

HERIZONS

WOMEN'S NEWS AND FEMINIST VIEWS

Facing Our Nuclear Heritage

An Interview
with
Rosalie Bertell

- ▶ Filipinas in Struggle: A Journal
- ▶ Chaviva Hosek: A Formidable Feminist
- ▶ Hard Times on the Homestead

create your own feminist library



Enter Herizons' Feminist Library Contest today and buy a chance at a dream come true... your choice of 20 feminist books!

THESE COULD BE YOURS!

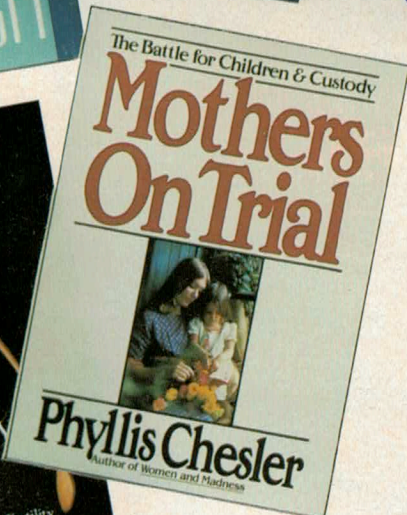
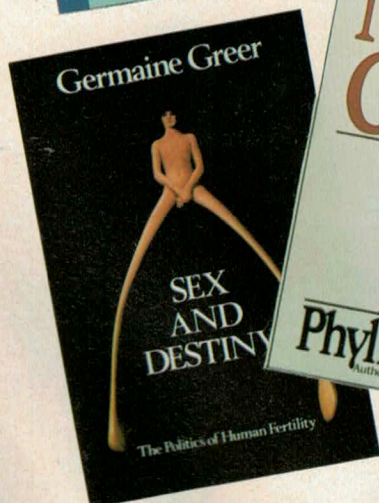
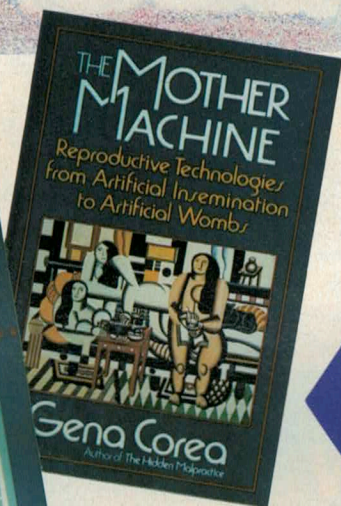
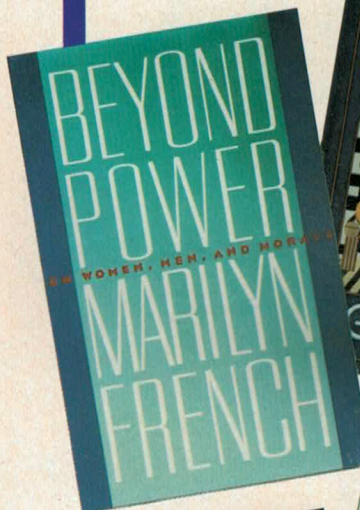
See card inside this issue for complete list of books to choose from

Valued at over \$400, this contest to promote women's writing is also a major fundraising event for Herizons. We need your support to keep Canada's national feminist magazine alive in the upcoming year.

Here's What You Do

- 1 Pick 20 of the 50 books on the order card enclosed in this issue of Herizons.
- 2 Send in the card, along with \$5 per entry. (Enter as often as you like — we'll fill in extra cards for you and enter them in the draw.)
- 3 Pat yourself on the back for supporting a worthwhile cause, sit back and dream about your feminist library. Draw will be made July 10, 1986.

Hurry to enter! Deadline is July 1, 1986



*They make
great gifts, too!*

21



24



45



FEATURES

- 17 Hard Times on the Homestead** Falling prices, a world recession and a trade surplus all threaten the survival of family farmers in Canada. Add to this the sweeping powers of the Bank Act, unscrupulous actions of those involved with farm creditors, and many farm families don't have a fighting chance.
by Nancy Painter
- 21 An Interview with Dr. Rosalie Bertell: Can We Survive Our Nuclear Heritage?** *by Brigitte Sutherland*
- 24 Witnessing the Struggle: A Journal Account of Events in the Philippines** *by Marjorie Beaucage*
- 28 Movie Quiz** Part III of Margaret Fulford's trivia test.
- 30 Chaviva Hosek: A formidable feminist** *by Margo Gilmore*
- 33 No Movie Shows the Horror** A prisoner in the Kingston Penitentiary talks about a life rarely captured on film.
- 34 Fiction** The Name of Morning *by Kate Hartley*

UP FRONT

- 4 Editorial** Pushing out the Boundaries *by Brigitte Sutherland*
- 5 Letters** Feminist Credentials, Celebrate the Struggle, Threats to Democracy
- 7 Bulletins** Feminist Writing Workshop, Nursing and Health Care, Action for Nicaragua

NEWS

- 10 Quebec Choice Coalition Seeks Legislation** *by Karen Herland*
- 8 Kitzinger Challenges Myths** *by Norma Cameron*
- 13 Judgements**

COLUMNS

- 38 Mother Matters** Art Therapy for Kids *by Maureen McEvoy*
- 39 Going Places** Vacation from the Patriarchy, Part II *by Gail Buente*
- 40 Satirically Yours** Polly Want a Cracker *by Lyn Cockburn*
- 41 A La Mod** Health Clubs and the Ordinary Woman *by Frances Rooney*
- 15 Rubrique** Faits saillants chez nous *par Nicole Morin*

REVIEWS

- 44 Lesbian Land** *reviewed by Isabel Andrews*
- 45 Taipsumane** *reviewed by Dorothy Kidd and Elizabeth Shefrin*
- 46 In Remembrance of Elizabeth Smart** *by Cy-Thea Sand*

Pushing Out the Boundaries

BRIGITTE SUTHERLAND



The debate over 'free trade' between the United States and Canada has become a part of our daily fare. The Conservative government of Prime Minister Mulroney has faith that Canadians, primed by years

of newspaper advertising blitzes or hours of t.v. commercial blitzes, will have developed a penchant for anything we can get for 'free'. Usually behind these slick semantics has been the implicit request for trust. Prime Minister Mulroney has donned the very ready smile of top salesman for Canada (of Canada) in the United States. On a handshake with U.S. President Ronald Reagan, the intention to negotiate in our name, for our supposed benefit, has been sealed.

Yet our experience as women has left us ever vigilant of what is sold to us as benevolent government deals. We know that women around the world already live at the behest of local authorities under the malevolence of 'free trade' areas. Within these geographic regions, women are subjected to restrictions on their person, on their right of association and on their economic bargaining power. Although occupying only a kind of linguistic territory for Canadian women, 'free trade' defines tangible boundaries for many women in the world where they can be more easily controlled, policed or deemed a necessary trade-off in the name of larger national interests.

Wherever women live and work in a designated zone deemed of importance to national interest, women's resistance to oppression is made more difficult. In Marjorie Beaucage's travel journal "Witnessing the Struggle", we see that the Philippine women of Mindanao are the primary workers in the service of U.S. multi-national branch plants which operate within government negotiated 'free trade' zones. Any struggles for higher wages or safer working conditions are met with repressive labour laws, loss of employment or violent military reprisals — all of which represent government guarantees to the company. In Sri Lanka's 'investment promotion' zones, the very young women workers are often recruited by members of Parliament. Because they live and work completely outside their traditional role as women, they are labelled as women of easy virtue (Isthipura)

despite their increased economic power. This cultural depreciation increases their lack of self-image as well as making them a ready target of sexual assault.

In the 'national sacrifice' areas of the southwestern continental U.S., the matriarchal influence of native Navajo and Hopi women based on their sheep raising and weaving economy is being undermined for uranium and coal developments. Sheep are shot from helicopters, barbed wire is strung across traditionally held land and a few men, appointed leaders by whites, are paid off for the land over the protests of the elders.

Designated 'national trust' territories of the U.S. in the South Pacific don't fare much better than the 'national sacrifice' areas. There, Polynesian women have sacrificed their land, water, food, health and much of their reproductive capabilities as a result of radiation pollution from atomic weapons testing. Even though their own health records have been classified as military secrets, these women are speaking out and holding government administrators accountable.

To support the struggles of these women we must look at how they connect to our own experience in Canada — how increasingly we are zoned in the interest of others. Like the women of Sri Lanka, if we ply our trade in certain areas of Winnipeg's downtown, we are women of easy virtue and targeted for sexual assault. Police powers determine whether or where we are allowed to earn a living as prostitutes. Like the women of the South Pacific, Canadian women's reproductive capabilities are becoming a testing ground for U.S. drug companies seeking to legitimise the use of deadly contraceptives by women in all of North America. For some of the women who work on Video Display Terminals, their inability to negotiate alternative work situations has made their wombs 'national sacrifice' areas with their increased incidence of miscarriage. To get first labour union contracts in what is familiarly called pink collar ghettos, has meant confronting some of the most powerful Canadian institutions at great risk.

Given our connections with the lives of women around the world, Canadian women must question the potentially horrific consequences of free trade between Canada and the United States. Will these negotiations demand the sacrifice of the social service wage like welfare payments, unemployment insurance and

the minimum wage that women have won from the government, thereby making it impossible to refuse low paid jobs? In the guise of putting medicine on the road to free enterprise, will Canada have to follow in the U.S.' footsteps to make abortion accessible only to women who can pay? In a 'free trade' world where environmental or workplace safeguards become an economic liability, will the dangers of giving birth to children increase dramatically, thus providing a rationale for doctors to take even greater technological control over women's reproductive powers? Despite federal laws prohibiting solicitation, could Canadian women actually see the legalisation of prostitution as the government's way of providing a steady supply of sexual services to a burgeoning U.S. and Canadian military presence implicit in our cooperation with a highly militarised U.S. economy? Unfortunately, these questions have already been answered in other parts of the world.

After exploring the machinations of the nuclear industry throughout the world, Dr. Rosalie Bertell warns in her interview "Can We Survive Our Nuclear Heritage?" that the destruction of any group of people happens gradually. The Jewish population of the Warsaw Ghetto had little chance to perceive the creation of the death camps implicit in the restrictive hours they were allowed to shop for food at the market. In Canada, women are listening to plans for a free trade super-ghetto, one that exists over and above the subtle ghettos that already define our bodies and our lives. Supported by catch phrases proclaiming the certainties of economic prosperity and the old fashioned value of good neighbourliness, free trade can only mean more barriers for women. Whether it is the territory of our wombs that comes under scrutiny or control, the medicalisation of our reproductive options in the service of large drug pushers, or the appropriation of our sexuality which is not to be expressed if lesbian or not to be used as a commodity in prostitution outside certain neighbourhoods, we realise, like our global sisters, that we must push out the boundaries in our lives. ▼



The value of a woman's press

Everyone at the Centre is impressed with the quality of information and news that *Herizons* provides. We thank you for the free introductory copies and enclosed you will find a cheque for a one year subscription. As members of the Women's Resource Centre we all realise the value of an independent women's press to express the ideals of women, outside of the elite controlled press. We wish you the best of success in an uphill battle, one that we each fight daily.

On behalf of the
BUWRC Collective,
Rob
St. Catharines, Ont.

Prolife groups threaten democracy

In regards to the article "The Politics of Planned Parenthood," in your January/February issue, I was appalled at the tactics being used by such organisations as Campaign Life to get rid of such a helpful organisation as Planned Parenthood. It is sad how biased and ignorant such people are against Planned Parenthood. These organisations are not only against our rights and freedoms, they are also involving federal ministers who should be looking after the rights of the people as a whole, not just one specific group. It is groups like this, who would like to keep everyone ignorant and uninformed, that are the greatest threat to our free society. These people are all so anti-abortion and anti-contraceptives; then they turn around and wonder why the teenage pregnancy rate is so high.

I believe that we need such organisations as Planned Parenthood to educate young people, because many of their parents are too afraid to bring the subject up. With the percentage of teen pregnancies it is obvious that some parents are slipping up on their duties, and ignoring the problem is not going to make it go away. If Planned Parenthood disappeared, the problem would just get worse because there wouldn't be anyone for teens to turn to. If more young people were better informed in the facts of life, by such groups as Planned Parenthood, there wouldn't be such a demand for abortions. An informed person can make an informed choice. Keeping people ignorant

will not keep them innocent, unlike many organisations like Campaign Life seem to believe. I think that politicians and groups like Campaign Life should stop interfering with the rights of the people just to satisfy their own personal beliefs.

These people have a right to their own opinions, but when they start trying to enforce their beliefs on the public and interfering with our freedom of opinion, it is a dangerous threat to our democratic system.

Yours truly,
Michelle Ellis
Reston, Manitoba

South African prisoners face torture

On December 13th, Theresa Ramashamula became the first black woman to be sentenced to death in a political trial. She had been found guilty, along with five men, of killing the deputy mayor of Sharpville in September 1984. While in custody she was tortured — she was forced to strip, electric shocks were applied to her breasts and her arm was broken by police while she was being driven to court. The judge refused to let her lawyer present evidence of the torture in court.

There are many community resistance trials taking place in South Africa at the moment and the death sentence is being used increasingly to legally kill opponents of apartheid.

In the early hours of Thursday 23rd January, Cheryl Carolus, a 23 year old black trade union organiser in the textile industry, was arrested by the South African Security police. An active member of the United Democratic Front (UDF) and the United Women's Organisation, she was recently a member of a UDF delegation to Sweden where talks were held with the banned African National Congress (ANC).

In an urgent message calling for support, the UDF warned that it fears greatly for the safety of Cheryl and Murphy Monroe, a fellow UDF organiser who was arrested at the same time. All detainees are at risk (according to a recent Amnesty International Report, 238,000 were arrested under the pass laws in 1984), but these two are in particular danger — detainees are most often tortured in the early stages after arrest.

Urgent campaigns have been launched for the life of Theresa Ramashamula and for the

release of Cheryl Carolus and Murphy Monroe. Write to PW Botha, State President, Union Buildings, Pretoria 0001, South Africa stating your opposition to the death sentence imposed on Theresa Ramashamula and expressing your concern about the safety of Cheryl Carolus and Murphy Monroe, and calling for their immediate release.

Carola Towle,
AAM Women's Committee
London, England

Careerist credentials unimportant

I have enjoyed your magazine immensely. It is so much more relevant to my life than *Ms.* although I remain faithful to our American cousin too.

I like the articles on rural life in particular. I am a feminist from way-back-when, having read Simone de Beauvoir when I was 18 (in '61).

However, I am also, by various quirks of fate, a rural housewife (how does a nice student of French language and lit from Amsterdam end up in a log cabin in rural B.C.) And I'm tired of feeling that one has to be an attaché case toting careerist to qualify for feminist status.

So, in spite of a very stretched budget, here goes another year!

Blessed Be!
S. van Houten

Patriarchy strikes again

One more issue, one more fight!!!

Some so-called experts are testing a drug called Depo-Provera, an innovative, contraceptive stopping the cycle of menstruation all together.

The company and the Department of Health and Welfare are negotiating on the effectiveness and safety of this drug. Their concept of safety is based on the fact that this drug is a manufacturable, marketable, economically solvable product and as Dr. Squires says on behalf of the company — it is just a matter between us and Health and Welfare. (What about women?) In an article published in *Globe and Mail* they argue that this drug has been used on teenage women in Jamaica. They are going to convince me that it is an effective method to use our so-called "Third World" sisters as Guinea Pigs?

They tell us also about their vision of the

Financial Manager

Patricia Rawson

Circulation Manager

Marie Montreuil

Co-Editors

Brigitte Sutherland, Penni Mitchell

Administrative Assistant

Heidi Muench

Managing Editor

Debbie Holmberg-Schwartz

Advertising Manager

Mona Brisson

Art Director

Erica Smith

Typesetting

Terry Connon

Cover Art

Nina Berkson

Contributors

Nancy Thacker

Nancy Painter

Marni Kalef

Marjorie Beaucage

Margaret Fulford

Margo Gilmore

Kate Hartley

Maureen McEvoy

Gail Buente

Lyn Cockburn

Nicole Morin

Isabel Andrews

Dorothy Kidd

Elizabeth Shefrin

Cy-Thea Sand

Norma Cameron

Cathleen Hjalmarson

Karen Herland

Ruth Kaplan

Jan Thornhill

Terry Pugh

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

Herizons magazine is located at 200 - 478 River Ave., Winnipeg, Manitoba, Canada R3L 0C8. Phone (204) 477-1730. Herizons is published 8 times per year. Subscriptions \$17 per year for individuals, \$25 for businesses and institutions, outside Canada add \$6.00. Low income: \$9.00. Stripping by Lithostrip, Winnipeg, Man. Printing by Michalski Printing Service Ltd., Winnipeg, Man. Herizons is a member of the Canadian Periodical Publishers' Association and is listed in the Alternative Press Index. Submissions are welcome. Editing rights reserved and submission does not guarantee publication. A self-addressed, stamped envelope will ensure submissions are returned to author. Views expressed are those of the writers and do not necessarily reflect Herizons policy. Second Class Mail Registration No. 5899. ISSN 0711-7485

Canadian
Periodical
Publishers'
Association

CCAB INC.

JUNE, 1986

future and I quote "Their genitals will be just like they were when they were 9 or 10 years old" (it is certainly not my vision of the future!) My menstruation, my blood is a strong part of the web that links me with mother earth and her lover the moon and all my sisters. My cycle is a vital spiritual process of growth and passage and I refuse to let this process be made into an object of incest, racism and slavery. It's really not a matter of birth control but a fragmentation of ourselves from our selves, our sisters, our spirituality, our environment. Patriarchy took us apart, from our religion, our myths, our past, our knowledge, dreams, strength, our blood is next!

Dian

P.S. Let's write to our local office of Health and Welfare in Ottawa. Let's create rituals acknowledging our womanhood and our blood.

Editorial appreciated

So often my work and too often my play time centres around the pain and hardship of women's lives... and that's reality. But I must work as consistently on balancing my life with the beautiful, the positive and the powerful experience of being a woman.

I was delighted to read the editorial in the

March 1986 issue by Debbie Holmberg-Schwartz. For me it reflected the creative and empowering aspects of being among women who dare to try new ways of being, and succeed. I especially appreciated Debbie's open-hearted description of a personal and special time.

Heartfelt thanks
Brenda Sinclair
Winnipeg

Celebrate the Struggle!

Absolutely delightful! Thank you so much for the article on the Icelandic Woman's Movement ("Reckoning in Reykjavik", by Jan de Grass) in the March 1986 issue. Among other things, it created in me such a beautiful daydream... if only for one hour in one day...oh how I would love to see, feel, hear, experience ALL the women of Canada stopping (going on strike?) whatever they do, and all walk out into the street in celebration (not in anger — but for the marvellous IMPACT of us all!) — in celebration of one another, of life, of the struggle! Oh for such a "precious day" in Canada too!

Sincerely,
Patsi McMurchy
Vancouver, B.C.

New Audio-Visuals on Women & Development

Available for rent from ONE SKY:

Building a New Society: Women in Rural Mozambique
slide-tape show, 30 min.

The Invisible Laborers: Rural Women in World Cultures
slide-tape show, 35 min.

Basta Ya

slide-tape show, 25 min. (women in Central America)

We Carry a Heavy Load: Women in Development
slide-tape show, 15 min.

Women All One Nation
VHS video, 28 min.

For a free audio-visual catalogue that lists other AVs on women in Africa, Nicaragua, Southeast Asia, Canada & more. Write or call:



ONE SKY

134 Avenue F South
Saskatoon, Sask. S7M 1S8
Ph. (306) 652-1571

WESTERN REGIONS

VIOLENCE AND AGGRESSION is the topic of an International Symposium being held on **June 22 - 25, 1986** at the University of Saskatchewan in Saskatoon to provide a forum for discussion of current theories, research and practice. For registration information contact: Registration Office, c/o Division of Extension and Community Relations, Room 105, Kirk Hall, University of Saskatchewan, Saskatoon, Sask. S7N 0W0 (306) 966-5539.

PERSPECTIVES ON PEACE EDUCATION FOR ONE WORLD is the theme of the conference of the International Institute for Peace Education to be held **July 6 - 12, 1986** at the Faculty of Education, University of Alberta, Edmonton. Among many speakers of renown will be Marion Dewar, National President of the New Democratic Party and former mayor of Ottawa and Rosalie Bertell, Director of Research, International Institute for Concern for Public Health. For registration contact: IIPE, Sue Laws, Dept. of Secondary Education, Room 235, Education South, University of Alberta, Edmonton T6G 2G5 (403) 432-5504/432-3665.

WEST WORD 2 is a summer school/retreat for women. Guided by some of Canada's leading writers, West Word 2 is tentatively scheduled for **August 17 - 21, 1986** at the University of Victoria, B.C. and offers two-week courses in poetry, fiction and playwriting (a writing retreat option is available). Write: West Word, West Coast Women and Words, #210 - 640 W. Broadway, Vancouver, B.C. V5Z 1G4.

EASTERN REGIONS

Women who participated in earlier discussions are invited to help determine the scope and nature of the one-day follow-up workshop, scheduled for Saturday, June 14, 1986 at Toronto City Hall. Attendance is free, and will include a luncheon, preschool daycare and a session for school-aged children. Anyone who is concerned about the way Metro Toronto meets the needs of its female residents is welcome to participate. To obtain a copy of "Women Plan Toronto: Shared Stories and Dreams," or for more information on the planned June 14 workshop, contact Reggie Modlich, co-ordinator Women Plan Toronto, c/o 72 Southwood Drive, Toronto, Ont. M4E 2T9; (416) 463-4413/690-6644.

NORTHERN ONTARIO WOMEN'S CONFERENCE on **June 20, 21, 22, 1986** at the University of Sudbury, Ontario. The theme for the conference is "Looking Back, Looking Forward": a reflection on the past

and future direction of the Northern Ontario women's movement. The format will feature speakers, workshops, films and a "Summer Solstice" celebration on Saturday.

For more information contact Bryna at (704) 673-1916, Sudbury Women's Centre, 160 Minto St., Sudbury, Ont.

SUBMISSIONS

CANADIAN WOMEN'S STUDIES is planning a fall issue on Women in the Media. Deadline for submissions is **July 1, 1986**. We would like to cover a large range of issues. For editorial policy and guidelines contact Pat Tracy, 23080 Dyke Road, Richmond, Vancouver V6V 1E1 or Judy Posner, Sociology, Atkinson College, York University (416) 667-3704. CWS/CF, Suite 204, Founders College, York University, 4700 Keele Street, Downsview, Ont. M3J 1P3 (416) 667-3725.

COMING TOGETHER AGAIN The organisers of the Side by Side Women's Sexuality Conference are currently seeking proposals for workshops for a second conference to be held in Toronto in **October 1986**. They are looking for culturally/experientially diverse feminists to facilitate workshops on sexual preference, sexual ethics, sexual abuse. Write: Side by Side, Box 85, 275 King St., E. Toronto M5A 1K2

TRAVEL

MOON, MOON is a 10-day tour of Northern England in **August/September 1986** featuring women's mysteries, Mother Shipton's cave, Hilda's snakes, Yorkshire witches, stone circles, round dances, runes, ritual baths. Children welcome. Tour leader is Chris Carol, a local Yorkshirewoman. For info. write: Tours of Interest to Women, 1093 SE Ankeny, Portland, OR 97214.

NATIONAL

CANADIAN ACTION FOR NICARAGUA (CAN) is organising a women's study tour of Nicaragua **August 15 - 29, 1986**. The tour will be an opportunity to share perspectives on current debates of concern. The tour is hosted by the women's organisation AMNLAE in Nicaragua. Cost per woman, including airfare (from Toronto), accommodation and transportation in the country is \$1,200. Write or call: C.A.N., P.O. Box 398, Station E, Toronto M6H 4E3 (416) 534-1766.

INTERNATIONAL

NURSING AND FEMINISM: Implications for Health Care Conference on **June 8 - 10, 1986** to provide a forum for discussion of the application of feminist philosophy to

nursing and health care in practice, education, public policy, research and administration. For info. Kelsie Gatison, Chair, Program Committee, Delta Mu, Sigma Theta Tau, 855 Howard Avenue, New Haven CT 06510.

WOMEN WORKING FOR CHANGE Health, Cultures and Societies is the theme of eighth annual convention of National Women's Studies Association on **June 11 - 15, 1986**. For info. contact P. Gray and J. Rice, Coordinators, NWSA '86, UIUC, 304 Stiven House, 708 Mathews Ave., Urbana IL 61801 (217) 244-0150.

GAIA FESTIVAL A celebration of planetary consciousness on **July 2 - 6, 1986**. Inviting all individuals and groups of a positive New-Age orientation to gather in wholeness. Workshops, demonstrations, barter with other craftsfolk, feast with friends, camp in natural setting. Cost: \$30/members, \$40/non-members; at gate categories increase \$10 (U.S. funds). To register: HEARTLAND, 2237 W. Morse Ave., Chicago, IL 60645.

FEMINIST WRITING WORKSHOP will be held at Wells College Aurora, New York from **July 13 - 23, 1986**. Feminist poet and prose writer Judy Grahn will be in residence. Tuition, room and board are \$525 U.S. Write to: AAL, Feminist Women's Writing Workshops, P.O. Box 456, Ithaca, New York, 14851 (607) 273-9040/274-3325.

