

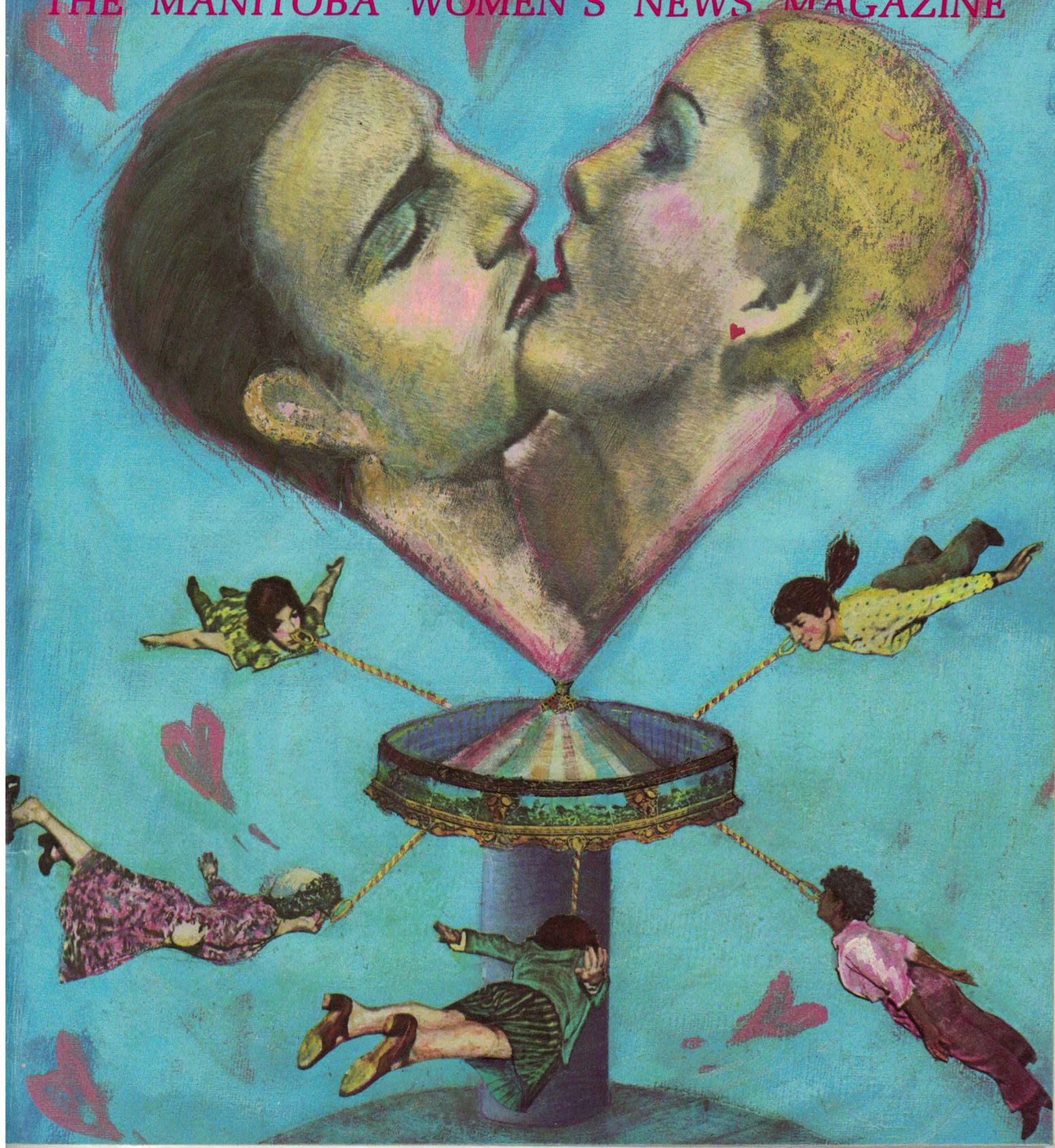
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HERizons

THE MANITOBA WOMEN'S NEWS MAGAZINE



Herizons

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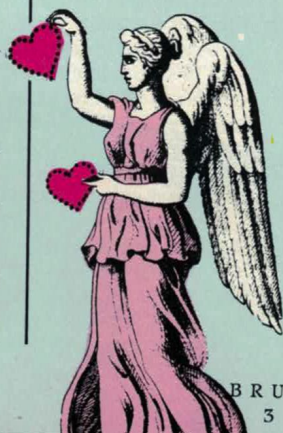
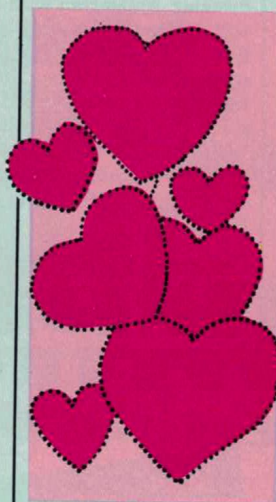
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Y.W.C.A. Resource Centre
and through many other organizations

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

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in this issue.



NEWS

- 4 & 5 **Calendar and Bulletins**
- 6 **Letters**
- 8 **The Poor: Showing Little Restraint**
by Brigitte Sutherland
- 9 **Job Sharing**
by Tanya Lester
- 10 **Working for Change Religiously**
- 14 **Welcome to Ms Purdy's**
- 16 **Focus on Women — Overview**
by Penni Mitchell

FEATURES

- 20 **Really Being in Love Means Wanting To Live in a Different World**
reprinted from Lucy Goodison's book *Sex and Love*
- 24 **Be Our Valentine:**
HERIZONS' own selection of Valentine messages
- 26 **Wanted: Affirmative Action**
An assessment of current Affirmative Action programs; how they're working and not working for women
by Sylvia Moufflier
- 30 **Women & Power**
by Hilary Lips

REVIEWS

- 37 **Discovering Our History**
by Mary Kinnear
- 38 **Home Feeling: Struggle for a Community**
by Megan Glassco and Brigitte Sutherland
- 40 **Willie/Lilly**
by Heather Emberley

COLUMNS

- 42 **Satirically Yours**
A Worthy Cause
by Lyn Cockburn
- 43 **Consumer Wise**
The Big Sell on Natural Foods
by Ruth Corobow
- 44 **Notions & Potions**
Life After Birth: Post Partum Depression
by Heather Emberley
- 46 **Editorial**
From One Courtney to another...to another
by Brigitte Sutherland and a Winnipeg "Courtney"

POETRY

45

Calendar

JANUARY

12 WOMEN'S COMING OUT Discussion/Support Group will meet January 12, 26, and February 9 (every second Thursday) at 7:30 p.m. at the Winnipeg Gay Community Centre, 277 Sherbrook Street. Attendance is open to all women wanting support in the coming out process. For information call weekdays 7:30 - 10:00 p.m. (786-3976).

20 WOMEN'S WINTER CAMP at Tapawingo near Parry Sound, Friday, January 20 to Sunday, January 22. Cost \$55 — Send cheques to: S. Power, 52 Admiral Rd., Toronto M5R 2L5. For information call Susan (416) 921-4755 after January 1.

22 ONE WOMAN EXHIBITION for feminist art by Sharron Zenith Corne at Gallery III, School of Art, University of Manitoba, January 22 — February 9. Opening on Sunday, January 22 from 2:00 - 4:30 p.m.

24 WOMEN THRU THE 80s: Pensions — What We Need To Know. Presentation by Georgia Cordes, Chairperson, Public Affairs/Social Action Committee - YWCA and Gail Findell, Manitoba Pension Commission. Discussion from 7:30 - 9:30 p.m., Room 5, 810 Waterford Avenue. (Register for free childcare) Fort Garry Women's Resource Centre 475-1986.

25 CELEBRATIONS '84 — George Orwell's 1984 at the University of Manitoba January 25 - 27. "Should prostitution remain a criminal offence" is topic of a panel including Jillian Riddington Friday from 9 - 11:30 a.m. in the Multi-Purpose Room, University Centre.

25 LESBIAN SUPPORT GROUP — Meeting for the first time on Thursday at 7 p.m. at MACSW office, 224 - 388 Donald Street, Information 942-2000.

FEBRUARY

8 UNDER THE GUN: A Disarming Revue by Headlines Theatre will be presented in Winnipeg as part of their national tour. Presented February 8 - 11 at Young United Church, Furby & Broadway, at 8 p.m. For tickets and information call Winnipeg Coordinating Committee for Disarmament 786-1535.

9 REEL TO REAL: Have You Seen Yourself on TV? "Killing Us Softly" a film exploring media advertising and discussion with Daphne Nordal of the Manitoba Action Committee. Thursday 7:30 - 9:30, Room 5, 810 Waterford Avenue (Register for free Childcare) FGWRC 475-1986.

23 MOST OPPRESSED WORKING WOMAN in our Society is the Street Walker. Margo St. James of C.O.Y.O.T.E., a prostitutes' union will speak on "The Oldest Profession" on Thursday at 4 p.m. in the Multi-Purpose Room in University Centre, U of M (see Bulletins).

24 HELPING OURSELVES: A Conference on Women's Health: February 24, 25, and 26 in Regina. Themes: Self-Care and Self-Help, organized by Regina Healthsharing Inc., Box 734, Regina S4P 3A8, (306) 352-8397 (see Bulletins)

24 SINGLE FAMILIES TODAY Friday, February 24 from 7 - 9:30 p.m. and Saturday from 10 - 4:30 p.m. This event will offer opportunities to look at issues and concerns of single parents. Childcare will be provided. For information call the Fort Garry Women's Resource Centre 475-1986.

Bulletins

THE OLDEST PROFESSION

Talk on Thursday, February 23 by Margo St. James (see Calendar) will address how prostitutes are oppressed in our society. St. James founded the Call off Your old Tired Ethics (Coyote) organization in 1973 to alleviate the worst conditions of street walkers and to lobby for decriminalization (not legalization) of prostitution and to help develop job opportunities for women who wish to leave the profession. Margo St. James, of San Francisco, is known for her flamboyant style and sizzling humour. Appearing with her will be Sarah McKenzie and Baba Yaga from B.E.A.V.E.R. (Better end all Vicious Erotic Repression) from Toronto. The event will take place in the Multi Purpose Room at the U of M at 4 p.m. and is sponsored by the Arts Student Body Council.

HELPING OURSELVES—

This Regina Healthsharing Inc. conference scheduled for

February 24, 25 and 26 will look at some of the following topics: what are alternative health techniques all about, how can we use them on ourselves; how can we be wise consumers in the health industry; some women face double-discrimination, as women and as natives, disabled or lesbians — how can we understand their struggles; how can we start self-help groups around specific concerns; and many more. If you would like to discuss these ideas, help organize this conference or need more information write or call (306) 352-8397, Regina Healthsharing Inc. Box 734, Regina S4P 3A8.

HELP YOURSELF TO HEALTH—

The 5th Annual Health Convention of the Consumers Health Organization of Manitoba will take place at the Convention Centre on March 17, 1984. Featured Speakers are Dr. A. Hoffer — "Nutrition — The Key of Physical & Mental Health"; Ms. Clarkes, editor of Alive Magazine — "Are Your Deficiencies Showing?"; Prof. Jim Harding — "The Dangers of Pharmaceutical Medicine"; Ms. Janice Pratt — "Selling The Public on Fitness". There will be future

JANUARY

| SUN | MON | TUE | WED | THU | FRI |
|-----------------------|-----|-----|-----|-----|-----|
| NEW 1 YEARS DAY | 2 | 3 | 4 | 5 | 6 |
| 8 | 9 | 10 | 11 | 12 | 13 |
| 15 | 16 | 17 | 18 | 19 | 20 |
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| 29 | 30 | 31 | | | |

FEBRUARY

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| 19 | 20 | | | | | |
| 26 | 27 | | | | | |

speakers and approximately 25 workshops and many commercial exhibits. For further information: Consumers Health Organization of Manitoba (C.H.O.M.), 2685 Henderson Hwy., Winnipeg R2C 0C4 or call Myrtle at (204) 661-2193.

TEN DAYS FOR WORLD DEVELOPMENT—

February 3 - 13 sponsored by the Manitoba Centre for International Development will have the theme "Needs of the Third World — The Global Community". This year the Third World visitor to Manitoba will be Sister Mary Hartman, a Roman Catholic Sister of the Order of St. Agnes. She was born in the U.S. and has been working in Nicaragua for over twenty years in the barrios of Managua teaching, and with the Miskito Indians on the Atlantic Coast. "I have gone through the suffering with the people...For years we tried legal doors to betterment but they were always closed and we came to the conclusion that only by revolution could things be changed. Now we are building a new society," she said. Sister Hartman will be in Manitoba for three weeks and will be available as a resource person to your women's group, school, church, university or community group. For information call Margaret Knott at the Ten Days office 452-6488/247-9851/256-9701.

WOMEN AND MANAGEMENT—

Call for papers by *Atlantis*, A Women's Studies Journal. The past four decades have seen the development of a new and pervasive feature of society — that of management, organization and administration. Women's relationship to management has, not surprisingly, received little consideration. It seems pertinent not only to look at including women, but also to see how women are and have been related to development and ongoing practices in management; and how they are organized by it and in it. This requires us to begin in a different place than with conventional analysis. It must begin from where in general women are, in domestic as much as 'economic' or paid labour spheres. It must ask such questions as: How has women's place and work been excluded? What has been their participation? How is that changing? How has conventional theory made them invisible? These are familiar questions in other

scholarly work but have not yet been raised in the study of organizations and management. Please send proposals/papers by May 1984 to: Marguerite Cassin, School of Business Administration, Acadia University, Wolfville, Nova Scotia BOP 1X0.

PROSTITUTION AND PORNOGRAPHY—

Special Parliamentary Committee established by Justice Minister Mark McGuigan to make recommendations to the House of Commons on both problems. The recommendations for amendments to present legislation include:

- removal of the current need for crime, horror, cruelty or violence with sex in order for the undue exploitation of those matters to be considered obscene; inclusion of "degradation" within the meaning of obscenity;
- expanding the offence of soliciting to apply to the prospective customer as well as the prostitute; inclusion of a motor vehicle in a public place in the definition of "public place."

The Committee, chaired by Mr. Paul Fraser has terms of reference that include: examining the problem of access to pornography and its effects; considering prostitution and the exploitation of prostitutes and looking at the experience of other countries in their attempts to deal with pornography and prostitution. The Committee is to report its findings and recommendations no later than December 31, 1984. The public can submit their views in writing to: Mr. Paul Fraser, Committee Chairperson, c/o The Department of Justice, Ottawa K1A 0H8.

PINK INK,

a new lesbian/gay publication from Toronto is committed to covering feminist issues from a feminist perspective, and looking at gay participation throughout movements for social change. *Pink Ink* wants us to know it has a national focus, is visibly committed to lesbian content; and will be concerned with the questions facing lesbians and gays working for political change outside the gay liberation movement. The magazine also runs fiction and poetry, and regular columns on health, law, arts, as well as "dyke and faggot humour." *Pink Ink* is a tabloid published 11 times a year from 2136 Danforth Ave., Toronto

M4C 5J2 (416) 423-4803. Subscription rate is \$12.50 per year.

UPFRONT,

a Black Women's Newspaper that is looking for support to publish. *Upfront* is an advocate of Black women's human rights and an open forum for women who would not ordinarily have an avenue to publicly express their ideas and views. *Upfront* needs your support. Please put your cheque or money order in the mail today. For more information write to *Upfront*, P.O. Box 2293, Washington, D.C. 20013, or call Ajowa or Leaks (202) 667-1424.

WOMEN HELPING WOMEN

Public Forum by the Winnipeg Women's Health Clinic on Monday, January 16th from 7:30 to 9:30 p.m. at 304 - 414 Graham Avenue. The time is yours; the Board will be there to listen and respond to your ideas, concerns, comments and criticisms. Please Attend — we value your input.

KLINIC NEEDS VOLUNTEERS —

Training will be held in January for people interested in volunteering in the Sexual Assault Program. For further information on this program call Clinic Community Health Centre, 545 Broadway Ave., Winnipeg R3C 0W3 786-6943. If you are in need of sexual assault or incest counselling assistance call 774-4525; for crisis counselling call 786-8686.

AND WHEN THEY SHALL ASK

a film dealing with the history of the Russian Mennonites will be shown at the Centennial Concert Hall on Sunday, January 22 at 4 p.m. and 8 p.m.; and Thursday, January 26 at 8 p.m. This 90-minute docu-drama is a film about the past, with a message of hope for the future. Tickets available at ATO, BTO and all Crosstown Credit Unions.

WOMEN'S MOVEMENT ARCHIVES —

From 1972 to 1977, the feminist newspaper called *The Other Woman* received and actively collected much information on a growing women's movement in Canada. After the demise of the newspaper the material became part of an ongoing archival collection, maintained through consultation with other archives. The material includes

records from the earliest activity of the current women's movement across the country. We hope to expand our collection to include the writings and records of the women whose struggle preceded ours. Clean out your basements, boxes, attics. We will accept photocopies, journals, almanacs, buttons, posters, t-shirts. Nothing which relates to our movement should be thrown away. Contact Women's Movement Archives, P.O. Box 928, Station Q, Toronto M4T 2P1 (416) 597-8865.

Last Minute Bulletins

SPECIAL NEEDS

Children in childcare centres will be the topic of a six-week credit course at the University of Manitoba, Faculty of Education (Prof. Jeff Hughes and Sharon Balasko). Classes (full days) scheduled on January 25, February 1, 8, 22, 29 and March 7. The Canadian Association for the Mentally Retarded is hosting this course on integrating children with special mental or physical needs into pre-school and school-age childcare centres. For additional information call Gina Plewes 947-1249.

ONE CHILD: TWO CULTURES —

Today and Tomorrow is the topic of a workshop based on preschool English as a Second Language model and will include a video presentation as well as a film on cross-cultural awareness. Saturday, February 11 from 9 - 4 p.m., Winnipeg Convention Centre — Cost \$5.00 (register by January 16). For more information contact: Denise Hanning 944-4986 or Mary Jean Davis 837-8403.

FAMILY LAW:

Know Your Rights before the Crisis is the topic of this workshop on Saturday, February 11 from 9 a.m. - 1 p.m. at Room 238, University College, U. of M. Presenters: Robyn Moglove Diamond, Head of Family Law Section, Department of Attorney General; and Shawn Greenberg, Practising Lawyer. Cost \$20 (registration by February 3/84). For information contact: Prof. Elaine L. Adam, Programs for Women 261-5760 or Mary Yunyk, Program Secretary at 474-9921.



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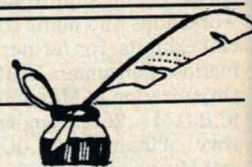
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Letters.



Dear HERizons:

I read your publication regularly and enjoy it very much, as it gives much-needed support for a civilized lifestyle by its coverage of women's issues. However, I must ask you to correct a couple of small errors which, as a student of literature I find somewhat disconcerting. They do have, moreover, some bearing on the topic under discussion. On p. 35 of the December issue, Betty Jane Wylie refers to "American short story writer Katherine Mansfield." This is inaccurate; Katherine Mansfield Beauchamp was born on October 14, 1888 in Wellington, New Zealand. She died of tuberculosis in Paris (January 9, 1923). Incidentally, Katherine Mansfield always used her own name, or rather two thirds of it, as her *nom de plume* and only married John Middleton Murry (not Murray, as on p. 35) after living with him for several years. Murry was hardly any kind of "support" to Mansfield in her career. According to her latest biographer, Jeffrey Meyers (1978), Mansfield, if not Murry, "analysed their relationship and saw with a penetrating clarity the fundamental falsity of their marriage" (259). She addressed herself the following way: "You are important to him as a dream. Not as a living reality. For you are not one. What do you share? Almost nothing." (260) Meyers concludes that Murry made a cult of Katherine Mansfield after her death, "acting as her literary man-midwife...his hagiography offended her friends and admirers, and perverted critical values and judgment." (262) Meyers says that the person "that emerges from the ruins" of Murry's cult "is a darker and more earthly, a crueller and more capable figure than in the legend."

Perhaps these are trivial points, but as an admirer of Katherine Mansfield's writings I feel that accuracy should perhaps be served, especially as Ms Wylie leaves the false impression that Mansfield relied on Murry in any way at all after the initial part of her writing career. He was in love, as

Meyers subtly points out, with the idea of Katherine Mansfield.

Yours sincerely,
John A. Butler

Dear Herizons,

I am a young woman who has recently started reading your magazine, and I just felt I should express my views on same.

I feel that you are doing a remarkable job on keeping women informed of the current issues which so strongly affect their daily lives.

I would especially like to thank you for the poem "Ode To A Boor" by Valerie Smith, located in November's issue. Although not in that situation myself, I can truly appreciate what is being said, as I have seen that type of relationship far too many times.

I can only hope, that this poem shows that more women are becoming aware of their sad environments, and that they realize they don't have to take this unwarranted abuse.

Thank you very much for helping me get my perspective back on track.

Yours truly,
Denise Creed

Dear HERizons,

Thanks for an exceptional December issue. It was a cover-to-cover read. All those inspiring women!

Having worked with Rosalie Martin before, I was particularly pleased to see HERizons interview her. She sets a fine example for what women can do to trip up the arms race.

As a woman I feel I have a lot to learn about redefining and using power, and not much time to do it in. Therefore I hope you will continue to print news of the women who are confronting militarism effectively and nonviolently, in such places as Seneca, Greenham Common, Cole Bay. They are excellent teachers.

Sincerely,
Claudia Frei

Dear HERizons:

In response to the letter written to HERizons by Ann La Touche and published in the December issue, I would like to begin by saying that I have seen

Ms La Touche perform and I think she is an excellent singer as well as a versatile musician. In my opinion, feminists and others living in the Winnipeg area should be given more of a chance to see her perform.

I point this out because I believe that Ms La Touche deserves the publicity and I also feel that we are on the same side of the issue concerning our viewpoints on feminist musicians. I was tipped off to this fact when I read the part of the letter in which Ms La Touche wrote that my "criticism would be more justified if it was directed at the festival's failure to hire more female performers. It is a fact that many of us are not getting work while men having the same amount

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

Because I advocate more feminist performers at the Folk Festival, I also, in effect, advocate more women performers because feminist performers are usually women. But, I do not think that I am a "female chauvinistic pig" as I praised at least three male performers who sang feminist music at the Folk Festival while justly condemning male chauvinist pig Loudon Wainwright III.

