

HERIZONS

WOMEN'S NEWS AND FEMINIST VIEWS

Arbitrating Adolescence

- ▶ PMS: The Monthly Controversy
- ▶ What Survivors Can Tell Therapists
- ▶ Poet Dorothy Livesay Celebrates 75 Years of "Feeling the Worlds"
- ▶ Challenging the Charter: Building a Case for Action



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Women's Resource Centre — YWCA
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(613) 594-5219

Centre for Women's Studies in Education, OISE
252 Bloor Street West
Toronto, Ontario
M5S 1V6
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IN NEWFOUNDLAND

St. John's Status of Women Council
83 Military Rd.
P.O. Box 6072
St. John's, Newfoundland
A1C 5X8
Membership \$10
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IN PRINCE EDWARD ISLAND

Women's Network Committee
81 Prince Street
Charlottetown, P.E.I.
C1A 4R3
(902) 892-3790

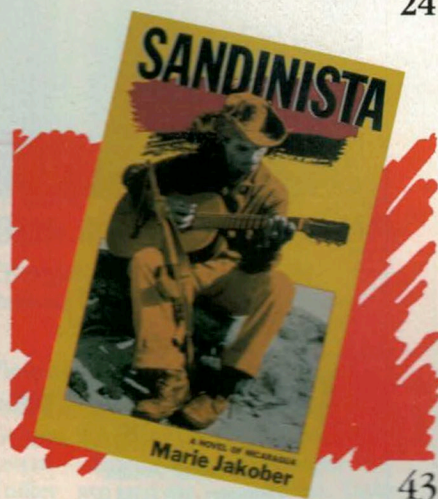
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YWCA
1239 Barrington Street
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HORIZONS



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Whose Charter is it anyway?

P E N N I M I T C H E L L



Consider the following:

- A district court judge in Newfoundland quashes a charge against a man accused of raping his step-daughter because the law he was charged under specifies only *female* victims and *male* perpetrators. The law, in the judge's opinion, violates the Charter of Rights because it doesn't include women perpetrators and male victims. (Section 15).
- Three different Supreme Court judges in Ontario, B.C. and the Northwest Territories decide that prohibiting the questioning of rape victims about their sex lives violates the accused rapists' *rights* to a fair trial. (Section 11).
- An Ontario provincial court judge says that a man accused of raping a 13-year-old shouldn't have his name published because it would deny him *equal protection and benefit of the law*. (Section 15).
- Justine Blainey, a hockey player in Toronto, can't play on the boys' team because even though the law guarantees her she won't be discriminated against, the law prohibiting her from playing is *demonstrably justified in a free and democratic society*. (Section 1).

What's going on here?

In all of these cases, the judges have turned a blind eye to the intent of the Charter of Rights, and opted to prop up the rights of men at the expense of women and girls.

The irony of it all is that although the bias of many judges and those of the justice system itself are both unconstitutional, the mythology of the impartial, sober judge upholding impartial laws only serves to blur the injustice of such regressive decisions. And since judges are appointed (usually for life) and not elected, the chances of them ruling themselves unconstitutional are very slim. Still, it is in their courts that our equality battles will be won and lost.

In spite of the carefully crafted wording of Section 15 and the extra protection of Section 28 (which says provinces can't opt out of equality between men and women), we've had the rules changed on us again. Even cases arguing against discrimination are, in some cases, being dismissed (Justine Blainey) because the laws which discriminate are found to be "reasonably justified" according to Section 1.

So, whose Charter is it, anyway? Four years after Section 28 and one year after Section 15, the winners and losers are slowly emerging. Rapists and accused child abusers, whose crimes are assaults on the human rights of women and girls, can win favour claiming that the Charter of Rights and Freedoms discriminates against them while women continue to receive less than their share of Charter protection. The ramifications of using the Charter to defend these men's "rights" are frightening, as these decisions stand as precedents to subsequent decisions. This shallow interpretation of the law and the Charter, usually accompanied by paternalistic phrases about the price we have to pay for justice, feeds into the myth of the objective, truth-seeking judge interpreting a neutral document. It denies the subjective aspect of what it means to judge and only serves to negate the intent of the Charter, since, in a perfectly impartial world, no need would exist for human rights protections. A subjective interpretation of the Charter which respects the need for disadvantaged groups' rights, can be its only proper application.

This is vitally important since the courts were given power in the Constitution to interpret the Charter, but the judges who interpret the Charter are not accountable to the public.

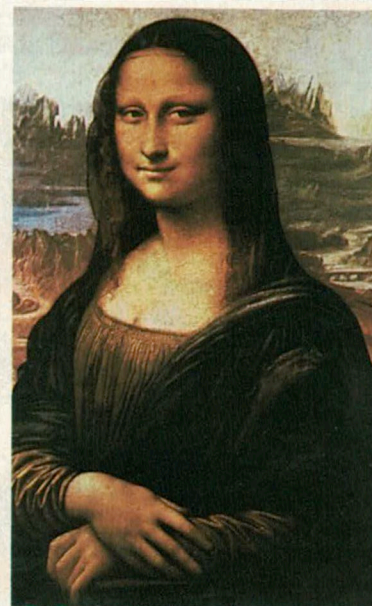
No one, especially the thousands of women who launched the revolt to win Charter protection for women, was naive enough to believe that a few cleverly-worded phrases would be a panacea for the discrimination women face in the lives and in the courts. We need only to look to the struggles of our sisters before us to know that the bias against women in our current judiciary did not begin with the Charter struggle in 1982.

When women first sought to qualify for appointment to the Senate years before the 1929 Persons Case was won, they came face to face with the same bigotry that women face today. Then, the male parliamentarians didn't want women in the Senate, so they ruled that they weren't persons. As in the case of many Charter applications today, they used existing laws to deny women their rights, not because they really believed that women weren't people, but to create a smokescreen for women seeking full participation in society, and equal benefit under the law.

The contemporary struggle for women's guaranteed rights culminated during the Charter battle, when the parliamentarians

thought they could get away with leaving women out of the Constitution.

Unfortunately there is the problem of interpretation, which has meant that we've won some and lost some. Since the Charter came into effect in 1982 and Section 15 clicked in last year, there have been some notable victories. Shelagh Day, president of the Legal Education and Action Fund (LEAF) documents the gains and losses over the past years in her article on page 22 of this issue. LEAF has taken up women's quest for fair laws and a fair application of justice by pledging to fight on our behalf in the courts. LEAF's determination and persistence is a courageous testament on behalf of Canadian women. We knew in 1982 and are reminded now, that we have decades, if not centuries of struggle before us. The painful lessons learned over the past years have only reminded us how important it is that we fight for our rights. They have never been easily won. ▽



Hers c. 1505 Yours...1986

Commissioned painting and
photography by

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753 Jessie Avenue
Winnipeg, MB R3M 0Z5

A call for action

Torture is routinely used in military and civilian prisons in Turkey. Women detained for political reasons receive particularly brutal treatment, which often includes rape and electric shocks into the vagina, administered with truncheons.

Officials deny all allegations of torture as long as the prisoner does not die (they often also deny this, calling it suicide).

A few months ago a very ingenious (!) denial appeared in an interview published in a weekly magazine called *Nokta*. The speaker was Turgut Sunalp, leader of the Nationalist Democratic Party, which was founded and staunchly supported by our president Kenan Evren. Turgut Sunalp, the chairman, said in effect, the following:

"...They allege that women political prisoners are raped with truncheons. Now, why should one need truncheons when we have young men, strong as rocks?"

It is sickening to elaborate the perverted logic in this statement. He is implying that truncheons are not necessary as long as the supply of young men with rock-like penises is available for raping women, which he apparently considers legitimate. It is not only sickening but tragic also, for us, to know that our country is ruled by this type of mentality.

Can you spread this information and perhaps send letters of protest to the following addresses? They would, of course, not be ashamed, but it will be good for them to know that there is an international sensitivity among women all over the world against statements legitimising rape and that sisters raped in Turkish prisons have our empathy. Thank you.

*Name withheld
for security reasons*

Send letters of protest to:

Kenan Evren
President
Ankara, Turkey

Turgut Sunalp
MDP, TBMM
Ankara, Turkey.

Chairman of Parliament, TBMM
Ankara, Turkey

Please send a copy of protest letter to:

Nokta Magazine
Gelism Yayinlari
Levent — Istanbul
Turkey

Cumhuriyet
(newspaper)
Cagalogul
Istanbul, Turkey

Right wing attacks birth control

Congratulations to Debra Pilon for her very excellent article on Planned Parenthood. Those of us who have been active in the Pro-Choice movement have long recognised that many of the same people and organisations that so adamantly oppose abortion rights for women are also dead set against responsible birth control. They'd just love to turn the clock back to pre-1969, "the good ole days" when contraception was illegal.

Our sub-committee has become very concerned about this attack on legitimate birth control agencies such as Planned Parenthood and recently sent out an emergency bulletin to all NAC members. We asked members to:

1. Write to Federal Health Minister Jake Epp, House of Commons, Ottawa, Ont. and demand that he stop this attack on Planned Parenthood. Tell him to restore adequate funding in the amount of \$500,000 to that organisation. Tell him also that you expect the federal government to support legitimate family-planning and birth-control agencies, not to close them down.

2. Write to your own M.P. and tell her/him the same thing.

3. Keep the NAC office informed of cutbacks to birth control and family planning agencies that are taking place in your province.

4. Show support for Planned Parenthood. Send donations to 200 - 151 Slater St., Ottawa, Ont. K1P 5H3.

Perhaps *Herizons* readers would also like to participate in this action.

In sisterhood,
Lynn Lathrop
for the Reproductive Rights Sub-Committee
of the National Action Committee on the
Status of Women

Agoraphobia article appreciated

Here is my early subscription. I do want to express my appreciation to all of the women who make the magazine happen. The spectrum of articles, variety of subjects and styles of writing, plus great visuals make this my favourite magazine! Success in 86!

I also want to say how much I appreciated the article in December's issue by Eunice Brooks, "Living With Agoraphobia". I am the daughter of an "Agoraphobe" and the

article gave me a great deal of insight and cause to think about my mother's life. I like the first person point of view and also her sensitive way of "story sharing." As a middle aged woman with little contact with my aged mother, sharing insights with other women seems very important, and is part of the gift of "mentoring" which is often not available in main-stream publications. Thank you again!

Sincerely,
Alicia Lawrence
Edmonton, Alta.

Equality beats out make-up

Enclosed is a cheque for a year's subscription to *Herizons*. As a sixteen year-old feminist, I find your magazine a wonderfully warm and enlightening change from the "teen" publications thrown at me. I don't want to learn how to apply make-up, or the correct way to entice a man. I'm not interested in learning how to cook a delightful meal for that special someone.

I want independence and equality! Your magazine doesn't make me feel insane for needing to be my own person!

In Sisterhood,
Karen Shufelt

Irresponsible politicians irksome

Your article "The Politics of Planned Parenthood" (January/February '86) was disturbing, to put it mildly.

I will write those (ir)responsible in Ottawa in support of adequate funding for Planned Parenthood and other such essential social services.

I look forward to every new issue of *Herizons*.

Yours truly
Anne Hansen
Toronto, Ont.



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Hannah Gruber	Margaret Fulford
Charlynn Toews	Kim Irving
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Heather Allen	Marg Bail
Larry Martin	Marion Lydbrooke

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, by serving as a forum for women.

Herizons magazine is located at 200 - 478 River Ave., Winnipeg, Manitoba, Canada R3L0C8. Phone (204) 477-1730. Herizons is published 8 times per year. Subscriptions \$17 per year for individuals; \$25 for businesses and institutions; outside Canada add \$6.00. Low income: \$9. Stripping by Lithostrip, Winnipeg, Man. Printing by Michalski Printing Services Ltd., Winnipeg, Man. Herizons is a member of the Canadian Periodical Publishers' Association and 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. ISSN 0711-7485.

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A P R I L 1986

Anti-abortion motives scrutinised

I work (volunteer) for Planned Parenthood Villa-Marie in Montreal, and appreciate your exposure of the government position vis a vis Planned Parenthood and the not so hidden agenda of anti-contraceptives of the anti-choice groups. Besides being anti-contraceptives, anti-choice and anti-abortion, these people are anti-intellectual in their objections to and objectives of, the education of people in the field of birth planning.

I wish you continued and increased success.

Name illegible

Islam the worst religion

I am surprised that you have an ad in your classified section (January/February 1986) to find out how Islam frees women. Islam has to be the worst religion that any woman could have. There is so much hatred and degradation against women in Islam. It seems to me that non-Moslem cultures and religions have so much more to offer women. I'm very grateful to be here in Canada where I can free and liberate myself by my own hard work.

I do enjoy your magazine and enjoy (for the most part) what I read in it. I decided to take time though, to write and express my opinion.

Sincerely,
Cari Gross
Calgary, Alberta

Speak out before it's too late

On behalf of Planned Parenthood Manitoba, may I thank you for your timely and well-researched article on our national organisation in the January/February issue of *Herizons*. Planned Parenthood Federation of Canada is currently experiencing the results of a relentless and well-organised campaign by those who would believe that "ignorance is bliss". Funding levels have been reduced for 1985/86 and we have yet to hear what is planned for 1986/87.

Here in Manitoba we have been more fortunate than many other provincial associations across Canada. We survive thanks to the commitment and foresight of a prevention-oriented provincial government and to community support from agencies, foundations and individuals. Planned Parenthood Manitoba is not, however, immune to the pressure tactics of those who would suppress the important work in which we are engaged. Your readers can help by writing to politicians (federal & provincial)

to urge their support of both family planning services and family life education, and by joining their local Planned Parenthood association. Canadians who want these services for themselves and for their children are in the majority — more of us need to speak out now before it's too late!

Sincerely,
Cheryl Senkow
President
Planned Parenthood Manitoba

Expo '86 article: blatant propaganda?

I am writing to express my shock and outrage on reading Gail Buente's piece on Expo '86 in your January/February issue. What gives here? What was this piece of writing? A slick promo piece written by a paid Expo employee? It certainly had the ring of blatant propaganda.

As a British Columbian, I found it disturbing that a corresponding analysis of Expo's social and economic implications for women and children was lacking. For the information of the rest of Canada, the Expo extravaganza has been funded off the backs of women, children, minorities and the poor in B.C.

The B.C. government undertook severe social service cuts in the name of fiscal "restraint". In reality they were re-directing these funds into Expo, Northeast Coal, the Coquihalla Highway, Vancouver's new LRT system and other mega-projects.

As well, they have raided B.C.'s education and health care budgets to the extent that British Columbia now faces an acute crisis in both these areas.

Perhaps the rest of Canada is unaware of the drastic decline of health care in B.C.; the acute shortage of hospital beds and long waits for admission; our understaffed hospitals, over-worked nurses. Patients line the halls in some B.C. hospitals, and whole wards have been closed in others.

This government's tight-fistedness and confrontational politicking around education funding lead to the firing of two democratically-elected school boards who resisted the government's severe budget restrictions. Our schools have gone unheated and our children cold; special education, after school, and English as a second language programs have been cut or eliminated; thousands of teachers are working with larger class sizes and fewer resources, and our children are receiving an inadequate education.

Now that a provincial election is looming on the horizon, this government — typically and predictably — is starting to reinstate some of the cut services. They recently "allowed" new school board elections in Vancouver and Cowichan, and have announced funding availability and

supposed new construction. Much is being made of the short-term employment created by Expo, as if this is a *solution* to B.C.'s appalling overall jobless rate (20 per cent in the interior).

Going to Expo is going to be an expensive venture. The fair is marketed at the middle-class Canadian consumer. None of the thousands of British Columbians who are unemployed or living under the poverty-line could even afford the admission.

**Yours in struggle,
Pam Blackstone,
Victoria, B.C.**

Boycott on Expo urged

Enclosed is my renewed subscription for your excellent magazine; it is a pleasure to read such a professional and intelligent publication. I was uncomfortable, however, with your article, "The Cultural Fare of Expo '86" in your January/February issue. The article, despite an initial acknowledgement of the controversy surrounding the fair, goes on to endorse it, recommending that women attend.

Those of us boycotting Expo do not find it an easy decision, because, as your writer points out, there are many things worth seeing. However, the massive withdrawal of social services in this province — almost invariably affecting women most severely — to fund this multi-million dollar extravaganza make such a boycott necessary. Every ticket bought for Expo, every person passing the turnstiles, will be used by Bill Bennett to validate his policies, the most repressive and anti-feminist in the country. Every dollar spent at Expo might as well be paid directly into the "Re-elect Social Credit" fund.

So, for those of you thinking of a trip to Vancouver this summer, please reconsider. (Or, if you do come, you might take in the Centennial Celebrations sponsored by Vancouver city and totally separate from Expo.) But please — pass Expo by.

**Leona Gom
Surrey, B.C.**

Expo offers evictions, violence & shit wages

I saw the front cover of the Jan./Feb. issue and read "What Will Expo '86 offer Women". My initial reaction was good — more national awareness on the negative impact Expo is having on women.

Instead I read Gail Buente's article encouraging women to come to Expo and take in some "culture". Buente points out that Expo "was definitely not planned by feminists". This is obvious when one looks at the "sliding scale" for admission to the

opera — \$49, \$43, \$37, \$31, \$17.

Expo is a fair for rich capitalists. Social services have been severely cut to pay for the fair. We have no human rights commission, no tenant protection or rent controls in B.C. A quarter of a million people live on welfare, which in this province means living more than 50 per cent below the poverty line. What Expo has to offer to women is massive increases in violence.

Expo also offers tenant evictions to make room for high-profit housing for visitors. This fair that has cost millions of dollars to build offers women shit jobs at minimum wage. Granted there are lots of women entertainers playing during the six months of Expo but with high admission prices this "culture" is hardly accessible to poor women.

(edited for length)

**Gina Evankovich
Vancouver**

Socred Thievery & Expo

Gail Buente's article on Expo 86's so-called offerings for women must have Bill Bennett and the Social Credit government rubbing their hands in glee. This is just the sort of short-sightedness and susceptibility to slight of hand the gang in Victoria counts on. Imagine displaying the undisguised contempt we in B.C. have witnessed over the last three years for women, the poor, students, the elderly, the disabled, trade unionists and native people, and still having your fair promoted in a feminist magazine. Quite a coup!

Herizons readers deserve a fuller picture of what Expo 86 and the Social Credit government have to offer women:

For the thousands of unemployed women in the province, the few hundred short-term, minimum wage jobs that may be available at Expo will provide little relief.

* For the thousands of women who are forced to exist on welfare, the B.C. government's spending priorities have meant rates frozen at well below the poverty level since 1982. When the Expo gates open, many of these women will still be joining the long line-ups at the food bank every Wednesday in an effort to make their cheques stretch far enough. And the Minister of Human Resources will likely still be trying to pin the blame for the inadequacy of the system on the poor themselves.

* For the many women who are students, teachers, support workers, or parents of children in B.C.'s schools and universities *several* glittering omnivax theatres would not make up for crowded classrooms, loss of jobs and the highest post-secondary tuition fee in the country.

* For the province's many disabled women who have been faced with reduced support and services in recent years, the accumulating Expo debt can only mean further hardship.

We have all been paying for Expo, and paying and paying and paying... I suggest that those of you from outside the province who are thinking about coming to Expo consider the following: If you had a neighbour who had been mugged, would you go to the party the thief threw with the proceeds?

**Yours truly,
Michele Valiquette
Vancouver, B. C.**

Gail Buente responds

As a long-time resident of Vancouver's Downtown Eastside, as a parent, a feminist, a former Transition House employee, and a person with much first-hand experience with unemployment and poverty, I am well acquainted with life under the Socreds.

The Expo question is a particularly complicated one, debated in every sector, including the feminist community. There is, most certainly, no one feminist line on Expo.

Therefore, it was not my intention in a one-page travel article to try to tackle the complexities of this issue. I did not intend it to be a political analysis. (This does not mean I have none!) And I did not mean to imply that political considerations are secondary to entertainment value! But, I strongly believe in the positive feminist principle of supporting women artists — wherever we find them.

I do not believe that a ticket to Expo is a vote for the Socreds.

I feel that Expo is "synonymous with the Socred Government" in the same way Allan Staples, or corporations such as B.C. Hydro are. Should I have kept my child out of school during the time our elected school board was prevented from representing us? Should I refuse to allow B.C. Hydro to heat my house? I would if I felt these actions would hurt the Socreds more than me.

This is not to say I think we should not continue to fight for our human rights. I think that *Herizons* is an appropriate vehicle for educating Canadians about the injustices the B.C. Government is carrying out on the people of our province. But I do not agree that to point out the excellent array of talented women performers we will be able to support (and be enriched by) at Expo, precludes this.

Gail Buente
author of "The Cultural Fare of Expo '86"
(*Herizons* Jan./Feb./86)

WESTERN REGION

FARM WEEKEND FOR URBAN WOMEN at Basswood (42 miles north of Brandon) on **April 12 and 13, 1986**. A weekend of country landscapes, good conversation, music and women, meals provided for \$20 payable to Manitoba Action Committee on the Status of Women, 133 - 10th St., Brandon. Book early only 15 spaces available: (204) 725-2955 or Susan Proven at (204) 874-2165.