GAY GAMES II These games are scheduled for **August 9 - 17, 1986** in San Francisco. For information contact Gay Games II, 526 Castro Street, San Francisco, CA 94114.

23RD INTERNATIONAL CONFERENCE ON SOCIAL WELFARE ON **August 27 - September 6, 1986** in Tokyo, Japan. Themes are: Developing Human Relations and Social Structures for Peace and Strengthening Family and Community — A Significant Contribution to Social Development. For information: James Crozier, President, ICSW-Canada-CIAS, P.O. Box 3002, Stn. "C", Ottawa, Ont. K1Y 4J3.

WOMYN'S LAND CONFERENCE We believe that womyn's community can offer a safe, loving, empowering and secure living alternative to the competitive alienation of capitalistic patriarchy and would like to hold a conference with other womyn who are living on the land or are interested in living in community with other womyn on the land. Our projected conference date is the **fall of 1986**. Please join us in planning. Write to WLC, c/o Heathcote Community, 21300 Heathcote Road, Freeland, MD 21053

Kitzinger challenges myths of romance

Sheila Kitzinger, an internationally-respected social anthropologist, educator and writer, recently visited Winnipeg to present a series of lectures and workshops.

Kitzinger spoke to a gathering of over 450 on the need for women to define themselves sexually and not to try to fit into the mold that has been created by male definition. The "Knight in Shining Armour," "Mr. Right," and other myths that women are faced with, she explains, are an attempt to "hoodwink girls into thinking that romance has to do with possession." They distort the truth and leave women thinking "self-worth is something that is given to women by men".

According to Kitzinger, the male definition has the underlying message that it is a man that "awakens sex in a woman" and that it lies dormant until this happens. She concludes that "society has a phallus-centred sexuality."

She closed by stating that we, as women, should be on a journey to discover our own definition of sexuality — through talking, sharing and exploring, and not by conforming to the male-defined model.

In her other two workshops, the emphasis was "who has control during childbirth?" Issues raised included the medicalisation of childbirth; the controversy surrounding "routine" procedures — such as episiotomies, epidurals, shaving, and birthing positions; and the role of midwives.

"In Britain we have made childbirth into a news issue. We have shown that childbirth, to women, is not just a matter of health care but one of



Renowned childbirth educator Sheila Kitzinger with her baby model: childbirth as a civil rights issue.

human and civil rights, and the freedom to exercise our democratic rights. I have fought for this since I gave birth for the first time, 29 years ago. As the wave grows — as in the second stage of labour — nothing can stop it. It's happening in Britain and it will happen here in Canada too."

She said her goal is to have all women regain control of themselves and their bodies during birth and to have them responsible for the numerous decisions that have to be made, rather than leaving that, and the power, to the obstetricians.

Sheila Kitzinger's visit to Winnipeg was presented by Planned Parenthood in cooperation with the Parent and Childbirth Educators Network and the Nurses Association of the American College of Obstetrics and Gynecology.

— Norma Cameron

Nelliegram

MARCHING TO WHOSE TUNE — Six years ago, in March of 1979, the Ayatollah Khomeini removed the minimal reforms that Iranian women had won under the Family Protection Act, removed women judges as unfit to judge, and barred women from military training and sports. This March, three columns of women, all wearing black chadors, chanted such slogans, as "war, war to victory," and shouted of giving "martyrs to blossom like flowers," while they marched in a government-sponsored demonstration in honour of men who have lost their lives fighting Iraqi troops. Government leaders also praised the mothers of "the

martyrs" as being "more courageous" than the fathers.

Earlier this month, Reuters News Service reports, the Ayatollah Khomeini himself focused on women's role in the Iran-Iraq War, now past its 2,000th day, by recommending they undergo military training, in case they, too, have to take up arms against Iraq.

Connexions and Her Say



**We're Here
For You™**



Century 21®

MIDDLETON, STEWART & WILSON LTD.

220 Osborne Street South
Winnipeg, Manitoba R3L 1Z3
Business 284-7770
Pager 943-2000, #7299

VIP



RICHARD & CLARA MITCHELL
Residential Specialist, Investment Specialist Candidate

Manitoba election prompts NDP to promise equity

Quickly dubbed "The Big Yawn," Manitoba's spring election was about as exciting as watching two men crawl toward an imaginary line drawn down the middle of a road. It was hard to tell at times who the social democrat was supposed to be — Honest Howard, the middle-aged man from Selkirk, Manitoba who refused to say "women's resource centres" (it had to be *human* resource centres) during the election campaign — or Gary Filmon, the stiff-lipped Tory from Charleswood who promised to stabilise funding for shelters for abused women when he unveiled a multi-million dollar



Muriel Smith

who took River Heights constituency from Conservative Warren Steen in a landslide victory, won adulation from Manitobans of all political stripes for displaying some vitality as the political underdog. Voter support for Liberals doubled since the last election, bringing in 15 per cent of the popular vote this time around, although Carstairs was the only Liberal to win a seat. Carstairs was also the only politician during the election to come right to the point about what pay equity will mean for workers in the workforce. She went on record as saying that privileged men would have to sit on large pay raises for a while until underpaid women get their share of pay. Carstairs also boldly stated that she would consider introducing a private members bill to amend the Human Rights Act to include protection for gay and lesbians against discrimination.

The Conservatives elected three women out of 26 seats won, putting women at a higher percentage among Conservative ranks than among the NDP (8.6 for Conservatives; 7.5 for the NDP). While the number of women in the NDP caucus still needs to grow significantly in order for women's voice in government to make any measurable difference in politics, it is noteworthy that the only platforms discussed during the election that differed measurably among the parties were issues of particular importance to women, pay equality and day care. The NDP promised an additional \$10 million over the next 5

years to support non-profit day cares, while both the Liberals and Conservatives said they would route more money into private day care centres. Pay equity in the public sector, another plank in the NDP's election platform was expected to be a bone of contention with the Conservatives. Although the Conservatives don't believe in regulating the business marketplace to eliminate pay discrimination, a potentially explosive controversy was avoided because the Conservatives were unwilling to risk their middle-of-the-road image to strongly oppose it. The Liberals wanted to wait and see how pay equity progressed in the public sector before committing itself to pay equity in the private sector, although they support the principle.

Women's centres were promised stabilised funding from the NDP, in both rural and urban areas, although specific details on requirements weren't outlined.

In spite of the few promisory platforms for women revealed during the 35-day campaign, it is the track record of the last four and one half years that has had a critical impact on the women of Manitoba. Many feminists are still stinging from the government's abandonment of their party's position on reproductive choice when Henry Morgentaler came to town three years ago to set up a free standing abortion clinic. Influential men like Health Minister Larry Desjardins, and Premier Pawley are two notable stumbling blocks to the attainment of adequate abortion services in the province. And while access to abortions has increased in Winnipeg since Morgentaler's arrival (the clinic does referrals only since it was raided twice in the first year), women still face unnecessary delays, meddlesome therapeutic abortion committees and an appalling number face the added cost of travelling out of province to obtain an abortion.

— Penni Mitchell



Sharon Carstairs

social and health services expansion plan in an attempt to shift the middle ground his party's way.

When Howard Pawley's New Democrats emerged from the election with a reduced majority (30 seats compared to 33 after the 1981 election), the number of women MLA's dropped from 5 to 4; the loss of Riel MLA Doreen Dodick's seat to the Conservatives and the death of Labour Minister Mary Beth Dolin last year meant that when Judy Wasalsysia-Leis picked up her North End seat in Burrows, there was a net loss of one woman in the NDP caucus. Muriel Smith, Deputy Premier and Minister of Community Services and the Status of Women portfolio; Myra Phillips, a strong backbencher representing the Winnipeg riding of Wolseley, and Maureen Hemphill, the province's Education Minister were all safely re-elected.

Sharon Carstairs, the provincial Liberal Party leader



Canadian Women's Music Festival

Big Top Sweatshirt \$14.00

Short-Sleeved

Sweatshirt \$13.00

Sleeveless T-Shirt \$6.00

S, M, L, XL

Youth Sweatshirt \$9.00

6, 6X, S, M, L

All shirts are white with pink and navy design.

Send \$2.00 extra for shipping to:

HERIZONS

200-478 River Avenue

Winnipeg, MB

R3L 0C8

477-1730

A NEW AND UNIQUE
EXPERIENCE IN FINE
DINING IN A COZY,
INTIMATE ATMOSPHERE

- 9 Exciting Fondue Choices
- Fully Licenced
- Continental Lunches
- Lunch/Mon.-Fri.:
11:30-2:30
- Dinner/Mon.-Sun.
open at 5 p.m.

THE FORK

FONDUE BISTRO

218 SHERBROOK ST.
WINNIPEG

FREE PARKING
FRIENDLY SERVICE
(204) 774-2289

Abortion coalition in Quebec pushes for legalisation

Quebec women have remained relatively complacent in the face of a growing backlash against the right to free abortion on demand in the U.S. and English Canada. Until now.

The belief that "it could never happen here" is quickly being replaced by "we can't let it happen here" as over 100 women's groups have lined up to take the offensive under the unwieldy label of the Coalition Québécoise pour le droit à l'avortement libre et gratuit (Quebec Coalition for free abortion on demand).

The nascent coalition, which came together just before Spring, is comprised of women's student and union caucuses, health workers, shelters and youth groups. The Coalition is responding to threats from a vocal pro-life movement, reduced provincial funding and the new-old liberal government that brought Dr. Henry Morgentaler to trial three times during their last administration. He was acquitted each time.

The goal of the coalition is to have sections 251 and 252 dropped from the Criminal Code and to have the right for women to choose the conditions of their pregnancies recognised. "We need to develop existing structures on the provincial level, what we have now is fragile," says Lise Gratton, a member of the Status of Women Steering Committee for the CSN (a public sector union noted for its strong position for women) and a spokeswoman for the coalition.

In Quebec, a network of 21 hospital centres, 10 CLSCs (community health clinics), four women's health centres and scattered private clinics perform the 10,000 official abortions recorded each year. "This is the subversive part of the fight, the practice," according to Pauline Gingras of the Régroupement des centres de santé des femmes de Québec (Coalition of women's health centres) at the

abortion coalition's founding convention in early February. "These clinics aren't there just to defy the law, they provide a real service."

According to the coalition, the blind eye the Parti Québécois government turned to abortion practice in the province has allowed the network to survive, but it is now threatened from all sides.

As in other Canadian cities, the Hospital Centres are controlled by Therapeutic Abortion Committees (TACs) which are arbitrary in their decision-making and are under no obligation to make their criteria public. The uneven selection criteria means that in outlying regions like Rouyn-Noranda, the hospital performs only 10 abortions a year. That is the same number of abortions that the Montreal Women's Health Centre performs in one week, and they turn away as many as 50 women in that same time period. Women in the outlying regions usually end up in Montreal, where the majority of services are available, although travel costs can be prohibitive, waits can be up to four weeks long and private clinics charge up to \$800.

Funding fluctuations are proving to be the most persistent threats to the CLSCs and women's centres that provide the service. The CLSCs with family planning centres are plagued by cutbacks which affect their operations. According to Gratton, workers who did family planning full-time are now expected to divide their time between that and home visits or other out-patient work.

Women's centres are also feeling budget restrictions. The provincial Ministry of Social Affairs has refused consistently over the last three years to increase its \$30,000 subsidy to the Montreal Women's Health Centre. The current subsidy covers only 15 per cent of the centre's annual budget and with more money

the centre wouldn't have to turn so many women away.

Although these resources do not have TACs regulating their administration, recent events have shown that they are far from untouchable. Last October, pro-life activists in Ste-Thérèse lobbied friends, church groups and used the local newspaper (owned and operated by Gilles Charron, member of the Knights of Columbus) to gain a majority of the CLSC's Board of Directors. The directors (including Charron) then voted to shut down the abortion services offered by the clinic. Women in the area who need abortions now have to deal with the TAC at the hospital in the next town.

"We realised that we have no guarantees," Isabel LaRose, one of the students at the local CEGEP who tried to stop the move, recalls. To date, no one at the clinic is prepared to discuss the reasons for the shut-down. Meanwhile, Charron publicly declared last November that he would take out injunctions against the remaining CLSCs

in the province that perform the service. So far, this remains only a threat.

Although the coalition is still fairly new, the idea has been in the works since last summer, when the Quebec health workers met each other at a Toronto abortion conference last May. And with recent attacks to Morgentaler's clinic, the need for a powerful base of pro-choice support becomes greater all the time. The coalition intends to participate in the current Rochon Commission on provincial health care. A major conference is slated for June and a speak-out in Ste-Thérèse is projected for some time in the fall.

—Karen Herland

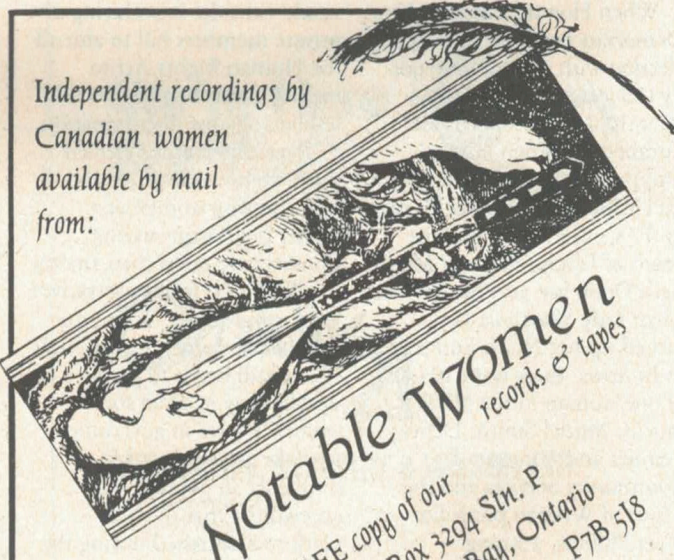
Belliegram

CHILD ABUSE ON THE RISE

— Reports of child abuse rose by almost 60 per cent from 1983 to 1984, and those children were abused not by strangers in day-care or similar institutions, but by parents in their own homes.

— Her Say

Independent recordings by
Canadian women
available by mail
from:



Notable Women
records & tapes

Please write for a FREE copy of our
1986 catalogue:

Box 3294 Stn. P
Thunder Bay, Ontario
P7B 5J8

(wholesale enquiries welcome)

Debate heats up over nuclear waste storage in Manitoba

Over the past several years, a controversy has been smouldering in Manitoba over research into nuclear waste storage. Atomic Energy of Canada Ltd. (A.E.C.L.) a Federal crown corporation, is conducting research at a site in the Lac du Bonnet-Pinawa area in the south-eastern corner of the province to find out whether a 300-metre shaft surrounded by granite is a safe storage method for nuclear waste.

Critics of the research facility say that the fact that the U.S. Department of Energy is now directly involved leaves little doubt that the site is a prelude to a full-scale commercial dump. The Canadian government will only say that it doesn't plan to set up a dump site now, but won't rule one out 30 or 40 years down the road.

The debate that has arisen out of the controversy has managed to accomplish at least one thing: knowledge of the tragic implications of the global nuclear waste cycle is becoming more commonplace. The mounting concern of Manitobans finally forced the issue into the political limelight, and both Premier Howard Pawley and Opposition Leader Gary Filmon are on record as saying that Manitoba will not become a storage area for nuclear garbage. Pawley hasn't been as visibly vocal in his opposition to a potential storage site in Manitoba, however, as he has been about a possible site in North Dakota.

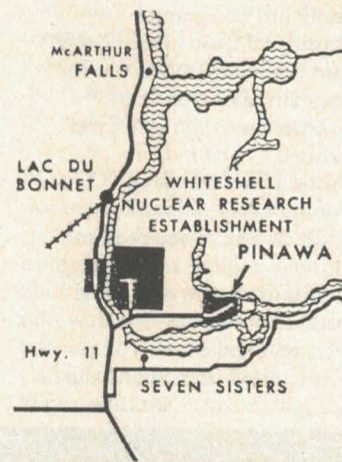
The mounting pressure to come up with a permanent storage facility for the waste of Canada's 23 operating nuclear reactors, and the U.S.'s 84 (50 more in the works) suggests that it is just a matter of time before a dump site is chosen. The time factor is significant because the U.S. and Canada have only three temporary repositories each for low and intermediate-level wastes, as well as pools located at individual power plants for high-level wastes. One quarter to one third of these intensely

radioactive rods must be changed annually.

Dr. Ursula Franklin, Professor of Metallurgy at the University of Toronto, is among those who are critical of the industry's approach to finding a place to dump its waste. "What has happened is totally irresponsible. You don't wait until you need it. This indicates that we have run out of temporary storage space. We have known for a long time that we must dispose properly of these wastes."

Not surprisingly, the pro-nuclear scientific community is optimistic about finding a safe way to store nuclear waste. Dr. Eva Rosinger, Head of the Environmental & Safety Assessment Branch of the Nuclear Fuel Waste Management program at Pinawa, claims "there is more than enough time in Canada to do the research well, because Ontario Hydro has indicated

that it will not need a disposal facility until after the year 2020." 2020 is predicted to be the year Canada's temporary storage space runs out.



The amount of time required to test for a completely safe storage method must encompass virtually immeasurable and

unpredictable man-made and natural disasters. It is questionable whether researchers can test adequately and accurately for nuclear waste seepage into ground waters, for the effects of earthquakes and other naturally occurring events that affect geological formations, as well as the long-term effects of radiation heat. As Dr. Franklin observes, "No one really knows how risky it is, because no one has ever actually (successfully) disposed of radioactive wastes."

In spite of these unknown factors, A.E.C.L. however, remains optimistic and confident. A report released last September stated confidently that research completed so far showed that reactor wastes, (which will remain highly radioactive for almost as long as humans have walked the earth), would not emit radiation for thousands of years. *cont'd on page 12*

Preoccupied with weight?

A Self Help Program for Getting Beyond Weight

- Women helping women
- Peer counselling
- Support groups
- Medical and nutritional support
- Referral
- Summer workshops; body image, myths about weight control, fat oppression, comfort eating, feminist vs. traditional approaches.

A feminist perspective toward greater self acceptance.

For further information contact Catrina Brown,
Women's Health Clinic

(204) 947-1517

Underground storage can be further threatened by other geological formations such as ground shifting and settling, decomposition of the rock due to the waste's heat and radiation, or even from the actual sinking of the shaft. In any event, fractures can create pathways to the surface. Another primary safety requirement for disposal is isolation of the waste from water, yet the Canadian Shield has an abundance of deep ground water which could reach the repository and carry waste to the surface water, where it is used for human consumption.

At the time they are taken from the reactor core, an irradiated fuel bundle is so radioactive that a person

exposed to it for 30 seconds would die. The bundle cannot be handled without shielding for nearly 500 years. These same fuel bundles contain plutonium, which is produced in U.S. reactors from U-238 in quantities of 400 to 500 pounds annually; less than one-millionth of a gram is considered a carcinogenic dose, and it remains radioactive for at least a half million years.

Contamination is not just limited to fuel rods: it encompasses things as commonplace as mops and tools, as well as wastes from mining, milling and refining uranium, reactor parts, fuel wastes, and wastes from hospitals and clinics. Dismantled reactors and the

soil surrounding them also need to be put somewhere, since they too are contaminated during their short operating span.

In stepping back to take a look at this situation, it becomes clear why the use of nuclear power has been compared to letting a jet take off without landing gear. In the face of the deadly nature of radiation, any probabilities of failure must be taken as a risk to human life. More than statistical safety is needed. We need to do more than find a place for the jet to land. Ultimately the only real solution to the problem of nuclear waste storage is to stop the nuclear cycle.

— Cathleen Hjalmarson
and Penni Mitchell

Nelliegram

MAIL ORDER BRIDES for Norwegian men are supplied by PHILNOR, the largest company dealing in 'small, beautiful, faithful, kind and mild' women for wealthy, and usually old men. PHILNOR has been exposed by GABRIELA, the national coalition of women's organisations in the Philippines.

PHILNOR regularly arranges trips to the Philippines for Norwegians who want to marry a Filipino woman, and at least twice a year arranges a party in Cebu city where the men are introduced to women. PHILNOR covers its business behind a front of a respectable pen-pal club.

Demonstrations against the trafficking of Filipino women have been held in Norway, organised by women's groups and the Filipino community there.

Outwrite

Nelliegram

PEACE BIKE RIDE — From the October 19th, 1986, a one year's notice can be given to terminate the lease of the U.S. installation at Pine Gap, Australia.

As part of the campaign to create nuclear-free and independent Pacific and Indian Oceans the women for survival plan to cycle to all uranium mines, nuclear installations and foreign bases. This was started from the Adelaide Arts Festival last February. The tour intended to highlight Australia's nuclear chain through participation in education, community contact, knowledge sharing, net working and media visibility.

This can then extend to the world-wide movement to dismantle nuclear links by ceasing to mine uranium, closing all foreign bases, working for nuclear free zones and independent Pacific and Indian oceans, and by refusing to remain silent.

Spare Rib



Judgements

CHILDNAPPING The apprehension of children by welfare workers is being challenged in a Vancouver court. In what is likely to be a precedent setting case, the parents of seven children seized in 1982 by provincial authorities are suing three social workers and their superior.

The couple is seeking a ruling that the seizure regulations of the Family and Child Service Act are in violation of the Charter and are also asking damages for hardship and defamation.

In another B.C. story, the powers of welfare workers is also being questioned by mothers who work as prostitutes to supplement their insufficient government support payments. With the new crackdown on prostitutes and the many arrests under the powers of Bill C-49, women are being arrested repeatedly and face the possibility of the children they are trying to support being apprehended. To minimise this

risk, safe houses have been established by these women and community street workers to which children can be taken to be cared for in case of their mother's arrest.

— **Globe and Mail**

UNFORSEEN PREGNANCY RESULTS A San Francisco pregnancy testing service has been sued by a 26-year-old woman who charges she was forced to view slides of aborted fetuses before being allowed access to the results of her pregnancy test.

Carla Abbotts accuses "A Free Pregnancy Clinic" of engaging in unfair business practices and false advertising. She says she chose the centre because of its promise of free pregnancy tests but claims after she was given a urine test, she was told it was mandatory to watch a slide presentation on abortion before getting back the test results. The slide show reportedly showed aborted fetuses and featured a narrator's

account of a woman's death during an abortion and of a teenager's suicide following her operation.

Abbotts, who tested positive for pregnancy and later had an abortion, says the experience at the clinic made her feel as though "I had been violated. I don't want anyone else to go through what I did." — **Her Say**

BOYCOTT APARTHEID Nine women face trial in Montreal charged with assault stemming from the occupation of a Bata Shoe Store in September. The non-violent action was held to protest the complicity of the Canadian company, Bata Shoes, with the South African apartheid regime. The women made no attempt to resist arrest and are pleading not guilty to the assault charges.

Their defence committee points out, "It is paradoxical that even though Prime Minister Brian Mulroney himself has urged that action be taken to express Canada's abhorrence of the Pretoria government's racist policies, the Canadian justice system is intent on bringing serious charges against these women." Letters of support c/o Rose Marie Whalley, 4166 de Bullion, Montreal H2W 3E5.

GIRLCOTT NEW ZEALAND PRODUCTS Both the U.S. and France continue to put pressure on the New Zealand government for its people's anti-nuclear stance. The U.S. is furious that their nuclear fleet is no longer allowed access to New Zealand harbours. France wants their government agents released from N.Z. prison because after all they were under military orders when they bombed and murdered in one of those same harbours.

France is accused by Prime Minister David Lange of an unofficial trade boycott which amounts to a \$5 million per year loss of foodstuff imports from New Zealand. Women, internationally, are encouraged to buy New Zealand products to girlcott this boycott.

CUSTODY CRUELTY A six year old girl, Kristin, who was born to two women who were lovers and partners for 14 years has been taken from her one remaining parent and given to her grandparents. The child was conceived through artificial insemination. In October of 1984, the child's biological mother, Joan, died after a lengthy illness. The child's nonbiological mother, Janine, who had been her parent since birth, assumed that she would continue to raise their child.

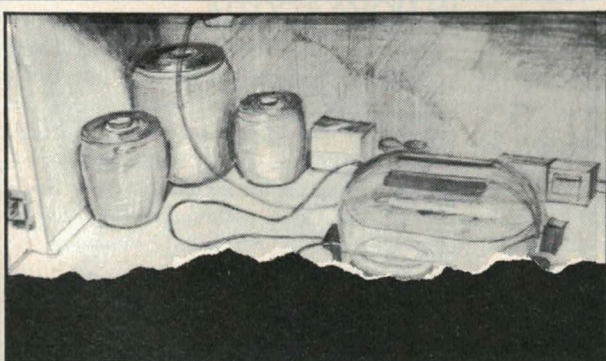
This assumption was reinforced by the apparent lack of anyone else who would pose a threat to the stability of their family unit. Joan's parents had only a very modest involvement with Kristin, and with Joan and Janine, remaining emotionally distant and didn't contribute financially to the child's upbringing, or to Joan's long and expensive illness. Additionally, for several years when Joan's illness became debilitating, Janine was the sole support for herself, Kristin and Joan on her modest salary as a nurse.

