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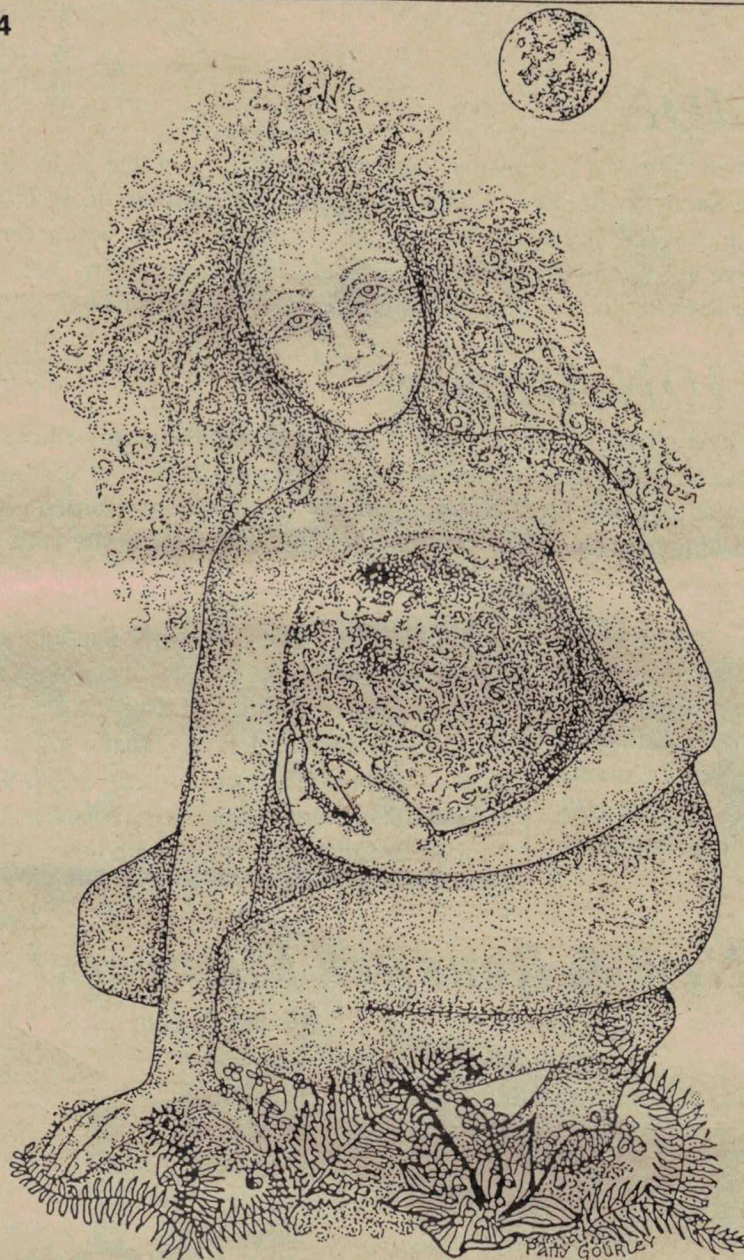
# ACTION

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MANITOBA ACTION COMMITTEE ON THE STATUS OF WOMEN NEWSLETTER

March, 1994

Vol.21 No.2



## Celebrate Women

Happy International Women's Day!

Inside: Back to the Basics--Family, Food & Feminist Books

## About MACSW

The Manitoba Action Committee on the Status of Women is a volunteer-based, non-profit feminist organization working through political action, public education and personal growth in order to improve attitudes, raise issues and remove inequalities affecting women today.

MACSW was formed in 1971 by a group of women who presented a brief to the federal Royal Commission on the Status of Women in 1967. MACSW has branches in Brandon, Dauphin, Thompson and Winnipeg.

## About ACTION

*ACTION* is published 9 times a year by the Manitoba Action Committee on the Status of Women, with the assistance of the Secretary of State Women's Program. The purpose of *ACTION* is to inform MACSW members about MACSW initiatives, to encourage members to take action on a personal and political level, and to serve as a forum to discuss all issues affecting the changing status of women. Articles express the views of individual writers and do not necessarily reflect MACSW policy.

## About ACTION Articles

News and feature-style articles, profiles, reviews, essays, letters to the editor, illustrations, cartoons and photographs are all welcome! Written submissions should be double-spaced and typed (2 pages max.) Material may be edited. Sorry, submissions will not be returned unless accompanied by a stamped, self-addressed envelope. **Deadline for the next issue is the 15th of the month.**



Send stuff to:  
*ACTION* Newsletter  
MACSW Winnipeg Branch  
702- 70 Arthur St.  
Winnipeg, Manitoba  
R3B 1G7  
Phone 946-5049

**This issue:** MACSW staff, Pat Sadowy, Marion Foster, Allison Dewar, Pam Jakubec, Marjorie Turton, Kelly Logan, Karen Johnson, Christie Harris, Suzy Waldman, Shannon McKenty, Karen Johnson, Ruby Reske-Naurocki, Theresa Corrigan, Susan White, Arlo Raven-Stone, Noreen Stevens, CHO!CES, NAC info & Newsletter Coordinator Fiona Muldrew.

## Thank you New & Renewed Members!

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1/4 page ad	\$30/\$25 for non-profit groups / MACSW members.
1/8 page ad (business card)	\$20/\$15 for non-profit groups / MACSW members.


For info ph. 946-5049.

# THE CHOSEN FAMILY

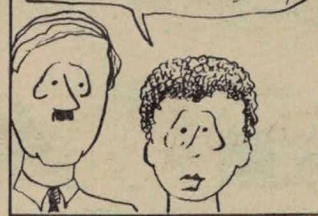
by Noreen Stevens

**"The Family Values Primer"**  
by Mr. and Mrs. Morley Wright

Upholding family values has long been the cornerstone of our opposition to the homosexual privilege movement.




Many people ask us what we mean by family values. I am deeply saddened by this question as it points to the moral bewilderment of our society.



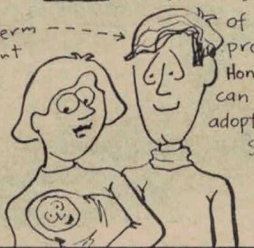
My wife, Mrs. Morley, and I have created The Family Values Primer to straighten out this confusion.

Straighten out indeed!

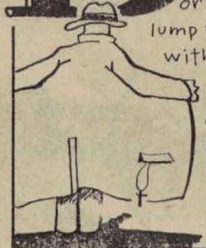


**A** is for adoption. Couples who are unable to have children may choose to adopt. They are not discouraged from continuing to have sex, though the sole purpose of sex is procreation. Homosexuals can neither adopt nor have sex.

low sperm count



**B** is for the bad men who molest little children. Though they are mostly heterosexual and/or men of God we lump them together with homosexuals (also bad men) until the lines of truth become fuzzy.




**C** is for the children that homosexuals try to recruit. Attracted to professions where children can be found; day cares, schools, community centres; homosexuals are easily identified by their lisping talk and delicate carriage. They are ideally replaced by harmless, God-fearing spinsters who share housing for companionship and economy.


Next Week **D-J**

**"The Family Values Primer"**  
by Mr. + Mrs. Morley Wright

Now, where were we?  
Oh, yes...




**D** is for deviance and despair and the devil ...all just rewards for those who stray from the family way.




**E** is for equality upon which this country was built and which is threatened daily by social parasites demanding special rights and privileges.

fags, women's libbers, Sikhs

Jews, Indians, cripps...er...the disabled

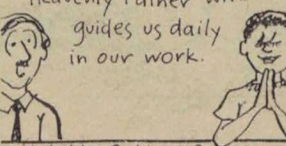


**F** is for family the foundation of this fair land... and **F** is for freedom ...but not sexual freedom don't be silly, Billy, put your arm down



**G** is for gay which used to mean happy and now means sad... very, very sad.

**G** is also for... Him... our Heavenly Father who guides us daily in our work.




Editor's Note: God has informed us that he does not guide the Wrights in their work

**H** is for home and hearth and heterosexual and happy.

Gay, even... nah, nah!

