable to send messages to muscles and peripheral nerves normally. The body responds with areas of weakness, numbness and altered sensations or paralysis. The disease was often mistaken for syphilis or mental illness in the early 1900s. Even though MS has been well recognized and researched since then, the cause is still unknown.

Most MS victims experience optic neuritis, a period of partial or total blindness of one eye, accompanied by pain on movement of the eye. More than two-thirds of patients recover full or substantial vision, usually starting two weeks after the onset. Other times MS starts with numbness or weakness on

Patricia Mirwald

one side of the body. The sensations can travel to different parts of the body and vary over time. The weakness is often subtle, appearing at first when fatigue or illness is experienced. Lack of endurance and poor sense of balance are common complaints, as is double vision. Other problems include: frequent urination and loss of urinary control, tremors and mood changes. A curious sense of euphoria, a cheerful and inappropriate lack of concern is said to be a hallmark of the disease. However many are depressed and irritable both as a direct effect of myelin degradation in the brain and as a reaction to the diagnosis of MS.

A very striking characteristic of MS is the episodic pattern of exacerbation and recovery which occurs at unpredictable intervals. Initially the diagnosis may be a very difficult one. Symptoms appear and disappear spontaneously; they may be vague and difficult to pinpoint in one particular area. In fact the diagnosis of MS is not precise. It relies on the history of at least two distinct episodes of neurologic symptoms and the pattern of exacerbation and remission over time. There is no laboratory test or physical sign to prove the diagnosis. Tests of nerve conduction and analysis of the fluid which surrounds the spinal cord are helpful but not definitive. Because of this difficulty the precise amount and impact of MS is unknown. In Manitoba, for example, three to four people in every ten thousand have definite MS; a total of four hundred cases. Some neurologists suspect much higher numbers are likely but the cases are either very mild or undiagnosed.

Patients are frequently mislabelled as hypochondriacs. Worldwide MS has an interesting distribution. Its prevalence (the number who have MS at any one time) increases with distance from the equator, in fact Manitoba and Saskatchewan are "hot spots" of the disease. Theories abound, but there is no clear cut evidence as to why this variation occurs. The most popular theory of causation is that a viral infection in early life (measles is the most likely candidate) causes the body to break down its own

myelin coating on the nerves years later creating the symptoms of MS. Dusts and molds have been implicated by a few researchers but this work has not been confirmed. Fat particles in the bloodstream are thought to cut off the blood supply of small nerves and result in symptoms. The underlying cause of the fat globules, however, is still controversial. Immediate family members of those with MS are eight times more likely to develop MS than the general population, however, that still results in disease for only one per cent of siblings and parents of MS victims. The increased risk for family members may be because of common environment and shared infections rather than heredity.

Treatment of MS symptoms is unsatisfactory, and there is no cure. Steroids and hormonal injections have been helpful in only a few cases. Hyperbaric oxygen chambers are actively being investigated in Toronto with some promising initial results. The chamber is the same one used to treat underwater divers who suffer "the bends." Oxygen is applied to the body at one and a half times the atmospheric pressure for one hour at a time. Treatments are frequent and costly (\$120/hr). The investigators claim that 75-80 per cent of their patients have some improvement in strength, endurance and bladder control. However, this treatment has been tried only on a handful of patients. Further research may yield a very helpful treatment for MS victims but for people with MS today there are a few things they can do. Since they tend to develop more symptoms if they are tired or ill; rest, adequate nutrition and good physical condition are important. Predicting the course of the individual's illness is still a problem. One cannot foresee when symptoms will worsen, improve or disappear entirely.

Despite the difficulties of diagnosis and treatment, the outlook for people who have MS is not as gloomy as St. Lidwina's physician proclaimed. Seventy five per cent of people with MS are alive twenty-five years after diagnosis. With continued research, an effective treatment will be found and multiple sclerosis will be controlled.

Patricia Mirwald is a doctor at St. Boniface General Hospital in Winnipeg.

CONSUMERWISE

Big Business Gets That Long-Distance Feeling

The current trend towards deregulation and more competition in government controlled areas of business could hold dire consequences for consumers, especially the poor, two-thirds of whom are women.

The Canadian Radio-Television and Telecommunications Commission (CRTC) has scheduled public hearings regarding the application by CNCP Telecommunications for access to the profitable long-distance market. Although the access bid itself does not mean deregulation, it is not possible to introduce competition into one area of a highly regulated industry and not expect further changes. Given the conservative atmosphere in government these days one can be sure those changes will not be in the best interest of the small consumer.

Currently the telecommunications industry is regulated so that telephone companies charge a higher rate for long-distance calls in order to subsidize local telephone service which is more expensive to run and less financially productive. Local telephone service includes rental and servicing of phones, the monthly flat rate usage fees, public phones, the setting up and connecting of new lines, development of new equipment and technological changes.

The most lucrative market lies in the long-distance service between Ontario/Quebec and British Columbia. This is where CNCP wants in. At the moment the Manitoba Telephone System (MTS) and other relatively small phone companies receive a share in the revenue generated by the long-distance market due to the regulations of the industry that say the larger companies such as Bell Canada (Ontario/Quebec) and B.C. Tel (British Columbia) must transmit along Manitoba's and other lines. This is to ensure that the wealth is more evenly distributed and quality telephone service is available to all. This is especially important in a vast country where many people live in rural and remote areas.