CHILDBIRTH EDUCATOR TRAINING for women and couples is being held in Winnipeg on **April 16 - 20, 1986**. For information contact Informed Homebirth/Informed Birth & Parenting, Agnes Milejszo, Box 689, Steinbach, Manitoba R0A 2A0.

WOMAN OF THE YEAR Awards Banquet 1986 will be held on Wednesday, **May 7, 1986** at the Westin Hotel in Winnipeg. Tickets are \$35 in support of YW social services. Contact YWCA, 447 Webb Place, Winnipeg R3B 2P2 (204) 943-0381.

KEY-CON CONFERENCE from **May 16 - 18, 1986** at the Ramada Inn, 1824 Pembina Hwy. in Winnipeg presents author Anne McCaffery, author Patricia Wrede and graphic artist Erin McKee and art show, movies, displays. Cost of conference (except banquet) is \$18 until April 26, at door \$20. For info. Laurie Smith (204) 889-5658.

ANNUAL SPRING CONFERENCE of the Saskatchewan Writers Guild will be held **May 30 - June 1, 1986** at the Holiday Inn in Saskatoon. Among the confirmed guests will be Paulette Jiles (Governor General award winning poet), Fredelle Maynard (non-fiction writer) Constance Beresford-Howe (novelist). For registration contact: SWG, Box 3986, Regina S4P 3R9 (306) 757-6310.

LEARNED SOCIETIES MEETINGS in Winnipeg on **June 5 - 7, 1986**. For information contact Vanaja Dhruvarajan, Vice President & Learned's Coordinator, Canadian Women's Studies Association, Dept. of Sociology, University of Winnipeg, Manitoba R3B 2E9 (204) 786-9360 or 474-8196.

EASTERN REGION

WOMEN'S HEALTH EDUCATION NETWORK Conference with the focus on Self-Help will take place on **April 25 - 27, 1986** at the Agricultural College in Truro, Nova Scotia. For info. Janet Campbell (902) 662-2424.

MENOPAUSE: MYTH, MEDICINE, MIRTH is a conference scheduled for **May 2nd - 4th, 1986** in Ottawa.

For further information, contact: Joan Graham, Conference Coordinator, Jabardo Programs Inc., P.O. Box 73, Victoria Stn., Westmount, P.Q., H3Z 2V4, Telephone (514) 481-9886.

CARAL ANNUAL MEETING will take place on Saturday, **May 3, 1986** at Ryerson Polytechnical Institute in Toronto. For more details contact: Canadian Abortion Rights Action League, 344 Bloor Street West, Suite 306, Toronto M5S 1W9 (416) 961-1507.

P.E.I. WOMEN'S FESTIVAL '86 Women from across the island are invited to this celebration **May 9 - 11, 1986** of workshops, speakers, art show and displays. For info. Women's Network, Box 233, Charlottetown C1A 7K4.

WOMEN AND THERAPY (Part 2) A major event for all who are involved with women's mental health. This conference will take place from **May 20 - 23, 1986** at Victoria College, University of Toronto with a view to improve counselling effectiveness and to find positive responses to social conditions and personal situations which influence the mental health of women. For information contact the sponsor — Professional Development Associates, 3 Cameron Crescent, Toronto M4G 1Z7, or call Jane Stickney, Director at (416) 486-6925.

NAC ANNUAL MEETING dates are **May 30 - June 2, 1986** (including workshops Friday afternoon and lobby on Monday morning) at Carleton University, Ottawa. This year's theme is "Organising for Power: Making Things Happen for Women in 1986." For info. National Action Committee on the Status of Women, 344 Bloor St., W., Ste. 505, Toronto M5S 1W9.

UNITED STATES

OPPORTUNITY: Autobiographies, Biographies and Life Histories of Women: Interdisciplinary Perspectives Conference by the Center for Advanced Feminist Studies will be held **May 23 - 24, 1986**. For details contact Pamela at CAFS, 489 Ford Hall, 224 Church St., Minneapolis, MN 55455 (612) 376-2162.

NATIONAL WOMEN'S MUSIC FESTIVAL in Indiana from **May 29 - June 1, 1986**. Three nights of main stage concerts including Cris Williamson, Robin Flower Band, Sue Fink and Alix Dobkin, as well as over 100 workshops, indoor housing and meals. Contact: NWMF, Dept. 00, P.O. Box 5217, Bloomington, IN 47402 (317) 637-4938.

INTERNATIONAL

INTERNATIONAL PAGAN SPIRIT GATHERING **June 17 - 22, 1986**, in southwestern Wisconsin. Celebration of Summer Solstice and the Full Moon. Contact: Circle, Box 219, Mt. Horeb, WI 53572.

THE SECOND INTERNATIONAL FEMINIST BOOKFAIR will be held in Oslo, **June 21 - 27, 1986**. The first two days will be for publishers only, the remaining days will be open to the public. A Book Week will follow with events related to books such as exhibitions, workshops, bookshops, debates, seminars, readings by visiting authors, concerts, theatre performances and films — in Oslo and in other parts of Norway. For further information contact: The Second International Feminist Book Fair, P.O. Box 2959 Toyen 0608 Oslo 6, Norway. Tel. 47-02-27 60 60 or London office: 01-402 8159.

INTERNATIONAL WOMEN'S MUSIC FESTIVAL is being planned for **June 23 - 28, 1986** in Beer-Sheva, Israel. The Festival is conceived as a week long, round-the-clock experience, embracing academic symposia and workshops, a film festival, recitals, concerts, jam sessions and street events. People interested in performing and/or submitting works are asked to contact the Festival Committee: P.O. Box 3391, Beer-Sheva, Israel.

WOMEN'S WORLDS: VISIONS & REVISIONS is theme of Third Interdisciplinary Congress on Women which will take place in Dublin, Ireland from **June 29 - July 3, 1986**. Write: Congress Secretariat, 44 Northumberland Road, Dublin 4, Ireland.

SUBMISSIONS

DISABLED WOMEN'S ANTHOLOGY submissions wanted. For more info write: Joanne Doucette, 122 Galt Ave., Toronto, M4M 2Z3.

DYKE DIARIES Anthology of lesbian personal writings. Deadline: **May 1, 1986**. Send to Frances Rooney, P.O. Box 868, Station P, Toronto M4S 2Z2.

ORAL HISTORY of Canadian Working Class Lesbians is being solicited by Cy-Thea Sand, P.O. Box 24953, Station C, Vancouver V5T 4G3.

IN SEARCH OF FEMINIST MYSTERIES (short stories and/or novellas). Submit by **June 30** to Mystery Anthology, 229 College St., No. 204, Toronto M5T 1R4, or Box 2269, VMPO, Vancouver V6B 3W2.

Tory budget spells cuts for women

At first glance the latest budget brought down by Finance Minister Michael Wilson does not seem to hit women as hard as his first budget did. Nevertheless, it has to be recognised that this budget will continue to carry through on the initiatives of the last budget. The value of family allowances will continue to decrease each year; the cuts in payments to the provinces will continue to affect women's jobs and the provision of social services; and the cuts of 5,000 workers in the civil service will continue to mean more women than men will lose their jobs.

Wilson went to considerable lengths in this budget to appear to provide progressive measures for the poor. These provisions are only an illusion of positive change though, since ultimately they are connected to proposals down the road which will be extremely harmful to women. In particular, the refundable federal sales tax credit is presented as a measure which will make the federal sales tax less regressive than it is now. The new proposal is to give a credit of \$50 for each adult and \$25 for each child in families with incomes of less than \$15,000 a year. This should help the poorest families a little. However, the Minister of Finance has made it clear that while he is introducing this now, he is also in the process of restructuring the sales tax so that it will be more encompassing than at present.

He has warned Canadians that he will introduce either a value added tax or a business transfer tax. These are taxes which would cover not just merchandise, as the current federal sales tax does, but would include *all* things bought and sold, including

services. These are extremely regressive forms of taxation and will take a greater portion of the income of poorer Canadians (among whom women predominate) than of wealthy Canadians. The new federal sales tax credit, then, will do little to protect the poor from the worst features of the tax system.

It is also highly questionable whether the proposed \$100 million for training and employment of welfare recipients will be a progressive measure. The Minister has suggested that the money be used through the Canadian Jobs Strategy program, which feminist groups have criticised as little more than a wage-subsidy program for employers. It would be far safer for these training funds to be provided through community groups and educational institutions rather than through the training schemes of private employers. Women's groups must work hard to ensure that welfare recipients aren't being forced to participate in any new training programs under threat of losing financial supports.

While the government is not directly increasing cuts to statutory programs this year (U.I., transfer payments to provinces, family allowances, payments to the elderly) it intends to make significant cuts to non-statutory programs, which includes virtually all women's programs which rely on government money. Women's groups are grossly underfunded in relation to the work they do and the constituency they represent.

Cuts in spending to existing programs (not to mention the inability to mount new programs) will mean real hardship to the voluntary sector

and the people they serve.

These cuts are occurring at the same time that the military budget is being expanded by six per cent.

The actual changes in this budget are bad enough, but the promises for future changes are even worse. Wilson has indicated that he intends to restructure our social programs, including unemployment

insurance; that \$100 million will be cut from job training programs; and that a more universal sales tax will be introduced. Women will be hit hard when these measures materialise.

- Marjorie Cohen

Marjorie Cohen is vice-president of the National Action Committee on the Status of Women.

New pro-choice doctor steps forward

Most medical doctors don't have to walk through a gauntlet of angry protesters on their way to work. Nor are they likely to be sent to jail just for treating their patients.

But Nikki Colodny is not an ordinary doctor. And she accepted those risks, as well as the possibility of death threats or pickets at her home, when she decided recently to perform abortions at the Morgentaler Clinic in midtown Toronto.

"I wasn't raised to bend in the wind," says Dr. Colodny, a committed socialist-feminist and long-time supporter of the demand for reproductive rights.

After training with Dr. Morgentaler in Montreal, Dr. Colodny began working four months ago at the Toronto clinic, which has now been open for more than a year. Colodny says her decision to put herself in the line of fire arose from her political background and the gruesome reality she encountered in her private medical practice.

It was not enough to try to get patients through the nightmarish game of telephone roulette when seeking therapeutic abortions; she also had to try to change the law. So she joined the Ontario Coalition for Abortion Clinics and got more deeply involved



photo by Lynn Lathrop.

Dr. Nikki Colodny arriving for work at Toronto's Morgentaler Clinic: "There's a lot at stake but I feel certain we can win this fight."

in the struggle for repeal of the abortion law and for the establishment of women's health centres that perform a full range of reproductive services.

From there, the next step was her carefully thought out move to work at the clinic. "We have patients who desperately need a medical service which is not

illegal but is regulated in such a way that its availability and safety are crucially limited. I feel a responsibility as a physician to provide that service."

Dr. Colodny has also helped organise Doctors for Choice, a group that supports the same ideals. Many physicians are frustrated with the system, she says, and others are likely to follow her lead. "After me, there will be another and

another and that, I am happy to say, speaks eloquently of a movement that has reached maturity.

"I feel very privileged to be a part of this and to be able to use my skills on behalf of all women. It reminds me of why I wanted to become a doctor in the first place."

— Lynn Lathrop

Lynn Lathrop is a freelance writer and abortion rights activist in Toronto.

Abuse prevention program stresses self confidence

A total of 19 schools in the Edmonton area have commissioned the Catalyst Theatre to present the "Feeling Yes, Feeling No" sexual abuse prevention program to their students. Unfortunately, the Edmonton Public School Board has classified this program as a Sex Education Program which requires written parental permission before a student is allowed to participate. Since abuse by a relative is the most prevalent type of sexual abuse young children encounter, those children denied permission may well be the ones with the greatest need. To their credit, however, the school board has added personal safety programs such as "Feeling Yes, Feeling No" to their September '86 curriculum.

The program begins with contact made to the various social services available in the community. "Kids can't always defend themselves, they need the help of the community around them," says Christie Mjolsness, Community Coordinator for the program. Child welfare workers, police, teachers and custodial staff are prepared for the possibility of abuse disclosures but Mjolsness adds: "We don't base the success of the program on how many disclosures we get, as the main objective is teaching safety skills.

"The disclosure part is a by-product of the program. As this program gives kids lots of self confidence about themselves,

they value themselves and their bodies more."

Parents are asked to attend a meeting before the program begins, to clarify the program and dispel any fears they may have.

As parents, we cannot be with our children every moment and programs such as "Feeling Yes, Feeling No" teach children that they have to take some measure of self protection. Many disclosures have come from parents following the Parents' Meeting, disclosures concerning abuse unreported for 20 or 30 years due to guilt and fear. That's a heavy burden to carry and one which no child today should have.

— Marg Bail

Correction

The article Prostitution: A Rallying Point? which appeared in *Horizons*' March issue did not properly credit the author, Terry Teske. We apologize for any inconvenience this has caused.

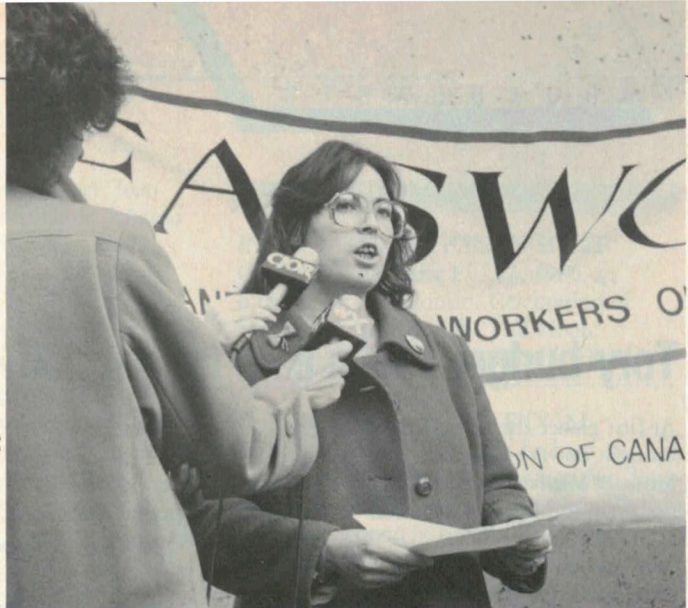


photo by Sharon Knapp

Food and Service Workers of Canada president Cindy Hilborne addresses crowd in White Spot dispute.

Short-shifted workers get welfare

B.C.'s welfare recipients get more than some White Spot Restaurant employees, who have been forced to collect welfare to make up for their low wages. Cindy Hilborne, president of the Food and Service Workers of Canada (FASWOC), the union representing the 1200 White Spot employees, calls the situation outrageous.

The employees' situation is not due so much to their hourly wages, which at \$6.95 an hour for an experienced waitress is better than most restaurants, but is due to the company's reluctance to assign them enough work hours. With part-time employees, White Spot doesn't have to pay for breaks and lunches or the increased holiday, unemployment and pension contributions fulltime employees require. And waitresses at the top of the scale don't get hours because management won't use an experienced waitress when they can call in a trainee who earns \$3.65 an hour during her first six months.

Lyn is one of the senior workers caught in the dispute. A sole-support mother of two, she has waited at White Spot for six years. "I enjoy working as a waitress. I was working 37 hours a week when I started, now I average 27.

"My average shift is 5-5 1/2 hours. That way they only have

to pay for a 15 minute break."

New employees are also caught by the short-shifting policy. Wendy, another White Spot waitress, describes seeing "girls (who) come into work and cry because they don't have enough money to pay the rent. They go to see the manager — they get sweet talk — but nothing changes." A woman working as few as 20 hours a week is ineligible for welfare in BC because a single woman under 25 with no dependents has to be earning less than \$325 a month before she qualifies for assistance.

Being "A part of the legend" as the White Spot ad urge British Columbians to be, wasn't always this tough. When it was a family-owned business for almost 50 years, employees "felt like important people" as one woman put it. This is reflected in the large numbers of women and men who have worked there for 10 to 20 years. The shift in management's attitude began when the Baileys were bought out by General Foods, who in turn sold it to real estate mogul Peter Toigo in 1983. Although FASWOC is fighting the company's imposition of fast food management techniques, workers will have to endure while White Spot managers, continue to give their employees the short shift.

— Sharon Knapp

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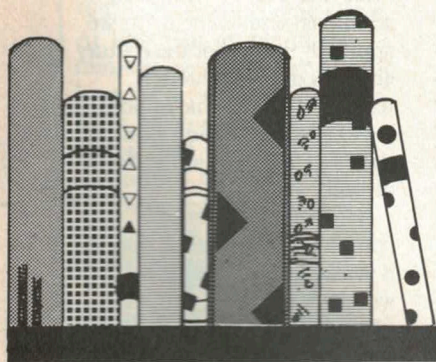
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photo by Kim Irving

With 80 years & seven abortions behind her, Margaritte is a firm pro-choice supporter

Vancouver tribunal condemns abortion laws

"I stood on the street in Montreal staring at a rundown tenement building where I was supposed to stay overnight and then face the abortionist, alone, the next day. I think the hardest thing I have ever done in my life was to leave my friends behind and walk up those stairs."

Janet, witness

Janet, a 19 year old student at the time, paid for an illegal abortion for the price of three months' rent in 1968. The procedure was painless until she reached home and the cramping started. For a week she lay hemorrhaging, unwilling to seek medical help because what she'd done was illegal.

Janet spoke out at Vancouver's Concerned Citizens for Choice on Abortion's first "Tribunal." On January 25, CCCA put Canada's abortion law on trial for crimes against women. Women came forward to testify about their abortion experience in Canada before a bench of six "judges" and an audience acted as jury.

Section 251 of the Criminal Code makes abortion legal only if approved by an abortion committee of three doctors, and then only if a woman's physical health is endangered.

CCCA says 50 per cent of

Canadian women don't have access to a hospital with an abortion committee and that committees may not take into account a woman's emotional or economic situation. CCCA calls for the repeal of all abortion laws and the funding of free-standing abortion clinics.

For two and a half hours women testified to the emotional and physical anguish the law has caused them. The audience heard of failed contraceptives, non-existent sex education, long waits for abortion committee decisions, inhumane hospital staff and lectures from doctors. Home-induced abortions and back-street butchers charging exorbitant fees were described.

Elenore, a tribunal witness, described her recovery from a complicated hospital abortion.

"My G.P. came and told me that the physical discomfort I'd experienced was nothing compared to the horror that he'd experienced three days ago."

Margaritte, an 80 year old grandmother with seven abortions behind her, reminded the audience that abortion was "not so terrible when done correctly". She said she'd had access to a supportive physician when confronted by an unwanted pregnancy. Her physician was later arrested.

After the testimonies and closing remarks from prominent members of the community acting as judges, a verdict was reached. The audience stood up to condemn the law and express support for the pro-choice movement.

Two women did not stand up to condemn the abortion law. Wendy and Sharlott, both Christians, came expecting a debate but remained to hear the testimony. Both said they had had abortions before they became "born again" but that now they would die with their child rather than terminate a pregnancy.

When asked if this should be the law for all women, Wendy admitted, "I'd be for choice if women were shown both sides, if they were educated about their choices."

Wendy was surprised at some of the witnesses' emotional testimony: "They were so angry."

But Sharlott recalled, "I remember being angry. I understand what they were going through, but I can't condone it. I don't want to condone it."

The Vancouver Tribunal was the first in a series of Abortion Tribunals held throughout Canada this spring. Other tribunals were held in Calgary, Winnipeg, Toronto and Ottawa.

— Gretchen Lang



Credit: Photo Features Ltd.

Mitchell says Epp has shown contempt for battered women by dodging her questions

NDP pushes for wife abuse policy

(OTTAWA) NDP MP Margaret Mitchell has issued an open letter to Health Minister Jake Epp in efforts to publicise her party's contempt for federal government initiatives on wife abuse.

After accusing the Health Minister of dodging her questions in the House of Commons about rumoured cutbacks at the National Clearing House on Family Violence, Mitchell reported that "Wife abuse is second only to heart disease as a major health risk for women." (Statistics Canada)



Belliagram

BETTER PREGNANT THAN INDEPENDENT —

Teenagers are hard up for birth control information in Japan. Just how scanty medical details are was shown by a recent call to one of the country's few family planning clinics by a group of girls: the six Tokyo teenagers wanted to know if they could avoid pregnancy by jumping up and down after intercourse.

Even worse, that bit of "wisdom" wasn't just schoolyard folklore but was published in a popular girls' magazine, for young Japanese girls.

Not surprisingly with advice like that, Japanese teenagers underwent a record 28,020 reported abortions last year. The government recently laid

Meanwhile, Epp denies that cutbacks have taken place, although the Clearinghouse is to be reviewed at the end of a three year period in the light of a federal policy on victims of crime. The period ends on March 31, 1986. Epp's office has told Mitchell that the federal government cannot act independently on areas of wife abuse without violating provincial jurisdictions. Federal funds for shelters are allocated provincially from federal money transferred under the Canada Assistance Plan (CAP).

out all of \$33,000 for a pilot teenage sex education project, but Yuriko Ashino of Japan's Family Planning Federation says the program is "not enough" since it focuses on young women troubled by pregnancy or abortion rather than on preventative birth control.

Ashino says general attitudes about contraceptives and women's place are largely to blame. Eighty per cent of Japanese couples use condoms, partly because the government has restricted the pill and intrauterine devices out of safety concerns, but also because both men and women believe, says Ashino, that "a woman who uses birth control devices is too independent."