Despite all of the efforts to fight this action, custody was awarded to the grandparents, Rose and Bernie Pearlman, in a hearing before Judge Mark R. McGarry, Jr. Kristin was removed from her and Janine's home before Christmas.

— **off our backs**

CUSTODY VICTORY Rich, white, upper class Englishman took out a custody application in Bristol County court in which he accused the mother of his child of being a man-hating, lesbian feminist and produced a trail of witnesses. After a two day hearing, the judge summed up — citing strong physical and emotional bonds between mother and child, she gave full custody, care and control to this mother's "normal one parent home." The father has liberal but strictly defined access.

— **Outwrite**



Get the Whole Picture

Order Your

Manitoba Fund For Women 1986 Herstory Calendar

Send your cheque or money order
for \$6.36 payable to Herizons
Calendars produced by:

The Manitoba Fund For Women, Inc.

307 - 210 Masson St., Winnipeg, MB., R2H 0H4
Ph. 237-5775

HELP US HELP WOMEN by joining...

IN BRITISH COLUMBIA

**The Canadian Women's Mailing List
Web Women's Information Exchange**
Box 24388, Station C
Vancouver, B.C.
V5T 4M5
(604) 272-5335
Contact us for registration form

Vancouver Women in Focus Society
#204 - 456 W. Broadway
Vancouver, B.C.
V5Y 1R3
(604) 872-2250

**Concerned Citizens for
Choice on Abortion**
Box 24617, Station C
Vancouver, B.C.
V5T 4E1
(604) 876-9920

IN MANITOBA

**The Manitoba Action Committee
on the Status of Women**
#16 - 222 Osborne Street S.
Winnipeg, Manitoba
R3L 1Z3
(204) 453-3879
Membership \$15 (income adjustable)

**The Manitoba Action Committee
on the Status of Women**
#133 - 10th Street
Brandon, Manitoba
R7A 4E7
(204) 725-2955

Northern Options for Women Co-op Inc.
The Plaza
Thompson, Manitoba
R8N 1M5
(204) 677-2726
Membership \$5

Women's Health Clinic
#304 - 414 Graham Avenue
Winnipeg, Manitoba
R3C 0L8
(204) 947-1517

IN ALBERTA

Red Deer Status of Women Association
#109 - 4818 Gaetz Avenue
Red Deer, Alberta
T4N 4A3
(403) 347-2480
Membership \$10

**Alberta Status of Women Action
Committee**
Box 1573
Edmonton, Alberta
T5J 2N7
(403) 424-3073
Membership (suggested) \$10

Women's Resource Centre — YWCA
320 - 5 Avenue S.E.
Calgary, Alberta
T2G 0E5
(403) 263-1550 Loc. 397

**Calgary Status of Women Action
Committee**
124 - 320 - 5 Avenue SE
Calgary, Alberta
T2G 0E5
(403) 262-1873
Membership \$5

IN ONTARIO

**The Canadian Coalition Against
Media Pornography**
P.O. Box 1075, Station B
Ottawa, Ontario
K1P 5R1
Membership \$15

**Canadian Congress for Learning
Opportunities for Women**
47 Main Street
Toronto, Ontario
M4E 2V6
(416) 699-1909
Membership \$25

**Canadian Research Institute for the
Advancement of Women/CRIAW**
#408 - 151 Slater Street
Ottawa, Ontario
K1P 5H3
(613) 563-0681

Ottawa Women's Network
Box 2053, Station D
Ottawa, Ontario
K1P 5W3
(613) 594-5219

**Centre for Women's Studies in Educa-
tion, OISE**
252 Bloor Street West
Toronto, Ontario
M5S 1V6
(416) 923-6641 ext. 2520

IN NEWFOUNDLAND

St. John's Status of Women Council
83 Military Rd.
P.O. Box 6072
St. John's, Newfoundland
A1C 5X8
Membership \$10
(Special rate available)

IN PRINCE EDWARD ISLAND

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

IN NOVA SCOTIA

YWCA
1239 Barrington Street
Halifax, Nova Scotia
B3J 1Y3
(902) 423-6162

Media Watch
Ms. Joan Semple
Box 2662
Dartmouth East Post Office
Nova Scotia
(902) 469-3741

NATIONAL

MATCH — International Centre
#401-171 Nepean Street
Ottawa, Ontario
K2P 0B4
(613) 238-1312
Membership \$10

**National Action Committee
on the Status of Women**
344 Bloor Street West
Suite 505
Toronto, Ontario
M5S 1W9
(416) 922-3246

Mediawatch
131 Colin Avenue
Toronto, Ontario
M5P 2C4
(416) 482-0968

Faits saillants chez nous

NICOLE MORIN



Partenaire en entreprise familiale, avec la conférencière Monique Bernard, la femme et la paix avec Solange Vincent et notre représentante du Manitoba au CCCSF, Cécile Rémillard-Beaudry, ces trois thèmes présentés en

panel le samedi 8 février dernier nous ont été offert par la prise de parole de toutes ces femmes par Réseau.

Le Colloque de la Femme Franco-manitobaine a été une belle réussite tant par ses invitées de marque que par la grande participation des femmes présentes, de leur souci de notre situation et du partage ainsi favorisé à travers nos expériences différentes. Vraiment. Comme le mot de bienvenue de la Présidente, Ghislaine Lacerte, "Que nous nous accueillions, que nous nous félicitions..." d'être venues de sept villages différents, empressées de "nous rassembler pour la qualité de notre vie".

Les deux invitées québécoises ont soulevé la grande question de prendre sa place à sa juste valeur dans la société. Que ce soit pour négocier avec le patron/mari pour la reconnaissance du travail, une entreprise prospère en viable met d'autant plus en évidence l'étroite collaboration de la femme dans le milieu agricole. D'en arriver à une vulgarisation de la recherche par des cours en agriculture, des campagnes de sensibilisation régionale, des chiffres de 40

heures/semaine; il est important que la partenaire en entreprise accède au niveau de l'incorporation, côté légal dans le testament, au niveau fiscal en revendiquant sa volonté de continuer à participer à la production en travailleuse autonome, exploitante agricole en tenant compte de leur contribution économique au cours de leur mariage. On exclut les femmes dans le transfert de l'entreprise.

Solange Vincent nous reviendra dans un prochain article consacré à la Paix. Quelle Paix nous voulons: je sais l'effet des guerres, je refuse pour ma survie, je suis l'experte.

Je reviens au thème de la journée, celui de la femme franco-manitobaine, revendicatrice des salaires avec la conférencière Cécile Rémillard-Beaudry, sur le marché du travail "on les voit partout mais on ne les voit nulle part". Donner des chances, l'équivalence salariale se fera en énonçant le principe de l'équité, se tenir au courant de ce qui nous touche, nous renseigner sur les débats par les groupements des femmes d'ici afin que cesse la ségrégation du travail clérical, que ce soit des postes-cadres, des services. Demandons d'être considéré comme des citoyennes à part entière. Cette femme engagée en politique nous représente au CCCSF.

8 Mars 1986.

La Journée de la femme cette année nous a été présentée par six organisations dont le CJP. Johanne Trudel m'a parlé de sa première implication dans le mouvement féministe.

Marie-Louise, Nicole, Marie-Claude et Louiselle



Travailler en équipe engage les gens à mieux se connaître avec différentes idées, entre la dactylo et les finances; les jeunes femmes franco-manitobaines s'intéressent à la Journée de la Femme par des ateliers sur leurs corps, face à l'argent, la foi et aussi cette année sur les Philippines. Toutes les femmes? Oui, et quelques hommes aussi. Beaucoup d'heures à la préparation de la salle, des décors avec des ballons, dans cette atmosphère d'une société en changement comme l'a voulu le spectacle de La MuseGueule où en perdant son espadrille, Cendrillon demanda à l'auditoire d'essayer le soulier ou non; la salle mesura la question et se répartit un choix égal; endosser l'histoire traditionnelle et ajouter au conte légendaire un nouveau code, selon. La magnifique Cendrillon à la mode dans ses guénilles sera peut-être à l'origine d'une racine du féminisme liée à la transformation des mentalités, impact d'une

AUTOMATIC Massage Pillow

No Cords!

Use anywhere!

Soothes tired backs, stiff necks, sore feet.
No buttons or cords.
Just lean back and it will do the rest!

**Ideal for home, office or travel.
Great for after sports.
A sensational gift!**

GOOD VIBRATIONS

904 - 59 Donald Street
Winnipeg, MB.
R3C 1L9
(204) 956-2180

revendication massive de nos droits.

"Step It Up Girls", de la musique et de la danse, le Festival des Femmes Canadiennes fait sentir son action, son influence en nous permettant de se rencontrer au nom d'un Festival qui rayonne par ses activités bien organisées, créance de notre envol.

L'atelier d'Alice Michaud sur notre corps a comporté à savoir si nous le connaissons ce véhicule de nos pensées; comment passer tout un atelier à savoir si notre santé mentale correspond à nos attentes, nos émotions fidèles à un tout, notre corps. Quelles explorations, dans quelles conditions laissons-nous notre corps à la médecine, notre santé nous appartient-elle? L'orientation de l'atelier a été de verbaliser notre ex-

périence sur l'image que l'on se fait de soi. Prendre en main notre corps, et lui laisser l'ouverture de s'accepter à travers nos tensions, nos transformations et de créer notre propre jugement: pourquoi avoir recours aux médicaments quand on peut prendre un moment dans la journée à décider de modifier notre comportement par des techniques plus douces, tel que le yoga; dans certains cas, s'aviser de contacter un autre médecin sur le même problème. Être à l'écoute de son corps s'est aussi aller chercher toutes les causes psychiques, parfois sociales de sa condition. Ne pas hésiter à consulter un thérapeute si nécessaire. Car décider de se traiter bien, c'est aussi s'affirmer à poursuivre la connaissance de notre corps de toutes les façons tant affectives que physiques.

Second atelier qui m'a touché beaucoup, les Philippines avec Marjorie Beaucage. Suite à une présentation de diapositives qui nous transportent sur ces îles magnifiques, ce grand pays aux prises avec l'impérialisme et pour tout espoir, un mouvement Gabriela. De recevoir ces images d'un peuple qui se bat pour sa liberté et pour atteindre un régime politique démocratique, cherche les moyens dans leur servitude de la renverser pacifiquement afin d'atteindre une condition de vie digne, sans leur pauvreté, sans l'omniprésence américaine et leurs mers trop souvent mitraillées. Que dire devant cette fierté de supporter cette tyrannie et d'espoir, d'atteindre un jour l'occupation de leurs terres; des images d'un paysage d'une beauté incomparable dans une cruauté d'environnement, la famine et la pauvreté.



Beef and Bouquet Le Festival du Voyageur

Un bouquet de remerciements au Festival du Voyageur qui cette année souligna en sauteries, spectacles et monuments de glace la présence du thème: La famille! Pas de femmes, pas de voyageurs, ainsi le rôle de la femme et de l'homme dans l'histoire, le Blanc et l'Indienne, et toute notre culture jusqu'à nos jours, un brin d'initiative collective riche de nos amours.

Aimer Pour Aimer, Marie Michèle Desrosiers

PolyGram Inc.

Marie Michèle nous arrive en femme à tête bouclée avec autant d'expérience de scène depuis ses tous débuts: une chanteuse au potentiel fascinant, à la composition, musicalité radioactive. Vivement en accord avec les textes en collaboration avec Desjardins/Laporte, l'ensemble et sa couleur du style nous étonne à la face deux avec des airs d'Irlande. Une femme de métier, une rencontre à ne pas manquer dans la chanson actuelle.

Chanteuse emballante qui raconte la vie, l'appel d'une fille trop sage, dans son langage me chantant des moments de vie, du tragique à l'inévitable, autre chose que le temps se répète sans action, et l'espoir bien caché; Ça m'arrive d'y penser, d'écouter toute l'énergie qui peut-être changera tout. Avec Suzanne la bécane, un voyage d'imagination, nourriture galactique illustrant nos recherches de se trouver une place parmi les étoiles. ▼

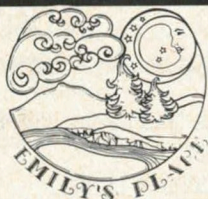
ZAZOO



Bijoux
Cadeaux
Cartes

4625, boul. St.-Laurent
Montreal, Quebec
Ph. (514) 282-1968

Spectacular Getaways specially for women



**Women's Recreational Land
on Vancouver Island**

Private parkland: 15 acres provide separate creekside cabin, shared bunkhouse, and camping. Easy mainland ferry access.

EMILY'S PLACE

Box 220 (604) 248-5410
Coombs, B.C.
V0R 1M0



bed & breakfast

Situated in the heart of Vancouver's West End. First class hospitality at reasonable rates. Be OUR guest. Call Corrie or Nancy.

GABLES GUEST HOUSE

1101 Thurlow Street (604) 684-4141
Vancouver, B.C.
V6E 1W9



Women's wilderness canoeing in the Western United States, Deserts, Canyon Country, Northwest Coast. Guided, fully outfitted, excellent instruction, great food.

HAWK, I'M YOUR SISTER

Beverly Antaeus (505) 984-2268
P.O. Box 9109-HZ,
Sante Fe, NM 87504 U.S.A.

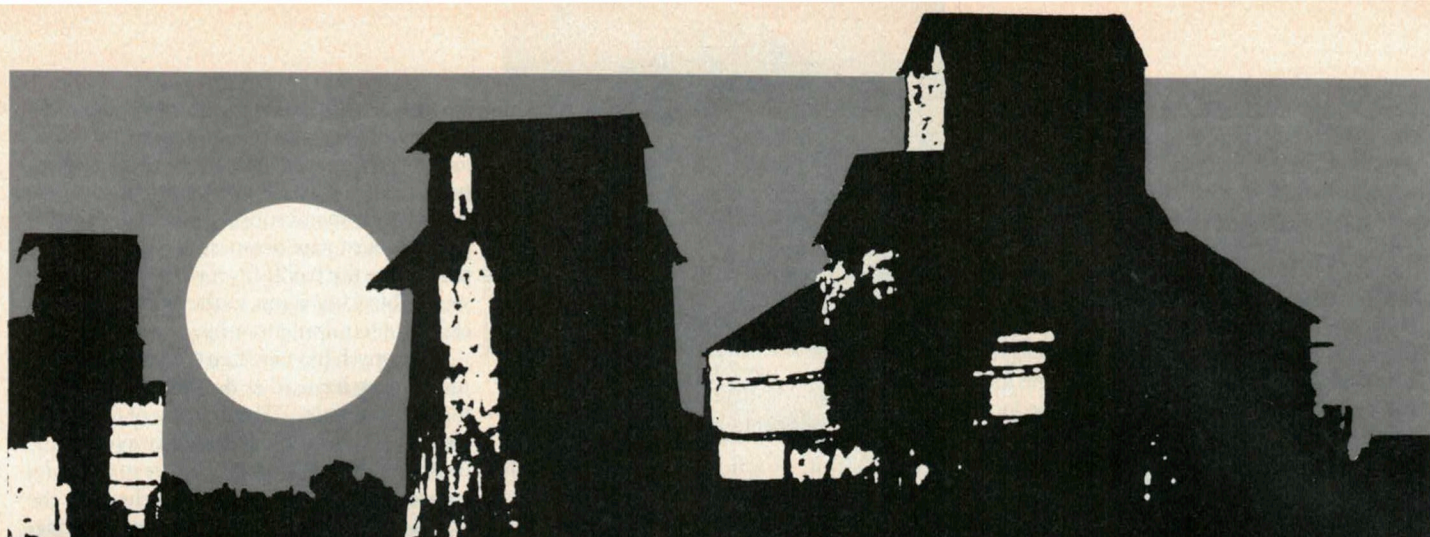


photo: Credit Union Way

Hard Times on the Homestead

How farm families are
getting ploughed under

by
**Nancy
Painter**

Farming is more than just a job; it's a way of life for those of us who have chosen to work the land. Our land is as much a part of us as an arm or a leg, which explains why U.S. studies have found that the emotional scarring experienced by farmers who have lost their land can be worse than that of losing a loved one.

Every day more farmers leave agriculture in Canada. In a November 29, 1985 Special Edition of the *Roy Farm Business Review*, the Royal Bank classed 5.5 per cent of its agricultural portfolio as non-productive, or more than 90 days in arrears. It classed 4 per cent of its farm borrowers, or 1,600 farmers, as problem cases. Only half of those have potential for recovery, it said, and that is in just one financial institution. The Federal Farm Credit Corporation estimates one in five, or 39,000 Canadian farmers, are in trouble today. In 1985, 508 Canadian farmers declared bankruptcy compared to 125 in 1979.

The statistics reveal those who, driven to the limit, declare personal bankruptcy, but they don't tell of the countless more who are

foreclosed upon or who have 'voluntary' dispersonal because they have no other choice.

The statistics also hide the human cost of farm problems, the stress placed on individual farm families as they fight to save the only life they've ever known, often facing unnecessary intimidation and harassment for months or even years as they seek settlement with their creditors. I know; our family is one of them.

In October, 1983, we were served an ex parte court order, a tactic rarely used in farm cases until then, in which the financial institution presents their side of the story to a judge and receives permission to move in on a farm without the farmer's side ever being heard. That's why we had no warning, no demands made on demand loans, no chance to make other arrangements.

One of the reasons the bank gained an ex parte order was that my husband, not even a named defendant in the action, was a known member of the Farm Survival Association. And we thought we lived in a free country. The reply we got from the Human Rights Commission when we com-

was that the banks were violating our rights to freedom of association, the HRC is provincial, banks are federal, sorry.

Then we learned that the bailiff hired by the receiver was the mother of the receiver's representative on our case. We saw these people so often — in our yards, lurking in our neighbourhood, eventually in court, and often in our nightmares — that it came as no surprise when our equipment was sold at auction the following spring, to find that the lunch was sold not by the usual community group or local coffee shop catering service, but by the bailiff.

When the bailiff tried to take items on which the bank had no claim, I phoned the RCMP and was told, "It's a civil matter and we won't interfere." Yet the next day, when the bulk of the equipment was seized, there were 22 police officers in 11 vehicles with two police dogs, outnumbering the farmers present for the whole day. The bailiff had a list from the bank of the equipment listed as security, complete with serial numbers. When my husband tried to stop her from taking equipment not on the list, the police told him to get out of the way or be arrested. "An honest mistake," they said, "like taking the wrong coat at a meeting hall."

Contributing to the feeling of failure is the confusion, the loss of all anchors in your world. All the things we thought we could count on failed us.

Like the way financial institutions stick together. After the Royal Bank foreclosed on our family partnership, other institutions in town closed or froze our personal accounts without warning. One sent us a teller's cheque for the balance in our account with a letter informing us they no longer wanted to deal with us. When the outstanding cheques came through, they returned them NSF because the funds were no longer there, and then billed us for the service charges. Tellers, at the bank I had dealt with since before my marriage, had to check with the manager before they would cash any cheque for more than a few hundred dollars. Another, non-farming member of the family was hassled while doing bank transactions for her employer.

The Techniques of Intimidation

"How can anyone describe the roller coaster of hopefulness and deep despair that we ride?" asks Maria Van Bommel of Dashwood, Ontario, who has recently experienced the loss of her family's farm. She and her husband, Rene, knew their hog and cash crop operation was in trouble long before the bank foreclosed and they had even approached the bank to negotiate before they ever got behind in their payments.

The Van Bommels were given seven days to move, in the midst of a freezing January in 1985, and they and their five children moved into a small vacation trailer in a relative's yard. It was so cold that the smallest children, then age seven, had to sleep in the relative's basement at night, sometimes being joined by the rest of the family.



photo: Terry Pugh

"Some will treat the husband respectfully if they happen to catch him in when they phone, but will browbeat and harass the wife, even though the debt isn't in her name, thinking she will use her influence on her husband to get the debt paid."

— Nancy Painter

Their negotiations with the bank were drawn-out and tough. All of their cheques from the sale of farm products were garnished by the bank, leaving them with very little to live on. They fought to get a small amount of money from the bank for the work they had done to keep the farm going after the bank took possession. Even the releases promised in writing in the sales agreement arrived four months late, and only after the Van Bommels were forced to do battle to get them.

The Van Bommels' case is one of many. After 14 years of farming, taking an active role in farm and community organisations, they found themselves treated without dignity or reason. They are now suing the Bank of Nova Scotia over the way the foreclosure was handled.

"Banks play on people's fear to go public," Maria says, recalling the incident. "The worst mistake I made was to say to our bank manager that I wanted this handled quietly to protect the children and other members of the family who continue to farm in the community. The banker took advantage of that to make examples of us in our community where we were so heavily involved in volunteer community work."

Maria and Rene later found a house to rent and now both work off the farm. Maria hasn't given up on farming though, and, among other involvements, is still a member of the Middlesex Women for the Support of Agriculture and a director of the Huron County Federation of Agriculture.

She is passionately committed to agriculture, and the people in it. "Farm families have a mind-set that makes it extremely difficult to move, she says. "We buy our farms with the idea that if we want any change we must create it within the existing parameters of the farms we have. When that is not possible it is a shock to the whole family and community."

The treatment the Van Bommel family suffered is not uncommon. Wayne Katerynych, a farmer from North Battleford, Saskatchewan, sees cases like it all the time. As

chairman of the Saskatchewan farm financial crisis committee of the National Farmers Union, he advises farm families of their options, helps negotiate with lawyers or lending institutions, offers moral support, and even participates in farm gate defences — which involve preventing the bailiff from seizing a farm's assets by blocking access to the yard, with vehicles, farm equipment or hay or straw bales.

Katerynych has too often witnessed farm families being harassed in the process of foreclosing. For example, "The amount of time people are given to make decisions is very short," he notes. "There's a lot of pressure to make decisions in one day that will affect them for the rest of their lives... the group of people designated for collecting debts are very good at putting pressure on. They're not compassionate."

The time of calls and the time frame given farmers to make decisions are cleverly designed to work against them. On the day of our foreclosure, the bailiff and her work crew waited most of the afternoon at a cafe several miles away so they could make their first contact with us after regular office hours, when the bank and lawyer's office are closed. Later, we found documents were unnecessarily served on weekends, at additional costs, just so we would not be able to take any action until Monday.

"First, there is the petty harassment, with calls to the wife when the husband is bound to be out," says Gisele Ireland of Teeswater, Ontario, recalling how she and her husband Brian had their hog operation liquidated in 1985 after 17 years of farming. Ireland is one of Canada's best-known farm women and her humorous columns in two Ontario farm publications led to the publication of two books. She writes a lot about farm survival, including the book, *The Farmer Takes A Wife*, a documentation of a study conducted by the Concerned Farm Women about stress and farm women. The scenario that banks so frequently use to intimidate farmers continues, and the next step is to inform the farm women of shortfalls and demand to know what she plans to do about it. "The wife naturally is upset, and conveys this message to her husband. He gets angry. He is doing the best he can under the circumstances, and what more does the bank want?"

They encourage people to borrow from relatives, see a bank or credit union, get further in debt... as long as their particular account is paid.

The harassment doesn't stop with phone calls. "Usually visits occur to the farm, where inventory is questioned, with subtle hints that assets are disappearing and the banks should get the proceeds," Ireland continues. "Banks care very little about how the family on a debt-ridden farm survives on a daily basis. If at all possible, banks will requisition commodity boards to send all proceeds directly to the bank, and the bank applies the money to whatever they see fit. Usually to arrears, or demand loans, and the suppliers and the farm family can go whistle."

Garnisheeing farmers' cheques is another power creditors have at their disposal. In Manitoba, a wage-earner is protected by law, which states that only 30 per cent of his/her cheque can be garnisheered, so he/she is left with a guaranteed minimum amount on which to live. A farmer's production cheque, on the other hand, can be completely garnisheered, even though only a small portion of it is actually for labour. The rest is for farm payments and interest, feed, fuel, hired help's wages, machinery payments and upkeep, livestock — all the costs involved in running a farm. So the farm family is not only left with no money to live on, but is faced with other commitments and no money with which to meet them.

Sometimes the tactic is used not so much to get the actual money as it is to break the farmer, to give the bank a better reason to go in and seize the assets. In one Saskatchewan case, the financial institution stopped the feed money, then moved in and seized the cattle because they said they weren't being fed properly.

Jean Sagon of Biggar, Saskatchewan, tells of another well-used harassment technique — surveillance. She and her husband Ted realised a year ago that they had problems in their operation. They own 2,880 acres and rent another 500. Ted has held a full-time off-farm job with the railroad since 1972, to supply extra input money for the farm.

Last November, a farm gate defense at the Sagon farm held off Royal Bank attempts to seize their livestock, equipment and grain, but it was seized three weeks later anyway. Farmers in the area received an anonymous tip that the bank was moving on someone that first day, and knew where the trucks were meeting. They met nearby, and tailed the trucks. It wasn't until they turned down his road that Ted realised his yard was the target. He and Jean had been negotiating in good faith for a year, trying to work out a settlement with the bank.

The Sagon yard was put under 24-hour surveillance. "It's really inhibiting," Jean admits. "It's kind of scary... knowing there's someone out there watching what time you get up and go to bed. It got so I didn't even turn the lights on when I got up at night with the kids. I wouldn't give them the satisfaction of knowing I wasn't sleeping."