If the CNCP is successful in its bid for access it would be able to undercut the long-distance rates of the existing phone companies as it will not be required to subsidize local phone services. This will create a major loss in revenue to the existing phone companies, who will be

Elizabeth Kent

forced to compensate the loss by charging higher local service rates and reducing the cost of local service, which likely means reducing the quality or number of services. There is also a good chance that many workers performing this service would lose their jobs.

This has already been borne out in the United States, where the telecommunications industry has been deregulated for several years. Residential rate payers have found themselves with increases in rates up to 70 per cent in a single year. American public utility boards have had demands for local rate increases amounting to \$11 billion for 1984 alone as they find themselves unable to cope with trying to provide universal, affordable phone access to the public in a competitive, unregulated system that caters to the long-distance needs of big business at the expense of the general population. Although in Canada the deregulation process would probably not be so sudden, the end result would be similar.

One of the ways Canadian telecommunications companies are already starting to talk about recouping their losses is by introducing what is known as "local measured service" (LMS). LMS means that instead of a flat monthly rate for local phone use as we pay now, we would be charged on a user basis, the same way we are for long-distance calls. Depending on the day of the week, the time of day and most importantly, the length of each call. Initially this might seem a good deal for some, but with steadily rising phone rates it wouldn't be long before any saving is lost. It has been suggested that some Canadian phone companies would like to see LMS implemented regardless of whether the

industry is deregulated or not.

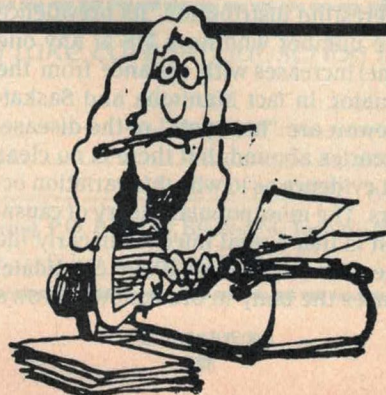
LMS is already in effect in some places in the U.S. and now access charges are being proposed as another means of raising revenue. Access charges would be levied for having your phone connected to the long-distance system. This is something we currently take for granted along with being able to make as many local calls as we want without any extra charge. The poor can barely afford phone services at present and having to pay a per call fee would cripple the communication of the poor. Many would not be able to afford the service at all.

In the U.S. media it was recently reported that access charges along with local service rate hikes would force more than a million Americans to forego telephone services. For the elderly, disabled, housebound, poor and rural or remote people, the phone is most essential. Whether or not they have access to a phone could determine the outcome of a life or death situation.

Countless jobs would also be lost in all of this. Once telecommunications is deregulated, competing phone companies would no longer be required to transmit cross country through the smaller company's lines, thus decreasing the number of workers needed for that function. As well, because of the cash flow problems phone companies will encounter, existing services and improvements will likely be cut back.

MTS has applied for intervenor status in the CRTC hearings this month. The Manitoba Anti-Poverty Organization (MAPO) has applied to the Public Interest Dept. of Legal Aid Manitoba to represent MAPO at the hearings. There will also be forty intervenors from across Canada represented. The outcome of these hearings will do much to determine the future direction of the industry and its affect on consumers. The federal Department of Communications (DOC) is also in the process of reassessing the telecommunications policy, but doesn't expect to be finished until well into 1985. By then the major decisions will have already been made.

Deregulation in this vital industry threatens to force consumers to pay a price for this basic necessity many cannot afford. The CRTC should ensure that deregulation does not occur.



BREADWINNING

Dividends vs. Interest Income

The Canadian Taxation System provides a different treatment for the taxation of dividends from Canadian corporations than it does for interest income.

Method of Taxation

Dividends are taxed under the "gross up and credit" system. Under this system, the taxable amount of any dividend you receive from such a corporation must be included in income, rather than the actual cash amount. The taxable amount is derived by increasing the actual dividend received by one-half, which is known as the "gross-up", but you are then given a dividend tax credit which is calculated as 68 per cent of the gross-up or 22.6 per cent of the taxable amount.

Interest income, on the other hand, is included in income for tax purposes at the actual amount of interest, and there are no tax credits attached.

What Does All This Mean?

The different methods of taxing dividends and interest results in a larger after tax yield for dividends. The following example illustrates this: Assume you, a resident of Manitoba, have taxable income of \$20,000 and have already used the \$1,000 interest, dividend and capital gains deduction. Let's compare the after tax return you would earn on a \$1,000 dividend from a Canadian corporation as opposed to \$1,000 of interest income.

Paula Gardner, C.A.



From the graph, you can see that your after-tax cash return is \$347 greater under the dividend alternative. Under these same fact situations, you would need interest income of \$1,538 to equate to the after-tax cash return on a dividend of \$1,000.

Evaluating Investment Alternatives

From the preceding illustration, it is apparent that investment alternatives must be evaluated on an after-tax basis. However, that is not to say that the commercial aspects of an investment should be ignored. For example, dividends are paid to owners of stocks and these are generally a riskier investment than interest bearing instruments such as term deposits. What is needed is a careful weighing of both the tax implications and the commercial risks. ▽

	Dividend	Interest
Amount received	\$1,000	\$1,000
Gross up	500	N/A
Inclusion in income	\$1,500	\$1,500
Federal tax at 23%	\$ 345	\$ 230
Less: Dividend tax credit	(340)	N/A
Federal Tax	\$ 5	\$ 230
Manitoba Provincial tax — 54% of Federal	2	124
Total Tax payable	\$ 7	\$ 354
After tax return	\$ 993	\$ 646



Photo credit: T. Draimin

YOU can help the refugees of Latin America ... TODAY

Food, medicine and education are priorities. But that's just the beginning. OXFAM helps fight the causes of poverty, preventing problems, not just patching-up.

