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DECEMBER 1983 VOL. 1, NO. 9 Price \$1.50

# HERizons

THE MANITOBA WOMEN'S NEWS MAGAZINE





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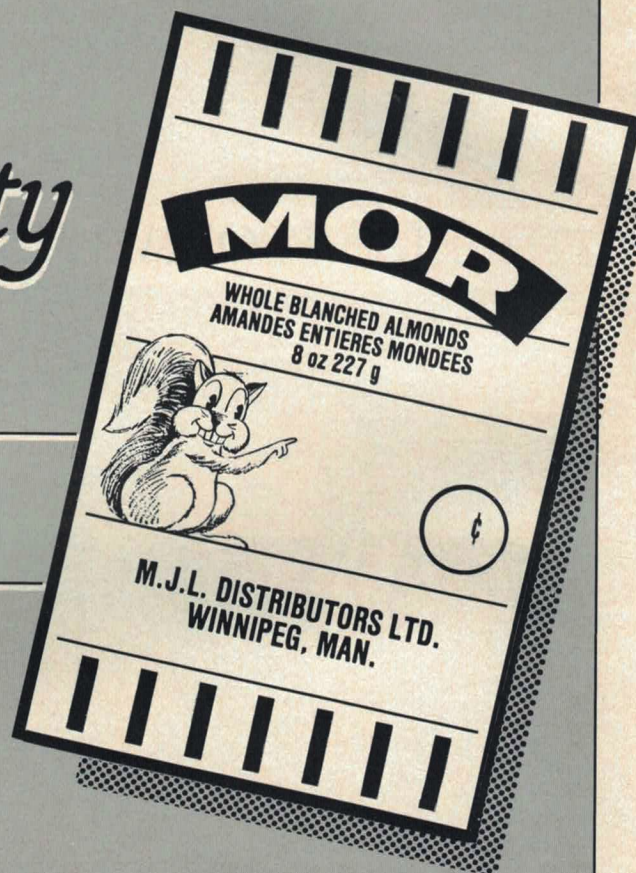
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Prairie Sky Books  
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Manitoba Action Committee on the  
Status of Women  
Women's Employment Counselling Service  
YWC.A. Resource Centre  
and through many other organizations

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

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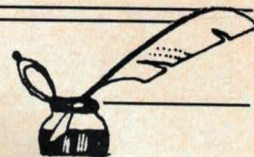
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# Letters



Dear HERIZONS:  
Fanaticism is a dangerous thing. Fanatics have a distorted narrow view of the world. When looking at anything with this false perspective our reactions can't be rational. This has nothing to do with being either right or left wing. If you go too far in either direction you meet the other side in the middle and there is little difference between the two.

Tanya Lester's criticism of the Folk Festival reflects an extremist perspective. She complains of a lack of feminist performers although there were several and a lack of feminist workshops although there were at least three. Did Ms Lester also count the number of black, white, red and yellow performers or check to make sure there were workshops on Celtic music, gospel, blues, native Canadian, worksongs, love songs, hate songs, or indifferent songs? The peace movement may be the most important issue today. Did anyone complain because there was only one workshop about it?

What Ms Lester wants is not a folk festival. She really wants a feminist festival. If she only goes to the festival to see feminist workshops I pity her. She is missing a lot. Personally I'd rather listen to Artis the Spoonman playing a flute up his nose.

Your criticism would be more justified if it was directed at the festival's failure to hire more female performers. It is a fact that many of us are not getting work while men having the

same amount or less experience and talent are. (Incidentally, I do sing a lot of feminist songs.)

It seems Ms Lester was not content to express her own extreme views; she interviewed a woman whose opinions were even more warped. Ms Hewsick's accusation that the festival isolated the pro-choice workshop reveals symptoms displayed by paranoid patients.

Your attitude towards men is as narrow minded and chauvinistic as Loudon Wainwright's is towards women. Behaving like a female chauvinist pig does not make you just as good as men: it proves you're just as bad.

Sincerely,  
Ann La Touche

HERIZONS:

When reading your most interesting publication HERIZONS (the June issue) I was disappointed at not finding the name of Edythe Ehrlich in the Manitoba Women Firsts article. Formerly Mrs. Edythe Brown of Lac du Bonnet was Manitoba's first woman mayor and served for five years. She was educated in Lac du Bonnet and at the University of Manitoba, obtaining her B.Sc. in Home Economics in 1936, later her B. Ed. in 1963. Her home is still in Lac du Bonnet on the banks of the Winnipeg River.

It may interest you to know that some scenes from the documentary drama "A Last Farewell" were filmed in 1979 in her home. The film was based on the commemorative



booklet "Hello Soldier" of which I am the writer. This book was a Winnipeg Centennial project for which I received a certificate acknowledging my participation in the event.

Before I close I would like to compliment you on the excellent coverage of Nellie McClung in *HERIZONS*. She is one of my favourite authors. I liked her column "Nellie McClung Says" in the Free Press Saturday section in the early 1940's so much that I wrote to her to tell her so. I attached her reply from Lantern Lane to my copy of *Clearing in the West*, and only recently gave it to a young friend in Lac du Bonnet who collects Canadiana. I shall pass on this June issue of *HERIZONS* to her also.

Thank you for your attention.

My best wishes for the continued success of your magazine.

**Yours sincerely,  
Aileen R. Oder**

Dear Editor:

A friend of mine recently introduced me to *HERIZONS* magazine, and I have read the July, August and September issues.

As a man who is supportive of the feminist movement in helping to bring equality to our society (ie. the world), and as a man who is not satisfied that the "masculine" roles which males are programmed from early childhood onward to adopt are desirable, etc...I find your magazine interesting, informative and educational reading.

Sadly, to my knowledge, there is not an equivalent magazine for men, which could promote not only understanding and support for the equality which women are achieving, but also to educate men to the fact that the roles they are trained to assume in our society are largely due to their gender, not because of preference, abilities or desirability. I am able, sometimes through "*HERIZONS*" articles, to see that sexism is directed at men as much as women, in that the traditional roles people are expected to play place unreasonable and often unkind burdens on them because of their gender.

Perhaps in the next few years, as the roles of males and females approach equality, there will be enough of a demand to necessitate a magazine to assist men in adjusting psychologically and socially.

Even further, at some point in the future perhaps magazines such as "*HERIZONS*" will not be required, as there will not be a question of equality or inequality due to gender.

Until then, I would like to subscribe, and would hope that if I should have comments on articles, that the editorial section would welcome them.

**Yours truly,  
John Cronk  
Portage la Prairie**

Dear *HERIZONS* Staff:

Have you approached Air Canada about their carrying *HERIZONS*? The airline stocks a wide variety of Canadian magazines, but no strongly feminist one.

Perhaps Air Canada, or other of the Canadian airlines, would also be interested in advertising in the magazine.

Who am I? I'm an Air Canada flight attendant who's enjoyed a couple of issues of *HERIZONS*, especially the review of *Tootsie*.

**All the best,  
Elsa Schieder**

Letter to Editor

Toronto—Women's Action for Peace and the Women's Press co-sponsored a September benefit for the Donna Smyth Legal Defence Fund. Donna Smyth is the author of several short stories, two plays and the novel *Quilt*. She teaches at Acadia University in Wolfville, NS, is active in the disarmament movement and is one of the most articulate opponents of uranium mining in the province. Smyth has been named as defendant in a libel action brought by Leo Yaffe, Prof. of Chemistry at McGill University.

In January 1982, Prof. Yaffe toured the Maritimes as President of the Chemical Institute of Canada promoting nuclear power in a lecture entitled "The Health Hazards of Not Going Nuclear." Smyth responded by writing an opinion piece, "That desperate attempt to sell us

nuclear," which appeared February 15, 1982 in the *Halifax Herald*.

As a consequence of her public criticism, made without malice, on a matter of public interest, Yaffe pressed for damages in January 1983. The publisher of the *Halifax Herald* is not named in the suit.

The trial date for Yaffe vs Smyth is expected to be scheduled soon. Because libel actions are notoriously expensive and because we agree that this poses a threat to legitimate expression, we organized a Speak Out on nuclear power and freedom of the press. The benefit was hosted by June Callwood of the Writer's Union and was an evening of readings from Donna's works, speakers, music, and a showing of "If You Love This Planet."

If you wish to contribute to Donna Smyth's Legal Defence Fund, send cheques, payable to Nuclear Critics' Defence Committee, to T. Flemming, Treasurer, Nuclear Critics' Defence Committee, 5264 Morris St., Ste. 1604, Halifax, NS, B3J 1B5.

*Herizons*,

This is a chain letter. But not the usual kind. This is a chain letter to pass the word along.

A number of us — in different parts of the country — are taking part three times a day in a collective pause, a moment's time-out from our daily routines. At each of these moments we remind ourselves that other women are pausing too. We muse about our connectedness, and muse about the deep energies we can draw upon as we learn to be more and more conscious of this connectedness. We think briefly about the new world we are trying to bring into being — a world in which no one, and nothing in Nature, is treated as "The Other;" one can no longer imagine war, no longer imagine rape; we no longer live in fear for our lives — and the life of the earth itself. We ask ourselves what changes are most needed, to bring such a world into being; and ask ourselves how women acting

together, in support of one another, can hasten these changes.

We take these brief times-out upon waking (or soon after), at 11 a.m., and at sunset.

We hope that many other women, receiving this letter, will want to join us — in one or all of these daily moments. For the more women who join us, of course, the greater will be our psychic resources. If each woman who received this letter sent out several copies, countless women would soon have received the news.

We wake at different times, so our pauses upon waking will be varied, personal. At 11 a.m. many of us are in the job world. As we stop work — to make this psychic connection with one another — our stopping becomes a momentary strike. Hinting women's power to strike in earnest. (This power hinted, too, when we halt work at home.) We can make our pauses as short as an instant, pauses that won't be noticed; or make them as long and as noticeable as we want or dare. At sunset we take our brief action again. As the sun sets at different times around the globe (and clocks say 11 at different times), we like to imagine successive waves of our conspiring thoughts flowing around the earth.

If you want to be part of this action, copy this letter and send it on to other women. Send it to other women in this country, or translate it and send it to women abroad. You may want to rewrite the letter, putting it into your own words. But please keep the times of day the times we name: upon waking, at 11 a.m., and at sunset. (Or as close to these times as we can.)

**Barbara Deming**

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

*Herizons*  
125 Osborne  
Winnipeg  
R3L 1Y4



# Calendar

## NOVEMBER



**15 RADIATION EFFECTS ON BIRDS**, with Dr. Peto Zach, an ecologist at Pinawa Atomic Research Centre. Tuesday at 8 PM in the Basic Medical Sciences Theatre at Emily and Bannatyne — Presented by the Manitoba Naturalists Society, 489-3248 (afternoon).

**REPRODUCTIVE CHOICE — MEETING.** The Coalition will hold its second annual meeting at 7:30 PM at the University of Winnipeg. For details call 775-7774.

**17 WOMEN'S LUNCH HOUR AT THE YW** — Thursday at 12 Noon with salad bar buffet (\$4.00) — Topic "Health Issues Confronting Women Today", Anita Jacobson, Director, Psychiatric Day Treatment Unit, Winnipeg Health Sciences Centre. Room 210, YWCA, Colony at Ellice, 943-0381.

**FOCUS ON WOMEN '83** Sur la femme. Manitoba women's largest gathering takes place on the 17-19 at the Holiday Inn Downtown. Cost \$30. Info 949-5395 (see Bulletins for details).

**19 FEMINISM AND PEACE IN FARGO** — Theme: Peace and Equality. International dinner, coffee house and entertainment. Billeting for Friday and Saturday night — \$15 fee (or what you can afford). Call Janine for info. 772-7958 or car pool. They especially want Canadian women to come!

**25 COMMUNITY MENTAL HEALTH** — What is it? What does it matter? What services are needed and why? For whom? Friday, 1-4:30 PM, 330 Edmonton Street, CMHC 942-3461.

**29 HERBICIDE USE AND THE DIOXIN CONTROVERSY** by Dr. Barry Webster. Tuesday at 8 PM in the Basic Medical Sciences Theatre at Emily and Bannatyne — Presented by the Manitoba Naturalists Society, 489-3248 (afternoons).

## DECEMBER

**7 CHRISTMAS PARTY WITH GUESTS** — presented by the Women's Advertising and Sales Club of Winnipeg at 5:30 PM at the Quality Inn Airliner, 1740 Ellice Ave., Contact Trish McIntosh 944-9996.

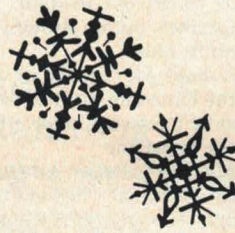
**10 HOLIDAY SOCIAL FOR CHOICE** — presented on Saturday by the Coalition. Tickets will be available soon. Call 775-7774 for further information.

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

### FOCUS ON WOMEN '83

Develop a strategy using new research in the areas of employment, business, criminal justice and politics. Dozens of workshops will include topics on employment, violence, family issues, sports and fitness, aging, arts, education, law, power and politics. This Manitoba conference is expected to draw over 350 women.

Nationally known keynote speakers include Nancy Morrison, eminent jurist and vice-chairperson of the Labour Relations Board of B.C.; Chaviva Hosek, assistant professor of English at Victoria College, U. of T., founding member of the Pink Ribbon Committee; Diane Cooper, Coordinator, Inter-Church Disarmament Project, Maude Barlow, special advisor to the Prime Minister's Office on pornography. Interest is high so register as soon as possible 1-204-949-5395.



### HOMELESS WOMEN STUDY

More than 150 women a month in Manitoba are without shelter, according to the Report *Of No Fixed Address* published in the YW Task Force on Homeless women in Manitoba.

There is no typical homeless woman: homelessness is compounded by such other difficulties as spousal abuse, alcoholism or drug abuse, mental illness, and family breakdown; and homelessness is not exclusively an urban problem but the few services devoted to it are in cities.

The study group recommends that centrally-located shelters be developed, longer-term housing be made available to "undesirable" women, that the concept of "safe homes" — private residences serving abused women — be broadened to include all women in crisis, that support services accompany shelter, and that further research be carried out. Copies of the reports are available from the YW.

### WOMEN'S HEALTH CLINIC

Menopause support group meets every 2nd Tuesday from 7 - 9 PM at 304 - 414 Graham Avenue. The group provides an atmosphere of openness where women learn from each other, sharing support and information about Menopause. For information call 947-1517.

### GREENS IN MANITOBA

The Manitoba Green Party is 4/5th on the way to gathering the 2500 signatures required to register as an official political party. Presently the four-pronged party platform consists of the need to: establish nuclear and general disarmament and work towards world peace; create an ecologically sound economy; build a conservator society; and institute respect for fundamental human rights.

Green Parties are also very active in B.C. and Ontario. The organization held meetings in Ottawa Nov. 4 - 6 to develop a federal constitution. They are looking to set up a steering committee with equal representation of men and women. Membership is \$5 and can be sent to Green Party of Manitoba, 163 Luxton Ave., Winnipeg R3W 0L8 (204) 582-5847.

## Bulletins

### WOMEN IN DEVELOPMENT:

Small Scale Projects. A collection of Case Summaries of twenty-eight overseas projects directed specifically at women in Third World countries, published by the Canadian Council for International Cooperation, 450 Rideau St., Ottawa K1N 5Z4. Cost to CCIC members \$5; for non-members \$6.

### WOMYN'S BRAILLE PRESS

offers over seventy-five feminist and lesbian books on tape, to womyn who are blind or physically disabled. WBP also circulates several feminist periodicals on tape. Subscribers receive a quarterly newsletter in Braille, print, or on tape. For information or contribution: Womyn's Braille Press, Inc., P.O. Box 8475, Minneapolis, MN 55408.





# ON THE HERIZON

## Immigrant Women Hold Public Forum

*Brigitte Sutherland*

*Photo: Brigitte Sutherland*

On September 30, the Immigrant Women's Association of Manitoba President Beryle M. Jones, welcomed about 60 people to the organization's first public forum. Jones reiterated that one of the objectives of the organization is to act as a formal liaison with government and agencies to voice the problems which confront immigrant women in Manitoba and to seek solutions for these social and economic problems.

The first speaker, Dr. Vanaja Dhruvarajan, a sociologist at the University of Winnipeg, went through the immigrant experience while going to university and raising a family. Immigration places great strain on family members and women must be able to have access to all support services. "As with the rest of society, wife abuse and child abuse are rampant and women must be aware of facilities that make life safer," urged Dhruvarajan. There is also a fear on the part of women to being labelled selfish if they look to their own needs, but she insists that women must have access to language classes, jobs, support services, safety and they must meet other women who are going through similar experiences. This will enable more self-assured women to pursue their basic rights in society.

Dr. Nebila Malik, a Winnipeg economist, identified major barriers as: wage inequality between men's and women's labour; difficult access to a greater variety of better paying jobs; lack of extended family supports and non-accreditation for the experience, certificates or degrees earned in another country. After a coffee break the audience was able to address a panel of government ministers, including Labour Minister Mary

Beth Dolin and regional representatives of the federal government departments of Employment and Immigration and Secretary of State.

Recounting the loneliness of her first few days in Canada after being dumped into a hotel room by a government worker, Regina Bueno, urged that there be more women of different ethnic backgrounds hired by social and government agencies to work with immigrant women. Frustration welled up in her voice as she explained that "the majority of immigrant women don't have the time to become mellow and suitable," as they are fighting for survival for their children and themselves. She described how her employer does not care about the difficulties brought about by five different babysitters in three weeks. "I want to keep my job, just please give us daycare for infants and we will be half-happy," implores Bueno.

The next challenge to the panel came from Elsa Cubas. She accused the department of Employment and Immigration of forcing her to accept work in a garment factory within 15 days of her arrival in Canada before she could speak English. After two months of sweatshop work she was sexually assaulted by her employer. "Is this the way to treat a human being?" she asked. After seven years in Canada she still has only had 10 months of English language training. Cubas says there is no help for women in garment factories and most feel they must work there or perish, or worse yet, be sent back to their country. Only a few are super-skilled or are able to work the 12 hours per day to make enough money to survive. "The government brings these unskilled women to work in



*Beryl Jones addresses the participants of the public forum en-*

*titled "Immigrant Women and integration into Canadian Society."*

these factories. The government must help and force employers to treat women with respect," cried Cubas.

Glen Smith of the regional department of Employment and Immigration said his response would be totally inadequate but he agreed "there must be access to language training for all immigrant women, whether they are in the workforce or not."

Labour Minister Dolin replied that she felt like returning to her office to "shoot off some hot memos."

Another poignant comment was made by Maria Freir, a member of the audience, who before she left the microphone asked: "women here are just the tip of the iceberg, how do we reach those that cannot come tonight?"

## Good News

(NEW YORK) A woman who defaced a poster advertising the August issue of Penthouse in the Manhattan subway was dismissed in court after saying the act was not one of vandalism, but one of self-defence.

Dorchen Leidholdt of New York Women Against Pornography (WAP) brought a copy of the magazine to court with her when she appeared and told a courtroom of nearly 200 people that she was defending herself against the physical and

psychological danger of Penthouse...and against sexual harassment. Leidholdt also told the court that Penthouse actively promotes the abuse, rape and murder of women. Included in the issue was a story celebrating the gang rape of a college woman, a photo essay on bondage, rape and death of a woman and a cartoon making fun at murder/rape.

The judge refused to look at the magazine and dismissed the charges against her.



## Family laws take step in the right direction

Winnipeg Family Lawyer Jennifer Cooper says parents living separately have to be compatible in order to co-parent effectively, and shouldn't opt for joint custody until they have considered all the ramifications. At a recent seminar on family law organized by the Manitoba Advisory Council on the Status of Women, Cooper warned women not to be pressured into accepting a joint custody agreement when it may not be a fair solution. Parents must be able to work well together in order to co-parent effectively, whether living together or singly, she said. Women must not feel they have to give up caring for their children half of the time just to be fair, when they have been solely responsible for caregiving all of the children's lives.

Robyn Moglove Diamond, head of the family law division

of the Attorney General's Department outlined the structure of a new unified Family Court at the seminar. By March, 1984 a total of 6 judges will hear cases in the new court, to be located in the Woodsworth Building on Broadway. Diamond says the new Family Court will be effective only if Community Services Minister Len Evans can ensure that mediation services will be part of the overall plan.