Although my articles did focus for the most part on feminist viewpoints of the Folk

Festival, I believe I was justified in doing this because I am a feminist and HERizons is a feminist magazine. However, I did mention, albeit in passing, that there were no native Canadian performers at the festival.

I do not mind being called a fanatic (I have been called worse) but I do not believe that I have "a distorted narrow view of the world". I would have given up being an active feminist long ago if I thought this way.

I also take strong exception to Ms La Touche's accusation towards Janet Hewsick. Her view of the pro-choice workshop did not reveal "symptoms displayed by paranoid patients". What a vicious, unfounded attack! To imply that someone is mentally unbalanced just because she differs from your viewpoint, Ms La Touche, is unfair and wrong.

But I, too, have been known to attack women in this way. Sometimes, in our frustrations with the patriarchal world, we turn on each other instead of working together to improve the status of women.

**In sisterhood,
Tanya Lester**

Dear Women:

Enclosed is \$15.00 to renew my subscription to HERizons. This is one magazine I actually look for in the mail!

Please continue to be stimulating, different and sometimes a little outrageous.

**In sisterhood,
Lydia Giles**

Dear HERizons:

I feel it appropriate to respond to the article by Brigitte Sutherland on local women's involvement in the peace movement (Winnipeg Womanly Times HERizons Dec./83). The general tone of the piece, and the interviews with a number of women activists suggested frustration with a "largely male controlled peace movement" and with Winnipeg Coordinating Committee for Disarmament.

Rather than a result of sexism and male power plays, the frustration seems to me to have come about through a misreading of the organizational

structure of WCCD, one that is understandable given the changes and pressures on us organizationally. WCCD is a *coordinating committee* representing nearly 50 groups as well as many individuals. It is not specifically socialist, feminist, religious, pro-U.S. or pro U.S.S.R. in nature. Rather, it exists so that the many member groups which do have specific ideologies and philosophies can come together to share information and cooperate in those areas in which they agree to work together, in particular, around the need for bi-lateral and multi-lateral nuclear disarmament.

WCCD is currently unable structurally to provide the emotional support and affinity group situation needed by the women interviewed in the article. That in fact is one reason why many of those women have recently come together as such a group on their own.

Without question, there are individual instances of sexism among those involved in disarmament. However WCCD as an organization makes its decisions by consensus, encourages an equal sharing of work, and comes together to cooperate and to respect our differences in approach. Those, in fact, are the criteria for feminism according to the previous article by Debra Pilon on the Seneca Women's Peace Camp in that same issue of HERizons.

**In peace & cooperation
Paul Chorney
Chairperson W.C.C.D.**

Letters and responses welcome from readers. Send to

**HERizons
478 River
Winnipeg
R3L 0C8**



ON THE HERIZON

The Poor: Showing Little Restraint

In a smoke-filled boardroom more than 80 people speak intensely of finances for a solid three hours. This was not the corporate crowd with fat cigars. Rather, these people were on low or fixed incomes, called together by the Manitoba Anti-Poverty Organization (MAPO) at the St. Matthews-Maryland Christian Centre. This advocacy group has taken on the difficult task of pressuring the present welfare system into becoming more sensitive to the needs of its recipients.

Barely a week after the meeting, the Manitoba Task Force on Social Assistance's report was released by Len Evans, Minister of Employment Services and Economic Security (something of a misnomer). Major changes were recommended by the Task Force headed by Joseph C. Ryant, a professor of Social Work at the University of Manitoba. The report urged government to implement a single provincial system to distribute benefits to recipients. Further, it recommended raising the present level of support; the elimination of recipient categories; improved work incentives; and a reduction in discretionary assistance.

After releasing the 165-page report which had been in the making since March, 1982, and had received over 500 briefs and submissions, the minister informed the public that Manitoba's poor shouldn't expect these changes immediately. "Preliminary estimates indicate that implementation of the recommendations could be very costly." His statement is

challenged by the Task Force which had, based on its findings, concluded: "We are clear in our belief that a system built upon the principles we have cited, and with the features we have recommended will be far more cost-efficient, much more cost-effective, and from our point of view, most importantly, much less damaging to those Manitobans who require assistance of last resort."

Added to the testimonies, voiced fervently at the MAPO meeting, the report should become a valuable political tool in this organization's hands. However, the report is not clear as to how many of the problems cited at the meeting (some of which were briefly mentioned in one paragraph under "Stigmatization") would be eliminated by its future implementation. For instance, any gift received by a welfare recipient must be reported and the estimated value of such a gift may be deducted from future benefits. Despite assurances of confidentiality, a man reported that city welfare runs applicants' names "through the computer to see if there are outstanding warrants on them." A single parent who is an immigrant to Canada, found out that a letter was sent to the department of Immigration not to allow her children into the country "because I was a burden to society and would probably be on welfare till 1995. How could they tell my astrology?" She is presently employed, but as far as she knew the letter is still on file. Throughout, the level of

anger in the room rose steadily in proportion to the smoke (or was it the other way around?) Older people said they are pressured into applying for their Canada Pension benefits when they become 60 years of age. Once they do this, they receive only 50 per cent of the total amount of their pensions when they turn 65.

One of the biggest complaints was the policing of people's personal lives by the social assistance authorities. For women, the 'man in the house' syndrome can cause loss of benefits or even accusations and convictions of welfare fraud. Carol Faulkner, Executive Director of the Ottawa Elizabeth Fry Society, reports that there are still women in jail because a single mother on welfare is not able "to maintain a relationship with a man in her home without that man having to assume financial responsibility for her children. I see this as being both unrealistic and discriminatory."

As MAPO members know, indignities and frustrations are added to the conditions of dire poverty. The Social Planning Council of Toronto in its recent report, *And the Poor Get Poorer*, found a serious erosion in the purchasing power of benefits since 1975. Many recipients presently live on incomes 30 to 60 per cent below the poverty line. As the meeting ended some could be heard to call out to each other, "see you in Tuxedo". Mr. Evans will have his work cut out to keep these poor at bay.

by Brigitte Sutherland



WHERE CREDIT IS DUE — According to the United Nations, women perform 66 per cent of all work in the world but receive only 10 per cent of the income. Why?

Women are, of necessity, good managers; they have to be if they and their families are to survive. They are used to scrimping and saving and making ends meet but once they start to put these skills to work outside the home, they come up against problems. For here survival is institutionalised. If you want to start up a business, however small, you need money — and who's going to make a loan to a woman?

Women's World Banking is a non-profit organisation operating from New York. Its function is not to lend money but to act as a guarantor for women who need to borrow. The initial action must always be at local level. An affiliate of Women's World Banking is formed, perhaps by a women's co-op. Then, if a project is thought to be financially sound, the affiliate will accept 25 per cent of the risk, the lending bank will be encouraged to accept a further 25 per cent and when this has been done, Women's World Banking will come in to guarantee the remaining 50 per cent of the loan.

At the moment WWB is operating in India, Central America and Africa backing a number of small-scale projects including a craft centre, a chicken and egg factory and a bicycle repair shop. The sums involved are generally small, often not more than \$10,000. Further information from: Michaela Walshe, P.O. Box 506, Grand Central Station, New York, N.Y. 10017.

New Internationalist

Activity Day for Women Encouraged

The volunteer national executive of the Canadian Association for the Advancement of Women in Sport (CAAWS) has considered many of the proposals voiced at its first annual conference last May and has drawn up plans to implement several long-term projects and programs designed to benefit women in all aspects of sport.

Among the programs already being coordinated at both the national and most provincial levels is a Women's Activity Day to be held on Saturday, May 26, 1984 as part of National Physical Fitness Week. National executive coordinator Diane Palmason says the association received funding from Fitness Canada and hopes to see the Activity Day implemented in all major centers across the country.

As part of the day's activity, each center will sponsor a 'Walk and Roll' in which women will walk, jog or cycle along a predetermined course

just for the sake of physical well being. The intent of the organizers is to attract "participation of women from the grass roots movement," Palmason says, rather than those women who can afford memberships in private health clubs.

In Manitoba plans for the May event have not yet been set in motion. Former Manitoba national representative Liz Ready resigned her position in early fall due to other pressing commitments, and her responsibilities have not been assumed by a new provincial representative. Palmason says it is "very important" that someone be found to coordinate the program in Manitoba, but does not foresee any difficulty in finding someone locally to fill the vacancy. The Ottawa executive has a list of potential candidates for the position and will be approaching someone in Winnipeg soon.

by Sharon Chisvin



Job Sharing: An Alternative Not a Solution

Job sharing will not make a huge dent in the unemployment problem according to most panel members who addressed the subject as part of a "Women thru the 80's" lecture series sponsored by the Fort Garry Women's Resource Centre.

Graham Dixon, a senior policy advisor to Lloyd Axworthy (who cancelled out of the event), said job sharing was introduced "to ease the blow of unemployment", but he added that it is a "fairly controversial topic."

Wolseley MLA Myrna Phillips said women who are "looking for a solution so they don't crack up or burn out" while juggling a career with child care and housework will often consider job sharing as a sane solution.

But Phillips cautioned the audience to remember that women already on average make half of men's salaries and job sharing further cuts wages.

"We have to make sure, as women, that we aren't conned again because we have a lot of that in our herstory," she said.

Moderator Johanna Brand said workers should enter job sharing on a voluntary and not mandatory basis. The former CBC television producer cited literature which indicates job sharing should not be seen as a solution to any problem "other than that two people want to job share."

Nancy Perozzo and Ann Marie Steenge who job share as home economists in the provincial department of Health have found their work situation to be a solution for them.

Perozzo, who has job shared for six years, said job sharing saved her partner from being laid off. According to her, those who wish to job share should approach their employers with a lot of determination. When Perozzo and her future job sharer went to their personnel department, they were at first told that the computer could not

handle two people sharing one position.

Steenge outlined the advantages of job sharing for employers. She said they get better service by drawing on the expertise areas of two employees and absentee rates are often lower since employees make outside appointments during non-work time. Steenge said employer arguments for not implementing job sharing can hinge on fears that more supervision time will have to be spent on the job sharing pair. They feel more time will have to be allotted to communications between the workers as well.

The advantages to the job sharing employee are many, according to Steenge. Unlike part-time workers, the job sharer can enjoy pro-rated benefits such as seniority wage increases and sick leave as well as pension and dental plans. They can go back to school on a part-time or even full-time basis and are able to return to their jobs. They can support each other on work and program ideas.

The job sharers can also maintain union status. But Perozzo said the employee should be determined to remain within the union and insist on the regular employee benefits. Manitoba Government Employees Association (MGEA) president Gary Doer echoed these sentiments and added that the union should be involved in the establishment of job sharing programs. Both were concerned with the problems job sharing employees face if they want a promotion. In this case, a position must be found that is suitable for both employees.

Job sharing can mean the workers involved are able to work only half a day or every other week or even on an alternate of months basis, although it is still a rare reality in the workplace.

by Tanya Lester



"I'm not using ANY laundry soap. I service the machines."

SISTER TACKLES SUPER-POWERS — Sister Mary Jo Leddy is a peace activist because "It's in everybody's interest to preserve the planet." As a member of a peace pilgrimage, she was recently denied entry into Honduras along with over 150 U.S. and Canadian churchwomen.

"When we applied to enter the country, we applied for tourist visas as we didn't know what to apply under because we were going to pray." While they were on their way, Honduras passed a new law which requires religious persons to get a special visa before entering the country. "What on earth does 'religious person' mean?" asked Leddy. To the Honduran official's accusation that the group of women are supported by leftist extremists in Honduras she replied, "Our funding sources are quite clear. We're funded by groups of Roman Catholic nuns in Canada and other women in the group were funded by the United Church of Canada. I think our funding sources are much clearer than those of the Honduran government."

With 5,000 American troops in Honduras and 16,500 troops off the coast of Central America "we see this area being used as a launching pad for war into all of the countries in Central America. We went to pray at the heart of the crisis."

American women who were part of the pilgrimage were very disturbed at what the U.S. embassy and state department officials did not do for its citizens on this trip. "They knew we were coming, we asked to see them at the airport in Honduras. It raises the question of what happened there." Leddy will be meeting with External Affairs representatives where she will question them on the following points: Honduras received more Canadian aid than any other Central American country. "We want to ask what kind of a country is it that will let in thousands of armed men, but refused a few unarmed women that come to pray for peace. The Canadian government should strongly protest the exclusion of its citizens from that country," Sister Leddy feels.

CTV

NUN'S WORK IS CHANGING — Sister Marie Burge does not fit everyone's concept of the pious Catholic Nun. A native Prince Edward Islander, she is convinced that the Church must work directly with struggling "voiceless" groups in order to maintain a meaningful role in modern society.

She worked as a high school teacher for ten years before travelling to the Dominican Republic in 1970 as a missionary. There she spent five years working with groups attempting to organize for social change. "The privilege of working beside and with the struggling farmers, workers and marginalized unemployed of the Dominican Republic brought about a whole radical change in my faith and the concept of the human call to create structures which are just for all peoples," she explains.

Three years ago she began to work as a research and education resource person with the National Farmers' Union. "I see the N.F.U. as the group of farmers which has the capacity to play an important role in the history of present and future liberation of our peoples from the tyranny of the transnationals and their allies in business and in government," she says. She writes for the *New Maritimes* and her work in adult education includes workshops with fishermen, welfare recipients and the unemployed.

Anne McCallum
excerpt from
Common Ground

★ ★ ★

THE NEW HERETICS — In the 1983 National Assembly of Religious Women in the United States (an assembly of Roman Catholic nuns) the women sang over and over again during their four day deliberations "We Will Not Comply", referring to the heavy-handed strategies adopted against them by both national and international authorities in their church. They declared, "We will stand together; we will not be broken."

Common Ground

POPE'S PROBE — A three-member commission has been appointed by the Holy See to study U.S. religious orders. There were fears that the inquiry might result in punitive measures to impede changes. The Vatican sees as threatening Sister Bette Moslander, a Sister of St. Joseph, told the U.S. National Conference of Bishops that some of the 121,000 nuns in the United States said "the heavy imposition of a narrow and fundamentalist interpretation of Vatican documents on religious orders or their application, without respect for the unique charism or diverse experiences of the communities, may fragment religious communities and bring immense pain and suffering." The Pope, in establishing the commission, issued what are called essential elements on religious life including return to traditional garb and the value of "the special feminine role of women religious," — taken by many women to mean the inhibition of their liberation.

Sister Moslander touched on the theme of women being denied full equality in the church when she said that there are concerns that the study may result in "another painful example of the inability of the clerical church to receive and honor the experience of women as full members of the church."

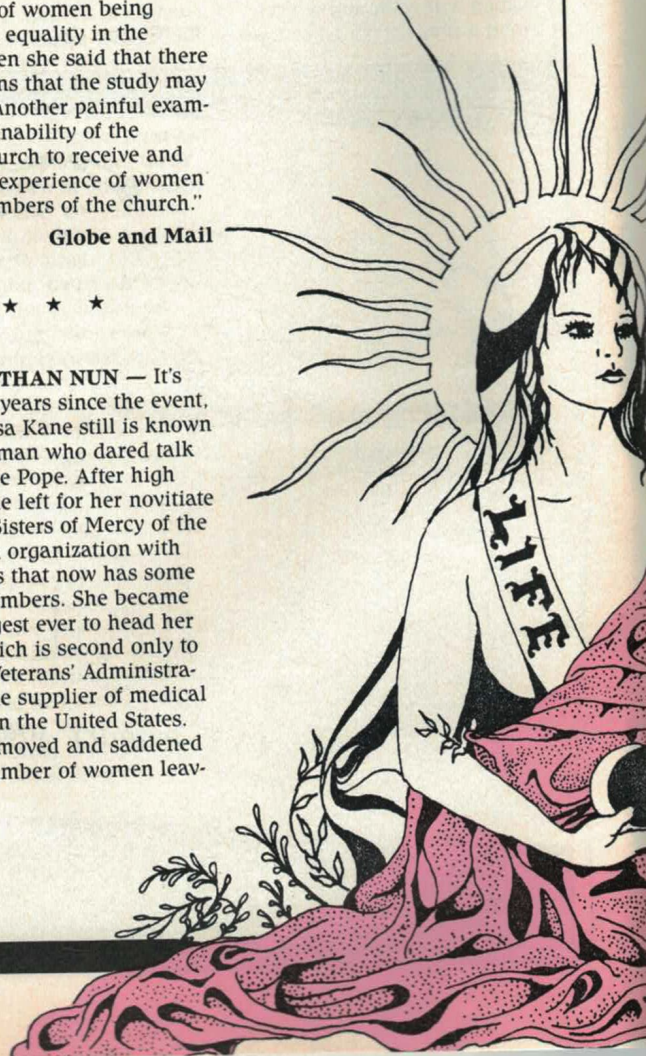
Globe and Mail

★ ★ ★

BRAVER THAN NUN — It's been four years since the event, but Theresa Kane still is known as the woman who dared talk back to the Pope. After high school, she left for her novitiate with the Sisters of Mercy of the Union, an organization with Irish roots that now has some 4,300 members. She became the youngest ever to head her order, which is second only to the U.S. Veterans' Administration as the supplier of medical services in the United States.

"I was moved and saddened by the number of women leav-

ing the church and the anguish they were going through. It was natural for me to bring it up. It is our church too, and we want a part of the decision-making process — what we wear, where we live, what ministries we can have. We want to be taken seriously; not as virgins to be elevated or witches to be feared, but just as people who want to bring about the Kingdom of God as best we can with our lit-



ing For Change Religiously

tle bits and pieces of talents."

At a recent gathering in Chicago, 1200 Roman Catholic women urged to press for changes in what many regard as the destructive aspects of Catholic patriarchy. "There's a tremendous urgency, a great impatience and almost a loss of hope," says Sister Theresa.

One respected U.S. writer on religious affairs says he is convinced that the Vatican is carry-

ing out a vendetta against Sister Theresa and her order. She has been repeatedly denied a private audience with the Pope, and, last month, the Vatican ordered the Sisters of Mercy of the Union to ban all tubal ligations in the 64 hospitals they operate in the United States. Whatever the trials and the intransigence exhibited by Rome, women like Sister Theresa maintain a steady determination.

Oziewicz/Globe and Mail

★ ★ ★

BREAKING GROUND — This year, the Sixth Assembly of the World Council of Churches recognized that "Women constitute the largest percentage in congregations around the world, but the structures of power within and outside the churches inhibit their growth and full participation." It is tragically rare for the church to recognize women as an oppressed people. The WCC went even further than this in its call for member churches to break that oppression.

Dorothy Soelle, a West German theologian, spoke of the personal transformation we all must undergo if we are to transform our world. She emphasized the effect that our western lifestyle has in impoverishing two thirds of the world, saying that as we participate in structures that drive the poor to the edge of survival, we destroy any fullness of life for ourselves as well. We live in material wealth and spiritual poverty.

Darlene Keju of the Marshall Islands spoke about the effects of 35 years of nuclear testing in the Pacific. "We know we are dying out. There's no cure for these radiation problems. More deformed babies are born every year. The baby is born on the labour table, and it breathes and moves up and down, but is it not shaped like a human being. It is colourful and looks like a bag of jelly. These babies live only a few hours."

Freida Haddad spoke of the human cost of the war in Lebanon. "The taste of death all around you lays bare all illusions. It extirpates that which is mediocre in you. It educates

you in an infinite manner. It purifies the air. It confronts you time and again with that which your mind cannot fully grasp and from which you cannot turn away."

The WCC had a profound effect on many women who were in attendance.

Barbara Blakely/Kinesis

★ ★ ★

The following are historical descriptions, excerpted from Barbara G. Walker's *The Woman's Encyclopedia of Myths and Secrets*, Harper & Row, 1983.

NUN: As applied to a religious woman, "nun": descended from *nonne*, a nurse; because in antiquity priestesses were practitioners of the healing arts.

MARY: Fathers of the Christian church strongly opposed the worship of Mary because they were well aware that she was only a composite of Marianne, the Semitic God-Mother and Queen of Heaven; Aphrodite-Mari, the Syrian version of Ishtar; Juno the Blessed Virgin; Iris as Stella Maris, Star of the Sea; Maya the Oriental Virgin Mother of the Redeemer; the Moerae or trinity of Fates; and many other versions of the Great Goddess. Churchmen knew the same titles were applied to Mary as to her pagan forerunners: "queen of heaven, empress of hell, lady of all the world."

The Christian figure of Mary was gradually created during the first four centuries of the Christian era, out of bits and pieces of the Great Goddess who conceived "sons of God" and Saviors in all the temples of the ancient world. The Protoevangelium (Gospel from second century A.D.) said Mary served as a temple hierodule, and received God's seed as she was beginning to spin a blood-red thread in the temple — the work of the Fate-virgin, first of the Moerae or "marys," who spun the thread of destiny. At this mystically crucial moment the angel Gabriel "came in unto her" (Luke:28), the biblical phrase for sexual intercourse.