Not funny Mrs. Morley

I'm gay, hee hee



**I** is for indiscriminate as in sex and infectious as in disease and indigestion which I'm gilling at the very thought of it.

Go on then dear... I is my favourite



**J** is for Jesus, Son of God and our Saviour... who taught us everything we know.



Editor's Note: Jesus, who is currently working at an AIDS hospice in Montreal denies any knowledge of the Wrights

**The Family Values Primer**  
by Mr. and Mrs. Morley Wright

**K** is for the Ku Klux Klan  
Billy, I told you to stop that... you, too, Morley Jr.  
White power!  
Wide power?!

**L** is for lesbians  
...evil baby-stealing, truck driving, man-hating lezzie freaks!!  
For heavens sake, Morley stop spitting!

by Noreen Stevens  
**M** is for man  
man  
man  
man  
...and me, Morley and Morals, and...  
Motherhood!

**N** is for normal and natural  
Like us!

**O** is for out  
...as in being out or coming out  
...and orgasim

Are my ears deceiving me, Mrs. Morley?

**P** is for...  
Pam! You jerk! That's my name.  
Has Mrs. Morley experienced an epiphany of sorts? Will she stay with Mr. Morley and finish the primer or join Jesus in Montreal?  
...and penis and pudenda... and pumping pissing pervit passion!!  
Stay tuned!

**THE CH@SEN FAMILY**

**The Family Values Primer**  
by Pamela Mr. and Mrs. Morley Wright

**Q** is for Queer  
Where the... heck... do you think you're going?

**R** Rebellion!  
Pamela seems to be on the verge of...

by Noreen Stevens  
**S T**  
I seek sexual fulfilment and truth

**U**  
The world as I have known it is unravelling... and so is my perm.

**V**  
I feel a sense of vitality...

**W**  
...and wonder! who, where, what, why...? I want to know everything!

**X**  
My inbred xenophobia is falling away...

**Y**  
I yearn for knowledge, experience... every inch of my body tingles with anticipation

**Z**  
...and as for Mr. Morley and our fascist progeny... I feel nothing... zip... Zero!!

## Brandon Branch Report

Jennifer Howard, Administrative Coordinator

By the time you read this the federal budget will have been announced and we will have a better indication of this government's commitment to women. (Ed. *The Liberal budget will mean 20% cutbacks for MACSW*) In early February we met with Lloyd Axworthy, Minister of Human Resources Development, who is now responsible for the Women's Program (our funding agency). The meeting was short and the minister was distracted. If you would like to express your support for government-sponsored women's equality, you can write, fax or phone: **Hon. Lloyd Axworthy**

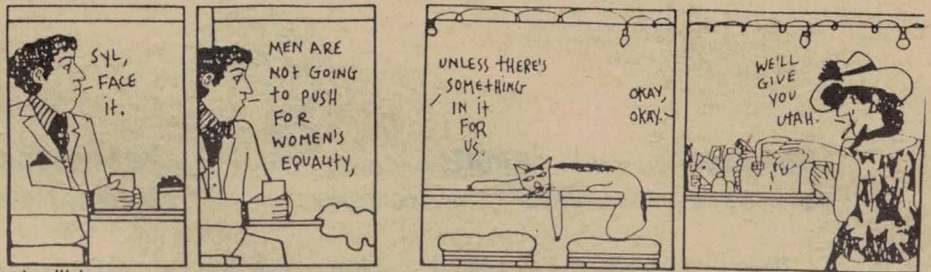
**Minister of Human Resources Development**  
**House of Commons**  
**Ottawa, ON, K1A 0A6**  
**ph. (613) 995-0153**  
**fax (613) 947-4442**

The City of Brandon has decided to cancel the funding for the Employment Equity Program. The program will remain but without staff support. This will make it very difficult to continue the process. To illustrate the state of employment equity in Brandon, the Fire Department received capital funding this year to add a women's bathroom and shower facility to the station, on the off chance that there might be a female fire fighter in Brandon someday. The issue has yet to be publicly debated, but if you are concerned you should call your City Councillor (their numbers are in the yellow pages section of the Brandon telephone directory).

Promoters of Mental Health Continuing Education and the Canadian Mental Health Association, Westman Region are presenting a conference on April 14 & 15 titled "Mental Health: Family, Society and Culture". Maude Barlow, anti-NAFTA activist; Sue Johansen, of "The Sunday Night Sex Show"; and Marilou McPhedran, feminist lawyer and chair of Canada's first Independent Task Force on Sexual Abuse of Patients; will be speaking. Topics include "Working with Victims of Domestic Violence" and "Native Healing: Ways of Approaching Mental Health Issues". Call Kay Armstrong, 727-2609 or Heather Kirkham, 726-6191 for details.

By now, the Gender and Development Conference will be over. We have been working on this for over a year. It has been a transformative experience. Big thanks to Mary Annis, Prabha Vaidyanathan, Linda Carreiro, John Everitt, Kady Denton, Bev Hicks, Krista Loughton, Kathy Matheos and all the volunteers who helped pull it off.

Have a peaceful and empowering International Women's Day!



## Parkland Branch Report

Heather Dootoff, Administrative Coordinator

I made it back safely from holidays and I must say, it's nice to be back, especially since it has warmed up! I had a great holiday and managed to leave work behind, except for one slip when I ripped out a sexist ad in the airline magazine on the flight down (oops)! My only complaint of the week was seeing/hearing even more about the Kerrigan/Harding affair. It is fascinating to see the attention paid to the issue of violence when \$\$\$ and National Pride are at stake.

Thanks to all who covered for me while I was away...Tena, Virginia and Kathleen. I was particularly sorry to miss the presentation of Cheryl Kenney-Matheson at our regular Branch meeting. Cheryl spoke about a conference she attended called "Re-Imagining: A Global Theological Conference for Men and Women by Women." Although meeting attendance was low (I wasn't the only one on holidays!) enthusiasm was high. Cheryl has been asked to return again and share more information on the conference. This will be especially appreciated by those of us who missed the first presentation.

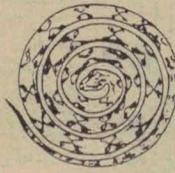
Three Dauphin women were nominated for and attended the YWCA Women of Distinction Awards in Brandon. Nominated were: Kathleen Baleja for Arts, Maggie Campbell for Health, Fitness and Recreation and Virginia Jamieson for Public and Community Service.

March is shaping up to be a busy month. International Women's Day Celebrations will occur March 6 with a potluck supper and play(s) featuring women from the Parkland area. Call the office for time and location.

March 10 is the regular Branch meeting, 5:30 p.m. at the office. Tena's list brings supper.

Lucille Meisner will be in Dauphin March 11 to speak on Women, Weight and Body Image. She will speak to the high school students in the morning and will hold a session in the afternoon at ACC. Registration is \$5 and pre-registration is advised as space is limited.

Dig out your western wear and dust off your boots, Parkland Status of Women has been asked to participate in Countryfest again. This was an excellent and fun way to raise funds. Hope we can count on all the volunteer support we had last year partners!



## Thompson Branch Report

Hari Dimitrakopoulou, Administrative Coordinator

Though the weather has been the coldest in recent years, women in Thompson have kept busy meeting, lobbying, planning, mourning and honouring.

On January 26, women gathered together one more time to mourn and honour the life of a woman who died from violent causes in the North. It was another occasion to demonstrate that northern communities are in need of more education about violence against women and safe shelters for women in all communities.

TACSW, along with other members of the Northern Women's Development Network, has concluded a series of presentations to the various levels of government in the North about the findings of its report. NWDN has also been busy preparing a video on women and the economy in Northern Manitoba. The video will be shown at the Northern Women, Northern Lives conference in Fairbanks, Alaska and at the Women and Sustainable Economic Development conference in Vancouver in June. It is a unique opportunity for Northern women to liaise and work together with women across the country and the world on common concerns and goals. We have much appreciated the invitations and we are looking forward to the conferences.

Women's groups along with TACSW have been busy in preparation for International Women's Day. A luncheon and a potluck supper have been organized for March 8. For more info please call the TACSW office at 778-8549.