HER SAY

Work Well is for women

In the early 1950's 70 per cent of Canadian households consisted of a husband who worked full-time and a stay-at-home wife who took care of him and the children. The 40 hour week fit the needs of most wage-earners in that relatively homogeneous workforce. By 1985 less than 7 per cent of households fit the male breadwinner-female breadmaker description. The one size fits all pattern of work had a built in obsolescence.

One of the most popular work options today is job sharing. It's been particularly helpful to mothers with young children. An example of this was arranged by two women who work in a credit union in Surrey, B.C. Lauren went on maternity leave and negotiated with her replacement, Maryanne, for a job-sharing arrangement upon her return. Maryanne also intended to start a family in the near future. With the help of Work Well staff the two women presented a proposal to their manager. This resulted in job sharing being accepted and available for all employees in their credit union.

Work Well is a job sharing project sponsored by the Canadian Mental Health Association. In operation for a year and a half in Victoria, B.C., its mandate is to promote the concept of worktime options such as job sharing, phased retirement, leave/sabbaticals, banked overtime and voluntary time/income trade-offs. The pilot project, funded by Employment and Immigration Canada, counsels employers and employees and provides information to unions, agencies, government officials and anyone who's interested in worktime options.

In another case a woman who had broken her leg needed time to complete her recovery. As the director of a social service agency in Victoria she set a precedent by arranging job sharing with the woman who replaced her during her illness. Work Well helped her with her

proposal and provided documentation to her employer.

So far there have been very few cases of women applying for a job together. Two women in Victoria did submit a joint resume and were hired as a team to be purchasing agents for a local branch of a drugstore chain. Work Well is interested in hearing about other cases of job sharing as these examples are often the motivation or evidence that employees and employers need to take the job sharing jump.

Work Well staff member April Stanley cites examples of similar organisations like theirs in the U.S. that have been in existence for about 12 years. Their efforts have resulted in wider acceptance of the job sharing concept. In the U.S. men and women are taking advantage of job sharing, with women making up 80 per cent of the job sharers. Joan Wallace's Royal Commission report on part-time work in Canada showed that men compose less than 1 per cent of the job-sharing positions in Canada.

Job sharing is useful for working women who wish to negotiate individual arrangements that more closely match their needs. Other worktime options, which often must be instituted on a company-wide level, such as paid or unpaid leaves, have a more direct effect on creating additional employment. As we approach the end of the century and jobs decrease through technology, worktime options are one way of dealing with the challenge inherent in the future of work.

Work Well's series of pamphlets on worktime options is available at no charge by writing Work Well, Rm. 521, 620 View St., Victoria, B.C., V8W 1J6.

by Judy Liefschultz



United Church divided on ordination

With debate over sexual orientation and ordination still unresolved in the United Church of Canada, lesbian and gay members of the church are frustrated and unsatisfied.

In 1984 the United Church General Council rejected a report proposing that sexual orientation not be a factor in determining eligibility for ordination. Since then some clergy and laity have actually left the church to join MCC, the Metropolitan Community Church which has a special ministry to lesbians and gay men.

Gays and lesbians aren't barred from ordination in the United Church ministry; as church policy stands, each of the 12 regional Conferences of the United Church can decide independently whether to ordain lesbians and gay men. But the fact that there is no protection against discrimination on the basis of sexual orientation has weakened the position of gays and lesbians seeking ordination.

At the time of the 1984 General Council in Morden, Manitoba, there were three self-declared homosexual candidates for ministry. Now, according to Christine Waymark, there is only one. At least four people in the ministry have lost their jobs or have been pressured to the point of resigning. Delegates to the 1984 General Council also turned down a proposal to affirm lesbians and gays already working in the Order of the Ministry.

Waymark is the only lesbian working with the Church's 12-member National Coordination Group (NCG) to make a report on the issue to the 1988 General Council. Although the NCG will eventually prepare a kit for study and dialogue within the Conferences, each Conference

has the option of using the materials. This has led many within the church to question whether the committee, which has legislative status, can fulfill its mandate to "engage the churches in dialogue".

Gay and lesbian theology students say they are now "more fearful than before." Many feel compelled to "stay in the closet until the church makes up its mind." As things are, it is unlikely that an openly gay man or lesbian would be ordained or commissioned. Christine Waymark is committed, and states that she "will not compromise ideals or values." As far as she's concerned there is "no other side to slavery, sexism or this. As far as I'm concerned, it's a justice issue."

Not everyone on the NCG shares Waymark's position. The NCG does not plan to be an advocate for those in the ministry who are under threat of losing their jobs. Only three of its members are lesbians or gays; one of whom is a clergyperson with the Metropolitan Community Church.

United Church Moderator Bob Smith told members of AFFIRM (the national organisation of lesbians and gays within the church) that the General Council in '84 was a victory for lesbians and gays because it allowed for a "kind of permissiveness which enabled any jurisdiction in the church...to choose to commission or ordain a self-affirmed gay or lesbian or not." So it is ironic that at the same meeting, while admitting his own need for education about homosexuality, Smith said, "If you have to educate me, you better believe that the rest of the constituency is some distance behind me."

—Colleen Darraugh

Colleen Darraugh is a student at Emmanuel College, a member of the Metropolitan Community Churches and is a candidate for ministry within that denomination.

Vancouver occupation ends after city meets demands

The Vancouver Transition House occupation ended last month after Vancouver City Council agreed to seek funding from senior levels of government for a city operated transition house for battered women and their children.

The occupation, lasting eight months, was carried out by women who had worked at the House before it was closed by the provincial Social Credit government. During the eight months, the women volunteered their time providing shelter services to women and children and lobbied city hall to seek funding to re-open the House.

According to Vancouver's civic social planning department, Vancouver has the lowest ratio of beds for battered women in Canada. In spite of this, city council debated whether government or private societies should house battered

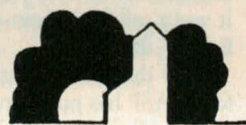
women. In the end, the women felt they were victorious because they won government acknowledgement that services to battered women are a government, not a personal responsibility.

— Kinesis

Husbands opt to take wives' names

(WINNIPEG) The Vital Statistics Branch in Manitoba reports that dozens of married men are assuming their wives' last names.

Craig Bingeman, assistant director of the vital statistics branch, credits the women's movement with the small, but growing trend. Although he says they don't have exact figures on how many husbands opt to use their wives' names, he reports that the trend has increased over the last year.



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Prostitution Update



photo: Kate Lazier

Breaking the law in Canada with a wink: Bill C-49 spurs protest

(TORONTO) Women all across Canada have been staging demonstrations to protest Bill C-49, the new law which gives police increased powers to arrest prostitutes.

On January 17th, women held "wave-ins," to show support for prostitutes. The wave-ins were organised by the Alliance for the Safety of Prostitutes (ASP).

In Toronto, about 75 women gathered at the corner of Church and Carlton Streets, waving, yelling, and distributing pamphlets and petitions against the Bill.

The Bill is considered by opponents to be a definite attack on prostitutes, because it ignores the more important issues related to prostitution, such as violence at home and on the street, and the lack of choices and money many women have.

In selling the Bill, the government stressed its effectiveness in arresting johns as well, but in Toronto, the number of arrests show clearly that it is prostitutes who are getting arrested most often. There are also reports of police entrapment in arresting both hookers and johns.

A big danger with Bill C-49 is the amount of power given to police. A woman who waves, nods or winks "in a public or visible place" can now be arrested if she is assumed to be selling sex. In a court, it would

be the woman's word against the word of a police officer, leaving little chance for women to fight the charge.

It has yet to be seen how the law will be defended in court, but there isn't much cause for optimism. The law is very loosely worded, and too much of a conviction is based on police testimony.

Unfortunately, a pattern for Bill C-49 may have started with the first two women in Toronto who pleaded guilty. Both were given relatively low fines (the fines can go as high as \$2000), but, as an indication of whom this law is going to hurt, one of the prostitutes was 14 years old, and the other was a welfare mother.

— Susan Wilkes

(VANCOUVER) For prostitutes in Vancouver, Expo preparation has been an excuse for increased harassment.

According to Alliance for the Safety of Prostitutes spokesperson Marie Arrington, "The whole fight that led to Bill C-49 started in Vancouver. It was a call for a clean-up for Expo," she said.

Now that the legislation is in force, ASP has noted increased police violence towards hookers. These women are also having to deal with increasingly less safe conditions as they attempt to evade police.

Arrington said the women no longer have time to decide if a potential customer is a cop, or maybe violent. The women are also no longer able to work in groups, which gives them some safety, but are working alone trying to avoid the police. "I'm doing a lot of crisis calls in the middle of the night," said Arrington.

As well, young females have started disappearing off of the streets as pimps take them back east where there is a much higher degree of organised crime.

Women not working as prostitutes and women of colour are also being hassled. Women who are working as prostitutes are not the only ones

being hassled. And it is worse if you are not white. Arrington says recently a black woman out on a date with a white man was stopped and accused by the police of hooking. And Arrington's daughter, who was not working, was hauled into a station, accused of soliciting, and threatened with deportation. She is black and was born in Alberta. The increased harassment and violence will probably result in some deaths. "We're predicting women are going to be dying," said Arrington. "We don't see anything good coming out of Expo or this new law at all."

One woman, Michele Lee McLean, is challenging her

charge of soliciting under the Charter of Rights. Her lawyer, Tony Serka, is arguing that the law is vague, uncertain, that it limits freedom, is inconsistently worded in the two official languages and attempts to control traffic which is a provincial jurisdiction.

— Marianne van Loon

(WINNIPEG) To date, 51 persons have been charged under Bill C-49, more of them are johns than prostitutes to show that in Winnipeg the police are equal opportunity enforcers. Public sentiment, gauged in a Brandon university study, is that this legislation is unnecessarily harsh.

— Brigitte Sutherland

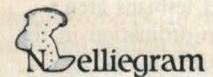


Micki Mitchell and Heather Gibson: filling and capping

No more jam

Emma's Jambrosia, the British Columbia-based, women-run jam factory, has been forced to close its doors due to adverse economic conditions.

A press statement issued by the collective says that rising fruit and honey costs, combined with unpredictable market conditions forced the closure. Emma's has produced high-quality jam in the Kootenays for the last two years. Since Emma's jam was of high fruit content and less sugar than most competing retail products, its costs were necessarily higher than most mechanised firms producing high-sugar based products. Unfortunately, Emma's says, the health food retail industry is not yet large enough to support a factory of Emma's size.



CUSTODY IS THE BEST REVENGE — Fathers who win custody battles may want to hurt their ex-wives more than they want to help their children.

So says Phyllis Chesler, the author of the well-known book, *Women and Madness*. Chesler is now out with a new work, *Mothers On Trial*, for which she interviewed 60 mothers whose child custody was challenged, and in many cases, lost. Based on her interviews, Chesler says the men in many instances abused their wives, paid no child support and abducted their children from their former mates. The bottom line, according to Chesler, is that these men sought custody to get back at their ex-wives — and often won custody because they made more money than the women.

Men's groups say women still win nine out of 10 custody cases, but, says Chesler, "women who are good mothers and who have done everything right can lose custody unjustly."

HER SAY

OISE supporters make noise

Without prior warning the Liberal government of Ontario announced in its fall budget that the University of Toronto would take over the Ontario Institute for Studies in Education, one of 40 centres in North America that teaches Women's Studies.

OISE was set up in the 1960's as a first-class college and a world class research centre. It matured in the 1970's and now attracts scholars from all over the world. One of OISE's top programs is Women's Studies and feminist scholars like Margrit Eichler and Mary O'Brien helped put OISE on the map.

With a size of only one-thirtieth of that of the University of Toronto, supporters of OISE are afraid that the institution, as well as

its unique democratic operation and large proportion of women faculty members, will be lost in the shuffle. Critics also fear that the feminist presence that exists in most courses offered at OISE will be lost and that the centre's ability to attract an international community of feminist students and visiting scholars will suffer as a result of the takeover.

Although legislation to implement the takeover has not yet been passed by the government, opponents of the takeover aren't wasting any time. They're lobbying the government, writing letters and speaking out publicly to ensure that OISE be maintained as an independent research institute with its own budget.

— Penni Mitchell



Sex and the romance reader

A study by two U.S. psychologists appears to contradict the myth that romance novels fill a void in the sex lives of their readers.

Claire Coles and M. Johnna Shamp asked 48 women who

worked in the home and in the paid workforce and found that romance readers make love with their partners more often (an average of 3.04 times per week) than do non-readers (1.75 times). The women who worked in the home, in particular, were more satisfied with sex than were non-readers of romance novels.

Coles offers no analysis of whether women who already have high sex drives are more likely to read romance novels, or whether the books turn them on to more frequent sex. She did say that romance readers use fantasy to improve their experience during sex, a practice seldom used by non-readers.

Coles is at the Emory University School of Medicine, and Shamp is at Oglethorpe University, both in Atlanta.

Fetus fetish finds favour with MPs

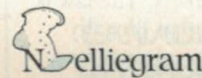
Take note. These men have dangerous intentions.

Lawrence O'Neil MP for Cape Breton Highlands — Canso, introduced Bill C-25, an act to amend the Criminal Code to provide legal counsel for the unborn child, in the House of Commons for a second reading. Not only that, but three other MPs spoke in support of it: Jim Jepson, PC — London East, Ontario, John Reimer, P.C. Kitchener, Ontario and John Oostrom, P.C. — Willowdale, Ontario. Fortunately, the Bill died on the Order Paper.

On January 20th, another anti-choice bill was given second reading. This time it won support from John Gormley, P.C. — the Battlefords-Meadow Lake, Saskatchewan, who introduced the bill, as well as John Nunziata, Liberal — York South, Weston, Ontario, Edouard Desrosiers, P.C. — Hochelaga-Maisonneuve, P.Q., Bob Brisco, P.C. — Kootenay West, B.C.

This bill also died on the Order Paper.

— CARAL



GIVE UP GILICK — After six years of see-saw court decisions, the House of Lords' Law Lords gave the go-ahead to British doctors to legally prescribe contraceptive pills to girls under 16, without parental consent.

By a 3-2 vote, the court said parents do not have absolute authority over their children.

The ruling overturned a lower court decision last year that effectively banned doctors from offering contraceptive advice or treatment to underaged girls without their parents' knowledge. The case was started three years ago by Victoria Gillick, a mother of 10, who had opposed Department of Health and Social Security (DHSS) guidelines concerning contraceptive treatment for girls under 16, the legal age of consent in Britain.

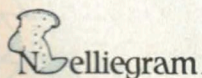
Her campaign had become a *cause celebre* among pro-life and conservative groups. Sex education has long been taught in Britain and abortion has been widely available since the late 60s.

Last year the Appeal Court

ruled that the department's guidelines infringed on the parents' right to control how and where their children spend their time. In the most recent ruling, however, Lord Scarman of the Law Lords said the law had never treated parental rights as sovereign. "Parental rights are derived from parental duty and exist so long as they are needed for the protection of the person and property of the child," he wrote.

Before we go overboard in thinking the Lords' decision is a major blow for the right and a major victory for young women, let us remember the role of the doctor and of the courts. The DHSS, who took this Appeal to the Lords with the backing of the government, were supported by the British Medical Association. Doctors are a big lobby in Parliament and they don't like pressure groups, of whatever political persuasion, telling them how to do their job. On this count, they have worked in our favour. Where does the fight go from here?

CARAL and Spare Rib



DEATH THROUGH LIFE — The ordinary act of childbearing often entails some extraordinarily fatal consequences for women in the Third World.

The *Economist* magazine reports that about one woman in 10 dies during pregnancy in the Third World, because of a combination of generally poor health and severe inadequacies in medical treatment. That fatality rate is

more than 100 times higher than the numbers in Sweden or the U.S.

Sometimes the deaths result just as much from legal rulings and religious taboos. In Latin America, where abortions are allowed only when the woman's life is in danger, botched, back-alley abortions cause one-half of all deaths during pregnancy.

HER SAY

NO RIGHT-TO-

RACKETEERING In an unprecedented case, the federal District Court in Pennsylvania has ruled that an abortion clinic can sue anti-abortion activists under the Racketeering Influenced and Corrupt Organisations Act (RICO). Originally aimed at organised crime, the RICO Act provides for additional criminal and civil penalties for members of a group that commit a series (two or more) of federal offenses.

In this case, the Northeast Women's Centre sued forty-one anti-abortion protesters who, they alleged, stole or destroyed \$10,000 worth of medical equipment. The clinic charges in the lawsuit that the group has also disrupted its business, threatened force against, and defamed employees, and distributed false information to their clients. The anti-abortion activists are alleged to have violated federal mail and wire fraud laws by misrepresenting their group as non-violent in solicitations for contributions.

The RICO statutes provide for powerful civil remedies against "racketeering" groups. If the defendants in this case are found guilty, the court can issue an injunction imposing restrictions on the further activities of group members. The clinic could also be awarded triple the amount of damages they suffered.

ABA Journal and off our backs

APPEAL POSSIBLE.

Ontario's new child welfare law gives pregnant girls in the care of the Catholic Children's Aid Society the right to make their own decision, with their parents consent, as to whether or not have an abortion. In case the Society prevents an abortion, the court will order the pregnant girl to be surrendered into the care of a non-sectarian CAS.

CARAL Newsletter

SEX FOR DISPLEASURE?

Doctor Ruth Westheimer, who hosts a cable program on the joys of sex hasn't got through to cable executives yet. It seems the Turner Broadcasting System has refused to air the doctor's sales pitches for a brand of condoms, even though it has run other birth control ads. Says Vice-President Jerry Hogan: "Doctor Ruth is a proponent of sex for pleasure, and we did not want to be seen endorsing her views."

LEAVE TAKING The U.S. Supreme Court has recently agreed to deliberate on whether states may require employers to grant leaves to pregnant workers. The law is being attacked as illegally discriminating against men and non-pregnant women.

BAR GIRLS FOR MARCOS?

Escorted by drummers and motorcycle cops, hundreds of Manila's bar girls and prostitutes marched in a demonstration in support of Philippines' President Ferdinand Marcos prior to the recent elections. Bar owners said they received veiled threats from the mayor's office that their license would not be renewed if they did not march to the beat of Marcos' drummers.

LICENSE WORTH MONEY

New York court of appeals upheld a ruling that a professional license acquired during marriage in that state is considered marital property subject to equitable distribution in divorce, entitling the ex-spouse of a licensed professional to a share of his or her future income. The unanimous ruling of the court upheld a \$188,000 award to the ex-wife of a doctor.

HER SAY

NETHERLANDS DIPLOMATIC

Lesbian and gay couples in diplomatic service in the Netherlands are now eligible for the same benefits as married heterosexual couples according to *Gay Community News*. This regulation allows couples to receive a 40 per cent salary supplement for a lover.

DEPARTMENT OF DEFENSE

TO PAY. Bonnie Robichaud has negotiated an agreement to her satisfaction in her long struggle for compensation after she brought charges of sexual harassment by an employee of the Department of National Defense and suffered a subsequent loss of wages. She is now attending Laurentian University. The harassing foreman (Dennis Brennan) has been fired.

feminist ACTION

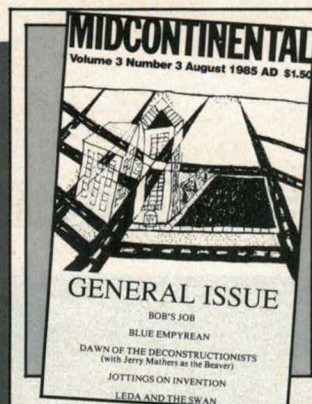
LANDLORD SLUMMING.

A municipal judge of Los Angeles stunned the court when she sentenced slum landlord and neurosurgeon Dr. Milton Abel to 60 days in jail or 30 days in jail and 30 days in a room in one of his dilapidated buildings. Dr. Abel had many prior convictions in housing court without making improvements in his buildings. Judge Veronica Simmons McBeth thought living with leaks and holes, rats, mice, roaches and no security locks might make Abel bring his buildings into compliance with the law. Shortly after this sentence the judge was told that six slum landlords had called to find out costs of bringing their properties up to code.

off our backs



ALTERNATIVE PUBLICATIONS



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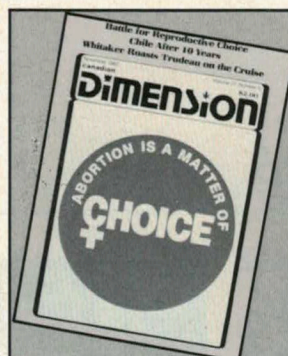
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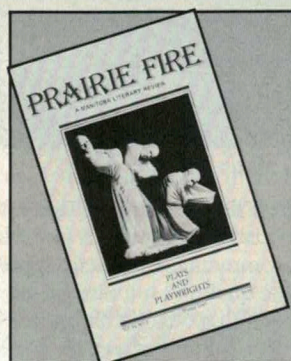
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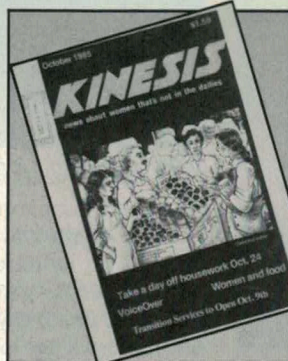
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Dossier sexualité

NICOLE MORIN



Le 25 janvier dernier au Collège St-Boniface s'est tenu la journée provinciale pré-scolaire avec le travail exceptionnel de l'organisation de la Fédération provinciale des Comités de parents.