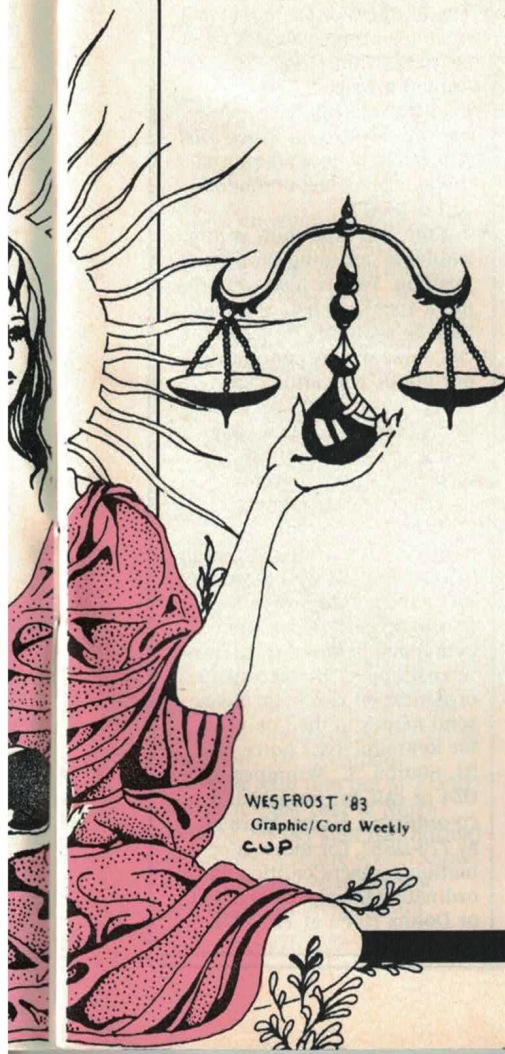
Christian patriarchs sought to humanize and belittle Mary, to prove her unworthy of adoration. Anastasius said, "Let no one call Mary the Mother of

God, for Mary was but a woman, and it is impossible that God should be born of a woman." Up to the 5th century the church persecuted as heretics a sect calling themselves Marianites, who claimed that Mary possessed the true quality of divinity. Mariolatry has plagued Christian patriarchy throughout its history, as the popular need to worship the Mother-figure always arose unbidden.

Always the theologians feared to impute too much power and glory to Mary. Pope John XXIII, presuming to know Mary's inner thoughts, announced: "The Madonna is not pleased when she is put above her Son," though in fact it was the church that was not pleased. The doctrine of assumption was declared an article of faith in 1950, when Pope Pious XII pronounced that "the immaculate mother of God, the ever Virgin Mary, when the course of her earthly life was run, was assumed in body and soul to heavenly glory."

A hidden reason for the church's adoption of Mary was the successful amputation of her pre-Christian sexuality. Of all the attributes she inherited from the ancient Goddess, Mary's virginity was most emphasized. She was called "the Virgin", not "the Mother". Church fathers insisted that she never engaged in sexual intercourse in her life, even though the Bible plainly spoke of Jesus's brothers and sisters. St. Ambrose demanded, "Would the Lord Jesus have chosen for his mother a woman who would defile the heavenly chamber with the seed of a man, that is to say one incapable of preserving her virginal chastity intact?" Thus Catholic doctrines themselves attributed to her two of the three basic characteristics of divinity: she was immortal by reasons of the assumption, and sinless by reason of the Immaculate Conception. The third requirement of divinity, omniscience, was conceded to her by popular belief.

Mary represented the second of the two expedients men used to overcome their fear of women, according to Horney: disparagement and idealization.



WESFROST '83
Graphic/Cord Weekly
CUP

CHOICE NEWS UPDATE

Coalition Update December 1983

(by the Coalition Publicity Committee)

After months of struggle we finally have a small victory.

Early in December, Attorney General Roland Penner announced that conspiracy charges against Dr. Henry Morgentaler and the clinic staff would be dropped. All charges are to be dropped against five clinic support staff. Instead, Dr. Morgentaler, Dr. Robert Scott and nurse Lynne Kroeker will face charges of committing illegal abortions. (substantive rather than conspiracy charges).

These substantive charges will actually test the legality of the abortion law in Manitoba. We have felt all along that conspiracy charges avoid the real issue — whether or not the abortion law serves the women of Manitoba properly.

The current law says abortions can only be done in government-approved facilities (hospitals in Manitoba) after every case has been approved by a Therapeutic Abortion Committee. (TAC)

Dr. Morgentaler has already successfully challenged this law three times in Quebec. Each time the jury accepted his defense of necessity: he argued that doing the abortions in a free-standing clinic without a TAC was legal because it was a medical necessity for the women involved. As a result there are 8 government-run free-standing clinics in Quebec, in addition to the one Dr. Morgentaler operates.

Mr. Penner said he changed his mind after reading the transcript of the preliminary hearing and finding that there was enough evidence to proceed with the substantive charges.

"I have said from the beginning that conspiracy charges should not be laid where a substantive charge can proceed" he told CBC radio. "The accused have the right to meet the actual charge."

Mr. Penner said that it is



"public policy in Manitoba to give an opportunity for the courts to assess whether the defense of medical necessity applies in Manitoba. This is best done with substantive rather than conspiracy charges." He added that he didn't want to take action earlier because he didn't want to jeopardize the Crown's case.

Although the threat of legal action has hung over clinic staff for months the good news is that for five of them there will now be no further charges. Nevertheless it is disappointing that charges were not dropped against nurse Lynne Kroeker. Greg Brodsky, Dr. Morgentaler's lawyer said "the doctors are the ones involved and should be

the only ones charged".

Reaction from the anti-abortion forces was predictable. Joe Borowski called for Mr. Penner's resignation. He fears that dropping the conspiracy charges will allow Dr. Morgentaler to go free. League for Life president Pat Soenen said her organization was not totally dismayed "because conspiracy charges are still going ahead in Ontario and this will give us a chance to cover both bases."

For the Coalition and the defense committee the fight is far from over. Although we are now proceeding on fairer grounds there is still a costly and time consuming trial to go through.

Who is impartial?

The Coalition is asking the Canadian Judicial Council to take another look at its complaint against Chief Justice A.M. Monnin. Chief Justice Monnin signed an anti-abortion petition this spring. We are asking that he be directed not to participate in any way in the abortion cases.

We are also asking for an investigation of the rule of Justice J.F. O'Sullivan of the Court of Appeals. Justice O'Sullivan is chairman of the board of the Youville Clinic. He has publicly stated that the clinic is anti-contraception and anti-abortion. We want to make sure Justice O'Sullivan is not involved in any abortion-related trials.

REMINDERS

- The Morgentaler Clinic is still open for primary health care services. Annual Pap smears, annual physicals and any health care needs not requiring the services of a specialist can easily be looked after at the clinic. For appointments call 477-1877.
- A slide and tape show is now available outlining the Choice position. We are also compiling a speaker's list, and one may be available if you ask.
- Of course we are continuing our public education campaign, but it is still an enormous task as it was a year ago when the Coalition formed. We have developed an effective campaign but have no funds to communicate our strategy through advertising. As well there are thousands of dollars in legal fees to be paid which were accumulated before the charges were dropped. If you or your organization can help, please send money to the Coalition for Reproductive Choice, Box 51, Station "L", Winnipeg R3H 0Z4 or call our fundraising co-ordinator, Nancy Martens at 772-0887. For more information contact Coalition co-ordinators Carol Ann O'Brien or Donna Huen at 775-7774.

Coming less than a month after Health Minister Larry Desjardins was forced to publicly defend his decision to give \$50,000 to the Youville Clinic, was the announcement that the Health Services Commission awarded \$100,000 to the Women's Health Clinic located at 414 Graham Avenue.

★ ★ ★

As the trial in Toronto ensues, a rash of testimony provided by U.S. health experts was introduced by defence lawyers as evidence that Canada's strict and bureaucratic abortion laws can be harmful to women's health. Dr. Christopher Tietze, a senior consultant to the Centre of Policy Studies at the Population Council in New York City, said that access to legalized abortions in the U.S. has saved the lives of about 1,500 women in the last 10 years. He also said that childbirth is anywhere from seven to 11 times more

dangerous to a woman's life than a legally performed abortion. He testified that the existence of therapeutic abortion committees makes the situation even more precarious, saying that the risk of complications from abortion increases 25 per cent each week the procedure is delayed.

Dr. Phillip Stubblefield, an associate professor of obstetrics told the Ontario Supreme Court that abortions performed in freestanding clinics are less likely to result in complications than those done in hospitals. He also testified to the improvement in women's overall health in the United States since abortion was legalized, saying women can have abortions sooner in their pregnancy and are less reluctant to return for medical help if they experience complications. It has also allowed doctors to perform abortions on women whose fetuses have died in utero and has enabled the early detection of a malignant cancer.

★ ★ ★

Meanwhile Statistics Canada reported early in December that 8 out of 10 legal abortions performed in Canada were performed on women under 24 years of age and that roughly the same number were performed under 12 weeks gestation. The statistics, which only provide data on abortions performed in accredited hospitals with the approval of abortion committees, revealed the number of women in Manitoba who were granted permission to terminate their pregnancy was only 1,723. Surprisingly, more women in Nova Scotia were able to have abortions performed in accredited hospitals than Manitoba women. The total of 66,319 legal operations in Canada represented only a 1.8 percent increase in the number performed the previous year, a statistic which may suggest that the availability of abortions in Canada seems to be decreasing rather than broadening.

*Congratulations
to Diane De Lucia
of Morden, Man.
for winning the
HERIZONS' futon
fundraising
raffle.
The futon was
contributed by
Dream'on
Futons*

Midwifery encouraged

An Edmonton Hospital is studying the establishment of a nurse-midwife obstetrical program on a pilot basis, according to Dr. Fawzy Morcos, chief of obstetrics at Edmonton's Misericordia Hospital.

A symposium on psychosocial problems in obstetrics in Edmonton was told that pregnant women are making more requests for counselling and support and that the number of obstetricians in Edmonton has decreased. The need for nurse-midwives for healthy low-risk women was reinforced throughout the symposium, where one doctor noted that midwives perform 83 per cent of unassisted deliveries at the North Central Bronx Hospital in New York. Dr. Archibald Westgate said that out of 3,000 deliveries last year at North Central, 88 per cent had normal deliveries, a figure which shows that nurse-midwives do not jeopardize women's health.

Women flush with men at Ford

The Ford Motor Co. of Canada Ltd. is no longer going to restrict women from its casting plant — a hot and gritty male bastion which formerly excluded women.

"In this day and age, you can't have industrial operations that do not allow females," conceded Ford labour relations supervisor Bill Johnston, who said women will perform all aspects of the jobs except those requiring heavy lifting.

The only thing holding women back from the foundry jobs now is the installation of proper washroom facilities.



Christine Merlin
Deposit Services Manager

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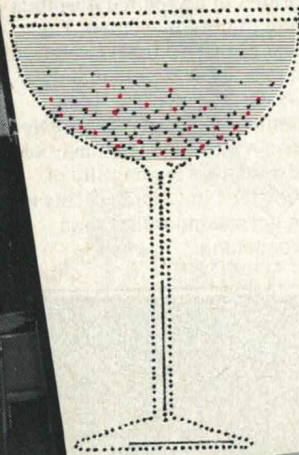
Welcome to Ms Purdy's Social Club!

Penni Mitchell



So who is Ms Purdy, the fearless woman whose image symbolizes the bold, defiant nature of her suffragist sisters of a bygone era? Perhaps she's just that — a remnant from a bygone era — but just maybe Ms Purdy is a spirit, whose style and outlook have survived.

In fact, Ms Purdy's spirit does live on, at Ms Purdy's social club, located at 226 Main St. across from the National Film Board. Her doors have been open for only a few weeks and already her club has more than 180 paid members!



Two of the Ms Purdy's organizers, Joan Campbell and (right) Bev Banks.

The club has meant the realization of a dream for many women — women tired with the hum-drum and harassment that comes with most mixed bars — women who want a peaceful place to socialize with other women. Members pay \$20 annually for a membership and receive reduced rates for special social events and the club's monthly newsletter, *Purdy Good News*. Members can sponsor friends into the club (male invited guests on Wednesdays only), come and relax after work, listen to a concert, meet or make friends, all in a comfortable atmosphere.

Ms Purdy's manager Bev Banks says although the bar just recently opened for daily business, Ms Purdy has been around for at least five years, on paper and in the hearts of the women who conceived her.

"It goes back to the Women's Building," Bev explains. "We thought of opening a club there, but we didn't have \$20,000 for renovations...then we were

looking through the newspaper one day and 'pop' it was there."

When the women's proposal for the bar was accepted ("They loved it," Bev says), they organized a core of volunteer women who helped out at the many fundraising socials held throughout the fall and winter and then they applied for a permanent operating licence.

Bev credits the club's successful start to the efforts of the hundreds of Ms Purdy's supporters who attended social evenings and volunteered their time and energy to get the operation off the ground.

Come and meet Ms Purdy, on January 27 and 28, when Debra Joyce, a Minneapolis singer and songwriter will be appearing at the club. Admission for concert evenings is \$2 for members and \$3 for non-members. Regular club hours are 4 p.m. to 1 a.m. (except Sundays and holidays).

Interested in being a member of Ms Purdy's? Applications can be obtained from: 620 Alverstone St., Winnipeg, Manitoba R5G 2B9, or call 942-8212.

Equal Opportunities Urged in Ontario Sport

An Ontario government task force says that public funds should be withheld from organizations that do not provide equal opportunities for girls and women to take part in sports. The task force report says that a co-ordinator of equality of opportunity in athletics should be appointed in the Ontario Ministry of Tourism and Recreation to ensure that provincial sports grants only be given to organizations that provide equality of opportunity sports.

The report also made note of the fact that the minister, the assistant deputy minister and

all six regional managers of the sports and fitness branch are men and only 30 per cent of the professional positions are held by women. Reuben Baetz, Minister of Tourism, and Recreation in Ontario wasn't overjoyed with the recommendations of the task force though, saying that the imposition of a requirement of equal opportunity in sport would require an enormous degree of coercion of his department, "something we'd try desperately to stay away from." The department provided \$4.7 million last year to 72 sports-governing bodies.

Nelliegram

THE WOMEN OF GREENHAM COMMON were recently nominated for the Nobel Peace Prize by a socialist member of the European Parliament. They declined the nomination. Their contempt for the patriarchy is complete. "Nobel invented gunpowder", said Jean Hutchinson, a Methodist preacher, "we don't want to salve his conscience. We're not into the male society's medals and awards and prizes. They can take their 'prizes' and stuff it."

off our backs

Victim's family wins damages

Seven hundred people in the United States awaiting their day in court with Proctor and Gamble were given a sign of optimism recently when a federal Appeals Court upheld a jury's award of \$300,000 to the family of a woman who died of toxic shock syndrome after using Rely tampons.

The award was the first ever in a case involving Rely. Ann Kehm died in 1980 of toxic shock after using Rely tampons. Her family was awarded \$300,000 in damages but no punitive damages.

Who judges courts?

A much-publicized rape case in Winnipeg has left many women with little faith in the judicial system.

It took two court proceedings to hash it out, but a Manitoba Court of Appeal found a man guilty of rape who broke into his former girlfriend's home, and raped her after he tied the woman up, hit her, threatened to kill her and also cut her cat in half. The original argument of the man, Henry Sansregret, that he believed the terrorized woman consented to have sex with him, was enough to have him acquitted. Sansregret was sentenced to only five years in prison — the Crown had asked for fifteen. A majority of the appeal judges stated that the reason the term was so low was because there had been little violence, in their opinion, and also because the two had had a previous relationship.

Justice Roy Matas concluded that "...it is not open to Mr. Sansregret to terrorize his victim, to follow up the terror with sexual intercourse, and to end up by innocently claiming he had an honest belief in his victim's consent," although he said the defence could apply in some cases.

Nelliegram

JUSTICE FOR NATIVE PEOPLES. Federal Justice Minister Mark McGuigan appealed for guidance in planning laws and programs to rectify "the real problems" of justice for Native peoples. The minister noted that one of the most fundamental problems is the fact that Natives have been deprived of their traditional laws, concepts of justice and legal procedures. The department of Justice is, among other considerations, prepared to look at proposals to create courts on Indian reserves modelled on peacemaker or tribal courts in the United States.

In February 1975, in Edmonton, Native people gathered from across Canada to tell 22 federal and provincial ministers their advice on the criminal justice system. The recommendations emanating from the conference numbered over 200 and many commitments were made by government to act on this advice. It is gratifying that the federal government is finally prepared to act on justice for Natives. The federal government has recently established a review of the Criminal Code of Canada. The review offers the opportunity to include or allow for aboriginal perspectives. To accomplish this goal, it is essential that there be an understanding of the differences between aboriginal laws and our present Criminal Code. Although tradi-

tional aboriginal laws are varied it is possible to generalize about Indian laws for comparison purposes:



Anglo-Canadian Laws

- laws formulated by elected representatives
- laws tied to man-made economy and therefore complex and numerous
- Protestant Ethic and Christianity the moral foundation of the law
- personal offences seen as transgressions against the state as represented by the Monarch
- law administered by representatives of the state in the form of officially recognized or operated social institutions.
- force and punishment used as methods of social control
- individualistic basis for society and the use of the law to protect private property

Traditional Indian Laws

- laws formulated by the community through tradition and consensus
- laws tied to the natural environment; only a few universally condemned actions in Indian customary law
- traditional Indian religions, the foundation of Indian codes of behaviour
- personal offences seen as transgressions against the victim and his/her family; community involved only when the public peace threatened
- law usually administered by the offended party, i.e. the family, the clan or the tribe, through a process of mediation and negotiation
- arbitration and ostracism usual peacekeeping methods
- communal basis for society; no legal protection for private property; land held in trust by an individual and protected by the group.

Christine Jefferson/ Canadian Association of Elizabeth Fry Societies Newsletter

A WEE Spraying Concern

It looks as though the provincial government may not be spraying mosquitos with malathion next summer. Health Minister Larry Desjardins, former Environment and Workplace Minister Jay Cowan and Government Services Minister John Plohman said in a summary of The Western Equine Encephalitis (WEE) program that they were already reviewing alternative control methods of WEE "so that large scale aerial spray programs would not be necessary."

The report confirmed that:

- mosquito counts returned to pre-spray levels after four or five days.

- levels of malathion in unwashed lettuce increased "substantially after spraying" and even exceeded Health and

Welfare Canada guidelines. Washing lettuce reduced the levels below the guidelines, the report added.

— young walleye experienced brain cholinesterase inhibition (loss of nervous control of muscles which can lead to asphyxiation).

Mr. Cowan said that the results weren't surprising and noted that the monitoring program was designed to identify "major overt" effects of malathion. In spite of his assurance that "no major unanticipated harmful effects were noted," the three ministers agreed that "every effort should be made to develop alternative control programs that do not require large scale aerial spray programs over populated areas."

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Focus on Women Conference: An Assessment & Overview

In the aftermath of the recent Focus on Women conference in Winnipeg, attended by 675 rural, northern and urban women, the problem of how to implement the recommendations that arose from the event still lingers.

The conference was touted by organizers as "the first province-wide attempt to assess the status of Manitoba women and to develop an action plan for the future," where women could "have an opportunity to influence the direction of future policy affecting the status of women in this province." High on energy and ambition, a core of organizers set out to put together a slate of workshops on numerous issues, where recorders took note of recommendations.

Organizers of the conference, who spent over a year planning the event, say their job is now over and that already existing women's groups will be expected to pick up on the recommendations made at the conference. Estelle Rochon Fraser, who sat on the Focus organiz-

ing committee, says it wasn't the intention of the Focus organizers to set up another lobby group, and that using existing mechanisms is a good route to see that the recommendations make it into the lobby stage. When the recommendations are compiled, hopefully by Spring, she says letters will go out to women who attended the conference, asking them if they want to purchase a copy of the conference report. Copies of the report will also be sent to various women's organizations throughout the province as well as government departments when funds are found for this task.

Any criticism of the conference has been tempered with appreciation for the energy that went into the conference, as Sherry Dangerfield, Coordinator of Volunteers at the Fort Garry Women's Resource Centre illustrated.

"Some of the workshops were very valuable from an educational perspective," she said, although much of the discussion in those workshops she

found too general and lacking in focus for future planning. On the decision to refer the recommendations to existing organizations, she said: "I don't think that will take it far enough."

Roberta Ellis, chairperson of the Manitoba Advisory Council on the Status of Women found the conference "energizing," cautioning that conferences in general should not become an end to a means. Strategies for achieving improvements must always be of utmost importance, she stressed. Ellis believes that women's organizations should sit down together as a group when the conference report is published and co-ordinate, between themselves, a lobby plan for the Focus recommendations.

Workshops held during the two-day event addressed such issues as work, health, aging, education, power and politics, violence, law, family issues and the arts, and the topics generated a bevy of news stories from local media.

Perhaps not as conspicuous as the hundreds of women who were willing and able to come to the conference, were those silently conspicuous by their absence. Delegate Regina Bueno criticized conference organizers for not making the conference more accessible to immigrant women, native women, poor and unemployed women.

Still, the benefits and strengths of the conference cannot be ignored. Many workshops were not only educational, but enlightening for many of those in attendance. Education Minister Maureen Hemphill gave an inspiring address on the issue of 'power and politics,' according to delegate Char Toews. Joan Horsley spoke at the 'Women and Training' workshop, where the problems of rural women seeking an education were explored in depth.

"It is difficult to commit yourself to a two-year course 120 miles from home when you have to leave your family behind to do so. For the women who play an active role in the operation of the farm or family business, or are busy homemakers, or the women with limited budgets, pursuing educational goals away from home is accorded a low priority," she told workshop members.

"Small communities survive because women devote time and energy to their maintenance. This is great for our communities, but it creates stress and limits time for taking courses. Often it is easier to work for the church women's leagues, fall suppers, bake sales and volunteer sports organizations than to step outside the traditional role and expose yourself to criticism," she said, before giving a summary of recommendations on improving rural women's accessibility to education and training.

Maude Barlow, one of the founders of the Canadian Coalition Against Media Pornography, gave an intelligent, compassionate address at the pornography seminar, where she backed up her words with a video tape of excerpts from video pornography.

Workshop attendees were also warned that the technological revolution may ghettoize women into high-tech sweatshops unless employment standards are implemented and strictly enforced. Dr. Ratna Ray, director of Labour Canada's women's bureau said that piecemeal done by women via computers in the home could leave women powerless and exploited as workers.

During the ten-minute period where delegates had the opportunity to address the full plenary at the end of the conference, suggestions were made for improvements for future provincial women's conferences. Some of the ad hoc recommendations from individuals were: that a more egalitarian atmosphere be established where opportunities for delegates to address the plenary and debate resolutions; that women from different economic and cultural backgrounds be included in the planning of such a conference; that more men be included in a future conference; that a more woman-oriented focus be implemented; and that a national conference funded by the federal government should be organized with provincial advisory councils input.