Three members of parliament saw OXFAM's work in a refugee camp in Honduras. Their comments:

"Thousands are fleeing brutal, repressive wars with nothing. Now refugees are building new lives. Making clothes. Producing clay cooking pots. Weaving hammocks for the sick to sleep in."

—Warren Almond, Lib. MP, Montreal

"Adults and children are learning to read and write for the first time."

—Joe Reid, PC MP, St. Catharines

"Growing food for themselves is vital. Third world people want to be self-reliant. It fills me with hope."

—Rev. Dan Heap, NDP MP, Toronto

From the refugee camps of Central America to the new nations of Southern Africa, OXFAM-Canada is an effective way to help. And it's easy. Phone toll-free. Or write today. Your tax-deductible donation to OXFAM-Canada will make a difference.

OXFAM-Canada, Box 18,000 A, Ottawa.

Phone toll free 800 268-1121

☒ YES I will help fight poverty, hunger and injustice

☐ Send me FREE Information

☐ Here's my tax-deductible donation

☐ \$15 ☐ \$25 ☐ \$50 ☐ \$100 ☐ \$_____ Other

Name _____

Address _____

City _____

Postal Code _____

☐ Cheque enclosed

☐ Bill my credit card

☐ 

☐ 

Acct. # _____

Expiry Date _____

Signature _____



The easy way to help
Toll FREE Phone
24 hours a day
800 268-1121

OXFAM-Canada
Box 18,000 A, OTTAWA

LABYRIS (for Judy Chicago and Ferron)

*I gathered grain.
I gathered roots, sweet fruit
and learned to plant
while you leapt through the bushes
rattling sticks and sharp stones.
Your catch and kill was so rare
we called it a feast.*

*I learned the stars
and the herbs, led the chants,
danced, wove and painted.*

*I was your song,
your mythology.
With a hundred children
at my milk heavy breasts
you prayed to me.*

*And it was I who led the way
out of Eden,
out of dreaming,
with the Fruit of Knowledge
still hidden in my hands.*

*Then, from my workings at your side,
I was denounced. Shamed, silenced
and sold.
Raped and burnt and given up for dead.
Without a memorial,
without a history,
without record of ever having lived.*

*A recognition that stings me into awakening
and demands I reckon with it
I tell you —*

*One day, drunk with your own self-importance,
you will find me:
suddenly out of my funeral clothes
and my cold jewelled tomb,*

*Singing the songs my Mother knew,
working the edge of the labyrinth
and remembering.*

© Allison Campbell
1981

understanding the implications

*the man in white
is speaking i watch him watching
his words
i am on the other side
of the desk
with only my own hands
to hold*

*sorry to have to
regret to report
lab report
massive destruction
sorry no choice but to remove
choices sorry
for children you
understand
the implications
the meaning
the surgical removal
of the womb*

*we are careful not
to say the word
we both know
hysterectomy comes too close
to hysteria*

© Linda King

Cooking with the Brontës
(after reading **Jane Eyre**)

*I was poised
to add the eggplant
when a small voice cautioned me:
"No," it said
and again, "Wait —
let the garlic and onion
sauté a while longer
until transparent."*

Reader, I listened.

© Claudia Frei

REVIEWS

Baker's Dozen; An Epicurean Delight

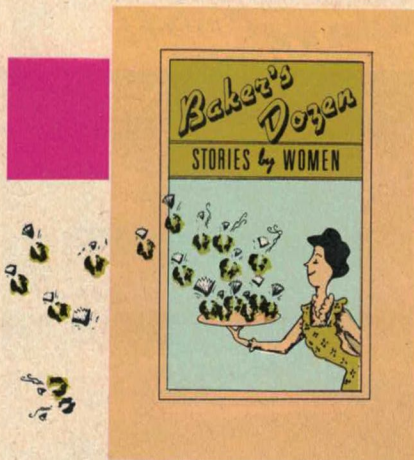
The introduction to *Baker's Dozen* sets the tone, or should I say flavour, for this delectable treat of short stories written by Canadian women:

"Images of breadmaking lend themselves readily as metaphors for the writing process: fermentation of new ideas, the transformation of raw materials molded by craft and the will to create, into human sustenance."

Thirteen is a magical number; witchy, superstitious connotations tempt us to challenge its invisible power. The title of this latest collection of short stories, published by The Women's Press, is compelling in itself, however to stop at the title of this feast of written victuals would be like finishing a 13-course meal after the entrée.

Baker's Dozen is a well-crafted collage of experiences, conveyed through the skill of each author. Each story brings with it not only the rich experience of the author's life and imagination, but a unique creativity and style, which like

Penni Mitchell



Baker's Dozen Stories by **Stories by Women**, edited by The Fictive Collective, published by The Women's Press, Toronto, Canada.

any epicurean experience, cannot be easily duplicated. The diversity of the styles and themes in *Baker's Dozen* are refreshing, and well thought out in their presentation.