The oldest of Ted and Jean's four children is six; the youngest was born since their assets were seized. Being eight months pregnant at the time made it that much harder, Jean says, because her emotions were unsettled enough without the added stress. "The kids certainly are not the winners," she adds.

The human costs of losing a way of life are perhaps documented best in Iowa where 40 per cent of farmers are expected to lose their farms this year. It has the highest divorce rate in the U.S., of any group, bar none, and one of the highest suicide rates. It also has a significant increase in accidental farm deaths, which the experts believe are actually 'hidden' suicides.

Stress leads to short tempers and less patience



photo: Terry Pugh

"It got so I didn't even turn the lights on when I got up at night with the kids. I wouldn't give them the satisfaction of knowing I wasn't sleeping."

— Jean Sagon

with the children, Jean says. During the year of negotiations, begun after the painful realisation "that you have to admit you have a problem, that the dream you've worked for for so long is going down the drain," she and Ted talked about their problem, seeking solutions "literally around the clock, at the meal table and everything," but didn't realise how much their lives were being run by their struggle until their young son told them, "All you ever talk about is the bank."

Children are often the least appreciated victims of farm problems. My daughter, three at the time, cried as she watched equipment leave the yard. She wondered why we seemed so distant at times, why our tempers were short, what was happening to her world. I know other children who were teased at school about their family's troubles.

Children also harbour feelings of defeat and depression along with their parents. "Our children were reluctant to go to the barn and do chores once they felt it was for the bank and not for us," says Ireland. "Their work habits and attitude deteriorated. The planning for next month, or even next week ceased. It was survival on a daily basis, never knowing what was going to happen next. Our children all grew up in this house, and their security was eroded. Their main fear was where would we go next?"

"We hid nothing from them, and prepared them for the worst," she adds. "We tried hard not to paint villains and good guys into the situation, but were not always successful."

Van Bommel's children are still making the adjustment, and some are only now beginning to deal with their feelings. Her 11-year-old daughter gave a speech at school about displaced farmers, family violence and suicide. Because Maria and Rene both work away from home now, their children take care of themselves after school until their parents get home.

Marriages are bound to suffer, too, Ireland

notes. "The strain of constantly dealing with the bank, often in hostile situations, is evident in the marriage."

"Depression, such as headaches, lack of motivation and despondency make it tough to live with each other... We were a very lucky couple. We had gone through this with many previous families and knew what to expect when the time came, and retaliated accordingly. The lines of communication between Brian and myself were always open."

"There are days when we can't even talk to each other," Jean Sagon says. "We're not being reasonable. I come back at him the wrong way, then he snaps back at me. Then we feel guilty — we have to work harder at being reasonable, at seeing the good. Now if there's a sunset outside the window, we don't let it go by without pointing it out to the kids and each other. We notice the positive more. The negative's there anyway, but we've got to look for the positive."

"We really haven't realised the full implication of the human costs of this situation," Katerynych says. "There's a very major human cost. And what is it going to do to a whole generation of people facing it? The youth of the farming community won't even see farming as an option in their future. And they will be aware of risk in everything they do in the rest of their lives."

"The idea of failure is implied (by the lending institutions) almost every time," Katerynych says. "They overlook all of the other reasons — commodity prices, interest rates, weather... their attitude is a major problem to agriculture."

Gisele Ireland's description is more vivid. "When the bank feels that they have suitably beaten down the owners of the farm, they move in with the provision to liquidate assets to cover debts. This is done piecemeal, or wholesale. Piecemeal strings the farmer along a bit more, and more interest is collected. The farmer, in almost all cases, is hamstrung to the point where he is unable to make payment commitments of any kind once assets are liquidated and the bank moves in for the final kill."

"The final move is to make sure that the delinquent farmer feels suitably rotten about being such a poor specimen of a farmer, and will hand everything over without a whimper. This is of course made possible because there isn't anyone out there to step into the proceedings and see that a fair reckoning is made. The farmer leaves the business, broke and with a huge load of guilt on his (or her) shoulders."

Banks are quick to attach the mismanagement label, while handing over operations to receiver-managers who literally don't know one piece of farm equipment from another. We lost marketable grain that heated and spoiled after the receiver locked the storage bins and neglected to check them all winter.

In the Sagon case, cattle belonging to other people were taken in the process of seizure, and later returned. The landlord's share of the grain

from the rented land was also taken, and had not yet been returned at the time of writing. Their cattle were sold, and their equipment scheduled for auction. The family's first notice of sale was when they received the advertising flyer in the mail at the same time as their neighbours.

The civil and criminal laws are at odds with each other. The resulting abuses of the system by those who know how to work that conflict in their favour prevent proper treatment or marketing of assets. The court appoints a receiver, who hires a bailiff. Neither answers to the bank, but to the court. Their bills are paid before any of the proceeds from the sale are applied to the outstanding debts. Such a system does not benefit either the farmer or the bank, since value of assets is hurt by poor handling, and proceeds towards the debt repayment are not as great as they would be if the assets were sold properly.

In our family's case, the sale of equipment and grain on hand realised approximately \$210,000 towards total short — and long-term debt of about \$293,000. But the receiver's bill, including bailiff costs, was \$153,000. Unless they can negotiate a settlement, farmers are still responsible for the shortfall. But the system is not set up to encourage the best possible sale of the assets, and farmers are most often the ones left holding the bag.

One of the most devastating realisations for the family in trouble, according to Katerynych, is "when people begin to realise the wide, sweeping power of the Bank Act. The individual has less rights under it than under the Criminal Code."

Individuals can be charged under the Bank Act, he continues, if they receive income from selling grain and apply even part of it to debts with local suppliers or fuel and fertilizer, for example. Even though those businesses offered credit to the farmer to help put in the crop, the Bank Act states that all of the income belongs to the bank. "That's hard for the individual family to deal with," Katerynych says. Specific cases in which charges have been laid are not settled yet.

The repayment of unsecured creditors is a major bone of contention in many cases. The Irelands fought to have their unsecured creditors paid, and won. "The suppliers who had faithfully extended credit throughout our farming career had to be paid," Gisele Ireland says. "Negotiations were very hostile on the bank's part, since it felt no obligation to see that the suppliers were paid."

These suppliers are usually small, local business people, and as the farmers in the community run into harder times, this callous attitude on the part of the financial institutions only makes it harder on the community. In any given year, each farmer's bill from the fuel or fertiliser dealer is in the thousands of dollars. Depending on the size of the operation, it is not uncommon for it to be in the tens of thousands of dollars. It doesn't take very many fam-



"The final move is to make sure that the delinquent farmer feels suitably rotten about being such a poor specimen of a farmer, and will hand everything over without a whimper."

— Gisele Ireland

ers going under without paying their suppliers for the local dealers, and thus their communities, to feel the effects.

Sadly, there are few resources available to farm families seeking help during financial difficulties. Although Katerynych's committee has been helping people for three years in Saskatchewan, the program is just now getting going in the rest of the country.

The Canadian Farmers Survival Association has provided counselling and help in negotiating in some areas. But in most cases, the only support until now has been from family and friends.

"We planned lots of social outings to get away from the situation, and kept close contact with our circle of friends," Ireland says. "This was difficult, because our feelings were no different than anyone else's. We wanted to hide from the world and lick our wounds. We found that mulling over the situation over and over again only made us more despondent, so we tried to be positive about the whole thing. Sometimes it worked."

Too often the only help is from others who have had the same experience. Mental health workers, available in most areas, have not been approached, and have made no attempts to offer help. Church groups are realising the problem now, too, he says, and are seeking some direction in dealing with agricultural problems. "They're going to have to be involved... there are major social and human costs involved."

But even as the awareness grows, farm families are suffering indignities, both because of the way the system is established to suit the financial institutions and at times because of the malice of particular individuals or institutions.

Are there Solutions?

For each of those affected, it is a different aspect of the system that seems worst. "Just the Section 178 (of the Bank Act) in the first place," Sagon says, "the idea that they can come and take things without going through the courts or any third party. It's scary... they can do whatever they damn well please. They can ask for the world, and if you say no, they bring the world down around your ears."

To Van Bommel, it is the reluctance of the banks to negotiate in good faith, and the lack of anything in the system to force them to do so. In many cases, the bank ends up with much less than was originally offered in proposals put forward by the farm family, but those proposals are rarely accepted. Van Bommel is a strong proponent of farmer-creditors arrangement legislation which would give the courts authority to order the banks or the farmers in each case to do as the court sees necessary to resolve the dispute, whether it ends in the farmer leaving the land or not. Just the existence of such legislation would force the banks to bargain in good faith, she says.

Ireland agrees that any review boards need judicial power to make settlements, to allow restructuring of debt so an operation can be viable, or else allow a farmer to leave with dignity.

"The idea that they can come and take things without going through the courts or any third party. It's scary... they can do whatever they damn well please. They can ask for the world, and if you say no, they bring the world down around your ears."

— Wayne Katerynych

I am most bothered by the way farmers in trouble are treated as criminals, but are involved in the civil system. Police won't step into civil actions. Receivers and bailiffs know that, and push the rules as far as possible, sometimes breaking them. They know our only recourse would be to challenge them in civil court, in a case that might not be heard for a couple of years — an expensive proposition that is not a realistic option for anyone already in financial difficulties.

I am not alone when I say I will never be the same because of our family's foreclosure. I will never trust people the way I used to. I will never again have faith in the system to protect me from injustice. I am suspicious; I always expect the worst from any situation.

Whether today's farm problems are the result of individual actions or of national and international systems out of balance, there is no justifiable reason for individuals and families to suffer these indignities, intimidation and harassment, the way we, and other farm families have. ▼

Nancy and her husband Ed continue as farmers. They and their 3 children live in Treherne, Manitoba

Rosalie Bertell: Can We Survive Our Nuclear Heritage?

At the beginning of March, a conference entitled "In Search of Peace" was held in Winnipeg to explore alternative ways of diffusing international tensions through citizens intervention. Within the week, as if to underline the need for such activism, the United States had detonated another nuclear device beneath the Nevada desert, despite the request for a joint moratorium on testing issued by the Soviet Union. Coincidentally, that evening's newscast also reported a joint U.S./Canada effort to study the feasibility of a nuclear waste repository in the granite of the Canadian Shield. A smiling Minister of Health and Welfare, Jake Epp, announced an infusion of \$81 million into research with spin-offs to the local economies. The Whiteshell Nuclear Research Station in eastern Manitoba will benefit from all of these monies, of which \$32.5 million will be contributed by the federal government's new partner, the U.S. Department of Energy. This agency is responsible for the U.S. commercial nuclear industry as well as the nuclear military program which constructs weapons. The decision by the federal government to work in conjunction with the U.S. Department of Energy undermines the will of the people of Manitoba to reside in a nuclear weapons free zone.

Manitoba's provincial government has not been spared the vicious cross currents of nuclear politics. Only recently, the Premier of Manitoba, Howard Pawley, signed a joint pact with state legislators across the border to fight the lo-

cation of nuclear waste repositories in the Red River Valley basin. Yet as early as 1980, federal officials had identified the 10,000 acres surrounding the Whiteshell Nuclear Research Station as a potential demonstration vault for nuclear waste without requiring provincial government approval. Still, with this knowledge, the province has given approval to critical groundwater flow studies in the Lac du Bonnet area which would demonstrate how quickly an underground nuclear waste spill would travel from a permanent nuclear waste disposal site.

While agreements are being made between nations, and between provinces and states, local citizens' organisations like the Committee of Concerned Citizens of Lac du Bonnet attended the Winnipeg conference hoping to gain support from the larger anti-nuclear movement. Instrumental to their protests are individuals with expertise in the nuclear industry and in public health who help question the information provided by well-funded pro-nuclear advocates. One such citizen intervenor, Dr. Rosalie Bertell, was interviewed by Herizons.

Dr. Rosalie Bertell is the author of the book *No Immediate Danger? Prognosis for a Radioactive Earth* and over 80 academic papers, addresses and articles on environmental, peace and health issues. She is a member of the Order of Grey Nuns and researches the dangers of low level radiation for The International Institute of Concern for Public Health in Toronto. She has been used as an expert witness to recount the

by **BRIGITTE
SUTHERLAND**



dangers of nuclear technology.

B. Sutherland: You have written a book; you have appeared in the recent NFB film *Speaking Our Peace* and you are addressing this Winnipeg conference — what do you want to warn people about?

R. Bertell: We have been talking about, and alerted to the danger of nuclear war and then if you take the health question, we talk about some of the long-term effects of exposure to radiation for the individual. But where those two ideas come together, are what happens to us in the preparation for nuclear war — even if we never have one. Instead of only looking at the long-term effects on the individual, we must also ask what are the long-term effects of radiation on the species. The preparation for nuclear war requires, as one scientist put it, “turning the whole of North America into a

could force a ghetto society into illness because of crowded living conditions or because of malnutrition because they didn't have enough money and the prices of the food went up. You've got a captive society there.

B. Sutherland: Yes, captive is often exactly the way we feel and many of us have become citizen intervenors to challenge information the so-called experts of corporations and governments put forward. What has brought you to your outspoken stance and when did you first feel that “wall of the ghetto” around you?

R. Bertell: At one point I was invited by a citizens' group to speak at a public hearing near where I lived. They wanted to build a nuclear power plant. The legislators were having a public hearing on the pros and cons of this plant in Barker, N.Y. on Lake Ontario, right across

I sat in the audience for the first half when the company made their presentation. They showed movies, each speaker taking exactly 15 minutes; it was perfectly timed. They had these movies where everything inside the nuclear power plant was clean and white and everything was done by remote control. They were gorgeous movies, but what really struck me was when they started to tell about the routine releases of radiation from the plant. I thought it was a closed system. I didn't know that they routinely released radiation, I thought that happened only in an accident. They made the mistake in the movie of saying the radiation dose that you get from the power plant is no more than a couple of chest X-rays which your doctor might give you. Well, I had just been spending nine years studying the harm of the medical X-ray. Another thing that came out in that presentation was that the location of that particular power plant was next to the Cornucopia Farms which is the Gerber Baby Food farm. Apparently no thought at all had been given to the fact that the baby food was being grown downwind of this power plant.

So anyway, I was the first speaker for the citizens' group. By that time I was angry. I was probably more eloquent than usual and the audience started responding. They had just been sitting there during the first five presentations, not even clapping or anything. It was like a dead audience. With my presentation, the interaction began and the audience came alive and started clapping. To make it short, the next day the Niagara County legislature voted the first moratorium on a nuclear power plant in the United States and the people gave me the credit for it — for their victory. After the county legislature voted down the power plant, there were nasty newspaper articles that attempted to discredit me and intimidated I was not supported by the institute I worked for.

It was to me a very irrational response to the talk and it made me more suspicious. So, I started learning where the regulations had come from and was horrified; the more I learned the more I became involved in the issue.

B. Sutherland: Where did we get our standards from? What are acceptable levels of radiation?

R. Bertell: The regulations basically were set in the 1950s when the weapons testing was taking place. They were set by the physicists of the Manhattan project — nuclear engineers from the U.S., Canada, and the U.K. These men set up an international commission on radiological protection to recommend how much radiation you could give workers and the members of the general public; one standard that would cover the whole world. Now why did they need that? They had moved into the nuclear age and were setting off nuclear bombs in the atmosphere. These radioactive clouds encircled the earth about two and one half times, dropping fallout on many nations. These engineers wanted something of an international standard

**Have we not
initiated a species
death process?
Even if we never do
have a nuclear war
or a catastrophic
nuclear accident,
we're dying by slow
poisoning.**



photo by Marni Kalef

weapons factory in peace time.” It requires a tremendous amount of mining, milling and processing; it requires enrichment and nuclear reactors; it requires the reprocessing plants that separate out the plutonium; bomb factories where they make triggers or bomb assembly plants; it requires test sites for the testing of nuclear weapons; it requires nuclear waste repositories.

B. Sutherland: In your book you make a dramatic analogy between our nuclearised society and the conditions of the Warsaw Ghetto in World War II. Can you talk a little about that connection?

R. Bertell: One of the reasons I used the Warsaw Ghetto is to show that war doesn't happen suddenly. There's a build-up, a pre-war brutalisation period. The persecution of the Jewish people didn't start with the gas chambers, it started with not allowing them to go to the fruit and vegetable market except between 5 and 6 o'clock at night when most of the good things were gone. So you see the early beginnings. When you look at Hitler's organisation of the ghettos what it does is make you very aware that outside influences controlled those ghettos. They moved factories in. They controlled who got jobs. How much money was paid. What type of housing they had. What type of health care was available. This way you

from Toronto. They phoned the hospital where I was working, asking if anyone could come and talk. The hospital referred it to me because I'd been working on a low level radiation study which linked medical diagnostic X-ray exposure to increased cases of leukemia. I was not aware that this was going to be controversial research. I was not aware that in military circles people were saying you couldn't measure health effects of radiation at low-levels. I agreed to go to the hearing, but I told them I didn't know anything about nuclear power plants.

The first thing I saw was the manipulation of the hearing by the people. It had been organised by the people from the power plant. As we walked into the room we were handed a list of questions which the legislators had drawn up two weeks earlier, but we were supposed to answer that night. Meanwhile, I asked for an overhead projector and was told they didn't have any. The meeting was held at a college; looking up I saw the people from the power company getting ready their 16 mm movies up in a projection room. Eventually, I got an overhead projector, which I really had to fight for. They only had enough seats on stage for the five men from the power plant who were listed in the program with all their credentials. We were asked to sit in the audience. It was all of those little things.

which sanctioned the irradiation of the general public because of the benefit of the activity. The benefits of the activity were protection from nuclear war by having nuclear arsenals and by testing nuclear bombs.

At the height of the Korean crisis, these physicists attended the international meeting of radiologists and asked to set up a joint committee between the two in order to make international recommendations for the admissible levels of radiation for the workers and the general public. They recognised that you have to set the same standard for hospital workers and workers in the commercial industry as you set for the military or there is no credibility. It's not a medical number, it's one the physicists came up with. They said quite clearly in accepting this number that there would be enough leeway for the development of the nuclear industry without clinically observable immediate reactions. It's quite clear that this was a compromise kind of number.

This body, the International Commission on Radiological Protection (ICRP) is a closed organisation. Politically they are not a scientific organisation. No organisation, not even the World Health Organisation, can put a member on ICRP. In order to get on this standards setting body, you have to be proposed by a present member and accepted by the present executive committee. So, it's an old boys' network. The books and pamphlets they publish don't have to go through the ordinary peer review process that other scientists do.

B. Sutherland: Only about 70 miles east of here is situated the Whiteshell Nuclear Research Laboratory close to the town of Lac du Bonnet where a group of nuclear scientists are testing the suitability of the Canadian Shield as a nuclear waste repository. Recent tests on well water in the area have turned up some readings as high as 900 ppb, or 40 times above the "acceptable" levels of radiation. Residents are told this is natural background radiation.

R. Bertell: There is no safe level of radiation. The setting of standards is more of a political question than a scientific question because the danger of low level radiation has been effectively measured since 1925. So, if I moved in an industry and said I'm only going to cause 10 cases of polio, everybody would be up in arms. Part of it is in our heads that we accept these trade-offs. We consider it inevitable.

We must think about that. We've already set off probably 2,000 nuclear bombs on the planet. One at a time, not all at once. So you don't see nuclear winter because you just do one at a time. We've done severe damage to the biosphere and also to human health by all this pollution and we've really only looked at the long-term effects on the individual. My basic question is, have we not initiated a species death process? Even if we never have a nuclear war or a catastrophic nuclear accident, we're dying by slow poisoning.

I think it will become obvious to people

when we get to about the fourth and fifth generation because it is subtle damage both to the gene pool and to the biosphere. You produce, you enlarge the susceptible subpopulation, when you expose a population to radiation. So there will be more of the children of that exposed population who will have the clinical and medical problems that will make them more vulnerable. I'm talking about children with asthmas and allergies, juvenile diabetes, heart disease in their 20s. We have one child now with a severe arthritic condition at age 8 or 9. These are chronic degenerative diseases occurring at an early age. Those children then are much more vulnerable to a hazardous environment. If you keep enlarging the proportion of the population that's in this vulnerable category at the same time as you increase the toxicity of the environment, that's a species death process. Eventually, you're going to find people who can't cope living in an environment which is highly hazardous. Now, we're not even used to looking for the early signs of such a species extinction process, therefore, we don't even collect our information with a view to answering this question.

The preparation for nuclear war requires, as one scientist put it, "turning the whole of North America into a weapons factory in peace time."

B. Sutherland: If we are at the mercy of these arbitrary international standards, can we look to our health system to protect us?

R. Bertell: No, public health departments are trained to deal with infectious diseases and food poisonings. Their whole orientation is protection against infection and standards for health in kitchens and restaurants. But what we are dealing with are toxic waste dumps, the local nuclear power plant, the pesticides, herbicides and defoliants created for the Vietnam War now used generally on farms and in cities. So, we are exposing the whole population to these mutagens and not even keeping track of what's happening. We need a massive public health effort like the one we had when germs were discovered and it seemed impossible to tell which germ in the body was causing the measles, or whatever, when the body is full of bacteria. But it was sorted out.

Citizens need the protection of base line health studies before potentially hazardous in-

dustry is moved in so that you can prove change. You can't just say all my neighbours are sick, you have to say that these people were not sick before the nuclear industry moved in and they are sick after. You have to be able to prove that with a document. You can't do that now. So people are not protected to the full extent that we know how to protect people. Therefore, the ordinary citizen is acting in self-protection and self-interest by saying, well, then you are not going to move in at all. I won't tolerate anything because I know what happens. I can get sick and die and you make me prove that it's due to your plant.

B. Sutherland: You said in your book, *No Immediate Danger?* the earth is designed to recycle everything. Given the level of radiation in our biosphere at present, is there a possibility of a clean-up?

R. Bertell: Radioactivity has become very pervasive in our biosphere and eventually will be in our bodies. That's the way the earth works. Whatever is in our biosphere is then in our food and then in our bodies. We can expect a higher level of ill health as a natural result of pollution.



photo by Marni Kalef

My point of view right now in terms of radioactive waste is that we have released so much and we have set so many bombs off that we've just lost everything. Every bit of toxic waste that can be must be retained in retrievable engineered storage facilities. The next generation has to have the possibility of putting it into a new container, if the container leaks. We can't just bury them and forget about them.

Although we certainly cannot retrieve everything that has already been released, we do have a lot more that is still under some control. The radioactive waste problems are huge right now. Not only the one that's most talked about, reactor waste, but also the millions of tons of tailings from uranium mines which are being left above ground. These tailings are left on the land of indigenous people, on Indian reserves or the land of aboriginal peoples in Australia or Namibia. It will stay toxic for hundreds of thousands of years.

cont'd on page 33

WITNESSING THE STRUGGLE



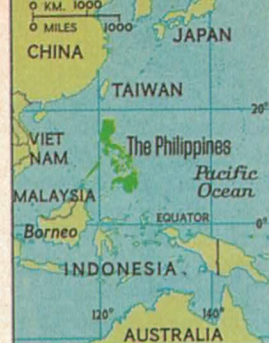
Women lead the opposition against the demolition and relocation of their village in Cagayan de Oro, in northern Mindanao

In a Winnipeg drug store an older woman bends anxiously over a front page newspaper headline. To no particular listener, but in a hopeful voice, she reads aloud how the Philippines' "people power" is swelling behind Corazon Aquino to oust dictator Ferdinand Marcos. As two distant observers, for a moment we shared our concern for that grassroots movement thousands of miles away. In the February presidential election, Marcos had declared victory by a million votes while hundreds of thousands, decorated in the yellows that symbolise their rebellion, surged around the "classic Philippine housewife, the stay-at-home mother of five" chanting: "Cory! Cory! Cory!" Along with the Filipino communities in North America, we hoped for the realised dream of the "parliament of the streets" without the bloody retreat of a vicious dictator.

For the past 13 of the 20-year regime of Ferdinand Marcos, the people have lived under martial law, a set of laws giving the government and military powers to suppress and eliminate any political opposition. In that time period, the 52 million people of the Philippines have experienced the worst economic crisis since World War II. Over 83 per cent live below the poverty line. The average wage is 56 pesos a day (\$4.50 U.S.) which is not enough to meet the minimum subsistence needs for a family of four. The national debt had increased to \$25.43 billion with the economy largely controlled by the United States through the World Bank which prioritises massive loans to multinational companies investing in the Philippines. In the last few months prior to the presidential election, hundreds of thousands of workers had been dislocated and almost one million had lost their jobs in a country where the government provided no social or financial support services.



IG LE



A Journal Account of the Events in the Philippines by Marjorie Blaucaage



photos by Marjorie Blaucaage

The institution of martial law necessitated a steady militarisation of Philippine society. Since 1972, the military grew from a force of 50,000 to a body of 250,000 with the addition of several thousand paramilitary units. The military insinuated itself into every facet of Philippine institutional life, becoming part of the judicial, legislative, administrative and executive bodies of the Marcos government, with many of the generals doubling as Marcos' business partners.