Ending on an anxious note for continuing the discussion process, which for many women began at the conference, the Focus conference closed with a confidence that this would not be the last large scale Manitoba women's conference.

by Penni Mitchell

FOR WOMEN ONLY

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The Active Woman of the 80's

Remembrance Day 1983
Winnipeg Convention Centre

There was maybe twenty of us
in a line
dressed black from head to toe
colour of mourning

spectators/participants to the
official ceremony
talking, laughing, gesticulating
stopped

and in silence
entered the Convention Centre

our banner read:
the war continues daily...
end violence

preceded by our banner
we walked
cold but not numb
to the women's statue

now thirty strong
we held our banner
and performed Tai Chi

Sunday strollers women
children men

in the beautiful biting sunshine
stopped
in silence
to watch
(some cried)

twenty-one guns and
twenty-one women 'died'

some minutes later
a poem
a brief keening

we felt strong and vulnerable
we had done an action
(and some had cried)

This was the first though not
the last action by
Winnipeg's feminist peace
group Moonstone.


It was followed
by a workshop with
Aggie and Monica
from the Women's Peace
Encampment, Greenham
Common.

November 11 was a cold
sunny day.
People allowed themselves to
feel our message —
some even cried;
most stopped to watch.
In the war for global survival
there are two choices.
Moonstone chooses survival.

N. Gray

©December 1983



 Nelliegram

WOMEN AGAINST MILITARY
MADNESS (WAMM) of Min-
neapolis plus three other Min-
nesota women's organizations
have called for the impeach-
ment of President Reagan.

"Enough is now known about
the invasion of Grenada to
make a convincing case for the
U.S. Congress to institute im-
peachment proceedings," said
Mary Shepard. The WAMM case
hinges on the violation of a
series of agreements including
the requirement of the constitu-
tion to consult Congress before
entering a war. As well, three
members of the Organization of
Eastern Caribbean States did
not vote on the decision to in-
vade Grenada — St. Kitts, Nevis
and Montserrat.

Mary Swanson, speaking as a
private citizen who had spent
five weeks in Nicaragua this
past summer, put the invasion
of Grenada in a larger context.
She contended that throughout
this century the U.S. has en-
gaged in illegal actions in Latin
America. She expressed outrage
at this latest incident and her
fear that, unless Reagan is
stopped immediately by im-
peachment, he will push his ag-
gressive moves toward an inva-
sion of El Salvador and
Nicaragua.

Mary Shepard said the next
step will be to contact officials
such as Representative Ted
Weiss (D-NY), who has called
for impeachment, to coordinate
strategies, and to work at the
grass roots level with petitions
circulated through supportive
groups.

Northern Sun News

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February 1 - 12; Wendy Geller,
video tape, T.B.A.; Diane
Whitehouse, March 7 - 18. Plug-
In Inc., 175 McDermot Avenue,
Winnipeg
R3B 0S1.

 Nelliegram

HEALING TORTURE
VICTIMS — Danish doctors
have established a medical cen-
tre in Copenhagen specifically
geared towards treating victims
of torture. Directed by Dr. Inge
Kempe Genefke, a neurologist
who started the Amnesty Inter-
national's medical committee in
1974. She has researched tor-
ture methods (sometimes done
by doctors), examined many vic-
tims and lobbied governments
responsible for torture.

Most of the victims treated at
the Centre come from Chile and
Uruguay. Hundreds of exiles are
admitted to Denmark each year
under UN auspices. Relief for
torture victims is now a stated
policy of the United Nations but

only eight nations have con-
tributed to the UN Voluntary
Fund for Torture Victims. The
US contribution of \$30,000 to
\$40,000 has not yet been ap-
proved. The Centre requires
about \$750,000 annually to
treat about 300 patients.

Dr. Genefke explains that the
needs of the entire families are
met, "from counselling to
economic support". She points
out that the treatment takes
from five to ten times longer
with torture victims than it
would with members of the
general population. Contribu-
tions may be sent to Interna-
tional Rehabilitation and
Research Centre for Torture Vic-
tims, Blegdamsvej 9,
Copenhagen, Denmark.

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△



Men Picket Porn

A group of about 25 men picketed Dominion News on Portage Avenue on International Human Rights Day to protest the store's sale of pornography which the group said constituted "hate propaganda against half of humanity." The Ad Hoc Committee of Men Against Pornography handed out a leaflet at the picket saying that men have to take responsibility for the oppression of women and children through pornography because they pro-

duce and consume pornographic material.

On the chilling afternoon, the men converged to relay a message to pornographers: "You don't represent us." The men said they were adding their voices to those who speak out against pornography, not to pretend to speak on behalf of women or to presume to be victimized by pornography. If you are interested in taking part in future actions, phone Bruce or Lloyd at 786-6943.



MAKING SOVEREIGNTY REAL — The Pine Ridge Reservation in South Dakota which is home to Lakota Indians has been the scene of major assertions of Indian sovereignty including the occupation of the village of Wounded Knee. Profound social and political changes have followed, including community-controlled schools, a tribally-controlled police force, a community bi-lingual radio station, and the development of two community health clinics. Today violent crimes on the reservation have decreased by 87 per cent.

Sovereignty of the Lakota people was affirmed by the 1868 Ft. Laramie Treaty which was signed by the U.S. govern-

ment and the Sioux Nation. Since then, however, the U.S. has taken 7.3 million acres (including the sacred Black Hills) and water in violation of that treaty and is now offering \$105 million in reparations.

Five tribal governments within the Sioux Nation are now saying the Black Hills — a place of religious significance — are not for sale and that Indian people want the land back. Tribes also want to regain water, fishing and hunting rights guaranteed by treaty, and are looking at the effects of mineral development. Uranium mining and a proposal for a 5,000 acre nuclear waste dump less than 60 miles from the Pine Ridge Reservation threaten the water tables with radiation and depletion.

**American Friends Service
Committee Newsletter**

Sexism more than skin dee

When France's Women's Rights Minister Yvette Roudy announced an antisexist law on International Women's Day last March, she didn't expect the forceful and vengeful response from admen that ensued.

The law was protested in an advertising campaign which was meant to be a dare and at the same time a challenge of power. A model named Miriam appeared on Paris billboards, wearing only a bikini, with the promise "Next week I will take off my top." The following week she appeared, topless, with the caption, "Next week I will take off my bottom." On the third week, Miriam appeared, stripped, with her back to the camera, with the name of the ad firm revealed.

The original bill was aimed at the press for its degrading representations of women and at bondage magazines, and now Roudy says she'll go even further, with an expanded bill in the Spring. The original bill was meant to give women the power to act against sexism, not to be government enforced as a criteria for advertising guidelines. She once called the advertising community "a little group of terrorists who want to dictate their law to others." (Maclean's Magazine, Dec. 5/83)

The defensiveness of the advertising industry culminated with the response from Jean-François Fabry, creator of a sexist jeans ad showing a topless model bound with a thick rope. (The caption reads: I've got you under my skin) He blamed the new law on feminists, whom he described as "tortured, ill at ease in their sexuality." A sequel to the ad featured the topless woman handcuffed and thrown to the ground. The success the advertisements had in getting people's attention was the basis for a front-page editorial in the advertising weekly **Strategies** which declared that one must leave women free to dream themselves prisoners or the victims of seduction... (emphasis mine)

While the original anti-sexism law would have made it difficult to prosecute ad representatives, it seems almost assured that Roudy has learned that the advertising industry in France isn't willing to take responsibility for promoting sexual degradation or exploitation

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WAP and NOW Protest "Pieces"

In front of the Rivoli Theater on Broadway and 49th Street in New York City about forty women and men picketed and leafletted the brutal film *Pieces*. The demonstration was one of a series of protests against *Pieces* organized by Women Against Pornography together with the Media Reform Committee of the National Organization for Women, New York City Chapter.

Placards brandished by the demonstrators highlighted their objection to the film. One sign read, "Stop Sexual Brutality in Media!" Another stated, "Our Murder is Not Sexy". When the picketers began to chant, "One in two is battered/One in four is raped/We can't afford/This woman hate", even the hecklers in the crowd that had gathered to watch the protest grew silent and thoughtful. Less than a dozen people entered the theater while the demonstration was taking place.

The poster, displayed prominently in the theater's showcase, revealed exactly what the feminists were protesting. A woman's corpse lay face down on the ground, her body segmented by jagged stitches suggesting that it had been dismembered and sewn back together. Above the woman's prone body loomed the huge blade of a chainsaw. The copy at the top of the poster read, "You don't have to go to Texas for a chainsaw massacre!"

In front of the theater a video monitor showed scene after scene of young women being slashed and mutilated by a man carrying a chainsaw.

Judy Ogden, the spokeswoman for Women Against Pornography, described *Pieces* as the story of a college dean who slaughters young women on his campus. The reason for his rampage is that when the killer was a young boy his mother angrily snatched his pornographic jigsaw puzzle away from him. Although he makes his mother pay for her dastardly deed with her life — he hacks up her body into pieces — this act of violence does not satisfy his desire for revenge against women. As a middle-aged man, he brutally dismembers and murders five more women with a chainsaw. Four of his victims

are young college women; the fifth is a woman reporter covering the story of the murders.

Ogden does not believe it is just an accident that the murdered women in *Pieces* are seeking to advance themselves through education and careers. "*Pieces* is part of the backlash against feminism," she contended. "Although the film says that all women deserve degradation and abuse, it singles out independent and ambitious women for special attack."

She said that what is especially dangerous about the film is that it sexualizes the murders. "The victims are always either scantily clad or nude," Ogden pointed out, "and their deaths are preceded by close-ups of their breasts and thighs and the heavy breathing of the killer."

"*Pieces* leads the members of the audience to identify with the killer," she added. "As each woman is murdered, the camera angle places the audience in the exact position of the killer."

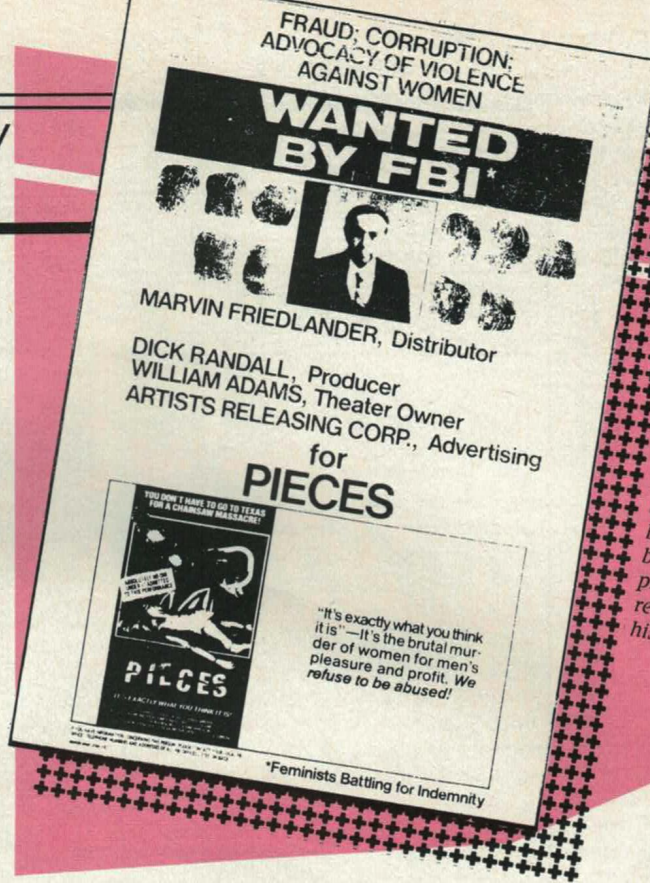
Marcella Raffelli, chair of NOW's Media Reform Committee, said that one of her organization's primary concerns was that children are being admitted to showings of *Pieces*. She explained that the distributor of the film bypassed the rating system so that the

warning, "Absolutely no one under 17 admitted to this performance", is meaningless.

According to Marvin Films, *Pieces'* Northeast distributor, the film was shown in ninety-eight different theatres the first week of its run in the New York City metropolitan area. *Pieces* is currently also playing in Los Angeles and Detroit, and Washington, and Artists' Releasing Corporation, the company that owns the rights to the film, expects that it will eventually play in every region of the country. Jerry Zanitsch, Vice President of Advertising, Promotion, and Publicity at Artists' Releasing, hopes that *Pieces* will become a "cult film for kids".

In addition to demonstrating against *Pieces*, WAP and NOW together issued a letter to heads of television stations and editors of newspapers urging them to stop running ads for the film. Authored by writer Leah Fritz, the letter was signed by twenty-five politicians, writers, artists, health-care professionals, and community leaders. By the day of the protest, one newspaper — *El Diario* — had contacted Women Against Pornography and pledged to halt immediately all advertisements and publicity for *Pieces*.

by Dorchon Leidholdt
reprinted from
New Directions for Women



Following the release of *Pieces*, members of a New York group called Fight Back put a picture of the distributor of the movie on a wanted poster and "plastered it all around midtown, including all over the exterior of his office building," one member said. "A couple of days later, we went back to find the posters still up, but his name and picture completely scratched off. Our only regret is that he probably had his secretary do it."

Pornography Update

★ ★ ★

Nationally, the federal government Justice department's and Commons' subcommittees continue to lend an ear to people concerned with the proliferation of pornography, but whether or not the Liberals will move on the issue coming into an election still remains to be seen.

★ ★ ★

On a larger scale, Margaret Thatcher is in the midst of trying to establish a regulatory body for the pornography industry in Britain, which like Canada's, has become increasingly brutal and degrading in its depictions of rapes and sexual mutilations.

★ ★ ★

The owners of the Prince George, B.C. outlet of Red Hot Video pleaded guilty in Provincial Court recently to two counts of possessing obscene matter for the purpose of distribution. Red Hot was fined \$300 on two charges. The seizure from which the charges stemmed, took place more than a year ago and was prompted by individual complaints.

FEMINISTS IN LOVE

*Really being
in love means
wanting to live
in a different
world.*

Lucy Goodison

So reads a situation leaflet lying on my bedroom floor titled *Everything tends to reduce lovers to objects*.

Since 1968 the Left and the women's movement have given 'falling in love' a very bad press. Women have pointed to the way it tends to make us feel helpless, passive, uncomprehending, dependent, immobilised: the very feelings we are struggling to leave behind. From a socialist and feminist viewpoint we have been reminded how 'falling in love' is individualistic, objectifying, linked to escapist notions of romantic love, exploited by advertisements to encourage consumerism, and tied firmly at the far end to the great institution of marriage which helps to keep the cogs of society ticking over. All in all we can see that it is clearly 'incorrect' and one reaction has been to ignore it.

And yet falling in love does not go away. We all do it. It is gripping, exciting. We long for it. It makes other more politically 'correct' areas of our life pale by comparison. It keeps cropping up. Its power is unquestionable.

Perhaps somewhere between the traditional view of accepting it as an inevitable part of human nature, and the tendency to dismiss it as a capitalist con, there is a

third path: one which involves looking at the experience in detail and grappling with its process. In this way we might gain more access to using its power rather than becoming its victim.

So what is falling in love like? How does it happen? What are the steps, the progressions? It is not one unitary or primary experience, but rather a number of experiences bound up together, different feelings present in different people in different proportions. From women's accounts, some common threads seem to recur whether the object of our passion is a man or a woman, so I shall describe both together as different aspects of the same process.

One friend compared falling in love to LSD in the way it changes reality. Another woman writes that it is as if the world has been stopped and started again. We often hear about a general sensation of disorientation, a feeling that the cosmos has moved in its tracks, the concrete and the clay beneath our feet have crumbled. And this shifting world is permeated by a terrible wanting. Marge Piercy, in her novel *Small Changes*, describes how Miriam experiences the power and relentlessness of this yearning:

Where so much had been, plans and projects and curiosities and relationships and speculations and histories, was now everything and nothing in one: this painful hollow wanting, this fierce turbulence, this centring about him white hot and ice, cold and dark and bright.

Miriam lies on her bed in embryo position curled around her obsession and feels as if her self and identity are dissolving. Her ability to operate in the world is seriously impaired. 'I can't do my homework and I can't think straight,' sang Connie Francis in my teens. Miriam has a more grown-up version of the same problem:

When she did her work at all, she did it perfunctorily...she would resent the trivial chatter about programming languages that made for her a moment unable to loose her whole energies on her obsession...She seemed to have nothing left for anyone else, anything else. She was stupefied in general and in that one touch point intensely burning like a laser.

Though the overwhelming feeling is of emotion or intensity, it is very localised and there can be a narrowing of vision, a deadening of other areas of life. Stored aggression erupts as violence; stored love, too, seems able to break out with an edge as cutting as a knife. It is this laser-like cutting quality which can give being in love an active, rebellious, even political flavour. It can act as the beam of light which cuts through the crap, which reveals the mediocrity, hypocrisy and banality of so much in our society. As the libertarian

magazine *Ink* pointed out in their 'In Love' issue:

The experience...gives us a glimpse of the exuberance and energy which might be set free when our relations with one another are liberated from the system that perverts them...Being in love shatters...constraints. We give presents instead of buying and selling, we touch instead of avoiding one another's eyes.

Amidst alienation it makes us feel inexorably connected; amidst deceit its sheer impact makes us feel that something is real; in muddy waters of pain and compromise it can feel like a lifeline. Though it can obliterate the rest of world, sometimes it can also make the whole world come alive. Sometimes its light, rather than turning inwards, can turn outwards to infuse the whole range of vision.

Something in it tells us it could be a revolutionary force: 'They never wanted us to feel like this. Killers beware! With love like this we can move mountains and break your prisons down. It is no dope to help us forget, oh no. This love is dangerous,' one friend told me.

Another contradiction with falling in love is that although we may feel vanished and drained into the loved one, we may also at some level feel ourselves more intensely. Davis says that we are super-conscious of something important happening to us. We step into the limelight in our own lives. There can even be an unwonted narcissism or relish in our experience. The strength of our feelings imparts a new self-confidence and meaning to live. Though we are not in control of it, we are undoubtedly the carriers of some huge power:

I have a feeling, a strange feeling: she seems to potentiate me. I am expanding: will I burst like a star on the world?

(Alison Buckley)

So what is this strange and physically overwhelming power? Is it primarily sexual? Here comes another irony. In some of the most passionate accounts of 'being in love,' the sexual experience itself is not totally satisfactory. We hear accounts of passionate love where sex 'works' perfectly, or relationships which centre on the strong bonding of sex, but there are also accounts of sexual difficulties and incompatibilities which are dwarfed by the power of being in love. Some intense bonding seems to occur which may channel through sexuality, but is not subsumed in it. Pure lust is generally recognised as a different experience. It is possible to feel a magnificent lust for a person, to connect with her or him intensely and magically through sex, without ever feeling 'in love'. Sexual feelings may be an important factor in falling in love, but it is as if those feelings are informed from another source,

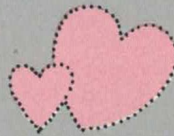
from some other connection between the two people.

Finally, I need to mention how falling in love can end. Sometimes it endures, developing into a long-term relationship. What is then retained or lost of the original impetus is part of a wider discussion about long-term sexual relationships. But perhaps more common than the happy-ever-after ending is for a relationship to die young. Apart from cases where circumstances tear lovers apart, this generally happens through one person 'falling out of love'.

Like falling in love, falling out of love can happen suddenly. You may wake up one morning and feel different. It can be as if a dream has passed to be replaced by reality. The person suddenly looks very ordinary. What did I see in her/him? Sometimes there is a sensation of relief at the return to 'normality'. Sometimes there is a vague sense of loss at the inexplicable passing of passion. A few nostalgic grains of stardust are left in the hand, and life goes on as normal.

Alternatively, it happens the other way

'The strength of our feelings imparts a new self-confidence and meaning to live'



round. Some loves are unrequited from the start, or the other person may start to give you a hard time or fall out of love with you. Then comes more than a vague sense of loss. That is when the heartaches really begin. In *Small Changes* Miriam feels her strength and identity slip away:

She waited. She waited two hours, while anger and resentment wound her tighter and tighter. She tried to fight her tension....Why must she sit like — like a woman was supposed to, stewing? Her anxiety stripped away her sense of herself as a strong person moving through things in her own style. She became dependent woman. She became scared woman. This waiting had teeth.

Very recognisable is the process whereby Miriam becomes more and more desperate to regain the love that is slipping away from her. Our efforts to recover, to rebuild our power in ourselves, are continually dogged by referral to that other person who remains the magical standard by which everything is measured, the philosopher's stone without which nothing

can be gold.

What is so excruciating about this state is its closeness to the worst stereotypes of how women are meant to be: dependent, empty, passive, waiting, pleading. However hard we fight consciously, we can feel drawn to wallow in the 'rich stew of masochism', as Marge Piercy notes, 'it hurts so good. We feel 'right', we feel in character, as if the pain is part of our birthright as women, so intimate and close that it almost becomes precious to us, as Marge Piercy writes of Janis Joplin:

You embodied the pain hugged to the breast like a baby.

You embodied the beautiful blowsy gum of passivity....

That willingness to hang on the meathook and call it love,

That need for loving like a screaming hollow in the soul.

When the beloved is completely and irrevocably lost, the immensity of love's joy can turn its flipside to reveal an immensity of pain. The craziness of happiness can come perilously near real craziness and self-hatred, as one woman writes:

The same waves that crested in the elation of BE HERE NOW and ALL IS ONE sucked me back under and I was CRAZY as never before. I lost control. I suffered disbelief and an excruciating desire not to BE ME that allowed me to touch bottom in some amorphous way...and declare 'I am bankrupt.' (Country Women magazine).

This love that can be like a meathook, this love that can drive us crazy, where does its power come from? I have described the terrain, the superficial process, but what are the force fields at work under the earth? Like many major experiences, falling in love is perhaps over-determined and can be explained on a number of different levels. I shall mention some of these, and describe some of the factors which may conspire to send us hurtling over the abyss.