From February 11 to 13, Darlene Merasty, a member of TACSW participated at the organizing workshop of "Women Healing for Change." Darlene enjoyed the opportunity to work together with other women on the organizational plans as well as to participate in the sacred circle dancing and the mini-healing seminar.

Beyond the above activities, TACSW members have been working on internal organizational matters such as the renewal committee and local planning. We had an opportunity to realize the great amount of community support TACSW has in the North, by seeing the number of letters of support we received for our funding application. With MACSW's funding application all done and submitted, TACSW would like to thank Heather Dootoff and the Parkland Branch for doing an excellent job in its preparation. On behalf of all of us, we would also like to thank the women who met with the Minister of Human Resources regarding our funding.

## Year of the Family--Is It For All Families?

Shannon McKenty

The United Nations has designated 1994 as the International Year of the Family. The U.N. is encouraging everyone to take time during 1994 to reflect on the role that family plays in their lives, particularly with regard to the changes continually occurring in the shape and diversity of family structures. This diversity is increasing all the time, examples of which are single parent families and homosexual families. Manitoba's plan is called Family Year - 94. It is set up primarily as a participation opportunity for communities, families and individuals. Everyone is encouraged to register an event and/or request information on events planned in their area.

Frances Arnold, author of *We're Still a Family* (in stores now!), a children's book about single parent families, says that the Year of the Family has possibilities, but is sceptical about whether it will actually change things for families where there is little or no emotional support or encouragement for personal growth. According to Arnold, even the U.N. definition of a family is rather cool--an intellectual, idealistic statement that does not address the dysfunctional aspects of most families.

Mark Zoldy, facilitator of the Gay/Lesbian Pride Committee, is more optimistic about the Year of the Family. The GLPC is planning to keep the theme of families in mind for celebrations and activities this year. Since homosexuals are sometimes excluded from their parent families and are not expected to have children (though many do), the diversity of family structures is perhaps greater with homosexuals than with any other group.

The Year of the Family could be a positive celebration. If the diversity of families is your primary concern, then you can celebrate that. Hopefully, this year will be a chance to raise the consciousness of some of the more conservative members of our society so that future generations will be more open-minded. Maybe by 2004, the U.N. will be declaring such years as the Year of the Single Parent or Year of the Same Sex Parent Family.

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## Winnipeg Branch Report

Susan Banks, Administrative Coordinator

Much of February was spent lobbying all levels of government on the issue of funding services that affect women. On the civic level, we made presentations to three of the City of Winnipeg's Standing Committees, as well as to the Executive Policy Committee (which is responsible for making the final decisions on the city's budget). We spoke in opposition to proposed cuts in the areas of health care, libraries, police spending, parks and recreation, street and sidewalk maintenance and transit. The city has once again proposed cuts which will affect the most disadvantaged in society: women (especially single mothers) and others living in poverty, youth, people with disabilities and people of colour. Some recommendations were:

1. that public monies not be used to build a new arena;
2. that Winnipeg 2000 not be given a 30% increase in funding;
3. that public monies not be used to fund the Winnipeg Jets; and
4. that recommendations of the Urban Safety Report be implemented including funding a full-time position for the Safe City Committee.

At the federal level, MACSW staff and members met with Lloyd Axworthy on Feb. 4 primarily to discuss the future of the Women's Program (from which MACSW receives about 80% of our funding). We also wanted to address the issues of violence against women, the Federal Infrastructure Renewal Program and Social Security Reform but our meeting time was cut to about 10 minutes. We gave Mr. Axworthy a copy of our funding application and

stressed the importance of funding women's centres to address issues of inequalities and violence. Let us know if you would like to be involved with MACSW's presentation to the Round Table on Social Security Reform scheduled by Axworthy's office for March 18 in Winnipeg.

**NEWSFLASH! The new federal budget will add another 5% cutback to the 15% cuts the Tories planned for non-statutory grants in 1994/95. This 20% cutback will mean a loss of about \$27,000 to MACSW's meagre \$122,400 grant.** Please encourage friends to become members or sign up for Pre-Authorized Chequeing to make monthly donations to MACSW from your bank account (see enclosed form). We need more individual donations to help us survive this funding crisis. Complain to Lloyd Axworthy and your M.P. about the Liberal government's betrayal of Canadian women.

We are continuing to work on the issue of violence against women. Since our meeting with Stu Whitley, Assistant Deputy Attorney General, two and a half months ago, we have heard little regarding our concerns about the Zero Tolerance Policy. We feel it is essential to bring women's groups together to share ideas about lobbying all levels of government for improvements to programs dealing with violence. On Feb. 23 we held a revitalizing meeting of the Women's Task Force on Violence in conjunction with the Social Planning Council of Winnipeg.

Update on the Women's Resource Guide: it's almost done! Thanks to the tremendous support of numerous volunteers, the guide will be ready for distribution in April as planned. Anyone who wishes to provide computer expertise to the project or is interested in being involved in future

phases of the publication, please contact Kristin at 946-5053 or leave a message at 946-5049.

On March 15, MACSW will be holding an event called "Sexism in the Media". Pam Jackson and Michelle Paquette will lead a discussion which will focus on the media's impact on women and society and strategies to deal with the media. The film "Still Killing Us Softly" will be presented. (see back page for details)

The Quilting and Radical Notions Society will be displaying their handiwork at IWD celebrations at the UofW on March 6 and at Winona's Coffee & Ice, 761 Westminster Ave., after March 6. Oodles of raffle tickets will be available to raise funds for MACSW. Please buy or sell the enclosed booklet and return the money and ticket stubs before the draw on June 21. If you want more tickets or could help follow up on ticket sales please call 946-5049. Thanks to new quilters: Clare Thomas, Marjorie Turton, Maureen Smith, Debra Doerksen, Aurora Dekker and Fraser Muldrew.

**TESIA  
BROOKS**

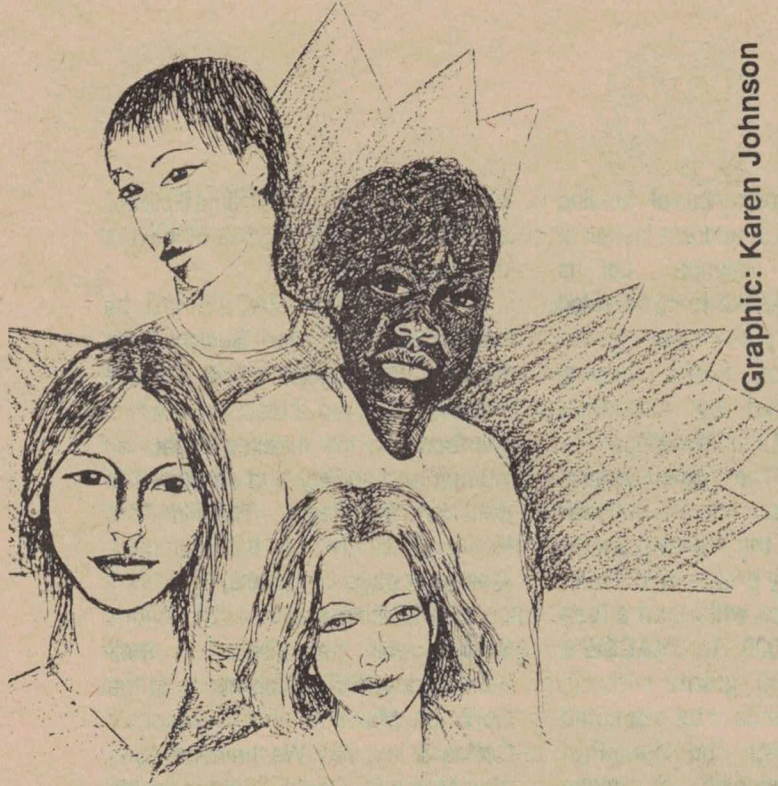
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Graphic: Karen Johnson

## International Women's Day in Winnipeg

Suzanne Waldman

International Women's Day has been celebrated continuously in Winnipeg since 1922! "We Are Family" is the theme named for this year's celebrations by the Committee for International Women's Day (CIWD), which has coordinated Winnipeg events for over 20 years. "We Are Family" is in reference to the U.N. Year of the Family, and is meant to convey an image of women as a sisterhood in struggle--an alternative family, and also to focus attention on pertinent family concerns such as access to child care, recognition of Lesbian and Gay families, and recognition of women's work in the home.