Besides securing the populous urban areas, the military moved into the countryside to attempt to put down the armed insurrection of the communist-led New People's Army and the Moro National Liberation Front, fighting for the freedom of the largely Muslim area of Mindanao (the Philippines' second largest, southern-most island). In their fight for the rural areas, this U.S.-funded military force has employed the same tactics used by the U.S. forces in Vietnam. They have moved peasants into "strategic hamlets" in an attempt to sever support for the guerrillas in the countryside. Strict curfews were imposed and controls set in place to keep the peasants from their land. With the peasantry off the land, large agribusiness multinationals then confiscated the land to plant tracts of export crops. Upon the lifting of the curfew, peasants returned only to be forced to become landless agri-workers. This and other "land reform" programs initiated by Marcos resulted in the control of 74 per cent of the cultivated land being controlled by 100 multinational corporations.

In Mindanao, the military has come in direct confrontation with large numbers of women in its attempt to maintain the government created "Export Processing Zones" for hi-tech multinationals. These free trade zones are designated geographic areas guaranteeing no protection for workers, low wages and high worker productivity. Eighty-five to 90 per cent of the workers in these free-trade zones are women; picketers can be legally fired or killed for going on strike. In the year prior to the presidential election in Mindanao alone, eight women were

killed and scores injured by the military and police on picket lines outside foreign electronics firms.

Deteriorating social conditions after the imposition of martial law has meant that women in all social classes have suffered disproportionately to the general statistics indicated. Many women in poor neighbourhoods suffer malnutrition after diverting their share of the food, bought with less and less income, to husbands and children. The expulsion of peasants from their land has also meant that the urban areas have swelled with as many as 120,000 women working as prostitutes in an attempt to escape crushing rural poverty. Women have also been the first to migrate to North America to work as sewing machine operators in garment industry centres such as Winnipeg, Montreal or Toronto in order to send money to relatives still living in the Philippines. Other women, like the Mothers of the Plaza in Argentina, search for their "missing", husbands or children who disappeared after the military swept through villages and neighbourhoods.

Yet, throughout these years Filipinos have continually confronted the Marcos regime. Despite the fact that martial law outlawed the first women's organisation, forcing the disbanding of MAKIBAKA, (a women's group that had incited rage in both the male-dominated regime and the opposition) women fought the militarisation. Some resisted the demolition of their homes into new office buildings, while other joined the New People's Army in the countryside.

After the galvanising effect of Benigno Aquino's assassination, another women's group (GABRIELA) was created. The coalition of over 87 local women's organisations was named after Gabriela Solang, who in the 17th century had led an insurrection against the Spanish colonist. GABRIELA was organised to visibly address the needs of women from all social classes in their resistance to the Marcos regime.

For example, their task force recently released findings of reports by 1,700 women who were

Oceans of tears and rivers of blood bind them together as they take up their history and move towards their dream — International Workers Day, May 1, 1985 in Manila.

subjected to forceful undressing, beatings, threats of rape and death and actual rape by military personnel during incarceration. *DEPTHNEWS* of Manila reports that a woman named Ms. Narcinos, who denounced the rapists following her release, could not take up her old job, and could not return to the same community to be with family and old friends. She now encourages other victims to speak out.

On November 4, 1985 3,000 women took to the streets of Manila carrying red paper flower offerings to 35 women who were killed in picket lines and other political demonstrations in the country. One woman dressed as the statue of liberty bore a sign that read: "Give me your natural resources and your cheap labour," while another woman came in a fancy gown and jewels — a reference to the extravagance of the Philippines' first lady, Imelda Marcos. Placards at the demonstration accused her of squandering government money, one saying, "Get out America and take Imelda with you."

Most recently the vitality of women's resistance to the U.S. backed Marcos regime has been evidenced in the tremendous surge of popular support of Corazon Aquino's presidential challenge. As reported by *HER SAY*, most important to Aquino's campaign were the thousands of women known as "Cory's Crusaders" who got out the vote for the new president in scores of villages. Among the crusaders' tactics were decking the Philippine countryside with blankets, towels and slips, all in Aquino's signature colour, bright yellow. They tore up telephone books by the hundreds to make yellow confetti. These women also made a video cassette recording of Cory's election speeches and lugged a video recorder from house to house, village by village, where they played the tape for potential voters.

When all the world held its breath as military units loyal to Marcos squared off against those in revolt, nuns, nurses, students, housewives placed their bodies between tanks and M-16's to prevent a bloody confrontation. The

presidential election has made visible to the world a large popular movement fueled largely by the strength and stamina of the Filipina.

— Brigitte Sutherland

Marjorie Beaucage spent one month in the Philippines on an EXPOSURE tour to understand the people's struggle for human rights in the Philippines. As an organiser and educator here in Canada, she was interested in living with the people and learning their ways of resisting the oppression of bullets and disease. The network of organisation she saw there was truly impressive and forms the base for the people's movement in the Philippines. Many of the organisers she met see the struggle for a free Philippines just beginning, and they hope for a day when the people will have a real voice in determining their country. Cory Aquino's rise to power was only the first step in getting rid of the dictatorship role in the Philippines. She is not the final solution.

April 23 Cathay Pacific #901 lands in Manila amid cheers and applause of Filipinos returning home. We are photographed at the airport and at immigration. Manila is hot, noisy and crowded; I buy a newspaper from a young boy who winds through the traffic when it stops and sells his wares. Karl Gaspar is the first person we meet when we arrive; he was just released from prison after being detained for almost two years. I had written to him. His eyes tell the tale that he cannot tell.

April 24. Worker Art Exhibit is overwhelming. My gut is churning at the depth of pain and struggle; the smell of poverty and death is in the air as we walk the city streets.

April 25. We journey by jeepney to the country north of Manila. Arrive in Angeles City near Clark Air Base where American G.I.'s lead women around like slaves. They are so young... where is their anger and hurt going? This is the great American Way!

April 26. A worker's rally... felt more like a youth rally; over 50 per cent of the workers are teenagers. No one lives very long here. We march in solidarity; military stands by.

April 27. Bataan... Export Processing Zone... "free trade". Conditions appalling. Attended a labour school in early evening... lantern glow in thatched hut, eyes like stars eagerly sharing stories and songs for the struggle. Youth choosing to organise despite repressive government decrees. Most left their families to seek work here.

April 28. More rice and salt fish. That is the only food. Meet Jimmy, an electrician who worked on the construction of the nuclear power plant. He was moving his house, piece by piece. He didn't want to be living near the plant when it opened. It is built on

a volcanic fault near the sea and is called the Monster of Morong by the people. Yet Morong was a healthy thriving fishing village before the plant came.

April 29. Subic Naval Base... another large American base, another carnival of flesh in the streets with young girls exploited by American sailors. I felt so angry I was shooting them with my camera. So many children are taken from villages and promised work in the city... then they are trapped with no way out. The Americans fought the Vietnam War from here; they won't give up this Pacific base.

April 30. Back in Manila, we name all the cockroaches Imelda and then stomp on them gleefully.

May 1 International Workers' Day. Morning begins with briefings and preparations for the march. Wet towels in case of tear gas, running shoes to run, hat for the sun; extra shirt in case of water bombing or delays. High noon, blazing sun, foreign personalities (that includes us) lead the delegation... less chance of military violence... I hope so. Fear disappears as the orderly ranks move clapping and chanting slogans and eight columns converge at exactly the same time on Bonifacio Square. 800,000 people dared to march in the streets despite Marcos' warning. The military never attacked us... they were active in the country.

May 2. GABRIELA (General Assembly Binding Women for Respect, Integrity, Equality, Action)... women organisers... felt the energy and strength of women power gathering. "We recognise individual courage and transform it into collective strength by becoming part of a group and participating in action together." Oceans of tears and rivers of blood bind them together as they take up their history and move towards their dream of a Philippines for Filipinos.

May 3. Meet with political prisoners. Not allowed in prison but some have just been released. Fidel, detained for nine years, most of it in solitary; Marie, pushed into prison on Christmas Eve without knowing why; released nine months later. That was the beginning of her radicalisation; she was not political before. The wells of sadness in their eyes goes deep and the courage to fight back comes through.

May 4. Going south to Mindanao. The tension builds. We have been told that our plans have changed because it is not safe. It is much tenser here, military is everywhere — on buses, in cafes, some in uniform, some not. Please hear what we dare not say. Had to move to another house so as not to endanger our hosts.

May 5. Meet fishermen relocated to a mountaintop with no access to the sea because of port expansion. Meet farm-



Ms. Purdy's
WOMEN'S CLUB INC.

'A MEETING & SOCIALIZING SPOT FOR WOMEN'

HOURS: Tues-Sat.: 7:30 p.m. - 1:30 a.m.
Friday: 4:00 p.m. - 1:30 a.m.

■ FREQUENT CONCERTS ■
■ FULLY LICENSED ■

226 MAIN ST. (at St. Mary's Ave.)
WPG., (204) 942-8212

embarrassed because of my size (my foot went through the floor of a bamboo home), traces of colonialism run deep as everyone calls us "Ma'am or Sir."

May 6 The story is the same everywhere... poor, no place to go, awaiting relocation or demolition. We sit all day with a squatter village awaiting the bulldozers; they never come. Buette says it's probably because we foreigners are there. They thank us. I feel so helpless. What support can we really give?

May 7. Everybody works in the Philippines. That is Marcos' policy. No welfare or social services. No medical care. No clean water. No sewage. No decent housing. No jobs. No rights. I am depressed. I have the runs. We can't go out after dark. We all huddle around a candle listening to stories of how the military came one night or why a brother has joined the 'parliament of the hills'. Death is never far away here.

May 8. Our guides have an office at the Cathedral; the bishop tells them when the military is planning a raid; that is the only support they get from the official church. Many church workers are involved in front line organising but many of the clergy remain shamefully silent.

May 9 Plunged into the home of a municipal official who is 'sympathetic' because it is not safe to stay in the village. The contrast is almost too much for me. One night I am sharing a rice ration with a striking dock worker's family, the next day I am in a beautiful huge walled-in villa complete with my own real bed (have been sleeping on mats on the floor), and a shower! At least we didn't have to go to a hotel so we can give our money to the dock workers to help prolong the strike. They are on their eighth day and without the rice they cannot continue.

May 10. A meeting of tribal peoples is scheduled and we are invited. Four hours on the local rural bus. I sit beside a woman who has six children tumbling from her lap into the aisle onto potato sacks and crates of live chickens and a pig. A man across from me has a rooster tucked under his arm and next to him is a young soldier with a M-16 on his shoulder with the barrel pointed at me. I hope we don't hit any bumps. We arrive in the middle of a field and a camp is set. Some of the chiefs arrive very late; the river was too high to cross so they had to go around. They walked all day to get here; their feet are ancient, huge, melding with the earth. They tell stories, laugh, and visit.

May 11. The meeting resumes at 6:00 a.m. Somehow everyone found a mat to sleep on somewhere. The meeting is to share concerns and help each other. Also to come to some common understanding of what is happening to their people and why. Not your

typical political meeting here... "Help me. My land has been stolen by Christians." "No one will die of hunger if we unite." We are victims of fear of the military — fire above, fire below — like rice cakes caught between two fires. From where comes this chaos that sucks our land, our blood?" "That dam will ruin us. We have to move again." Development and progress strike again!

May 12. We return to the to-be-demolished village and wait again. All day. The children gather to stare and beg, hands on stomach, hand out; 'I'm hungry Ma'am'. I cannot handle this poverty.

May 13 Another seaside village; the illusion of peace and beauty amid the tensions and death. The children are everywhere; so many are sick. Fishermen can't compete with big fishing companies. What do they want more than anything? Larger nets so they can feed their families, and the overthrow of Marcos. That was their answer.

We stop on the road to photograph bananas being picked on a plantation and are held up by security for taking pictures of the operation. DelMonte doesn't want the competition to see their line. This delay means we are late and on the road after dark. It is the hour when fanatics (we were told about a cult called the 'chop chops') and Marcos' goon squads are terrorising villages. Four men dressed in fatigues appear out of the ditch and stand across the road; our driver lunges around them as they fire at the jeepney.

May 14. More strikers, another line. Their only hope is each other, says a youth. "They don't hear our cries; their reply is a gun. What is life if we can't live as human beings?" "I will give my life rather than just die of starvation," says another. This willingness to sacrifice everything is a growing force. Many youth have chosen not to marry or have families until the situation changes and many also know they will not be around for that day; but that is their hope.

May 15 Kawasaki Sintering Plant... iron ore from Canada... part of the plan for greater industrialisation... 144 hectares of food-growing farmland to be 'developed'. Workers are forced to work there because of hunger; only those without strike records are chosen.

2560 workers employed at Dole. The majority are women, 40,000 cartons of pineapple products a day! 10,800 cans an hour x 20 lines! The noise was deafening. The men have the mechanised jobs; women have to stand all day, preparing the fruit and filling cans by hand. Many said they got rheumatism from the juice. Security is very tight here at Camp Philips. I feel nervous just talking to workers on their lunch break. The posters on the bulletin board applauded the high safety record; when asked why, the women replied that if you have an accident

you are suspended, so many accidents are not reported. The names of those who had accidents are listed as an additional humiliation. American music blares everywhere. Coke is it! here too...

May 16 Cultural workers using theatre to educate villagers about issues. More young people risking their lives to tell the story of oppression. Chased off stages by the military, changing rehearsal space as often as three times in one evening. I saw shy children transformed as they relived the story through their bodies, masks, cries, poetry, songs... My heart ached and wept...

May 17 - 19. Return to Manila and more encounters with cultural workers-TAO (Trainer-Artist-Organiser) who give totally of themselves in this form of popular education, placing the means of producing art back in the hands of the people to explain issues and raise morale. In return, they receive a shelter and whatever food the people have to share. A visit to Smoky Mountain where 10,000 of Manila's urban poor live on the garbage heap... I could not go in...

May 21 Solidarity planning with different sectors. Several levels of involvement and linkages were identified; people to people, issue to issue, special campaigns, education, information... I am overwhelmed by the urgency of the needs... I begin to think of back home and what is realistically possible. This kind of energy and commitment is hard to find... who even knows anything about the Philippines? Will they believe it is this desperate, why haven't we heard about it then... Is it really possible to change this situation? Party and goodbyes... Sadness all around. "Don't forget us..." ▼

PROFESSIONAL COUNSELLING

- Individuals • Couples
- Families
- Women's Issues
- Sexuality
- Separation • Divorce

ANEITA KOGAN
M. Ed.

815 Oak St., Winnipeg, Man.
For appointment phone:
453-7179

Quiz WOMEN IN THE MOVIES

Take a break and enjoy Part III of Margaret Fulford's four part trivia quiz.

From Page to Screen

- 1 What is the 1962 movie, based on a novel by Harper Lee, in which Mary Badham plays a precocious tomboy named Scout, the daughter of a lawyer in Alabama?
- 2 Carson McCuller's play *The Member of the Wedding* was made into a movie in 1952. Who plays Frankie, the young Southern girl who longs to fit in and to have adventures? (Her other films include *East of Eden* (1955) and *The Bell Jar* (1979).)
- 3 (a) Name the 1962 film, which was based on Lillian Hellman's play about two women who run a boarding school and are accused of being lovers. (b) How was the plot of the play altered for the first film version, *These Three* (1936)?
- 4 (a) Name the 1966 film, directed by Sidney Lumet, about a number of friends who have just graduated from an American women's college. (b) Who wrote the novel on which it was based?
- 5 In a 1939 movie, the last line, spoken by Vivien Leigh, is "After all, tomorrow is another day." (a) name the movie. (b) Name the character played by Vivien Leigh. (c) Who wrote the novel on which the film was based?

Common Subjects

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

- 6 Greta Garbo in *Anna Christie* (1930), Marlene Dietrich in *Shanghai Express* (1932), Anna Karina in *Vivre Sa Vie* (1962), Shirley MacLaine in *Irma La Douce* (1963), Catherine Deneuve in *Belle de Jour* (1967), Bernadette Lafont in *A Very Curious Girl* (1969), Jane Fonda in *Klute* (1971), Sophia Loren in *Man of La Mancha* (1972), Jodie Foster in *Taxi Driver* (1976), Brooke Shields in *Pretty Baby* (1978).
- 7 Bette Davis in *Dangerous* (1935), Ingrid Bergman in *Under Capricorn* (1949), Joan Fontaine in *Something to Live For* (1952), Susan Hayward in *I'll Cry Tomorrow* (1955), Myrna Loy in *From the Terrace* (1960), Lee Remick in *Days of Wine and Roses* (1962), Claire Bloom in *Red Sky at Morning* (1971), Joanne Woodward in *The Effect of Gamma Rays on Man-in-the-Moon Marigolds* (1972).
- 8 *The Lady Vanishes* (1938), *The Bells of St. Mary's* (1945), *Matka Joanna od Aniotow* (1961), *The Sound of Music* (1965), *The Trouble with Angels* (1966), *La Dame en couleurs* (1984).
- 9 *Peasant Women of Ryazan* (1927), *Johnny Belinda* (1948), *Outrage* (1950), *A Streetcar Named Desire* (1951), *Rashomon* (1950), *Viridiana* (1961), *Two Women* (*Ciociara*) (1961), *To Kill a Mockingbird* (1962), *Blume in Love* (1973), *Mourir à tue-tête* (1979).



Women Directors

- 10 Gillian Armstrong directed it, Judy Davis starred in it, and in 1901 Miles Franklin (a woman) wrote the novel on which it was based. Name this 1979 movie, set in Australia.
- 11 Name the French director who made *The Smiling Madame Beudet* (1922), about the daydreams of an unhappy housewife, and the surrealist film *The Seashell and the Clergyman* (1928) (for which she was accused of the "feminisation" of Antonin Artaud's script.)
- 12 In 1982 Diane Kurys, who had previously directed *Diabolo Menthe* (1977) and *Cocktail Molotov* (1980), made a movie about the relationship between two housewives in post-war France. Name the film.
- 13 Name the Québec director and actress who played Yvette in *The Apprenticeship of Duddy Kravitz* (1974) and directed *L'Homme à tout faire* (1980) and *Sonatine* (1984), which is about two alienated adolescent girls in Montréal.
- 14 For each of these ten pairs of movies, one directed by a woman and one by a man, which is which? (a) *The Men* (1950), *What Do Men Want?* (1921); (b) *Two-faced Woman* (1941), *The Woman of Mystery* (1914); (c) *A Woman Like Eve* (1979), *All About Eve* (1950); (d) *Girlfriends* (1978), *There's A Girl in My Soup* (1970); (e) *Working Girls* (1931), *Girls' School* (1938); (f) *Silkwood* (1983), *Fast Times at Ridgemont High* (1982); (g) *It's a Bikini World* (1966), *Nancy Drew Trouble Shooter* (1939); (h) *The Bride Wore Red* (1937), *The Bride Wore Black* (1968); (i) *The Case of the Curious Bride* (1935), *Remodeling Her Husband* (1920); (j) *Foolish Wives* (1922), *Too Wise Wives* (1921).

Biopics:

Movies about famous women

- 15 What famous woman was portrayed by Yvonne de Carlo (1949) and Doris Day (1953) in movies bearing her name? Jean Arthur also played her in *The Plainsman* (1937), Frances Farmer played her in *Badlands of Dakota* (1941), and Jane Russell in *The Paleface* (1948).
- 16 In the 1981 movie *Reds*, (a) Who plays the radical journalist Louise Bryant? (b) who plays anarchist Emma Goldman?
- 17 In *The Miracle Worker* (1962), Anne Bancroft portrays the real-life Anne Sullivan. Who does Patty Duke portray?
- 18 Who had the title role in *Silkwood*, the 1983 movie about a worker in a nuclear power plant believed to have been murdered because she was about to release information showing that the plant was unsafe?
- 19 Name the 1934 movie in which Norma Shearer plays Elizabeth Barrett, the bedridden poet who escaped life with her tyrannical father when she eloped with Robert Browning. (Jennifer Jones had the role in the 1957 version.)



3

Name The Movie In Which...

- 20 In what movie, directed by Josef von Sternberg, does Marlene Dietrich sing "Falling in Love Again" ("Ich bin von Kopf bis Fuss auf Liebe eingestellt")?
- 21 (a) Name the 1979 movie, directed by Martin Ritt, about a textile worker who becomes a union organizer. (b) Who has the title role? (c) Who plays a union leader in a pajama factory in Stanley Donen's 1957 musical *The Pajama Game*?
- 22 In what 1964 movie are these lines sung: "Our daughters' daughters will adore us/They will sing in grateful chorus/Well done, sister suffragettes"?
- 23 In what 1954 Hitchcock film does Grace Kelly use a pair of scissors in self-defence, killing the man her husband hired to murder her?
- 24 What is the 1965 film, directed by Ousmane Sembene, about a young Senegalese woman whose life as a domestic servant in France drives her to suicide?
- 25 In what 1973 movie does Barbara Streisand start out as a leader in the Young Communist League and go on to protest against McCarthyism and the bomb?

ANSWERS: FROM PAGE TO SCREEN

1. *To Kill a Mockingbird*, 2. (a) Julie Harris, (b) Ethel Waters, 3. (a) *The Children's Hour*, (b) The relationship between two women was changed to one between a woman and a man, 4. (a) *The Group*, (b) Mary McCarthy, 5. (a) *Gone with the Wind*, (b) Scarlett O'Hara, (c) Margaret Mitchell.

COMMON SUBJECTS

6. Prostitutes, 7. Alcoholics, 8. Nuns, 9. Rape.

WOMEN DIRECTORS

10. *My Brilliant Career*, 11. Germaine Dulac, 12. *Entre Nous* (*Coup de Foudre*), 13. Micheline Lanctôt, 14. (a) *The Men*: m. (Fred Zinnemann), *What Do Men Want?*: f (Alice Guy-Blanché); (b) *Two-faced Woman*: m (George Cukor), *The Woman of Mystery*: f (Alice Guy-Blanché); (c) *A Woman Like Eve*: f (Nouchka van Brakel), *All About Eve*: m (Joseph Mankiewicz); (d) *Girlfriends*: f (Claudia Weill), *There's a Girl in My Soup*: m (Roy Boulting); (e) *Working Girls*: f (Dorothy Arzner), *Girls' School*: m (John Brahm); (f) *Silkwood*: m (Mike Nichols), *Fast Times at Ridgemont High*: f (Amy Heckerling); (g) *It's a Bikini World*: f (Stephanie Rothman), *Nancy Drew Trouble Shooter*: m (William Clemens); (h) *The Bride Wore Red*: f (Dorothy Arzner), *The Bride Wore Black*: m François Truffaut; (i) *The Case of the Curious Bride*: m (Michale Curtiz), *Remodeling Her Husband*: f (Lillian Gish); (j) *Foolish Wives*: m (Erich von Stroheim), *Too Wise Wives*: f (Lois Weber).

BIOPICS

15. *Calamity Jane*, 16. (a) Diane Keaton, (b) Maureen Stapleton, 17. Hellen Keller, 18. Meryl Streep, 19. *The Barretts of Wimpole Street*

NAME THE MOVIE IN WHICH

20. *The Blue Angel* (*Der blaue Engel*), 21. (a) Norma Rae, (b) Sally Field, (c) Doris Day, 22. *Mary Poppins*, 23. *Dial M for Murder*, 24. *Black Girl*, 25. *The Way We Were*

Photos: 1. Katharine Hepburn, 2. Elizabeth Taylor and Susannah York, 3. Judy Garland

Chaviva Hosek

a formidable feminist

MARGO GILMORE

When I first saw Chaviva Hosek she was standing before an audience of 2,000, making history. It was August 15, 1984 and she was introducing the key political leaders of the day who, for the first time in the history of the western world, would debate women's issues on national television. The woman who orchestrated the event that brought together Ed Broadbent, Brian Mulroney and John Turner in a nationally televised debate hasn't stopped since.

"If we were Quebec...; if we could show the government that whether they win or lose the next election depends on what they do for women... then we'd have them," says Chaviva Hosek. She is President of the National Action Committee on the Status of Women (NAC), an umbrella organisation for over 400 member groups. NAC speaks for about three million Canadian women and lobbies the government on women's issues. "Damned if I know why they don't listen more than they do," quips Hosek.

Hosek's background is as diverse as the groups NAC represents. Her origins are Jewish-Czechoslovakian and she immigrated to Canada via Israel with her parents in 1952. Her academic life began with a rigorous early education at a Montreal Hebrew School. She moved on to McGill, studied English, and won a scholarship to Harvard University where she completed her M.A. and Ph.D., focusing on American and Canadian literature, in particular the work of poet Walt Whitman. By 1978 she had become an Associate Professor of English at University of Toronto's Victoria College. Hosek became increasingly active in the women's movement and in 1980 joined the NAC executive. She was elected President in 1984. The Leaders' Debate on Women's Issues placed both Hosek and NAC firmly in the public view. When she made the controversial move out of academia and into Toronto's financial world she received widespread attention. Recent press and rumour have her running for political office in the not too distant future. Right now she combines her job as a pension analyst at the investment firm of Gordon Capital Corp. with her NAC work which takes her across the country speaking to

women's groups and lobbying federal and provincial governments.

Ideas and strategies flow freely as the daily work of NAC carries on at the national office on Bloor Street in Toronto. Phones ring, NAC Action bulletins are assembled urging women to write letters, to lobby members of Parliament and to take action on urgent issues. The bulletins go out to NAC member groups and Friends of NAC; some groups with as few as 10 and some with memberships in the thousands. Groups that seem unlikely allies, Progressive Conservative women and the NDP; business-women's groups like the Y.W.C.A. and small groups like the Cranbrook Women's Resource Society, all further NAC's goal: "To unite women and women's groups from across Canada in the struggle for equality."