One precipitating factor seems to be immediate life-circumstances, which often include some kind of 'rebound' situation, or a reaction to suppression. People often seem to fall in love as a reaction from another relationship. The original relationship may be deteriorating, or there may be unexpressed resentment in it, perhaps due to infidelity, neglect, or subtle domination by the one partner. A certain level of need or tension has accumulated. Strong feelings are present but they are blocked or stuck. Then suddenly an outburst of passion shoots, not into hurt or anger in that relationship, but into overwhelming love for a different person. The new relationship allows a release of feeling and expression which had been blocked in the first relationship. The connection of the new passion to the original person is rarely felt:

often s/he appears to be completely wiped off the map. This view of falling in love presents it as a substitution, its fierce energy partly fuelled by the need to escape from an existing situation.

Sometimes that situation does not involve another person. Sometimes it is simply a long period in an emotional desert, a long period without joy or sexual satisfaction or physical affection or expression or intensity in any relationship or activity, which builds up until there is a 'charge' of need which will eventually spark across to make contact with another person. However the charge builds up, that charge and the readiness to fall in love lie in the subject. She may even make a false start and have a short-lived infatuation with one person before falling deeply in love with another: a kind of practice run. Her antennae are out. Falling in love is what she needs. The timing is hers.

But how do we choose the object of so much unstinting affection? What qualifies them for the job? One theory proposed by various schools of psychology is that they fill gaps in ourselves, resonating with qualities which are absent or not fully realised in our own personality. Often it is something which is forbidden in ourselves, perhaps something quite different or alien, and this is why the chosen one may at first sight appear very unsuitable. S/he expresses qualities we have buried in ourselves, whether they are painfully unacceptable or idealised. The chosen individual, who carries what we most fear or desire, becomes essential to our wholeness. To be complete we need to possess her. That obsessive feeling of wanting to eat the beloved alive is perhaps partly fuelled by the yearning to be whole.

The irony of projection is that while the lover experiences all the focus and meaning of her life as being with the beloved, in fact the beloved is an (often unwilling) actor in the lover's own internal drama. The beloved is chosen for the behaviour and feelings s/he catalyses in the lover, the qualities s/he draws to the surface, the buttons s/he happens to push. What is so magical about the person is that s/he illuminates the lover's internal landscape. The power, the joy, is actually our own, but we rarely feel it as such. We need another to find ourselves, while we think we are finding them.

Ultimately, this can appear a rather sordid view of falling in love: we limp along appropriating others to fill gaps in ourselves, we latch onto them like vampires. Our own vitality and power in creating the situation remain unrecognised. Is it peculiar to patriarchy and capitalism that people have such large gaps that need filling? As people with more psychic scars, more unused potential, fewer outlets for self-realism, are women

in our society perhaps particularly prone to construct fantasies and seek completeness in another through these means?

Perhaps one way of understanding falling out of love is that the projection, which is often inaccurate, suddenly falls through. When the images which have been projected onto the beloved shatter, the person feels betrayed, 'as if "part of myself" had been taken away; and it has, but only because that part of myself, that image of self, was given to the other in the first place,' as Ralph Meltzer describes in *Maps of Consciousness*. Using another person as a symbol of our own potential can probably never stand the test of exposure to real life and actual contact for a great length of time. When the power given to a symbol is reclaimed, or recognised as inappropriate, the scales fall and we are left with just an ordinary-seeming person again.

In the meantime, however, the individual in love may have undergone enormous psychological and physical changes: the impact of such a powerful process of

"Rather than denigrating falling in love, we could see it as a healthy response to a crazy world..."



projection allows a suspension of normal beliefs, tensions and behaviour patterns, making space for new patterns to form.

Another angle on understanding falling in love has been to compare it to the overwhelming experience of childhood love for the mother, and to see it as some kind of regression to that early situation. This link is at the core of much traditional language about love, from the endearment 'baby', to the descriptive language about the loss of identity, the melting or dissolving, the all-consuming wanting, the return to an irrational or pre-rational state, the deep yearning and nostalgia as if for something which has been irrevocably lost. A woman in love can feel as totally vulnerable, as deeply intimate, as passionately identified with another, as a newborn baby with her mother. Perhaps it is some unanswered need for that time, or the premature loss of that childlike aspect of ourselves as we learnt the adult female role of caring, coping and servicing, which leaves a part of our being still crying out with open mouth for mother-love, and desperate to recreate

it. As Melanie Klein puts it: 'However gratifying it is in later life to express thoughts and feelings to a congenial person, there remains an unsatisfied longing for an understanding without words — ultimately for the earliest relation with the mother.'

If this need is part of the power behind falling in love, it might explain why intimacy and skin contact are sometimes more central to it than the act of sex itself. The yearning is perhaps not so much for orgasm as for symbiosis. This view would explain why the joy of falling in love is often very close to pain. Given the conditions of mothering in our society, few of us had a completely satisfactory early relationship with our mother, or were able to grow away from it in our own time. Recreating the same deep bond, it is hard for us to believe that the closeness will not turn sour or be withdrawn as happened with our original mother; perhaps we even unconsciously choose people who will fail us in exactly the same way that our mother did. This may be why the pain seems in some way precious. Perhaps we continually recreate the same scenario, hoping always that we can in this way free ourselves from it, that we can make a new ending.

Jane Rule argues in her book *"Homophobia and Romantic Love"* that a relationship based on dependent mother-love is degrading and doomed to failure. She comments:

I am always nervous about the suggestion that, as lesbians, we should mother each other, though I understand that the image comes from our first source of love. Our mothers are also the first source of rejecting power against whom we screamed our dependent rage. As adults, if we cry out for that mother-love, the dependent rage inevitably follows, and what is even more disconcerting is that, given total attention and sympathy, we are soon restless to be free, for we aren't any longer children.

In her book, *Room to Breathe*, Jenny James states that for her the endless reenactment is of winning not her mother's, but her father's love. She describes how, in one relationship after another, an inaccessible and desired person becomes unwanted as soon as they are won over and thus cease to recreate the right degree of childhood pain.

As an ineffable, intense and otherworldly experience, being in love has been compared to religious ecstasy. It has also been suggested that sexual relationships more often have spiritual overtones for women than for men. In a culture which denies spirituality outside the confines of established religion, falling in love may have become unusually important as one of our few routes to an experience of the transcendent. It has been understood as a distortion of a deep urge to love the world

which through social pressures get funnelled into one person.

In this, falling in love typifies the contradictory nature of our experiences under capitalism and patriarchy, our efforts to be human in a world organised along inhuman lines. The positive is so entwined with the negative. Falling in love makes us feel strong, but it also makes us feel weak. It is liberating, but it is also obsessive. It tunes us in to our love and warmth, but also to our gaping need and vulnerability. It reaches out, yet it is highly individualistic. Even the much-vaunted melting and closeness has been open to challenge. Though spiritual disciplines may suggest that 'Love is the recognition of the same consciousness in another as in oneself', as preached by the Arica, others assert that true contact involves a recognition of separateness and differences. From the perspective of political activity, falling in love has been seen as regressive, self-indulgent, privatised, time-wasting.

So how should we deal with it from a perspective of feminism? Should we struggle against these tendencies and feelings in ourselves as counter-productive? I don't think so. Rather, I feel we should take that power and vitality and work with them. If we were not damaged and empty, if our life-experiences had been different, perhaps our loving would not be shot through with need, pain and obsession.

But we are as we are, and we have to start from there. Rather than denigrating falling in love, we could see it as a healthy response to a crazy world and perhaps one of the stratagems our organism uses to survive. Perhaps it gives a release where a release is badly needed. On many levels it seems to be a vehicle for the expression of the suppressed. We could see it as a distorted expression of real needs, but in some ways it may be a healthy choice for us: a lifeline enabling us to give and receive love in a way we usually cannot. The idea of love may have been misused, but to deny that we want and need intimacy with others is to avoid the whole issue. We probably need both symbiosis with and separateness from other people, and what is important is for us to develop access to both, to open the channels so that we can move easily into each as we need, instead of lurching in juddering spasms from one to the other, out of control. Instead of attempting to censor or dismiss these passionate feelings, we could work creatively with them. Perhaps the question is not why we have these 'incorrect' and humiliating experiences and how we can stop having them, but rather why that intensity and vitality of contact is confined to such a localised area; and how we can gain more access to experiencing and directing that vitality in other areas of our lives.

How can we do this? The first and crucial step seems to be owning our own power in the situation. We use the term 'falling' in love which disguises the fact that we have chosen to leap and have abdicated responsibility for our experience. The feelings, fantasies and sensations that possess us are in fact our own. We say that another 'makes' us feel unbelievable excitement, but actually the excitement is ours. If we can feel it in one situation, we can feel it in another.

Puritans should note that while...resistance can take the form of the worker's absolute need for food and shelter, it is also manifested in the desire for excitement instead of boredom, love instead of politeness. The desire for love, conscious of itself and what opposes it, would become a determination to transform the whole of human behaviour and its economic roots. (Ink in Love)

I would like to believe that it could. The first step may be to accept and know our own experience better, and to move outwards from there. We may be able to make the first step towards transforming our love from a bewildering passion for one person to a deep-rooted lust for all of life. We can at least try. ▼

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(The original version of the article includes many footnotes which for reasons of space restrictions were omitted.)

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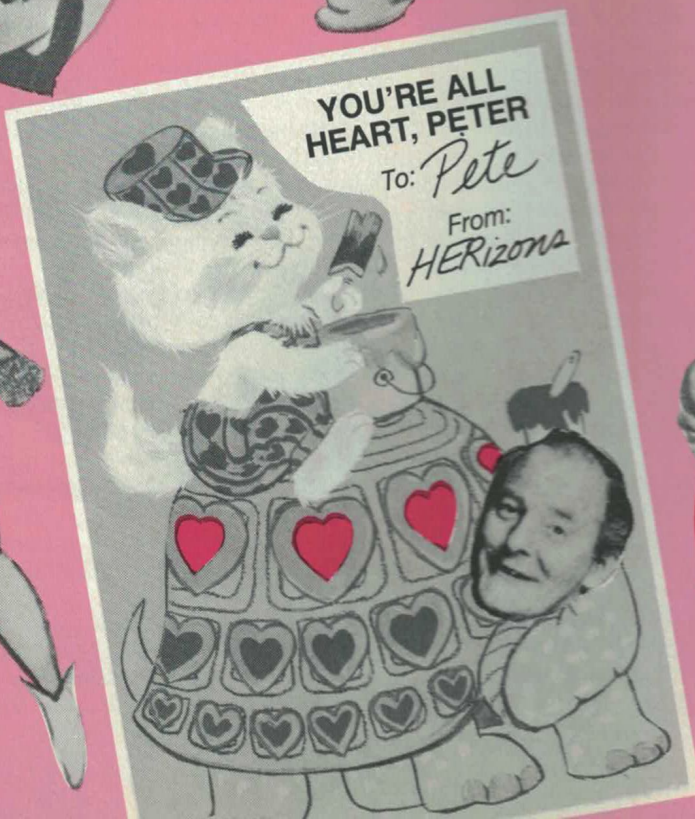
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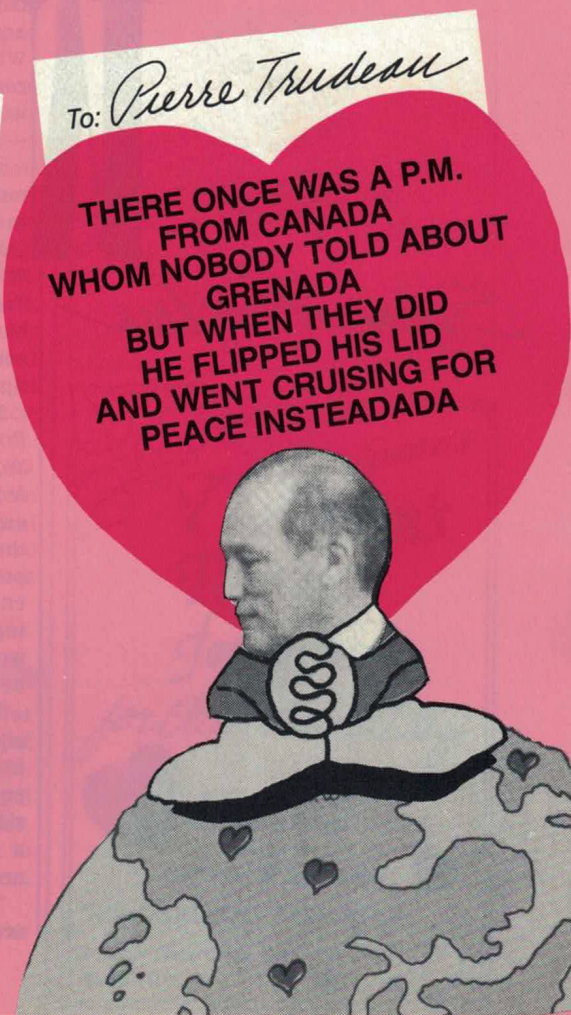
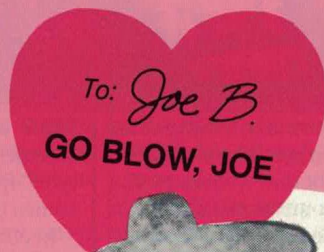


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Pauline Russell, chairperson of MGEA Equal Opportunities Committee.

Sylvia Mouflis

Women the world over are engaged in an uphill battle just to reach level ground. While there's no doubt that women in this country have made some gains, Canadian women are losing ground where it counts — in their wallets.

According to Statistics Canada's 1981 annual survey of Income Distribution by Size in Canada, the wage gap between men and women widened with women averaging 50 per cent of men's average earnings. This dismal picture is also reflected in another study which shows that out of nineteen countries, Canada has the highest wage disparity between men and women.

More than a decade has passed since the Royal Commission Report on the Status of Women. It's been a dozen years since the federal government — the largest single employer of women in Canada — created the Office of Equal Opportunities in the public service. The number of women entering the paid labour force is increasing significantly every year. Conversely, women's rise up the corporate ladder can be termed almost insignificant.

The old battle cries of the '70s calling for equal opportunities for women, equal pay for equal work and equal pay for work of equal value are still echoing in the corridors of government buildings. But there's a new chant beginning and this time around it's called affirmative action.

Where equal opportunity programs are seen as passive, affirmative action is de-

fined as an active approach to affect change. Affirmative action requires equality of opportunity as well as — and here comes the scary part — equality of result.

In other words, it is no longer enough for an employer to say, "We are an equal opportunity employer." The '80s are here and the time has come for employers to prove it. Women want fair representation in all categories and at all levels of employment.

Meanwhile, many disgruntled male workers — not wanting to share the wealth and fearing for their jobs — interpret affirmative action as reverse discrimination. The reality of affirmative action in Canada however does not bear this out.

A short time period — say 10 years — of aggressively applied reverse discrimination would go a long way to improve the lot of women in the Canadian labour market. But this is Canada, not the United States of America, and affirmative action is still in its infancy in this country.

Instead of taking only a matter of years — if the opponents of affirmative action were to be believed — it could still take generations for women to 'catch up' in terms of equal employment and equal take-home pay. But we live in an enlightened age, what with human rights legislation and the new Charter, and we are told that we must not indulge in any blatant form of discrimination — even if we apply a limited time period.

However, such was not always the case. The federal government is a well documented case in respect to discrimination against its female employees.

Since its inception, the federal bureaucracy has structured itself upon the almost entire exclusion or lack of serious consideration of women. As far back as the 1880s, more than one-third of the women in the public service were third level clerks in the post office department and only 24 women held permanent status within the whole of the public service.

In 1910, the Public Service Commission's (PSC) first annual report stated that "in cases where the sex of a candidate might be more or less a disqualification, the Deputy Head would be at liberty to specify whether men or women were required for the special positions to be filled." With job competitions limited on the basis of sex, women were frequently hired to fill only the lower positions. Things got worse before they got better. Following the First World War, women were specifically barred from the public service — in order that returning (male) soldiers would have no trouble finding jobs — and would only be considered for employment if they were self-supporting or if no qualified male employees were available. This discriminatory practice continued until the outbreak of the Second World War. Ironically, due to the shortage of human resources, women were rehired into those same occupations previously barred to them between wars.

But in spite of the fact that the women performed admirably in a variety of non-traditional areas, history repeated itself and women were once more ousted from the bureaucracy to make room for the men returning from the war. The restrictions on the employment of women which had relaxed during war-time, were reintroduced with a vengeance in 1947.

Married women could only be retained or hired under special circumstances and even then, their salaries and advancement opportunities were limited.

It wasn't until 1955 that these discriminatory regulations prohibiting the employment of married women in the public service were removed. But it was too late and the damage had already been done. More than 80 per cent of the women employed by the federal government were relegated to the lower ranks in the administrative support category. (i.e. clerks and stenographers). With the federal government's dismal track record in respect to the treatment of women employees as a role model, it's little wonder that women fared no better in the provincial and municipal civil services and in the private sector during this time period.

Even the resurgence of the women's

movement in the late '60s and early '70s did little to improve the dollar value of women's labour in the paid workforce. Women became more politicized and began lobbying their representatives in government.

But while politicians were for the most part in agreement with their female constituents, they claimed that reform would take time. Change wouldn't happen overnight and until society accepted the changing role of women their hands were tied. Doris Anderson, president of the National Action Committee on the Status of Women at the time, observed caustically, "The old bromide that governments can't pass legislation until social attitudes change is baloney. If that were the case, children would still be working in mills."

The federal government finally got the message in 1980 and implemented three pilot affirmative action programs in the Treasury Board Secretariat, Employment and Immigration Canada and Secretary of State. The public can assume that this initiative was taken as a result of a perceived ineffectiveness of Equal Opportunities Programs begun in the '70s.

Based on the experience of the pilot projects, Treasury Board President Herb Gray announced the PSC's affirmative action program to be implemented across Canada "to ensure more equitable representation in it (the public service) of women, indigenous people and handicapped persons."

Similar in many respects to the American version of affirmative action, the Canadian government program differs in one crucial respect. While the Americans used quotas, as in "This is what you must achieve, no matter what," the Canadian version employs goals. The little booklet explains that "Goals are flexible and inclusive — they imply 'This is what we think you can achieve if you try your best.' Goals are simply program objectives translated into numbers. They provide a target towards which to strive, and a useful vehicle for measuring progress."

The Americans are well known for applying a more aggressive approach than Canadians. Nevertheless, where the equal opportunity programs and the affirmative action plans diverge sharply is in the area of accountability and credibility.

In the beginning...

In Canada, Equal Opportunity for Women (EOW) representatives were, for the most part voluntary. Women became involved out of personal interest rather than as a duty defined in their job descriptions. Senior management was not receptive to the complaints and suggestions of women not in management.

Affirmative action programs, on the

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other hand, are a different proposition. In Mr. Gray's own words, "Implementation of this program will be considered a priority item in evaluating the performance of deputy heads." At last, the onus of responsibility has shifted from the shoulders of the personnel officer labouring under an already-heavy workload to the shoulders of senior management. Not only that, but if senior management does not produce results within a stated period, it will be duly noted on his or her evaluation and placed on file. Although this may seem a trivial event to those unfamiliar with the paranoia already rampant within the public service, it is certain to fill the hearts of the career bureaucrat with fear for his or her job.

If the timetable for implementation of affirmative action is any indication, Treasury Board means business. By September of 1983, departments were to establish affirmative action responsibility centres and begin training departmental staff in affirmative action analytical techniques.

In the month of September, starting with this year, Treasury Board will issue service-wide objectives in areas where central direction is required. This year's quantitative goals were established for women in the management category.

Considering that the participation of women within this particular category has increased by only five per cent over 10 years — that's less than half a percentage point per year under the EOW program — it's as good a place to start as any. Between November and December, departments were to have submitted detailed plans of how they plan to conduct task force analysis to be reviewed by Treasury Board. By December 1983, departments were to have begun their analytical work — a two-step process consisting of a workforce audit and an analysis of employment systems and practices. The purpose of the audit is to provide a comprehensive picture of employees, by sex and target group status. The employment status of women, natives and disabled people will then be compared with that of other employees in the department as well as with the numbers of qualified target group members estimated to be available in the workforce.

Systematic Discrimination

The results will permit departments to identify employment policies, practices and procedures which may exclude or place the three target groups at a disadvantage. The catch-phrase is "systemic discrimination." Or, it isn't the employer who is discriminating against women, but rather the system itself.

As an example, suppose you are a woman working as a CR-4 (Clerk 4) and



Brian Dagdick, Affirmative Action Coordinator with the provincial government.

you ranked first on an eligibility list of an AS-4 (Administrative Services-4) closed competition. The department cancelled the competition and you were denied the appointment. Obviously, because you won first place on the eligibility list the board of interviewers did not discriminate against you. However, the system, by not allowing employees to cross from one category to another did discriminate against you and hence, systemic discrimination.

Systemic discrimination also exists in the area of training dollars available to disadvantaged groups. Statistics reveal that not only are women not getting their fair share of the training dollar, but women participate less than men in training activities. Less than half of the total female population of the federal bureaucracy attend training courses whereas well over half of the total male population attend training courses.

Even in the administrative support category, which is almost exclusively women — 82.2 per cent in 1982 — 57 per cent of the men participated in training compared to 46 per cent of the women.

If the ponderous and slow-moving machinery of government can be prodded into movement, most departments should be well on their way to removing systemic barriers and neutralizing those aspects of the hiring system that have a negative impact on target groups.

The Private Sector

The federal government also launched an affirmative action plan aimed at the private sector. Although similar in most details to its internal program, the private sector program lacks one important com-

ponent: enforcement.

The government hopes to persuade corporate Canada to embrace affirmative action on the grounds that it will accrue benefits in the form of better employee morale, less staff turnover, decreased absenteeism, increased productivity, improved employer-employee relations and enhanced corporate image.

The Americans tried that approach for 10 years and discovered it didn't work. It worked only when they introduced contract compliance — that is, if a company desires to do business with the federal government in the United States, it must either have an affirmative action plan in place or be prepared to implement one in the near future.

Whatever the reason behind the Canadian government's reluctance to strong-arm the private sector into implementing affirmative action, some companies — wary of government intervention — have implemented a form of affirmative action in hopes of keeping one step ahead of the legislation.

Provincial Programs

At about the same time that Herb Gray was announcing the federal program, Mary Beth Dolin, Manitoba's minister responsible for the Civil Service Commission and Gary Doer, president of the Manitoba Government Employee Association, released their joint policy statement on affirmative action.