Discussing recent changes in family law, Moglove Diamond says she recommends pre-marital agreements be made between couples who have been married before. She cited an example, where a home previously acquired by one partner but used as a marital home in a second marriage could be a shareable asset if that couple separated.

Children whose parents aren't married also gained main-

tenance and inheritance privileges under the new law, while parents gained the right to give their children either parent's, or both of their last names. Women reclaiming their pre-marriage names are no longer required to seek their husband's approval under the new law.

In the event of a separation, Moglove Diamond notes that both parents have legal custody unless the custodial parent (usually the mother) seeks a court order giving her sole custody.

In the hope that the courts and child welfare agencies will become more accountable to the public, the media will be allowed to report on family court cases, although names must not be published. As well, the onus has been shifted on to welfare agencies to prove that a natural parent's visiting rights to her child who has been apprehended should be limited.



**DOW HAD DOUBTS** — Confidential records from Dow Chemical and four other companies that manufactured Agent Orange were opened in a Uniondale, NY court case. The records show that Dow knew, even before the mid-60s that exposure to dioxin might cause serious illness. These recent disclosures as well as the U.S. ban on 2,4,5-T and 2,4-D (Agent Orange) might have been instrumental in the recent Dow decision to cease production of the herbicide.

Last spring, in a widely publicised case 15 Nova Scotia residents sued the Swedish-based multinational corporation, Nova Scotia Forest Industry (NSFI) and the provincial government to block the continued spraying of forests adjacent to their land. The presiding judge, Mr. Justice Munn, decided against the plaintiffs. Since the Court costs could be close to \$500,000, they could lose their homes, farms and businesses.

Spokeswoman, Elizabeth May, says "there is something very wrong with a system that requires such an extraordinary sacrifice on the part of citizens who wish to defend themselves against an environmental outrage." She is pleased with the recent Dow decision, but fears forestry companies in Nova Scotia will move to buy up remaining supplies of the banned herbicide in the U.S.

**Brairpatch/Big Mama Rag**

## Companies liable for harassers' actions

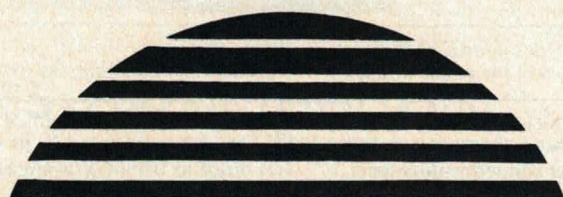
Six Toronto women were awarded a total of \$21,000 after a human rights board of inquiry found they had been sexually harassed by a factory foreman. While the award fell short of the original \$120,000 that was asked for by lawyer Michele Smith, the decision is a victory on a small scale at least, since it puts the responsibility of providing a safe work environment on the company.

The women, all formerly employed by Commodore Business Machines, have since been fired by Commodore — several because they resisted the foreman's advances. The awards for lost wages, interest and general damages ranged from \$2,300 to nearly \$6,500.

The judge ruled that the foreman persistently propositioned, made sexual advances on and touched the women working under him in a sexual way, even after their forcefully stated rejections.

## Women Welcome in Unitarian Ministry

The ordination of the first woman to the Unitarian Church in Manitoba took place on October 16. Jane Bramadat is a former social worker, and has been the chaplain at the Unitarian Church since 1975. She is currently completing her M.A. in Religious Studies at the University of Winnipeg.



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## VDT's Make Women Sick

Women who work with video display terminals (VDTs) suffer more frequently from serious health problems including eyestrain, burning eyes, backaches, sore necks, stress, frustration, boredom, and irritability than women who do not use this new technology equipment, according to a survey released by the Women's Bureau, Department of Labour.

The survey report entitled "The Effect of VDT Usage: A Survey of Women Office Workers" deals with non-radiation work related health problems and states that the eight above mentioned health problems are directly related to or increase with the more frequent use of the VDT in a woman's work day.

It also reports that those VDT workers who responded less favourably to questions concerning "opportunities to move around the office, relationship with supervisor, opportunities to demonstrate creativity, independence, opportunities for promotions, opportunities to acquire new job skills and salary" reported a higher frequency of health problems.

Julianne Polle, who prepared the survey results for the Women's Bureau, suggests health problems can be decreased if the VDT, chair, table, document holder and footrest are "adjusted to allow for comfortable, correct sitting posture." But if this is not the workplace reality, it seems

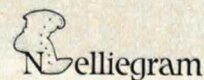
many women are expected to grin and bear it. In fact, 42.4 percent of those women surveyed, who spent more than 21 percent of each day on a VDT, reported inadequate opportunity to move around the office.

The report states "regular rest breaks away from the VDTs can help alleviate visual and postural problems". But without government policy or union negotiations for mandatory breaks for all workers, this is unlikely to happen.

With a VDT, there is a definite right or wrong way to do work. For example, the survey found 80.4 percent of those who reported boredom every day or often during the week also reported problems of poor or very poor opportunities for creativity. It states, in another section, that the "majority of women found their opportunities for creativity (57.2%) ... to be either 'poor' or 'very poor'."

It is interesting to note that the eight health problems found to be most frequent were more often reported by women who earned \$1250 or less per month as opposed to those who made over \$1250 per month.

Governments should realize the need for workplace committees to balance the surveys and other studies on computer technology. The studies only tell us there is a problem. The workers can help in pinpointing why.



**WINNIPEG ARMS PRODUCTION** — Test parts for the American MX missile have been under construction for over a year at the Boeing of Canada plant on Murray Park Road. The firm has applied for a \$120,000 loan or grant from the federal government's Defence Industry Productivity Program. These monies will aid in the retooling of its plant if Boeing wins the contract to produce the actual reentry nosecones for the multiple warheads used on the missile. (The ones being used now are experimental test parts.)

Economic Development Minister Muriel Smith said she did not think Boeing's plan to build the MX was worth the jobs it would produce. "We can't rest economic development on better ways to kill people. After viewing "If You Love This Planet" some Boeing workers felt mainly resignation. There is

even hostility toward fellow workers who are manufacturing the parts in question, but Union Leader, Vic Schroeder, says that management is quite immovable on the question of choice — if anyone required to work on the MX does not wish to do so, he is fired.

A reporter from the *Free Press* said that Bristol Aerospace on Berry Street is sub-contracting work from Avco Systems of Wilmington, Mass. also. The parts being manufactured are large metal rings which are fitted onto the main missile and these are also test pieces for the MX. Both companies are foreign-owned. Bristol is a subsidiary of Rolls-Royce which is owned by the British Government. Boeing is American owned.

**Winnipeg Coordinating Committee for Disarmament Newsletter.**

## Financial Planning For Women



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# CHOICE NEWS UPDATE

## Hearing Silent on Women

by the Coalition Publicity Committee

While the preliminary hearing of eight Winnipeg Morgentaler Clinic staff members on conspiracy charges was going on in early October, a Saskatchewan judge rejected anti-choice crusader Joe Borowski's attempt to use the new Charter of Rights to overturn the federal Criminal Code's Section 251.

During the Winnipeg preliminary hearing several women attending the week-long hearing described the "maleness" of the proceedings. A male judge presided over a courtroom where five male lawyers presented their arguments, calling on mostly male witnesses (including some police officers, doctors and the minister of Health).

Whatever the judge decides (his ruling was not available at press time), Attorney-General Roland Penner can still decide not to proceed with the charges. That's what Coalition representatives told the NDP government caucus at a long-overdue meeting, held October 13.

"The Attorney-General must take responsibility to act decisively in the Morgentaler Clinic case," spokesperson Ellen Kruger says.

"The government's position on this case is untenable. On one hand they give money to the Health Sciences Centre (HSC) to improve abortion services, and on the other, people providing these services at the Morgentaler clinic are prosecuted. They can't have it both ways."

At the same time the Coalition congratulated the government for its recent moves to increase the availability of abortions at the HSC. But this action does not deal with several serious problems, Kruger says.

"Women in need will not have direct access to the HSC facilities. And those facilities are much more expensive than providing services in free-standing clinics, in line with NDP policy. Furthermore, the HSC won't offer counselling, an essential ingredient of any reproductive health service and one available at the Morgentaler Clinic."

★ ★ ★

In other Coalition news, the organization now has three employees. Donna Huen and Carol Anne O'Brien are sharing the co-ordinator's job; Nancy Martens is the fund-raiser. They all started work in mid-September.

October 1st was the national Day of Action for Choice on Abortion. In Winnipeg several hundred supporters turned out on a cold, dreary day to re-state their opposition to the government's actions. After the rally about 100 people left the Legislative grounds to run, bike or walk a 10-kilometre Choice-a-thon. Pledges are estimated to be \$6,000.

The Coalition continues its fund-raising efforts which include plans for a social in November. It needs money for its educational and advertising activities and for the Defence fund. Another \$2,000 was raised during an open house at the Morgentaler Clinic on the eve of the preliminary hearing.

At the Clinic itself, primary health care services are still available. Weekly hours vary, depending on the availability of volunteer doctors, nurses and reception staff. Clinic spokesperson Suzanne Newman says more volunteers are needed. Any willing individuals, or people who want appointments, should telephone the Clinic at 477-1887.

Volunteers are also needed for the Coalition telephone tree, and to be part of a poster team. For more information, telephone Donna or Carol Anne at 775-7774.

★ ★ ★

The government's move to improve abortion facilities at the HSC is important, says Physicians for Choice member, Dr. Robbie Mahood. "But it's also an attempt to co-opt pro-choice people and to isolate Dr. Morgentaler."

He made the comment following a Physicians for Choice meeting October 5, where leading pro-choice gynecologist, Dr. Richard Boroditsky, talked about the government's plans. Boroditsky told the audience of about 50 doctors and medical students that the number of abortions performed at the HSC will double and the process will

be streamlined. But, Mahood asked, "can they actually process those numbers, will gynecologists do the increased number of procedures, and will women be referred there?"

Physicians for Choice will monitor the situation and research other medical aspects of the reproductive health issue, Mahood said.



Valerie Bauer, Parents for Choice.

## Energy for Choice

by Tanya Lester

As a longtime feminist and a semi-active participant in our latest push for reproductive choice in this province, I have found my own energies sagging after months of attending rallies, stuffing envelopes, and lobbying politicians.

Using my own tiredness as a measuring stick, I started to fear that fatigue might lead us to defeat instead of victory on this issue. But when I went out to talk to some of the people involved in the many choice groups which have sprung up over the last few months what I found were angry women with strength and determination.

Labour People in support of Choice (LPC) chair Darlene Dziejewicz describes herself as someone who is used to making compromises but refuses to compromise on a woman's right

to choose abortion. "I think it's a labour issue because it's the right of people to choose how to govern their own bodies," she said. "The labour movement has always stood for the rights and freedoms of individuals."

LPC began its work when the Manitoba Federation of Labour (MFL) executive ordered its Equal Rights and Opportunities Committee's disassociation from the Coalition for Reproductive Choice last June.

LPC vice-chair Susan Reznik, says the lobby to ensure the passage of a pro-choice resolution at the MFL's biannual convention started months before the event. Reznik found herself discussing pro-choice with labour leaders sometimes until 3:00 in the morning during the convention weekend. LPC strategy worked and the resolu-



Victoria Lehman, Lawyers for Reproductive Choice.



Grain Growers' Association motivated LPC members to lobby for the choice stance.

Today, the frustrations of our foresters are felt by members of Nurses for Choice. The group of registered and licensed practical nurses was formed to provide moral support for the nurses charged with conspiracy, to educate other nurses and the public on the importance of reproductive choice. But a resolution presented to the Manitoba Association of Registered Nurses (MARN) at its annual convention calling for the establishment of clinics across Manitoba, the repeal of Section 251, and support for the nurses charged was not debated. Opponents argued that it was too divisive an issue to be discussed.

Choice member Mary Beth Shields says it is safer to perform abortions in a clinic for several medical reasons, including the use of a local rather than general anesthetic. The use of general anesthetic in the hospital situation almost "shuts down the whole (body) system", Shields explains, and can cause pneumonia due to fluid buildup in the lungs or vomiting afterwards. The local anesthetic, used at a clinic, numbs only the nerves in the area on which the operation is being performed and ensures the recovery of the patient more quickly. Shields also believes clinics can provide birth control counselling that hospital staff seldom have the time to give.

"We're interested in preventing abortion whenever possible," Physicians for Choice spokesperson Robbie Mahood said, echoing Shields' sentiments.

The 100 member group started in April to promote a "more rational approach" to abortion. Mahood's group applauds the decision made by the College of Physicians and Surgeons to remove abortion from the list of medical procedures that must be performed in a hospital.

Pro-choice groups are often accused of being against children. Similarly, our sisters, who fought for the vote, were accused of advocating child neglect by promoting women's participation in politics. For that reason we are lucky to have Parents for Choice. "We're pro-children is what Parents for Choice is all about," said

spokesperson Valerie Bauer.

Bauer, who had never picketed before she began attending pro-choice rallies with her 67 year-old mother and some of her four teenage children, often carries a sign at the demonstrations that reads: "Unwanted children are abused children."

Bauer is convinced there are many "kids out there that nobody wants" because they are the products of unwanted pregnancies. She has learned that adoption is not always the answer either. Some parents who adopt children will give them back to agencies when those children develop the problems that most teenagers experience, she says.

When I spoke with Victoria Lehman of Lawyers for Reproductive Choice, I was reminded of the suffragists' fight against the law that allowed a man to beat his wife with a stick.

For Lehman, denying women the right to reproductive choice is often another form of male abuse. "He's dominating her body. He's dominating her fertility," Lehman said in reference to one case where a man stole his wife's birth control pills. She has also known of pregnant women who commit suicide.

Lawyers for Choice is circulating a petition with the objective of developing a "grassroots lawyers lobbying group for reproductive health centres and to take abortion off the criminal code". She believes abortion should be a medical and not a legal matter. Lehman hopes a resolution to this effect can be passed through the Manitoba Bar Association which could eventually be adopted at the Canadian Bar Association level.

Another group that has sprung up in support of this issue is the Business and Professionals in Support of Reproductive Choice. According to spokesperson Lorraine Sokolov, this group was started so individuals in the business and professional community could take out group membership in the Coalition for Reproductive Choice. They strongly back the positions of the Coalition.

Sokolov is an economist and believes being pro-choice is an economic issue. "A woman and her family should be able to choose when to have children," she said. The group regards "Dr. Morgentaler as an instrument for change."

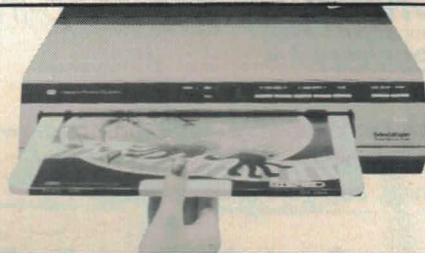
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Darlene Dziewit and Susan Reznik, Labour People in support of Choice.

tion passed. The MFL now endorses the establishment of publicly funded abortion clinics, the removal of abortion from the Criminal Code, and the freedom of choice for women.

Dziewit compared our present fight with the one waged by the suffragists in our past. Today, no one questions a woman's right to vote. Darlene Dziewit believes no one will question a woman's right to reproductive choice in the future.

The similarities between past and present Manitoba women's movements do not end there. The same kind of spirit that carried suffragist sisters Frances Marion Beynon and Lillian Beynon Thomas onto the convention floor of the powerful



## Seven Oaks Aborts Service

The Board of Seven Oaks is still adamant that the closure of its Obstetric services is unfair and says the withdrawal of services treats residents served by the hospital as "second class citizens." The board says that without obstetrics funding, it can no longer provide maternal and child care services, including abortions, which have been performed at the hospital since 1982.

About 600 babies will have been born at Seven Oaks this year, or 50 per month. Opponents to streamlining maternal services say that limiting women's choice as to where they will give birth also limits their input and options surrounding maternal care. One doctor opposed to the streamlining services called the maternity ward one of the larger teaching hospitals in Winnipeg "a factory".

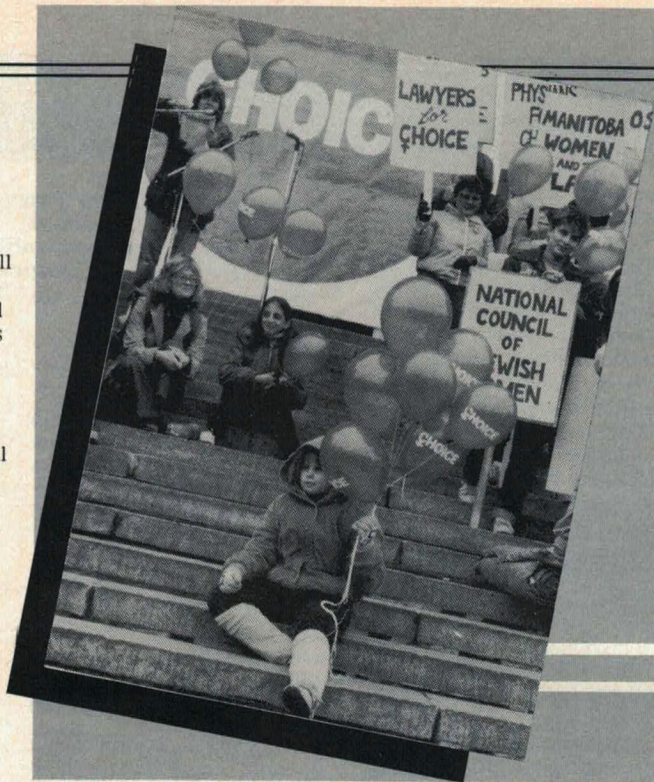
While Health Minister Larry Desjardins maintained the services were being cut to save

money, the Board released a statement saying that "The alleged cost savings to the health system were fictitious."

"The Board of Seven Oaks General Hospital is still unanimous in its opposition to the decision of the Government

of Manitoba since the choice to obtain a basic service at their community hospital by the residents in our catchment area has been removed."

The board maintained that obstetrical services is a "right" that residents are entitled to.



 Nelliegram

EQUAL RIGHTS? It is not yet clear what the exact implications are for Irish women now that the September referendum resulted in a two to one vote in favour of a constitutional amendment to outlaw abortion. The change makes the life of the fetus equal to that of the mother. Maire Woods, a doctor involved in the Anti-Amendment Campaign said there were already cases where treatment has been withheld for pregnant women with cancer because it would cause the fetus damage. Also cases of nuns in hospitals refusing to treat ectopic pregnancies until they had the results from pregnancy tests, have been reported (results would remain negative, but there is danger to the woman in the delay).

Already the Well Woman Clinic in Dublin has been visited by the police. They sell non-medical contraceptives without prescriptions which is deemed illegal. However until recently they operated unhindered. The climate in the final days of the campaign heated up considerably. Sylvia Meehan said "she was horrified, distressed and furious to hear a bishop interviewed on the radio use the cheap American coined phrase 'the most dangerous place for a baby is in its mother's womb'. 'It was a phrase which betrayed an utter contempt for women', she added.

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 Nelliegram

BUT CAN SHE TYPE? The Saskatchewan government has been ordered to end the use of written examinations and performance tests immediately in the hiring or promotion of clerical workers now occupying more than 3000 government jobs. In a two-to-one decision the arbitration board decided such exams are "systematic discrimination" against women. The union says the exams are discriminatory, unfair, unreasonable and unrelated to the qualifications for the job itself.

The majority decision of the arbitration board said most people applying for and employed in clerical jobs are women and no other provincial government workers are subjected to such tests and exams during hiring and promotion.

**Briarpatch**

BROKEN RITES is a group set up by a vicar's wife in Sheffield. It will operate a telephone hot line for wives of clergymen who are ill-treated by their husbands.

**Spare Rib**

## Motherhood under the Knife?

Are women less capable of delivering babies themselves, or is a techno-paranoia revolutionizing doctor's bedside manner?

In 1965, the U.S. Caesarean rate represented 4.5 per cent of births. Less than 20 years later, the number of pregnancies ending in Caesarean operations has risen to 18 per cent, or nearly one in five.

Despite efforts to curb the latest "trend" in maternal health care, the Caesarean rate is rising one per cent per year in the U.S.



## Environment 83

by Sharon-Rose Taylor

Approximately 75 people representing more than 25 Manitoba environmentalist groups met in Winnipeg October 15 to discuss common concerns.