The Fictive Collective of Women's Press arranged the short stories in such a way that the reader is both satisfied and left hungry after each successive story. Each one is complete and well-developed and set apart from the rest. Precisely-worded fiction allows its form to spill onto its protagonist ("Guilt," by Betty Lambert); multi-dimensional fantasy-fiction that stubbornly refuses to be restricted by a uni-dimensional page ("The Virgin's Ball," by Maureen Paxton); emotive, inter-personal stories that tug at the reader's heart, compelling her to empathize with the protagonist ("Cat Fights," by Frances Rooney and "Loss," by Sharon Riis).

It is easy to feel both pride and a sense of enjoyment after finishing the final course in *Baker's Dozen*. A paperback never tasted so good.

SUBSCRIBE NOW

And you won't miss these articles next issue:

- "Hey Baby, wanna ride!" how to handle street harassment
- **How are we going to get them to keep their promises?**
A post election look at women's issues.
- **The Canadian Women's Music and Cultural Festival** — an overview

Yes!

I want to subscribe to HERizons. Enclosed is my cheque/money order for \$15.

Name _____

Address _____

Town/City _____ Province _____

Postal Code _____

Return To:

HERizons Magazine
200 - 478 River Avenue
Winnipeg, Manitoba
R3L 0C8

REVIEWS

Silenced

Middle and upper class women are part of the society that is rightly judged by how it treats its weakest members. In the last decade or two, our energies have been so directed to eliminating the exploitation of women by men, that we have not looked with any degree of honesty at our own shadows — how we treat other women, our children, men. If greed tempts us to exploit others in order to have a more comfortable life-style, we are not fully human.

I once had tea with a judge's wife at her summer cottage. We were served by Marie, an immigrant woman. The judge's wife boasted how little she paid Marie to do all the housework, cooking, laundry and child care — seven days a week. Marie slept on a love seat in the cottage living room.

Silenced, edited by Makeda Silvera of Toronto, now gives us a look inside such Canadian households. In it, ten very different West Indian women, once only statistics, have risked deportation to tell their compelling stories. Ms. Silvera briefly introduces them — how she met them, how she sees them. Then she asks them to speak.

Noreen says, "Right now my day begins at around 5 am. . . . Sometimes after 7 pm you want to put up your foot and relax, bathe, put your sleep clothes on, but it is not possible because sometimes at 10 pm they calling you to feed the eight month old baby. . . . Then when the children are sick, when they have the cold, it's me who have to get up, not their mother or father. . . . I remember that she told me her panties are not cloth ones like mine and that this was not the jungle, but civilized North America, telling me that she wear only silk things that have to be hand washed."

Hyacinth was raped eight times by her employer before she got help. "He kept pushing his fingers down in my private parts and blowing hard. It really hurt, and when I told him so, he ask me if I didn't give birth to a baby already. . . .

"Many nights I just cry, because even when I write home to my grandmother and my little boy, I had to write like everything was fine. . . .

"It's so sad how we girls have to leave our children behind for so long, just so that we can work and make a little money to put food in their stomach. . . .

Julia van Gordor

Silenced by Makeda Silvera (Williams-Wallace, \$6.95)

MAKEDA SILVERA

Talks with working class West Indian women about their lives and struggles as Domestic Workers in Canada.

silenced

These women — the most voiceless of the "silenced-majority," contribute to the breaking down of silence.

"You know, I'm not even thirty years old yet, and I feel like an old woman. . . ."

Irma says, "I remember I use to tell my mother that I wanted to be a teacher when I grow up. . . . She use to always tell me that if I study my books hard and pass my exams, then I could make it in the world and be a teacher."

Savitri: "Little things that they could do for themselves, they will call you to do, like getting a glass of water for them, when the kitchen is so close to the living room."

Julie: "When I was there, I had to share my room with the six-year-old boy. The one-year-old girl had a room to herself."

"The Immigration Department say they must pay \$500 a month, but a lot of them are paying us \$300."

Not all of the women had bad experiences with Canadian women. Angel says, "My employer is nice and she is understanding. . . . She did en-

courage me to get my license. So now I can drive. . . . I try to be reasonable. . . . She is reasonable. . . . and understanding. If she sees I am upset, she'll talk to me, she'll encourage me."

However, Primrose sums up the common experience: "When I first came to this country, I came with three intentions — to help my kids, to go to school to better myself, and to go to work to save money. But now that I'm here, I find that you can neither save money, go to school, or send for my kids."

Being on temporary permits the women have very little legal protection. The Department of Employment and Immigration does have minimum standards to be used as guidelines by employers. These are not followed by most employers described in this book. And whether a woman gets her "landed" (immigrant status), after two years of continuous domestic service, depends on the decision of immigration officers.

Like the CBC television program that innocently exposed the complete lack of skill of National Parole Board members, this book innocently exposes the lack of skill of immigration officers. Never before have taxpayers had access to how poorly equipped our public servants are to help those they are hired to help. Their interviewing skills are non-existent. They fall back on threats of deportation if immigrant workers complain of breach of contract. When the expectations of employee and employer are as far apart as is recorded in this book, it takes a skilled middle person to work out a viable contract that both parties understand and accept.

With Canadian women in the work force in increasing numbers, we need the domestic help that West Indian women will give. They ask in return — landed status, and protection from exploitation. A just society should guarantee that.