Not unlike the federal program in concept — its purpose is to initiate measures to redress existing discriminatory barriers that prohibit equality of treatment for entry into, and opportunity to be promoted within the provincial government employ, for women, the physically disabled and natives — it differs, mostly in structure.

Of course, the provincial civil service is not as unwieldy as its federal counterpart. Responsibility for success lies with senior management, with the Cabinet being ultimately responsible. Each department will appoint a departmental committee made up of three members from senior management and three members of the MGEA. These committees will report to both a Central Committee, made up of three deputy ministers and three union representatives, as well as the newly-appointed Affirmative Action Coordinator Brian Dagdick. Both the Central Committee and Dagdick answer to the minister, who in turn answers to Cabinet. The provincial government also shies away from establishing quotas but prefers to set goals and timetables. And again, the private sector wins a reprieve from this government too. The provincial government believes in cleaning its own house first and proving that affirmative action can work before foisting their program on anyone else.

Dagdick applies a holistic approach to affirmative action. "Issues such as day care and sexual harassment must also be discussed," he says. "There is also a need for further education and on-going monitoring of our programs," continues Dagdick.

Pauline Russell, chairperson of the MGEA's Equal Opportunities Committee and employed by the Manitoba Public Insurance Commission, is anxious to start work in her role as one of the three MGEA representatives on the Central Committee.

"The key to making affirmative action programs work is getting that support from senior management," says Russell. "Once that foundation is in place, it's just a matter of setting guidelines for the departmental committees to implement within their own departments," she says.

Russell is also concerned with the consistency of implementation of the program throughout the civil service. "I'd rather spend a year and a half making sure that the groundwork is done than launch a program no one is prepared for," she says.

The City of Winnipeg

The City of Winnipeg is still engaged in the equal employment opportunity phase. Lagging slightly behind the two senior levels of government, the city didn't conduct its first study of female employees in the civil service until the fall of 1975.

The results of the report weren't released until April 1977. The Executive Policy Committee approved the establishment of an ad hoc committee in August of the same year to monitor progress, investigate incidents of alleged discrimination and to monitor the development of opportunities for female employees and provide impetus for needed change.

It wasn't until 1980 — five years after the initial study — that the Board of Commissioners authorized the city to implement an Equal Employment Opportunities program. Now with three years of operation behind them, the city credits the EEO with: eliminating systemic discrimination in hiring practices, improving training packages wherein the language is non-sexist, and revising role-playing scripts so as not to perpetrate sex role stereotyping, and including of non-discriminatory clauses in job descriptions.

Lea Frame, general manager of personnel and the city's only female department head out of 22 within the city's civil service, is satisfied with the progress made to date but recognizes that there is still much to do.

"We're taking what we hope is a responsible approach and I'm sure the program will change," Frame says. Doors leading from the clerical ghetto to better level positions in other categories are slowly being pried open. "We're talking about creating

bridging positions to help facilitate movement from the lower clerical ranks," she says.

Meanwhile, each department has appointed an EEO representative and the reps meet for a half day once a month to review and identify any remaining systemic barriers and to plan employee awareness programs.

Even while the public sector is slowly moving towards narrowing the gap between men and women in its employ, the private sector, for the most part, has yet to test the waters. A quick survey of some of the major private sector employers in Winnipeg reveals both a disdain on the part of some employers towards improving the status of women in the workforce, and a sincere attempt on the part of the more enlightened employers to actively promote qualified women to the upper levels of management while at the same time working towards removing the systemic barriers at the job entry level.

One ray of light is provided by the Royal Bank of Canada. They not only have Anne Lockie, Co-ordinator of the Equal Employment Opportunities program, but senior managers review the status of women within the bank on a quarterly basis.

But there are some personnel managers out there — like Mr. Gibson at Eaton's — whose view reveals the attitudes that affirmative action cries out to challenge. In a telephone interview, he said, "I interpret affirmative action as reverse discrimination." Later in the conversation, he continued, "Why should we favour a particular group?" Referring to a representative from CEIC who paid him a visit to discuss an affirmative action plan for Eaton's, Gibson said, "They might as well be in bed with the human rights people."

At least you know where Eaton's stands. Then there are companies whose equal opportunity policies are just window dressing. The response goes something like this: "There is no need to implement an affirmative action program in this company. All our jobs are open to men and women alike and anyone is welcome to apply for positions with our company. All candidates are treated equally."

A word to the wise. If you are in the process of seeking employment, it might be a good idea to find out what your prospective employer has to offer in the way of career advancement and equal pay for work of equal value. If you are in a workplace where equal access and affirmative action aren't being applied, the most you may be able to do is raise questions with your employer (and your union if you have one) and seek out resources that will help bring about a more equitable work environment for women. We still have a long way to go before that dream will be realized.

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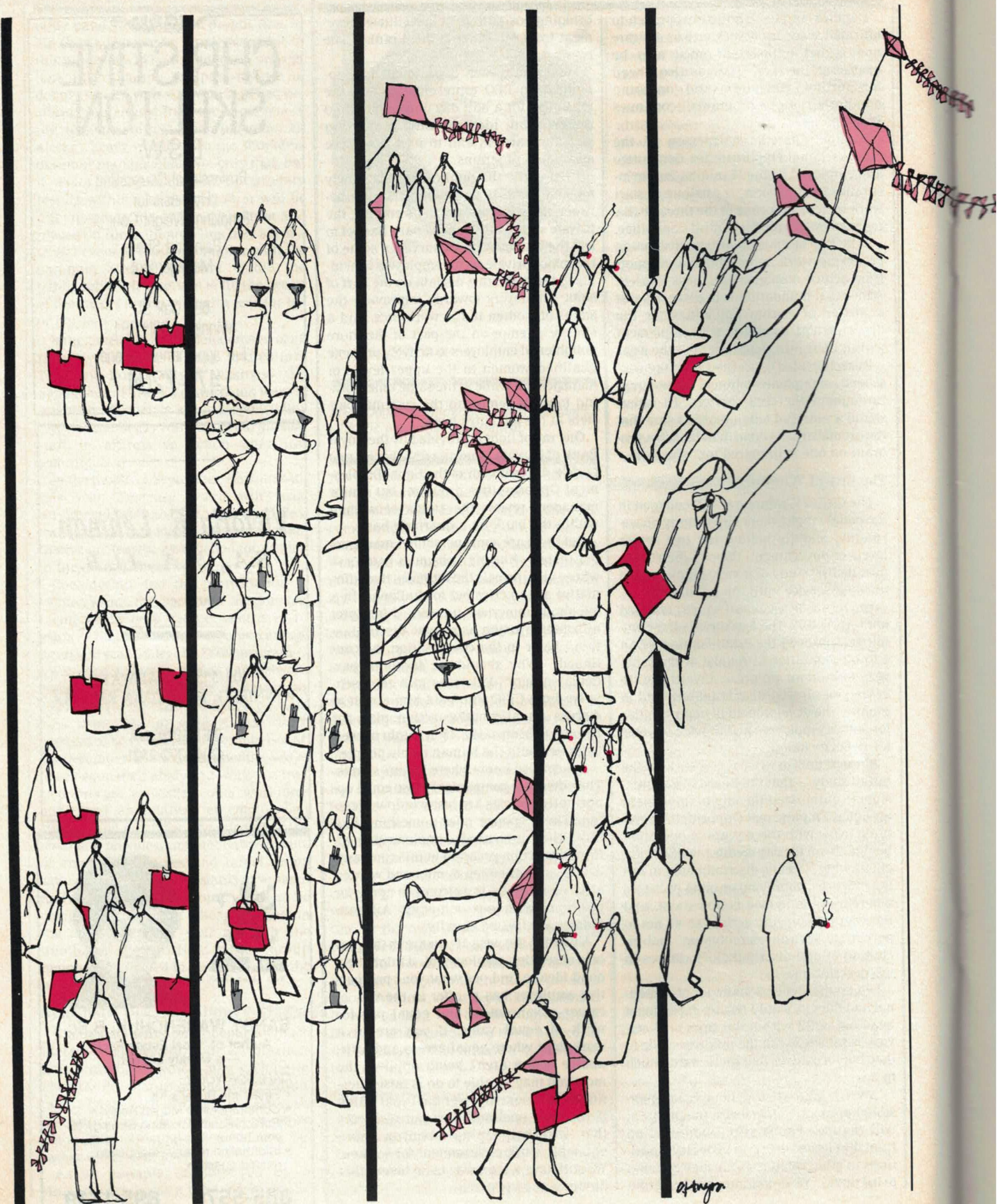


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WOMEN PURSUING POWER

Feminists are coming to a new understanding of power. The narrow view of power as an ugly quality possessed by dictators and sweatshop owners has been replaced by one that recognizes that all of us want and need the feeling that we are not helpless in the face of events, that we can have an effect on our world.

Women have been at a power disadvantage for so long that we are not used to thinking of our attempts to get something to happen or to influence others as attempts to exert power. Nonetheless, we often find ourselves, as individuals or as a group, casting about for ways to increase our influence, our effectiveness, our (we might as well admit it) power.

Just what do we mean when we advocate more power for women? In simple terms, we mean two things: increasing women's access to resources and to the positions from which these resources are controlled, and increasing women's impact on the formation of policy about the way our institutions function. These two issues are intertwined, but, in general, access comes first. It is difficult to have an impact on an institution from which one is excluded.

It is now becoming clear that, having broken through many initial access barriers, women taking up their newly-won positions in mainstream organizations often find that they are still not truly "on the inside." Having dealt with many of the formal barriers to career participation, they find themselves blocked by less tangible but equally frustrating obstacles. They feel invisible. They feel (and they are often right) that no one takes them seriously. Such feelings are not limited to women in business, engineering, or other male-dominated fields. Teachers, nurses, secretaries — all report similar frustrations and ask the same question: How can we make an impact? There are no easy answers to this question, but the psychological research on power provides a framework for examining it.

POWER AND INFLUENCE

Psychologists argue that power — the ability to make an impact or to get others to do what one wants them to do — is based on a person's access to certain resources which can be used to "back up" her influence attempts. In other words, in order for a person (or group) to exert power, there have to be reasons — fear, respect, admiration, greed, loyalty — for others in the environment to cooperate or comply. People simply do not comply with others' wishes if there is no reason to do so. The resources that provide the reasons for compliance include control over rewards (for example, the capacity to reward a person who complies with one's wishes

by promoting her, giving her a raise, giving her the day off, giving her a gift...) and control over punishments (such as the capacity to discipline someone, fire her, take something away from her). The resources on which power is based also include legitimacy, expertise, personal attractiveness or likableness; and the sheer amount of knowledge or information one can muster to support one's arguments. The amount of power or influence a person can wield depends at least partly on how much access she has and is seen to have to these kinds of resources.

A person's ability to influence others depends not only on her actual access to resources, but also on the amount of control over these resources that others see her as having. If you are an expert in a given area, for instance, that expertise will not provide you with a source of power if others do not recognize you as an expert. While women are often blocked from control over certain kinds of resources in their work settings, it is just as often true that the resources they do have go unrecognized. In the case of expertise, the feminine stereotype of incompetence often works against the perception of women as experts, particularly in traditionally male fields. In the case of legitimacy, not only do women rarely find themselves in positions of authority, but, even when they do, their automatic low status as women acts to contradict and undermine their authority in the eyes of others.

Women sometimes find themselves relying more than they should or would like to on the resources of personal attractiveness and likeableness to exert influence. They smile a lot, try to win the friendship and good will of the people they must influence, and may sometimes use their sexuality in overt or covert ways as a basis of power. This is a strategy that often does work, but it tends to be a trap if relied on exclusively. A person using it does not enhance anyone's view of her competence and must be rather too careful about staying on everyone's good side.

It must be remembered also that attempts to exert influence do not usually involve an active influencer and a totally passive target person. The power interaction is often a complex one, involving conflict, with both parties using several bases of power at once in the effort to win the struggle. Thus, for instance, a woman who has enormous resources in terms of information, control over rewards, and personal attractiveness may find herself in a struggle with a spouse who is not averse to using the punishing, coercive power of violence. A women's group that has done enough extensive research on an issue to earn the label of "experts" and has a large base of informational power may confront a politician who knows much less than

Hilary M. Lips

they do but who uses the power of position and status to try to de-legitimize the group and their statements. Any attempt to exert influence involves making an accurate assessment of the amount and type of resistance likely to be encountered and the strategies most likely to overcome this resistance.

Not the least of the problems a person can face in trying to wield power is a negative bias in her own view of the resources she controls. If a person who is an expert feels inferior, she will have difficulty exerting influence based on expertise. Since women are continually being given the message that we are not expected to be experts, that people are pleasantly surprised when we know anything about important issues, we have to be careful to avoid falling into this trap. Men too, feel inadequate when they compare themselves to their colleagues. Our culture's specialized, competitive professional worlds foster this feeling. Men, however, have developed more strategies than women have for hiding this feeling of inadequacy. We must keep in mind that the exercise of power depends not only on what kinds of resources we control, but on the way we think our own resources compare to everyone else's. In other words, how powerful a person or group feels can make a difference in the effectiveness of their behaviour.



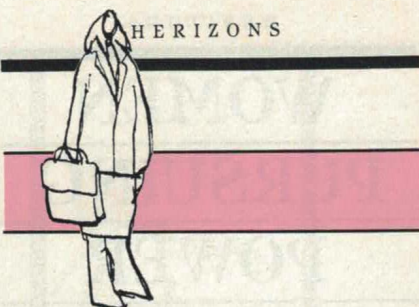
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STYLES OF POWER

Our exercise of power is influenced by what we and others see as appropriate behaviour. Since "feminine" behaviour is, almost by definition, powerless behaviour, this puts women in a bind. There may be times when we have the resources, and know we have the resources to wield power, but we hold back because of a fear of being labelled pushy, aggressive, tough, or just plain not nice.

The three factors just described: which resources a person controls, how powerful the person feels, and what she and others see as appropriate behaviour, affect not only the degree of power and influence that person can wield in a particular situation but also the style or strategy of influence that she employs. Her style of influence may be more or less direct, for example. Someone who uses a direct style of influence asks for or demands openly what she wants, making it clear that she is the one who wants it. Someone using a very indirect style of influence, on the other hand, tries to get what she wants to happen without it being clear to others what she is going after or that she is the origin of the influence. A common example of the use of indirect influence is the strategy of talking to someone behind the scenes rather than personally bringing up an issue at a meeting.

Both styles carry some risks, especially at the extremes. The person using the direct approach to influence may be viewed as abrasive, may be disliked, and may often find herself involved in conflict. The payoff is that, when she gets something positive to happen, she gets credit for it — credit that adds to her com-

petence and expertise in the eyes of others and thus adds to the store of resources she can draw on next time.

The person using the indirect approach to influence, on the other hand, avoids the risk of being openly associated with an idea that turns out to be unpopular or unworkable, while still being able to have the private satisfaction of knowing that she is the source of a good idea that has a positive impact. However, sometimes this satisfaction can be a little too private. No matter how many good ideas she has, a person can never build up her credibility if she is never seen as the originator of these ideas, if her influence is always indirect.

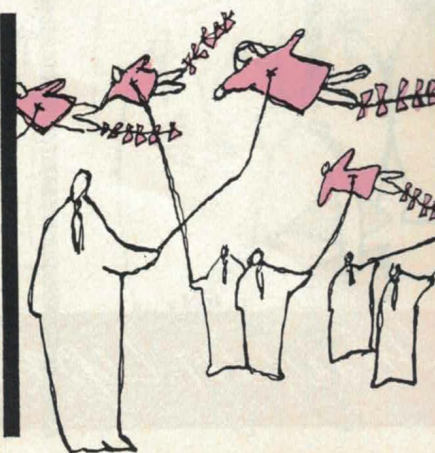
Clearly, to increase one's competence in the eyes of others, it is necessary to use influence directly and openly at least some of the time. However, this is not to say that it is not sometimes useful to use an indirect strategy. There are times when it is simply more important to get something done than to make an issue of it or get credit for it. In some organizations, for instance, people have managed to advance the cause of women considerably without ever being so obvious about it that they generated a fight.

ASSERTIVENESS TRAINING

Since it seems to be important to use influence directly and openly at least some of the time, it would seem to be a simple matter for women to get this message and start using more direct power styles in order to enhance their personal effectiveness and increase their acceptance within institutions. This, in essence, is what assertiveness training is supposed to be about: teaching people (especially women) to exert influence directly. (Men rarely sign up for assertiveness training. Does this mean men have no trouble exerting influence openly? Perhaps, but it could also mean that men are more reluctant than women to accept the label of "unassertive" for themselves. Also, many of the programs are geared to women, on the unproven assumption that women need the training more. In fact, some Canadian research suggests that women are actually more appropriately assertive than men in many situations.)

But while basic skills in assertiveness can only be helpful, they provide no magic cure for the power problems that women face in their daily lives. How direct we are able to be in our attempts to exert influence depends only in a limited way on these skills. More importantly, it depends on the degree of actual control over resources that we bring to an interaction, how powerful we feel, and what kinds of behaviour we and others see as appropriate.

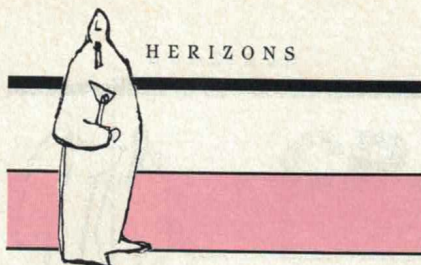
Women are often accused of relying too



heavily on indirect or hidden power styles — of being manipulative and sneaky rather than open when trying to exert influence. Let us look for a moment at the factors that may make it easier to be indirect rather than direct in attempts to get one's way. First of all, the more resources one can command to back up one's requests or demands, the easier it is to be direct. This is particularly true of resources such as legitimacy, status and support. The more authority a person has in her position, the higher her status, and the more backing she feels she has from her colleagues, the easier it is for her to make strong, clear demands of people. For this reason a teacher may have no hesitation or compunction about making certain clear demands of her students, but may be wary about adopting the same strong, clear style with school administrators. When dealing with students, she is operating from a position of recognized authority and of higher status within the institution. Moreover, she usually knows she is working within guidelines that are accepted by and will be supported by her colleagues. If she had no recognized authority over the people she were trying to influence, if she were operating from a position of lower status, if she felt isolated from her colleagues on a particular issue (all of which are more likely to be the case when she is trying to exert influence over an administrator instead of a student), it would be more difficult to be direct and assertive.

For women (or men, for that matter) who find themselves at the bottom of the ladder in their place of work, it is unrealistic to expect a lot of direct, open use of power in a workplace which operates in a very hierarchical basis. This is doubly true if a woman has no network of support among her co-workers — a problem that plagues women who are breaking ground in a traditionally male profession. Finally, it must be remembered that women tend to start with a strike against them when it comes to status. The status ascribed to females in most jobs is almost always lower than that ascribed to males in the same job. Simply trying to teach or convince women to be more assertive and direct under these conditions is not the answer. Most of us know how to be assertive under the right circumstances, but we avoid behaviour that is going to get us into more trouble than we want to handle.

Our preferred power styles are not dictated just by our command over resources such as legitimacy, status and social support. They are also influenced by how powerful we feel and the kinds of behaviour we see as appropriate for us. If one feels weak and powerless inside, it may be difficult to behave in a strong, decisive way, regardless of the amount of control one has over situational resources.



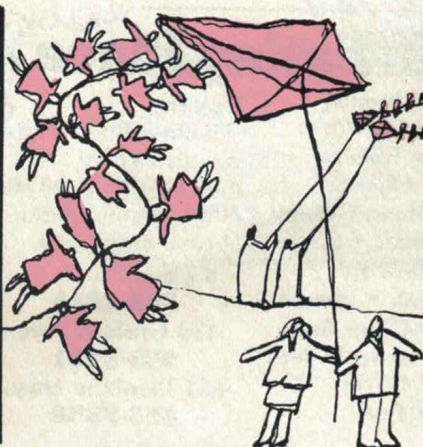
If a woman is concerned with appearing "feminine" at all costs, she may be unable to bring herself to be forthright and open in attempts to get things done.

INCREASING RESOURCES

If we want to increase the capacity of women to exert power in a direct way, the point at which we should try to intervene is not individual women's behaviour. A more useful focus would be on ways to increase women's access to resources, and on ways to change the culture's general image of femininity, so that femininity and weakness/incompetence stop being synonymous.

How can such a change be accomplished? It has already begun to happen. A crucial aspect of increasing women's access to resources is the formation of support groups. Such groups not only provide much needed support (a resource in itself) for women who are isolated in male-dominated workplaces, they also enable women to share information and expertise — thus potentially increasing the competence (another resource) of all members. In some situations, these groups can also provide the political clout to help attain certain kinds of change beneficial to women (yet another resource). Also the existence of network groups may provide a significant source of encouragement for more women to enter certain fields, an eventuality that will make it less common for women to find themselves isolated as tokens within organizations.

It doesn't take a psychologist to tell most women that another extremely important aspect of increasing women's access to the resources on which power is based involves eliminating women's "double shift".



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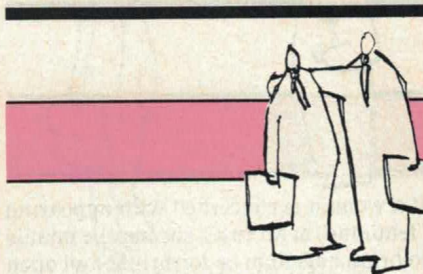
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Time and energy are themselves precious resources on which all attempts to have influence or make an impact on the world are based. For years, women's time and energy have been stolen from them by economic and cultural systems that have allocated to women virtually all of the responsibility for childcare and the daily maintenance functions of cooking, cleaning, shopping, and errand-running. Even in countries where serious attempts have been made to "socialize" childcare functions, women are the ones faced with the housework when they return from work each day. And in Sweden, where new fathers and mothers are equally entitled to parental leave at ninety percent of salary, few fathers avail themselves of the opportunity to stay home with their infants. No modern economic system has yet solved this problem of women's double day.