**I don't think we are going
to dismantle patriarchy by
lobbying, but I think that we
can make life better for many
women than it currently is.**

Overcoming the silencing of women is one such way of uniting us. Says Hosek, "I think that it's easy to be silenced; it's also very hard to be speaking out all by yourself, so being part of a vast network of women and women's groups across the country who are speaking up to make change happen empowers all the women who are part of the network. We speak up, we try to help women's organisations speak up."

Isolation can be a huge barrier to overcome. One woman, "may be speaking in front of a microphone trying to answer a media question in Kitimat," but she needs to know that "some sister in Cornerbrook is doing the same thing."

Linking so many diverse groups can be empowering, but can also present problems. Hosek accepts that disagreement is part of the process of working within such a diverse group. "Whoever wins the vote, wins the vote," she says and "that's how we go forward." The process is democratic with each member group, from the largest to the smallest, allowed one delegate and one vote at NAC's annual meetings. Creating a space for everyone to speak is built into the process. "We don't want to disenfranchise all those women in tiny organisations, in many cases in small towns where they are the only voice of feminism. We think it's really important that they each have a voice," she adds.

Broadening the Base of Support

Extending the power of that voice to poor women, immigrant women and women of colour is also a goal of NAC and has become a focus of energy by Hosek and the regional representatives. She sees this as only a beginning and believes the results of an all-out effort to include these groups will be seen in the future. Differences in class, colour, culture and political stance can be divisive in any group, but Hosek stresses the need to work with differences and transform them into strengths.

Recent initiatives NAC has undertaken include: spearheading the protest against Family Allowance cutbacks, which will reduce the value of the Family Allowance by three per cent per year; opposing Bill C-62 on Employment Equity, which does not provide for mandatory affirmative action; any lobbying against the campaign by R.E.A.L. (Realistic, Equal, Active for Life) women to get the government to disband the Women's Program at the Secretary of State, which funds many women's projects across the country. Hosek's lobbying strategy is to identify an issue, make women aware of what needs to be done and then educate around basic lobbying skills.

But she always comes back to the basics:



photo: by Ruth Kaplan

With three million Canadian women behind her, the President of the National Action Committee on the Status of Women takes the interests of feminists with her when she goes knocking on doors in Ottawa.

"Let's remember why we're here and why we're working on transition houses for battered women and why it is we have battered women." She acknowledges that it's a burden for the women who are out there running transition houses and rape crisis centres, but believes we are in danger of losing it all if we don't keep reminding people. "There's a massive lobbying job that needs to be done, in the community and with political leaders to remind them how many of us there are out there who care," she says. "If you're one of the people who has the time and the energy and the paper to write the letter then I think it's almost unconscionable if you don't." She believes, "we have to fight to maintain what we have at this stage."

Her style is effective, making the personal political has been one of the most effective means of consciousness raising of the modern women's movement and she uses it to draw attention to the issues. She's a considered blend of persistent lobbyist and thoughtful academic — the grass roots and the ivory tower, both at the same microphone. The ability to borrow from both worlds and put it all together makes her a formidable lobbyist for feminist interests on a national level.

She speaks with a warmth and conviction on women's issues that, at times, has won over conservatives and radicals alike. She acknowledges and validates women's experience and combines it with a feminist analysis. At a Symposium on Private Violence she told 650 women, "If the statistics are accurate, 65 of us have been battered, 190 of us have suffered some form of sexual abuse as children. The world is full of the walking wounded..." She reminds them, "it is this room and rooms full of people like us who are fighting for women's equality."

There is recognition that the struggle is monumental and she believes the long-term changes that need to happen will take hundreds of years.

"I don't think we are going to dismantle patriarchy by lobbying, but I think that we can make life better for many women than it currently is," says the feminist realist. The academic then reaches back into the 17th century to quote French mathematician and philosopher Pascal, "I think you have to live as though the things you believe in will happen." The personal struggle also emerges, "I go in and out of optimism."

The Coming Generations

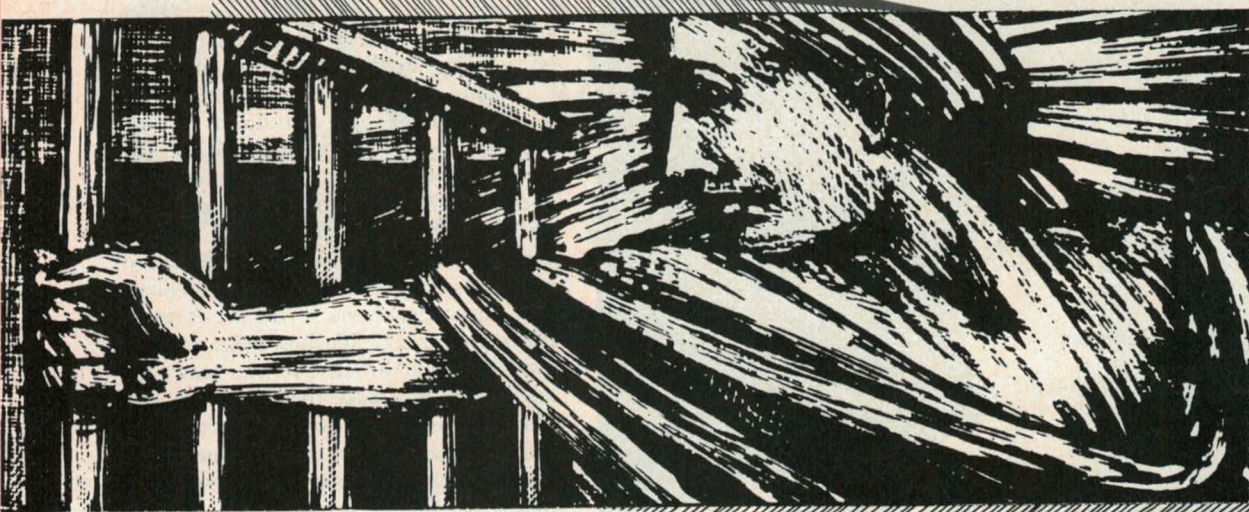
Hosek is also a spinner of feminist fantasy. She says what we really need is feminist summer camp for little girls. "We need to infiltrate the Girl Guides." Summer camps, Sunday schools, we don't have our own kind of self-perpetuating feminist institutions that are part of the fabric of the community. "I think we've been so busy fighting forest fires that we haven't thought of founding them," she says. One woman can make social change by becoming a Brownie or Girl Guide leader and giving little girls an idea of what it's like to be a strong, self-reliant person. "We must either create our own institutions or take over the ones we already have and make them our own. Girl Guides exists; we just don't use it that way."

When asked to name the three most important issues for NAC and the women's movement today Hosek expands it to four. It fits her style never to be satisfied with the minimum. She rates economic issues number one and warns that massive structural economic change is happening in Canada right now. We're debating free trade and there's a shift of energy towards the private sector; all of which will have implications for women. Access to jobs, to training and to equal pay for work of equal value are key issues in the changing economy.

Her second priority is all the services that women need, like access to affordable child care and services for victims of violence. The third issue is the work associated with the Charter of Rights and getting the legal decisions we need. The fourth she's added relates to the kind of work being done right now which is creating practical visions about what will make life better for women.

For now, Hosek's energy goes to innovative and effective strategies aimed at changing legislation and the judiciary for the short term. The big task of changing the climate of opinion takes many forms and utilises the different skills of the NAC member groups. She believes we need concurrent strategies to affect change — grass roots movements, lobbyists, people inside the system, gaining economic security for ourselves and our organisations and bringing in new people. Hosek herself has been front and centre on many of the issues, cutting up credit cards with striking Eaton's workers, lobbying cabinet ministers and lending her support to women running for political office.

Chaviva Hosek is someone who has reclaimed the past and stopped briefly in the present, only just long enough to do the work necessary to reshape the future. Knowledge of past lives lived in the struggle for even basic rights gives her strength. The names flow out of her — Elizabeth Cady Stanton, Emily Dickinson, George Elliot, Mary Wollstonecraft, Margaret Fuller — links with issues, women's experience, literature, philosophy, the right to vote. "When I read what some women in the 19th century said or did against odds so much greater than the ones we face it gives me courage. It makes me feel that I must have courage whether I have it or not." ▼



NO MOVIE SHOWS THE HORROR

It has been a while since I last saw the movie *P4W* directed by Janis Cole and Holly Dale, which is about Canada's only prison for women in Kingston, Ontario. But from what I can remember it gave only a superficial glimpse into life at the Pen. This is not the fault of the filmmakers but it is inevitable due to the nature of filmmaking and the prisons. Prisoners are by habit distrustful of outsiders and for other reasons so is the prison administration. It would take total submersion into prison life for any filmmaker to get a true reflection of the brutality and oppression that exists behind these walls. The public considers movies such as *Midnight Express* and *Brubaker* to be horror films portraying exaggerated forms of prison life that could only exist in third world countries or in 'the older days.' In my experience, horror prison movies like *Brubaker* and *Midnight Express* more accurately capture the arbitrary power and violence of modern day prison life in Canada than progressive films like *P4W*.

In the short time that the *P4W* filmmakers spent in Kingston, they were only able to scratch the surface through depictions of women with slashing scars all over their arms, through self-told stories of women sentenced to 25 years before being eligible for parole for being at the scene of a murder; of the pain of being separated from a love; of the insult of living with bars and barren corridors. But this is only the surface. Why are the women's arms and necks covered in slash marks? Why do peo-

ple spend five, seven, 10 and more months in isolation? Why do so few women in prison talk to people on the outside about what goes on here? The answer to that last question is simple. Prisoners don't talk much about what goes on in here because they have learned through experience that it changes nothing and brings trouble down on their heads. The public is too apathetic towards prison conditions to do anything about it so when prisoners make public their complaints nobody listens except the Parole Board, whose members will label the prisoners radical, and instigators who should have their parole denied. This experience is an effective silence.

Nonetheless, people should know how close the scenes from prison horror movies are to modern Canadian penitentiary reality. In Kingston as in all Canadian prisons there are three particularly notorious regulations that allow the screws to rule with uncontrolled arbitrary power. They are 'refusing to obey a direct order,' 'suspicion' and 'for the good of the institution.' These regulations give the screws no limitation or definitions on what they can order a prisoner to do, nor do they need any concrete evidence to support their charges or suspicion. A prisoner can be held indefinitely without charge for 'the good of the institution.' Being held in segregation for 'the good order' without charge is analogous to a person on the outside being picked up and locked away in jail without criminal charges for an indefinite time.

In *Brubaker*, prisoners were used as slave labour. At *P4W*, women make from \$1.60 a day to a maximum of \$7.55 for maintaining the operation of the prison; cooking, cleaning

and clerical jobs or going to school. Out of this we have to pay for all our toiletries, cigarettes, writing paper, stamps, envelopes, snacks, batteries and other miscellaneous items. Work is not voluntary. You work an 8 hour day or you get charged and put in segregation. I would say that that is slave labour.

You see a lot of blood in here. Over 75 per cent of the women in prison have slashed — sometimes referred to as self-mutilation — at one point in their lives. There are about 50 slashings a year at the Pen alone. It is a lot more common among women prisoners than men because women have a tendency to take their anger out on themselves rather than on others. The very fact that people suffer so much pain that they mutilate themselves and the large number of such slashings, is testimony to the brutality of the prison. As one prisoner put it: "slashing happens when the pain is running through your veins, pulsing in your head and the scream of frustrated anger is choked in your throat. When you are locked down and you can't fight or do anything about the bullshit and hassles all around you; when the pain is so great and so deep that your mind and soul are consumed by it; then you take out that shiny blue blade and cut into the soft underside of your arm where the skin is the whitest and most vulnerable and watch the red blood trickling down your arm. Finally you can see and feel where the pain is coming from. You can focus on it. When you slash into that arm or your neck, you're slashing into every screw and pig that's fucked you around and the blood coming out feels like it's drawing out your pain too."

What is the reaction of the prison towards this extreme sign of inner suffering? Punishment. Slashing is a disruption to the good order of the institution. Bleeding women are taken, often fighting and screaming, and dragged down to segregation. They are not given attention or therapy or concern. They are locked down in the barren, graffiti covered cells of isolation. Often, if they are considered suicidal, they are stripped and left naked, handcuffed in the cell. Many women have spent the night naked and handcuffed on a cot with a four foot double fluorescent light shining on them. And five of the cells, the ones most commonly used, have a video camera trained on the prisoners 24 hours a day.

So the prisoner puts a blanket on the bars to sleep and she is charged. More time in seg. So she and a few others refuse to eat and throw their food on the floor. For days and days it piles up and fills the air with stench. More charges. More time. So the screws taunt her. Her nerves are tight after being locked down for months. She is filled with anger and throws her coffee in the screw's face. More time. Then she

tries to commit suicide with shoelaces and fails. More time, except for those who succeed.

It is not like you have to commit a crime to be charged. This is a lawless place. Women are charged for swearing, smuggling cookies out of the cafeteria, not turning their radio off at exactly 11 p.m., being at the scene of a 'disturbance', not working, basically for refusing to do anything that a screw orders you to do. Or simply for being suspicious of something or for being considered a threat to the 'good order of the institution.'

If you are charged you go to the crime court which is headed by a hired judge and the prosecutor is the head screw of custody (security) who recommends to the judge the punishment she sees fit. The prisoner has no lawyer and often is denied a defense. In society, effort is put into maintaining at least the trappings and appearance of justice and democracy. In prison there is not even that token gesture.

The daily prison reality that we live in goes beyond the grisly scenes in either *Brubaker* or *Midnight Express*. Women have gone mad here from the behaviour modification (psycho)

drugs, the isolation and the constant taunting of the screws. At least in the Turkish prisons of *Midnight Express*, the prisoners could decorate their cells and store a little food in them for snacks. But here at P4W you are charged for putting posters on your walls anywhere other than on a small piece of briteboard. And food is considered contraband.

It is time that people on the outside at least recognise that behind the gardens in the front yard, behind the pretty pictures in the visitors room, is the real life horror story, even if they, as the public, refuse to do anything about it. So now people who read this can say 'Eeuuw, it must be horrible there.' But that's it, that's all.

Sally
Kingston Prison for Women (P4W)

Reprinted from Bulldozer, a publication committed to participation in an anti-authoritarian, non-dogmatic struggle to bring about political and social change in North America: \$5 for 3 issues: P.O. Box 5052, Stn. A., Toronto, Ontario M5W 1W4.

cont'd. from page 23

Those tailings also produce radioactive gas which can travel a thousand miles from the source in winds of 10 to 15 mph. Radon gas is a synergistic factor with cigarette smoking making it more hazardous. This gas also decays into another kind of radioactive particle which falls on the growing tobacco leaf and gets into your lungs. What I'm saying here is that the subtle connection between our lifestyle problems have to do with pollution. A polluted cigarette is a lot worse than a non-polluted cigarette. We are also being told not to eat fat and many of the radioactive pollutants are fat soluble rather than water soluble so they locate in the fat. It's not that fat hurts you, it's the pollutants in it.

We've had 40 years of incredible military pollution of the biosphere. We've had the creation of non-biodegradable substances like the styrofoam in our cups which is essentially the packaging for the hydrogen bomb; it keeps the two components of the hydrogen bomb apart. In almost every phase of our life we have an introduction of hazardous technologies either mechanical, chemical or bio-chemical. All are spun off from militarism. We become a society where we think we are getting benefits from militarism. We say, yes, it's certainly terrible what they are doing, but maybe we can get a peaceful atom program out of it. Maybe the military communication system is becoming too sophisticated, but we can get our video display terminals and our word processors and other things cheaply because the military did the basic research for them.

B. Sutherland: Atomic Energy of Canada Limited (AECL) says they are studying the feasibility of a nuclear waste repository for future commercial use for various western nuclear powers. Is the declaration of the people of Manitoba who voted to live in a nuclear

weapons free province being subverted?

R. Bertell: We are living in a strange world of myths. The military needs the commercial industry, because the military has to legitimise everyone of its support services. Every place I go in the world where uranium is mined, the people tell me that their uranium is only being used for peaceful purposes. There are no nuclear bombs according to the people who mine uranium. Contrary to that claim, we know there are nuclear bombs. Where does the uranium come from? It's not Canadian uranium; it's not Australian uranium; it's not Namibian uranium. How could you get a legitimate university to teach a course in nuclear physics and energy, train nuclear engineers, if the only job opportunities were to build weapons of mass destruction. Do you know of any university in the world that would teach such a program if it had purely military applications? We have to disentangle ourselves.

B. Sutherland: What are some of the things we can do to break down this incredible nuclear machinery? Do you have an optimistic view of that possibility?

R. Bertell: I think it's just as possible as the Filipino people bringing down Marcos. There is no incredible nuclear machine, it's just a bunch of people. We give it power when we declare ourselves helpless. If you did a poll in every country in the world that has nuclear facilities, people would reject them. That's rather incredible. Even in Canada, if you did a poll on the Cruise Missile testing, people would bring it to a halt. But nobody is paying any attention to what the people say until people stand up and say we really mean it. We're not going to work tomorrow; we'll just stay out of work for a day just to let you know we really mean what we say. It doesn't have to be violent. For the most part, people have lost control of their own

societies everywhere, not just the U.S. and the Soviet Union. There is very little control exercised over the government in Canada as everywhere else. Different non-violent ways of saying we mean business are needed. You can't give a mixed message. You don't want militarism, but we do want jobs under the defence sharing agreement. You can't say both things: I'm for peace, but there's a lot of money in Star Wars so I'm going to do some research and make some quick bucks. Those are double messages. And you are really choosing war when you do that. You have to put your life on the line whether it's economically or physically in order to choose peace. If we all do it, there could be a different world immediately.

B. Sutherland: What sustains you personally in your continued resistance?

R. Bertell: Well, I think it's because there's a birthing process that is going on at the same time as there is a dying process. The old ways of living are dying and they are dying hard. Although, we tend to see the dying, there are also many birthings of many movements in the world that give encouragement. There are people who are willing to set up cooperative, interdependent relationships, who are willing to work toward a sustainable economy instead of one of constant growth and who are willing to work toward an equitable distribution of goods and services instead of a concentration of capital. These are questions of survival; questions of the future of the species on the planet Earth. And some people have already awakened. Once you awaken you never go back to sleep. So that the number keeps growing. I think that's the sustaining factor. But, as with any birth, you can't help but worry, you can't help but wonder will it ever be born and will it be okay. You've got the fragility there of something new happening. ▼



Jan Thornhill

From the edge of the muddy lane, I can just see the cornflower tinted house, half hidden by a stand of birch. The sun shaves the edges of the trees to thin, black sticks against the morning. It's cold, and frost flashes everywhere I look, on grass blades, tree trunks, the toes of my suede boots. It isn't at all strange that I should be here. Like so many other fleeting glimpses in my imagination, the flash of a cheetah through the forest, or the winking tease of a sequined gown. This could be a dream, or something I wrote in my diary, or a lie I told, I don't know.

The only thing is this time I actually seem to feel the cold. My breath is misting across my vision and I really see the dark edge of moisture crawling up my boots with each step.

What is it now? Five a.m.? Six? No, at this time of year the dawn can't possibly be that early. Seven, maybe. Seems an odd time to be coming home. But then again everything has been odd for some time. I am dressed in a thick, grey sweater and blue jeans so I am not coming home from a party. I obviously knew it would be cold out. I have brown leather gloves on, soft leather, soft as old skin, tough as velvet. A taxi dropped me at the end of the lane and I have walked this far.

I must look like I know what I am doing striding along a country lane dressed for the weather except that my head is bare. I should have thought to wear a hat.

There is smoke, a thin silver thread, fluttering from the chimney and drifting down over the dark blue tiled roof. A calm morning, quite normal. I wonder what they will say when they see me walk in. Have I been gone a long time? I feel as though I should have a suitcase pulling on my arm but I must have forgotten it somewhere.

My feet crunch on the path; small red stones running up to the porch. The wood on the porch is starting to rot in places. I must remember to get some spare pieces from that old man at the lumber yard up the highway. What was his name? I used to have him in for coffee whenever he came by to deliver new wood for the hen house or stain for the fence and now I can't

The Name of Morning

by Kate Hartley

remember what to call him. Not that it matters really. If I smile and say Hi he will assume I remember. Same with the others.

I can hear them inside the house now. A little girl is talking loudly, much too loudly. She should be reminded that girls are gentle and do not shout. I remember my mother rubbing burning soap into my mouth, frothing and foaming. The dreadful taste against my tongue. I gag and she shoves it deeper until I feel the corners of the bar pressing against the soft tissue at the back of my throat and I can't breathe.

Perhaps I didn't really think she meant to kill me. She said she was doing it so that I would learn to watch my mouth and keep properly quiet. I learned. When the doctors tried to make me talk, tell them what I was thinking, I could taste that dark, bitter soap. I kept quiet.

The door opens suddenly and a small, dark head hits my chest with a thump before the child looks up at me and then backs away out of the crisp sunlight. I smile.

"Hello," I say, stuffing my hands in my pockets and slouching a bit to look casual, like it was quite an ordinary thing for me to be here

on this porch with the sounds of rattling dishes and a barking dog forming a wall of sound in the doorway as effectively as any solid door. The little girl is staring.

"Daddy," she calls, without taking her eyes off my face and my smile. "Daddy!" This time it comes out two tones higher and my smile broadens, a little ragged around the edges.

"It's Mommy!" she tilts her head to get this information back into the kitchen.

"Were you just leaving for school, Sweetheart?" I ask her. I think perhaps I should try to hug her but she is standing in the doorway on sturdy, spread legs. I don't know how to go about it anyway. Who initiates a hug? Don't they just happen? How do you hug someone who only stands as tall as your last rib?

Then all of a sudden there is a man hugging me. A wet dishtowel hanging from his hand wraps across my back and comes down damply over my right

breast. I stare at its stains. He feels big and warm and smells wonderful; like bacon smoke, sweaty shirts, dish soap, and coffee. How wonderful that this man should want to hug me. I smile at the girl over his shoulder. A real smile.

"I'm so glad you're home, Babe. Why didn't you tell us you were coming?" the man says.

"I'm so glad you're home, Babe. Why didn't you tell us you were coming?" the man says.

His eyes, too, are a little wary but they look straight at me and I can see that he wants to be happy to see me. Even the doctors, they never looked you in the eye. They asked their questions looking out the windows and heard the answers bent over a notebook.

"I took the first bus out this morning. Got a cab from town. I'm sorry. I'm disturbing your routine."

"No, geez. Don't say that. You live here too you know."

He puts an arm around my shoulders and then I am in a blue and white kitchen. How eerily familiar, like a photograph looked at so many times that it becomes more real than the original. It feels like being back in a dream that I had almost succeeded in forgetting.

"Where is all your stuff? I thought they were...releasing you this weekend. Me and the kids were going to drive up and pick you up and bring back your stuff in the car."

"It's still up there. They said I could leave it. Maybe...well... we can all drive up together sometime." He seems disappointed so I say this as cheerfully as I can, trying to make it sound like an excursion. In reality the thought of anything more future than the next minute is beyond me.

"So you are...I mean...this is it? They don't need you back?"

I shake my head without knowing quite what he means. Who would want me back? Who needs me? I'm just a figment of my own imagination. A stupid, wasted woman. Thirty six on paper but I have never believed it. If I'm 36 then why am I just as stupid and lost as I was at 16? Thirty six is mature. An adult. An adult was someone who always knew what to do and say, someone in control, someone you went to if you were lost or your zipper was stuck.

"Where is... (if I don't try so hard the names will come. Try to force them and they'll disappear)... the boy? I have to say hello."

"Of course, Honey. I'm sorry. He's collecting the eggs. I'll call him in." The man, the husband, the person who sent me there but who also came to see me every week without fail. He thrusts his head out the door and yells into the growing daylight, "Hey, c'mon in here, son. Your mother's home."

A plume of smoke circles his head as he says the words. Maybe it's just the morning cold but the word burns on my ears; Mother. But of course it must be true because here is my daughter standing on the other side of the table staring at me with eyes as blue as mine once were. And here is my son, a tall, baggy sort of boy in overalls over his school clothes. Do children still wear those? Do they still do chores be-

fore school? I know I did but it seems so long ago and the world has changed so much and none of it makes any sense.

The boy puts down the straw-lined bucket filled with thin, brown eggs. He comes to me across the floor and I see the father standing there behind, smiling, smiling, nodding to me encouragingly. What? What? Am I supposed to do something? I've forgotten my lines. Doctor Walker said, "Just let it come. Don't rush it. The fears will still be there but you must not let them sweep you away." But, Doctor, I don't know this thin, scruffy person standing here. Maybe I knew his name once but... yes, I do. I still do.

"Hello Kevin." I gave him that name. My first baby. Named him for the negro orderly who was so kind and covered me as I lay in the hallway of the hospital waiting in a stream of groaning, screaming women on stretchers. So frightening. So terribly different than what I had expected. The only person to be kind and to talk to me was a glistening black face with a name tag, Kevin. I've never told my son. Maybe I will someday.

His smile is shy but he knows me. He comes to the chair and puts his arms around me awkwardly and touches his cold cheek to mine.