Beaucoup, beaucoup de monde présent, dont quelques représentantes de Thunder Bay (Ont.) et aussi Régina, (Sask.). Le travail de garderie, comme m'a écrit une amie du Québec, c'est fatigant dans le sens que ça te prend tout ton temps (comité, réunion, bénévolat, cours), le travail et les conditions de travail. À lire, l'article de Louise Bisson, dans la Gazette des Femmes janvier/février '86 "faire exploser le dossier pour que la garde des enfants devienne une responsabilité sociale partagée" Stella Guy, présidente de l'Office des services de garde à l'enfance, au Québec.

Abstract

The secret is freedom and you got to do what you want to do and wear what you want to wear. Everybody is so hung up on the matching game — the shoes have to match the bag which matches the coat and dress. But the big question is, is it matching your soul.

—Janis Joplin, *Village Voice*

Venant d'un milieu minoritaire, c'est toute une entreprise, une mission, que la Fédération témoigne par son bon travail. M. Gilbert Savard, président, résumait en ces mots: "D'appartenir à une communauté linguistique et culturelle, nous voulons accéder au droit de gérer et d'administrer nos écoles pour une bonne croissance; s'assurer que nos enfants d'âge pré-scolaire et scolaire se développent sainement et négocier en français au Day Care."

Avec la conférence de Jeannette Filion-Rosset (qui a dû respecter l'horaire tant elle avait de choses à dire, pour la prochaine fois, j'espère!) intitulée "Comment guider l'enfant vers l'autodiscipline", toute les personnes présentes ont écouté ses idées sur le potentiel de l'enfant. L'enfant qui est un disciple naturel, et nous en tant que parent, tendre à être un adulte sig-



Mont St-Hilaire, Qué. Geneviève Labelle, Marie-Claude, Marie-Louise et Chris.

nificatif, un disciple qui l'éclaire très tôt. Le discours du Ministre Muriel Smith nous a renseigné sur la nature et l'étendue des programmes de garderie. J'étais inscrite à l'atelier de Rita Lécuyer "Parler sexualité avec des enfants d'âge pré-scolaire. Au dire de Ginette Dodier, directrice de la garderie Le P'tit bonheur, il aurait fallu deux ateliers pour que les idées sortent. Dommage, un père de famille seulement de présent dans l'atelier de nombreux parents et travailleuses en garderie. Madame Lécuyer a mentionné qu'il est bon que le père amène son input et la mère son expérience de fille dans l'éducation sexuelle familiale, dans le fait de renforcer l'importance du parent comme éducateur primaire. Cet atelier nous a permis d'échanger sur le même plan nos questions, nos situations différentes, nos valeurs: le comportement de nos parents versus nos croyances, nos comportements. De la garderie, la direction de la discussion a pris la tangente de la sexualité véhiculée dans nos familles. Il faudrait donc que les parents s'organisent et demandent aux autres intervenants de l'éducation (garderie, écoles primaires et

secondaires) des programmes après avoir examiner et clarifier leur valeurs face à la sexualité. Un commentaire, j'aurais apprécié une plénière de quelques minutes (je sais la journée a été rempli) pour obtenir une plus grande précision des 2 autres ateliers: les marionnettes et les centres d'intérêts.

N'oublions par l'océan noir de notre continent d'Amérique du Nord, l'abus sexuel de l'enfant, la responsabilité encore porté uniquement sur le sexe féminin, la sexualité et l'homosexualité. Pour informations supplémentaires, vous pouvez toujours contacter un groupe de soutien. Pensons au viol, un phénomène exclusivement humain.

Pour en lire davantage :

Je découvre ma sexualité 1-2, Jocelyne Robert, *Cahiers d'éducation à la sexualité 1-2. Enfants âgés de 6-9 ans (1), 9-12 ans (2)*. Les éditions Ville-Marie, 1985.

Franco-Force, Edition printemps 1983, Quizz l'univers de la sexualité, Ontario.

Index: *Féminisme et anthropologie*, Evelyn Reed, Denoël Gonthier, page 70.

Sans Encache à ma mère

Prémule

Je n'ai pas renoncé à deviner l'affection cachée, secrète de ma mère. M'ayant gardée avec elle jusqu'à l'âge de six mois, comment ne pas reconnaître qu'à mes premiers balbutiements j'aimerais ajouter par écrit quelques mots...

Dans les faits, je n'ai pu la revoir. Peut-être qu'en ayant quitté ma grande ville d'enfance, Montréal, ai-je payé avec le reste des années assez de solitude, de jongleries? Que fait-elle? Est-ce que je lui ressemble? Je m'imaginais petite qu'elle m'avait retracé, suivi, et je m'accompagnais de cette présence imaginaire indispensable. Je l'ai apprise lors de mes dernières démarches à son sujet, elle est plus grande que moi, détail important quand je regarde les enfants grandir, du vent dans vos cheveux farouches.

Par l'intermédiaire du gouvernement, je n'ai pu savoir son nom, son prénom tout en sachant son âge, son poids, la couleur de ses yeux et de l'homme de qui je viens: sang paternel de descendance irlandaise, antécédents maternels de race québécoise. Je garde au coeur ce moment si précieux où j'ai cru la revoir, ce sentiment douloureux sur cette investigation incomplète de la non-connaissance de mon origine.

Je l'ai désiré si ardemment vers mes sept ans; ma mère adoptive Simonne Cardinal, belle à l'intérieur, femme si bonne, m'avait acheté une robe-culotte, très short, rouge craquée de

tout coton. Je tournais dans la grande cour de notre maison du 7777 Chabot. Maison maintenant débâtie, cette adresse disparue m'indiquait-elle tous les nombreux déménagements futurs de ma vie? A cette époque, la cours s'étendait entre les pensées au printemps, les lilas, le prunier du voisin et la longue clôture de planche peinte. Je valsais pour elle, une chanson douce en tête et la vague des impressions de l'orphelinat, j'étais "libre" depuis trois années et demi de courir, danser, valser, crier à tue-tête, et surtout jouer de malices en chansons. Quand nous nous reverrons, je lui raconterai mon école, la joie des baignades d'après-midi, et je lui demanderai ce qu'elle a bien pu faire pendant tout ce temps...

Je sens encore une fois l'ennui d'une orpheline indéfiniment oubliée, c'est pas juste! Aller à la grève! Que faire, où la chercher?

Maintenant que je survis à mes parents adoptifs, quels murs, de quel pays suis-je vraiment depuis que je suis séparée d'elle, une longue peine d'amour à m'inviter au bal musette seule, je médite parfois en écoutant de la musique celtique pour m'y trouver un refuge de douce berceuse. L'AUTRE... Se déplacer doucement, s'avancer vers l'autre, encore un peu, et la regarder, rencontrer son regard puis le laisser se mirer en moi. Attendre encore, ses yeux sur les miens qui me fascinent, l'accompagner encore!

Je m'avoue différente, comme le masque blanc d'un chinoise — i rather be blue — j'aurais aimé la rencontrer avec la nonchalance de deux adolescentes en flânant au restaurant, suivre la voie de la goutte d'eau à la rivière où se lève le soleil, entièrement, mûrit de tendresse.

Déclaration

Me réveillant sur mon oreiller à plumes, en sursaut, le cauchemar d'arbres aux branches me graffiant la joue sans que je ne puisse les éviter, sans que la terre où personne ne puisse comprendre, pour la reconnaissance du droit aux origines et à l'information, de mère aux enfants.

Statistiques

Les jeunes au Manitoba:

Environ 60 adolescentes deviennent enceintes chaque semaine. Elles risquent autant leur santé que d'assumer plus souvent qu'autrement la responsabilité parentale; la moyenne d'âge se situe dans les 15 ans.



Réjeanne Nicole Pye à l'âge de 4 ans

1,722 enfants sont nés au Manitoba en 1983 de nos jeunes. Le taux de naissance dans le nord de la ville de Winnipeg est presque 2 fois aussi élevé qu'en ville, et ce à cause du manque d'information.

Chaque année, 1,000 nouvelles familles mono-parentales se créent parce que 80 à 90 % des jeunes mères gardent leurs enfants. la moitié des mariages où la jeune fille était enceinte se termine par un divorce au bout de 4 années de vie commune.

94 % des parents adultes au Canada croient à leurs rôles comme éducateur primaire sur la sexualité. ▽

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Arbitrating

I've been all kinds of a mother. I've given birth, adopted, fostered. I've done it disastrously and I've done it instinctively right. I've loved. Sometimes when I tired of the struggle, fantasies of filling a backpack and hitching around the world, Iceland, The Greek Islands, Hong Kong, kept me happy. I never quit. So my sons David and Joe, have enriched my life, and I will always be in their debt for that.

But by the time this article sees print, I will be out of a job. David is 19 and Joe is 18. Both will have moved out of the family home which was a part of the protection over their early education.

I like to recall the idyllic times: breastfeeding, indescribably beautiful baby skin, warm lap full of happy little boys, Dr. Seuss, David learning to read at age four, Joe climbing to the top of the tallest cedar in the neighbourhood, and sitting on it at age five, swimming and skiing crests, and such. For some 13 years mommy could do no wrong.

Then one day adolescence knocked at our door, walked right over me where I stood on the threshold, and moved in. With it came anxiety, insomnia, ulcers, and a change of attitudes for the whole family.

I admit it. I'm a neurotic mother. I invested so much time and energy in my boys I didn't want to give up my power over them. No outside job could have given me that power unless it be head of a corporation or maybe a politician. I made dreams for my sons. But children have minds too. They made dreams for themselves. They wanted responsibility, and were willing to fight for it. No wonder their rooms smelled like foxholes. Our home was a battleground, and I was the enemy.

Joe called the Zenith 1234 emergency number so many times to report me, he was on a first name basis with all of the counsellors. David acted out his frustrations by taking things that didn't belong to him, like a chocolate bunny at one time and a pack of cigarettes at another. Both times I was called to come to the security office at the store.

We had in-home counselling. Topics on the table included such things as curfew, booze, drugs, allowances, smoking cigarettes, home responsibilities, and school. Both of my sons have an aversion to what they call, "the repressive school system." With counselling one has to understand that concessions will have to be made. The arbitrator was a woman from The Boys and Girls Club of Greater Vancouver. By the time she was through with us, I had stopped tearing up every package of smokes I found in their rooms when I went in to pick up their clothing for laundry, because I had also stopped doing their laundry. See how it works?

David was my venturer. I no longer remember how many times he ran away for a few days at a time. Hormonally-induced teenage rages have been known to happen, or so I told myself. Still, when he was gone I was hysterical. While he was gone he got stoned, drunk, laid, and visited a strip club. Once I saw him on television at an anti-nuclear rally. Maybe I wasn't the only reason for his frustrations.

Joe never was one to leave home physically but he valued his freedom more than anything. He reasoned that a few tokes on a joint now and then would give him relief. Now and then came more and more often. Soon he was one of the burnouts he used to laugh at. Now he has had a skeptical look at his old motto of living better through chemistry. Joe who values freedom does not want to become a slave to drugs.

When I was living with constant anxiety and unable to sleep, I went to a feminist counsellor on my own. Her first question to me was, "who are you?" I blushed to hear myself answering, "Mrs. Gary Brooks, mother of David and Joe, housekeeper, feeder of the cat and so on." I had somehow lost the essential me. I also realised that unless I wanted to spend the next 40 or 50 years of my life polishing silver spoons and sloshing Windex on the windows, I needed to get an education in how to be a person in my own right.

Being who I was, it seemed natural when I



Photo Eric Holland

E U N I C E

Adolescence

went to our community college, to take courses that would relate to our homelife: Adolescent Psychology for one. What I didn't learn! I found out that children may not even like junk food, even though their biology is forcing them to get off the tit and eating away from home is a natural and genetic urge. I also learned that there is a theory that the real ages of persons might match the ages of man. For instance from age 8 to 12 people are savage and instinctive. David and Joe fitted into the barbarian stage, with emerging emotions. I was supposed to be in the civilised stage.

The more I learned about primitive initiation rights, the more I wished we had some clearly defined end to adolescence. Peer relationships must become more important than the family for my boys, if they are to survive in the jungle I have raised them in. They have to become urban warriors. I stopped scolding them for fighting and spending their allowance on five dollar burgers, when we had a cupboard full of food at home. I came to see that maybe for us the act of leaving home, happily, and with a clear head, might be a ritual end to growing up.

But I kept that to myself for a while. I simply did not want to let go. I still needed the family unit — for me.

As my education progressed I became more political in my thinking. I joined activist groups. Naturally my interest in my boys' every activity diminished. Sometimes they had to raise a voice just to get my attention if I was studying or doing volunteer work. When my boys were knee-high my focus had been on the ground somewhere around my feet. As they grew into six-footers, and I looked beyond them I noticed the world had changed. My first thought was, "where have all the flower children gone?" The 80s present different challenges and I think I have learned some mothering skills that might be useful in cleaning up the world and managing it better than the patriarchs have.

While my adolescents were finding their self-

images, I was doing the same. All of us were trying new things, keeping some and rejecting others. We began to talk to each other in modulated voices. That was a pleasant change. More pleasant still was my realisation that they were discovering problem-solving skills without my help. They were becoming less of a burden.

Burden? Funny I never thought of them as a burden when they were unable to walk and I toted them everywhere, two babes with only months between their ages. It was after they learned to stand on their own feet that the weight of my mothering responsibility grew almost to the intolerable point, and I had let it happen. It didn't have to. And that is painful for me to admit.

If you're thinking I haven't mentioned a father you're a careful reader. No, it wasn't a one-parent family. I've been married for 24 years. But a couple is two individuals. This is my story.

There should be some neat term for the growth period a woman goes through during her offspring's adolescence, and I don't mean menopause. It should incorporate the ideas of increased self-esteem, exercised intellect, and more social awareness. I look forward to another full-time job, this time outside the house. I have new friends based on shared interests.

I envy my boys. They are just beginning life, their working lives, their social lives, and they think the hardest thing they will ever have to do is survive adolescence. I don't even have a word to tell them what is ahead. ▽

Herizons published this article by Eunice Brooks as a recognition of Mother's Day. Our own responses to the article and the topic in general varied greatly, depending on our life experiences as mothers and/or our memories of adolescence. We encourage you to share your reactions with our other readers. Write us! Mothers & Sons, Herizons, 200 - 478 River Avenue, Winnipeg, Manitoba, Canada R3L 0C8.



B R O O K S

Equality Rights in Canada: Year One

Women have much to be proud of. One year ago, on April 17, 1985, the Equality guarantees in Canada's new Constitution came into force. Though shut out of the formal constitution-making process, Canadian women played an influential role in its formulations. Women insisted on having a voice, formed their own Constitutional Committee, and organised the biggest women's lobby Canada has seen in recent decades.

As a result, women obtained broader and stronger language in the general equality rights Section 15 and the inclusion of a special sex equality Section 28, which has been called Canada's Equal Rights Amendment.

Last year, when these new Constitutional equality rights came into force, women celebrated our accomplishments and our commitment to the work yet to come.

One year later, the work yet to come has a clearer shape.

What Did We Get?

By April 17, 1985, women hoped to see substantial law reform. Governments had given themselves three years to bring laws into compliance with Section 15 of the Constitution. It was because of this moratorium that the equality section came into force in 1985 rather than in 1982, when the rest of the Constitution was proclaimed. At the time the moratorium was designed, it was predicted that bringing laws into compliance with the equality guarantees would cause 'upheaval.'

Unfortunately, the equality 'upheaval' did not materialise during the moratorium period; only a few tremors registered on the equality advancement scale.

By the time Section 15 was proclaimed some governments had introduced superficial and cosmetic changes to some laws. These include

such reforms as Saskatchewan's amendment to The Deserted Wives' and Children's Maintenance Act to allow a deserted husband to claim maintenance on the same footing as a deserted wife. Many of the reforms which have been made involve removing gender differences on the face of legislation, and a number of the changes favour men. Very few of the reforms address the significant inequalities Canadian women experience.

Some governments did nothing, treating April 17, 1985 as a date of no significance or obligation, and allowing obvious violations of the Charter to stand untouched.

For example, on April 17, 1985, the Change of Name Act in the Yukon, unamended during the three-year moratorium period, still said this:

"A married woman, while her husband is living, cannot change her name from the one he has given her."

The Women's Legal Education and Action Fund (LEAF), a new organisation designed specifically to sponsor strategic litigation to advance equality for women, assisted Suzanne Bertrand, a Whitehorse teacher, to file and win a challenge to this archaic provision.

Suzanne Bertrand, (married name, Cowan), wanted to keep her birth name when she married 16 years ago, but the law prevented her. Her birth name reflects her French-Canadian ancestry and in 1985 when Suzanne Bertrand was teaching in a french immersion program, she decided to change her name back and was surprised to find that the law still stood in her way.

The day Section 15 was proclaimed, an action supported by LEAF was filed on Bertrand's behalf claiming her right to change her name. LEAF sought a declaration that Section 3 of the Yukon Change of Name Act is unconstitutional because it violates both Sections 15 and 28, and requested an award of costs to Bertrand. The Government of the Yukon did not oppose the action, but came to court

Equality Rights

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

by Shelagh Day

and grumbled about costs. Bertrand should not be awarded her costs, said the Government of the Yukon, because she could have waited and the law would have been amended eventually. Fortunately, the Court agreed with Bertrand's lawyer, Eloise Spitzer, that Bertrand should not have to pay for her Government's cavalier attitude toward Constitutional equality rights. Bertrand got her costs, her name change, and that Section of the law was declared invalid.

By April 17, 1985 the Government of Canada had introduced one amendment affecting women. It was an amendment to The Canada Shipping Act to allow women working on ships to send part of their pay home to their families, as men already could. All other equality issues were referred to a committee, chaired by Patrick Boyer, a Progressive Conservative backbencher from Scarborough, Ontario.

Women groaned. Another committee to educate. More briefs to write. Surely, if there was to be a committee and a public hearing process it should have happened during the three-year moratorium period, not at the end of it.

But, despite disappointment over further delay, women and other equality seekers once more became public educators, identifying issues, tabling complete audits of statutes in some jurisdictions, and explaining again the inequalities women experience. And, in October, 1985, the Boyer Committee produced a report entitled "Equality for All" which contains a basic agenda for equality rights law reform at the federal level.

Rumour has it that the Boyer report was not received sympathetically by the right wing of the Progressive Conservative caucus, which apparently believes that the Committee was influenced too strongly by what it heard from women and gay Canadians.

What matters, of course, is how the Government of Canada moves on these recommendations. At this writing (February, 1986) the Government had not yet responded to the Boyer Report, but is scheduled to report shortly.

The most important changes women have seen so far in response to the introduction of the Constitution's equality rights guarantees are pay equity legislation already passed in Manitoba, and pay equity legislation, now in process in Ontario. These legislative measures are significant steps forward.

The most offensive reaction to possible change witnessed during this period is undoubtedly that of the Department of National Defence which has used the occasion to release a flood of misogynist and homophobic views upon the Canadian public, defending its "right" to fire lesbians and gays in the interest of national security. Surely, some organisation will see fit to bestow on them the Dinosaur of the Decade award.

One conclusion is unavoidable: this moratorium period has not been honoured well by governments. As a deadline for reform and as a commitment to substantive change, the ob-

jects of the moratorium period have been honoured more in the breach.

Access To Justice

Since we have not seen substantial positive law reform in response to the introduction of constitutional rights (and even if we had), the next question is: how can women go to court when we need to challenge inequitable laws and practices?

The existing systems which provide publicly supported services to Canadians do not provide access for women to the use of our equality rights. While some Constitutional challenges for women will undoubtedly be supported through the legal aid scheme, legal aid supported challenges will be in limited areas of the law, such as criminal and family law, and only available to women who qualify under the various provincially set means tests, some of which are very stringent.

Human Rights Commissions provide another publicly supported route to exercise our Constitutional equality rights, but this route is very limited. Human Rights Commissions will be able to invoke Constitutional equality rights to bolster statutory protections where the two layers of law overlap.

For example, a challenge to sex bias in a school system could be launched as a human rights complaint with a provincial commission, and constitutional equality rights guarantees could probably be relied on at the appeal level. But a challenge to provincial human rights legislation because it excludes domestic workers from human rights protections (Saskatchewan Human Rights Code) cannot be brought through a human rights commission. The scope of statutory human rights protections is narrower than the scope of the Constitution's protections. There are many potential challenges which simply cannot be initiated through either human rights commissions or through the legal aid system.

The issue of access to equality rights is a fundamental one. Do we have equality rights which only the rich in Canada have full access to, which can be used by governments and corporations, but not, equally, by women? The answer to that question, so far, is yes.

Two governments have acknowledged the problem of access; the Governments of Canada and Ontario. Their approaches to addressing access are quite different.

On September 26, 1985, the Government of Canada announced that it will make \$9,000,000 available over the next four and a half years for equality rights and minority language rights litigation. This fund will be administered through the Canadian Council on Social Development (CCSD) which has established a committee to make decisions about funding on a case-by-case basis.