On an individual level, a woman is seriously handicapped in her attempts to have an impact outside of her own family by this double burden of labour. On a group level, the double shift weakens and dilutes women's impact on the values that shape the political process, the educational process, the arts, our own culture, and the future of the world. In the power terms discussed in this article, the cultural requirement that women perform a disproportionately large share of home-related work interferes with their access to almost every type of resource on which power can be based. Household responsibilities may make a woman less available for the extra meetings or social events where information is exchanged and contracts that lead to promotions and better jobs are made. They slow down her education, keeping her at a lower level in the job market. Thus her access to information and expertise is curtailed, as is her access to the reward and punishment power that accompanies control over economic resources, and to the legitimacy that comes with holding a position of recognized authority. The only power base that is not guaranteed to be adversely af-



For years, women's time and energy have been stolen from them by economic and cultural systems.



fected by this situation is that of personal attractiveness or likability — and there is many a bleary-eyed, irritable woman with no time for exercise or sleep who will say that even that traditional source of female power is compromised by the double shift. Clearly, for women as individuals or for women as a group to have a greater impact on our cultural institutions, the relegation to women of most childcare and household responsibilities must be changed.

What about changing the image of femininity? Some of that is bound to happen as more women become visible. A number of specific efforts might be made in this direction, however. One of these is to work actively against the notion that women are incompetent to handle all things mathematical or technical. The pernicious stereotype of women as beings who can't deal with numbers and who are too muddle-headed to balance a cheque-book is not only wrong, it is dangerous in an age that is increasingly dominated by the computer. It will be helpful to remember that when the typewriter was first invented, it was thought to be too complicated a machine for women to handle!

It would also be useful to work against the idea that women must be physically weak. I am increasingly convinced that physical strength is related to one's own and others' perception of one's effectiveness and sense of power. Being weak fosters a need for protection from men — and this generates an attitude of protectiveness on men's part that generalizes far beyond the physical realm into other aspects of our lives.

As we make progress in increasing women's access to resources and to changing the "powerless" image of femininity, women's power and sense of power will grow. On my optimistic days, I feel certain that, if the struggle is maintained, this change will eventually take place. Like any change, it will create its own set of problems, but won't it be fun have to deal with some new ones for a change?

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PROFILE

Joan Turner

Heather Emberley



Manitoba feminists can be proud to have Joan Turner in the ranks. Presently an Associate Professor of Social Work at the University of Manitoba, Turner describes her current interests as: "very much focused on women — in academia, women helping women; women and spirituality; women and healing."

"I believe that women know a lot about helping, about caring and about relationships. It seems to me we need to value our experiences and the work that women do in the home and the workplace. I believe that there is much that we know through experience to share with each other. And I believe also that the hope for a better more peaceful tomorrow lies in part in the women's movement. I am proud to be able to call myself a feminist — a person who is part of a large movement towards justice and equality, towards a caring society."

Turner, the eldest of seven children, is part of a strong extended family whose roots are in Cupar, Saskatchewan. She respects the women in her family; her grandmother, Margaret Turner, was one of the first pioneer women to own property in her own right; her mother was the first woman elected to the Synod in the Anglican Church and she also ran for federal election "when women just didn't do that." Turner is also proud of her daughters now aged nineteen and twenty who are both attending university and planning medical careers.

Turner graduated in 1957 (University of Saskatchewan) with a B.A. and from the University of British Columbia in 1958 with a Bachelor of Social Work. After two years as a rural child welfare worker Turner was promoted, at age 23, to supervisor, working out of Saskatoon's Office of the department of Social Services and Rehabilitation. Marriage to a Winnipegger in 1960 brought her to Manitoba where she worked as Acting Head of the Adop-

tion department at the Children's Aid of Winnipeg. In May of 1963 with the approaching birth of her first child, Turner graduated with a Master's Degree in Social Work from the University of Manitoba.

"For two and a half years I was employed by my family as a mother-worker and homemaker. I became wrapped up in being a SuperMom," recalls Turner. While cherishing her time with her preschoolers, Turner became aware of her need to work outside the home and so began part-time work with the delinquent and disturbed at the Knowles School for Boys. When her daughters were four and five years of age, Turner was invited to join the Faculty of Social Work as a part-time field instructor.

Turner's interest in rural people was reflected in her work — as co-ordinator of Rural and Field Programs and in her publications such as *Social Work Education for Practice in Rural and Northern Areas*. She was the founding Chairperson of the Canadian Rural Social Work Forum. While logging thousands of miles across the province, Turner became a volunteer to the Indian Metis Brotherhood at Stony Mountain Penitentiary where she was invited to teach an Interpersonal Communication course.

Organizational work for Turner also included being Board Member and co-chairperson of the Program Committee of the Manitoba Association of Social Workers and as Vice-President of the Canadian Association of Social Workers, a position she held until June of 1983.

"The conference, *Perspectives on Women in the 1980's* hosted by the School of Social Work very much played a part in my journey as a woman working with and for women. Chapters 1 and 12 of this book by the same title are my story. The past three years as a single parent and separate woman have been years of growth for me. I have become increasingly confident of my own abilities to cope with life in general and my skills in expressing myself," reflects Turner.

When asked if it's been a hard road for her, Turner says, "Yes. I have had tough times but I can bounce back. I have a good support network also."

Ms Turner's personal perspective for Manitoba women in the '80's is basically optimistic. "We have so many resources, there is an incredible number of survivors out there and women have to pull together."

Turner feels strongly that women's experiences are their best learning tools.

"Women have been socialized to go to male professionals because men have been viewed as the experts. Men have been more public than women, they write the books and speak out while women are trying to survive. In the helping professions men must do a lot of listening and it just doesn't happen. Women suffer from 'conversus interruptus'; they are cut off in speaking their minds."

As women such as Joan Turner continue to speak out through their work, writings, films and their personhood, we can hope that the feminist perspective will help to shape an equal society. ▽

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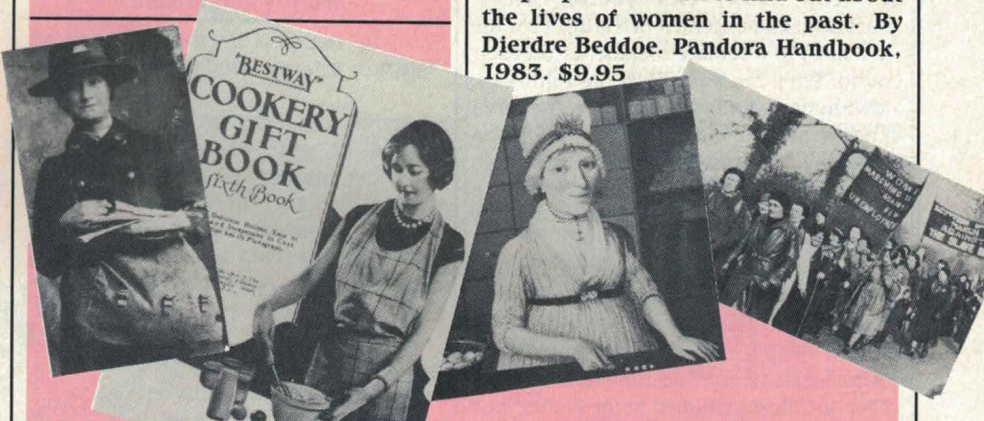
Discovering Women's History

In this book, Dierdre Beddoe provides "a practical manual" and specific advice. She recommends particular topics to study — image, education, wage work, family life, sexuality and politics — and provides a useful apologia for those who need justification for studying women. Because her book is very down to earth, many suggestions, in the form of specific contacts and addresses, are of secondary use for Canadian readers, as she writes for a British audience. She declares her book is not for professional historians: "The past belongs to us all and we are all entitled to find out about it," but the general questions she frames would help anyone — including professional historians — in their work.

I particularly welcome her emphasis on local history. The nearer to home we bring history, the larger loom the women. When we examine a particular community over time, we can immediately see how daily life was sustained as much by the women as by the men. The renewed interest in social history allows us to focus on family structure, the socialization of children, and kin networks, all processes or institutions where women were central. Having recognized the utility of asking what women were doing, we then often discover that women were indeed involved not only in reproductive work but in productive wage work also. Women's historical invisibility was not because they were not there, but because historians have traditionally not cared to look.

The important thing is to ask the right questions. This is easier said than done. In some, but not all respects, women's experience has been historically different from men's. For example, it is eminently sensible, indeed necessary, to examine women's childbearing and child rearing responsibilities and practices. While it is also sensible to examine the part played by men in the care and socialization of children, there would be less point in spending much effort in an analysis of their contribution to childbirth. But there are few other areas of human experience which are so dramatically differentiated. In pre-industrial society, most women were producers as well as reproducers, and the historian asks androgynous questions about working conditions and wages. We make discriminating discoveries: our contemporary discrepancy between men's and women's income levels has an ancient lineage. We are led to a new question: Why? In turn this directs us to attitudes and

Mary Kinnear



Charlotte Chesterton, postwoman in Kidderminster during the First World War.

Illustration of a housewife from a cookery book c. 1930.

A Glasgow shopkeeper of the 1790s.

Women marching from Derby to London, 1930s.

mentalities as well as economics — considerations of woman's place in the universe, and how women themselves saw their world.

These three principles, of reproduction, production, and mentality, can inform our organization of material and can also suggest the kind of source material we need. The most authentic evidence is the voices of women, but rarely do we hear them before the advent of universal literacy in the nineteenth century. Much written evidence therefore, concerning women's lives, comes from the pens and perspectives of men. Perhaps women's perceptions were identical, perhaps not, but we have to treat this material with care.

One sort of evidence which is as nearly neutral as we can expect and which is also a goldmine of information for historians of women is the demographic record. Since the 16th century, both the Roman Catholic and Protestant churches have been keeping continuous records of baptisms, marriages and burials, and since the nineteenth century government bureaucrats have noted births, marriages, and deaths. Together this impressive time-series data can be made to reveal hard facts about the family size and structure which so largely determined the work of women. This brings me back to local history. Parish records are accessible in most localities and afford promising prospects for the local historian. The next stage, of comparison, can be exciting and fruitful. Why did women in one area of Manitoba in the 1890s, for instance, have more children than in another? Why did babies arrive at two year intervals in one community and at four year intervals in another? Using Census data, we can correlate demo-

Discovering Women's History: A guide for people who wish to find out about the lives of women in the past. By Dierdre Beddoe. Pandora Handbook, 1983. \$9.95

graphic material with ethnic origin, income level, and religion, and frame hypotheses of explanation.

My own current work is precisely on this subject. My colleague Vera Fast and I are producing an *Annotated Archival Bibliography for the History of Women in Manitoba*. Our next project will be a history of women in Manitoba, incorporating demographic analysis as well as descriptive accounts from women of their own experience. The bibliography should be a useful aid for all local historians in Manitoba (and for Canadian social historians) particularly as we are annotating entries and doing elaborate cross-referencing. We want to make it as comprehensive as possible, and we include in the definition of "archive" oral history tapes, collections of artifacts (clothes, household equipment, work tools) and creative works of art. If you know of relevant material connected with women in any of the following categories, please let us know: Biography and Autobiography, Religion, Ethnicity, Rural Life, Town Life, Income, Single Women, Motherhood, Wage and Salary Work, Farm Work and Pioneering, Education, Health, Attitudes on Social and Moral Issues, the Law, the Arts, War, Organisations and Associations, Demography. ▽

Mary Kinnear is the author of **Daughters of Time: Women in the Western Tradition**, University of Michigan Press, 1982, \$19.25.

If you have, or know about, relevant archival material concerning the history of women in Manitoba, please write to Dr. Kinnear at St. John's College, University of Manitoba.

REVIEWS

Home Feeling: Struggle for a Community

Megan Glassco
and
Brigitte Sutherland.

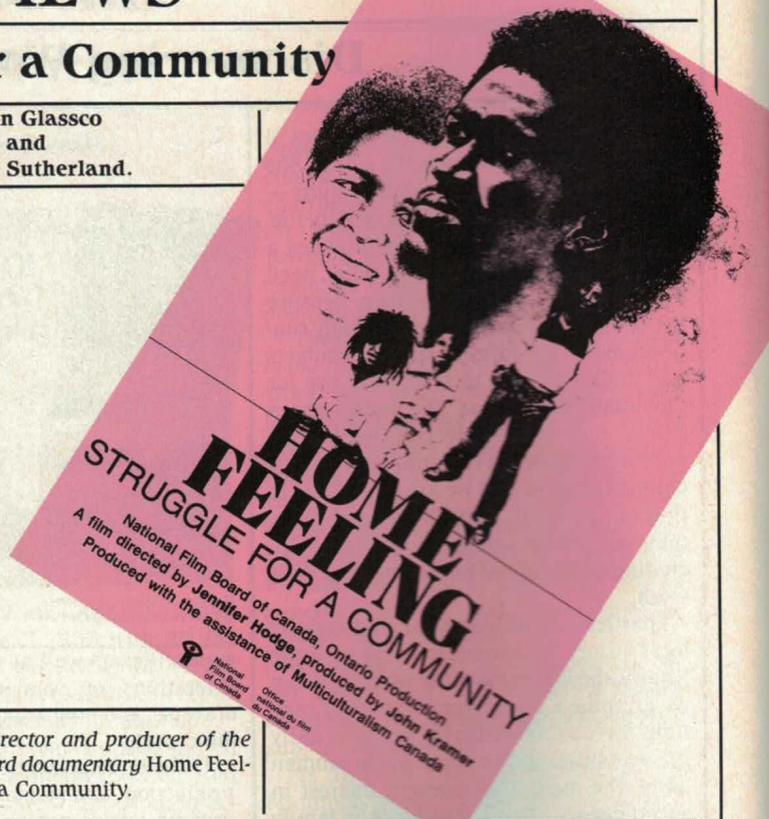
The film starts like your average weekly TV cop show; two young, white, mustachioed policemen in a cruiser car are listening to a female dispatcher on their radio. They are patrolling the highrises, townhouses and freeways of the area known as Jane-Finch. Located 25 miles outside of downtown Toronto, Jane-Finch is home to 60,000 people. Confined to a 6-square block area, it is the most densely populated area in the country.

The majority of its residents are immigrants, 15 per cent of whom are West Indian. The West Indian community in "Home Feeling: Struggle for a Community" is the major focus of the film because it has been the most maligned in the media, says the film's director Jennifer Hodge. While she only wanted to reflect this community and put forward its voice, the film has inspired controversy wherever it has been viewed.

A car is stopped on a dark freeway for not having its license plate illuminated. A parked van is searched; the owner reacts angrily at having to prove ownership. A young man is stopped and questioned in a deserted underground parkade: "What are you doing here? What's written on these cassettes? Where were you born?" The tension becomes palpable as the camera closes in on the community.

Kids play in the halls of Jane-Finch, their indoor city, while the police patrol the halls and elevators of the housing project. Residents mention that the police have been known to search private apartments with keys obtained from the housing authorities. At a tenants' meeting, the men and women of the community sit dejectedly in straight chairs and voice their concerns. They do not feel protected by the police. An older resident says, "they move in groups to make you afraid and only protect people with money." People feel they can't complain about police actions. Retribution follows.

Addressing the camera, Staff Inspector Clark of the 31st Division expresses the belief that community relations between residents and police are good. A uniformed policeman, however, states that they are not getting the same kind of respect they used to get. "Why is that?", the narrator inquires, "what do people do?" "It's the way they talk to us — their attitudes," replies the officer. A black officer, one of a team of two on regular foot patrol, explains, "We try to ease the burden, break the ice, talk the lingo." He is known to residents as 'the bounty hunter'.



Jennifer Hodge, director and producer of the National Film Board documentary Home Feeling: Struggle for a Community.



The burden referred to by the officer is a real one and is experienced by all the residents of Jane-Finch. The local manpower office sees 5,600 people per month. There are long forms to fill out and full waiting rooms, as well as fierce competition and low wages. "Nowhere is the gap between dreams and reality bigger than here," says the narrator.

Rosemary Brown, a single mother, has been looking for work for the past two years. We follow her as she is interviewed by a couple of slick, fast food managers. She does not get the job. She sadly recounts how it took her seven years after coming to Canada from Jamaica to be reunited with her three children. Harsh economic realities made this a short-lived happy reunion and put Rosemary into a deep depression.

Mothers are afraid for the future of their children in Jane-Finch. A single mother from the Maritimes was hesitant about moving into the subsidized housing because she doesn't want herself and her children to be seen as down-and-outers. Her choices however, were limited, as without subsidized rent she would not have been able to feed and clothe her children. She explains that some of her friends will not visit the project because there are so many blacks around.

The reputation of Jane-Finch nearly kept

Novelette Robinson, a young black mother, from moving in. She believed the area to be a place of murder, rape and muggery. She now laughs at her unfounded fears as she helps her children down the playground slide. She resents the stigma attached to people who live in subsidized housing and works as a volunteer community activist. "People are afraid to get involved, to challenge authority", she says, "if you know the laws, you can confront." And so they do.

It is the young men that receive most of the police attention, reports Jennifer Hodge. She spent six months getting to know the people of the community before filming. There was a tremendous reluctance on the part of the residents and on the part of police to have this film done. Both parties feel they have been misunderstood.

For community members the police represent "a constant and fearful presence." They walk in 2s and 4s — seven patrol cars converge to take away one resident. We see them congregate in the local shopping mall and haul away youngsters who don't quite come up to their hip. A young man, whose family has lived in Jane-Finch for seven years, explains that in the past four years since he became 16, the police have arrested him about 10 times. He is one of the few people with a job and being

routinely picked up and charged with offences puts his employment in jeopardy.

The camera returns us to Staff Sergeant Clark. "The police can't do much more. We are misunderstood and are alleged to abuse and harass. The community uses this to gain status, sympathy and to impress the National Film Board." The young men of the community are trying to anticipate what will keep them out of trouble. The police pick them up to find out "what they are up to."

Jennifer Hodge believes an explosive situation is being created in a community where to residents the police "are symbols of a society that condones their actions and represent a society the residents are not participating in." The West Indian community comes from countries where they are a majority and from which they bring cultural traditions. "For them 'eating shit' is not a historical imperative," says Jennifer Hodge.

The community is getting organized. Women are refusing to live in fear every day that their sons are going to become routinely criminalized. Women have been bearing the brunt in a very real way. Yet it is they who are the movers and the shakers of the community, says Jennifer Hodge. It is they who create that home feeling.



Rosemary Brown and her son Christopher, residents of Jane-Finch Corridor in Toronto.





Heather Robertson was in town recently as part of a cross country promotion of her latest book, *Willie, A Romance*.

Male reviewers such as William French of the *Toronto Globe and Mail* think that Robertson's work is about William Lyon Mackenzie King's "sex hang-ups" as the "fulcrum of her fictionalized recreation of the life and times of our strangest and most complex figure." "Mildly kinky" is the enticement used to lure readers to purchase this hard cover edition. However, interpretation of Robertson's first endeavour at historical fiction about Canada's Prime Minister of twenty-five years may hinge entirely on what color your baby booties were.

Many women have read the book and have been heard to utter, "Willie? Who's Willie?? This is the story of Lily!" The book's subtitle is Volume I of the King Years. This is but a ploy to ensure big sales. Really, would you run out to buy a book called Lily, the Collican Years?

When asked if King gets kinkier in Vol. II and III of the proposed trilogy, Robertson replies, "No, he gets more political and more attention is focussed on Lily."

"I wanted to create a Canadian heroine. A woman with a sense of humor, learning to stand on her own — that's the way I see women," says Robertson who marks her twentieth year as a professional writer in 1984.

Although Toronto is now home for Robertson, her husband, broadcaster Andrew Marshall and nine year old son, Aaron, she still feels "like a Winnipegger". She likes to come home and stay with her family whose home overlooks Robertson's old elementary school. A Kelvin graduate, where she wrote satire for the Yearbook, Robertson received a B.A. (Honors English) from the U of M and a Master's Degree in English Lit. from Columbia U. While at the U of M Robertson was Editor of The Manitoban where her criticisms of the Bisons football team resulted in her being burned in effigy. "Quite a scary experience for a nineteen year old," she recalls.

"I was trained to be an English professor," says Robertson, "but I soon realized there was a world beyond university so I came back to Winnipeg and worked for the *Free Press* for \$50. a week." She found the most exciting aspect of her job was "being sent out into the world. I felt like Maggie Muggins in days when women were expected to get married."

In *Canadian Newspapers*, Robertson describes herself as a female reporter who was a "refugee from marriage and tedious female professions." She was looking for "excitement, independence and power". While things are opening up today for women in TV and radio Robertson feels the press is still too male dominated.

HEATHER ROBERTSON

Willie

A Romance

VOLUME I OF THE KING YEARS

Willie, A Romance,
by Heather Robertson,
Lorimer, Toronto, 359pp.

Heather Emberley

Between books Robertson writes for magazines such as *Chatelaine*, *Quest*, *Saturday Night* and *MacLeans*. Her five non-fiction books are *Reservations are for Indians* (1970), *Grass Roots* (1973), *Salt of the Earth* (1974), *A Terrible Beauty* (1977) and *The Flying Bandit* (1981). Her contributions to anthologies include *The Toronto Book*, *Canadian Newspapers* and *Her Own Woman*. Her career expanded as radio and television public affairs producer for CBC Winnipeg for three years.

Robertson's illustrious journey as a writer really took hold at the *Free Press* when she realized "women reporters — 'sob sisters', have always been able to get certain stories more easily than men. What luck — we escaped the women's pages and were paid to snoop. That suited me!"

"If you're young and unimportant people will confide the most amazing things to you," snickers Robertson. "No one took me seriously when I was researching *Grass Roots*. They treated me like a student, an object of humor, but I must admit not unkindly."

"People treat you differently when you're known," she reflects. "That's what I like about writing through Lily — she's invisible. She's in a privileged position, because of her camera she has access to the political mind better than anyone else".

Robertson concedes, "You don't make much money writing books. I average two years per book and I work very very hard for little financial reward." As for other intrinsic rewards from the trade, friendships are not lucrative either. Eric Wells says that, "a good journalist has no friends, except other journalists." While Robertson

REVIEWS

Willie/Lily

has found her niche in Toronto she agrees that she is "a very private person, spending most of my working hours alone."