"Don't cry, Mum. You're home now," he says. I didn't know I was crying but he is right; his cheek is wet where it touched mine. I used to translate tears into anger, hide them beneath a cloud of fury. Now they are as natural as urinating. I'm used to them. I couldn't for long be ashamed of them in that place with everyone so troubled and always the people creeping in soft, white shoes.

Things slowly remember themselves behind my eyes. The avocado plant in the window, dead now, that started as an experiment for school and became a battleground when the care was handed, as with everything, to me. The star-shaped scar on my little girl's forehead where she hit the dresser while climbing out of her crib. I had been too tired to answer her cries. Always too tired.

"Pauline." I turn to the girl, sure now I have the name right. It is the only one that fits that round, pink face framed in my own dark curls. She was born with the morning sun. She needed a cheerful, morning name to counteract her mother's dark pain. A cheerful pink name. "Pauline, are you...are you glad to have me home?"

She looks to her father and I catch his frown. He has coached them! I'm the enemy here; they the family. 'Remember they have been struggling along without you for almost two years and will have developed their own routines and habits. Children can change a great deal in that time. You must understand their hesitancy to welcome you back. It is not you but the change they fear. They'll be wary. Give them, and yourself, time to adjust.' Doctors, theories. What did he know about being a mother or a woman in this world? What could he feel of the agony of that kind of responsibility, that kind of power? The power to hurt these babies; strap them to chairs to correct their posture, make them fetch the belt for whip-

pings. Once after Mother whipped me I vomited and the tears and vomit ran down Mother's leg. The rest of the memory is dark and lonely and hungry. Dr. Walker made a big thing of it.

"Pauly, it's okay. I understand. I'm sort of like a stranger right now and you don't feel like you can trust me. Right?" I look up at Mark who stands, wiping a dish that has long since dried. His hands are work-red and he looks tired. Pauline is on the other side of the table, hands in pockets, mouth puckered as if full of marbles.

"Pauline?" Mark says quietly.

"I guess so." The smooth varnished table, littered with plates and smudgy jam jars, is rattling between us as she kicks at the table leg with a small, sneakered foot. I try to shut it out and not scream. So hard to get used to child noises again. The clean, pastel rooms and the quietly shining floors are gone. So peaceful and safe but they told me to go home. To you, Pauline. To your child sounds and yet... I remember you laughing, crying, calling me to come and see a new kitten, talking with words falling upside down in your joy. Silent pale walls and cushioned shoes never brought those living noises.

"Is it okay, then?" I ask.

"Are you really gonna stay home this time?" She kicks harder at the table leg, still looking down behind a wall of falling curls.

"I'm back for good now, Sweetheart. If that's what you and Kevin and Daddy want." My husband is standing by the sink with the dish towel in his hands. How hard is this for him? How hard the last two years? For him then.

"You're not...afraid of us anymore?" It was almost a whisper. I think she is crying but I'm not sure. A blaze of pain goes through my head at her words. I expect Mark to step in and slap her. I'm not yet ready for anger and I rise to stop him. But he just stands at the sink. Watching me. Watching. Heavy fingers with a worn gold band rest on Kevin's young shoulder. The kitchen door is slightly open behind him and the birch trees lining our drive beckon into a dreaming distance. It's so clean and open and quiet in the sun. I could just go back. It doesn't matter. They've been doing fine without a wife and mother. And I never claimed to be either one so why not? Because, Mother, I'm not you. And you are dead. That's why.

"Sweetheart, I wasn't afraid of you. Never of you. It was me I was afraid of. But I won't be anymore, I promise."

"C'mon, Pauly. Lighten up." Kevin says moving nearer. My little knight in shining armour.

I will myself to go around the table to her. She backs away. I'm going to faint. The nausea reels through me. I go to my knees and hold out my arms, just a bit, hands open. She shuffles, then comes, proud and grudging. Her hair is soft and warm against my skin like kitten fur. I look up and Mark is smiling at me. He has dropped the dishcloth somewhere on the cluttered counter. I can't help noticing his hair is greyer than I remember. ▼

PROFESSIONAL WOMEN

Dr. Tracey L. Hamin, B.Sc.
Chiropractor

Broadway Chiropractic Office
103-555 Broadway Ave.
Winnipeg, Manitoba
R3C 0W4

Ph. 775-4530
for appointment

MARYA H. ZAJAC
Chartered Financial Planner

Investors SYNDICATE LIMITED

600-310 Broadway Ave. / Winnipeg, Manitoba R3C 0S6
Telephone: Bus.: 956-0480 Res.: 284-9924

Telephone - 775-4539

Ana Von Schindler
Licensed Massage Therapist

REFLEXOLOGIST

103-555 Broadway Ave., Winnipeg, MB. R3C 0W4

TERRI E. DELLER, B.A., LL.B.
BARRISTER, SOLICITOR
NOTARY PUBLIC

801 Princess Avenue
Brandon, Manitoba R7A 0P5

Telephone
(204) 726-0128

Mary E. Switek

BARRISTER & SOLICITOR
39 MANFORD CLOSE
WINNIPEG, MANITOBA
R2P 0J2

BUS: 632-9480
RES: 632-1627

EVENING & WEEKEND
APPOINTMENTS AVAILABLE

**BISON
COURIER**

Audrey M. Fogg
Manager

115 Pembina Highway
Winnipeg, Manitoba R3L 2C9

Office: 452-1449
Dispatch: 475-8570

WUZIUK
MANAGEMENT CONSULTANTS LTD.

Debra C. Wuziuk, B.A., LL.B.
PRESIDENT & SR. MANAGEMENT CONSULTANT

#2-240 Ruby Street, Winnipeg, Manitoba R3G 2E2 (204) 775-1360

montage

D.E.S.I.G.N G.R.O.U.P

4th FLOOR • 115 BANNATYNE AVENUE EAST
WINNIPEG • MANITOBA • R3B 0R3 • 943-6709

PROFESSIONAL WOMEN



Sinclair Properties

Winnipeg, Manitoba

painting • paperhanging • tiling • wood finishing • minor repairs

Complete home & office decorating

LINDA J. SINCLAIR

Quality Conscious Always

772-8481



**DAVIDSON
PARTNERS
INVESTMENTS LIMITED**

E. ANN THOMPSON, B.A.
ACCOUNT EXECUTIVE

52 Donald Street
3rd Floor
Winnipeg, Manitoba
R3C 3Z6
Tel. (204) 944-8616

**AROMA
THERAPY**



Margaret Gabriel

(604) 688-5880
16, 'The Manhattan'
784 Thurlow Street
Vancouver, B.C.
V6E 1V9

WOMEN WORKING

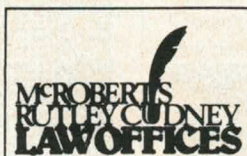
General Contractor • Renovations
• Cabinets • Painting
Box 338, Stn. C
Winnipeg, Man. R3M 3V3
774-0410

**Herizons' readers
support women
in business**

**Advertise here and reach
women in your city**

**The
Women's
Bookstop**

333 MAIN STREET WEST,
HAMILTON, ONTARIO
(416) 525-2970
RENEE ALBRECHT



Valdyn J. Duke

McRoberts Rutley Cudney
1750-155 Carlton Street
Winnipeg, Manitoba R3C 3H8
(204) 947-0123

red carpet coffee services

DIVISION OF HUDSON'S BAY VENDING



reperthe

LESLIE HEMPHILL
SALES REPRESENTATIVE

545 FERRY ROAD, WINNIPEG, MAN. R3H 0T5
TELEPHONE (204) 775-2489

Art Therapy for Kids

MAUREEN McEVROY



A long rectangular table with a tablecloth of newspapers covering its scars, dominates the room. Fat paint brushes stand up in old coffee cans. Jars of primary-coloured paints sit next to boxes of crayons and pastels. Several baskets of cookies complete the setting.

"There's been a tremendous surge of interest in art therapy in the last few years," says Lois Woolf, director of the Vancouver Art Therapy Institute. Although the technique of art therapy has been in use for at least the past 10 years, the media has only recently discovered it. Art therapy, and other expressive therapies such as music, drama and dance, were developed, in part, to address the needs of children who couldn't effectively use verbal therapy. Children, particularly pre-school children, may not have the words to express their feelings but they can show them in a drawing or clay sculpture. Art therapy provides the children with another avenue of communication.

As each of the children arrives, they are dressed in adults' shirts, buttoned in the back to protect their clothes. These children may have experienced child abuse, loss through death or divorce; others have diagnosed learning disabilities, physical illness, or disabilities, or behaviour problems. Some have been referred by their schools; others by parents, doctors or counsellors.

"Images are their language," says Margaret Jones, a Vancouver art therapist in private practice. "The images allow them to say things words can't say."

Margaret Jones is vice-president of the B.C. Art Therapy Association, a professional grouping of art therapists formed eight years ago. The association defines an art therapist as someone who has a masters degree and training in art therapy at the graduate level. Similar associations exist in Alberta, Ontario and Quebec. An association may be forming soon in Manitoba.

Art therapy, Jones says, draws on their creative energies to create health. "In the act of doing art there is usually some emotional release."

It is a very safe way to release emotions, especially emotions like anger, that are frightening to children. A child smashing a clay

sculpture or scrawling angry colours on paper experiences a therapeutic release without hurting anyone in the process.

The therapist's primary task, according to Woolf, is to provide a safe environment that allows children to paint without fear of being judged.

"There aren't the same expectations here as in school," she says. "They see the adults here as supportive rather than expecting things from them."

The Institute currently has eight students enrolled in its two year graduate program in art therapy. Students must participate in their own art therapy, complete a program of theory and seminar work as well as several practica. There are currently four training schools in Canada, in Victoria, Vancouver, Toronto and Montreal.

"There are lots of subtleties that the students must learn," Woolf says. "One of the first ones is how not to interpret the art but to follow the client. What I see in the art may have nothing to do with what the client sees."

Marie-Jose Dhaese, another private practitioner who specialises in play therapy, says that part of the therapist's task is to help the child uncover self-nurturing skills before they begin the painful work.

"I want the child to feel safe to express his or her inner turmoil but also to discover new strengths," she says. "In that way the child gradually develops a more integrated image of himself or herself."

So, the second part of the process is to reflect the messages in the art or play to the child, helping the child to understand these messages and to develop ways to integrate them or, where appropriate, to communicate them to other children and adults.

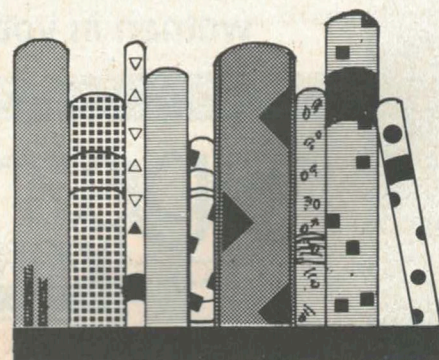
Most art therapists keep a record of the child's work, either through storing the actual pieces or photographing the results of each session. Over a number of sessions the themes of concern to the child emerge.

Sometimes the message in the artwork is heartwrenchingly clear. A teenage female expressed her fears and anxiety around her mother's new male friend by drawing a bowtie that represented herself and then, walking away from the bowtie, a heart with legs — her mother.

A child is nearing completion of the therapy when the artwork reflects more positive or balanced themes. ▼

COME & BROWSE YOU'LL FIND A TREASURE

- **ARIEL BOOKS LTD.**
2766 West 4th Avenue
Vancouver, B.C. V6K 1R1
733-3511
- **A WOMAN'S PLACE BOOKSTORE**
1412 Center St. S.,
Calgary, Alberta T2G 2E4
263-5256
- **SPECTRUM BOOKS**
10180 - 101 Street
Edmonton, Alberta T5J 3S4
420-0153
- **OTTAWA WOMEN'S BOOKSTORE**
380 Elgin Street
Ottawa, Ontario K2P 1N1
230-1156
- **S.C.M. BOOKROOM**
333 Bloor Street West
Toronto, Ontario M5S 1W7
979-9624
- **TORONTO WOMEN'S BOOKSTORE**
73 Harbord Street
Toronto, Ontario M5S 1G4
922-8744
- **WOMANSLINE BOOKS**
209 John Street Upper
London, Ontario
London's 1st and ONLY
WOMEN'S BOOKSTORE OPENING
JUNE 3rd.
420-0153



- Advertise here! This section is reserved for bookstores that distribute HERizons! Call today and reserve your space. Very reasonable rates. Call Mona Brisson, Advertising Sales Manager.

Vacation from the Patriarchy

GAIL BUENTE



The problem with a getaway in the United States is making the choice of where to go. There are literally dozens of women-only spots to choose from — camps, spas, bed & breakfasts, wilderness tours, re-

sorts — each a little different, but all sounding wonderful. There really is something for everyone, and then some! Most of them are quite reasonably priced, an important consideration when going south of the border where the exchange rate eats up such a big portion of your budget.

Here's a small sample from across the U.S. to whet your appetite.

Tucked away in the hills of New Hampshire is a charming, rambling 14-bedroom country inn known as the Highlands Inn. All the rooms at this bed & breakfast have antique furnishings, a good view, and private baths. The first floor common area has its own library, a fireplace in the living room, a piano in the dining room, a TV and games area, and a screened porch filled with wicker furniture. Outside, in the privacy of the Inn's 100 wooded acres, you'll find plenty to do. For winter recreation, there are trails for cross-country skiing, hiking, and snowshoeing. Ice-skaters will enjoy the pond. For summertime there's a swimming pool, an outdoor games area, and a hot tub.

While the Highlands Inn is not exclusively for women, about 90 per cent of the guests at all times are women. One weekend each month and all U.S. holidays are set aside as women-only times. Highlands Inn is an excellent destination for women from Quebec, lying about midway between Montreal and Boston. Innkeepers Judith Hall and Grace Newman say they are frequently visited by Canadian women, who often return again and again. For the past two summers the Inn has been the site of the "Canadian/American Women's Summer Games". A team from each country competes in this informal "Olympics" which includes swimming, softball, volleyball, and a few games that are just pure silliness.

While you're in New Hampshire, check out Womansplace near Plymouth. Director and founder Midge Gordon leads "Sojourns" — enriching weekends that are more than a mere holiday. They more closely resemble a phys-

ical and spiritual cleansing. Each Sojourn lasts from Friday afternoon until Sunday afternoon. Into that short time is packed meditation, yoga, journal workshops, and massage workshops. And there's still plenty of time for camaraderie, good food, leisurely hikes and cross-country ski trips through the panoramic hills.

If you'd like to go further south, Whelk Women offers sailing, swimming, and shelling in the sun and sand of Florida's Gulf Coast. U.S. Coast Guard licensed captains Lynda Suzanne and Carol Barron lead a variety of sailing/camping adventures for all-women groups. They offer sailing instruction, daytime and sunset sailing among the tiny islands off the Sarasota shore. To accompany the sailing there are three accommodation plans to choose from: primitive camping, rustic cabin camping at Cayo Costa State Park, or lodging at the Cabbage Key Hideaway. This island inn is not a women's resort, but does offer tranquil secluded beaches for meditative beach-combing. The state park, on a barrier island, promises pine forests and dunes, osprey, pelicans and sea turtles. The primitive camping (no electricity or running water) is on uninhabited Punta Blanca Island, covered with shells, mangrove, palms, and cactus.

If you live in Ontario or Manitoba and would like to camp or have a group retreat far from the patriarchy, you might want to consider going to Wisconsin. Doe Farm is a peaceful and safe 80 acres of rolling, secluded farmland. It's owned by the Wisconsin Womyn's Land Co-op "for the use of present and future generations of womyn." Much of the land is woods and wild meadows. The campground area has sites for tents and vans, an open-air shelter, drinking water, outhouses, wood heated sauna, and a rain barrel shower. Berries and

mushrooms grow wild on the land. It's an ideal spot to just relax and get in touch with nature.

Hawk, I'm Your Sister offers a variety of wilderness canoe trips in the Western states and New England. On each trip the emphasis is two-fold: learning outdoor skills, and that particular trip's theme. Each trip has two leaders: founder Beverly Antaeus, and a co-leader chosen for her special knowledge in the theme area. Some typical themes: desert photography, Indian summer whitewater canoeing, and a writing retreat: the river as metaphor. Trips take place in Utah, Washington state, Maine, and Texas.

As an admitted West Coast fan, I've saved the best (in my opinion) for the last. The Enchanted Blue Wave, a women's bed & breakfast in Southwestern Washington, is aptly named. The five-bedroom turn-of-the-century home, furnished with antiques, lies on two and one-half acres of oceanfront land. Rosemary Brown and Pax Greenway, the innkeepers, promise a "magical oceanfront retreat." They offer elegant, sea-view rooms, taped women's music, champagne, and lots of other little extras. They are famous for the lavish, delicious breakfasts they serve. In the living room, there's a grand piano and a marble fireplace. There's also a games room with TV and a pool table, a fitness room, and an outdoor hot-tub. Sound like paradise? That's what unabashed dreamers Pax and Rosemary are trying for! Their ideal is comfortable, casual luxury. Wear what you like. Be sociable or seclusive. Snuggle up or work out. While all women are welcome — alone, with friends, or with children — they offer a special welcome to lesbian couples. The Enchanted Blue Wave is for those with a sense of romance! ▼

Whitewater rafting on the Flathead River, just one of many exciting events organised by the women of the North Crow Vacation Ranch in Montana.



Photo: Glacier Raft Company, Montana.

Polly Want A Cracker

LYN COCKBURN



In a report issued recently, the Canadian Social Workers' Association announced that sexual abuse of young parrots is on the rise in Canada.

When questioned by reporters, an RCMP officer said, "Well, yes, we've known about parrot abuse for some time, but as long as only adult parrots were involved, we didn't like to make an issue of it. Now however, it has come to light that more and more people are sexually abusing very young parrots, so we feel it's time to do something."

And something is being done. Arrests have been made in major cities across Canada and two trials are already in progress.

One defendant reportedly excused himself by saying, "My parrot led me on by continually perching on my shoulder." The parrot which supposedly enticed the man is only six months old.

Another said, "I have a slight hearing problem, so when my parrot said 'Polly want a cracker,' I thought it was asking for something else."

The lawyer for one of the accused stated: "That parrot is lying" and another said, "This parrot is too young to know what it's talking about."

RCMP officials acknowledged that tons of parrot porn (magazines, videos, posters and books) were found in the apartments of all those arrested, but declined to comment on a possible correlation between the proliferation of violent parrot porn and the increasing incidence of parrot abuse.

Nonetheless, civil liberties groups immediately held a press conference during which their spokesmen said that any inference that parrot porn causes violence towards parrots is irresponsible. One spokesman said, "Parrot porn is a healthy outlet for sexual fantasies and it cannot be proved there is any connection between magazines like *Playbird* or *Birdhouse* and parrot abuse." When presented with a picture of a parrot being fed into a meat grinder, the spokesman did admit that perhaps the photo was in bad taste, but insisted that any kind of censorship is dangerous. "Citizens of democratic countries have a god-given right to the freedoms of speech, religion and pornog-

raphy," he said. "Good grief, if we're not careful, the Audubon Society could find itself up on charges."

And a fundamentalist church leader stated that the parrot porn problem is entirely the fault of the parrots, who he said, could easily solve the dispute by refusing to appear in feather flicks or wear such bright colours.

One politician blamed parrot abuse on the Parrot's Liberation Movement which he feels has become threatening to humans. "It used to be parrots knew their place," he intoned. "They were content in their gilded cages and there was no problem. Now they want the run of the house; they demand the same rights and privileges as humans, so no wonder there's a backlash. If parrots agree to go back to their cages where they belong, we'll soon see an end to the controversy."

Police officials said however, that their concern is not with adult parrots who can look after themselves, although these officials didn't seem able to reach a consensus on whether or not adult parrots ought to fight back when attacked.

And in the two trials to date, one in Toronto and one in Vancouver, the judges also gave out mixed messages.

In the Toronto trial, the judge said, "There isn't a mark on this parrot. It obviously didn't put up a struggle. Case dismissed."

During the other trial in Vancouver, the parrot was not present because it had been brutally murdered. "It's often dangerous for parrots to put up a fight," said the judge. "I do not recommend these self defense for parrots classes which are springing up all over the country."

"It's a complicated issue," said one social worker. "After all, anyone can own a parrot. We can't prevent potential parrot abusers from visiting pet shops and buying one. We're just seeing the tip of the iceberg," he added. "Many young parrots are afraid to talk because they know they'd be called liars, so they keep quiet and live in terror."

Nonetheless, everyone from politicians to the ordinary citizen seems concerned, so much so that a conference comprised of community leaders from across Canada, convened yesterday in Winnipeg to discuss the sexual abuse of young parrots.

Early reports from Winnipeg suggest that the first day of the conference did not go well.

Evidently, when a teacher from Ottawa tried to introduce the topic of parrot battering, many

of the politicians present laughed and she sat down with a confused look on her face.

And when an RCMP officer got up to say that his agency is already making arrests and will continue to do all it can to prevent the sexual abuse of young parrots, a social worker interrupted. "It has recently come to light," he said. "That of the 800 parrots hired by the RCMP since 1974, 236 have flown the coop, largely it is alleged, because of sexual harassment. It appears, sir, that the young parrot you wish to protect today is the adult parrot you wish to harass tomorrow. Your credibility is in question."

After that, the meeting deteriorated and people began shouting at one another.

It is hoped today's session will have better results. ▼

Lyn Cockburn's first book, Point Blank, a collection of her columns, is now available from Lilith Publications. Send \$9.95 plus \$1 postage and handling to Lilith Publications, 32 Lipton St., Winnipeg, Man. R3G 2G5.

Boudicca Books

P.O. Box 901

Station K

Toronto, Ontario

Canada, M4P 2H2

New Bibliography!

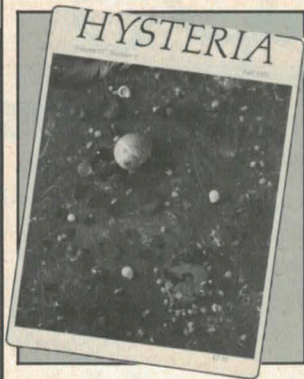
**PORNOGRAPHY:
A FEMINIST SURVEY**
by Smith and Waisberg

At your local women's
bookstore or

\$4.50 post paid from:

Boudicca Books
Attention H.M., P.O. Box 901
Station K Toronto, Ontario
M4P 2H2 CANADA

ALTERNATIVE PUBLICATIONS



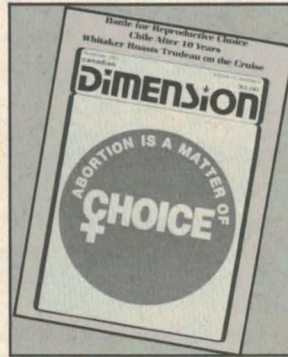
Hysteria publishes a blend of information and criticism on feminist, social and cultural concerns. Each issue contains art, articles, interviews, news, poems, resources, reviews and stories. Individual \$10.00 per year; Organisations \$18.00 per year. Four issues.

HYSTERIA
70 Waterloo Street
Kitchener, Ontario N2H 3V2
676-8094



Healthsharing examines personal and political health issues as they affect women. Putting women in touch with what other women are doing, it provides news, advice, personal stories, analysis and resources. Subscribe today. Individual \$8.00 Inst. or Library \$15.00 Outside Canada add \$1.00 Mail cheque to:

HEALTHSHARING
101 Niagara Street
Suite 200A
Toronto, Ontario
M5V 1C3



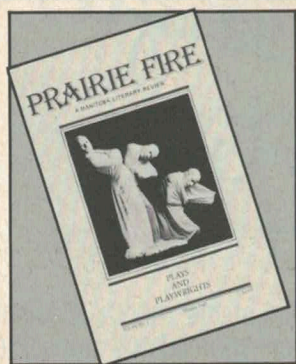
A progressive bi-monthly, with a strong feminist thrust, analysing political, economic, and cultural issues. Forthcoming: Nicaraguan Women; Feminism & Marxism; Manitoba's Equal Pay Legislation. \$14.00 per year-6 issues. Students \$10.00

**CANADIAN
DIMENSION**
801-44 Princess Street
Winnipeg, MB
R3B 1K2
957-1519



We are distributors of independent recordings by Canadian women. The 1986 premier edition of our catalogue is being compiled now. Recording artists interested in distribution by Notable Women are urged to contact us soon.

NOTABLE WOMEN
64 Alice Street
Guelph, Ontario
N1E 2Z8
821-2623



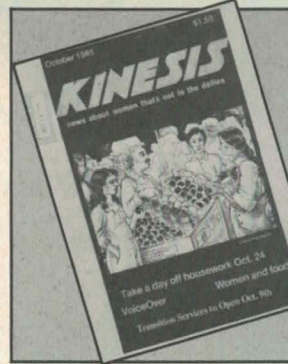
We publish stories, poems, plays, essays, reviews, interviews and art by many of our finest creators including Sandra Birdsell, Lorna Crozier, Kristjana Gunnars, Wanda Koop, Wendy Lill and Carol Shields. Individual \$15.00 per year 4 issues

PRAIRIE FIRE
374 Donald Street
Third Floor
Winnipeg, MB
R3B 2J2
942-6134



Quebec's Bimonthly Feminist Magazine News and Analysis, plus movement activities, culture, mental health and consumer columns. Specify English or French. Individual \$12.00 per year 24 issues.