The Committee model set up through the CCSD takes the initiative and decision-making out of the hands of women and other equality

seekers. The committee model may be useful for individuals with a single case or for groups with an occasional case to bring forward, however, for the major groups whose equality is at stake, this model robs us of decision-making capacity and puts it in the hands of others.

Despite this fundamental disagreement with the model, groups have cooperated with the CCSD by recommending knowledgeable and well-respected candidates for the committee, and making other suggestions regarding the administration of the funding.

The Government of Ontario chose a different model. On October 18, 1985, Person's Day, the Government of Ontario announced that it had made \$1,000,000 available directly to the Women's Legal Education and Action Fund for equality rights litigation for women. All decisions regarding which cases to support are made by LEAF. The only restrictions were that an Ontario woman must be the plaintiff and the case must be commenced after October 19, 1985.

To date, no other governments have made litigation funds available to women or other equality seekers. This makes access across the country uneven and uncertain. LEAF is committed to raising money nationally to ensure that women can use the new law to advance equality. However, public dollars should be made available in every Canadian jurisdiction.

The First Court Decisions

Until the first equality rights cases reach the Supreme Court of Canada, any conclusions about interpretations or impact of these equality guarantees will be premature. For the moment, women are watching decisions filtering up from the lower court levels.

It should not be surprising that the first uses of the equality sections are by men accused of sexual offences. The cases which will address women's equality needs will be civil cases and will be initiated by women. In the criminal cases, equality rights are being invoked as a defence.

A number of sections of the Criminal Code provide that specified actions by males against females are offences and there are no parallel offences for females. These are sections such as Section 146, which provides that it is an offence for a male to have sexual intercourse with a female who is under the age of 14 (statutory rape) and Section 153 which provides that it is an offence for a stepfather to have intercourse with his stepdaughter.

In courts in Ontario and Newfoundland, these sections have been found to offend Section 15 because there is no parallel offence for females and the charges against the male accused in these cases have been ruled invalid. These decisions are under appeal. These are only two of a number of decisions of this kind.

cont'd on page 36

What Survivors Can Tell Therapists

by Heidi Muench



The following is an edited version of a panel presentation made at the Counselling the Sexual Abuse Survivor conference held in Winnipeg in February of 1985.

I am an incest survivor. To speak as a member of a survivors' panel meant asserting truths rooted in my experience before an audience of professionals; it meant identifying myself as a survivor before 300 people and facing the risk of being labelled a victim; it meant believing in my own voice.

My own psychiatric experiences illustrate both the positive and negative aspects of conventional therapy. My first experience of psychiatric counselling coincided with my first attempt to face the effect of my victimisation as a survivor of incest. I was lucky, because the psychiatrist I began to work with was non-dogmatic and nurturing. His manner was casual and I was spared a distancing and intimidating sense of formality. His open manner enabled me to trust him with feelings I found frightening and repulsive; I was able to express rage at my rapist and at the harm done to my earlier self.

The only disquieting incident occurred when my psychiatrist asked me if I felt sexually attracted to him. This question was asked in relation to a dream in which he helped me birth myself. The question distressed me because it seemed to echo my father's assertions that I was a sexual predator. I was unable to discuss the deeper source of my discomfort and instead, focussed with great embarrassment, on my negative response to his body type. The question has remained vivid in my memory because, unlike other issues raised during this therapy, I could in no way relate it to either the dream under discussion or to any materi-

al that had surfaced previously. Because of the trust established between myself and the psychiatrist, I viewed this as an isolated example of an outside concept being injected into the session. No other jarring incident occurred.

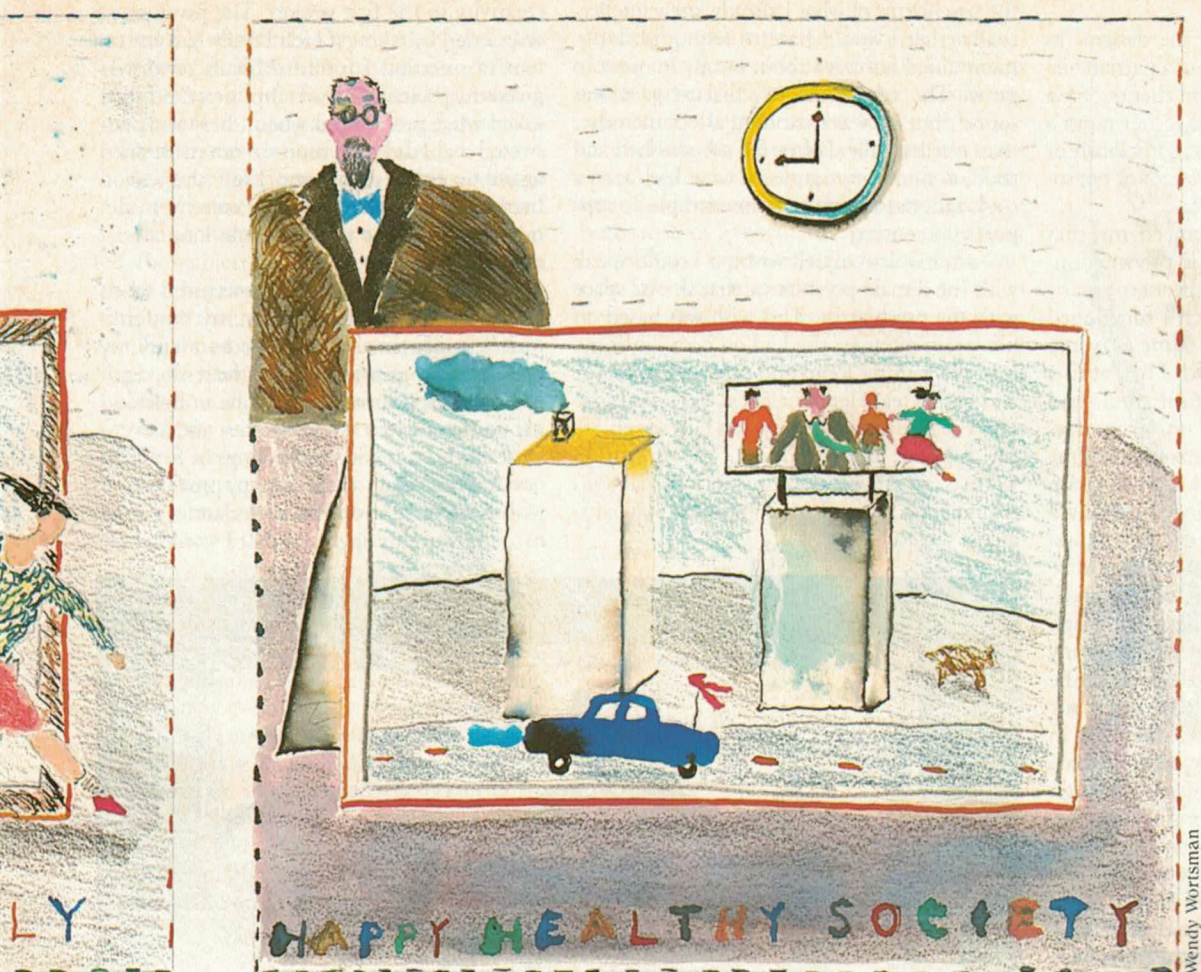
This therapy lasted two years. Near the end of my sessions, I began initiating a reconciliation with family, a step that was seen as healthy by my psychiatrist, as long as I remained aware that I had no obligation to continue contact if it proved destructive. Termination was discussed well in advance and I ended therapy feeling that I had been validated.

The therapy, though positive, did not prepare me for the maelstrom of emotions I encountered during the next three years of intermittent family contact.

In retrospect, I'm amazed and angry that I wasn't offered a more realistic appraisal of the possible effects of seeing family members. My own temerity and my psychiatrist's judgement that I knew what I was facing, now shock me. It seems obvious now that old, destructive fantasies about the possibility of a "normal family life" were very active on both our parts.

That incest is a direct expression of male dominance and is inseparable from the patriarchal nature of this society is an understanding I have reached through an unnecessarily long and difficult process. By ignoring social reality, therapy serves to blind the client to structures that still function to deny her freedom. Such blindness increases, or at least maintains, the client's vulnerability to further victimisation. The "Happy Healthy Family Myth" that aided the initial victimisation is then replaced by "The Happy Healthy Society Myth". Both are dangerous because they encourage women and children to assume safety where little safety exists.

(cont'd on page 26)



TRYING HARD

As a child
I goose-stepped for my father.
I tried hard to do it right:
to raise each leg straight up
and from the hip,
to point my toes
and show no sign of strain.

I practised secretly.
In my room and in the basement,
I'd stand on one spot
and lift each leg until it trembled.
I'd think of ballerinas,
of Marlene Dietrich and
black net stockings,
of Ginger Rogers
and of the stories my father told me
about the women he had made love to
before the war ended
and he met my mother.

Other times
I found the goose-step silly
and did it for laughs with friends
(something my father had forbidden:
if someone knew we did this,
he warned me,

they'd call the RCMP to take him away).
I laughed too
when my father wasn't home
at T.V. Nazis who marched
in close formation
and kicked each others bums.

But in the rec-room
alone with Papa,
I goose-stepped solemnly,
trying to please,
trying this once to show him
I wasn't his clumsy, lying,
weak-willed daughter.
Each time
I tried to be good enough at this
to not have to please him
in the other way:
on my knees, in the master bedroom,
crying,
begging him not to,
promising him anything,
to read German everyday,
to do housework without being asked,
anything,
if he would only do up his pants
and let me go.

REPLY

You send me your pain, boxed
and wrapped in patterned paper:
my name on the card,
my responsibility declared.

But I won't own this gift.
I know its contents much
too well:

the severed tongue
writhing
like an injured snake

the fingers
separate as single tubers
each one searching
for the other four

the one eye, all iris
in iridescence blind
as grackle feathers
that strains to rip itself open
into sight.

Papa, I'm no surgeon, nor
any longer, your martyr.
I'll place this box
in a closet corner.
Its pleas, its prayers for healing
I'll ignore
or allow attention only
in my dreams.
For asleep, I'm still your only
your necessary daughter
who labours
with your old torments
like a midwifeless woman
birthing a boulder head.

© Heidi Muench

(cont'd. from page 24)

By remaining silent about the dangers to women and children inherent in a patriarchal society, therapists betray their clients. As a child, the client was sacrificed to her rapist's needs. Too often, the therapist, consciously or not, sacrifices the client to the needs of her social fathers.

The next three years convinced me that much of what I had dealt with in private counselling sessions continued to confront me in my daily life. The culture in which I functioned sexualised me in much the same way my father had. My feminism, which I had at first seen as a reaction to my victimisation, had grown steadily since my own university days and seemed the only means of maintaining my sense of self in what I could no longer deny was a patently misogynist society. In my therapy, I had on occasion expressed anger at the unquestioned arrogance of male co-workers, only to be told I was projecting anger at my father's previous dominance of me onto others. Although the psychiatrist had acknowledged that my anger had a fairly realistic base, the focus of the analysis remained on me rather than on my work situation. After therapy ended, I began to realise that my frustration at the ways in which society treats women was not neurotic. Through my reading and through a sharing of concerns, whenever possible, with other women, I began to gain an understanding of the social mechanisms that work to domesticate all women. I was aware that my therapy had avoided making connections between my personal experience and existing social structures. I also felt that something important had been avoided or glossed over, but this feeling was minimised because of my generally positive memory of the therapy, and because I was beginning to realise that such avoidance was a routine technique in traditional therapy, one that served to mystify and glorify a rather simple and crude battle to maintain male power.

My next psychiatric experience began three years later after I had informed my mother of the incest. This therapy was short, approximately four months in duration. My former psychiatrist had left the province, and I was faced with the task of finding a replacement while severely depressed. Where my first psychiatrist had been casual and open to the point of sharing his emotional response to my descriptions of victimisation, this one was very formal. In appearance, speech and manner, he seemed consciously professional. However, based on a sense of overwhelmingly urgency, I decided to accept his counselling.

In the first session, after I had explained the history of my present situation, he declared me "psychologically sophisticated" and maintained that the therapy would probably require only a few weeks. This shocked me, because I felt deeply shaken by my first real attempt at autonomy from my family and because, as I had explained, I was re-convincing myself daily to stay alive. In the ensuing sessions, I expressed my emotions and fears only to be reminded by

the psychiatrist of what I already knew intellectually: that I would have to relinquish long-maintained fantasies about family in order to grow. The advice the psychiatrist gave was sound, but he was unable to affect me other than intellectually. I often felt admonished and tried, at home, to transform what had been a cool, rational session into an example of support and concern.

I often found myself wishing I could speak with the female psychiatrist that shared space with my psychiatrist. This wish was based on her warm manner; she had on occasion come into the waiting room and offered me yogurt and herbal tea. Her femaleness was reassuring. I now realise that a therapy that fails to explore the support, understanding, and nurturing women can provide only functions to maintain the isolation fostered among women in a patriarchal society.



Wendy Wortzman

Conventional therapies deny the survivor a sense of community with others of her gender, by dealing with incest as an individual experience. If the therapist is male, he can in no real way help any woman establish concrete bonds with others of her sex. He then functions as a supposedly safe surrogate father: one who is seemingly objective and free of cultural conditioning. Although such a situation may enable the client to release suppressed and feared emotions, and perhaps enable her to combat her sense of guilt, it does little to convince her that she can function independently of male support and/or tutelage. The incest survivor has already suffered alienation from her mother and other women. She has been taught, through her own rape, that women are incapable of or disinterested in protecting either themselves or each other.

At this point in my life, I was intensely concerned with the ways in which my past blocked my creativity. I had hoped to gain some understanding of the terrifying sense of sterility I was experiencing and had raised the problem of

creativity in the first session. The psychiatrist responded by asking if I felt I really had any talent (a question I found difficult to answer given my present sense of emptiness) and then asked what proof I had when I hesitantly answered that I did. The issue was not mentioned again by either of us, and I left the session battling a heightened sense of creative muteness that continue to plague me long after I ended the therapy.

Another upsetting episode occurred when the psychiatrist commented on my "unfeminine" appearance (my short hair and my preference for jeans). Although the session ended with him assuring me that he understood my need to be seen as a person first and a woman second, I left with old feelings of freakishness reactivated. In all the therapy provided me with just enough support to declare in a final meeting with my aggressor that I would allow

him no further contact.

A year after this second psychiatric experience, I decided to contact Klinik (a community based health centre) after reading an article on a survivor-run support group. An assessment meeting was arranged and at the end of this I was offered access to the facilitator-guided incest group. The group was at that time open-ended; no limit to the length of individual participation was set. I attended this group for several months and it has been my most healing therapeutic experience.

The incest group was run on a feminist model — no power imbalance was maintained between facilitators and clients. Group members were actively encouraged to support and question one another. Only in moments of crisis, when a group member was unable to respond to peer support, did facilitators assume the role of trained professionals. The healing effect of this interaction with other survivors was profound. Through the process of learning to accept other women who were at very different stages of awareness, I also learned to accept a

series of younger selves that had continued to threaten me. By comforting others and allowing them to comfort me, I gained an understanding of nurturing and support that was unrelated to male definitions or needs.

As group members were also unconditionally supportive of efforts at self-expression, I gained an audience for my writing that accepted the subject matter of my work without shock. I began to link my creative blocking not only with the incest (a connection made before joining the group), but also with my conditioning to be silent in a misogynist culture.

I began to fight this sense of being blocked, not out of a sense of helplessness, but out of a growing sense of the importance of my own voice. The group provided me with a vitalising and empowering affirmation of female experience.

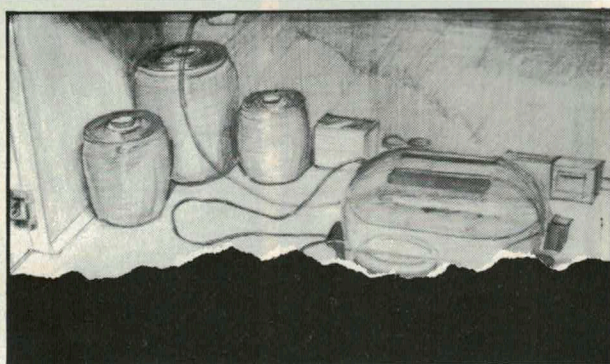
I felt an acute sense of dislocation upon leaving the group. Although I returned to a circle of support that included my marriage partner and a number of trusted friends, I found post-group life marked by an critical sense of having to re-learn conventional modes of relating. My emotions seemed close to the surface and my need for intense interaction with others seemed heightened in a way I feared was socially unacceptable. I feel that a transitional group which would have allowed for a more gradual re-entry into "normal" life would have been helpful.

My most recent therapeutic experience is with a female counsellor. As in the group therapy, a feminist perspective is part of the encounter. The focus of this therapy has been on

my need to participate in this conference under my own name, to relinquish an old need to protect others, and to allow myself to voice my convictions in spite of the legacy of silence handed me. My struggles with the need to assert what I as an incest survivor know and my fear of publicly asserting that knowledge, have been eased by a therapeutic process that allows me to feel competent and equal while it provides me with support.

My own experiences have brought me to the conclusion that any therapy attempting to aid women must be feminist in outlook and in structure. I believe it is important that such a therapy include a facilitator-supported group experience. Only by establishing a sense of trust with other women who are not trained professionals obligated to be empathetic, can the destructive sense of isolation fostered by any form of victimisation be overcome. It is important that access to individual therapy be provided, and that these counsellors be both feminist and female. I do believe that caring, sensitive male therapists exist, and that some women have been helped by traditional structures, but I nonetheless maintain that such help and caring only begins the process of self-definition any woman must undergo in a society that feeds her destructive and often lethal myths.

The existence of some actively feminist therapies is a sign that the Rule of the Fathers will eventually end, and a sign that the voices of those now ignored, silenced or manipulated, have some hope of being truly heard. ▽



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Quiz

WOMEN IN THE MOVIES

Margaret Fulford has compiled this challenging movie quiz for Herizons readers. Find out how much you know about women in the movies. *This is the second part of a four part series.*

From Page to Screen

- 1 Who played Jane Eyre in the 1944 film version of Charlotte Bronte's novel? (Orson Wells was Mr. Rochester.)
- 2 In 1968 Margaret Laurence's novel about a school teacher living with her mother in a small town was filmed under the name *Rachel Rachel*. (a) Name the book on which the film was based. (b) Who had the title role?
- 3 (a) Name the 1940 film, starring Joan Fontaine and directed by Alfred Hitchcock, which begins with the words, "Last night I dreamed I went to Manderley again," and ends with, "That's not the northern lights, that's Manderley!" (b) Who wrote the novel on which it was based?
- 4 (a) Name the 1919 film which starred Mary Miles Minter as Anne Shirley. (b) Name the Canadian novelist who wrote the book on which it was based.
- 5 Name the 1940 movie, based on a novel by Jane Austen, in which Greer Garson plays Elizabeth, Laurence Olivier plays Darcy, and Edna May Oliver plays Lady Catherine.

Common Subjects:

(What do the movies or characters in each list have in common? For example, the answers might — but don't include "incest", "lawyers", "bank robbers", or "they all play the saxophone.")

- 6 Bette Davis in *Front Page Woman* (1935), Jean Arthur in *Mr. Deeds Goes to Town* (1936), Claudette Colbert in *Arise My Love* (1940), Barbara Stanwyck in *Meet John Doe* (1941), Katharine Hepburn in *Woman of the Year* (1942), Jane Fonda in *The China Syndrome* (1979), Sally Field in *Absence of Malice* (1981).



- 7 Katharine Hepburn in *Sylvia Scarlett* (1935), Elisabeth Bergner in *As You Like It* (1936), Annabella in *Wings of the Morning* (1937), Elizabeth Taylor in *National Velvet* (1944), Julie Andrews in *Victor Victoria* (1982).
- 8 *Christopher Song* (U.S. 1933), *They Flew Alone* (G.B. 1942), *Wings* (U.S.S.R. 1966).
- 9 *Where Are My Children?* (1916), *Saturday Night and Sunday Morning* (1960), *Sweet Bird of Youth* (1962), *Love With a Proper Stranger* (1964), *Alfie* (1966), *A Girlfriends* (1978), *Loulou* (1981), *Absence of Malice* (1981), *Fast Times at Ridgemont High* (1982), *Racing with the Moon* (1984).

10 Women Directors:

- The first woman director ever was Alice Guy-Blaché. When did she make her first film, *La Fée aux choux*? (Guess within five years.)
- 11 Who directed *Yentl*? the 1983 film based on Isaac Bashevis Singer's story about a young woman who disguises herself as a man so she can study to become a rabbi?
- 12 Name the 1983 film directed by Euzhan Palcy, about a boy living with his grandmother in Martinique in the 1930s.
- 13 Name the Hollywood director whose films include *The Wild Party* (1929, with Clara Bow); *Christopher Strong* (1933, with Katharine Hepburn); *Craig's Wife* (1936, with Rosalind Russell); and *Dance Girl Dance* (1940, with Maureen O'Hara and Lucille Ball).
- 14 Name the Hong Kong film, directed by Ann Hui in 1983, which takes place in contemporary Vietnam.