Accordingly, the IWD march and rally is geared to being a family event--everyone is welcome (see back page for details). Susan Prentice, Margaret Laurence Chair of Women's Studies, will speak about child care issues. Following that, Heather Bishop will perform a family concert. The hall is wheelchair accessible and sign interpretation will be provided.

On March 12, the National Film Board, the CIWD and the U.N. End of Decade for Women Committee are presenting "Rhapsody in Colour: A Dialogue with Women of Colour and the First Nations Examining the Preservation of their Traditions", which will explore the difficulties of women passing on cultural values to their daughters, through a workshop/panel discussion. Monika Deol, a "Much Music" anchor and former Manitoban, will be a special guest at the workshop/panel, facilitated by her mother Ajit Deol. Other panelists are: Amina Ali Mire, a Somalian Canadian who

worked for the Red Cross Somalia Operation; Kathy Mallett, an Aboriginal woman who helped establish the first urban Aboriginal child welfare organization in Canada; Stella LeJohn, of South African heritage, who helped to found local groups such as the Congress of Black Women; and Rhonda Gordon, an Aboriginal freelance journalist and researcher. The workshop/panel discussion will be held at the Delta Winnipeg from 11 a.m. to 3:15 p.m. Cost is \$5 (lunch is provided).

On the same theme, three films will be shown in the evening. "The Body Beautiful" illustrates a Black woman's and her white mother's relationships to their own and each other's body--the film was highly lauded at the New York Film Festival. "It Starts With a Whisper" follows a young First Nations woman who gains confidence in herself through encounters with "outrageous aunts"--her matriarchal ancestral spirits. "Immigrant Mother, Canadian Daughter" is about the clash of cultural values between a Chinese-born mother and her daughter. The films will be screened at Cinematheque, 100 Arthur St. at 7:30 p.m. on March 12. Cost is \$4. A reception will follow.

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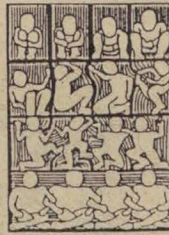
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## Clown/Activist/Peacemaker

Interview with Karen Ridd by Fiona Muldrew

Karen Ridd worked for Peace Brigades in Guatemala and El Salvador providing protective accompaniment to threatened leaders of the human rights movement. She received national attention in 1989, when she was arrested in El Salvador while working with refugees, seeking sanctuary from the Civil War, in the Episcopal Church of San Salvador. She refused to be released until her colleague from Columbia was also released. Since then she has made 1700 presentations across Canada, speaking about Central America, non-violent action and various struggles for justice. Action interviewed her when she was back "home" in Winnipeg for Project Peacemakers' 10th anniversary conference, Feb. 11 & 12.

**Action: What are you doing now with Peace Brigades?**

KR: I do consulting work with Project Accompaniment (assisting refugees returning to Guatemala) and I do Peace Brigades training. I'm on stand-by for the North America Project (non-violent training for the struggles of First Nations people). I was invited to go up to Davis Inlet but I couldn't go. I'm, hoping to go to El Salvador to monitor the election this March. I'd like to do more Peace Brigades training.

**Is training in non-violence based on feminist ideas?**

KR: Training comes from individuals who reflect on their experience, history and culture. For women it's often feminist. People often go back to their cultural roots. Aboriginal people have a long history of non-violent action. For me a lot of it comes from a faith background and my strongest roots come from clowning - that's my cultural milieu. Principles of non-violence and feminism are really close--the respect for all living things, for creation, coming from a grounded place in the self, acting out who one is--not what one is socialized to be, turning things upside down, challenging the structures, the patriarchy and the hierarchies. Non-violence and feminism challenge the way things are supposed to be.

**What are the links for you between clowning & non-violence?**

KR: Clowning operates as something like a memory of the future--it shows us a vision of the world as it could be. The humour comes from the collision of the clown's view of the world with the way our world is. Partly what clowning does is show up how our world is broken and needs to be looked at. And non-violence looks at places that are broken and

finds ways of showing up the brokenness. Clowning has a great aspect of play, theatricality, and coming from a deep place inside. The most effective non-violent action comes from a deep place of who you are.

**How did you joke around with the guards when you were imprisoned in El Salvador?**

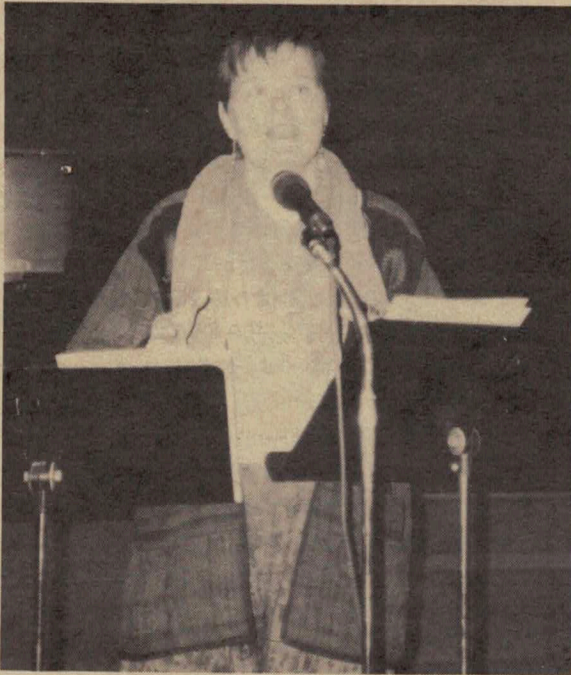
KR: One of the main tenets of non-violence is based on what Ghandi calls satyagraha--the love for the other. So even with people I had no belief I had anything in common with, there was still something. Humour is a great equalizer. If people get laughing with you it's harder for them to hit again. Partly it's a way of saying "you're not going to make me something that I'm not, or it's going to take you a long time. You're going to see me as a human being too." I joked around about my Spanish, how I couldn't sign a paper with a blindfold on, about how I only came to El Salvador to escape Canadian weather.

**What was the biggest challenge when you were in prison?**

KR: I wanted to deal with the situation well. I met so many Salvadorans who lived through horrific experiences with such grace. I have an enormously large care-giving gland, so I was worried about my friends who were also jailed. I did help significantly to get one friend out of jail, but I also deal with the fact that there were other people in that jail, including at least two people who I had seen before, that I walked away from. There's the pain of living with those limitations as to what I can do. I live with that reasonably comfortably, knowing that I am limited and that was my limitation that day. One thing I blocked out was the sexual innuendo, the sexual come-ons from the interrogators. I had to take my clothes off in front of an officer--that was so difficult for me to deal with that I completely shelved that. I wasn't aware of being frightened but I was. When I was released, having to leave El Salvador was very difficult. I had to leave the people I had been working with for over a year, right away and come back to Canada.

**I heard you did a presentation at the Sorrow & Strength conference a couple years ago on ritual abuse and torture? What are the links you see between global violence & violence against women & children?**

KR: My presentation was actually on torture, but there are certainly links with ritual abuse and violence. Not to downplay torture or use the word lightly, but when we talk about child abuse/ritual abuse--it's a way of making it look less potent, less incredibly destructive than to name it as torture. Abuses against children are as abusive or more



**Karen Ridd speaking on peacemaking**

destructive than torture. Torture is seen as something that people in other countries do to each other, especially in "third world" countries in the derogatory sense of the word. Torture happens out there, but here we have "abuse." Torture here and in the two-thirds world (southern countries) is often aimed at sexuality. With women it's always linked with their sexuality and aimed at breaking them apart. Torture and abuse are used to keep people under control, affirm the hierarchy that's locked in place. In the two-thirds world, torture keeps people frightened, marginalized, keeps people from rising up. In the one-third world (North America & Europe), part of why abuse is not called torture is the political aspect of keeping people down and unable to gain equality.