"Writers are dangerous; people are intimidated by us and are often afraid to be open, especially in Toronto where people never know who I'm going to write about next in a magazine." At least in writing about historical figures such as Ken Leishman, bank robber and mayor extraordinaire, and W.L.M. King, Robertson is able to explore her personal theory of history which she sees as nothing more than the story of human relationships.

Heather Robertson has savoured the sweet success of power as a writer and has used the story of King the mere man as a forum for the female perspective of history. As one of the few Canadian females writing about men, Robertson had originally intended *Willie* to be a book instead about Charlotte Whitten but switched to King when she ran into philosophical dilemmas while researching Whitten's papers.

One of her aims in *Willie* is to show the development of Canadian women. She illustrates in poignant detail how World War I got women out of the house and into the factories. With the departure of 60,000 Canadian men for war overseas, the women were left to manage on their own. Through the experiences of Lily we meet women walking at night for the first time sans an escort. We learn how work outside the home fostered a need for more practical clothes for women and resulted in the invention of the bra. We are shown women in overalls making actual wages for their work. We see dutiful daughters and wives transformed into thinking beings. Robertson exposes the early class conflicts of the Canadian feminist movement. There were clashes between married and single women, with the singles at the bottom of the totem pole as were women of certain ethnic backgrounds. The moral issues raised by Nellie McClung while E. Cora Hind campaigned for equal wages are also highlighted. Except for one trite reference to God as female, Robertson has presented a sophisticated picture of the female psyche of Canadian women in a bygone era. She has written an exciting, picturesque and emotional novel that displays her talents as a psycho-social historian. Although we are led to believe that King is the protagonist, Lily, King's mother, Lady Laurier, Flora Denison, Caroline Papineau and Annie Buller — these are the real characters, the real people of the book. ▽

making

the

difference

chris kararusow

Women's Rights

We join Amanda, as she makes her last call to her women friends.



She's... making smellies, on potty.

Perrie, does not like, c.c. pattern!

turn down your temp. gauge.

Meanwhile Femina uses her powers to appease the perculator.



Perrie will have this fixed in sa't momento.

Just then, the doorbell rings. Three of Amanda's friends have arrived.

I had to use some persuasive talk on the babysitter... My two yr. old daughter, is on every babysitter's black list!



Don't worry, I'll have him simmered down in no time.

Uhl manific! Perrie... Shust loves it.

Amanda greets her friends at the door and leads them in to meet, Femina.

"Femina"... that's an unusual name. where did it originate from?



Mmm... Rights on.

But... Cindy, there's wet paint on this cup.

Amie, you can fool some, but not us. What's up?



The four of you united can be a pillar of strength..

Femina decides to reveal herself and the knowledge of her ancestors to Amanda's friends. To be continued.

SATIRICALLY YOURS

A Worthy Cause

Lyn Cockburn



"Why", asks my dinner companion, "are women protesting against porn movies instead of putting their energy into convincing other women not to act in them? If there's any exploitation going on, it's women who are doing it. If women refused to act in skin flicks, there wouldn't be a problem."

"You're right," I tell him. "That's exactly the point I used to make with my Indian acquaintances when they complained about movies which portrayed native people as scalp-happy savages. I pointed out that they wouldn't have a problem if they just convinced other Indians not to participate."

Some people don't seem to appreciate supportive comments. My dinner companion frowned at me and changed the subject.

"Those protesters are inconsistent," says the man in the elevator. "They say they're against so called sexual exploitation, yet there's all sorts of violence on TV which they blithely ignore. If they really want to do some good, they ought to be working to remove shootings, beatings and other needless violence from our screens."

"It's because women are so self-centred," I explain to him in sympathetic tones. "We're always trying to improve living conditions for women instead of concentrating on more worthwhile causes. In Marx's time, there were women who tried to tell him that improving the lot of women was as important as getting on with the revolution. The suffragettes ignored world wide poverty just to agitate for the vote for women. In the sixties, many women crusaded for equal opportunities instead of worrying about the Vietnam war. And now, when there are so many important causes to pick from, environmental issues, El Salvador, unemployment and nuclear arms, many women insist on choosing porn as an issue. We traditionally have a lot of trouble understanding that every other cause is more important than ours."

The man on the elevator didn't like being agreed with either. He got off at the next floor, muttering.

"Look at those prudes parading about with their silly signs," says the man with whom I am watching the 6 o'clock news. "They say they're against exploitation; the truth is they just don't like sex."

"Well, they may be prudes," I answer. "But I'm not. I think it's exciting to see all

those naked or half clothed women and all those clothed men. It's titillating that the men are so powerful, strong and menacing while the women are submissive or frightened. It gives me a warm feeling all over to see men doing such innovative things to women. Hard core stuff is particularly fun. Rape is a turn on and snuff movies are sexy, for sure."

He didn't want my support either and refused to stay for dinner.

"Censorship," says the man in the laundromat, "is dangerous. When we start telling people what they can watch in the privacy of their own homes, we're endangering democracy."

"I know how you feel," I tell him, "because I'm sure my rights have already been infringed upon. I used to enjoy all those marvellous movies which showed blacks as simple children, Jews as money hungry scavengers and Puerto Ricans as criminals. They gave me a healthy outlet for my fantasies, but they've almost disappeared from the screen, even after midnight. My democratic right to view other races as inferior is gone and, if you're not careful, your right to view women as playthings will be lost."

I was a little hurt that he refused to continue the conversation and moved down to the other end of the laundromat.

"Degrading to women? What nonsense! Most porn is just good fun," says the man in the next apartment.

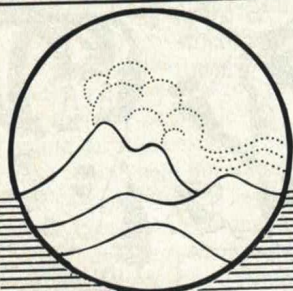
"It certainly is," I agree. "The problem is that we allow women to decide what is degrading to them. Look what happened when we permitted the elderly to speak up. Carol Burnett used to do those wonderful skits which showed old people as bumbling idiots, but she made the mistake of listening to the Grey Minority and those great skits are no more."

The man in the next apartment reacted badly to my support. He now refuses to speak to me in the hallway.

"There's nothing wrong with a few bare breasts and bums on late night TV," grumbles the man in the grocery store. "Absolutely nothing," I nod in agreement. "and a few bare penises wouldn't hurt either."

"You're disgusting," he says, turning his back on me.

It's amazing how agreement, sympathy and support do not win friends.



*remember
warmth?*

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CONSUMER WISE

Natural Food Reap Off?

Ruth Corobow

The physical fitness craze has created a new market ranging from clothing and fashion to foods. This market is not immune from exploitation and consumer manipulation. In the food industry, the word 'natural' has become a popular selling point. As there is no standard commercial definition of 'natural', manufacturers are free to use the term on any product, hoping to capitalize on consumers' concerns about the safety and nutritional value of the foods they eat. Manufacturers know that 'natural' on their product label has commercial appeal for it is often interpreted as healthier, safer or more nutritious.

In a survey done by the Federal Trade Commission in the U.S., it was reported that:

- 63% of the people surveyed agreed with a statement that 'natural' foods are more nutritious than other foods;
- 39% said that they regularly buy foods because they are 'natural'; and
- 47% said that they were willing to pay up to 10% more for a food which is labelled 'natural'.

Advertisers and manufacturers have a new market to exploit in the rapidly growing 'natural foods' industry. The two commonly held beliefs exploited are:

1. 'natural' food products are less processed, so they are safer, and
2. 'natural' food products are more nutritional and healthier. To maintain these conceptions, manufacturers are using buzz words on their package labels such as: 'natural', 'pure', 'without sugar', 'no additives or preservatives' or redundant phrases such as, '100% natural no preservatives added'.

A second marketing approach is to depict outdoor or farm scenes on product packaging, hoping to appeal to consumers who feel that they should be eating (or providing their families with) more 'natural' products.

While it is fair to say that 'natural' food products may be processed differently or less, it is incorrect to assume that 'natural' means unprocessed. The initial preparation and subsequent use of synthetic or

natural chemical preservatives may differ between natural and conventional food products. For example, natural whole wheat flour is stone ground, conventional whole wheat flour is ground between metal rollers. The food value is the same for both.

Some potato chips have been marketed as 'natural', meaning that the potatoes were cut thicker (sometimes unpeeled), processed the same as conventional products, and then sold at a higher price. Some 'natural' potato chips have been salted with sea salt — the advantages of which have yet to be proven.

Other manufacturers have attempted to lure consumers by using such terms as 'pure' or 'without preservatives' on the labels of products which have never contained additives in the first place. These products include: rolled oats, rice, wheat germ, and honey.

The use of 'without sugar' on a product label may be misleading because another type of sweetener may have been substituted, (i.e., honey, fructose, etc.)

Are 'natural' food products more nutritional? Not necessarily. Brown rice, rolled oats, whole wheat, white flour, and wheat germ, whether 'natural' or not have the same amounts of proteins, fat, glucides, fiber, food energy, vitamins, and minerals. The same amounts of polyunsaturated fatty acids and vitamin E can be found in the 'natural' or 'unnatural' types of oil and margarine.

So called 'natural' weight-loss products should be carefully scrutinized, their contents may be no better than conventional instant breakfasts.

Many 'natural' granola type cereals have added oil which increases their fat content as compared to the conventional cereals. Advertising and manufacturers design packages which may be intended to confirm commonly held beliefs or suspicions which may not be true. As with all products in the marketplace, Buyer Be Aware!

SOURCES: "It's Natural! It's Organic! Or Is It?" *Consumer Reports*, July, 1980.

"Natural Foods", *Protect Yourself*, January, 1982. ▽



NOTIONS AND POTIONS

Life After Birth

Heather Emberley

"Mothers are good for one thing — making others comfortable. Don't plot too ambitious a course for yourself. Don't call too much attention to your distress or anger. Things could be worse. Don't blame anyone but yourself."

— Phyllis Chesler, *With Child*

"Post partum depression lasts until the kid is thirty-five years old."

— a seventy-five year old mother

Women reaching out to women is the philosophy of The Post Partum Counselling Service of Winnipeg located at 890 Carter Avenue. Two counsellors, Pam Craig and Elaine Bergen, have worked tirelessly for the past two years to provide this essential service and recently received a \$30,000 one-year federal job creation grant.

As graduate students in Educational Psychology at the University of Manitoba, Bergen and Craig were motivated by personal experience to counsel post partum women. The service is free and the criterion for counselling is any issue that arises for a woman with a child under three years of age from birth or adoption.

Telephone volunteers, most of whom have experienced post partum depression, offer mothers support as well, and there are weekly group meetings where women can vent their frustrations, learn through sharing and explore alternate ways of coping. The telephone volunteers offer support and empathy, although they are not trained counsellors and do not meet with the callers in person. Pam facilitates new open groups which meet every Wednesday evening, while Elaine runs a closed weekly group to 'wean' mothers onto other areas of growth. Marital counselling is also offered by appointment for couples who want to explore the changes the baby has meant to their relationship. Individual and group counselling is available and husbands' groups meet on request.

Bergen and Craig also make presentations to groups, students and professionals in the hopes of making people aware that there is more to post partum causation than hormones, a belief previously held by the medical model. Traditionally, doctors estimated that "the baby blues" lasted approximately six weeks after delivery.

Women who experience sadness, crying, anxiety, loneliness and an inability to cope for months or even years know differently. Not only are there new schedules, demands, expenses and responsibilities regarding the child, but the mothers' needs increase as well. In her new role and job as mother, the woman needs support.

The job of motherhood has low status in this society. We are expected to aspire to it, yet if we become mothers, we are relegated to "just mothers" or "only housewives." We pay lip service to motherhood not salaries. And because motherhood can have low prestige, new mothers are often overlooked by professionals. As a social issue, post partum counselling is not a priority for medical schools, or for traditional forms of therapy.

Symptoms of post partum depression range from extreme overconcern for the baby to a lack of feelings. Often women who were competent in another profession are overwhelmed with the isolation and demands of motherhood and experience feelings of helplessness, inadequacy and confusion. There can be displays of aggression toward the child, thoughts of suicide or sexual ambivalence. Some women's depressions are compounded by personal

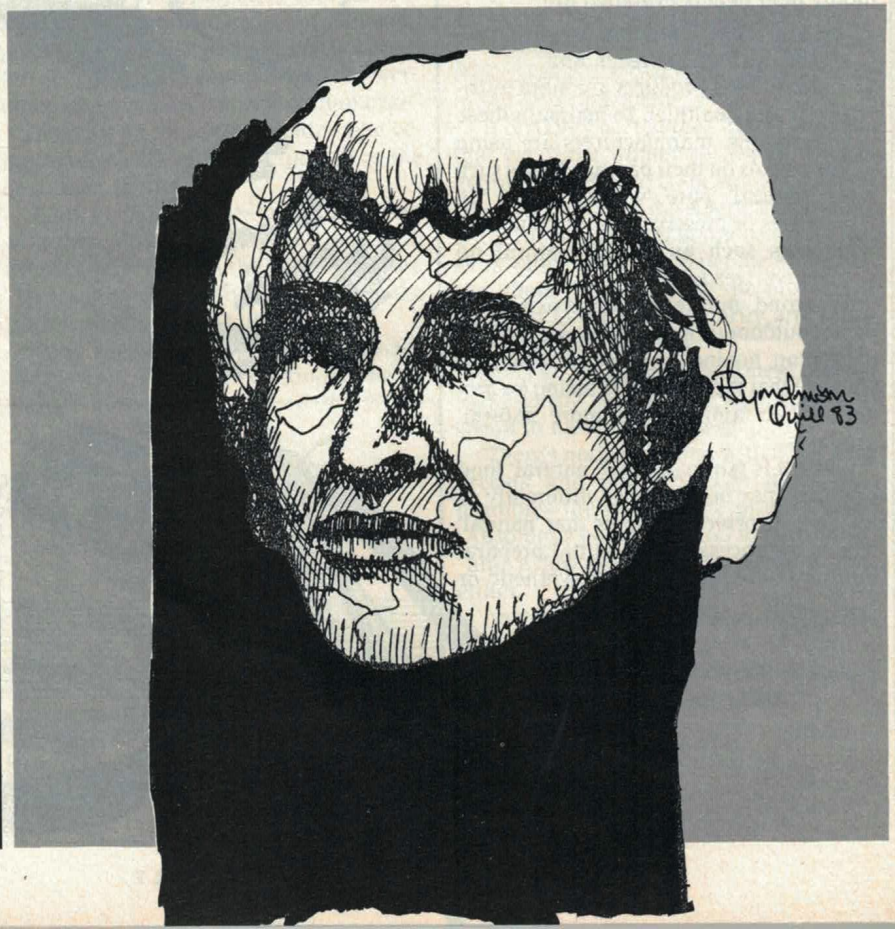
or external expectations that they be perfect mothers.

Issues that arise in counselling include the losses women experience in having a baby as well as the gains, the change in body image, expectations of pregnancy, delivery and guilt feelings about not being able to 'fix' a crying baby. The myth of bonding is explored through discussion, enabling women to know they are not alone if they did not instantly fall in love with their infant.

The Post Partum service is also a preventative program: the sooner a problem is worked on, the sooner everyone benefits. Unfortunately, others in the country have failed to recognize this. Due to B.C. Premier Bennett's cutbacks, the Vancouver Post Partum Service, a model for Winnipeg's, was forced to close its doors on November 1, after eleven years of vital service to thousands of women.

There is no question that financial support from all levels of government and private sources (donations are tax deductible) are necessary to ensure that Winnipeg women do not lose access to this important service.

For further information call the Post Partum Counselling Service at 284-0174. ▽



POETRY

Mom
 you are a fine woman
 and whatever backbone and courage I have
 I owe to you.
 I love you
 but hate to hear
 you crying
 in the darkly silenced solitude
 your room has come to hold.
 The double bed half empty/hardly warm
 for you
 sleep does not come easily
 and through the quiet night
 I hear your sighs
 can almost see
 your allnight wakeful staring eyes.
 Mom I love
 you/can come through it
 if you
 please don't cry
 in the dark of your room.

Barb Riley©

LATE BLOOMER

like the bud
 of a new rose
 you have a special beauty
 a freshness
 a quality
 all your own

just the way you are
 is beautiful
 but I am waiting
 for an opening
 slowly
 hesitantly
 I am hoping
 praying
 for a gentle opening
 of the bud
 of your existence

there is more
 to you
 more to be
 the bud
 that withers
 without ever opening
 has a sadness
 of its own
 it leaves me
 with the fragrant scent
 of loss

your friendship
 is unique
 special to me
 it would be enough
 and yet
 there is a promise
 that lingers
 unspoken
 a quality
 yet to be revealed

I wait for a time
 when I will see
 the first signs
 of blooming
 look ahead
 with quiet anticipation
 watching
 waiting to see
 how lovely
 you will be

Penny Hardie © 1983

EDITORIAL

From One "Courtney" to Another, to Another...

Who is she? Leaving the Ottawa-Carlton Regional Detention Centre after five days in jail for refusing to testify in a rape trial, she hides behind a rubber Ronald Reagan mask. In a television interview, we see her only in shadow, an invisible being with a husky voice punctuated by hand gestures.

Why do women not report rapes? Why do they withdraw their complaints? What are the reasons that we cannot legitimately acknowledge the violence that is perpetrated against us? If you are not a woman, you may wonder, how is rape comparable to other crimes? Is it like a slap in the face, or a punch in the gut? There is something of the same taste of terror and the same indignation that arises as a result of the blow. Is it like getting your wallet ripped off or your house vandalized? There is something of a feeling of invasion of privacy and frustration at the senselessness of the act. You might say, all of these sensations apply to the act of rape and then...*rape is like sinking in quicksand, no footing, nothing to grab onto...rape encircles you totally...it gets into every crevice — chokes, blinds, immobilizes.*

Take the recent case of Courtney of Ottawa, a rape victim who chose silent anonymity over her rightful day in court. She seems a young woman with a healthy knowledge of survival. Her two decades on earth must have taught her that silence and a stay in prison may well mean survival, whereas the recounting of her particular tale of horror has, and is likely to continue to bring disbelief, scorn, ridicule and conceivably physical harm.

News coverage of the event has shown definite societal disagreement on the proceedings: The director of the local rape crisis centre believed Courtney's sexual history and drug use should not have been a factor in the sentence imposed on her for contempt of court. Citing the spectre of anarchy, Justice Joseph O'Brien enforced the sentence due to a belief that his interpretation of her character and credibility were significant in the trial. Also cited as newsworthy were the comments of one David Scott, a psychologist, who claimed "increased false and unfounded complaints of rape." Who are we to believe?

Granted, on the part of some news analysis there was sympathy and outrage at the judicial decision, though not of an intensity that imparts self-respect and justice to the victim. Courtney's travails made the paper for a couple of days and then were gone. That was enough for the other "Courtneys" in this world to hear, feel, and learn the lesson well.

Brigitte Sutherland
and a Winnipeg "Courtney"



Recently, a "Courtney" living in Winnipeg spoke with me for a number of hours. I was a stranger when I entered her home, but left with a part of the burden of the knowledge of her rape. What was I to do with it? Write an exposé? It is difficult to write about a crime that silences. While the actual rape is perpetrated by one or more men, this crime is then compounded by everyone who forces us to swallow our screams.

This "Courtney", because of a severe physical disability, found herself sexually violated by the very attendant who had well looked after her needs to be dressed and transferred to her wheelchair, for years now. A person long trusted and needed. And while it was happening, she realized that this violation of her body, her wishes, her integrity and the invasion of her very being had been abused many times before; in totally different ways, by many different 'helpers', often the most well meaning of people. Because, after all, the weakness of the legs automatically renders, does it not, a lessening of cranial ability, and therefore gives all those so perfect in their functioning, the right to trespass on the personhood of disabled people?

This "Courtney", so strong in her championing of the causes of the vulnerable before, crumbled in indecision. To call the attendant's employer would be a joke. He was the one who had deliberately sent an attendant to her with an unknown youth to watch while she was dressed, in front of her dying mother, under the pretext of job training which had turned out to be a lie. Other violations, other ways...Would she call the powers-that-be who paid for this attendant service, and who professed to be providers of care to enable disabled persons like her to remain independent at home, (and out of costly institutions)? But for seven years she had called them, and told them of serious problems with this attendant care they were buying...for seven

years, accurately documented, responsible concerns made over and over again. And for seven years, had met with a stone wall of denial. She felt there would be no point.

Numbingly she did nothing and put up with the unwanted touch of that same attendant over and over until she finally cried enough...and told the office not to send him anymore. The powers-that-be swooped down on "Courtney", with the threat that she might be without service altogether if she did not provide another person to be present to watch while she had someone assist her in her daily routine, even the continued attendance of her assailant.

You might say *what's so unique about that?* Nothing, really nothing, when so many women are locked into these symbiotic relationships with their rapists: there are the homegrown varieties of rape within marriage and incest; there is the workplace variety of sexual harassment. The enforcers of this symbiosis may be economic reasons, intimidation, public scorn, personal shame, self-inflicted guilt. For these reasons many women can't walk away; can't change identities; can't move to another city; can't get police protection; can't get a day in court; can't get a respectful hearing; can't get justice and so can't get on with their lives. When are we going to stop being on trial for being women? — Stop being made to feel guilty — condemned?

Many women have begun to speak out from a feminist politic—an understanding of the economic and patriarchal power relations that affect our lives. First we began by speaking out to one another. In this way, we have shared the burden and have heard each other's innocence — our non-compliance in guilt. We are not the rapist! Hearing these testimonies has cleared away the societally-induced forgetfulness. We *re/member* our own personal rapes. The women who held a vigil outside the Ottawa detention centre in support of Courtney and who sang of violence against women were *re/membering* themselves.

The statistics of violence against women soar because we have stopped being co-conspirators. An important aspect of progressing toward a real reduction in the horrifying statistics is the demand for monies to help shelter each other and the claim to reparation for the crimes committed against us. We have asked for changes in the laws to punish the guilty instead of the innocent. When one of us is not heard, we will take up a voluminous scream. We insist on being heard.

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