15 Biopics: Movies about famous women

- What historical figure was portrayed by Falconetti in 1928 (in her only screen appearance), in a film by Carl Dreyer; in 1948 by Ingrid Bergman; and in 1957 by Jean Seberg, in a film version of Shaw's play about her?
- 16 What historical figure has been portrayed by Theda Bara in 1917, Claudette Colbert in 1934, Vivien Leigh in 1945 and Elizabeth Taylor in 1962?
- 17 What is the 1977 movie based on a chapter in Lillian Hellman's memoir *Pentimento*? (Jane Fonda plays Hellman.)
- 18 Who had the title role in *Stevie*, the 1978 movie about the English poet and novelist Stevie Smith?
- 19 In these movies about women monarchs: (a) Who was portrayed by Pola Negri in 1924, Elisabeth Bergner in 1934, Marlene Dietrich in 1934, Tallulah Bankhead in 1945, Bette Davis in 1959 and Jeanne Moreau in 1968?

20 Name The Movie In Which...

Madeleine Renaud had the title role in 1934, Michèle Morgan in 1950, and Carole Laure in 1983, in the film versions of Louis Hémon's novel about a young woman in rural Québec. What is the title?



- 21 (a) In what 1945 movie does Ingrid Bergman play a psychiatrist (Dr. Constance Peterson) who falls in love with Gregory Peck, analyses him, and saves him from the police? (b) In what 1977 film does Bibi Andersson play a psychiatrist? (Kathleen Quinlan plays her patient.)
- 22 Name the 1943 Black musical in which Lena Horne plays a nightclub singer named Georgia Brown and Ethel Waters plays a married woman named Petunia Jackson.
- 23 Name the 1974 detective movie in which a man's incestuous relationship with his daughter has produced a child. In the screenplay, the daughter (Faye Dunaway) ends up killing her father and escaping with her child; but director Roman Polanski changed the ending so that she only wounds her father and is herself killed by a police officer while trying to escape.
- 24 When Wendy Hiller played the part in 1938, she pronounced the words, "Not bloody likely." When Audrey Hepburn played in in 1964, these words having lost their shock value, she said, "Move your bloomin' arse." (a) What was the 1938 version (based on George Bernard Shaw's play of the same name) called? (b) What was the 1964 version called?
- 25 Name these movies in which a woman has (or almost has) an extra-marital affair: (a) A 1933 Czech film, much censored at the time, directed by Gustav Machaty and starring Hedy Lamarr, (b) A 1945 British train-station romance with Celia Johnson and Trevor Howard, (c) A 1973 movie for which Glenda Jackson won an Academy Award.

Photos: 1. Betty Grable 2. Theda Bara 3. Grace Kelly 4. Sophia Loren 5. Lillian and Dorothy Gish.

ANSWERS:

FROM PAGE TO SCREEN

1. Joan Fontaine, 2. (a) *A Jest of God*, 3. (a) *Rebecca*, (b) *Daphne du Maurier*, 4. (a) *Anne of Green Gables*, (b) *Lucy Maud Montgomery*, 5. *Pride and Prejudice*, 6. *Journalists*, 7. disguised as men/boys, 8. *Women Pilots*, 9. *Abortion*.

WOMEN DIRECTORS

10. 1896, 11. Barbra Streisand, 12. *Rue Cases Nègres (Sugar Cane Alley)*, 13. Dorothy Arzner, 14. *Boat People*.

BIOPICS

15. Joan of Arc, 16. Cleopatra, 17. *Julia*, 18. Glenda Jackson, 19. (a) Catherine the Great, (b) Queen Victoria, (c) Elizabeth I, (d) Greta Garbo.

NAME THE MOVIE IN WHICH

20. *Maria Chapdelaine*, 21. (a) *Spellbound*, (b) *I Never Promised You A Rose Garden*, 22. *Cabin in the Sky*, 23. *Chinatown*, 24. (a) *Pygmalion*, (b) *My Fair Lady*, 25. (a) *Ecstasy*, (b) *Brief Encounter*, (c) *A Touch of Class*.

PMS the monthly controversy

B Y D E B R A P I L O N

Talk to women or to doctors who have an interest in premenstrual syndrome (PMS) and you'll hear a whole range of theories about how to treat the various physical and psychological symptoms it presents.

One thing you won't hear nowadays though, is a denial of PMS's existence. Nor are you likely to hear sensationalistic tales of how polite, demure women turn into screaming and dangerous killers every month just before their period. The Dr. Jekyll/Mr. Hyde comparisons were never popular with feminists, so it is a welcome relief that some medical practitioners as well as many affected women have started looking at PMS in a way that supports women's experiences while seeking holistic treatments for this complex malady.

If you are a woman with PMS — and about 40 per cent of women are — you are no stranger to its myriad symptoms. The list is long, encompassing about 70 known symptoms which vary in intensity and number from woman to woman.

A week or 10 days before menstruation begins, the signals begin: bloating, food cravings (usually for salt or sugar, sometimes for both), aching joints, acne, lethargy, anxiety, sleep disorders, constipation (or conversely, diarrhea) to name a few. The symptoms usually show themselves cautiously at first, building in intensity until just before menstruation when the overwhelming feeling is one of bursting — into tears or into a critical tirade against friends, loved ones, co-workers. Some women withdraw into themselves or turn against themselves, becoming self-critical, depressed, even suicidal. All PMS women feel a sense of well-being seep back into their bodies once menstruation begins.

It's the cyclic nature of PMS symptoms which, more than anything else, distinguish them from other medical problems. To diagnose herself as having PMS, a woman must be aware of the details of her monthly cycle. Many keep a chart of their symptoms on a calendar. If they reappear each month just before your period, they are likely PMS symptoms.

More difficult to pinpoint are treatments for PMS. A new book *The PMS Solution* written by Dr. Ann Nazzaro and Dr. David Lombard, (with collaboration from Dr. David Horrobin of Montreal) recommends a combined regime of vitamins, healthy diet and regular exercise, along with capsules of evening primrose oil.

The book has stirred a controversy among PMS sufferers and the medical community. Barbara Appleford, a PMS sufferer who began a PMS self-help group in Ottawa over a year ago, says *The PMS Solution* does not contain much that is new or different from previously

published books on the subject. The doctors who wrote the book would certainly disagree, since they are proposing a new theory about why women have PMS.

Barbara's experience with PMS began after she had a baby four years ago, when she was 34. "I think I had post-partum depression but I avoided even thinking about it," she says. "By the time I stopped breast-feeding, I was having difficulty concentrating, I was lethargic and I was having difficulty controlling my emotions, especially anger." Her difficulties didn't go away with time so she finally went to her doctor, feeling depressed and somehow guilty for not living up to her expectations.

"He didn't say to me, 'This is all in your head.' What he did say was 'You should get out of the house more often.' When I told him I was working, was involved in community groups and was very busy all the time, he said: 'Well, you should stay at home more!'"

For the next two and a half years, Barbara searched for some understanding of what was happening to her, until she heard about a clinic in Mississauga which specialises in PMS. After travelling there, her PMS experience was validated and she began researching the subject in depth. Last fall, at a women's fair in Ottawa, she made herself and the information she had collected available to other women, some of whom have joined her in setting up PMS self-help groups in Ottawa/Hull. In June, a public information meeting about PMS organised by Barbara and others in her group attracted a surprising 350 women.

Having researched PMS, Barbara knows that women often develop symptoms after having a child, after undergoing a tubal ligation, or after their 30th birthday if they are childless. According to *The PMS Solution*, most women who have PMS cannot tolerate birth control pills and many are atopic, that is they have an increased tendency to develop eczema, asthma or hay fever, whether they actually have eczema, asthma or hay fever.

The PMS Solution looks at the connection between PMS and prostaglandins and essential fatty acid conversion within a woman's body. In this way, it is quite different from previously published books which have focussed on hormonal fluctuations as the sole cause of PMS. The treatments recommended by both camps are surprisingly similar in one respect; both sets of theorists recommend better diet, vitamin therapy and exercise. When it comes to auxiliary treatments, however, there is a great difference of opinion, with one side recommending evening primrose oil and the other opting for the use of diuretics and progesterone.

The newest theory about why PMS exists,

culled from *The PMS Solution*, is that complex biochemical processes which convert linoleic acid (a type of vitamin found in food and not made by the body) into prostaglandins (required for proper functioning of many internal organs) are slightly out of whack in some women. This "abnormality" in the way fatty acids are converted into prostaglandins interacts with a women's natural cycle of hormone production to produce the spectrum of symptoms known as PMS. The solution proposed in *The PMS Solution* is vitamin therapy (mostly the B vitamins and in particular Vitamin B₆ which acts as a natural diuretic), a drastic change in diet which requires eliminating all refined sugars as well as salt, alcohol and nicotine and a program of regular exercise. The final component of the solution is evening primrose oil, a natural extract of the evening primrose flower. It is one of two known natural sources of certain essential fatty acids lacking in some women; the other natural source is breastmilk. The authors of *The PMS Solution* report a 70 per cent success rate in treating PMS with evening primrose oil in conjunction with the vitamin, dietary and exercise regime.

But this endorsement of evening primrose oil (sold in Canada under the brand name Efamol) could be construed as questionable since Dr. David Horrobin one of the book's authors, is a guiding light behind the Efamol Research Institute in Kentville, Nova Scotia.

Describing Dr. Horrobin's connection with Efamol as "a whole other creepy aspect" of the debate about the best way to treat PMS, Barbara Appleford warns there are "medical entrepreneurs" of whom women should be skeptical. "We have to be careful we're not being exploited," she says. Already, in the United States, a pharmaceutical company is producing an all-in-one vitamin pill for PMS. "I think it's important to remember that there is no known cause, no known cure and no proven treatment for PMS," she cautions.

Evening primrose oil did not work for Barbara Appleford; it upset her stomach and when she broke the capsule open and rubbed the oil into her skin (to achieve absorption into the bloodstream) it still had no beneficial effect.

Yet Dr. Helen Farrell, an Ottawa woman who suffers from PMS and has devoted her medical practice to its treatment, recommends evening primrose oil to patients who still exhibit symptoms after a few months exclusively on the vitamin, diet and exercise program. She is a staunch defender of Horrobin, "I don't feel there's a conflict of interest," she says. "I feel he's paid his dues and, as well, there are quite a few companies which produce evening primrose oil so it's not necessary to use

Efamol."

The cost for 90 capsules of Efamol is about \$30. On average, a woman taking it for PMS takes about 50 capsules each cycle, spending about \$20 per month. Add to this the purchase of vitamins, for which a woman may spend \$20 a month, and cost of combatting PMS becomes expensive, although it is still cheaper than some other PMS treatments, such as progesterone.

Barbara Appleford takes progesterone supplements which must be administered either by injection or by way of vaginal suppositories. Over the last few years, it has been prescribed often by doctors who believe that PMS is caused by a deficiency of progesterone during the last half of the menstrual cycle. For Barbara, the cost of progesterone is between \$50 and \$100 per month, depending on how much she takes each month. She has been taking it, while also following a strict vitamin, dietary and exercise program, for two years. "But it hasn't been used long enough to know about its side effects," she admits.

For their part, the authors of *The PMS Solution* condemn the use of progesterone, saying that trials have shown it to be no better than a placebo. As well, they say that since it is a tranquillizer and an anaesthetic, high doses "probably do make some women feel calmer, but equally probable is that they are little more than very expensive tranquillizers with a wide range of side effects."

With all of these conflicting reports, what's

a woman to do? Now that PMS has been accepted as a legitimate malaise by doctors, are women to be victims, once again, of medical "research" combined with the profit-making motive of drug companies? As usual, the best way to proceed seems to be cautiously, paying attention to our bodies' signals and listening to our own wise inner voices.

The danger with PMS, lies in having the stereotype of the "bitchy" premenstrual woman perpetuated. The dramatic way PMS has been reported in newspapers and on television is, as Barbara Appleford describes, "very damaging...it does nothing to change stereotypes of women."

It is important that all women concerned about PMS or suffering with it think about its wider social implications. By admitting that we do have frightening or debilitating physical as well as psychological experiences as a result of being women, are we also suggesting we are unfit to fly airplanes, hold down demanding jobs, raise children? And if we decide it's imperative that we control PMS, are we subscribing to a vision of the future that sees all women as smiling versions of the robotic Stepford Wives? What about the exciting creativity many women feel during the premenstrual time? Or the increased sexual arousal that's also common? Will those wilder, high-flying manifestations of womanly power be stomped underfoot as women rush to conform to a lower ideal? ▽

PMS Book List

Dalton, Katharina, *Once a Month*. Fontana Paperbacks, 1978.

Harrison, Michelle, M.D. *Self-Help for Premenstrual Syndrome*. Matrix Press, 1982 (\$8.00 Ottawa Women's Book Store).

Lark, Susan M.D., *Premenstrual Syndrome Self-Help Book: A Woman's Guide to Feeling Good All Month*, Los Angeles, Forman Publishing Co. Inc., 1984.

Lauersen, Neils, H. M.D. and Stukane, Eileen, *PMS: Premenstrual Syndrome and You*, Simon and Schuster Inc., 1983 and Pinnacle Books Inc., 1984.

Lever, Judy with Brush, Dr. Michael G. *Understanding Premenstrual Tension* McGraw-Hill Book Co., 1981.

Nazzaro, Dr. Ann and Lombard, Dr. D. with Horrobin, Dr. D. *The PMS Solution — Premenstrual Syndrome: The Nutritional Approach*, Eden Press, Montreal, 1985.

The Nutritional and Premenstrual Syndrome Manual by Harshorn Sendev and Margerie Edwards Sieber. Available from the Premenstrual Syndrome Centre, 1077 North Service Rd., Applewood Plaza, Mississauga, Ont. L4Y 1A6. (416) 273-7770. \$5.85.

Complete list of PMS readings available from: PMS Self-Help c/o Barbara Appleford R.R. #1, Alcove, Que. J0X 1A0

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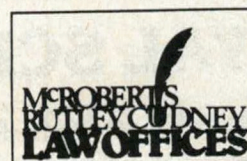
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Drawings from the Newborn

by Heather Spears

Three years ago I began drawing infants in crisis, newborns on a neonatal intensive care ward in Denmark. If I had to explain what brought me to this work, I'd say it was a combination of curiosity, perseverance, and luck. As a portrait artist, I was sometimes — and more frequently — asked to draw babies, and I found I was not good at it. There were no master drawings, either, to learn from, certainly not of newborns. Though I was able to draw at the local hospital, I didn't want to draw the mother-baby theme, which has been done so often. I nearly gave up, but someone told me about the ward in Copenhagen, where children were of necessity separated from their parents. I wrote a letter, and after a meeting with the doctor in charge I was given permission to draw there.

When I entered the ward, I realised that my original project — learning the structure of the newborn head — would have to be revised and expanded. There was so much here, an entirely new world.

What has been specially rewarding is the support of the staff and the response of the parents, over and above the pleasure of making the drawings, which continues to be a very concentrated, quiet work.

I have made over a thousand drawings, and become deeply involved in the theme, which encompasses so much material, both visual and emotional. Gradually I've become accepted into the routines of the ward, the staff's cares and concerns, the ongoing crises experienced by the parents. The staff found that they could use my drawings, that the parents related better to drawings than to photographs, that parents were sometimes able to use the drawings as a bridge to their infants, who seemed cruelly separated from them by machines they did not understand: the respirators, monitors, isolettes, tubes and drains that sustained them.

For me, the act of drawing these machines intimately, as beautiful, functioning objects, seemed to humanise them. My careful record-

ing, which was almost like touching, restored my contact with the children, and my own original fears, for I didn't understand the procedures either, were overcome as I drew. And the children were marvellous little individual human beings.

The premature babies, sometimes weighing less than 700 grams, were especially difficult to draw. I sensed through drawing them how vulnerable they were, yet they were very alert and aware. When I arrived in Canada in October, and first heard the word "preemie", I winced. It sounded so condescending and cute. I determined that it should never be used to describe the children in my drawings, if I could help it. These were people so absolutely themselves that, however short and constrained their lives might be, they deserved respect as well as tenderness.

I have also drawn many babies who were critically ill. Often it is the staff who has contact-

(cont'd on page 36)



NADJA

*It would be impossible to draw her baby
as beautiful as that. The mother
leans against the glass, hours pass.
Her bare arm out of the blue gown
enters, her long hand
strokes and strokes the tiny chest.
It is like a trance. I fail before I start.
Her jealousy is older than this place,
less sterile. Nothing can satisfy. Between that turned head
bidden by long hair, and the minute life
she touches, an absolute.
I sense its rage.
My pencil cringes on the page.*

© Heather Spears

From *Drawings from the Newborn*, Ben-Simon Publications 1986.



© Heather Spears

Betina, 1985. Pencil 24 x 32 cm.

LFV

*It's nearly midnight. A man
in a yellow parents' gown stands
motionless beside a box.
Inside the glass
another box, tilted. An unbelievably small
dark red baby with head
fixed between pillows.
I can hardly see its face
for tapes and pipes, the wrist-thick
belly is bound, the hands droop limp
against the cheeks — penis, fingers, toes
doll smooth, slightly unfinished.
The chest looks half transparent. The head, too,
dented with wet hair. Over outrounded closed eyes
long wrinkles draw the brows upward, the flat nose
is pulled askew by the tube.
The father looks up. His eyes, encompassing the room and me,
are still naked with amazement and unsure joy.*



© Heather Spears

Light-child Charlotte (2) 1985 Pencil, 24 x 32 cm.

BABY FROM SUKKERTOPPEN

*Flown in haste out of Greenland
and now she lies
in glass as green as ice in snowy whites
that make her skin
almost plum black. How small
is thirteen hundred grams? Her brow
and upper arms so finely haired, her timid breath
that has to be written down to be discerned. She stretches out
a fine formed hand. Maybe happy there, at least less scared
than her mother sleepless on the other ward.*

© Heather Spears

Poems from Drawings from the Newborn,
Ben-Simon Publications, 1986.

cont'd from page 34

ed their parents and asked me to draw these babies, some of whom could not survive. I have also been asked to draw children who had died. I've drawn the babies of drug addicts — these babies' mothers are often very young, and prostituted, and the babies are very sick, because they are born addicted. The babies who are sheer enjoyment to draw are the "light-children", who lie naked in their beds and are treated with strong daylight light. These are usually fullborn, otherwise healthy children who are treated for jaundice. Some children, like the prematures, are hospitalised over a longer period, and I made many series of drawings. It was fascinating to follow premature infants from birth to the great day when the parents could take them home.

Dorothy Livesay has written a poem about my work which made me think of it in a new way:

*If anything could shift
and heal
the rift between
pro-life pro-choice
these drawings and
these poems
should and could*

*These lovelies lift
intensify our love
our longing to rejoice
when life is possible...
yet also to mourn
when the impossible
is best*


(used with her permission)

Coming back from Denmark, I am new to the extreme emotional furore around pro-life and pro-choice, as it is not an issue there. Asked whether I was pro-life (at a reading here in Canada), I was taken aback. I think of the ward, of the day to day gentle work there, the careful decisions made by professionals, parents, the babies themselves. There is a phrase in one of my poems about a Downs baby (he had a heart malfunction and a closed esophagus, and had to be suctioned, sometimes every 10 minutes, in order to breathe — it was a painful procedure and he became afraid of being touched). The phrase in the poem is "condemned to life." I am not using this as an argument for either side. He was there, his short life was unhappy but he was treated with respect and gentleness. I think of the arrogance of people — on any side — who are always

good and always right. I want to say, "Don't be that arrogant, be softer, because you don't know enough to be that right. Nobody does."

Heather Spears' book, *Drawings from the Newborn*, will be published in June '86. It contains a cross-section of her work, 52 drawings and 20 poems on the theme of infants in crisis. She is now in Canada to hold a series of exhibitions and readings across the country, and to speak about her work. The book contains an afterword by a doctor, and explains prematurity and the medical terms in the poems and drawings — because Heather Spears hopes that her book will be accessible to many more people than professionals in the health sector, or families who have themselves experienced the crisis of a hospitalised baby.

Heather Spears is a member of the League of Canadian Poets, and reads under the auspices of the Canada Council. This is her fourth book of poetry, and the first in which she combines both her crafts. As artist, Heather Spears' first concern is her commitment to the subject: "I would not presume to come to it with preconceptions or sentimentality." It has been said of her drawings that "she has added a previously unrecorded and unavailable phase of human life to the world of art."



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cont'd from page 23

Though we are assured that amendments to the Criminal Code to cure these problems are in the works, it is regrettable that these sections were not addressed rationally and comprehensively during the moratorium period. While in the long run women are not likely to lose the protections of these Criminal Code sections, it is an ironic introduction to the Constitutional guarantees to see charges against men for sexual offences thrown out on the grounds that they violate equality.

More threatening to women is an Ontario decision in the case of Nigel Gayme and Stephen Seaboyer, which ruled that the provisions of the Criminal Code preventing the past sexual history of survivors to be brought out during sexual assault trials are in violation of the Charter. The Court found that these exclusionary provisions interfere with the accused's right to a fair and full hearing.

An appeal of this decision has been launched by the Attorney-General of Ontario and the Women's Legal Education and Action Fund will seek leave to intervene in order to speak for women on this important issue.