**Do you think there are similar strategies used in what we call torture and ritual abuse?**

KR: It seems like there's a military link. Testimonies about ritual abuse from the north (one-third world) show links with the military. We say that torture happens only in the two-thirds world yet training comes from the one-third world, and we write it off as something that only happens in the south. There's an enormous amount of racism involved by saying "they're not as civilized as us." Ritual abuse shows the veneer of our "civilization."

**In Canada we have a problem with RCMP and police being in charge of the investigation of police abuse**

**such as in Martensville, Saskatchewan. Do you have suggestions for challenging this system?**

KR: It's the same set up in El Salvador - people are arrested and tortured by the police. What recourse do they have? An amazing woman was imprisoned and incredibly tortured by police. She was released and began a case against her torturers and they slapped a counter case against her. They claimed that by her claim of torture she was creating psychological damage to the people she was bringing the case against. Of course they had the power structure - all the resources that she didn't have to bring her case forward. Imagine the horror of that--not only the torture but dealing with the case against you for naming that you have been tortured. That's just an overt example of what appears to be happening here. People are challenging the system bit by bit. The fact that the RCMP were charged in Martensville was quite historic. Usually the police take the hands off approach because they would be charging their colleagues. Sexual abuse wasn't talked about 10 years ago and now ritual abuse is just beginning to be talked about so there's an incredible amount of change. Everyone who's able to name their reality pushes us a bit closer to change.

Photo: Fiona Muldrew

**What do you think is a motivation for people to change? Either men changing, women changing, people becoming more non-violent...**

KR: or first-worlders changing? Some people paint my concern about El Salvador as sheer altruism, but there's no way that I would be involved with this for as long as I have and be as excited by it if I didn't get a lot out of it. One of the big myths is that people on top have it all. For me I learned so much from the people of Central America or people in the inner city, or people working for movements in Canada. I received so much strength there. It's not easy for men to see what's in it for them to change and it's the same for people in North America. We know we don't have it all. For men, I think it could be enormously life-giving to be able to let go of some of that stuff that keeps them from what life is. There's a great drawing image of life as being "on the edge." I don't mean to romanticize and say that life is on the edge to the extent that you're clawing to hang on, but life is where there's challenge, new experiences and growth. Life without growth is nothing. If a plant stops growing it dies. If men stop growing, stop living on the edge, then something dies as it dies for me--a person from the one-third world, a white middle class urban woman if I stay in my white, middle class, one-third world, safe space. Now it's hard to convince people that they'll have more life when they let go of what seems to keep them alive.

**What were the preconditions that allowed you to see you could learn something from others?**

KR: Certainly the trip to Nicaragua--that was life-changing. I had been working in the inner city but I was working from the charity model.."I have so much and I will share what I have with you," and there's some truth to that...I do have a lot and I should share what I have but that's only part of the sharing. Other people have so much to teach me. This is a gross generalization but it's probably easier for women, because of our socialization, to listen and try and be flexible. In the one-third world we have to let go of that concept that we have everything. If you go to another country you'll quickly realize you don't have a clue what's going on.

**Do you think because Europeans have a longer history of oppression and hierarchy that non-Europeans might be more open to non-hierarchical models and non-violence?**

KR: I don't think I know well enough the real history of the Americas, the non-European version of history, partly because it hasn't been written. The people who carry it have lived it. But there's a lot of hierarchy in the two-thirds world because Europeans did a really good job of colonizing, not just colonizing physically but spiritually, so there's a lot of hierarchy and patriarchy. We bring a lot of baggage and all the religious baggage too.

**How do women in Latin America struggle with the patriarchy in the church?**

KR: I can't speak for Latin America but from my limited perspective when women's first struggle is survival you prioritize things and one of the things that hasn't been an enormous priority is the hierarchy of the church. There has been a priority to work on tackling economic structures and human rights violations but the church has yet to feel the onslaught, to use a good military term.

**In the north we have a certain luxury to challenge the hierarchy but we still buy into the hierarchy to punish abusers in the legal system.**

KR: Yeah, vengeance. I have major problems with the justice system, but we can't move in a large way from the punishment model until we find a way to really address the needs of the victims. Right now the victims just get a sense of revenge. If we move away from the punishment model without having a support system for the victimized in place, then we are in a way downgrading what they went through. Clearly there are great things happening with the Aboriginal justice system. For those of us of European descent, if we

can be humble, we could learn a lot from that. The irony is that one of the things that's pushing change is economic realities. Mediation and victim support programs are providing cheap alternative models saying what we have in place isn't the only option. As options grow we realize there are other ways of doing things.

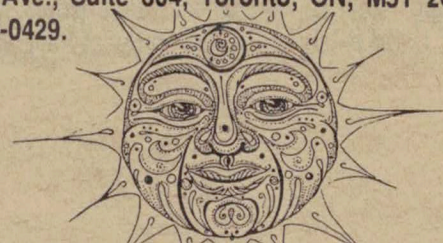
**How do we change our economic structure?**

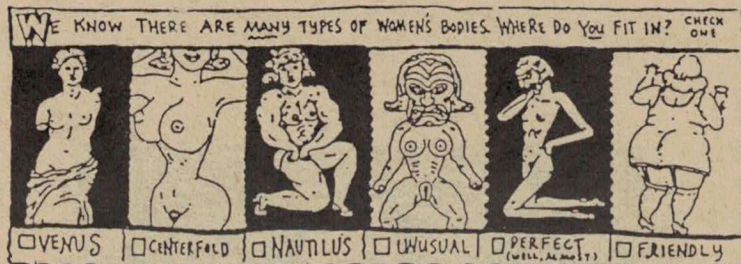
KR: There too we have so few models. There's the communist model and people say "well, that model doesn't work so capitalism is the only way." What gives me hope are very small, grassroots alternative models like Shared Farming, the barter-credit system, Bridgehead Trading, different ways to invest your money like the Calmeadow Foundation (*Ed. based in Toronto, ph. (416) 362-9670*). One thing we have to keep doing is say that the capitalist system is not working for large numbers of people. The globalization of the economy is not working, it's going to be worse and worse for more people so we have to think of alternatives. We're so afraid to tell people that are committed to the capitalist system that even though the system seems to be working for them there might be a better way of doing things. I'm afraid I don't know enough but I know enough to say that this system isn't working. In some ways the economy has replaced religion as that which is central to who we are.

**Alternatives are based on trusting each other and a lot of people don't have that trust perhaps because of a warped Christian belief that people are born sinful.**

KR: Speaking as a fringe member of a religious denomination, I'm thrilled that religion is losing its institutional grip on the world although I'm also concerned that it's being replaced by the god of the economy or capitalism. The book called Getting to Yes: Win-Win Negotiation shows a way of negotiating that's not based on the faith that the other person will treat me well--it's value-neutral. That model allows a middle ground--it moves us from the perspective that "people are going to take advantage of me, we need a lot of structures to guarantee that they don't" or "people aren't going to take advantage of me, I can operate in good faith." If you can use this model in negotiations why can't you use it in economics?

Karen Ridd now works as a therapeutic clown in Toronto's Sick Children Hospital and moonlights as a Peace Brigades consultant. For more info on **Peace Brigades** write: **192 Spadina Ave., Suite 304, Toronto, ON, M5T 2C2, ph. (416) 594-0429.**





## Fighting Fat Oppression: Understanding the Connections

Susan White

I was first diagnosed as "overweight" at 9, and donned my first girdle at 10. I virtually lived in Bermuda-length panty girdles during my teen years. Growing up in the 50's and 60's I got all the messages from friends, the media and my parents that my growing fatness was not attractive. Luckily my parents didn't push me to diet so I was spared the diet-binge trap, but my mother did ask why I didn't have more self respect. I carry the scars of self-hate, from these early messages, within me to this day, but I was lucky enough to later learn that there was another perspective.