Makeda Silvera, who serves her sisters lovingly and well in editing this book, draws on an equally caring, lucid article by Rachel Epstein in *Union Sisters*, (Women's Educational Press, 1983.) Both women list organizations that will assist domestic workers in Toronto, Vancouver, and Ottawa. Ms. Epstein includes one in Montreal, and INTERCEDE (International Coalition to End Domestic Exploitation) in Toronto. ▽

Women and Health: The Politics of Sex in Medicine

Char Toews

Women and Health: the Politics of Sex in Medicine, Elizabeth Fee, editor; Baywood Publishing Company, Inc., Farmingdale, N.Y., 1983.

This collection of essays reveals the sexist assumptions that underlie current medical theory and practice, much as Phyllis Chesler did on her criticism of the field of mental health in *Women and Madness*.

Scientists tend to project current sexist biases onto their "objective" studies of animal life, "primitive" cultures, and biology. The overall conclusion is that the present low status or ill-health of women is genetic in cause, and therefore natural and inevitable.

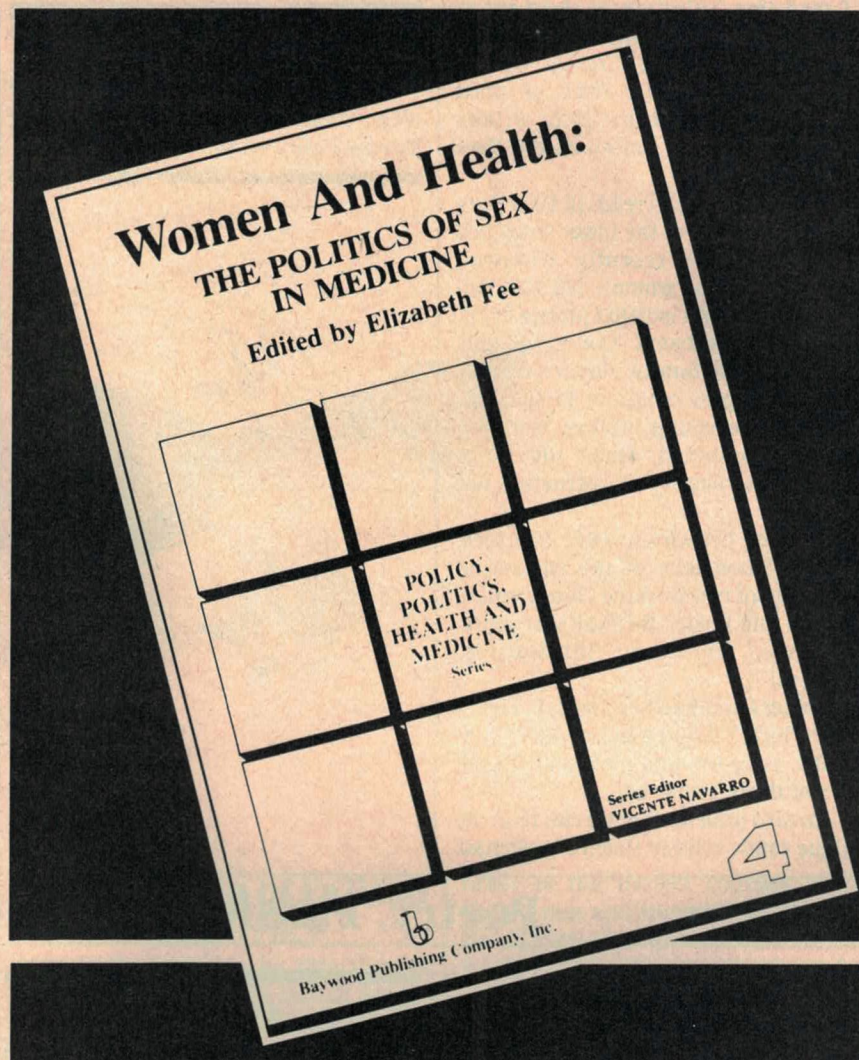
This *post hoc, ergo propter hoc* argument, in one critically reviewed example, begins with the sexist assumption that male hunting is naturally and biologically superior to female gathering. Since this division of labour appears to be genetically determined, so are modern low- and high-status roles. This leads to the following "scientific" and "value-free" conclusion:

Even with identical education and equal access to all professions, men are likely to continue to play a disproportionate role in political life, business, and science (p.247).

This assumption coupled with the new liberal ideology, led Victorian doctors to conclude that failing eyesight and brain distress in seamstresses was more likely due to a predisposition for these conditions in their constitutions, than to poor working conditions.

Editor Elizabeth Fee, an assistant professor at the John Hopkins' School of Hygiene and Public Health, calls this volume's contents and methods of analysis diverse, and indeed they are. The ten mainly American-based essays focus on women as both low-status consumers and providers of health-care, presented from a variety of perspectives. Although this collection of essays reprinted from the *International Journal of Health Services* tends to be very technical and jargony, it contains several pieces of interest to the reader with a medical background.

"The Politics of Birth Control, 1920-1940: The Impact of Professionals" is intriguing both for its



feminist historical analysis as well as for the parallels that can be drawn to the current struggle for reproductive choice. Then as now, a "pro-family" opposition feared chaotic Free Love, socialism, and a breakdown of societal morals. Then as now, the support of those without a vested interest should be scrutinized carefully for motives. Then as now, a woman was allowed freedom from reproduction if ill-health prevented her from bearing children, and some clinics were suspected of stretching this purely medical reason.