Although no firm conclusion about the application of the equality sections can be made yet, one thing is certain. The importance of the decision which women took in 1981 to found a women's legal action fund has been reinforced by these early decisions. Women must be active in the courts or our rights will be decided without our presence or participation. We are absent at our peril. ▽

Shelagh Day is President of the Legal Education and Action Fund.

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LYN COCKBURN



In the past six months, two of my friends have married men they met through Personal ads. Both couples are delightful, happy and obviously well suited. This phenomenon

has motivated me to start reading these ads. But after three months of concentrated reading, I have yet to answer one.

The first month was a total loss anyway, because it took me that long to figure out the code used in the Personals. For example, many of the ads start out: W/s/m ns/sd. At first, I thought w/s/m refers to whips and sado-masochism. I was so upset, I refused to read any more ads that week. Fortunately, it finally occurred to me that these letters represent "white, single, male," so I started reading again. Ns was easy. Non-smoker, of course, but I had a bit of trouble with sd. I rejected "sunny disposition" in favour of "sexy dancer" and felt a slight let down when someone informed me it means social drinker. One ad began: Ps/sd... Poverty stricken? Pleasantly single? Pot smoker? Or an ad written by some ill educated lout who doesn't know "Ps's" go at the end, not the beginning?

After a month, I had the hang of it though and that's when I began to realise there's a canoeing, camping and hiking epidemic out there. Every second writer wants a woman who is crackers about the outdoors. Now, I like the outdoors, as long as it's within hailing distance of a tea room, corner store, theatre and a volleyball court, but not if it involves mosquitoes or portaging.

And when men do not require women who are wackers about the great outdoors, they ask for non-smokers. I plan to quit. Soon. Honest. But I haven't done it yet, so I can't in good conscience answer these ads.

Then there are the ones who call for "buxom" or the more sophisticated "statuesque" women. One man used the word "chesty." Oh woe. Not even my most loyal friends have ever hinted that there's the slightest hope of my becoming buxom, much less chesty.

Occasionally, I find an ad which does not mention the outdoors, smoking or buxomness and my hopes rise momentarily, only to be dashed by such words as "refined" or "classy."

Refined I ain't. Well read, well educated, in-

telligent and maybe even witty. Refined, no. I'm not even sure what the term means. I suspect it refers to people who don't use bad words. I swear a lot, so I don't stand a chance.

Classy? Does that mean well dressed? A lover of art, classical music, ballet and the opera? Isn't it necessary to have money to be classy?

My notion of being well dressed is to put on a clean pair of jeans, although I do admit to owning one pair of corduroys. In addition, I am a cultural peasant and wouldn't know Manet from Monet. (One of them had a wife who supported him my making hats, I think.)

Opera, ballet? Get serious.

Then there are the ad writers who use words like "home life." Maybe I'm paranoid, but such vocabulary arouses a great deal of distrust in me. Is the guy simply tired of doing his own laundry? Is his sink piled high with dirty dishes which he might expect me to wash? I suspect "home life" may be a euphemism for "housework," my idea of which is to hose down my living room now and again, so anyone who wants a housekeeper had best hire one.

Now, just in case you think I'm being a trifle hard on the men who write these ads, I hasten to say that I recently considered running one of my own, so I know how difficult it is to compose these things.

What I came up with was: "Wanted, one intelligent, humorous, single, feminist man who hates the outdoors, opera and mosquitoes. Must like volleyball, Cagney and Lacey, houseplants, the Quebec Nordiques, other people's children and tea rooms. Must be planning to quit smoking before 1987. Must be pleasantly eccentric, swear, wear jeans and do floors."

I thought it was quite a good ad, but when I went to my local paper to place it, I discovered that my limited budget wouldn't cover the cost for one day, let alone a whole weekend.

"Shorten it," said the clerk helpfully.

I stood by the counter for half an hour contemplating what to leave out.

Cagney and Lacey? No. I could not have a relationship with a man who isn't prepared to drop everything, including the World Series, Stanley Cup and his socks, in order to watch a program I consider sacred.

Volleyball? Couldn't do it. I love the game. Also, I've just learned to serve overhand and I insist that anyone close to me be impressed with this awesome achievement.

The Nordiques? Forget it. My brother is a rabid Oilers fan and his intransigence causes considerable trouble in our family. My brother

and I get along with each other very well except during the hockey season, which unfortunately has gotten longer and longer, so the time we're on good terms has become shorter and shorter. We shout at each other from about Labour Day till Easter. My father is fed up and refuses to let us watch games when we visit. Therefore, I'm not prepared to meet a perfect stranger who might root say, for the Islanders. If this sort of thing causes dissension among relatives, think what might happen if a stranger were involved.

Houseplants? Never. I live in a jungle and the people I associate with had better like plants if they know what's good for them.

Quitting smoking? No thanks. That had to stay in there. I don't want anyone who intends to quit tomorrow or even next week; couldn't stand the pressure. And I don't want anyone who plans to smoke for the next 20 years either.

Other people's children? If I learned anything in my years of teaching, it is that teenagers go home at the end of the day, somebody else's home.

Swearing, jeans? How could I relate to someone whose strongest language consisted of "Gosh" or even "Damn?" I'm not interested in playing goalie on my mouth. And how could I handle anyone in expensive wool, much less cashmere? Old tweeds might be O.K., but that's two words and what I was trying to do was shorten the ad, not lengthen it.

Eccentricity? Just as youth is wasted on the young, so eccentricity is wasted on the elderly, if only in the sense that it's so much fun. I have no intention of waiting till I'm 80 to enjoy it. And I couldn't become friends with anyone who didn't agree.

Floors? Couldn't take that out. Please note, I did not say the man has to LIKE doing floors, he's just got to do them, an entirely different concept.

At the end of half an hour, the only thing I felt good about removing was tea rooms. After all, there are lots of pleasant restaurants around; I don't have to frequent tea rooms. I can be flexible. I can give up scones.

I approached the clerk again. She told me that taking out two words would not change the price one whit.

"Oh," I said disconsolately. "I can't afford such a long ad, but I can't find anything else to omit."

"Well then," she replied unsympathetically, "You're just out of luck, aren't you? Next please." ▽

Women truckers make inroads

HEATHER CONN



photo by Heather Conn

In their business, these women are big wheels. In one sense, you could call them upwardly mobile, since they're almost three meters off the ground and are always on the go. Their office has three walls and a windshield, and their bed is right behind them.

They work at all hours, in all weather conditions, and sometimes leave their family for weeks at a time. They're known as "Sugar Plum", "Tweety Bird", or "Storm Cloud", and through the crackle of CB radio static, you can hear them ask: "Hey, have you got a copy?" (Are you there?)

They're women truckers, and there are hundreds of them across Canada. They can be a long-distance hauler running solo, or half of a husband-and-wife driving team, and many now make trucking an early career choice. When they're not in the driver's seat of an 18-wheeler, they could be checking tires, adjusting brakes, soaping down the chrome, or

helping heave crates of lettuce into their reef-er (refrigerated unit). Depending on what they haul, they're paid either by the mile or kilometer, per hour or day, or else by load, and many wouldn't consider any other job.

"I really like trucking — I like the freedom I have with it," says pulp and produce hauler Marlene Sorenson, who makes weekly solo runs from Coquitlam, B.C. to California for Zenith Transport Ltd. "Nothing is set hours and it's not like I'm going to work. I'm going to California. I can work for whomever I want, whenever I want, and I'm self-employed."

At 31, Marlene's been trucking for 10 years and started when she shared driving with her former husband. Now single, she's the first woman ever to drive for Zenith. Marlene recalls that at first, some of the male drivers were crit-

ical and unfriendly, and would refer to her in crude, patronising terms; but once she proved she was a safe and dependable driver, she gained their respect and praise. Now, she says: "I get treated really well and I do equivalent work to any of the guys. I'm not shown favouritism by any means."

However, most women on wheels admit that any woman who starts in this heavy-duty industry can be faced with flat refusals, ridicule, and discrimination. For instance, Sherry Hawkins of Golden, B.C. sent out 58 applications to trucking companies after receiving her class 1 driver's licence at age 19, and reports that each answer was the same: "I'm sorry. You are too young and you're the wrong sex." But through determination, she finally found a job with a local company, Byers Transport, and has been with



photo by Heather Conn

Marlene Sorenson: (left, and above) Ticket to freedom on the job.

them for four years. "They were the only ones that would give me a break," she says.

Similarly, trucker Susan Dobson of Regina, Saskatchewan says that male drivers didn't think it was a good idea for her to drive with her husband when she started out eight years ago. They didn't think she had what it takes, but her husband supported her. In the end, she persevered and now drives for a furniture hauler, Jay's Moving and Storage. She says happily: "Now there are a lot more husband-and-wife teams, especially in the moving industry. It's commonplace."

As a mother of six, Ellen Hansen of Calgary entered the world of trucking for sheer survival. She started 10 years ago when her husband slipped a disc in his back and couldn't drive, and the family depended on her for income. So, she wound up at the wheel of a dump truck and went on to become head of the Calgary Independent Truckers' Association, and later shop steward for leased operators in her local union. Now she and her husband Finn are driving partners and she says they've come a long way since they first rode double for long distances without a sleeper bunk.

Yet she too faced discouragement. An executive member of the provincial trucking association told her that a husband and wife team would create domestic fights on the road and cause travelling turmoil. But Ellen replies: "If anything, it's brought us closer. I'm there as a helpmate. I've run single and my husband's run single a lot, but we prefer to be together."

Ellen says her children at home like their independence, and take their parents' business calls while they are on the road. She phones them every day and they're left with assigned chores which sometimes they do, and some-



photo by Larry Martin.

Trucker Carol Dawdy's working conditions include lousy food, little sleep and delayed loads; but to her it is an exciting and diverse work experience.

times they don't do. In her words: "You have to learn to balance between what's a priority and what isn't. Every once in awhile I get asked when I'm going to be home..."

Then she adds with a laugh: "But when I'm home, every once in awhile I'm asked when I'm going back to work."

Other mobile moms have learned to put their motherhood on wheels. Carol Dawdy of Hagersville, Ontario, is a mother of four (three teenagers) who runs solo to Texas, the Carolinas, Maryland, and Chicago. She's usually able to get home on weekends, unless she encounters three weeks straight of snow and ice, which has happened. Her husband Ken is also a solo hauler on a different run; he transports freight out of Toronto to the eastern United States. So, they're a family who appreciates their time together when they're back at home. And while on the road, the Dawdys have both

shared the scenery with their 10-year-old son, Danny. As Ken tells him: "You have seen a great deal more of the countryside at 10 riding with us than most people have by middle age."

Yet Carol admits that trucking can be a lonely, depressing job, with lots of long hours on her own. And like other female truckers, she complains that few truck stops have shower facilities for women. In some large U.S. truck stops, she says people assume that any woman found in the cab of a truck with a lot of male truckers must be a prostitute, and restaurant personnel make a point of serving men before they serve her.

Even though a trucker's working conditions would be a turn-off to many people — lousy food, little sleep, and lots of hours spent crammed into a cab — these women still find their job exciting and diverse. Despite their hassles with dispatchers, long waits, and delayed loads, they're paid to travel and see the country. They have reams of paperwork to do to keep track of their loads, especially if they go through Canada-U.S. customs, yet there's no boss hanging over their shoulder and they meet different people all the time.

For some women, driving a truck is a life-long goal. They're often exposed to the business as a child if their father is a driver or sometimes a husband or male friend will spark their desire to drive a semi. Judy Mercier, a mother of two, who drives with her husband Andre for Laidlaw Transport out of Waterford, Ontario, remembers when she first got her class 1 licence — her ticket to trucking:

"I was so proud of myself to be able to say, 'Hey, I finally did it.' It was just a great feeling to know that I had achieved something that deep down inside I always really wanted to do."

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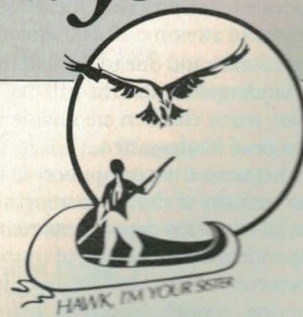
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Kindergarten in a garbage can

HEATHER ALLEN



Lavina Boyd spends her class time at home where she benefits from one-to-one contact

The first student who said, "I go to school in a garbage can" is now in grade 10, but the Toy Box Kindergarten is still thriving in Quesnel, British Columbia and, now, a further 20 boys and girls can make the same boast. Unique in the province of B.C., Toy Box serves children who live on sprawling ranches and the Nazko Indian Reserve. The Quesnel school district covers an awesome 10,000 square miles of rugged country and due to the half day schedule of kindergarten and the full day schedule of buses, many children are unable to attend conventional kindergarten.

Kindergarten is not compulsory in B.C., but the vast majority of children participate and the provincial education department even provides correspondence for this level of instruction. It was, however, rejected by Quesnel educators as not having enough 'concrete' materials. In 1974 they developed the Toy Box concept and after much research began stuffing green plastic garbage cans with books and puzzles, crayons and glue, puppets and building blocks.

The present Toy Box coordinator is Sharon Pease, who teaches a regular kindergarten in the morning and devotes her afternoons to the needs of these rural children. Eight times a year parents trade in one garbage can for another, usually at their nearest local school where the

Toy Box child can spend a few hours in a regular kindergarten.

"Socialisation is the prime aim of kindergarten," says Pease, "and obviously the Toy Box concept cannot provide that." However, children are encouraged to visit the nearest local kindergarten whenever possible, and also to participate in school functions such as Christmas concerts. As well, she organises field trips to the hospital and fire hall and train station. In addition, where there are groups of three or four children not too far from one another, they arrange to meet in a living room once a week. In the small community of Wells, seven children meet daily with a parent volunteer in the kindergarten room of their school. If their numbers swelled by only three, they would have the minimum necessary to hire a qualified teacher.

Without trained personnel, the contents of the Toy Box assume even greater importance than the usual bevy of brightly coloured papers, books and toys which are to be found in any pre-school classroom. The materials found by gleeful students in their new garbage can have been changed and refined over the years as a result of experience and suggestions from parents, children and staff. Ms. Pease says there are very few breakage problems. She laminates

everything possible or uses MacTac, and buys puzzles in duplicate so that a lost piece is not a catastrophe. She includes a lesson book for the parent, art and readiness texts and manipulative toys such as Lego, Tinker Toys and Canadian logs. Games emphasise shapes, colours and rhyming words. The new British Columbia kindergarten curriculum is based on themes such as Farm, Jungle, Ready for Winter, and Fairy Tales, and the Toy Box curriculum is also theme based. As yet there is no native input into the course, but Pease feels that it is in the offing. There are a number of native people working on curriculum development projects and their work is already being used in a number of school districts at various age levels.

Content, durability and attention to such details as making sure there are elastic bands and a blue pencil to do a certain assignment are important, but the program is naturally only as good as the parents make it. Pease's guidance and skills can only embellish the experience. How do these children fare in Grade 1? "Generally their skill development is equal, or in some cases better because of the one to one contact. These parents have chosen to live in a remote area, and most of them take the responsibility of their child's education very seriously." As first graders, the children may lack some socialisation skills and be distracted by other students, but within a month or so they have usually overcome this.

It is the intention of School District No. 28 in B.C. to continue the program since it not only is an educational success, but there are also mitigating factors which would seem to nullify an alternative. The existing provincial restraint program would not allow either hiring more teachers or sending buses on midday runs, and the predilection for small families in the 1980s means the school age population will not grow substantially. But, Pease does not see Toy Box being expanded to other grades. Several of the Toy Box students each year are beyond the bus lines and go on the regular provincial correspondence courses, but the majority are able to attend school. The Toy Box approach seems to give a good start to rural children beginning their institutionalised learning far from the insistent ringing of mechanised school bells. ▽

photo: Quesnel School District

Take a vacation from the patriarchy

GAIL BUENTE



Imagine a world where two or three women could spend an evening together without once being asked, "Are you girls here all alone?" A world where a woman, with the support of other women,

could laugh her way through the awkward process of learning to ski or climb or canoe and not feel like a five-year-old. Imagine a world where women were free to relax together, do and say what they felt, comfortably sunbathe or skinnydip, be free to touch and to play. Such a world may never exist — but you can find perfect, peaceful pockets of it, away from daily life in the patriarchy.

On Manitoulin Island in Northern Ontario, a woman named Shawna is helping women from Toronto become proficient in canoeing on excursions of the Amazon Canoe Company. The University of Toronto physical education student says she started the Amazon Company "because I wanted to spend leisure time with women, yet very few resources were available. My home is on Manitoulin Island. I thought it would be ideal to be able to escape from the city in the summertime, while at the same time maintaining contact with women from the city."

Among the excursions on the Amazon Canoe Company's list are flatwater canoeing on the rarely travelled lakes north of Killarney Park; and sail canoeing on Georgian Bay in a Chestnut Freight canoe which accommodates up to six. The five-day trips are scheduled throughout the summer, from May 26-30 until August 25-29, leaving Toronto on Monday mornings, and returning on Friday evenings. Beginning on the weekend of May 23-26, one weekend trip will be offered each month through August.

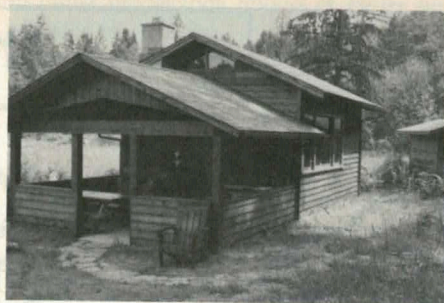
On the other side of the country, Emily's Place provides a tranquil retreat for individuals or groups of women. This 20 acres of rural seclusion near Coombs, B.C. on Vancouver Island is the perfect place to take your vacation from the patriarchy.

Nearby you'll find spots to hike, fish, wind-surf, rent boats, or swim. Emily's Place is close to French Creek and only about three kilometers from the coast of Georgia Strait.

Emily's started as a place where women

would come to pitch a tent, use the communal cooking facilities, and enjoy the wilderness. Since then it's grown, and continues to grow. You can still pitch your tent, or you can choose to rent the private cabin with sleeping space for two in the loft and up to four more in the main room. This spring, the Emily's Place Society received a job creation grant, the result of which will be two more buildings on the land. By May, there should be a bunkhouse and bathhouse to add sleeping space for six to eight more women, and a place to enjoy a sauna.

So far, most of those visiting Emily's Place have come there as individuals, but the women from Emily's encourage women's groups to consider renting it for a retreat or workshop. Particularly now that there is increased cabin space, and almost unlimited camping, any size group could be accommodated. But book early — Emily's is a popular spot!



Emily's Place, 20 acres of rural seclusion: the perfect place to escape patriarchy.

In another part of British Columbia, near 100 Mile House, is Zone Three, a wilderness camping area exclusively for women. (Boy children under the age of 12 are welcome.) During the summer there is space for up to 12 tents. Outhouses, firepits, and cold water are provided. In the vicinity are lakes for canoeing and fishing, hiking areas, and horses for hire. (None of these, however, are women-only.)

In the winter one room is available for rent, and vegetarian meals are available. The cross-country skiing in the area is excellent, with trails beginning on Zone Three property, and many kilometers of groomed trails nearby.

Judith Quinlan, who runs Zone Three, mentions that her mother runs a bed and breakfast in Victoria and also has a house on Gabriola Island available to rent. Her bed and breakfast offers two rooms for rent and can be booked for women-only on request (particularly if both rooms are rented together). The Gabriola

retreat is a beautiful three-bedroom house on the ocean. It can be rented by the week or month and can easily accommodate six women.

If you'd rather spend your vacation from the patriarchy in the big city, there are several urban bed and breakfasts run by women for women.

Two Vancouver women, Linda Corrigan and Dancy Duff, operate the Gables Guesthouse in the heart of the West End, Vancouver's most urbane neighbourhood. While they do not as yet offer any times exclusively for women, they are open to the idea, so if you'd like to book the Gables for a group of women, special arrangements could be made. Write to them in advance if you're interested.

And, back in Toronto, there's space for two or three women at another bed and breakfast in an all-women household in the Danforth/Pape area.

For information or reservations, contact:

Amazon Canoe Co.
127 Boston Ave.
Toronto, Ont. M4M 2T8
(416) 463-3528
(brochure)

Zone Three
C-44 Imperial Ranchettes
R.R. #1
100 Mile House, B.C.
(604) 395-4721

Emily's Place
P.O. Box 220
Coombs, B.C. V0R 1M0
(604) 248-5410
(brochure)

Bed & Breakfast for Women
426 Jones Ave.
Toronto, Ont.
(416) 461-9148

Gables Guest House
1101 Thurlow St.
Vancouver, B.C. V6E 1W9
(604) 684-4141
(not exclusively for women)

Elizabeth Quinlan's Bed & Breakfast
125 Linden Ave.
Victoria, B.C. V8V 4E2
(604) 385-7252
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Next Month: Escapes from the patriarchy in the U.S.

CLASSIFIEDS

WOMEN

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RAPE LINE — The Pictou County Women's Centre in New Glasgow, Nova Scotia, has established a Rape Line. The line will offer confidentiality, anonymity, information, and peer counseling for female victims of sex abuse, incest, and rape. The line will be staffed by volunteers. The phone number is (902) 752-2233.