Environment 83 was organized by Environmental Non-Government Organizations (ENGO), in keeping with its mandate to promote cooperation, mutual support, and the further development of an information network among environmental and conservation groups. The conference was held in the newly opened Fort Whyte Centre which is dedicated to promoting environmental education and conservation of wildlife in its natural habitat.

Professor Joseph Cummins of the University of Western Ontario drew the most interest with a presentation on the health and safety aspects of biocide spraying. Dr. Cummins, a geneticist, spoke specifically on the link between overexposure to toxic chemicals, such as Baygon, with cancer and birth defects and its long term effects on the human nervous system and immune system.

Dr. Cummins stressed the need for more exhaustive laboratory research and the evaluation of overexposure to insecticides such as Baygon. He strongly suggests research should be government funded but conducted independent of government agencies.

Cummins also urges environmental groups to press for full disclosure from governments and industry with regard to the effects of toxic chemicals on human health, adding that

the official opinions of government departments such as Agriculture Canada and Health and Welfare Canada regarding the safety of their use as "having no value".

Concerning the use of Malathion as opposed to Baygon, Dr. Cummins said that while Malathion is not harmless, current research indicates that it is not genotoxic and that it may be the "least bad of bad choices".

In weighing the risks of the increasing use of toxic chemicals against the risk of an encephalitis epidemic, Cummins said individuals can help stop the cycle through the use of repellants.

Professor Bert Bass of the University of Manitoba Faculty of Law presented information to delegates on how groups or individuals can effectively use existing laws in resolving disputes surrounding environmental issues.

The ecological futures workshop recommends a more comprehensive approach by governments and concerned individuals to promote strategies that are more preventive and long term. For example, delegates discussed how they could be more instrumental in promoting change in the mandate of Environment Canada to make it more powerful and effective in impressing its influence on cabinet.

According to Bill Goddard, one of the organizers, the conference was extremely successful in meeting its objectives. He said tentative plans have been made to make the conference an annual event in Manitoba.

## Liberating the Phone Lines

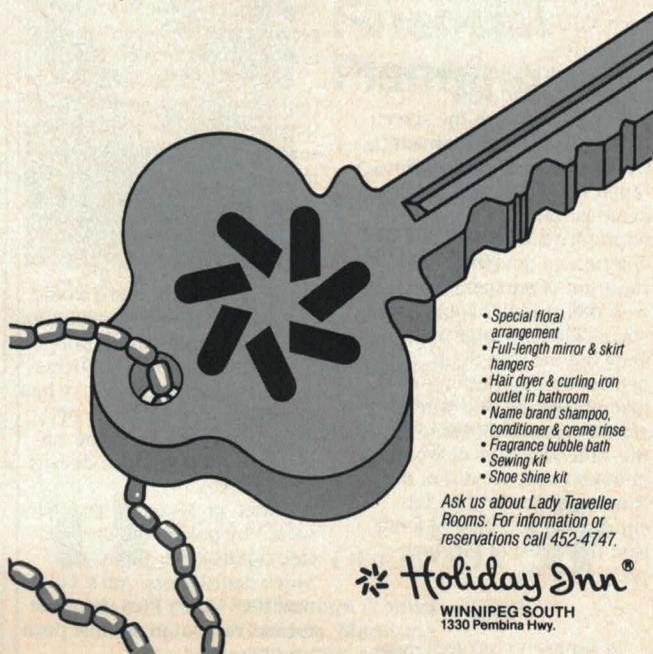
**Did You Know** — that two people with the same last name can share one listing in the phone book? For married people with the same last name, this recent change in MTS policy will make married women easier to track down, since most married women

opted to save the \$1.20 charge per month for an extra listing and only have their husbands' name listed. An initial \$10 charge for changing the listing will have to be paid. Now two people whose name is Smith can be listed as: Smith, Harry & Martha.

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## Pornography Update: The Good News and the Bad

by Penni Mitchell

The battle against porn rages on in Manitoba, while symbolic victories against pornography have been won in India, Greenwich Village and the Northwest Territories.

Indian Prime Minister Indira Gandhi ordered state authorities to curb the screening of movies which show women "abused, debased, raped and destroyed," demonstrating that pornography can be waned by a determined government. A coalition of women's groups won their bid to have a Greenwich Village theatre owner stop showing the film *Snuff*, which depicts the mutilation and disemboweling of a woman in a sexual context. Closer to home, the Alberta Status of Women newsletter reported that the Northwest Territories' Territorial Council passed a motion in protest of Playboy programming.

Response to recommendations put forth by the Manitoba Action Committee on the Status of Women Study Group on Pornography have so far been well received by government and other law officials and MACSW is now undertaking a follow up lobby to seek stronger support, in conjunction with the Manitoba Advisory Council on the Status of Women. Following the October release of the recommendations, Attorney-General Roland Penner im-

mediately responded that he would step up pornography prosecutions in the province, but Inspector Clark Peckover of the Winnipeg Police Vice Division says Penner's office's track record on prosecutions makes him a little skeptical.

"Our biggest problem is getting the Attorney General's office to look at the stuff," he says, adding that his department had a backlog of over 50 videotapes at one point in the summer waiting to be viewed by the Crown.

Peckover, who says he welcomes changes that would make his department's job more effective in combatting pornography, says police officers "get a little discouraged" when they make confiscations of obscene material and the Attorney General's office doesn't act on them.

A total of 38 tapes have been seized by police and charges laid against two Winnipeg video distributors, Adi's Video and BKS Video Plus since the formal campaign against porn was launched.

Informally, a group of women have launched a unique direct action campaign to make sure porn retailers get their message. Four porn distributors have had windows spraypainted with anti-porn messages and Solar News employees came to work one morning to find the door lock glued.

The Winnipeg School Board is also considering taking a stand against Playboy programming. Chairperson Brian Dixon

says divisions should oppose the airing of pornography because it is a step backward for women's equality.

On a federal level, NDP Justice Critic Lynn McDonald's private members bill to amend the Broadcast Act (to include women in the list of minorities protected from abusive comment in broadcasting) was withdrawn and referred to a commons committee. The move is a moral victory for the federal NDP, as private members bills rarely make it as far as committee level. For women, the referral is a stunning defeat as it means that unless the committee deals with the subject matter before the end of the session, the matter will die at the committee stage. The standing committee level brings with it a whole new barrage of bureaucratic procrastinating and the fact that it was shuffled to committee means that the Liberals and Tories didn't support McDonald's amendment. Discussing the dismal hope for the intent of the bill, one of McDonald's assistants, Martha Elliot said, "You can't protect women with a moral victory."

The federal Tories, meanwhile, aren't scoring any brownie points with feminists on any issues. Party Leader Brian Mulroney says he doesn't need a women's issues advisor

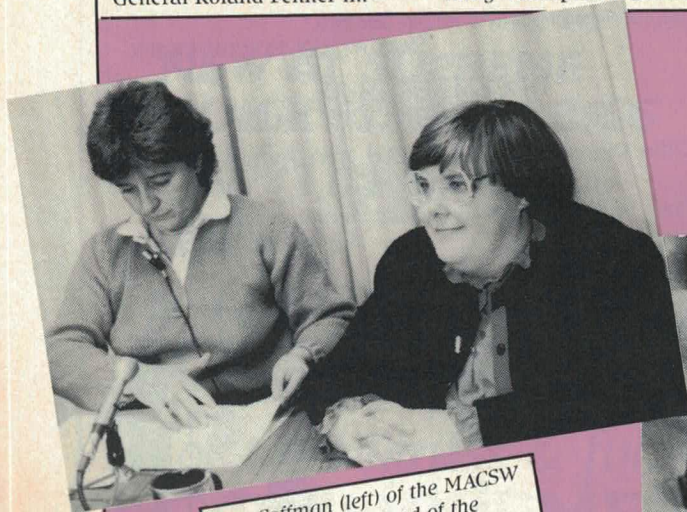
despite a request by the party's women's caucus to have one appointed. On about the same day as Mulroney announced he didn't need advice on women's issues, it was revealed that Conservative MP John Crosbie planned to use the lure of Playboy playmate Shannon Tweed to pay off his election debts. Crosbie held a fundraising event in October with the Newfoundland woman making a guest appearance.

While right wingers cry "censorship" when women seek protection from the harmful effects of pornography, Ronald Reagan is having no problem justifying his administration's censorship of political information.

In what his critics are calling an unprecedented act of censorship, the Reagan administration will force those with access to top secret information to have written works censored by the government before they are published, even after they are no longer in the government.

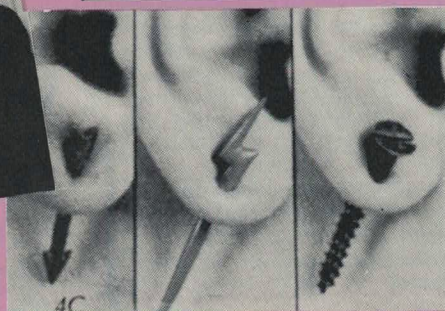
The American Society of Newspaper Editors charged the policy entailed "peacetime censorship of a scope unparalleled in this country."

The threat of political censorship has been further underlined by the Reagan administration's bar on foreign leftist speakers, a move to curb the flow of films such as "If You Love This Planet and the stifening up of information available under the Freedom of Information Act.



Liz Coffman (left) of the MACSW and Bonnie Diamond of the Canadian Coalition Against Media Pornography at a press presentation on pornography.

*Outtakes from a new porn movie or just the latest fashion craze? It seems that porn images likening violent brutality as chic have made it into mainstream fashion, but could this condonance of women's suffering be any less subtle?*



**Nelliegram**

"BOOBS" BOOTH — Women in Thunder Bay protested the "T-shirt Game" booth at this year's Canadian Lakehead Exhibition. The "game" was to throw darts at a woman's breasts which were really balloons positioned under a t-shirt. In a letter to CLE administrator Bruce Lehtinen, they charged the exhibit with dehumanization and gross insensitivity toward women. Local women told how shocked and repelled they were at this "game." The booth was removed the next day.

*Northern Woman's Journal*



## Toronto Film Festival

Five women were the outstanding stars in two finely crafted films which recently premiered at the Festival of Festivals in Toronto. Virginia, Faith, and Alexandra each represented one story from a trilogy written by Grace Paley in *Enormous Changes at the Last Minute*. They are presented with a warmth and an ordinariness which makes them vigorous portraits of women at different transitional points in their lives. In the first story, Virginia is forced to seek social assistance after her husband deserts her and their three small children. Gradually she comes to terms with a new friendship with a married man and her feelings of loneliness. Faith, in the second story, struggles with her anxieties and her indecision over whether to tell her parents that she is separated. Finally when she is on the verge of telling her father she discovers that her parents' big secret is that they were never married in the first place! The last story is the most interesting in terms of the questions it raises about relationships and parenting. Alexan-

dra, a social worker, has a love affair with a young man and gets pregnant — but rejects the man and his assumptions about fathering the child.

In *Entre Nous/Between Us*, the story of Lena and Madeleine takes place in the fifties in Lyon, France. The film begins during the war when Lena is interned but marries a Frenchman, Michel, to escape the camp. Madeleine, an art student, falls into a disastrous marriage after her first husband is murdered by the Germans. The two women meet at a school recital and their dull lives begin to change as they develop and express new dreams and desires. This film is similar to John Sayles' *Lianna* in its unsentimental treatment of the growing friendship and love between two women and the reactions of others to them. Diane Kurys, the director, said at the opening that the movie was her speech and at the end of the film the audience discovers that the story is a personal statement drawn from her own life.

by Lorraine Douglas



### Belliegram

**SHATTERING THE MYTH —** This year's Miss California contest was again disrupted by that intrepid activist, artist and street-performer Nikki Craft who in past years has thrown meat on the stage to protest the dehumanization of women, saying beauty contests "just turn our bodies into another product." This year's Myth California protest parade gathered, dressed in costumes that parody today's standards of beauty. They wore banners that bore titles such as *Miss-Informed*, *Miss-Used*, *Miss-Fortune*, and *Miss-Ogyne*. Some of the over 500 demonstrators wore

necklaces of diet-cola cans and dragged weight-scales chained to their bodies in protest of weight slavery. To further dramatize their point, several women dressed as skeletons carried a martyred, twig-thin doll labelled *Miss Anna-Rexia*.

A Chicana woman on roller-skates, dressed as a blonde bride in a bird cage, challenged the pageant's almost exclusive attention to the beauty of white women with a sign that read "Am I White Enough for You?" while other women hopped through pink sequined hoola-hoops with signs that read "Beauty Obedience School".

matrix/santa cruz sentinel



### Belliegram

**BOYS NIGHT OUT** A Labatt's truck made available to the Engineering students of the University of Saskatchewan in Saskatoon is being used during regular mock rape contests between the Engineering faculty and the Agricultural faculty. Named the Rape and Plunder Squad, the truck has been purveying the campus search-

ing for likely candidates. The squad is alleged to have grabbed women to pull their pants down. A letter of protest has been sent to Labatt's Brewery by a concerned member of the University faculty to express outrage over the use of their vehicle as part of encouraging criminal acts. The University administration has been receptive to examining the situation.



**Christine Merlin**  
Deposit Services Manager

## "Let's Talk Financial Planning ..."

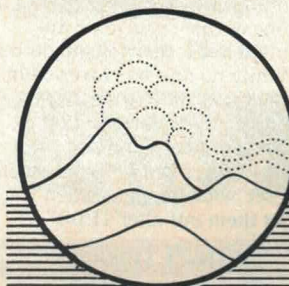
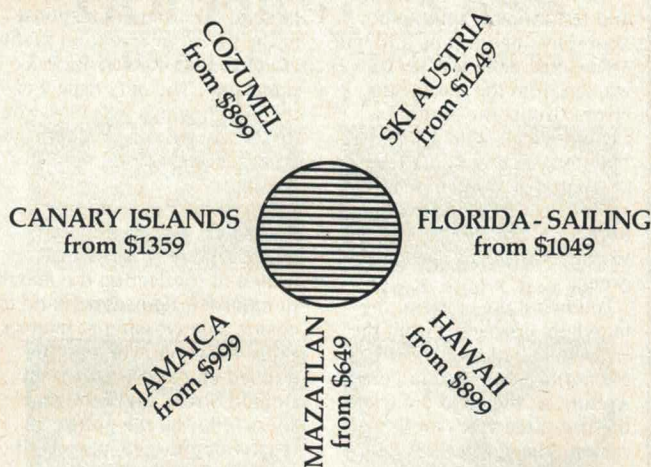
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## Women unite, taken aback at night march

Take Back the Night is a symbolic annual march in protest of all forms of violence against women. This year's event, characterized by the pilgrimage of 300 women and male supporters to Winnipeg streets, was no different.

During a series of speeches and testimonials linking pornography, incest, rape and wife abuse, the scene was set by women from the Incest Survivors Group, the Manitoba Committee on Wife Abuse, the Manitoba Action Committee on the Status of Women, feminist singer Heather Bishop, Deputy Premier Muriel Smith and various provincial women's groups.

Following the address, the marchers proceeded from the legislative building down Memorial Boulevard to Portage Avenue, as they had done for the last three years on this occasion. The similarities ended on Donald Street however, when police intervened in the march and pulled organizers towards awaiting police cars.

Because march organizers felt it would detract from the intent of the march if police were asked to protect the women, a parade permit was not sought. Few of those at the march knew beforehand that the march was an illegal one, but when the police confronted the group, the marchers stood united as they chanted to police to release the women.

Later, march organizers accepted the criticism that participants should have been forewarned of the status of the march, and said it was an oversight on their part that women were not notified. But the damage was already done. The next day, the press headlines likened the women's response to the police intervention to the violence that the women were protesting. The only aspect of the march which was newsworthy, it seemed, was the fact that a parade permit was not sought.

Before the police disrupted the march, parade marshals' guidance had been well executed in conducting the march in an orderly procession and to ensure safe crossing at intersections. However, when police nabbed march organizers on Donald Street, all of the marchers followed the police, responding that they were all organizers of the march and if one of them was to be apprehended, they all should be. While no one was arrested in the incident, one angry peace officer was quoted in the University of Winnipeg newspaper *The Uiter* as saying: "See what happens when you let them out after 11:00."

The following letters are responses from women participants in the march and Take Back the Night organizers:

Dear Editor:

Last night I joined with some 200 other women in a walk to "Take Back the Night." I look forward to this event every year as it provides me with the opportunity to address, reflect upon and feel a sense of responsibility and involvement with respect to the issue of violence against women and the larger issue of violence in the world, in a supportive, non-threatening environment.

This was the third year that the march has taken place in Winnipeg. Previous to last night this march has occurred without incident. Last night we were halted, mid-march on Donald Street, by the police, who were attempting to arrest the organizers as they deemed this the appropriate time to inform the orderly, peaceful marchers that they were disturbing the peace by marching without a permit and accompanying police escort. This resulted in a disorderly dispersal of the marchers in the middle of Donald Street, a tying up of traffic and much confusion as the police made an abortive attempt to arrest these women. It seems we women have learned our non-violent confrontation techniques well, as this potentially violent confrontation by the police ended in a reformation of the marchers and a peaceful completion of the walk — at least until we reassembled at the Legislative Building, where we were met by an increased force of police personnel, complete with flashing cruiser cars. Here we dispersed ourselves calmly, in spite of unnecessary, attempted police intervention.

The walk to "Take Back the Night" is a symbolic event. Once a year women walk in peaceful solidarity to symbolize our hopes and our continuing struggle to realize a world in which a person — woman or man — may choose to walk, at peace, without fear of her/his fellow woman/man, at day or at night. A march chaperoned by male police personnel is unnecessary and defeats the intended purpose!

It seems to me that our police force could really benefit by an awareness of non-violent confrontation techniques, hopefully enabling them to make more sensible choices in terms of crowd control and law enforcement. Their actions last night made no sense and served only to alienate!

Karla Yallits

Dear Editor:

I attended the march in the spirit of fully supporting the intent of it and with a comprehensive and global understanding of the politics therein. Part of my political perspective is to look at long term as well as immediate possible results and implications of action taken.

The march was conducted without the parade permit required by law. I have objections to this having been done. A personal one is that the march was not publicized as an act of civil disobedience. When I chose to participate in the march I had no knowledge that I would be committing an illegal act. I believe that such a choice should not be made for me by the Take Back the Night Committee. I wanted to participate in a demonstration which would hopefully allow me more freedom than I have now, and consequently was the victim of having another freedom of choice taken from me by the organizers of the demonstration.

Also, prior to attending, it was my understanding that the march was to be a peaceful demonstration. The organizing committee conducted the march with the awareness that a confrontation with the police was likely, but did not inform the marchers. This again limited choices for the participants.

Another question I ask is: "Was civil disobedience necessary?" Civil disobedience can be a powerful tool but it is weakened when used at times when obeying the law could have accomplished the intended purposes, or gained further support from those who may be alienated by the breaking of the law. It is my understanding that a parade permit was not even applied for. My observation is that a more appropriate time to use civil disobedience may have been if the permit had been applied for and not granted.

It occurs to me that conducting the demonstration without the parade permit may have been a good means of setting women up as further victims: creating a situation where the police, in upholding the law, will confront us, and then accusing them of harassment and interference with our "peaceful" demonstration. Within the dynamics and experience of oppression the oppressed often



adopt victimization as a lifestyle. They set up situations for themselves in which they are certain to be victimized and then say "poor me, I'm a victim," — gaining some personal payoff as a result of living in this space. I'm wondering if we have not created a collective example of this through the manner in which the Take Back the Night March was conducted.

I do understand the politics of not asking men for permission to walk freely in the night, and of women taking their right to do it.

During the march I did support all the women in the march, women not in the march, and the organizers of it. I do believe that the march was successful in several ways. It did draw the issue to public attention and did result in a real feeling of community and support among the participating women. I also felt supportive of protecting and assisting the women who may have been arrested as a result of participating and/or organizing the march as an act of civil disobedience. I also felt angry at the police for "stirring up violence" in what was intended to be a peaceful demonstration.

Although I definitely supported the march and its intent, it was after further consideration of the implications and purposes of civil disobedience as a political tool used in this situation that I decided to write this letter. I do not discourage women from using civil disobedience in working towards moving out of oppression. I do urge them to really understand and know why they are using it and keep in perspective all the possible personal and political consequences for the feminist movement and all individuals and groups involved and affected.