"A plainclothes policewoman asked for and was provided with a contraceptive device. . . and returned five days later with a detachment of police who had arrested three nurses and two physicians. . . [However], the policewoman had been a poor choice because the clinic doctors had indeed found pelvic abnormalities

that provided a proper medical indication for giving her a diaphragm. The case was thrown out of court. (Some time later the policewoman returned to the clinic, off-duty, to seek treatment for her pelvic disorders.)" p. 163

Other valuable essays deal with DES and vaginal cancer, the social construction of women's diseases such as hysteria and chlorosis, the induction of labour in pregnancy for purposes other than medical necessity, and the editor's introduction, a primer on liberal, radical, and Marxist-feminist theory.

Women and Health: the Politics of Sex in Medicine provides an eclectic and varied view of issues stemming from science's view of women. Although some essays would appeal more to health professionals or readers with specialist interests and backgrounds, the collection should be welcome on many feminists' reference shelves. ▽

West Coast Fiction Comes of Age

I read this collection of short prose with gratitude. Gratitude that local writers were meeting Virginia Woolf's challenge to tell the lives of poor women, and delight that local writers are writing as fine fiction as the New Yorker publishes.

We are now able to read, in Paul Yee's "Prairie Widow," of the inner struggles of Gum-May, a recently widowed Chinese-Canadian woman, left with two sons to raise in an isolated prairie town.

Patricia Robertson's "Counting" tells of the English family, down on their luck, waiting to emigrate to Canada. Marjorie, the young mother, thinking herself abandoned, finds the inner strength and vitality to restructure her life.

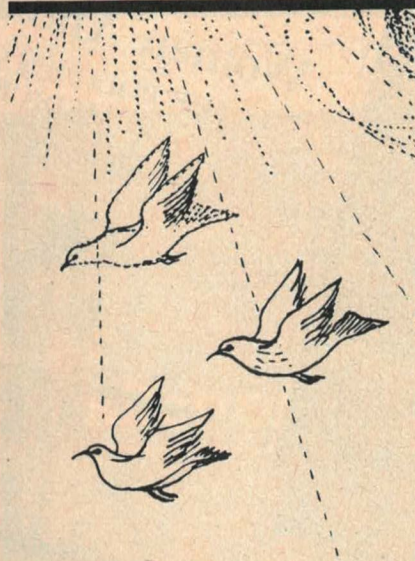
From her *Grandview Oral Histories*, Cynthia Flood tells of the sustaining friendship of two working class women, "Evelyn and Rosie," through war years, marriage, children, infidelities, illnesses.

Another Canadian heroine, L.L. Field's "Aunt Florie," living a deliberately simple life, supports and makes joyful the lives of those about her.

I am also grateful that we can read the unique comic voice of Helen Potrebenco.

Julia van Gorder

New: West Coast Fiction, (West Coast Review/Pulp Press)



Her "aesthetic statement" about her life as a member of the working class is hilarious.

A number of writers in *New: West Coast Fiction* are experimenting with styles. Judy Smith, who now has a job outside writing full-time, now writes only fine prose fragments. Leon Rooke paints vivid surrealist images, and Nancy Roberts creates the surrealist inner world of a women in crisis. Jane Rule's story moves close to the familiar essay, where ideas take over from character and incident.

For my tastes, the most successful experiment and the gem of the collection, is George Woodcock's "Train to the Border." Woodcock, long the patron of Canadian letters, models a high standard for Canadian writing. In "Train to the Border," he creates a powerful story from the "distillation of dreams." I am easily bored with reading dreams. This is the first dream writing, apart from the Bible, that held me to the page, made me regret the end of the story.

This collection suggests that West Coast short fiction has come of age. The editors are to be commended for their work and their choice.

Poetry, Passion and Politics

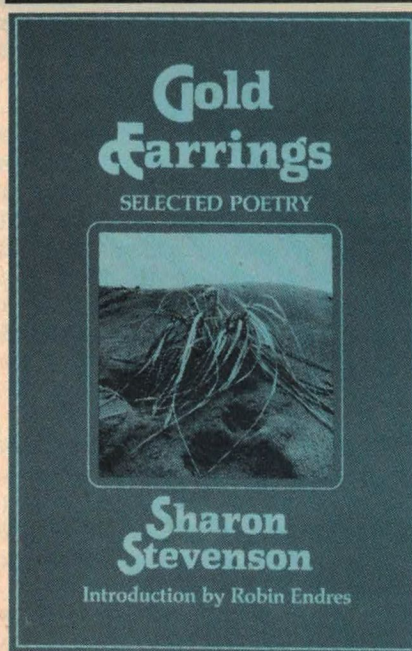
Gold Earring; Dogmatic Poetry

Gold Earrings: Selected Poetry by Sharon Stevenson, Edited by Robin Endres, Pulp Press Book Publishers, Ltd., 986 Homer, Suite 202, Vancouver, B.C., V6B 2W7

Clearly, the editing of this collection of poetry by Sharon Stevenson was a labour of love and respect on the part of Robin Endres, as outlined in her introductory essay. However, the poetry itself is disappointing. Much of the work is that of a woman so saturated with Leftist rhetoric, her own voice is crushed by the weight of political jargon. Her poetry reads more like a slogan on a picket sign than poetry.

The best work here is Stevenson's early, seemingly unfinished feminist poems. In these, it appears that she is

Joy Parks



trying to cut a path for herself through the crossfire of early Seventies radical feminism and an often conflicting communist/socialist ideology. In these early poems, her voice is strong and clear and it is only in this work that she speaks in the language of the individual, a highly personal voice that is authentic and believable.