ASSAULTED WOMEN'S HELPLINE. — A 24-hour telephone line for assaulted women in the Metro Toronto area has been established. Nine organisations are cooperating to provide the service which has one centralised 24-hour phone number (416) 863-0511. Trained staff will give crisis intervention, emotional support, linkage to emergency shelter, information and referrals to other services seven days a week 24 hours a day. The focus of the service is reaching women who are assaulted in their homes.

RESEARCHER RECRUITING MOTHERS looking for hetero and lesbian mothers (single, cohabiting, divorced, separated, widowed) with child between 12 and 22 years old to each complete a 30 minute questionnaire. Questionnaire and individual data confidential; participants can request summary of results. Payment \$5.00 U.S. per mother-child pair upon completion of questionnaire as per instructions. Write Teresa Giuliani, 1988 Calaveras Dr., West Pittsburg, CA 94565 (415) 458-4668.



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HEALTH

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PERSONAL

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Instructor: Pr. Ramu

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Intersession 2 8:30 - 10:30 daily
Instructor: Pr. Ramu

For further
information
contact:
Michèle Pujol
504-9005
506 Fletcher Argue
University of Manitoba



M O V I E S

Dark Lullabies

Dark Lullabies, Directed by Irene Angelico, National Film Board, 1985

Reviewed by HANNAH GRUBER

In 1945 my mother was 17 years old and living in her mother's apartment over a butcher store in Munich. For her, the end of the war was marked by the arrival of an American soldier in their home. Fearing him without understanding why, she crawled out a window and ran away. Munich at that time was a temporary home for released prisoners of war. "The streets were filled with people in striped suits," my mother recalls.

Her recollection of the war is typical of painful experiences that are best forgotten: scant, idiosyncratic, reduced to a few elusive sentences. Growing up as her daughter in Canada, I have had to rely on sources other than my mother for a sense of the war. In public school Remembrance Day assemblies were excruciating. News reel footage of German Nazis, the Enemy, Monsters, left me burning with humiliation and shame.

And so in 1985, I would have likely avoided Irene Angelico's film, *Dark Lullabies*, had her press kit from the NFB not found its way to my desk.

I was struck by her insight: "I realised that the people who had caused so much suffering and horror were not easily identifiable monsters, but human beings that appeared to possess positive and reasonable qualities. This began a flood of questions and confusion in me which became the seed for the film."

From that seed she has created a documentary which revisits the Holocaust from her perspective as the daughter of concentration camp survivors. The film was inspired by, and in many ways gives tribute to, her father who wrote a manuscript in the year after his liberation. He speaks of the significance to him and his wife of Irene's birth in Munich, and the possibility of new life and happiness.

The film is divided into two journeys. The first takes us to Israel to speak with survivors and their children, most of whom are now in their late 30s. Angelico visits the Holocaust museum with friends; they try to match their families' experiences with the gruesome record of Nazi

crimes. The children of survivors speak with the weight of their parents' experience in mind, with a sense of so recent a horror, and with a sense of loss for their extended families.

In the second part of the film, Angelico travels to Germany to speak with the children of Nazis, to sketch something of the identities of the Nazi officers. With only impressions to go on, the questions why and how are left unanswered. While most of the young Germans she spoke with are marked by their discoveries of the war — one woman openly hated her father, another felt fear and disgust and could not return to the village where she lived — some of the Germans she spoke with gave troubling testimonies. The self-imposed denial that operated in the citizenship during the war seems still to be at work. An insolent, snickering Neo-Nazi claims that Holocaust victims were merely paid workers at labour camps. A woman who publishes a tourists' guide to the Third Reich, included propaganda photos of Hitler surrounded by children.

Angelico's use of landscape and news reel footage with music and voice over is evocative: Laurie Conger's music is hauntingly melodic, especially when draped against the forests, railways and abandoned camps of Germany. A collage of history and personal impressions, the film is remarkable for Angelico's determination to confront on both sides, the silence which surrounds the Holocaust. Less overtly, *Dark Lullabies* documents the impact of history as a force which breaks down or intensifies family, nationhood, identity. Angelico's film honours the lost dead and the sufferings of those who survived while also offering a hopeful gesture of reconciliation.

B O O K S

Linden Hills

Linden Hills, by Gloria Naylor, Thomas Allen & Son Ltd., (1985).

Reviewed by CY-THEA SAND

In her 1983 novel *The Women of Brewster Place*, which won the National Book Award for that year, Gloria Naylor's characters are situated in a cul-de-sac of geography and circumstance. The back alleys of Brewster Place are just around the corner from the affluence of Linden

Hills, the setting for her second novel. But in this area, it is the acquisition of wealth rather than the struggle for survival which defines Naylor's fictional stage. Most of the characters in *Linden Hills* have made it; their anguish is rooted in their loss of or obsession with personal and group history.

Linden Hills is a middle to upper class Black settlement founded in the nineteenth century by the ingenious Luther Nedeed. The pursuit of material comfort as a bulwark against white supremacy is his legacy to those who reside on the hill. This legacy is informed by a reactive obsessiveness making the edifice precarious to say the least. Some occupants are literally buried alive.

As she so beautifully did in *The Women of Brewster Place*, Gloria Naylor molds and shapes her characters' vibrancy in relations to their sense of community. Moving through Linden Hills are Willie and Lester, two young men who are buddies and aspiring poets. Both react against the capitalist values of Linden Hills: Lester's parents made it into the prestigious Hills, Willie's didn't, but it is Willie who can best hear the shadowy voices of the community. Willie never writes his poetry down — he has an amazing memory and intuitive mind which resists traditional education, and by extension the American class system.

It is Willie who senses that something is terribly wrong with Luther Nedeed's wife. Willa Nedeed has not been seen in Linden Hills for some time. What Willie slowly uncovers about the man who controls her fate and that of Linden Hills adds suspense to a profoundly serious work. It has been some time since I read such a powerful allegory of race and gender oppression and it is a testament to Naylor's strength as an artist that the cultural, spiritual and historical complexities and motivations of a people are woven into such a thoroughly satisfying and entertaining work.

In *Linden Hills* Gloria Naylor demonstrates against the misery her people have adopted along with white men's values: Winston forsakes his male lover to marry a woman who will help secure his future in Linden Hills: Laurel grows out of her grandmother's love into a shadow of her former curious, vivacious self: Roxanne bases her search for love on the edict offered by her co-workers that "you don't get a Park Avenue husband with a Harlem zip code." *Linden Hills* mutilates its inhabitants and in the image of Willa Nedeed, the tragic core of Naylor's vision, is underlined. Willa

Nedeed implodes in her desperate attempt to embrace and cope with the lies which inform her life and the life of her community. Willa burns because the hell she lives in is inescapable.

Critic Barbara Christian writes of Toni Morrison's *Tar Baby* that if the author's "perceptions are correct, the devastating effects of American values on blacks in this century may mean that we are worse off than we were 100 years ago." Gloria Naylor may well agree with this indictment.

Cy-Thea Sand is a freelance writer and critic.

Feeling The Worlds

Feeling The Worlds, by Dorothy Livesay; published by Goose Lane Editions Ltd., Fredericton, New Brunswick (1984).

Reviewed by KAREN LAING

Poet Dorothy Livesay celebrates 75 years of feeling the worlds with her most recent publication, in which she shares the wealth of her experience and the resonance of her insight into aging and death. She courageously broaches these rarely-discussed subjects in a voice that continues to speak with luxurious simplicity and strength.

Feeling The Worlds opens with "Family Tree," a suite of poems that explores the challenges of aging; the majority of this collection recounts the circumstances of Livesay's older relatives as each prepared for his or her own death. Through telling a variety of stories, she evidences that the final struggle is as unique as the life in question. In "Aunt Helen" the speaker shares the turmoil of one woman who struggled long and hard on the edge between life and death:

Was it a death? And did death deal
this deck? Was it a deal
to hold the ship's hull whole
no holds barred? No seams scarred?
Was it your name on the last card?

Old woman warped by will
refused to weep, refused to die:

Livesay also explores grieving as experienced by loved-ones upon the death of a family member. Throughout "Family Tree" Livesay employs the deft use of metaphor, and a familiar, careful attention to sound and word play, within a traditional, short-line, four-stanza structure, to deliver the thrust of her insights into death and grieving.

Feeling The Worlds does not, however, exclusively address those people presently dealing with death and grieving; the greater part of "Voices of Women," the second set of poems, speaks to certain basic questions on growth and maturing that often are of concern to women. "Towards A Love Poem" expresses how a sense of self-appreciation and self-acceptance allows the speaker to develop a secure platform within

her self, from which she springs forward to rejoice in, and to respect her lover's individuality and independence. Other pieces in this set tell stories of women who did not establish that place of self respect early enough to prevent their tragic deaths, and of those women whose creativity is stifled by a non-accepting, non-appreciative society. Livesay intersperses these disturbing images with survival stories.

"The Found Poems" describe some of those precious, humorous moments that shed light on societal ludicrousness. In this third section of *Feeling The Worlds*, Livesay comments, through witty parables, on world peace, on sexism, on the disempowerment of elderly people, and on the health professions.



Livesay: Insights into aging and death.

Also among "The Found Poems" are a few frozen moments that reveal some common assumptions that make living unnecessarily difficult. In "Dream" Livesay observes that an exit door left ever-open encourages the urge to run from trying, strength-building situations.

The fourth and final collection, "Nature Studies," comments on human interaction, often using exploratory, metaphorical examples from the animal world. "Poetry Is Like Bread" outlines Livesay's image of the ideal form and use of poetry:

Poetry is like bread
Neruda said
It should be shared
by everyone

We women are everyone
beginning to share
Poetry is communication
not a game
played with words:
a poem is a message

Certainly a few pieces in *Feeling The Worlds* fail to communicate the intended message, and a few do not fit smoothly into this collection, but, for the most part, Livesay attains her ideal. She provokes thought on a wide range of topics. She speaks to a vast audience on individual and societal concerns; her assertions will delight, disturb, and enrage. Her work is as basic, and as necessary, as bread.

Goddesses in Everywoman: A New Psychology of Women

Goddesses in Everywoman: A New Psychology of Women by Jean Shinoda Bolen, M.D., foreword by Gloria Steinem, Harper Row, (1984), \$22.00 hard, \$19.95, paper.

Reviewed by JULIA VAN GORDER

Jean Shinoda Bolen has made a stunning breakthrough in *Goddesses in Everywoman*. She adapts the unsatisfying images Carl Jung gave to the archetypes (deep universal patterns of behaviour) to the clear, familiar images of the Greek goddesses Artemis, Athena, Hestia, Hera, Demeter, Persephone and Aphrodite.

In her words, the strengths of each of the goddesses is available to each of us, even though we have a predisposition to one or two of the archetypes. And, she warns, if we have a predisposition to more than one archetype, they may war within us. It helps to recognise them, to call them by name, and to use their strengths when called for.

The author discusses each goddess in depth — her genealogy, mythology, her effect as an archetype on roles in relationship with parents, children, other women, men, work.

Jean Bolen calls Artemis, Athena, and Hestia virgin goddesses because they have remained psychologically intact — invulnerable to the needs of others and the need for others. They represent the independent, self-sufficient quality in women, and women's capacity to focus on what is personally meaningful. Artemis and Athena are goal-directed and think logically. Hestia is the archetype that focuses attention inward, to the spiritual centre of a woman's personality.

Jean Bolen calls Hera, Demeter and Persephone, the vulnerable goddesses. They represent the traditional roles of wife, mother and daughter whose well-being depends on having a significant relationship. These three goddesses were raped, abducted, dominated, or humiliated by male gods. Each suffered in her characteristic way when a relationship was broken or dishonoured. The consciousness of women affected by these goddesses is diffuse and receptive to others rather than focussed.

Aphrodite is classed alone as the alchemical or transformational goddess. She generates love and beauty, erotic attraction, sensuality, sexuality, and new life. She entered relationships of her own choosing. The Aphrodite archetype motivates women to seek intensity rather than permanence in relationships, to value the creative process and to be open to change.

Bolen teaches us how, when we are in the grip of one goddess (say an achiever like Athena or Artemis), we can cultivate a missing goddess (the spiritual Hestia or the caring De-

meter). If we are in the grip of a maternal Demeter, she teaches us to direct to ourselves the care we so readily feel for others. Jean Bolen gives us valuable warning about the goddess: "Archetypes exist out of time, unconcerned with the realities of a woman's life or her needs. When goddesses exert an influence, the woman heroine must say yes, or no, or *not now* to the demands. If she does not exercise conscious choice, then an instinctual or archetypal pattern will take over."

Jean Shinoda Bolen is a Jungian analyst, Clinical Professor of Psychiatry at the University of California, and a board member of the Ms. Foundation for Women. She is author of the popular Tao of Psychology.

Julia van Gorder is a charter member of the C.G. Jung Society in Vancouver, where she does Jungian counselling.

Dreams and Tricksters Stories for Social Change

Dreams and Tricksters, Stories for Social Change by Tanya Lester (1985)

Reviewed by CHARLYNN TOEWS

Dreams come true with a little help from tricksters in Tanya Lester's new book, subtitled *Stories for Social Change*. Its characters, their actions, and even the manner in which it was published tell the story of women dreaming of a better way, experimenting with new forms to achieve it, and taking control of their lives in the process.

The main protagonist is a Lester-like character, a white feminist writer/graduate student/shit-disturber named Tyeanne Forsey. Tyeanne moves from a comfortable apartment into an inner city apartment block after losing her steady day-job. The Duchess Apartments and the characters who live there act as catalysts for social change: Bill the caretaker, Syd the unscrupulous and all too familiar slum landlord, Anita the crazy baba, and Betsy Courchene the self-described "warrior" and brash organiser of grassroots protest. All come alive with humour, contradiction and individuality.

In one chapter, Bill describes the disruption of a political meeting through the eyes of a man intent on attracting the attention of a woman named Delia while laughing at his friend Morris' attempt to do the same with Betsy and Tyeanne:

Then old Morris sticks his hand on Tyeanne's knee and she slaps him and im laughing and tryin not to spit all over Delia at the same time so I didn't see... bout six teenagers...huckin eggs at Syd...

In "Josephine and the Pomegranate," Tyeanne babysits Betsy's kids on a freezing January night, and can't help modernising the story she tells about a beautiful princess, in a warm land long ago: "She thought it would be great if the women in the village wouldn't have

to work so hard and live so poorly... After a lot of discussion, they decided to build a housing cooperative with the money from the rubies (hidden) in Josephine's pomegranate."

Through her characters, Lester encourages her readers to take direct, non-violent action. For her, feminism, social action and writing are all creative processes of imagining and finding new ways of moving beyond traditional forms and definitions.

Although it is tempting to call *Dreams and Tricksters* a novel because of its thematic unity, it is more accurately, a collection of stylistically diverse vignettes. A panoramic introductory piece is followed by a dreamlike story in the first-person. Chapters are interspersed with a fable told by Tyeanne, an adult education course essay written by Bill, and a magazine manuscript written by Tyeanne. These layers of perceptions give a wide view of the lives and triumphs of people brought together by the Duchess Apartments.

Tanya Lester's themes of experimenting with new forms, taking control, and succeeding against formidable odds translate from the pages of *Dreams & Tricksters* to the production of her book. Although self-publishing is rarely considered legitimate by the mainstream media or the writing community, Lester chose this option and succeeded admirably.

For the price of a good used car or a week away from the winter weather, she selected and paid an illustrator, proofreader and publisher, oversaw the printing of 500 copies, and proceeded to sell them at a reasonable profit, all within a matter of months.

Tanya Lester deserves credit for her individual approach. One can only hope that the happy endings of her stories will become an accurate reflection of our society, that justice, truth and equality will some day be treated with the respect they deserve, not only in the fictionalised inner city of *Dreams and Tricksters*.

Dreams and Tricksters can be purchased for \$7.95 from Tanya Lester, 394 Simcoe Street, Winnipeg, Manitoba, R3G 1W2.

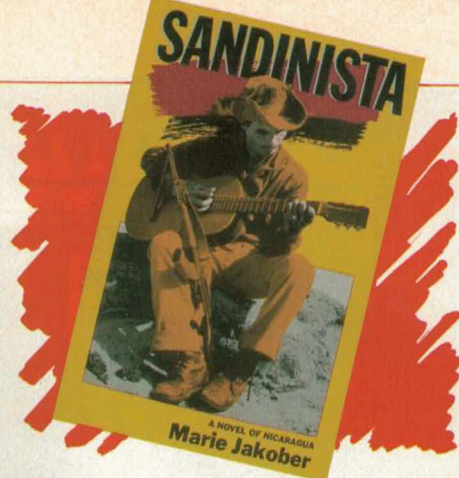
Sandinista, A Novel of Nicaragua

Sandinista, A Novel of Nicaragua, by Marie Jakober, New Star Books Ltd. (1985) \$8.95.

Reviewed by ALISON ACKER

The first hurdle in writing a revolutionary romance is getting the right mix of politics and what the yuppies insist on calling "personal relationships." The second hurdle, of course, is finding a publisher willing to believe that readers like to think as well as feel.

Marie Jakober managed both, with her novel about Nicaragua, 1977 — *Sandinista* ranks among the first fiction to be published by any North American publishing house about Central America, so New Star deserves credit for its courage and insight. But the big surprise for its



readers lies in the quality of Marie Jakober's writing, not simply in her subject matter.

The story itself is unsurprising. Nice North American girl trips south to see rich Nicaraguan cousins, and stumbles on passion and torture, sadists and priests, the super-rich and the super-poor. Jadine, though not the narrator, is the key that opens up revolutionary Nicaragua to a well-meaning but ignorant visitor who stands in for the majority of readers of this novel. The hero — a poor revolutionary — and the heroine — a 16-year-old who rebels against her rich family and then identifies with the Sandinistas — are stock characters, but that does not mean they are poorly developed, only that they represent two extremes united in a civil war.

Some minor characters, like the Canadian priest in the barrio, or the wealthy, power-hungry Milan, act their parts a little too obviously. But it is in portraying the revolutionaries that Marie Jakober shines, especially in their dialogue.

They squabble. They throw up. They meet secretly in a bakery and gorge themselves, guiltily, on muffins. They get in each other's way trying to hold up the same bank on the same day. Their humanity makes their courage not only credible to North American readers but also places the Nicaraguan revolution firmly in context as a revolution made by fallible, desperate, idealistic people whose only power was their own hands and hearts.

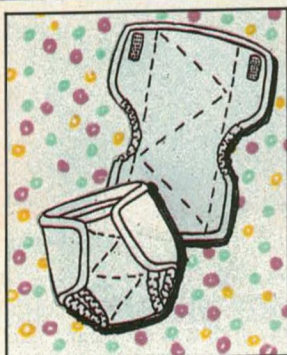
The women are unmistakably Nicaraguan; Pilar, the rich rebel in fashion boots, Claudia, the baker's wife who runs guns for the Sandinistas, and especially Pilar's upper-class mother, Beatriz, who thinks she is helping by arranging for her daughter to go to Costa Rica for an abortion. Beatriz, too, learns from events around her, and so does the reader. But the politicisation never detracts from either the reality of living a revolution or the romance between revolutionaries.

For North American feminists, the novel is also an insight into women's roles and concerns in Nicaragua, where class and Catholic traditions clash with the freedoms and responsibilities that revolution brings.

Sandinista is fast reading, with lots of action and dialogue driving to an open ending that presages, we hope, a sequel to bring us beyond 1977 to the 1979 victory of the revolution, and beyond. ▽



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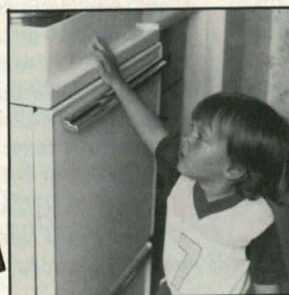


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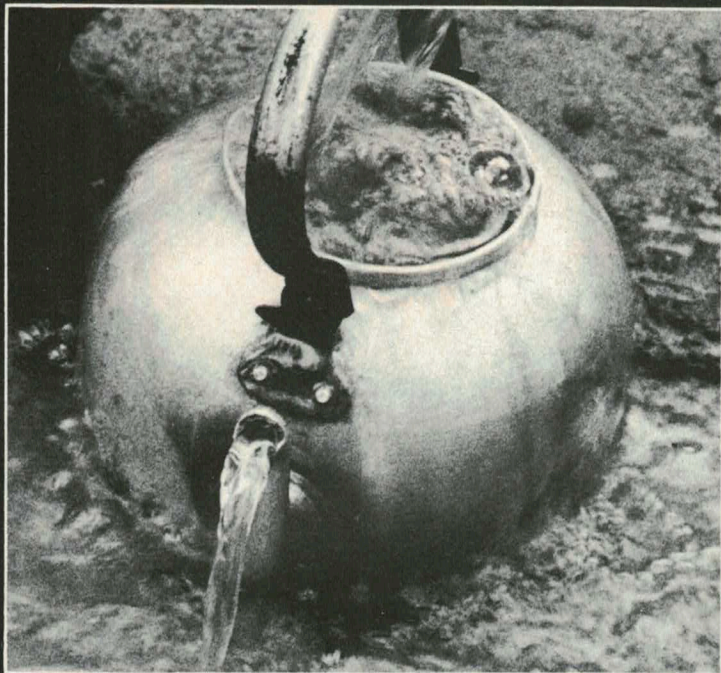
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