I hope that something can be learned from this situation when civil disobedience is considered as an alternative action in the future.

Sincerely,  
Shelley Price  
Winnipeg, Manitoba

Dear Women:

This year's Take Back The Night March generated criticism, personal comments and praise. The women who took part in the organization this year feel the need to respond to the criticisms received after the march.

We were disappointed that the criticisms were not always constructive and some of the personal comments were very painful.

The major point of contention was that we did not obtain a parade permit and that we did not inform the participants of the march that they were marching without a permit.

As a committee, made up of nine women during the planning meetings, we made a conscious decision not to apply for a parade permit. We felt that it is important to make the point that women have the right to walk in public, autonomously — without male protection.

Locally there have been five Take Back The Night marches protesting violence against women. Over the years a combination of events have taken place. There have been three marches with permits; for one of these the police did not show up for a requested escort. Two marches were held without parade permits and the police attended one of these and escorted the march without incident.

Based on these past experiences, as organizers or participants in, previous marches, we never anticipated that there would be any confrontation with the police.

Nonetheless, we recognize that we should have announced that there was no parade permit and why and what to do if there was a confrontation. We accept this criticism and take full responsibility for this oversight. The most painful aspect of the reaction to this oversight was that some women felt we had deliberately deceived them.

We continue to believe that the Take Back The Night march is an important action to bring public awareness to the issue of violence against women.

We, therefore, urge those women who feel strongly about how the march should be organized, to participate in the planning of the next march. The committee is an ad hoc group of feminists who respond to an announcement in the feminist press around July.

In closing, we would like to thank the many women who supported and believed in the cause throughout the night.

In sisterhood,  
Brigitte Lydia  
Denise Manuella  
Janet Susan  
Kate Sharon

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Canadian women (left and right) with new-found American friend.

Photo: Debra Pilon



# WOMEN'S ARMS EMBRACE SENECA

In upstate New York, the red hues of ripening apple orchards blend unobtrusively with the red, white and blue of American flags plastered everywhere: outside homes, on main street businesses and alongside tombstones in leaf-shadowy graveyards.

This summer, the good people of Seneca County, N.Y. found themselves hosts to visitors quite unlike the usual influx of family campers and middle-aged tourists. The Seneca Army Depot — a major employer in the county and one of several U.S. facilities used to store nuclear weapons for the Department of Defence — was a barbed-wired magnet which drew thousands of American and Canadian women to a unique non-military, non-male installation: The Women's Encampment for a Future of Peace and Justice.

Located on 35 acres of former farmland adjacent to the Army Depot, the women's encampment opened on July 4th and closed on Labour Day. During its short lifespan, it was a hive from which hundreds of demonstrators swarmed, descending on the Depot's gates for demonstrations and for "actions" involving civil disobedience. The largest demonstration occurred on the August First weekend when 2,000 women took part in a legal protest and 300 were arrested for illegal activities.

The idea for a North American women's peace camp, in solidarity with the Peace Camp movement in Europe and the Greenham Common Women's Peace Camp in particular, was born at a conference on Global Feminism and Disarmament on June 11, 1982 in New York City. The organizing process began with discussions between the Women's International League for Peace and Freedom and women in the Upstate Feminist Peace Alliance (New York).

Plans were made to set up a camp at the Seneca Army Depot. Women from all over the United States and in Canada began a fundraising drive late in 1982 and land next to the Depot was purchased early this year.

Being only an island of transformation in a sea of rural, republican rigidity, the women's encampment became, soon after it opened, the target of arson threats, derision and contempt. About 1400 people are employed at the Army Depot. Not all of them are military personnel who live on the base. About 800 employees are civilians who live in the nearby towns.



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feminist:  
a place  
where all  
women...  
...were  
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*Debra Pilon*

Why the Seneca Army Depot?

The earliest known use of the Depot for nuclear weapons-related work was in 1944 when Canadian uranium was stored on site for the Manhattan Project (the U.S. government project which developed the first atomic bomb). Eleven of the storage bunkers used for this purpose were found to be radioactive in 1980; they have since been sealed.

The U.S. military will neither confirm nor deny the presence of nuclear weapons at a particular location but evidence is pervasive that the Seneca Army Depot is a major nuclear weapons facility.

An employees' handbook from the Depot includes a list of four job skills required: nuclear weapons office, nuclear weapons maintenance technician, nuclear weapons electronics specialist and nuclear weapons assembly technician.

Although the Army Depot provides valid enough reason for the encampment's location, the herstory of Seneca provides others for women — more spiritual in nature.

In 1590, women of the Hotinon Sionne Iroquois confederacy gathered at Seneca to demand an end to war among the Iroquois nations. In the 1800s, abolitionists made Seneca County a major stop on the underground railroad.

The house of Harriet Tubman, an activist with the underground railroad in the 1800's, is near the present day Army Depot. In 1848, early feminists held the first U.S. women's rights convention at Seneca Falls to call for suffrage and equal participation in all areas of life.

For many women, the encampment was an example, in microcosm, of what a feminist world might be like: decisions were reached by consensus, work was equally shared (each woman was expected to perform three hours of work each day) and all women bestowed on their sisters the benefit of the doubt, the willingness to accept differences as a natural aspect of a healthy community.

It was undeniably feminist: a place where women of all races, classes, religions, sexual preferences and ages were accorded equal respect. Everyone was encouraged to participate as she saw fit.

Non-violent actions include, as a basic tenet, respect for both oneself and for the other person (i.e. the police). In this vein, many women found themselves talking to those who apprehended them about their military jobs, about conversion of land



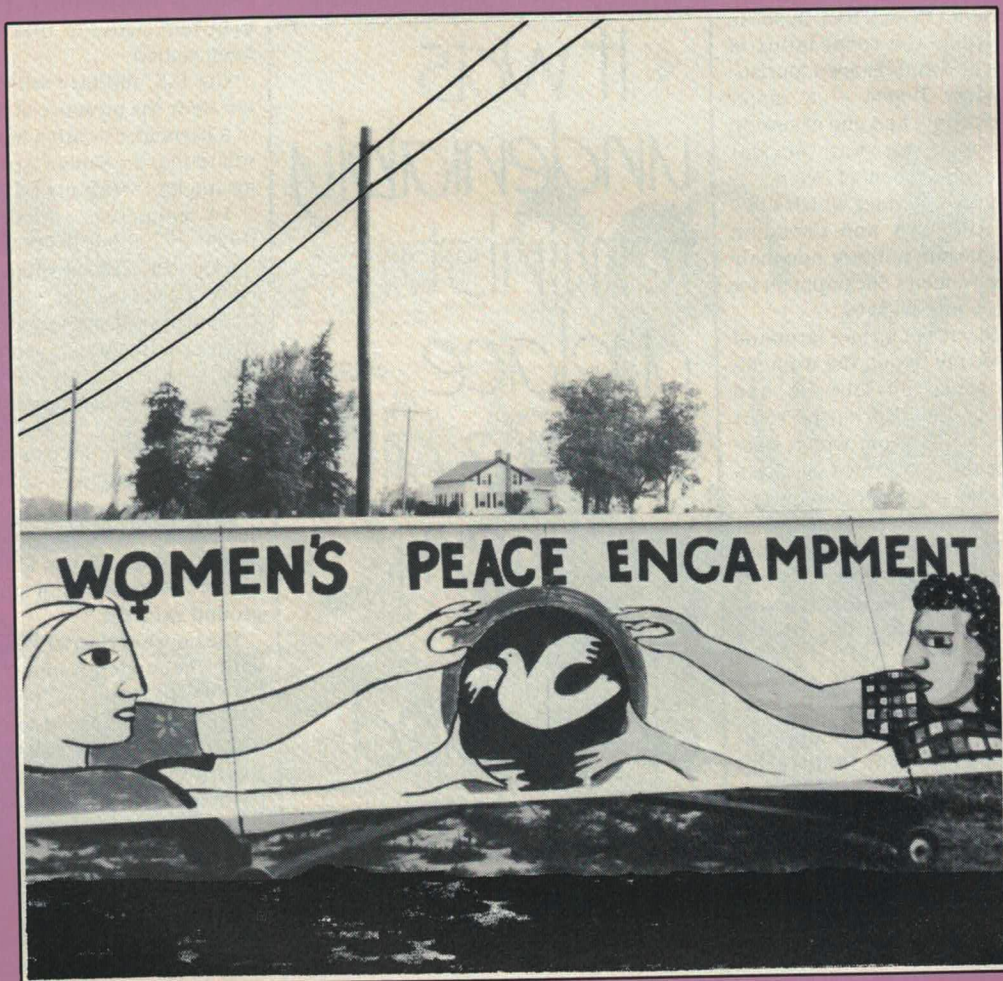


Photo: Debra Pilon



and buildings from military to non-military uses (which would not threaten their jobs) and about the insanity of the nuclear arms race.

Civil disobedience training was conducted regularly and all women wishing to perform acts of CD learned not only the theory of non-violence but also the practice, through role-playing and by talking to other women who had already been arrested.

Actions at the Army Depot's gate included planting flowers as a sign of life inside the fence (trespassing on Depot land is against the law). Women also painted over the words "Mission First" on a large water-tower inside the depot which previously said: "Mission First, People Always"; they climbed the fence into the Depot to reclaim it for all human beings and many participated in emotionally-wrenching die-ins.

Feminism and non-violence were discussed exhaustively. But for some women, anger at the violence directed at us — by rapists, by pornographers, by misogynist practices in past centuries — cannot be reconciled with Gandhian non-violence. The passivity which many feminists associate with non-violence repulses them. Perhaps the best way to reconcile the two positions is to remember that both non-violence and feminism act against oppression, both seek not to destroy the enemy but to destroy the concept of enemies.

The support offered women who took part in CD actions by other women in their "affinity" groups was central to the success of all the actions. By operating as a team, the affinity groups allowed those who wished to participate to do so with the full knowledge that caring women were making phone calls to find out where they were being held and would be there at the gate of the Depot when the processing was over and they were released. Most women arrested on the base by military police received "ban and bar" letters prohibiting them from trespassing again within a six month period. Second offenders were taken to a U.S. federal court for hearings and possible trials.

During demonstrations at the Depot's gate, women from the encampment were always greeted by counter-demonstrators from town. One free-enterprise adherent rose to the occasion by producing t-shirts which said: "Nuke the Bitches".

Sleeping at the encampment was difficult. When water lines to the encampment land were cut and telephone threats became more menacing, security teams of campers equipped with flashlights and walkie-talkies began patrolling the encampment land from 10 p.m. until dawn.

In fact, at night a siege mentality seemed to descend on the land, as Army helicopters patrolling the Base's boundaries flew within 1,000 yards of the camp and the women's voices crackling over walkie-



talkies reminded all of the vigil being kept.

After an incident on July 4th when a mild-mannered man approached the reception area to offer the campers a gift

of the American flag, opposition to the peace encampment became blatant in the town of Romulus, only one and a half miles away. The women who greeted the man at the encampment gate accepted his flag but told the donor a decision would have to be made by all campers before the flag could be flown. At the regular evening meeting that night, campers engaged in a heated discussion. A decision was made not to hoist the flag itself but to allow any woman to make her own flag, no larger than a pillowcase. The idea was to have these individual flags incorporate any traditional flag a woman desired; it was also hoped that creative flag-making would allow statements of all kinds about the concepts of countries, territories and allegiances.

When word got out that the encampment would not fly the American flag, all hell broke loose. Newspapers made the encampment the topic of scalding editorials. Local people who had been somewhat sceptical about the dresscode (or lack of one) and mentality of campers, became convinced every woman at the encampment was a lesbian communist, which to them neatly discredited any cause the women might have.

One newspaper published a full-page colour American flag with the inscription "Proud to be an American" under the flag. Within hours of its publication, homes all along the main street of Romulus were sporting this readymade poster in front windows. One especially patriotic family had the poster in a window, a large flag outside the front door and smaller flags along the sidewalk adjoining their property.

Resentment against the women's encampment grew stronger as the demonstrations continued and more newspaper stories warned local people their property taxes would probably increase as a result of state police being recruited to the county to assist at demonstrations. Although tensions between townspeople and the camp never erupted into physical assaults, the rapport that camp organizers had tried to establish before the camp officially opened eventually eroded. The sheriff of the town of Romulus, however, never lost faith. He testified in a Rochester, N.Y. court on September 2 that he had never heard a woman from the encampment use abusive or obscene language at any demonstration, nor had he seen any act of violence committed by any woman during 60 days of marches and protests. As an unbiased witness, he experienced first hand the peaceful and positive protest that women can create in order to demonstrate their opposition to the arms buildup.





Photo: Debra Pilon

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# INTERVIEW

On July 30th, Rosalie Martin of Ottawa, Ontario was one of 54 women arrested in the town of Waterloo, N.Y. during a march by women associated with the encampment.

In this interview, Rosalie describes in her own words the circumstances surrounding the arrests, the three-day imprisonment of all the women and their eventual trial.

**HERIZONS:** Could you describe, what happened in the town of Waterloo?

**ROSALIE:** I joined the march with a group of support women who were coming from the encampment. A call had come to the camp to have support women join the women at Waterloo. The women had started out on the march at Seneca Falls and were blockaded at the bridge (in Waterloo) by several hundred townspeople.

(The purpose of the march was to commemorate the first Women's Rights Convention in Seneca Falls and to bring the spirit of those women to the encampment. Waterloo is about four miles from Seneca Falls.)

We came up from behind the crowd so we had to work our way through the crowd to reach the women. That's when I experienced, personally, most of the violence from the crowd. The majority of them were men. A lot of them were drunk. They were waving American flags. They were pushing American flags against us, trying to push us back. They were saying things like: "Nuke the Lessies", "Kill the Jews", "Go home Commies". Most of their comments were racist or sexist or fascist.

One woman told me...I asked her why she was so opposed to the encampment and to the walk itself and she looked at me and just glowered and said: "Because you're scum. You're all a bunch of scum."

Even though a lot of them were opposed to us because of our political beliefs, we all felt that most of the insults had been very personal — specifically because we were a group of women.

The mob became really boisterous and most pressing when the police announced that they were going to make arrests. Those women who chose not to be arrested went to the sides of the road and the rest of us stayed in the middle of the road because we didn't want to take an alternative route. That's what the police were telling us to do. It was within our civil rights to walk through the town. We had notified the sheriff beforehand that the walk was going to take place and he had said it was okay to walk. Also, there would have been no way to turn around — not after the kinds of insults and violence we were experiencing from the crowd. The riot police came in at this time and they stood between us and the crowd. The fact that

the riot police were there meant that they could have opened a pathway through the crowd for us. A lot of us felt they didn't do that because they were afraid of the crowd.

Then, the vans arrived and they started making arrests. It was interesting because a few women in the first vanload were handcuffed and dragged over to the van and put in. But after the press arrived, they didn't use handcuffs anymore.

After about two vanloads had been taken away and about half of us remained ...I should say, by the way, that there were about 54 of us in roadway...a man stepped out of the crowd facing us, maybe about 50 feet away and he held up a gun and pointed it at us. I saw him break through the crowd and get his gun up to his shoulder and the woman beside me said: "Holy shit, he's got a gun." It was really scary. The police apprehended him in time but the gun was apparently loaded and he had extra ammunition on him. It was a scary situation.

**HERIZONS:** What was the arrest process like?

**ROSALIE:** We met before we were processed — in the courtyard (of the police station).

It was our first of many meetings. We wanted to decide on the level of non-cooperation we would use. The main question was whether or not to identify ourselves. Some women were afraid of the legal repercussions. We talked about it for quite awhile and we felt that because the arrests had been so unjust and illegal that we weren't going to identify ourselves — as a group — and that women who wanted to identify themselves were free to do so.

One of the things that was great about the whole experience was that every time there were questions of solidarity and consensus was necessary, women who wanted to abstain or had special needs were made to feel free to do that. So, in the end, it came down to our individual consciences.



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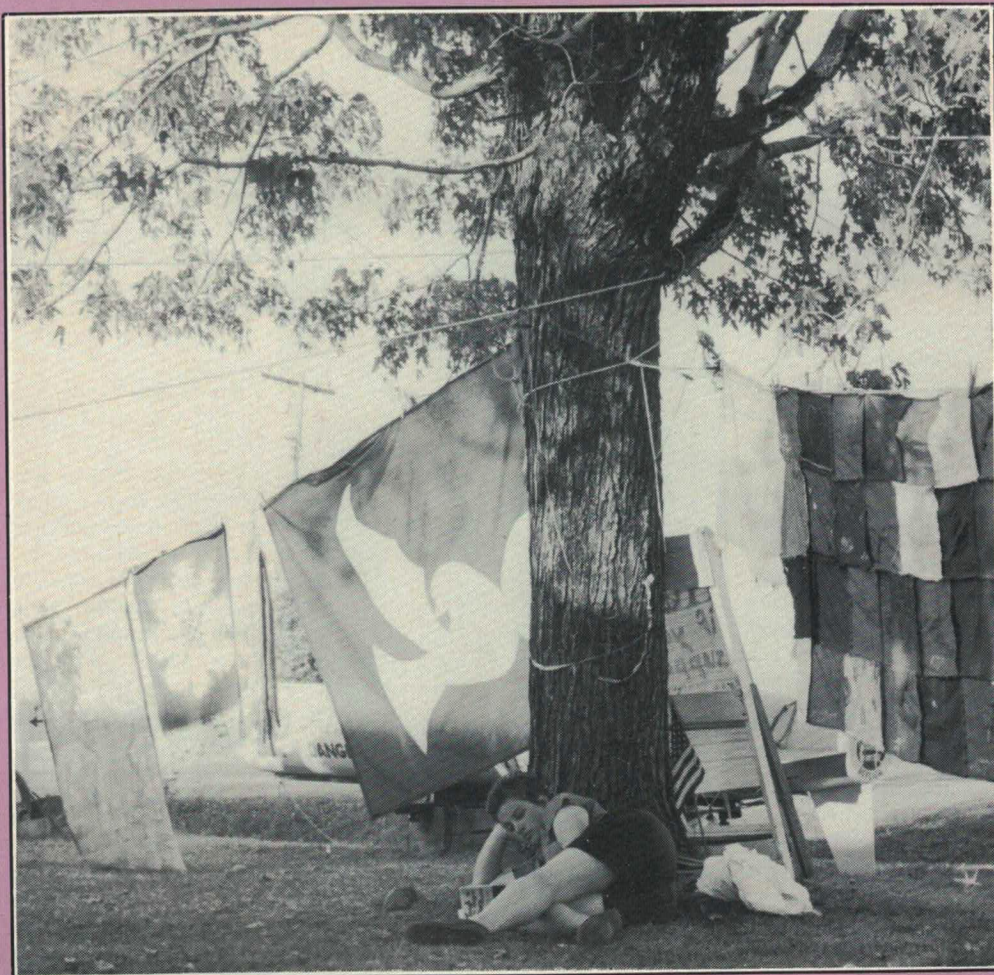


Photo: Marymay Dawning



So, we were taken into the processing room which was inside the jail, with the forewarning that refusal to identify ourselves would mean an extra legal charge of "obstructing legal process".

**HERIZONS:** What was the original charge?

**ROSALIE:** The original charge was disorderly conduct which is equal to a traffic violation so that, really, they can't hold you for that. Fingerprinting and photographing are also illegal under those circumstances.

**HERIZONS:** But were you fingerprinted and photographed? All of you?

**ROSALIE:** Yes. So, we were taken into the room one by one. Then we had to identify ourselves. I think a few women did.

Then, they tried to fingerprint us. I found this part quite scary, really, as I didn't know how to refuse fingerprinting. They try to pry your fingers open and then he told me he could charge me with resisting, as well. "Resisting" scared me a lot, which I'm sure he was hoping it would do.

Then, they took our photographs. It takes a lot of practice to make a face.

**HERIZONS:** Did you?

**ROSALIE:** Yes.

It took until dark to do the processing because there were a lot of women. Once, the police came out into the courtyard and told us all to get in line so they could tell who had been processed and who hadn't. We refused to get into line, so all evening, they were mulling around in the courtyard with their files and photos, trying to figure out who had been processed and who hadn't.

In the end, one woman escaped processing. She was released, actually, because she wasn't processed and they said she shouldn't be there. She was really upset about that. (Laughter).