It is necessary to remember the time context in which Sharon Stevenson wrote. In the early to mid-seventies, there were few role models for women writing political poetry, poetry that could contain the power of the intimate personal voice and at the same time, point to collective political oppression. Without predecessors or a network of support, Stevenson's individuality, her own personal rage was lost in a wave of overpowering cant that rendered her poetry trite and devoid of real energy.

Interlunar Transcends Atwood's Horizons

Interlunar by Margaret Atwood, Oxford University Press, Toronto.

Margaret Atwood's name is synonymous with women's poetry both in Canada and internationally. With this reputation, plus a prolificacy that has allowed her to produce ten books of poetry, plus numerous works of fiction and critic writings over the past twenty odd years, a lesser poet might be inclined to bathe in this security and not attempt to widen her sphere. Fortunately, this is not the case with Margaret Atwood. In *Interlunar*, she probes deep, tearing at the scabs of complacency that settle over everyday acts of living and molding the cracks in our lives so that they become peepholes into our psyches.

In "Snake poems," Atwood takes the snake, an ancient symbol of the beginning and ending of consciousness. She transcends both the biblical and Freudian concepts and her snake becomes an innocent creature, the scapegoat of an inner human evil.

It's hardly
the devil in your garden
but a handy antidote to mice
and yet you batter it
with that hoe or crowbar
to a twist of slack rope:
a bad answer
to anything that gets in
what you think is your way.

Atwood's skill lies in her terseness, her brevity, her ability to hold on to the essential message and not crowd it with illusion. There is no padding here, not a superfluous word. In this pared down language, there is power:

We rot inside, the doctor
said. To put a hand on another
is to touch death,

In approaching these poems, the readers must prepare to meet their strength head on, for there is no place to hide. These poems destroy defences and leave the reader open and raw. Tough and demanding, *Interlunar* is the latest and perhaps the best work by one of the finest living poets of our time.

INTERLUNAR Margaret Atwood



FALLING FROM GRACE

Elly
Van de
Walle



The Strength of Falling From Grace

Falling From Grace by Elly Van de Walle, Press Gang, 603 Powell Street, Vancouver, B.C., V6A 1H2. \$5.95 (plus \$1.00 — order direct from publisher)

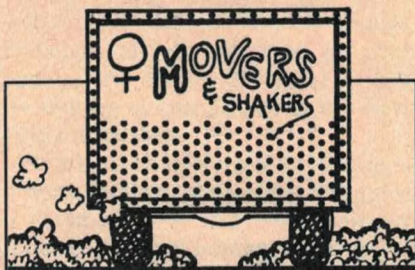
They laid me down
They drew a line
They cut me open
scooped me out
and sewed me up again.

It is impossible to read this poetry intellectually, these are words to be read with our guts. *Falling From Grace* documents a journey to the edge of death and back. Elly Van de Walle writes of her mastectomy, her therapy and her recovery, the birth of her child and the loss of her friend to cancer with startling and admirable honesty. She knows how to keep the reader close to her experience, she refuses to let us turn our heads when the scene is too frightening. Her ability to pick the right phrase, the precise word, her careful

order is the perfect contrast to the chaotic rage and anger she feels towards her illness. Her openness intrusts the reader to trust her, to silently nod in agreement as she speaks of her fear of death, the loss of femininity she experienced after the loss of her breast and the infantile way in which women are treated by the medical profession. The final poem, a loosely structured prose-poem is a statement that, however changed, it is necessary to gather strength from loss, never forgetting, but choosing to continue to live.

Falling From Grace fills a space where, until very recently, there has been only fear and silence. The poet is aware of this void and has included a detailed listing of related books dealing with cancer, women's health care and the insensitivity of the medical profession towards women, following the poems. This book is not only a collection of courageous and striking poems, it is a necessary work that dares to speak truthfully of a tragedy in women's lives we could not speak of openly until now.

classified



MOVING?
LET US KNOW!
*You won't want
 to miss a single
 issue of HERizons*

Name _____

New Address _____

City _____

Province _____

Postal Code _____

CONNECT

with **HERizons
 CLASSIFIEDS**

Selling something ?

Looking for people to start
 up a group or business ?

ADVERTISE IN HERizons.

We can put you in touch with
 14,000 women across Canada.

RATES:

non profit —
 \$15 for 20 words
 business rates —
 \$25 for every 20 words

Send cheque along with wording for your
 message to:

Classified Advertising
HERizons Magazine
200 - 478 River Ave.
Winnipeg, Manitoba R3L 0C8

*deadline for classified advertising is the 10th of
 every month. HERizons publishes monthly except
 for combined issues in June/July and January/
 February.

LILITH, a woman's theatre, 3543 18th
 St., San Francisco, CA 94110 is
 soliciting original play manuscripts
 by women for performance. Lilith is
 one of the oldest feminist theatres in
 the U.S. Send two copies c/o
 Playreading Committee.

POPE JOAN T-SHIRTS. Celebrate
 women in power; oppose church
 misogyny. S-M-L-XL. 100% cotton.
 White Pope Joan on blue. Mail \$9
 money order or certified cheque (in-
 cludes postage and handling) to:
 3897 Henri-Julien, Montréal, PQ,
 H2W 2K1.