I didn't finally dispose of girdles until I was 21 in my last year at university (saved by the hippy era!). I made another fortunate move--I went into African Studies. Through my studies, through meeting African friends, and later through living in West Africa, I came to the startling realization that not all societies saw fat people, and especially fat women, as ugly, undesirable, even disgusting.

Africans saw plumpness in both women and men, even what would here be considered "morbid obesity", as a sign of good health, well-being, happiness, and maturity. What would be considered attractive slimness here was considered too thin--an occasion, as a slim Liberian friend told me, for considerable and persistent concern among family and community members.

Being fat was also a symbol of high status--obviously you ate well and didn't have to work hard. Portly chiefs and government leaders were quite literally, as they were called, "big men." The wealthy and powerful "market queens" of Nigeria were large, round women, swathed in yards and yards of rich fabrics that made them look even bigger. Size in both women and men was equated with power. To my delight I also discovered that African men found fat women sexy!

In later years, while working in international development, I spent time in the Caribbean and found a similar admiration for full, round women there. I watched in envy as Trinidadian women bigger than I am danced on the street in Carnival wearing scandalously skimpy costumes, sensuously proud of their bodies. Comments were made quite frequently about my fatness, but never in a way that suggested insult or hurtfulness, as it would have here. Initially, I had to suppress my horror at their mentioning,

often in front of others, the "unmentionable". I quickly realized that they had no intention of being rude. They could mention it so easily because they didn't have the hugely negative perception of fatness common to North America.

Hatred of fatness in women in North America is an aspect of sexism--part of the control and subordination of women which fuels the fashion and diet industries. A woman's role is to love and nurture men and children by feeding them, so women feed themselves for nurturance in a society that doesn't love or nurture them.

Hatred of fat is also a racism issue. The natural body features of African, Asian and Aboriginal people are rejected for the white norm. This aspect of racism interacts with gender oppression. Women of colour suffer more from "looksism" than white women. The fashion magazines, movies, and TV confirm that nothing about their looks is beautiful: their skin colour, their hair form or colour, their noses, lips, eyes or their body shape. The full round "African bum" is no longer an asset but a liability.

Both widespread fatness and the hatred of fatness are products of the false affluence of capitalism in North America, where corporate profits are put ahead of people's health. The economic system and the values that it teaches train young children to demand to go to McDonald's and watch endless hours of TV, then sells them diets and fitness equipment as they get fat. Fatness is a class issue--it is also a product of poverty in our society. In Africa or the Caribbean poor people are thin or even emaciated because they're underfed and overworked. In Canada, the inactivity and low income of unemployment, poor education, poor access to health care, and a bad diet laden with fat and sugar makes poor people fat. Hatred of fatness is partly due to its association with poverty. Rich women know "you can never be too thin or too rich." Racism also interacts with class--you're likely to be poor (and thus fat) if you're Aboriginal or a person of colour.

It is important to point out that I'm not buying into the widely held misconception that all fat people are unhealthy. As Dr. Carol Scurfield recently pointed out at a Women's Health Clinic conference, "Weighing the Risks", many fat people are quite fit, and being as much as 35% "overweight" may have considerable health benefits.

We need to love ourselves no matter what shape we are, and we need to fight the widespread discrimination against fat people in our society. But if we really want to fight fat oppression, we need to make the connections--we need to fight sexism, racism, poverty, false affluence and unhealthy consumerism and the economic system that creates them all.

## New Regressive Technologies

(summarized from NAC reports)

"The creation of human life must not become another commodity that can be privatized and sold off to the highest bidder" said Sunera Thobani, President of the National Action Committee on the Status of Women (NAC) after the release of the Royal Commission on the New Reproductive Technologies (NRT's) on November 28, 1993. NAC has called for a broadbased and open public participation process before enactment of any recommendations of the Royal Commission. Thobani stated "Clinics selling sex selection, private IVF (in vitro fertilization) clinics, and pre-implantation diagnosis of the human embryo are some of the reproductive and genetic technologies now in place in this country. Newspaper reports on the cloning of human embryos in the U.S. are a warning of what the future has in store." NAC criticized the Tory government for siding with the pharmaceutical and biotechnology industries that are pushing the development of NRT's. After two years of lobbying from women's groups across Canada, the Tories set up the Commission in 1989. The Commission took four years and \$26 million to complete their report.

The disabled community is concerned about the impact of genetic screening on society's attitudes towards people with disabilities. Maria Barile of DAWN (The Disabled Women's Network) said "We must not allow ourselves to become the kind of society in which cost-effectiveness determines who gets to be born, and to whom."

A coalition of women's groups and individuals concerned about NRT's criticized the Commission for mismanagement, scandal, weakness in the research programme and the dismissal of four of the Commissioners. NAC called for a government inquiry into the proceedings and process of the Commission itself.

For more info on this topic contact the New Reproductive Technologies Network by calling Madeline Boscoe at the Women's Health Clinic in Wpg., ph. 947-1517. Their next meeting is March 21, 7 p.m. at the Misericordia Nurses Residence, Wolseley at Sherbrook, Wpg. Gwynne Basen, editor of *Misconceptions* (a new book on NRT's) and director of NFB's "Making Perfect Babies", will be present.

## Don't Plant Norplant in Your Body!

(info from CHOICES pamphlet)

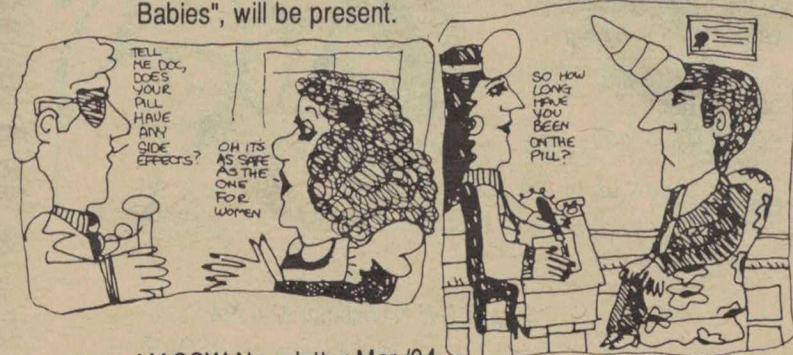
Just when you thought women were finally separated from the guinea pigs they come up with another "miracle" birth control device--Norplant. During February, the Health Sciences Centre was offering as a "special introductory offer", free implantation of Norplant. It's free but so is nuclear waste. Norplant is a contraceptive that releases the hormone progesterone into the bloodstream to prevent pregnancy. It's implanted under the skin of a woman's upper arm for 5 years. No fuss, no muss BUT side effects include mood swings, irregular bleeding, weight gain, muscle damage, acne and risks to women who become pregnant when the drug's effectiveness wears off at the end of 5 years. Implants don't prevent STD's or AIDS. During the 5 year implantation, users are less likely to receive regular reproductive health care. Women in remote communities, or living as transients, are unlikely to receive consistent follow-up care. Some U.S. states are considering laws to penalize women on welfare if they refuse the implants. In the U.S. and other countries some doctors have refused to remove the implants from poor women, even when they suffered serious side effects.

Norplant has just been approved by Federal health authorities but the current process for approval of new drugs can be done quickly without consulting community groups. CHOICES recommends that the plans to further privatize the approval process be halted and the whole process be reviewed by government and by the community.

For more information phone Shauna at CHOICES 944-9408 or Madeline at the Women's Health Clinic. The Women's Health Clinic is reviving a committee to look at concerns about Norplant and other contraceptives.

## Shared Farming!

Buy local food and avoid the middle men (persons of course). Join the Wolseley Community Garden and get high quality, fresh food, grown without chemicals, at a fair price from Sandra Conway's garden near Gardenton, MB. Help support a local gardener. Participate in the "profound pleasure" of gardening. Members purchase shares of a grower's harvest in advance and receive vegetables and herbs once a week thru the growing season (12-16 weeks). Food is delivered to a central spot in the Wolseley area in Wpg. Prices range from \$200 (2 person share) to \$400 (6 people). For more info ph. Sandra at 425-3627. Pamphlets are available at Winona's Coffee & Ice, 761 Westminster.