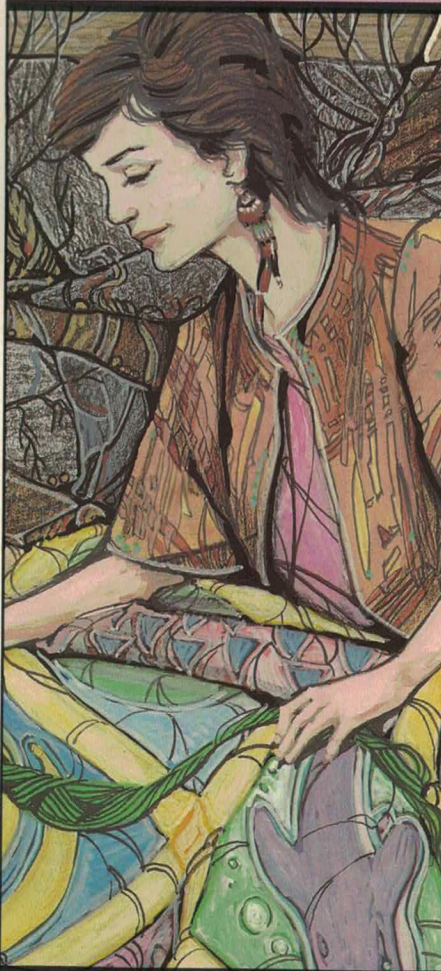
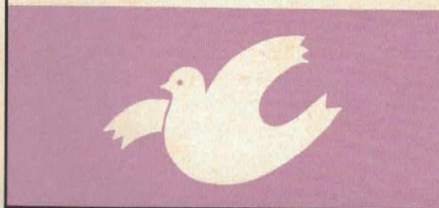
After processing, later that evening, they told us we had to go in for our arraignments and they said they had three judges to do this. So again, we were taken in, one by one, to be arraigned.

**HERIZONS:** What does arraignment mean?

**ROSALIE:** To plead not guilty or guilty, to say whether you want to accept bail or not. To say whether you're going to have an attorney at your trial or not.

(EDITOR'S NOTE: Women were arraigned. Then each woman was taken to a processing room where her pockets were searched and emptied. Then, the women were taken into another room and strip-searched. Finally, they were herded into a cellblock where showers were allowed. At 3 a.m., they were told to get up and get dressed. Everyone was put into vans and driven to Interlaken — a town about 20

miles from Waterloo — to a school which had been prepared as a jail for the civil disobedience expected on Monday, August 1. The women were held in the cafeteria of the school all day Sunday, as well as Mon-



day and Tuesday.)

**HERIZONS:** Can you describe what the women were like in the group of 54?

**ROSALIE:** The women were really strong women. I can't emphasize enough

how strengthening it was for me to be with them. They were mostly from New York City. They had come to Seneca Falls and had stayed there the night before for the peace walk. A lot of them had not even seen the encampment. They had come especially for the August 1 demonstration and now they weren't even going to see it, which must have been really disappointing for a lot of them. They were great women, of every age. Women who were mothers, women who were teachers. There was a grandmother among us — ages went from 23 to 79.

The feeling was generally really positive. We always used feminist processes. We always got consensus. There was never anyone who blocked consensus.

We had so much time on our hands. We just had each other. We spent a lot of time talking to each other about strategy, about our fears, about what had happened at Waterloo. There was a really, really strong energy generated from being together.

**HERIZONS:** What do you remember most vividly about your imprisonment?

**ROSALIE:** The most vivid experience I remember was after two women escaped on Monday. That night, after the guards discovered two of our group were missing, we were held in the hall for about two hours while they searched our room. It had been the usual tedious night with head counts and then more head counts with our files and photos. The undersheriff had been brought in along with a lot of state troopers.

After they couldn't locate the missing women, the undersheriff, in an angry outburst, ordered the guards to take us one by one into the next room to be strip-searched. Four guards with rubber gloves marched up and roughly began dragging another woman and myself to the door. Instantaneously, every woman sat down, linked arms and in loud unison said "No. No. We will not be strip-searched."

We were dropped and the guards backed off, afraid. The undersheriff hesitated for some time as we continued chanting, "No. No." In the end, after some negotiating, we were quietly escorted back to the cafeteria and were asked what we had in our pockets, to which we each gave honest answers. They never even pat-searched us.

The reason I remember this so vividly is because it was a perfect example of the kind of solidarity that we felt as a group, the kind of power that can be generated from a group of women and the effectiveness of non-violent action and of non-cooperation.

**HERIZONS:** What do you know about what was happening outside your jail? With support women who came from the camp?



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**ROSALIE:** One day, our support women did a demonstration outside the jail for us. Other than that, we were allowed to receive letters and could make one phone call each a day.

The support women had a large beautiful banner which said "Free our Sisters". All afternoon we called to each other through the windows. They put on a play for us of Monday's action at the Depot. They sang and they read us newspaper clippings, as newspapers weren't allowed inside.

At night, another loud, angry counter-demonstration formed on one side of the lawn near the support women. A sort of chilled silence ran through us all, fearing deeply for their safety. The support women sat in a circle with some candles for a long time, sitting strongly and calmly, generating a powerful energy that hushed the crowd. It was so beautiful: I can't describe the tremendous joy we felt watching them. They sang: "Free our sisters, unto us they shall return, like a drop of rain into the ocean." We sang it with them, arms around each other, tears in our eyes, in a way, singing it for all sisters everywhere.

**HERIZONS:** When were the women brought before a judge and what happened at the trial?

**ROSALIE:** We were brought to a pre-trial hearing on Wednesday. We were taken from Interlaken school early in the morning. The first trial was to begin at 9 a.m. in Waterloo. But first, we were taken to the police (station) courtyard in Waterloo where we sat down and, by lot, chose three women to be our spokespersons. We were asking for a mass trial, to have all the charges dismissed and to have our fingerprints and photos returned to us. Word came in to the jail that the judge had refused to give us a mass trial and that he would begin taking us individually. So, they took us over individually by cruiser, to the courthouse, which was a makeshift courthouse in the Waterloo fair grounds. Because they decided to take the even numbers of Jane Doe's first and my number was Number 4 — and the woman who was Number 2 was in a cruiser that got lost on the way over — I ended up being first to the trial. They mistook me for Jane Doe Number 2 all through the hearing. (Laughter).

The whole day was so incredible. We decided after we weren't allowed to have a mass trial that we would be silent through our trial as a method of non-cooperation. We had also discussed, the night before, the matter of personal recognizance (PR) and decided that we weren't going to be released on PR — that if the judge gave it as an option, we would say we would not return for trial. I remained silent through the hearing. He

asked me a lot of questions. Then he said, "Okay, you'll be held until your trial date on August 30th."

I should mention that there were a lot of support women from the encampment in the courtroom and as soon as he said this, the support women stood up and totally disrupted the courtroom by singing and chanting. They were all dragged out individually and then they blocked the doors. They were prepared to block the gates to stop cars from entering the fairgrounds. The support women were prepared to do CD.

After the courtroom was cleared, I was still before the judge. The district attorney told the judge it would be better to make me return on PR because the maximum sentence for a charge of disorderly conduct is 15 days. So, the judge agreed to that and he began signing out papers. Then, I didn't know what to do because I wanted to remain silent. But I ended up making a statement that I would not accept PR and that I wouldn't be released until all the women were released and all the charges dismissed. They took me out anyways and forcefully released me. The same thing happened to a lot of the other women — about one-third of the other women.

Then, the judge broke down. He said he conceded to a mass trial because he couldn't stand to see women being dragged before him anymore. There was also the constant pressure of the support women at the door yelling "Unconditional release" "Dismiss the charges" "Unconditional release".

He just finally broke down. It was great; it was great! He said he would accept a mass trial. Everyone was brought over from the courtyard in a bus and everyone was allowed back into the court. The three women who had been chosen as spokespersons made their statements — beautiful, strong statements — and after the statements, he dismissed the charges, said our photos and fingerprints would be returned and we were all free. It was an incredible victory not only for us, but I felt, for women everywhere.





# WINNIPEG WOMANLY TIMES

The women's peace camps of Seneca and Greenham Common give a tangible pattern to the visions of many local women. Active from the March for Peace in 1982 to the campaign for a nuclear-free Winnipeg, these women have been isolated by a largely male-controlled peace movement. Feeling drained and unnourished, these women have a growing sense of urgency which demands the coming together of women's energies.

Lynn Gibbons believes "feminist theory brings a world-view not shared by other views." Feminism is a political theory with a perspective to lift us out of the inevitability of the doomsday destruction mentality." Because this view is basically optimistic and has a commitment to real change, it offers people a real chance to live in healthy ways and develop their potential in a peaceful world. Another Winnipegger, Joan Winslow explains how a feminist analysis is good for making the connections that definitely exist between such different things as violence against women, poverty and the threat of nuclear war.

Amongst the many women that have been actively involved in the local anti-nuclear movement is Alison Norberg. A year ago, she felt she could not continue because the only common denominator of the organization was a call for bi-lateral nuclear disarmament. The lack of concern and discussion to reach an analysis of militarism, patriarchy, economic development, capitalism and the role these play in people's lives afforded no consensus among members. Norberg stresses that her political work is a life commitment rather than an organizational commitment: "It's a commitment to living and moving towards a different vision of living. The importance of my other political work and my spiritual vision couldn't be expressed or satisfied with the Winnipeg Coordinating Committee for Disarmament."

Another important issue that was brought clearly home to Norberg while she was working in a mixed hierarchical environment was the stereotypical way women are viewed and treated. An example of this was a *Free Press* interview in which she took part with another woman and two men — the men, in what they were quoted as saying, were portrayed as the thinkers and strategists of the anti-nuclear movement; the women were deemed emotional, hysterical and primarily concerned over the children. "This experience served to capsulize the frustration I had been experiencing within the organization," explains Norberg.

Another local activist, Janine Gibson-Grant, explains that "most peace people in the mainstream movement think the nuclear situation is a particular situation, that once it is done away with we can stop worrying. We must change patriarchal society."

Her personal feminist theory for peace is to focus on her inner sense of what peace means to her "How can I live each day, sane and happy, unless I echo my bumper sticker which reads Teach Peace. I try to put that into practice daily with my children and all the people that I come in contact with. It is important to concentrate on what is effective for yourself, to put this into practice and to take that to the small community of people around you in order to implement peaceful and nurturing ways of relating and then move this into the larger community."

Louise Worster, who has also done a lot of organizing in and around the issue of peace believes that "women more than men are willing to be impulsive and imaginative in finding the means to wake people up."

Lynn Gibbons feels that frustrations of her very active years in the mixed peace movement will be alleviated by doing this work with women. Her experience of speaking in schools and to women's groups has shown her that "women got down to the real issues and concerns and didn't merely intellectualize." She feels that because women approach the issues from a different perspective, this demonstrates in itself, a commitment to working co-operatively in an integrative way. For her the feminist vision calls for positive changes in people's lives that affect interpersonal relationships, encourage co-operation at the community level because it places a higher value on co-operation than on competition, and because of this would offer real democracy to people on a local and national level.

Joan Winslow sees the ability of women to deal with difficult and hurtful things in a straightforward and healing way as an important reason for wanting to organize the women. Alison Norberg also feels she can no longer work in isolation stressing the importance that people need to be more in touch with their gentle selves and that all issues of violence must be considered by the peace movement. She now believes the chorus of a Frankie Armstrong song says it very clearly: *Shall there be womanly times, or shall we die. There shall be womanly times, we will not die.*

Brigitte Sutherland

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# *Born Again Pagans Reclaim Solstice*

*Gerri Thorsteinson*

The holiday season brings a brief interlude of peace and "brotherhood" when we in the West put the troubles of the world on hold. But the traditional seasonal celebrations with which we are familiar are deserving of closer scrutiny.



ur modern celebrations are only recent additions to an ancient calendar of festivities, having existed for a mere drop of time in the historical bucket. A look back reveals that newer religions such as Judaism, Buddhism, Christianity and Islam incorporated the Winter Solstice and other pagan holidays to win converts.

The Winter Solstice (December 21) marked an important turning point in the year when the days became gradually longer and spring was imminent. When the daylight hours were few, the sun was weak and life seemed at a standstill, nature worshipping cultures used to light fires to encourage the Mother Goddess to new life.

Women then enjoyed a much higher status than they have since. They didn't spend all their time in the kitchen preparing feasts. Indeed, at the centre of the religious observances was the Mother Goddess, Herself. She was a cosmic deity, the birthgiver who brought all life into existence. Unlike God the Father, who later came to rule the world, she was the world, a creative, magical source, at one with nature.

These were matriarchial societies where worship of the moon dominated with priestess and fertility cults, the oldest form of social structure. Although many scholars still reject it, much evidence of them still exists from the Neolithic Goddess shrines of about 8000 B.C. to early Christian times. The evidence shows that women once owned property, engaged in business and held the highest positions in the clergy. Children belonged to their mother's clan and took her family name.

Fertility religions, based on the birth power of women, were widespread. Mythologies and rituals linked to the moon goddess and her cycles, have been found in Africa, Native North and South

America, China, Japan, the Near East, Egypt, Northern Europe, Greece, the Mediterranean and India. A Goddess Directory in *Moon*, *Moon* by Anne Kent Rush lists over 200 aspects of the moon from Aah, the Egyptian moon deity to Zen, the Sumerian goddess of wisdom. The roll call includes such illustrious names as Artemis, Athena, Chandra, Diana, Isis, Hera, Luna, Mary, Rhea, Shaddai-El Chai, Siva, Vesta and the White Shell Woman.

So how did we wind up with the situation that exists today?

As Ms. Rush writes: "There is an almost universal mythology...which tells of how in the beginning women possessed all cult secrets and sacred objects, and later men stole them." Each culture went through a power struggle between the worship of the moon (female) and sun (male) and eventually patriarchy dominated. Males, who had once figured as the goddesses' sons and lovers, became husbands when the marriage contract was instituted, resulting in patriarchy or father right. These heavenly happenings were mirrored on earth.

In time the Winter Solstice celebrations were replaced by the festival of Saturnalia which was at its height during the Roman Empire. Saturn was the god of agriculture in Roman mythology who was overthrown by Jupiter. The festival to commemorate this legendary happening, beginning in mid-December and ushering in the New Year, was called "Dies Natalis Invicti Solis" — the Birth of the Unconquered Sun.

Merlin Stone in "The Great Goddess" writes "Though it required many millennia to suppress the Goddess religion and its social customs, this ancient religion was eventually designated as "pagan" and its remaining vestiges were obliterated by early Christian emperors, medieval inquisitions and witch burnings." The new

patriarchal religions could not simply eliminate the strong social and symbolic meaning of the ancient matriarchal rituals and celebrations; rather they incorporated or gradually changed them.

Trees, which were closely associated with the moon, were first decorated to honor the Great Goddess. According to legend, in the eighth century St. Boniface substituted a young fir tree, as a symbol of the new faith he preached, for the sacred oak in an attempt to woo converts.

"Throughout history, wood has been a mother symbol and rituals involving burning wood impart fertilizing powers to the ashes," writes Ms. Rush. In Northern Europe the burning of the huge Yule log was believed to help the sun shine more brightly. Any parts not burned away at the end of twelve days were kept to kindle the new log the following year. It could only be lit by someone with clean hands.

The sacred mistletoe, which hung from oak trees, was used in religious festivals by most northern people and developed into medicine by Celtic women. Known as "all-heal" because of its miraculous powers, the plant could cure almost anything from epilepsy to a toothache. Originally hung from a doorway as a symbol of goodwill to visitors, it was later said to bring good luck and protection from witches. Christians were forbidden to hang mistletoe in their churches because of its association with the Druids.

The menorah, a seven branched candlestick, is one of most important Jewish religious symbols. It forms the lower half of a moon shape, an upper half circle being completed in the beholder's imagination, according to Rush, to form the perfect full moon. "In earliest times the date of all Jewish festivals was established by the rising of the new moon and



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many scholars believe that the original Sabbath was observed once a month at the moon's rising." (Rachel Levin in "The Great Goddess")

Religious symbols, rituals and celebrations have always played an important role in human life. "According to anthropologist Clifford Geertz, religious symbols shape a cultural ethos, defining the deepest values of a society and the persons in it" (*The Great Goddess*). But the secular philosopher Simone de Beauvoir wrote in *The Second Sex*: "Man enjoys the great advantage of having a god endorse the code he writes; and since man exercises a sovereign authority over women it is especially fortunate that this authority has been vested in him by the Supreme Being. For the Jews, Mohammedans and Christians, among others, man is Master by divine right; the fear of God will therefore repress any impulse to revolt into the downtrodden female."

Over the past few years, however there has been rebellion within the ranks. Women's imposed state of dependence, which came about with the worship of a male deity that legitimized the political and social authority of fathers and sons on earth, has been hard to swallow for feminists both inside and outside religious institutions.

Women and men in their search for spirituality have turned away from established religions and are finding meaning in a connectedness with nature and the passing seasons. Jessica Barker, of Winnipeg, observes the solstices because she feels the cycles of nature parallel her own life cycles. Brought up in the Christian tradition, she still celebrates Christmas for her daughter's sake. She appreciates the

lack of rigid structure in solstice celebrations. "Some people have parties and make it a social event. For others, it's time for discussion and introspection, a time to look within" she said.

James Vitti, another Winnipegger, also enjoys the freedom to create rituals for the solstice which have personal significance. He bases them on his reading of feminist philosophers and spiritualists who answered questions for him that had not been addressed by male philosophers. These women's perspectives on nature and feelings of connectedness to it helped ease a feeling of hopeless powerlessness.

Last year he celebrated the Winter Solstice with friends who were asked to bring dishes according to their astrological sign so they would have an affinity to the food they were preparing. Each sign is associated with one of the elements of earth: air, water, and fire. This division extends to plants; for example many root crops are associated with the earth sign.

All those invited agreed that no metal be used at the dinner "because it distances you from your food." It was important to touch the food and so only dishes that could be eaten with their fingers, such as dolmadakia or stuffed grape leaves, were chosen.