**LES EDITIONS
COMMUNI-
QU'ELLES**
3585 St-Urbain
Montréal, Québec
H2X 2N6
844-1761



The stories of women's lives become Kinesis headlines, month after month. Kinesis reports on the victories, defeat, activism and commitment of women across Canada and around the world. \$15.00 per year-10 issues.

KINESIS
400A West 5th Avenue
Vancouver, B.C.
V5Y 1J8
873-1427



Tabloid newspaper with a feminist perspective. Broadside covers arts, politics, news and commentary across Canada. Up to the minute on movement politics, sexuality and film. Individual \$13.00 per year 10 issues.

BROADSIDE
P.O. Box 494
Stn. P
Toronto, Ontario
M5S 2T1
598-3513

CLASSIFIEDS

WOMEN

B-E-T-W-E-E-N U-S! Lesbian couple in Victoria, B.C. offers comfortable sleeping for four (two rooms) with full use of house/yard. Couple \$30/\$180. wk. Single \$20/\$120 wk. Canadian \$\$\$. Willing to barter. Central location. Call (604) 388-9974.

BIRTHING POSTER — The Focal Point Birthing Poster has been professionally designed as a visual aid for those interested in prepared childbirth. Send \$9.95 to Marcan Enterprises, 423 Martingrove Rd., Islington, Ontario M9B 4M1.

WOMEN'S RITES, CELEBRATIONS AND CEREMONIES Gloria Kaufman and Dora Reynolds are editing a collection of rites, celebrations, and ceremonies relating to women's lives. They will be published. The editors encourage women who have written ceremonies to send them for possible inclusion. "Ceremonies can be of many kinds — celebrating birth, menses, union, separation, menopause, naming, renaming, friendship, divorce, reuniting, joy, mother-child relationships; honouring particular women empowering and support ceremonies for victims of incest, sexual assault, battering etc." Further information: Gloria Kaufman, 305 Wakewa Avenue, South Bend, IN 46617.

LESBIAN FRIENDS Lesbian Editor seeks material for book exploring friendships between lesbians who are not lovers. Discuss play, work, growing-up, coming-out, separations, family bonds, commitment, betrayal, humour, aging, raising children, affection, etc. Send life stories to Caroljean Pint, 1015 Title Insurance Building, 400 Second Avenue South, Minneapolis, MN 55401.

TRAVEL

BED & BREAKFAST FOR WOMEN ONLY. Quadra Island water front home in B.C.'s northern gulf islands. Beautiful view, private bath. Five hours from

Vancouver. Write Susan & Carolyn, Box 119, Quathiaski Cove, V0P 1N0 or call (604) 285-3632. **SAVINGS ON TRAVEL!** Canada's consumer travel newsletter highlights good travel values. Special features for singles, seniors and the disabled. Free sample copy — write: Travel Scoop, 1000 Dundas Street East #7, Toronto, Ontario M4M 1R7.

RECORDS & TAPES

AWARD-WINNING CHILDREN'S CASSETTES — songs, stories, 31 different tapes, relevant themes. A refreshing change. **FREE CATALOGUE.** "A Gentle Wind". Box 381-Z, Sydenham, Ontario K0H 2T0

ART

"FILMS FOR, BY AND ABOUT

WOMEN" is a 780-page book by Kaye Sullivan updating an earlier edition and listing, with a paragraph each of description, approximately 3,200 films, mostly current productions. There is a subject index, an index of women filmmakers, and a 25-page directory of film sources.

The book is available from Scarecrow Press, Inc., 52 Liberty Street, P.O. Box 656, Metuchen, N.J. 08840. 1985 \$49.50.

STONEY ART — A showing of Artworks by Marie Stoney, Victoria, B.C. artist. Prints, sketches, pastels and oil paintings. May 29, 30, 31st. West-End Hall, corner 8th Street N.W. and Saskatchewan Avenue, Portage la Prairie, Manitoba. (204) 857-5295.

ORGANISATIONS

RURAL NETWORK serves country-oriented singles through social support and cooperative efforts. Send \$1.00 for information and sample newsletter. Rural Network, Rt. 2, Box 150 B-Z, Gays Mills, WI 54631, U.S.A.

JUSTICE...A WOMEN'S PERSPECTIVE. The Elizabeth Fry Society presents a community workshop on police powers, sentencing and correctional law. An opportunity to make recommendations, network and learn. June 7, 1986, 9:30 a.m. - 4:00 p.m. Y.W.C.A., Room 211, 447 Webb Place, Winnipeg, MB. For further information call Lydia at (204) 474-2469.

*Send us
your classified
ad copy*

RATES:

For 5 lines
\$15.00
From 6 to 10 lines
\$25.00

CLOSING DATES: the 8th of the month, 2 months before the issue in which your ad will appear (for example, April 8 for June issue). January/February, April/May, July/August and October/November are combined issues. **10% DISCOUNT ON 4 OR MORE INSERTIONS**

TO ORDER: (Please check) ☐ Here's my copy (attached) ☐ Payment enclosed.
☐ I would like to advertise in # _____ issues.

Name _____

Address _____

City/Province _____ Postal Code _____

HERIZONS' CLASSIFIEDS, Suite 200 - 478 River Ave., Winnipeg, MB. R3L 0C8
Call in your ad (204) 477-1730 ★ Ask for Mona Brisson ★

Call for Applications to Fill the Position of Chair in Women's Studies

The Universities of Winnipeg and Manitoba invite applications for the position of Joint Chair in Women's Studies. Applicants should be scholars, with a Ph.D. or equivalent qualification, committed to Women's Studies and involved in women's issues within their communities. Areas of specialization are open. The responsibilities of the Chair will include teaching one course, participating in community outreach, conducting research, and stimulating research in Women's Studies.

The appointment will be made at the rank of Full Professor or Associate Professor and for a term of one to three years. Salary and rank will be commensurate with qualifications.

The Chair in Women's Studies was established through an endowment from the Secretary of State to promote Women's Studies in the Prairie Region and the Northwest Territories.

Applications should be sent to the following address along with a copy of curriculum vitae and names and addresses of three referees. The term begins in September, 1986. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. Both women and men are encouraged to apply.

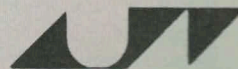
Address:

**The Chairperson
Selection Committee for the Chair of Women's Studies
c/o The Vice-President (Academic)**



University of Manitoba
Winnipeg, MB
R3T 2N2

or



University of Winnipeg
Winnipeg, MB
R3B 2E9

B O O K S

Abortion — A Personal Approach

Abortion — Personal Approach, by Joy Gardner, Healing Yourself Press, \$5.95

Reviewed by PENNI MITCHELL

This is a truly wholistic book about abortion. Especially made for lay women, it teaches as much about personal growth and spirituality as it does about home abortifacients.

The author is a wholistic healer, mother and counsellor in private practice who explains the how-to's of abortion only after her readers have read chapters on "Support for Keeping the Baby," "Relaxation," and "Making the Decision."

This 60-page book, easily read in one sitting, is clear and factual in its explanation of abortifacients and how they work. Herbal and vitamin abortifacients are described by Gardner, as well as detailed instructions on when to, and when not to use them. She recommends that the 'remedies' not be used after eight weeks past the last menstrual period. With Vitamin C, for example, she recommends doses of 6000 mg for five days in a row (1000 mgs six times daily). Your period should come on the sixth or seventh day. Because Vitamin C is a powerful anti-toxin, it can nullify the effects of herbs, Gardner cautions, so it is best not to combine 'remedies.'

Gardner is also careful to identify dangerous abortants, and she provides alternatives. The trustful tone of her writing is in keeping with her respect for her readers; Gardner writes with the expectation that her readers will use her information exactly the way it is explained.

Because of their nature, abortants are not guaranteed to work and Gardner presents no false hopes or promises, only the knowledge that she has gained and the experience of other women.

Many abortifacients, such as sprigs of parsley inserted into the vagina (twice daily for three days) are centuries old. Again, results are never guaranteed, but Gardner is careful to include cautionary notes and explanations. A small, but significant measure of Gardner's wholistic philosophy and respect for the complexity of abortion can be found in the abortifacients she chooses: they are not intended to destroy the fe-

tus; their influence is primarily on the womb.

Chapters on medical abortions, techniques to diminish pain and vitamins and herbs to take after an abortion are also included. She also deals with grieving in an open and therapeutic manner, acknowledging that an abortion is a death. Following that, she discusses the spiritual elements of abortion and other pre-birth experiences.

Copies can be obtained for \$5.95 plus \$1.00 postage from: Healing Yourself Press, R.R. 1, Winlaw, B.C. V0G 2J0.



Lesbian Land

Lesbian Land, edited by Joyce Cheney, Word Weavers, Minneapolis, (1985), \$21.

Reviewed by ISABEL ANDREWS

This is a collection of 30 stories by lesbians on land; all but one are located in the U.S.; all are accounts of attempts by lesbians to build communities during the last decade.

These accounts reflect some aspects of lesbian life which are predominantly American, such as access to large amounts of money and the self-confidence and aggressiveness needed to try new cooperative experiments and then publicise the results. Yet many other aspects of these stories describe lesbian life the world over. I think that, as an herstorical record, *Lesbian Land* is incredibly important and timely for lesbians everywhere. For example, in several places in Canada today, there is talk of an action around lesbians moving to, or organising in, rural areas. Anything we can learn from those who have gone before us, anywhere, could be of great value as we and succeeding generations swim out to uncharted waters.

The word which best describes this book is "brave". Here are stories of foolishness and wisdom, of opportunism and ethical integrity, of failure and success. But the one human qual-

ity which seems strikingly rare in these pages is cowardice. These are not stories of people travelling a familiar road. Rather they tell of lesbians accepting a new challenge, one which envisioned a new way of living with each other and the land and her creatures. Some of the stories anger me; others I find hilarious; several make me wonder whether to cheer or cry. But in one way or another, all of them authenticate my lesbian self, for in every story I recognise the wildness, stubbornness and sheer audacity that characterises most, if not all, out-dykes.

These writers tell of a group of lesbians who felt so guilty about the money they were controlling that they frittered most of it away playing "do-gooder" and then failed to meet their own large land payments. There are urban lesbians who go "squirrely" when they move to the country; they frantically set about working political miracles, all the while never quite managing to provide themselves with winter shelter and heat. And in another place, a native woman "spooks out" a rich white woman so she can get title to some land, and then proceeds to turn that land back into a heterosexual community. Clearly such misadventures can only set back our more serious lesbian efforts to combat classism, urbanism and racism among us.

But there are many more encouraging than discouraging stories in this book. (I am aware of the fact that some lesbian land experiences were so painful they will probably never be recorded anywhere for public consumption). There is an anarchist dyke land group which apparently worked quite well until forced to shut down by the encroaching oil exploration of nearby land (Kvindelandet, Denmark). At Doe Farm (Wisconsin), exists a relatively well-planned and organised, mainly working-class lesbian co-op which has provided lesbian camping space and workshops and has farmed for over eight years. Another land community is operated by and for disabled lesbians (Beechtree, New York). Two women in Vermont use their land for both farming and for teaching survival skills to other women. (Greenhope).

There are spaces in Michigan where a lesbian village has been created every summer for the past 10 years for the purpose of holding a large women's music festival. At Rootworks in Oregon two women have spent the last decade publishing the ground-breaking magazine *WomanSpirit*. And there are many more stories for lesbians everywhere to be very proud of.



photo: Ray Amuro

Josephina Kalleo and her grandson, Martin Kalleo

Taipsumane: A Collection of Labrador Stories

Taipsumane: A Collection of Labrador Stories by Josephina Kalleo. Torngasok Cultural Centre, Nain, Labrador, (1984).

Reviewed by DOROTHY KIDD and
ELIZABETH SHEFRIN

When you travel to northern Labrador, over and over again you hear the phrase "them days" or in Inuktitut, "taipsumane." It has a number of meanings: the time in recent memory when people lived entirely off the resources of the land; the effort to record the accounts of elders from those days; and the name of a magazine devoted to those accounts. The interest in "them days" comes not from nostalgia, but a strong sense of history and the desire to keep all that is good about the old ways and culture.

Josephina Kalleo continues this tradition in her recent book, *Taipsumane: A Collection of Labrador Stories*, an attractive paperback edi-

tion of 45 drawings of her childhood in the 1920's and '30's. Each drawing comes with her commentary in Labrador Inuktitut with translations into Inuktitut syllabics and English for readers throughout the Inuit north and English Canada.

Kalleo has used the bright clear colours of felt markers to depict people engaged in their daily activities. Her figures are tiny; they speak to us with their body language rather than their faces. Sometimes you have to study a picture carefully to pick out all the details; yet the smallness of the figures helps create a sense of the vastness of the landscape.

Many of the pictures are about survival. Some show hunting and trapping at the winter camp where Kalleo and her family lived in houses made of wood insulated by sod, with windows of seal intestines. Others show the fishing at the summer camp where they lived in tents.

"The women used to go hunting and trapping", Kalleo tells us, "but not anymore. I miss that freedom very much." The women and children were also the ones to prepare food for storage, to cook and use all the parts of the marine and land animals to make clothes and household items.

Another group of pictures are from a child's

point of view, as she is looking back to her childhood. Some show the children learning through play. In one, they train for the seal hunt by jumping from one piece of floating ice to the next. Other pictures show more formal education, when the children were separated from their families, in the mission boarding school.

Taipsumane is about the daily lives of the Labrador Inuit, yet says little about the most difficult years, when families died of starvation and disease. Kalleo has chosen instead to show the strengths of the Inuit culture in their language, clothes and way of life. She highlights the mutual help and warm relations between people, when no one went without if there was anything left to spare.

Kalleo mourns the passing of those days with a fierceness that irritates some of the younger Inuit of northern Labrador. When the book was released, some said her criticism of their new ways was too harsh. As town-dwellers all their lives they know they can never return to living wholly off the land, as much as they try to retain the best of "them days". But they also appreciated Kalleo's spunky pride in Labrador Inuit tradition, and felt that *Taipsumane* is a good introduction for southern audiences. ▼



In Remembrance of Elizabeth Smart

Reviewed by CY-THEA SAND

A unique writer died recently and I worry that too few readers know her name let alone the gynocentric literature she left us. Elizabeth Smart fled Canada in the 1930s, leaving the moral rigidity and societal expectations of her upper-class Ottawa family to find the bohemian lifestyle in London's Soho district more to her taste. She chose a life-long liaison with the married British poet George Barker, by whom she had four children. In 1975 when critic William French interviewed Elizabeth Smart for the *Globe and Mail*, she suggested that they visit Barker and his wife who lived just 30 miles from Elizabeth's home in Suffolk. French writes that he declined because he was "uncertain of the reception, unsure of the undercurrents of the relationship." The incident raises intriguing questions about this complex woman, some of which may be answered in her journals to be published soon by Deneau Publishers in Ottawa.

I remember picking up a copy of her first novel *By Grand Central Station I Sat Down and Wept* in Ariel Books in Vancouver. I wondered why I had never heard of this writer and was fascinated by Brigid Brophy's description of the novel as one of the world's few masterpieces of

poetic prose. I eventually learned that her influential family had close connections to liberal Prime Minister MacKenzie King and was able to get the novel confiscated at the Canadian border.

By Grand Central Station... was written on Pender Island, British Columbia when Elizabeth Smart was pregnant with her first child. The novel concerns the tormented relationship between a young woman and a married man. Its autobiographical impulse and sexual explicitness must have motivated the censorious zeal of the Smart family in their attempt to silence their rebellious daughter. It is reported that six copies of the novel managed to make their way to an Ottawa bookstore but Elizabeth's mother promptly bought them all and burned them. I am fascinated by the deviance and energy Elizabeth Smart demonstrated in resisting such a powerful family. Her novel was published in London in 1945 and its literary merit cracked the borders of repression anyway: *By Grand Central Station I Sat Down and Wept* became a cult classic. Canadian writers such as Katherine Grovier discovered the novel in the mid-70s and quickly pronounced it to be a potent force in Canadian literature.

Written with intensity and honesty, *By Grand Central Station...* is an unrelenting soliloquy on the nature of obsessive, painful love which strips a woman's psyche. Femininity is carved up by self-hate and despair: woman is dominated nature, her ego has no force against the power of male virility. The novel, or abstract confessional, is steeped in Biblical and classical mythology and demonstrates, in a most profound way, a woman colonised by male supremacy. Elizabeth Smart's use of language is stunning — she has crafted her survival by speaking her vulnerability, using their references, their illusions, their allegories. The language of the fathers. To attempt to speak seems to Elizabeth Smart the antithesis of woman's role. In her collection of poetry published 32 years after *By Grand Central Station...* she writes: "To be in a very unfeminine / Very unloving state / Is the desperate need / Of anyone trying to write." The point is that she does write, defying one layer of her socialisation only to confront the others: the threat to her self-determination inherent in her erotic passion and the undermining demands of mothering and wage labour.

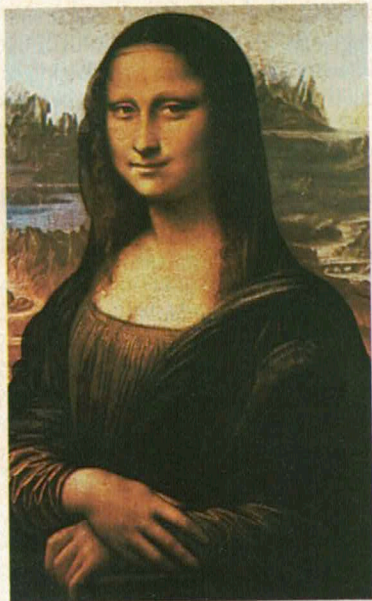
Her second novel, *The Assumptions of the Rogues and Rascals*, was published in 1978 and is a lament about the conditions under which women fight to create. It is a much less solipsistic work than her first — the narrator describes herself in post-war England as "just another woman in a fish queue, with her bit of wrapping paper, waiting for her turn." She has joined the community of women Adrienne Rich has described as those "who age after age, perversely, with no extraordinary power, reconstitute the world." In her first work woman's fate is described as a "cruel sexual bargain" and in *The Assumption...* her experiences being



Smart: defying layers of socialisation only to confront others.

harassed by her boss and juggling motherhood and writing prompt her to ask: "The womb's an unwieldy baggage. Who can stagger uphill with such a noisy weight." Traditional imagery is used less in this second novel and other women's stories are interspersed with Elizabeth Smart's own. The narrator is much less a victim here — she is an actor demanding a place in cultural life and confronting the obstacles with anger and strength. In *By Grand Central Station...* she considered herself "the last pregnant woman in a desolated world," alone and defeated. In *The Assumption...* she concludes that "...the bleak point, the boring truth, the stark illogical necessity is simple as a rose's: the eccentric genes impart their message: Write! and the moving finger writes through gales."

Elizabeth Smart died just a few days before International Women's Day. Her work encompasses so many depressing details in women's lives and yet her exquisite language and mastery of her craft defy the odds. It is interesting to compare her life — at least on the surface — with that of Georgia O'Keeffe who died two days after Elizabeth Smart. (Smart was 73, O'Keeffe was 98) Georgia O'Keeffe never entered the familial realm. She chose the solitude necessary to her prolific art. If Elizabeth Smart could be said to have wanted it all, her choices, at least as dramatised in her two novels — vibrate with the tension of contradiction. The tension of oppression. But she left us an image, which shouts down limitations and restrictions, with the grace and dignity of the true survivor: "Yesterday from my office window I saw a crippled girl negotiating her way across the street, her shoulders squarely braced. At each jerky movement her hair flew back like an announcing angel, and I saw that she was the only dancer on the street." (From *The Assumption of the Rogues and Rascals*.)



Hers c. 1505 Yours...1986

Commissioned painting and
photography by

Debra Mosher B.F.A. (HONS.)

(204) 475-3673

753 Jessie Avenue
Winnipeg, MB R3M 0Z5



PARENT PHERNALIA



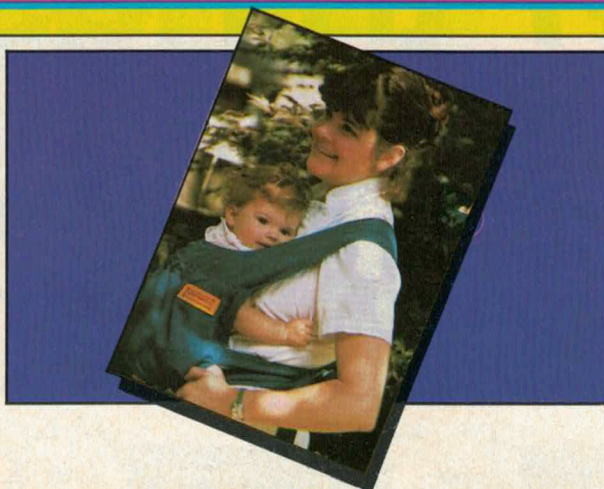
The Popular QUIET BOOK

and other quality educational toys for 0-7 year-old children. All our quality, safe learning materials are designed by Teacher/Mother Margaret Best. Some items available in SEW-IT-YOURSELF KITS.

For FREE COLOUR CATALOGUE write:

Puddleduck & Mortarboard Toys Inc.

Mail Order Dept.
P.O. Box 8517
Station F.
Calgary, Alberta T2J 2V6



Buy the best! BABY MATEY, soft baby carriers, are recommended by the leading Canadian Consumer group as 'THE ONE TO BUY' • MOST COMFORTABLE • BIRTH TO 3 YEARS • COMPLETELY ADJUSTABLE • FULLY GUARANTEED • FIVE CARRY POSITIONS • BREASTFEED in the carrier — nothing between mom and babe except clothing • REGULAR \$35.95 • DELUXE \$42.95 with detachable head support and pockets for storage • TROPICAL \$41.95 with detachable head support and mesh panel for air cooled comfort. VISA & MASTERCARD (Ont. res. add 7% tax) postage & handling \$2.50. For more information about the carriers and other products:

Kidpower Unlimited Inc.,

1081 Bloor St. W., Ste. 200, Toronto, Ont. M6H 1M5
(416) 533-3697

Order through:

HERIZONS, 200-478 River Ave., Winnipeg, Manitoba, R3L 0C8
(204) 477-1730

FAMILY PASTIMES

Co-Operative Games

Our games provide the opportunity for children to experience sharing and caring behavior. Players help each other climb a mountain, make a community, bring in the harvest, complete a space exploration.

FAMILY PASTIMES

HRRR4

Perth, Ontario K7H 3C6
267-4819



NURSING WEAR PATTERNS

Multi-sized master patterns have hidden openings. Eight styles feature office and casual wear, dresses, blouses, jumpers and nightgowns. Order "DEB" \$6.95 and \$1.50 p & h or send for a catalogue.

VAREY'S ENTERPRISING HANDS

26 Kairistine Lane
Winnipeg, MB R2R 1E8
632-5870



Secure your baby in this uniquely designed cover, made to give maximum comfort and warmth, to baby, while secured in most infant car seats.

\$29.95

Jan's Baby Products

Guelph, Ontario
Order through HERIZONS
200-478 River Avenue
Winnipeg, Man. R3L 0C8
(204) 477-1730



PROTECT YOUR CHILD

Please RUSH a copy of your FREE catalogue of infant and safety products, and resources for Canadian families to:

NAME _____

ADDRESS _____

PROV. _____

CODE _____

Mail to:

born to love

21 Potsdam Road #61
Downsview, Ontario
M3N 1N3
663-7143



Bobby the Barefoot Clown

Complete Pattern \$3.95

Join the Dovecraft Pattern Club \$9.50/yr.

Paper tole beginners kit \$5.89

Paper tole guidebook \$1.95

*Ont. res. add 7%

Infants & toddlers handmade clothing-catalogue \$1.00 (refundable)

FREE BROCHURE-SEND SASE

DOVE CREATIONS

312E - 955 Huron Street
London, Ont. N5Y 4V6
455-3719



47 things you can do in your Herizons sweatshirt



(From left) Back row: Erica Smith, Heidi Muench. Middle row: Mona Brisson, Debbie Holmberg-Schwartz, Brigitte Sutherland, Patricia Rawson, Marie Montreuil. Up front: Penni Mitchell.

liberate
stimulate
mediate
activate
ovulate
demonstrate
inter-relate
be late
feel great

feminate

on sale
now for only
\$20

(includes postage & handling)

facilitate
populate
impersonate
resuscitate
berate
elate
relate
invigorate
emulate
eradicate
fixate
incorporate
meditate
insinuate
disseminate
alleviate
vegetate
originate
innovate
anticipate
salivate
procrastinate
aggravate
initiate

YES!

Send me ☐ one or ☐ more
Herizons sweatshirt(s). I am enclosing a \$20 cheque or
money order, payable to Herizons, for each shirt.

Two sizes: ☐ Large ☐ Extra Large

Grey cotton/polyester sweatshirt with pink & turquoise lettering.

☐ VISA Number _____

Expiry Date _____ Signature _____

Name _____

Address _____

City/Town _____

Province _____

Postal Code _____

Mail to Herizons, 200 - 478 River Ave., Winnipeg, Manitoba, Canada R3L 0C8