## Neechi Foods: A New Direction for Community Economic Development

Ruby Reske-Naurocki

Neechi Foods Community Store is a neighbourhood supermarket (at 325 Dufferin, between Salter and Main St.) created to promote community economic development. It is owned and operated by a worker co-op. Louise Champagne, its general manager, says in contrast to food banks, which sap a community of its energy and people power, Neechi Foods is an alternative project which breaks the cycle of poverty by providing jobs, skills and services which directly benefit the community.

Champagne explains that a great deal of money generated in the inner-city leaves the neighbourhood in the form of wages, social assistance and rental revenues, funds which could be re-directed back into the community by supporting co-ops such as Neechi Foods. But instead, the inner-city gets "a tin in the bin" which requires no human contact, no connection and no understanding of the real issues many food bank users face.

Neechi Foods is part of a community development network that has written a paper called "It's Up to All of Us: A Guide to Community Economic Development in Winnipeg's Inner-City". The paper focuses on criteria that apply to decisions regarding every day shopping, investment, employment, production, services, project selection, training, policies and transactions. The idea is to routinely consider the following criteria when conducting our normal activities and to implement them as far as possible:

1. use local goods and services
2. produce goods and services for local use
3. re-invest profits locally
4. employ local residents long-term
5. promote local skill development
6. promote local decision-making
7. improve public health (healthier families, more productive workforce, more effective schooling)
8. improve physical environment (healthy, safe, ecologically sensitive neighbourhoods)
9. improve neighbourhood stability (dependable housing)
10. ensure human dignity (self-respect, community spirit, Aboriginal pride)

Neechi Foods is taking a new direction--it is leading the way to community economic development. Which way are you going? Where do you do your business? Where does your union, your school, your church, your organization do its business? You are either part of the solution or part of the problem. There is no middle ground.

## New Directions--A Socialist Rebirth

Ruby Reske-Naurocki

On January 8, I participated in a conference called "New Directions" in Winnipeg at the new Crossways in Common building. For me, it was a turning point, a personal "crossways." The following poem is my reflection on that event.

### new directions

or

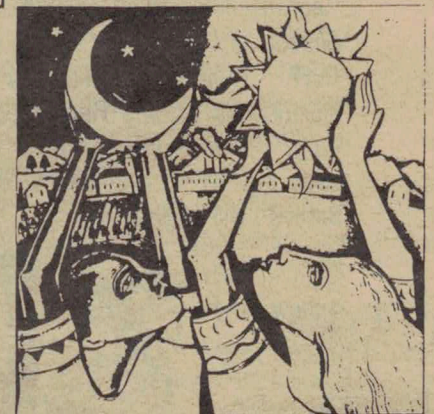
### how to build a new and improved left

new directions  
begins at crossways  
at a place of change  
at a time of change  
the last capitalist empire falls to its knees  
before our eyes  
what kind of society shall we build in its place

we come together each with our own truths  
there are no three piece suits  
no corporate agendas  
no formulas, no experts  
no hierarchies of power and paper  
just circles  
small circles  
of people sharing  
our stories, our struggles, one vision  
creating a world community  
of creativity, cooperation and equality  
where everyone has a place in the circle of life  
a place of respect  
an opportunity  
to give according to ability  
to receive according to need  
to honour the Earth  
with our hearts and hands

new directions  
a vision taken form  
in the circle of sharing  
where truth is laboured  
and justice is the midwife  
hope is born  
and all life is made new

Megwetch





## Two Generations of Women and Words

Arlo Raven-Stone

Shannon Lavall, the youngest member of the Winnipeg writing group, Women & Words, had her reading debut on February 3, at Bold Print Bookstore.

One of the nine writers who participated and read from their various works, Shannon, at age thirteen, appeared composed and confident as she read from a recent untitled short story based loosely on events in history. An avid reader, Shannon has a real passion for history and historical fiction, which is reflected in her work.

Presently enrolled in grade 8 at Acadia Junior High in Fort Garry, she has some ambivalent feelings about school but enjoys the mentor program she is involved in as well as her work on the student newspaper.

Feeling "fine" about her first public reading, Shannon has been a member of Women & Words for approximately two years, initially attending with her mother as an observer. After about six months, she began to participate in the group, reading from her own work and giving feedback on the writing of the other women as well.

Shannon has been writing "all of her life", mostly short stories, and hopes to publish her work one day, but doesn't feel ready at this point. Presently working on two stories of historical fiction, she receives inspiration from her family.

Women & Words is a Winnipeg writing group which was started ten years ago in response to a real need for supportive writing environments for women. Meeting in each other's homes once a month, the group offers women the chance to read and receive feedback about their work.

Eunice Lavall, Shannon's mother, read from a short story called "My Father in Early Fall," part of a series of stories she has titled "Death and Life at Roaring River." She calls her fiction writing "fictionalized autobiographies," and has been writing since she was a teenager. During a stressful period of her life, from age 17 to 23, she stopped both writing and reading and it was during her pregnancy with her daughter Shannon, which she experienced as positive and healing, that she began to write again.

Currently a lecturer at the University of Manitoba, and mother of three children, Eunice finds her fiction writing often delegated to the back burner in her life. Presently she is writing her thesis on adolescent mothers using a feminist and working class perspective, as well as working on two stories started in the last year. One is based on a childhood friend of hers loosely titled "Caroline Orleen and the Town Boys." She's also working on another story in the "Roaring River" series, called "Shooting Lessons."

Eunice hopes to one day publish her fiction writing. She has had three major articles of non-fiction published through the U of M. When questioned about women that she admires and is inspired by, Eunice mentioned Jodi Foster and admits to being a great fan of Roseanne Arnold.

## Moonprint Press: Manitoba Women Publish

Moonprint is rising over Manitoba! In March a new women's press will be launched on the Prairies--the only one between Toronto and Vancouver. The first three titles published by the press are:

Coyote Columbus Cafe by First Nations poet, Marie Annharte Baker, where she invokes the discovery of the COYOTRIX in the Indigenous Spirit. Her first collection was Being on the Moon.

Darkness is a Marshmallow by Diane Driedger, who confronts dark religious images from her Mennonite tradition. In her journey towards the light, darkness ultimately becomes a marshmallow melting off her tongue.

Secret Conversations by Cecile Brisebois Guillemot who speaks quietly out loud of her initiation into motherhood and its ranges of emotion and experience.

The chapbooks (books under 48 pages) are available for \$6.00 plus \$2.00 for postage and handling. Please send cheque or money order to: Moonprint Press, P.O. Box 293, Wpg., MB, R3C 2G9. The above authors will be reading at a book launch for Moonprint Press on March 2, 7:30 p.m. at the Winnipeg Art Gallery, Penthouse Level, free admission. They will also be reading at Bold Print on March 22, 7:30 p.m., 478 River Ave., Wpg.

**Need Some Fresh Air & a Quiet Space?** Rent out a country home this summer by the day, weekend or week, 45 minute drive from Wpg. reasonable rates, fully furnished, located on a pleasant treed 5 acres. If interested in the country home or gardening for a share of produce (Goddess willing), ph. Marion or Marjorie, 775-0625.