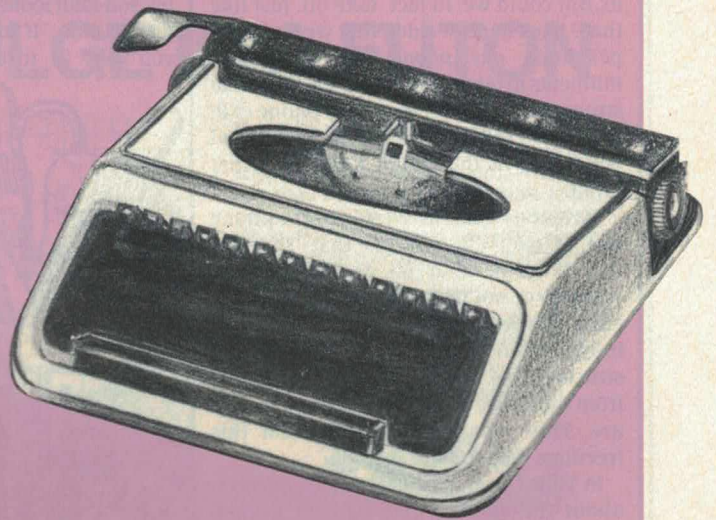
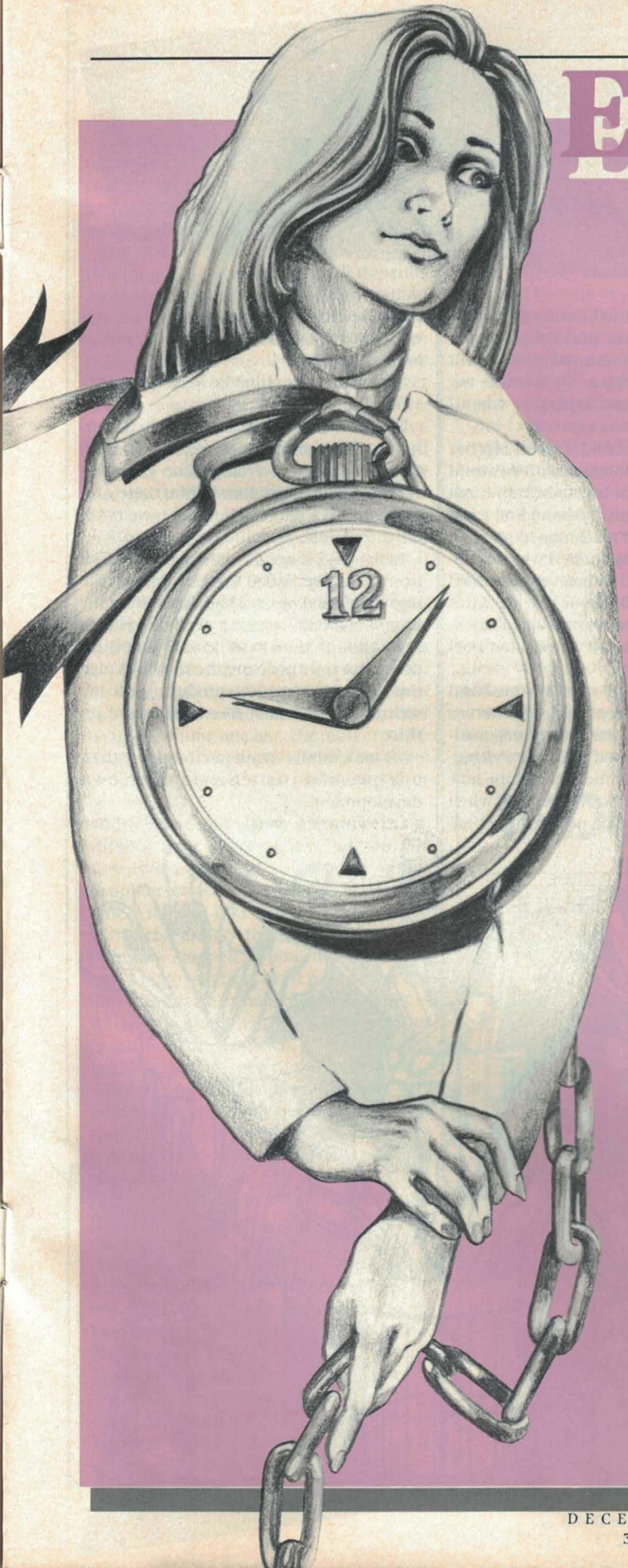
However much it has been commercialized or found wanting, the Christmas season still offers an opportunity for celebration and reflection. This year, reflect back on the celebrations of generations of women before and celebrate the eternal return of light, of fertility and growth, a reflection of your powers to bring new life and change to the world. In quiet contemplation or in feasting with friends, explore, discover and enjoy! ▼





# EITHER/OR

*Betty Jane Wylie*





Several years ago now, three senior editors on a Canadian newspaper had a long, boozy lunch. So long and so boozy, in fact, that they decided to extend it to dinner — in London. Without a phone call, either to the office or home, the three climbed on a plane to England and continued their conversation for a long weekend. It might have continued that way, with no one at home the wiser, except one of them ran out of money and wired home for cash. His wife informed the other two frantic wives, and the office. They were ordered home, immediately.

As punishment, the errant editors were given another week off without pay (revealing to them how essential their jobs were), and did penance for their wives by papering the bathroom, digging up the tulip bulbs, whatever it is that properly chastens husbands who think they can escape home duties and the daily report so lightly.

I was one of three women discussing this escapade shortly after it had occurred. We were three fairly senior women ourselves, with our own charge cards and careers, but each of us still with children, almost grown, at home, and one still with a live-in husband. Could we, we wondered, ever do such an irresponsible thing, take off like that without so much as a fare-thee-well, let alone a by-your leave? We could afford it, theoretically, I mean, we couldn't afford it, but we could pay for it, if we had to. But could we, in fact, take off, just like that? Each of us decided that we had to be permitted *one phone call*. Our commitments to other people, we felt, were that strong that we owed them one phone call, letting them know where we were, and what was in the fridge for dinner that night.

Men don't. Men aren't. Make the phone call. Responsible. Not like that. They are free to come and go as they please, whether or not they have family at home. Most of them don't, at least, not so arbitrarily, but they are free. Their lives are structured so that their work is separate from the house where their so-called roots are. This separation allows them this freedom. Not so with women.

In Tillie Olsen's wonderful book *Silences*, about the silences imposed on women writers by the demands of their private lives, should they be so foolish as to marry and have children, Olsen comments on Rebecca Harding Davis's career. Everyone's heard of Richard Harding Davis. Rebecca was his mother, a some-time writer, before she discovered that "men could have love, home, children, and work without cost to the work. Not women."

"Man's love is of man's life a thing apart 'Tis woman's whole existence," wrote Byron. Dammit! I thought, when I first read that at university. Not for me, I'm not go-

ing to go that route. But I did. I relaxed, letting down my guard, and eclipsed into marriage and motherhood and spent twenty years fighting to retain my autonomy through my writing — when I had time.

I was a Great Wife and a Good Mother (three out of four of my children would agree). But the silence was unbearable, not ours, for we talked, my husband and I, but mine, my silence. I had things to say and I wasn't getting to say them. I was drowning in the diaper pail. Whatever possessed me to have four children? Writer Alice Walker says "With more than one you're a sitting duck." Mind you, I wouldn't part with any of them.

Much later in my life, after my husband had died, when I was pacing with nerves trying to carve out a career and especially an income for myself with my writing, my son John looked at me and told me how dumb I was. "If you'd started writing when you were 21 instead of getting married,

you'd be rich and famous now and you wouldn't be so broke and worried." I looked at him.

"But then, I wouldn't be here, would I?"

"You got it," I said.

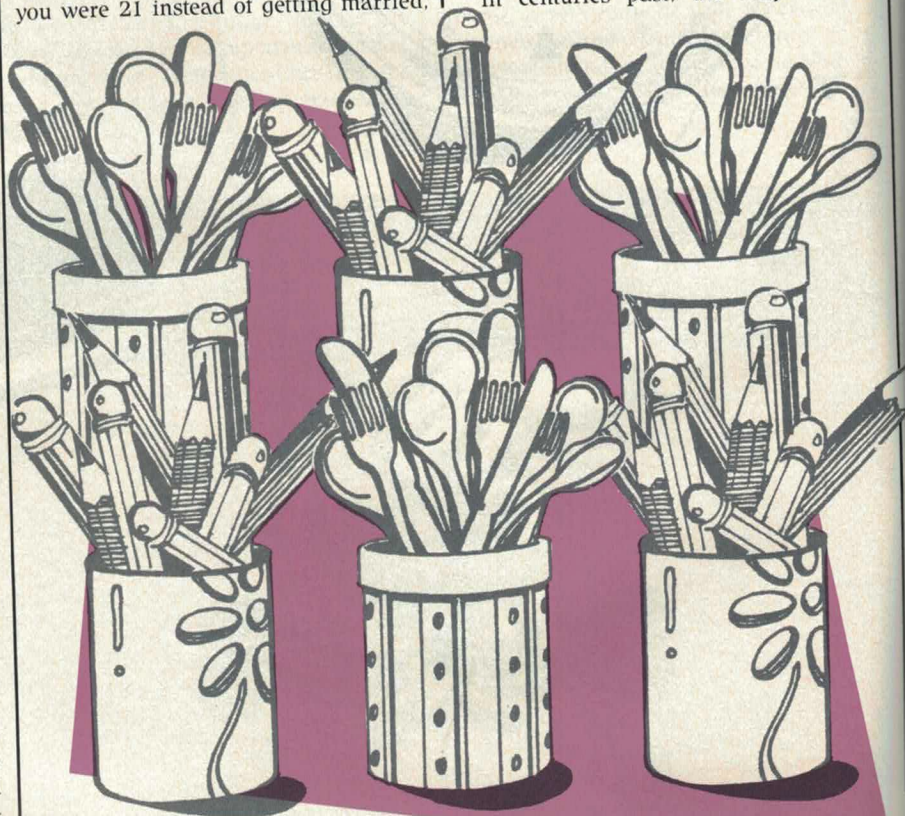
There's no argument, is there? No choice. And yet, women are forced to choose. Choose or suffer, terribly. The choice is very clear and very harsh. Marriage and children. Or a career. You can't have both. It's a trade-off. Your life for your work.

In my case, it was my husband's life. The irony has never failed to strike me that the one unfulfilled desire I had throughout my happy marriage was my need to write, to have enough time to write, and that Bill's death not only gave me the time but also the economic need to produce with my writing. Tillie Olsen has commented on this:

"It took family deaths to free more than one woman writer into her own development."

In centuries past, the only women

*"In centuries past  
the only women writers  
who made it were single."*





writers who made it were single (the Brontes, Jane Austen, Emily Dickinson). More recently, some fortunate women have been able to combine marriage with their work, if they had supportive husbands (Virginia Woolf) or married late.

Now, slowly, it begins to be possible for women writers to add motherhood to their careers, but usually, the children come late and are few in number. It helps, too, if the mothers have excellent help.

For career women, working outside of the home, it's not much easier. It depends more on the quality of the hired help than on the support and co-operation of the husband. For working women, that is, those whose incomes depend on necessary but not very inspiring work, sheer drudgery is the reason for their achievement. Their work load has doubled because they have simply added the work they do outside to the work they were already doing inside the home. The husbands' work load at home, on average has increased by about one and a half hours per week. They still consider it "helping" and not "sharing".

I'm not telling you anything you don't know in the case of double income families. What I want to concentrate on is my own field, that of writing, of creation. It's not just a case of putting in time, or of doubling hours. The time for writing must be the best time one has, the most creative, unrestrained, unpressured time, time that should be served and not salvaged or snatched.

My efforts at snatching time were not without their effect on my children. I'm sure that one of the reasons my oldest daughter ended up with her Masters in Fine Arts was that I kept setting her up with artsy-craftsy things to do from the time she stopped having her afternoon nap. Potato printing, craft paper projects, lino cuts (for Christmas cards), whatever — if I could get her occupied for half an hour or an hour at a stretch, it meant that I could be at the typewriter for that time.

My second daughter found herself very popular at university because she never complained about the noise of anyone's typewriter. She told me then that the sound of a typewriter meant security to her, recalling as it did the sound of mine and therefore my presence in the house. "Mom-mie's home."

As for John — by that time I had become a neglectful mother. The girls were in school; Matthew was in the playpen at my back; John was out climbing something. The neighbors tried to tell me what they had seen him climbing.

"Don't tell me," I'd say. "He came home, didn't he?" Until the day I was working on my first full-length stage play when a neighbor phoned.

"John's on your garage roof," she said,

"and he's having trouble getting down."

Actually, he wasn't having trouble. It was the kid he'd taken up with him. There was a wind and the garage door by which they had shinnied up onto the roof was swinging back and forth too quickly for them to be able to put a foot down on top of it, to establish a jumping-off place. I had to get a step-ladder and climb up and help the other white-faced kid down. (I was the first whitefaced kid.)

After that, it was an easy mis-step to forgetting teas and appointments. If the kids had lessons or dentist after school, I hung my grandfather's pocket watch on a ribbon around my neck in the hope that its loud ticking might remind me that I had to be somewhere — if I noticed it during my lapses into thinking silence.

But I remained conscientious about my house-cleaning and cooking. I had to be. I couldn't let anyone accuse me of neglecting my family for my writing. I had, in fact, to be perfect, or so I thought. Such demands we laid on ourselves in those days, or were they laid upon us? We didn't have a dining room for years, using the L-shape in a couple of homes for my writing space instead. So I had to become a good cook, too, because when we had guests we served them their meals on TV tables and the food had to be so good and so unique that it took their minds off the unorthodox service of it.

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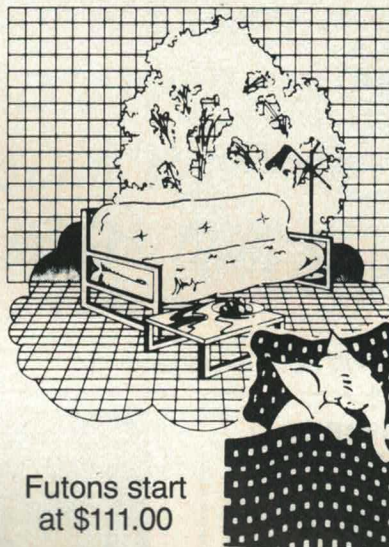
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That, plus the economic pressures of feeding a family of four children, was what prompted me to keep a diary of recipes — what finally became *Encore: The Leftovers Cookbook*. I used to say that I divided my time equally between typewriter and kitchen, that is, that was my intention to divide it equally. Some time, as I discovered, was more equal than others and I wanted to have something to show for all that unequal time in the kitchen, hence the cookbook. I dedicated it to my children, who ate my failures.

But then I had Matthew, and time became totally unequal, not to say unfair. Matthew was brain-damaged and required more time than I had, but that's another story (and another book to come).

What I discovered was what many women around, before and after me had discovered, that I needed a wife. The first time anyone ever said that, and the origin of the line is lost now in legend, I was awed. *Exactly*. What every woman needs is a wife, but especially, if you'll pardon me saying so, a woman writer.

Behind every great man, including great male writers, is a wife who made it possible. No idle cliché that, but, straight fact. Here is Joseph Conrad being grateful for the attentions of his wife:

"I was never aware of the even flow of daily life, made easy and noiseless for me by a silent, watchful, tireless affection."

The expectation of male writers for this service remains to the present day. In Daniel Levinson's book *The Seasons of a Man's Life*, one of his case histories is that of a man who wants to pursue a writing career and who has to adjust his wife to it. "It seemed clear that whatever they came to in the future would have to be built around Paul's writing life. He feels the marriage could change because of Sarah's strengths; she was, Paul felt, 'adaptable in a way that I am not.'" Nor needs to be, as long as there is a willing wife around.

In a book called *The Writer on Her Work*, writer Michele Murray comments on her schedule: "My own days — how many writers spend hours each day washing, ironing, cleaning, making beds, etc. No serious intellectual life possible under such conditions. Under the circumstances, a diminution. How to set up artist's life against the prevailing conditions."

But we keep trying.

I felt my bonds chafe hardest at the ironing board, in those days before perma-press. I used to have my best ideas, I would complain, when I had a pressing engagement that prevented me from going to the typewriter. That's why I could identify most strongly with what Tillie Olsen wrote in her what she considered her first publishable work:

"I stand here ironing, and what you asked me moves tormented back and forth with the iron."

The first money I ever made writing I spent on an electric mangle, to speed and shorten my ironing time. The first discretionary money my husband, bless him!, ever had, he gave me what he called a Wylie Grant for Ironing, to free me from the board for the typewriter. And that is how I used the time thus freed — writing.

You see, it's the way I — we all were — was brought up, to place my needs behind those I served. My husband came first, my children second, unless one was sick, and my writing a poor third. I never learned to curl or golf or play tennis or drink coffee with the girls because any time I had left over from husband and children, with the exception of a flurry of years spent in volunteer work, was devoted to my writing. It was a long, thankless apprenticeship, but it's a good thing, as it turned out, that I stuck to it, because it turned out to be my insurance policy, literally.

I was not alone in that set of priorities. "Women," writes Tillie Olsen, "are traditionally trained to place other's needs first, to feel those needs as their own; their sphere, their satisfaction to be in making it possible for others to use their abilities."

We thought we could manage both — the service to others and the service to ourselves — but it didn't last. Sylvia Ashton-Warner writes in her diary early on: "I mean so to organize my time that I'll

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retain some for myself to paint, do music, read and even learn to write. I'm not one of these people who were born for nothing." (No one is.)

But later, when she is married, she makes the same choice I did. "I love you," she writes to her husband, "and you come first in the world with me, before everything, before anybody. You and the children. My family and home are more to me than my work. If it came to the choice it would be the work that went overboard."

It always is.

American anthropologist Ruth Benedict (1887-1948) comments on this weakness (or strength?): "We have not the motive to prepare ourselves for a 'lifework' of teaching, of social work — we know that we would lay it down with hallelujah in the height of our success, to make a home for the right man."

But later in her life, she left the "right man" to devote herself fully to her work. She discovered that "the more I control myself to (my husband's) requirements, the greater violence I shall do my own — kill them in the end." And so she made her terrible choice.

Can't one ever have both?

Thomas Mann's daughter went to a psychiatrist suffering with this schism. She was told, "You must choose between your art and fulfillment as a woman." Why? Why must it be so?

W.E.B. Dubois, quoted in *Silences*, says that "only at the sacrifice of the chance to

do their best work can women bear and rear children." Why?

American short story writer Katherine Mansfield tried it when she formed a relationship with and eventually married John Middleton Murray, who was a support to her in her career. And yet she discovered the terrible pressure of trying to be both wife and writer.

"The house seems to take up so much time...I mean when I have to clean up twice over or wash up extra unnecessary things, I get frightfully impatient and want to be working..."

"I loathe myself today. This woman who superintends you and rushes about slamming doors and slopping water and shouts, 'You might at least empty the pail and wash out the tea leaves.'"

But even Katherine Mansfield wanted the pay-off: "O Jack, I wish that you would take me in your arms and kiss my hands and my face and every bit of me and say, 'It's all right, you darling thing, I understand.'"

Understand, not help. Not share the work load so that both might be freed sooner for work.

Work, that is, writing. "Everything else is just odd jobs," says Margaret Laurence.

"If I was a real artist, I'd let everything else go, but I can't and don't and so I'm not," wrote artist Emily Carr in her diary *Hundreds and Thousands*. And she never married. So it wasn't just the pay-off of the stroking and the love that she needed. She

owed it to something else in her to be tidy, to do her "duty" by people and for her house. It takes a struggle to get over that, perhaps even more so than to get over the need for someone to take us in their arms and say "it's all right, I understand."

Alice Munro talks about this attachment, this sense of responsibility or identification: "A house," she says, "is not the same for a woman. She is not someone who walks into the house, to make use of it, and will walk out again. She is the house; there is no separation possible."

Not without a struggle, anyway. Just last summer my oldest daughter came over to visit. We sat in the living room. She sniffed, and sounding like my mother, she asked me sharply, "Have you dusted?"

"No," I said, "I've been working."

Liz's allergies are very real. "We'll have to sit on the balcony, then," she said. "I can't breathe." The exciting aspect of this story is that I didn't even feel guilty. I long ago came to terms with the fact that no one pays me for dusting.

I save the best of myself now for my work, that is, for my writing. (The rest is just odd jobs.) And time and energy left over may be spared or doubled or scrambled into a semblance of housework and maintenance, this, from a woman who had somehow "failed" if she didn't dust every day. It feels good.

All those years, I thought, if I were a real writer, I'd get up at four in the morning (as Sylvia Plath did — and look what hap-

*"A house is not the same for a woman.  
She is not someone who walks into the house  
to make use of it and walk out again.  
She is the house."*

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pened to her) to write, or write into the night after everyone was asleep. The trouble was, I was tired.

Morag, the writer in Margaret Laurence's book *The Diviners*, wonders about this, too. "Maybe I should be able to write evenings," she says, "late, so as not to inconvenience anyone? Goddamn, why should I not inconvenience anyone?"

Yet she, and her creator, choose to live alone, to pursue their lonely work, not inconveniencing anyone.

"Does it have to be either/or?" asks Morag, actually questioning her daughter's need to choose between the two disparate sides of her heritage, but the question applies to what I am discussing. Does it have to be either/or?

In Marian Engel's book *Lunatic Villas*, there's a writer named Marshallene who I suspect speaks for her creator in a brilliant statement about the choice a woman writer has to make, has made:

"Marriage," says Marshallene at the beginning of a four-page speech, "is a state for which I am sublimely unsuited....I am capable of walking around a vacuum cleaner left prominently in the middle of the hall floor for a week. (*Me, too, now*) ...I am no help and no comfort to anyone. I am a writer, and writers are notoriously self-centred.... In short, I don't need a husband...I'm unlivable with and for."

And yet, she admits, "there is that in me that would lay itself gratefully at the feet of every male chauvinist pig in Canada: for a whole five minutes....I am a blue lady because I refuse to chuck off this terrifyingly romantic and unrealistic dream of happy cohabitation..."

"What do you do with this big white moon-sized loneliness inside you? Marriage? Don't make me laugh, it's unjust; don't make me cry, it isn't fair. I want to love. I want to cry. I want to eat. But I don't want to vacuum or cook. And those who want everything both ways get it no way. Two pluses make a minus. I'm therefore an island in spite of myself...."