WOMEN ACTORS' PROJECT: is
 creating a theatre piece about stereo-
 typing and inequality of women in
 the media. I would like to hear ac-
 counts of women's experiences. Con-
 tact Gillian Henmann, 3150 Bain-
 bridge Ave., Burnaby, B.C. V5A 2S8
 (613) 420-3905.

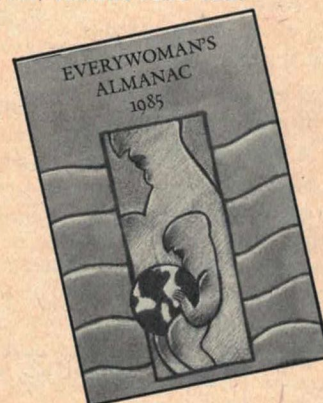
FEMINIST TEACHER, a quarterly
 magazine that will deal with ways to
 combat sexism and other types of op-
 pression in the classroom, is now ac-
 cepting charter subscriptions for its
 first issue scheduled for Fall 1984.
 Subscriptions are \$12 U.S. and \$15
 for those living outside of the U.S. In-
 stitutional subscriptions are \$20 a
 year. To subscribe or obtain a copy of
 the manuscript guidelines, write to
 the Feminist Teacher Editorial Collec-
 tive, Ballantine 442, Indiana Univer-
 sity, Bloomington, IN 47405.

M is a nationwide journal that is the
 voice of the anti-sexist men's move-
 ment in the U.S. If you would like a
 sample copy send \$1.00 to M, 306 N.
 Brooks, Madison, Wisconsin 53715.

SISTERS — WE NEED YOUR HELP —
 We are planning to establish a major
 social and political, self-supporting
 centre for lesbians in Vancouver and
 vicinity. If you have done or attempt-
 ed a similar endeavour, or know of
 someone who has; success or failure,
 please share these experiences with
 us. We need your help so that we will
 choose the best plan of action. Reply
 to: VANCOUVER LESBIAN CONNEC-
 TION, Box 65961 Station F, Van-
 couver, B.C., V5W 5L4.

FOUNDATIONS TUTORING AND
 RESEARCH GROUP — in Winnipeg
 offers academic support on a one to
 one basis for women upgrading their
 education. Most help is given in the
 areas of essay writing, the sciences,
 math, and French. Fees are twenty
 dollars per one hour session, with
 students coming once or twice a
 week. Daytime or evening scheduling.
 Downtown location. Telephone
 783-0283 or 775-1494.

EVERYWOMAN'S ALMANAC 1985
 APPOINTMENT CALENDAR & HAND-
 BOOK — by the Everyday Collective is
 now available from The Women's
 Press. EVERYWOMAN'S ALMANAC in
 1985 addresses women's response to
 the nuclear issue. EVERYWOMAN'S
 ALMANAC 1985 includes a list of
 women's centres and a selected
 bibliography of pertinent readings.
 Once again there is plenty of space
 for notes, appointments and ad-
 dresses. 208 pages, \$7.95 pb, sewn
 binding. Contact person: Margie
 Wolfe, (416) 598-0082, 16 Baldwin
 Street, Toronto M5T 1L2.



ADOPTION AND THE CHOICES
 WOMEN DON'T HAVE: Writer-editor
 seeks women who have given
 children up for adoption — either
 legal or covert. Inquiries from any
 other women interested in working on
 the anthology are also welcome. Con-
 tact: K. Kaufmann, c/o Plexus, 545
 Athol Ave., Oakland, CA 94606.

WHY AND HOW WOMEN WILL
 ELECT THE NEXT PRESIDENT — by
 Eleanor Smeal, published by Harper
 & Row, is available in bookstores for
 \$6.95 U.S.

Hello!

excuse me?

Can I talk
to you for
a minute?

It won't take long

I know
how busy you
are

... Just wanted to
find out if you
usually buy your
HERizons at the
grocery store...

Because I used to
buy mine at the store
But then I took
out a subscription...

... And I save
MONEY

It's a really
GOOD IDEA

Because now I get my
magazine two weeks
earlier than I did
when I bought it
off the newsstand.

NOT
ONLY
THAT!

I get my magazine
delivered right to my
DOOR...

Because a
subscription
costs less than
buying it
every month
at the store

You
should sub-
scribe too.
It's an even
Better way
to support
HERizons

I want to Subscribe
and save 20%

- Enclosed is my
cheque/money order for
- ☐ \$15 individual.
 - ☐ \$30 institutional
or business.
 - ☐ \$30 sustaining
member.

-OR-

Bill me, I'll pay later

Subscribe NOW!

and save 20%
1 year (10 issues)
only \$15.00

Name _____

Address _____

City _____

Province _____

Postal Code _____

offer expires Sept. 30, 1984

Please
make
cheques
payable to:

200 - 478 River Avenue
Winnipeg, Manitoba
R3L 0C8

**MONEY
BACK
Guarantee**
if not completely
Satisfied!

NOW A
NATIONAL
WOMEN'S NEWS MAGAZINE

I'd rather be reading
HERizons!



PHOTO: Manitoba Provincial Archives

HERizons

Where women's concerns are a pressing issue.

SUBSCRIBE NOW!

FOR ONLY \$15

And don't miss these exciting articles:

- ▽Chilean Women in Canada
- ▽Women in Canadian Unions

- ▽The Politics of Quitting Smoking
- ▽Special Issue on "Youth"

Also available on newsstands