"It is not good for man to be alone," it says in *Ecclesiastes*. No, nor woman either. "But sometimes," quipped John Barrymore as a rider, "it's a great relief." Or in the case of a woman who is also a writer it's a necessity, a harsh choice.

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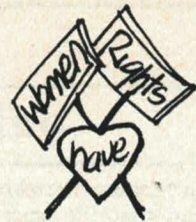
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# Making The Difference



At 6:00 A.M., Amanda starts her day, cooking breakfast for one and making coffee for herself.



You sure look good this morning, Amie. Those vitamins you started taking 3 yrs. ago, have finally taken effect.

By the time breakfast is served, Amanda's energy has simply vanished.



10 mins. ago, my senior P.E. Coach would have been proud. I could have finally ran those 2 laps around the gym ...I'll go for a nap.

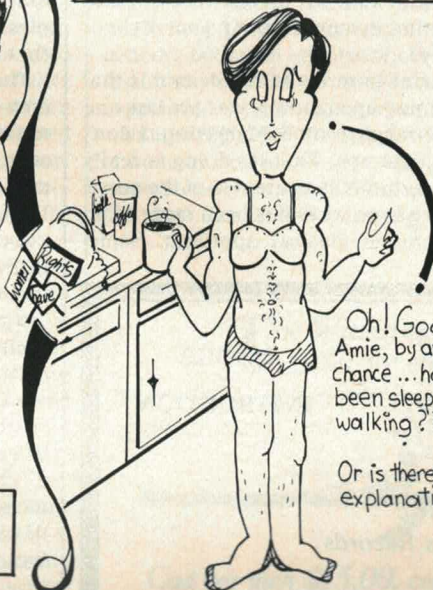
\* P.E. - Physical Education

Once removing her bra & pantihose, Amanda's recovery is immediate.



Amanda amuses herself with the thoughts of having Chad's garments change on him.

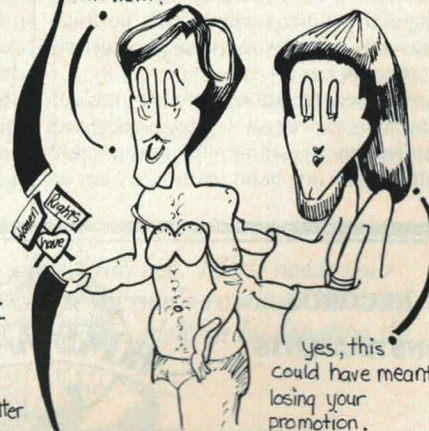
Unaware, to Amanda, her thoughts are received by the 'Necklace of Ancing' and magically take effect.



\* Ancing - balance

Chad, listens reluctantly as Amanda, tells her story of her new experience.

If you ask me, I think you better brush up on those powers ... Amie, I could have been at work!



And so a bewildered Amanda, decides to practise on how to direct her powers...

to be continued

Chris Lararison. 10/1985.



## REVIEWS

## Parachute Club Rising Up

Within popular culture, searching for a sound that echoes our life experience as women: strong, independent, peace-loving, political, active, lesbian or heterosexual is like searching for a safe, effective birth control method in a patriarchal society. However, the echoes are resonant in the music of the Parachute Club. Safe, effective birth-control has not yet become available but it is rumoured that the Parachute Club will "make your ovaries spin."

On their October visit, members of the Parachute Club — Lorraine Segato and Laurie Conger — were interviewed prior to their Winnipeg opening.

**Justine:** Tell me about the birth of the Parachute Club.

**Lorraine:** Parachute Club came about when Mama Quilla and later a group called V that myself and Billy Bryans were working in were asked to open for the Toronto Film Festival. Mama Quilla was taking a leave of absence and someone was away in the group V. So Laurie, Billy and I put together a group of people that we had not played with before but wanted to do a gig with. The response to it was so great that we figured we would do a couple more gigs. Actually the Parachute Club was never meant to be a serious group.

**Norma:** What are your priorities/goals as performers/musicians with a social conscience?

**Laurie:** Priorities are being able to use a musical venue that's really strong and danceable; that will affect people through using our political voices. Our political voices come from a feminist perspective, social concerns.

**Lorraine:** Our priorities are to break as many rules as we can. For us, working as feminists in a commercial mainstream medium is on one hand really scary but on



Norma Gray & Justine Pimlott

the other hand really important and it's a ground that we need to go to. In doing so we might risk the wrath of the places that we have come from but need to take the things that we have learned in our community and we need to let other people hear them. And hopefully show an example to the commercial world as well as to our feminist sisters that there is a way for us to do this and still remain true to where we come from and still break new ground in music because the music business needs it.

**Justine:** How do professionalism and marketing demands cramp your style or do they?

**Laurie:** In terms of the demands that are coming upon us now we have less and less of our own time. Marketing, I don't think it cramps, what it's doing is really giving a different awareness of the music industry from what has been more of an underground musical approach. Some-

times, like anything, business is not a very pleasing thing to interact with.

**Norma:** Can we expect politically stronger music from you?

**Lorraine:** It depends on what people's ideas of politically strong are. I believe personally the only way to change things is to be subtle and to nudge people into a thought. You can't bang anything over anybody's head because they'll just get a hard head. I feel that we will be consistently addressing the things that are important to us as feminists and that might be one whole album of dealing with love. To me that's as political as other issues.

**Justine:** The Norlander regularly shows pornography as a major part of its entertainment. How does this conflict of interest affect you?

**Laurie:** This is the first we've heard of it, and shit, it's terrible. We're really sorry that it will alienate women from coming here to see us. This is a big problem to find this out when we are already here.

**Norma:** What would you like us to know that we haven't covered?

**Lorraine:** I want people to know that we all have our different ways of doing the political work that we have to do in this world. We end up singing a lot to people who don't know who we are, who don't even sometimes understand the lyrics. But at this point it's the only way I can see in reaching people. We will always go back and celebrate and be there for the struggles, but we have to go out and sometimes that freaks me.

The Parachute Club played to a sell out crowd, one that the Norlander is not used to serving. Seventy-one of the people present submitted letters of protest to the hotel management stating their support for the Parachute Club but protesting the hotel's policy on strippers and pornography and further stating their continued boycott of the hotel until this policy changes.

It was definitely our night out, woman's night out. The Parachute Club made the evening one of celebration. They provided a feast of powerful, exciting music. They succeeded admirably in their stated priority of performing danceable music with a clear urgent and definite political message. Songs about being on the dole (U.I.), about women's strength, about hunger, about working for peace, about love — and, of course, Rise Up. The power on the dance floor touched everyone as arms raised into fists and the international women's symbol. We have no time to not sing. The message is too urgent. Woman's time is coming. ▽

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# REVIEWS

## Sex Stereotyping in Advertising

In many ways, Alice Courtney and Thomas Whipple's latest compilation of research on sex role stereotyping is a testimony to advertisers on behalf of feminists.

In that strictly market-research style that speaks to advertisers in their own language, *Sex Stereotyping in Advertising* reviews countless experiments and research techniques which have proven what women have been saying about sexist advertising for years. Feminist and nonfeminist women alike are not only insulted by sexist imagery in advertising, but more importantly from a marketing standpoint, they do not respond well to such advertisements. The authors conclude that women cannot identify with the doltish housewife obsessed with cleanliness or the sleek and slender sex object who looks as though she stepped out from the pages of Playboy.

Courtney and Whipple are both marketing professors, whose years of research on the topic of sex role stereotyping has lead them to conclude that putting a woman on the moon instead of in the kitchen is not the answer either. Admen's latest dream woman, Superwoman ("I can bring home the bacon/fry it up in a pan/and never let you forget you're a man") is just as sexist and unreal as her strictly sexual or servile sister stereotypes.

### 'Liberated' Messages Work Well

"More progressive advertisements which depict liberated lifestyles have been rated at least equal to, and in some cases better than, more traditional portrayals. When more up-to-date roles for women and men have been portrayed in a realistic environment, without being irritating, these progressive attempts have been accepted by most male and female segments...advertisements portraying female product representatives, showing working housewives, depicting men participating in household tasks, and using female voice-overs have been evaluated by both consumers and advertisers as effective and nonirritating departures from traditional, stereotyped advertising," the authors report.

Examining sex role stereotyping from a strictly marketing perspective is bound to be limiting, as the authors inadvertently reveal. At one point, an 'objective' researcher claims that housewives offended by images of near-naked women selling everything from perfume to kleenex are perhaps just jealous of the women in the

ads. Similarly, Courtney and Whipple seem obsessed with pointing out the shortcomings of the three hundred studies which make up the core of the text, leaving the impression that the authors had no preplanned objective other than to present readers with an overabundance of research and often inconclusive data. Also, any pre-determined biases of the researchers aren't part of the authors' criticisms.

In spite of the limited scope of *Sex Stereotyping in Advertising*, many chapters provide revealing information. The effects on school children's career choices is demonstrated to be adversely affected by sexist advertising, when choices of role

Penni Mitchell

models are limited. The authors also conclude that in some studies, liberating ads were rated more original, worth remembering and more likely to lead the sample audience to purchase the product.

### Humour In Ads

One of the most innovative and refreshing chapters in the book includes the results of studies done on humour and advertising. The authors conclude that hostile humour which demeans women is ineffective, even to men.

"...Psychological research shows that neither sex likes that type of humour. In general, both men and women are becoming less tolerant of hostile humour, especially when women are the victims."

Interestingly, self-denigration as a form of humour was found to be acceptable to women under certain circumstances. Men did not like self-disparaging humour

under any circumstances, but were more likely to find jokes about women (and sometimes other men) humorous. Another distinct difference between the sexes' response to humour in advertising was women's preference for nonsensical humour, the sort of humour which is not directed at any one person. In concluding the chapter, the authors caution advertisers who utilize humour in advertising to pre-screen ads first, as it is difficult to create a humorous advertising message that is both effective and humorous to the intended market.

Many of the limitations of *Sex Stereotyping in Advertising* are identified by the authors themselves. They cite the areas of sexist language, voiceovers and body language as areas of further study. Hopefully, Courtney and Whipple's next book will be a compilation of these 'newer' areas of study, as well as other topics purposefully omitted. What is needed is the monitoring of advertising executives' attitudes towards the portrayal of women's roles, since it is they who ultimately control the images conveyed in the media. No amount of market research alone is going to change the images of women in ads. Since the CRTC permits the advertising industry to regulate itself, we cannot expect the images of women in ads to improve until ad creators are convinced that it is worth their while to change the sexist attitudes and images perpetuated through their advertisements. The other option is for CRTC enforced guidelines on sexist advertising. *Sex Stereotyping in Advertising* begins to make a strong case for the profitability of changing sexist imagery, but a more clear, target audience approach is still needed to make more liberating messages part of advertisers' protocol. ▽

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## REVIEWS

## Hooray for Cookbooks

**T**here I was cooking the same old foods in the same old ways — your typical tired, bored cook. "Try some new recipes", I said wisely to myself. But no, I managed to ignore the sage counsel and dug deeper into my rut.

Then Brigitte called for *HERIZONS*. "Caroline, will you review two cookbooks for us?" What's this? A new wind a-blowing. (Just enough to tip me out of my rut.) The kitchen has taken on a new glow. The food scene's hopping here. A dip, a new salad, a vegetable casserole, a fish dish, warm cookies for bedtime. It's been great. Here is criticism of and sample recipes from two new Canadian cookbooks. Maybe one or both will help you slide into some more creative cooking.

*The Creative Cook's Recycling Book* by Ruth Johnson, Renewable Energy in Canada, 334 King Street East, Toronto. This cookbook is meant to be a reference

Caroline Ackerman



on what to do with leftovers (beer, tea, bread, cakes, cookies, vegetables, fruits, etc.) besides throwing them away. The basic premise is very sound that if you have a repertory of ideas for ways to use all kinds of different foods you will eat better and cheaper and waste less. In actual fact it seems we have something different. The book is too poorly indexed to be classed as a good reference. The underlying philosophy of food conserving and recycling is not thoroughly explored or lucidly presented. What we apparently have is an energetic and experienced cook presenting her favorite recipes. The philosophy that does come through is, "Don't be afraid, don't be prejudiced and call 'em as you see 'em." This approach enables Ruth Johnson to breeze lightly through the murky depths of "what to do with the unwanted, the less than splendids of the kitchen world." And the recipes definitely look interesting.

Reading through I marked about 35 that I would like to try. There was a generous section of recipes for using beer in all kinds of dishes. There is quite an assortment of cake recipes. There is even a recipe for coconut macaroons. I've looked for an authentic one for years. Maybe this is it. Of the two recipes I tried, the Fondue-Nippy Cheddar (given below) was great; the Bean Bisque was quite blah.

*The Prairie Cook's Book* edited by Betty Ternier Daniels, Saskatchewan Ecology Alliance and Prairietopian Enterprises, Cochin, Sask. This book is well laid out, aesthetically presented and conveniently bound. It features a large, rather encyclopedic selection of basic recipes using

largely ingredients grown and processed on the Canadian prairies. It is dedicated as expressed by Helmut Kuhn at the end of his Home-Wine-Making section "to good comradeship and the self-reliant egalitarian Democratic Society we are building."

It should be noted that this cookbook is an amateur production. Advice tends to be off the cuff rather than considered. Yields, serving suggestions and descriptions are often not given. Some recipes obviously reflect the author's experience (the cheese ones for example) while others have been copied from various sources. Directions in some cases are expressed in an awkward manner. Using a book like this the cook should realize that a given recipe may be of the nature of a suggestion rather than a tried and tested formula.

*The Prairie Cook's Book* is done with such energy and good will that it is quite irresistible. I marked 25 recipes I would like to try including a recipe for graham wafers. I've looked for one for years. The four I tried (given below) turned out very nicely.

I recommend recipes from these two books that might be of service to you during the upcoming holiday season. Good luck. And Happy Holidays.

Caroline Ackerman has authored *No Fad Good Food \$5 a Week Cookbook* (now due to inflation up to \$10), McLellan & Stewart, Toronto and *Cooking With Kids*, Turnstone Press, Winnipeg.



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**Tomato-Pepper-Onion-Salad**

2 green peppers, seeded and cut into rings  
 2 med. onions, sliced and separated into rings  
 2 or 3 tomatoes, cut into wedges  
 ¼ c. salad oil  
 1 tbsp. vinegar

\*1 tbsp. prepared mustard or 1 tsp. paprika &  
 1 clove garlic, minced

1 tbsp. fresh chopped dill or parsley

Place vegetables in a salad bowl. Combine remaining ingredients and pour over vegetables. Season to taste with salt and pepper. Toss lightly. This salad will keep for several days if stored in a cold place.

**Prairie Cook's Book**

\*We chose the mustard option and it was great.

**Fish-Fillets-Poached-In-White-Wine-With-Mushrooms**

This is an elegant company dish that I got from a French cookbook. I've simplified it so it doesn't look as complicated as the original recipe.

2 tbsp. finely chopped onion  
 2½ lbs. fish fillets (Whitefish is good)  
 1½ c. dry white wine

Salt and pepper

Put fish fillets in a large saucepan. Top with onion and salt and pepper to taste. Pour wine over the fish and add enough water to barely cover the fish. Put a lid on the pan and gently simmer the fish, for about 8 minutes, until a fork pierces the flesh easily. Do not overcook. Drain off all the poaching liquid and reserve for sauce.

Sauce:

¾ lb. sliced fresh mushrooms

2 tbsp. butter

¼ c. flour blended to a paste with 3 tbsp. softened butter  
 ½-1 c. cream

Salt and pepper

2-3 tbsp. grated cheese & 1 tbsp. butter, optional

Toss the mushrooms in hot butter over moderately high heat for a minute or two without browning them. Arrange the seasoned fillets in a buttered baking dish. Spread the mushrooms over them.

Rapidly boil down the poaching liquid until it is reduced to 1 cup. Remove from heat. Beat the flour and butter paste into the hot liquid, then ½ cup of the cream. Bring to a boil. Thin out the sauce with additional cream until it coats the spoon nicely. Season to taste with salt and pepper. Spoon the sauce over the fish. If desired, sprinkle with cheese and dot with butter. Place dish in a hot oven for a few minutes to reheat fish and brown top of sauce lightly. Serve right away.

★ Sprinkle fish fillets generously with paprika.

**Prairie Cook's Book**

Note: Rick Conway made this for our house. He sprinkled the paprika over the cheese. It looked grand. He only had one pound of fish to work with, but this proved no disadvantage. The sauce was so good that not a drop was left.

**Pfeffernusse (Peppernuts)**

These are a holiday cookie of German origin, which Sharon bakes at Christmas time.

¼ c. light molasses

¼ c. butter

1 egg, beaten

2 c. flour

½ c. white sugar

½ tsp. baking soda

1 tsp. each cinnamon and ginger

¼ tsp. each cloves & nutmeg

1/8 tsp. each salt & black pepper

Heat molasses with butter, stirring until butter melts; cool to room temperature. Stir in beaten egg. Mix dry ingredients together thoroughly; add to molasses mixture, using hands if necessary to blend well. Shape into 1" balls. Place on ungreased baking sheet. Sugar while warm. Store cooled cookies in a tightly covered container to keep them semi-soft.

**Prairie Cook's Book**

Note: This is not a very sweet or especially light cookie. But they are spicy and good. They grow on you.

**Fondue - Nippy Cheddar**

¼ cup (50 ml) butter

¼ cup (50 ml) flour

½ tsp. (2 ml) salt

¼ tsp. (1 ml) paprika

dash oregano & garlic powder

¼ tsp. (1 ml) dry mustard

1½ cups (375 ml) flat beer

1½ tsp. (7 ml) Worcestershire sauce

2 cups (500 ml) sharp cheddar cheese, shredded  
 bite size cubes of French bread, sourdough  
 bread, or pumpernickel

Melt butter in saucepan and blend in flour, salt and seasoning. Gradually add Worcestershire sauce and beer. Cook until thick and let it come to a boil, stirring constantly. Remove from heat and stir in cheese until it is melted. Keep warm in fondue dish. Skewer cubes of bread and dip.

**Creative Cook's Recycling Book**

Note: One friend commented that this is a bit beery, but the rest of us loved it.

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# CONSUMER WISE

## Even You Can Write a Children's Book

Are you tired of the price of children's books? Fed up with stories that are more of the same old thing? Discouraged at never finding a non-sexist book at the local library? Well, read on and find out what you can do about improving the books your children read.

First of all, do not be intimidated by the idea of writing your own stories. After all, who knows better what your child's interests are than you? Take a story your child enjoyed and make a few changes and like magic you have a new story. For example, almost every culture has a Cinderella story. You can create a modern version with a Cinderella who gets the Prince and doesn't stay at home in the castle the rest of her life. Or maybe she doesn't get the Prince and still lives happily ever after.

For a different type of plot twist you could continue your new story where an old one ended. If your child is crazy about E.T. you can begin a story with E.T. returning to visit Elliott and bringing his sister to introduce to Gertie.

Another way to develop a plot is to take a simple event, something your child has seen or done such as taking a boat ride or visiting the zoo, and repeat this event with slight variations. The repetition in such classic stories as "The Three Little Pigs," "The Three Little Kittens," and "Goldilocks and the Three Bears" helps children remember the story and allows them to learn vocabulary which appears over and over. Using a boat ride as the event, you can describe three trips in which your child catches different magical objects or sees the same mysterious vision in the mist.

When you sit down to begin the first line of the story don't worry about earth-shattering originality. Centuries of story telling have not improved upon the beguiling simplicity of such openings as: "Once upon a time" or "A long time ago in a land far away."

One way to catch the interest of even the most reluctant child is to use their names for the characters in the story. This can be particularly effective if other family members and friends appear in the story as well. You can enhance the impact of such a technique by using personality quirks and physical descriptions of people your child knows. It is delightful to watch children as they listen and recognize friends, aunts, sisters and teachers.

There is no need for you to worry about creating elaborate language in your story. You have probably been exposed to far

Pat McCready

more children's literature than you realize and you bring this rich background to your writing. Close your eyes and imagine being a child. What stories do you remember? What lines of dialogue do you recall? What phrases stick in your mind? Phrases such as "Someone's been sleeping in my bed" and "May the Force be with you" not only catch your child's ear, they will help them make that crucial connection between the life around them and the printed word.

Once you have written a story or two and have basked in the approval of your audience, the next step is the most challenging of all. You, as a published author, will help your child become a writer. While it sounds difficult, this is probably easier than writing your own stories. Children have incredibly fertile imaginations to develop.

One way to begin is to ask questions while you read a story. As you read ask, "What do you think will happen next?" After a story has been read ask questions such as: "What is another way this story could have ended?" "If this event hadn't happened how would the story have changed?" Ask, "What would you change in this story?" Then go back to page one of the story and rewrite it with your child.

With young children, write down their answers to such questions. Older children can be given paper and a pencil and asked to write in their own words what they just said. You may have to refresh their memory so listen closely when they describe their new story.

As you both rewrite a story, you may need to insert leading questions to encourage your child to think. For example, after reading Cinderella you could ask, "What would happen if Cinderella wanted to be a doctor and a Princess?" "What if she married the Prince but went to school and not to the castle?"

The final step in producing your own children's literature is the printing and binding of the books. First decide upon the size of the book you want to produce. A short story may look more impressive in a small size such as  $5\frac{1}{2}" \times 4\frac{1}{4}"$  or a standard letter size folded into quarters. A longer story could be  $8\frac{1}{2}" \times 5\frac{1}{2}"$  or a letter size folded into halves.

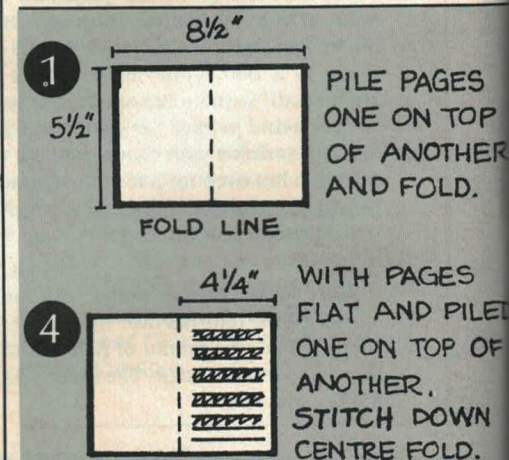
Next determine how many pages you need for the text. You may want to put one or two sentences on each page leaving

most of the sheet for an illustration drawn by your child or cut out from a magazine.

After deciding on the number of pages your text needs, and you have chosen the size of the book, you need to cut sheets twice the size of the book. For a small book ( $5\frac{1}{2}" \times 4\frac{1}{4}"$ ) cut sheets  $8\frac{1}{2}" \times 5\frac{1}{2}"$ . You will need half as many sheets as you have pages of text plus one blank sheet and one title page. Pile the  $8\frac{1}{2}" \times 5\frac{1}{2}"$  sheets on top of each other and fold them in half on the  $8\frac{1}{2}"$  side thus making them  $4\frac{1}{4}" \times 5\frac{1}{2}"$ . Then lightly pencil in the page number on the upper right side of the page. You then transcribe the text onto the appropriate page number either on the typewriter or by hand leaving space as necessary for illustrations. The back of each sheet is left blank so there is no overprint.

Now you put all the sheets folded together in the proper sequence making sure there is a blank sheet front and back. Sew down the centre of the folded sheets either by hand or machine. Cut out a bristol board sheet slightly larger than the pages of the book. Using glue place the front and back blank sheets centered on the bristol board which has been folded down the centre. Match the folds of the bristol board and the folds of the book pages. Glue the pages down keeping the bristol board flat overnight while the glue dries.

Put a title on the bristol board cover and present the published work to your child. There is no better motivator for encouraging a child to read. As you both publish more works, a little library will begin to form. Can you think of a more wonderful gift for your child than a published version of their very own story? ▽





# LEGALEYES

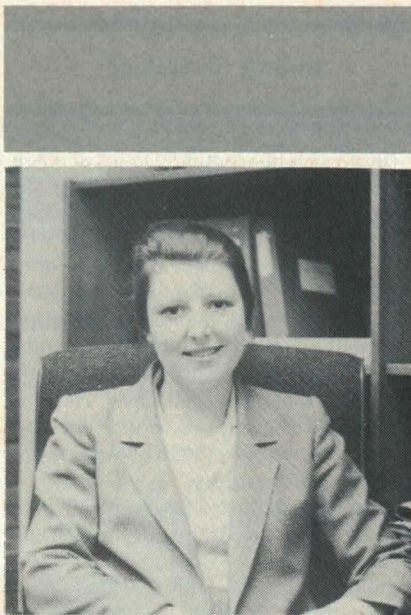
## Willfull Planning

If you die without leaving a will, the Devolution of Estates Act provides that your estate will devolve as follows: your spouse will receive the first \$50,000 and share the remainder with the children; if you have no children then everything goes to your spouse (and vice versa); and if you have no spouse and no children then your estate devolves to your nearest living relative as prescribed by legislation, beginning with your parents.

### Why then make a will?

Certainly we all have a responsibility as citizens and as caring family members to ensure that there is as little confusion as possible in settling our estates at a time when family members are already experiencing a great amount of stress. Beyond that, a will is also to your advantage in that it provides you with a great amount of flexibility and a certain degree of control. You may choose to benefit relatives in other than equal portions; you may benefit non-relatives such as trusted friends or charities; you may distribute your personal effects "in specie" — the silver tea service to your favorite aunt; and you may reduce your taxes through creating an estate plan with the assistance of a lawyer.

Further, you can have control over naming who will act as executor of your estate and over who will act as the guardian of your children in the event of your death. In this regard, it is wise to remember that you cannot bind the hands of the court in choosing the appropriate guardian. Although the expressed choice of a loving parent is often highly persuasive, it is still



**Jennifer Cooper**  
Lawyer, Newman MacLean

possible that another person may intervene and challenge your choice in court.

### What must your will provide?

Basically you can leave whatever you

want to whomever you want so long as it's not against public policy. There are some exceptions:

(a) The Dower Act provides that if you do not leave at least 50% of your estate to your spouse, then your spouse can elect within 6 months after your death to obtain their half share under this legislation.

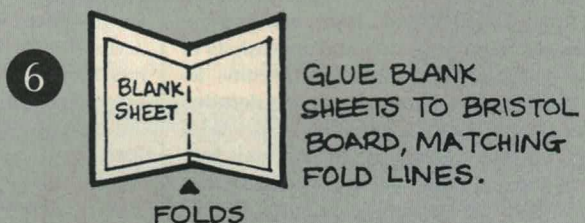
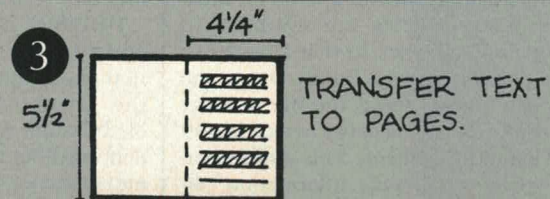
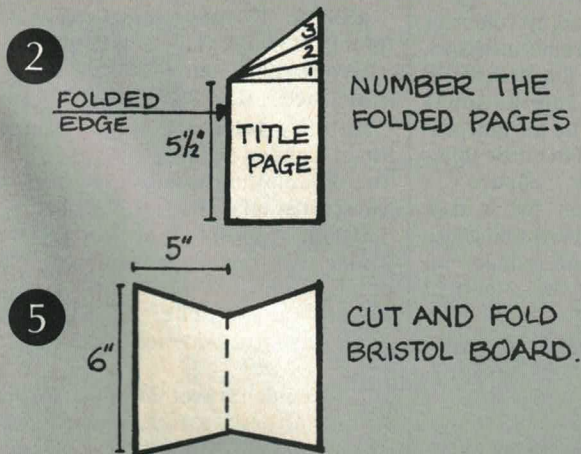
(b) The Testator's Family Maintenance Act allows dependants such as spouses or children to apply to court to try and obtain a larger share of your estate where they can demonstrate financial need and perhaps also where they can demonstrate that it would have been morally correct to have given more;

(c) The matrimonial home is subject to your spouse being able to live there for the rest of their natural life even if the home is in your name alone. If it is in joint names then it will devolve to your surviving spouse automatically and never come into your estate.

### Confidentiality

It is most important to note that you need not tell anyone of the contents of your will, not even your spouse. This is totally a private matter. It is common for spouses to make "joint wills" where each person's will is identical in its terms. Such a will most often provides that the entire estate will be left to the surviving spouse or, in the event that the spouse has predeceased, then to the children. Although this is common, it is certainly not required, and you are at all times free to make the will of your choice subject to the exceptions mentioned.

Next Column: **How to draw your own will.**





# TRAVEL

## Equal Access to the World

The increased activism and international contact between differently-abled people during the 1981 International Year of the Disabled has led to their being infected by that well-known critter — the travel bug. This itch, which had spurred the initial demands for easier access to local neighbourhoods, now expects nothing less than access to the rest of the world.

Local bylaws for street curbscuts and the wheelchair-accessible construction of most new public and some private buildings is helping to make handicapped residents as well as handicapped travellers more at home in our cities and towns. With an increasingly aging population, it is in the self-interest of all of us to ensure that existing laws are enforced and careful future planning is done to incorporate the special needs of people.

To this end, an enthusiastic Ronalda Quinn of Canadian International Holiday Inc. in Winnipeg agrees with John Vanier's observation that everyone has a disability of some kind to contend with. She has been actively involved in doing extensive research to offer special interest groups travel tours. Beginning in the spring of '84, they will be offering wholesale tours to disabled people. Because many disabled people are apprehensive about travelling, she says, "they need reassurance that they can get good service and not run into closed doors."

Many disabled persons need to or prefer travelling in groups. Quinn says this can result in additional problems because most hotels offer only a few specially equipped rooms. Many tours will only accept these travellers if accompanied by an able companion, which can make the cost of travelling prohibitive.

Travel agents and tour operators "must know what facilities are available in destination countries so that clients can travel worry-free," says Quinn. One of the tools she finds useful is the *World Travel Manual for the Handicapped* (which at \$99 is no small investment). This publication lists much world-wide information, including which airlines guarantee undamaged wheelchairs; special needs transportation and tour companies; medical supplies, aids and specialists of particular health problems; museums, attractions, restaurants. It offers a detailed list of what the exact facilities are provided by the hotels listed in the manual. Surprisingly enough, under the hotel section for Manitoba, it names 141 rural and urban hotels that provide these facilities.

### Brigitte Sutherland

Quinn says her company looks at potential destinations from the point of view of the satisfaction they would provide handicapped travellers. She feels this is what makes the tours viable. They will be offering a wide spectrum of tours that use first-class accommodation and transportation. The costs are slightly higher than regular travel due to higher overhead, but are comparable to other first class travel. The tours are limited to groups of 15 to 20 persons and use the buddy system as well as professional tour guides.

European countries can be reached via three tours — the Grand Alpine tour; the Western European tour; and the Scandinavian tour. Other available destinations are the South Pacific, Hawaii, Australia, and New Zealand. Both Australia and New Zealand offer special buses that cater to groups of wheelchair travellers. The buses seat 30 people whose wheelchairs are buckled in after an electronic elevator platform makes for smooth boarding. Quinn explains regular buses would take up to two hours of people-time to do the equivalent loading and that long again for unloading.

Questioned as to why her company does not offer tour travel in North America, Quinn replied this is handled effectively by Flying Wheels Travel in Minneapolis. Among the many exciting travel destinations their brochure lists are four cruise ships recommended as the best for their general accessibility — the Queen Elizabeth 2, the Sagafjord, the Tropicale and the Norway.

The office is wallpapered by colourful posters with strong equal rights messages in many languages. Here Jim Derksen of the Disabled People International organization explains that for the independent traveller there is still too little information available to ensure a knowledgeable preparation for a trip. Specific problems arise in particular cities. For instance Ottawa's airport is in part inaccessible to wheelchairs and Montreal has many stairways in its streets. Winnipeg's restaurants are still behind other cities in providing access ramps. Useful information as to the accessibility of restaurants and theatres is published in some Canadian weekend newspapers. Most urban centres offer on-demand

public transportation for the handicapped traveller. Derksen also recommended Encore Travel as a local agent that handles much of the arrangement for local disabled travellers.

Sheryl MacDonald of Encore admits to receiving quite a bit of this business for the past five years and says it requires a unique method of booking and travel arrangements. Travel agents must research destination facilities and advise the carrier of the special needs of the traveller. MacDonald believes the Year of the Disabled raised some consciousness among carriers. Airlines and other carriers "have been willing to investigate, change and educate their employees, and most offer special services." Also in '81, the Department of Transport published *A Guide for Travellers with Special Needs* with information on the facilities, policies and procedures of airlines, railways, ferry operators and bus companies (including diagrams of major terminals).

The department continued this trend by publishing *A Guide to Recognizing, Understanding and Assisting Travellers with Disabilities* in 1983, which is aimed at educating the travel service industry. In this manual the government admits that, "Much remains to be done, not the least of which is a concerted effort to encourage society to recognize the desire and the ability of the disabled person to achieve a level of independence, given the same opportunities for travel available to the able-bodied." The handbook includes some lighthearted cartoons and urges travellers to maintain their humour, confidence and the ability to adapt. So as we would say in Canadian - take off, eh!

### Resource List

**ASSIST**, 76 Yonge Street, Ste 1208, Toronto M5E 1J8, (416) 366-1909

**Keroul**, 2275 Lourier Avenue, E. Montreal, Quebec H2H 2N8, (514) 527-4186

**Mobility International**, 2 Colombo Street, London SE1 8DP

This organization promotes international travel for youths, who are disabled.

**Flying Wheels Travel**, 143 West Bridge, P.O. Box 382, Owatonna, Minnesota 55060 1-800-533-0363.

**TRAVEL-ABILITY: A Guide for Physically Disabled Travellers in the U.S.**, by Lois Reamy.

**Worldwide Travel Manual for the Handicapped**, 194 Heath Rd. Twickenham, Middlesex, TW2 5TX England, 01-894 1113/1677. ▽



# POETRY

*The history of that woman at the laundromat this afternoon:  
a history of laundry. She was a big woman, and she laughed  
a lot as she talked, loudly, to all of us there. The story  
of a pair of her husband's work socks--she's been washing  
them for 8 years. A particular white towel for 17 years.  
The plaid shirt for 10. In the old days, doing the wash  
took a whole day, right from the morning till late at night  
after the kids were in bed. And we used to iron everything.  
Everything! Diapers. Sheets. Pillowcases. Men's longjohns.  
Men's longjohns, yes! Look at her, she doesn't believe it.  
She wouldn't remember. She's too young. (Laughter).*

© Pamela Banting

## MISSING IN ACTION

*she was seventeen  
sweet and clean  
championed rights  
on the campus scene  
but she's  
missing in action*

*not alive  
not dead  
three kids  
well fed  
just  
missing in action*

*growth of conflict  
growth of pain  
growth of turmoil  
in her brain  
still  
missing in action*

*gramma fought  
to gain the floor  
mamma helped  
to win a war*

*daughter's  
missing in action*

© Judith Johnson 1983

*barriers  
are built  
by people  
who let time  
step in  
and memories  
fade  
brick by brick  
the foundation  
is laid  
and it is  
when the clay  
has hardened  
and taken its form  
that friendships  
are lost  
and distance  
is born  
© Ruby Reske-Naurocki*



# EDITORIAL

Penni Mitchell

*Spotting Bigotry:  
It all comes  
out in the  
Whitewash.*

Only after the chief of the Grassy Narrows Indian reserve publicly admitted that gang rapes were part and parcel of weekend entertainment for the men on the reserve did the press, the police, the politicians and finally the prime minister acknowledge the terror that women endure on the reserve. The press reacted predictably, by sensationalizing the discovery, by treating it as if rapes were some sort of aberration. They were just a little too zealous to dwell on the appalling, violent (and by the way strictly Indian) problem. If any of the reporters had done some research, they could have reported that gang rapes are committed by white men, on a daily basis, right here in Winnipeg. From that standpoint, rape by Indian men is no more newsworthy than rape by white men. A growing percentage of rapes in Winnipeg and other major Canadian cities are gang rapes, committed by more than one man. While an effort by the press to reveal the extent to which women are victimized by rape would have been a welcome change, the Grassy Narrows story was not told as an expose on rape as much as it was regarded as another "Indian problem".

The bigotry of the press is perhaps most dangerous because it espouses objectivity in a sublime manner. Take for example a recent story about a man and his employer who had a dispute about the worker's wage. Under normal circumstances, the story wouldn't have been news at all, but in a racist climate, the headline on page three of the *Free Press* reads: "Jobless foreign worker obtains welfare aid." The message given by the headline is clear — he doesn't deserve it. The use of the word "foreign" alienates him from "Canadian" jobless workers and sets him up as an outsider, who not only steals jobs from Canadians, but then takes "their" welfare tax dollars!

The bias of newspapers is best understood by looking behind the headlines, to see who writes the headlines and who assigns the stories. A delegate at a recent Winnipeg conference of newspaper editors observed that all managing editors at the conference were white, male and from the same social class, which underlines the fact that their sense of news and fairness is inextricably

linked to these factors.

The same observation could be made of politicians, business, and religious leaders. A closer look at the news headlines reveals that acts of bigotry are not only being committed by the media, but by members of every influential element of society.

Sexism is the most widespread form of bigotry entrenched into the value system of these institutions. The Pope's recently strong statement to American bishops at his summer palace, to the effect that the bishops should not support any group promoting the ordination of women as priests is only one example. This active suppression of women in their quest for influence is not accidental, but a systematic denial of human rights that finds solace and similarities with government officials as well. The British Columbia government's "restraint" program seeks to further institutionalize the rights of the already powerful by eliminating services, programs and jobs. Not only has the B.C. government neatly robbed public service workers of their collective bargaining rights, but it also slashed welfare and senior citizens benefits (which largely affect women) and abolished the Human Rights Commission.

Conservative Senator Richard Donahoe glibly commented during a Senate committee meeting on aboriginal rights that if all the Indians had been killed, native rights wouldn't be a problem at all. While the media dutifully reported the incident, calls for his resignation from aboriginal leaders fell on deaf ears and he still heads the committee. U.S. President Reagan's political advisors wisely pushed Interior Secretary James Watt out of the cabinet following a public outcry against his bigoted statements. In ousting Watt, whose record of environmental negligence should have been enough to oust him long ago, the Republicans did not denounce Watt's bigotry, but only admitted that such openly hostile remarks are not politically favourable coming into an election year.

Recently the most locally visible attack of bigotry has been felt by Manitoba's francophone community, which was set up as a scapegoat when the provincial government agreed to conduct public hearings on the appropriateness of French language rights. Guaranteed a century ago in Manitoba and entrenched two years ago in the federal constitution, the prospect of giving a majority of Manitobans the right to deny these rights is a ludicrous act of

bigotry in itself. It underlines the Pawley government's knack for not risking the alienation of some (even Russ Doern) in order to activate the party's ideals. It is also a reminder that even "the people's party" is not an assurance of protection for the weak and powerless in society. (What ever happened to the Feminist Party?)

Can we expect more than token gestures and lip service for racial, sexual and cultural minorities from a white, middle class, male group of lawmakers and legislators? Do these powerful people have the ability to see the limitations their race, sex and caste have on the system they so closely guard? They may, but thus far they tend to view characteristics as evidence of their worthiness, rather than as faults of the system they perpetuate. Very few of them realize that the values of government, business and communication are based on inherent values which adequately safeguard only the privilege of those who rest in power.

We have been duped into believing that bigotry is an indiscretion based solely on ignorance, when our entire political, social, economic and cultural value system sustains itself by placing the worth of some above others'. Bigotry is not a freak accident; it quietly preserves the privilege exercised by white, male, middle-class interests, whether it be in business, government, religion or the media; it is a prerequisite to attaining power in the institutions we so carefully preserve, although we like to point to token minorities as evidence that this is not so. What so frequently happens when women or a member of any other underrepresented class makes it into one of these institutions is that they internalize these values and become powerless to affect change from within. If they do manage to hold on to their values of human equality, or of their plans of revolutionizing, they become sidetracked or swamped by a system which is totally unconducive to change.

The changes that are needed to remedy the systems that preserve prejudiced values are systematic and are not just a question of individual assertiveness. While any real change is bound to be painfully slow, those who are not represented will continue to represent their interests to the powers-that-be and demand that structural changes occur, until a more human-oriented system based less on power, aggression and oppression is put into place. In the meantime, flushing out the sexists and racists is a good place to start. ▽





# this Festive Season



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