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## Feminist Bookstores: Part of an Ecosystem

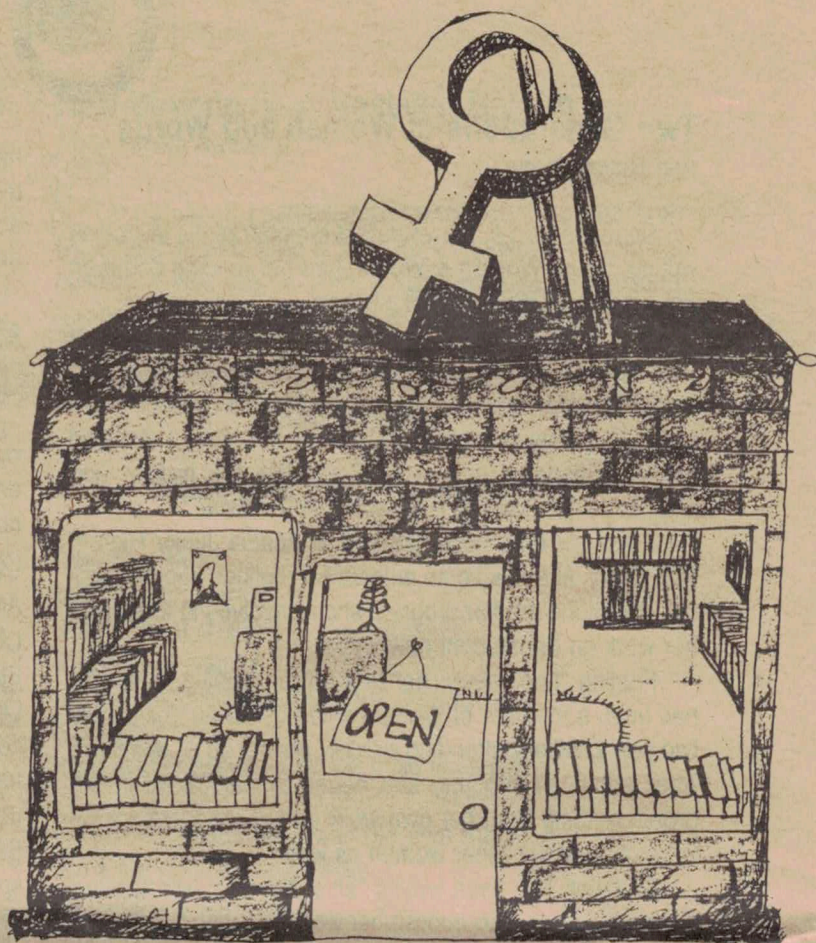
Theresa Corrigan

For over twenty years, feminist booksellers have balanced sound business practices with political commitment to their communities. The result has been, in most cases, thriving bookstores that, in addition to providing books, periodicals, music, and sidelines unavailable anywhere else, offer a multitude of community services such as bulletin boards, reading and community events, referrals to social services, and meeting places for women. However, like all independent booksellers, we are facing tremendous predatory competition from the chains and superstores. Industry spokespeople predict that the voracious proliferation of superstores could mean the end of many independent and specialty bookstores.

The marketing strategy of superstores is to move into a location well established by one or more independent or specialty bookstores, target the independent's customer base, and use a combination of discounting, publisher-sponsored advertising, big-name author appearances and, to many, questionable ethical practices to outsell their competitors.

Some say the free enterprise system and competition are the backbone of excellence but the playing field is not level. The expertise and experience of feminist booksellers would provide the competitive edge, but the arena is not equitable. The superstores discount many titles at prices at or below what feminist bookstores pay wholesale. It doesn't take mathematical wizardry to figure out that a business cannot survive selling products at a loss. Nor are the chains taking a loss. They have special arrangements with publishers to purchase books wholesale at discounts independents can only dream of. The U.S. Federal Trade Commission says "Discrimination in prices and terms offered by major book publishers has created two categories of book retailers: favoured book retailers (chains) and disfavoured retailers (independents). Because disfavoured retailers pay higher prices for their books and have limited access to publishers' co-op advertising funds (where the publisher pays the store's advertising costs to promote their titles), it is very difficult--often impossible--for disfavoured retailers to compete."

Superstores also hope to entice customers away from feminist stores by offering readings by well-established authors, such as Gloria Steinem or Rita Mae Brown, whose original audiences were built in feminist stores. Mary Kay Blakely, contributing editor to *Ms.* magazine and author of *Wake Me When It's Over*, says that 70 percent of the sales



Graphic: Christie Harris

of her books are in feminist bookstores, but her publisher ignored those stores when planning the tour for her first book. For her new book, she has chosen a publisher respectful of her wishes to include feminist stores in the promotion. "My career only stays alive because of feminist and women's bookstores," she says. "People like me stay in print because feminist bookstores are willing to carry backstock and to reorder." According to the *Chain Store Age Executive* journal, the chairman of the Bookstop superstore says that if a new release does not do well in its first few weeks, it is replaced. However, he adds, the classic works stay forever. We all know what he means by "classic." And he doesn't mean 99 percent of the books carried by feminist bookstores.

The chains are also capitalizing on the lesbian and gay markets, having discovered that we buy so many books. However, the chains primarily stock mainstream press titles, so don't expect to find most of your favourite authors there. Few lesbian authors are published by the big houses. Mainstream publishers want a track record before they're willing to risk money. Most lesbian authors now published by the big houses, such as Dorothy Allison, Sarah Schulman and Jeanette Winterson, established their track records through the feminist presses and bookstores.



When the mainstream houses do publish lesbian titles (which isn't often--of the 1993 Lammy nominations, mainstream presses published 65 percent of gay men's titles compared with 19 percent of the lesbian titles), they publish the stories they think the mainstream will buy. Victoria A. Brownworth, in "Desexing the Story," in the Lambda Book Report, describes what happens when lesbian authors go mainstream--lesbian sexual content is absent, and lesbian characters are presented stereotypically as nonsexual freinds or as obsessed and dangerous.

Carol Deajay, publisher of Feminist Bookstore News describes the interrelationships among feminist bookstores, women's music labels, feminist and lesbian publishers, feminist periodicals, and authors as an ecosystem. When each part thrives, the entire system is healthy. When one part suffers, the rest feel the effect. Feminist publishers are dependent upon feminist bookstores to carry their books; the chains will only order those books they can get at discounts most feminist publishers cannot offer. Without feminist bookstores, one would probably never have encountered the works of Cherrie Moraga, Kitty Tsui, Chrystos, Katherine Forrest, Barbara Wilson, Jewelle Gomez, Dale Spender, or even the works of authors who are household names like Alice Walker, Gloria Naylor or Robin Morgan, whose writing was first promoted through feminist networks.

Corporate America views books as just another commodity to be sold in mass quantities. Mary Morrell, co-owner of Full Circle in New Mexico, says, "When price becomes more important than substance, we get cardboard tomatoes, cheap but tasteless. Then when we want real tomatoes, we have to pay through the nose." Morrell adds that the issue is difficult because women don't make the "big bucks" in society and cost is an important factor, but she compares women's communities to ethnic communities. "Ethnic communities that have supported their own businesses have created healthy endeavours that have reinvested in their own communities." Feminist bookstores reinvest in their communities every day through all the services they provide.

Feminist bookstores are a resource the chains can never be. One bookstore owner points out "the demands on a feminist bookstore are high; as well as running a business, we do referrals, sell tickets, provide emotional support, listen, and lots of other things that can only exist if customers matronize the business. It's hard, sometimes, when you know someone buys lots of feminist books, but the only time they come in to the store is to post a flyer."

Many people assume that one sale here or there won't make a difference. So what if someone buys Backlash or

Revolution From Within at a chain? The independent book business, unlike many others, operates on tiny profit margins. Most feminist bookstores are lucky to have a 1 to 3 percent yearly net profit. Some feminist bookstores have experienced a 10 percent or more decline in sales after a chain store has moved into the neighbourhood. When a business operates on such small margins, it can ill afford even small fluctuations in sales.

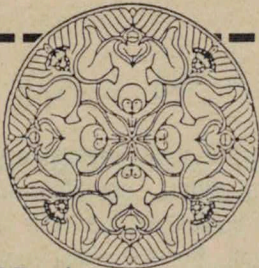
Without feminist bookstores, the kinds of books you see at your local store will cease to exist for the most part. Every time each of us invest in a feminist bookstore, we are helping to protect the range of literature available: from lesbian and gay novels, to nonsexist, non-racist children's books, to goddess-centred books, to feminist theory. The future of progressive and quality publishing is in our hands--simply by making conscious decisions about where we spend our money.

Sally Owen, co-owner of Judith's Room in New York City, says "If people buy books at the superstores, small stores will go out of business, presses will suffer and books will disappear." This process she calls "economic censorship." "We are contributing to our own censorship by supporting the chains."

The book industry (publishers and mainstream bookstores) will only court lesbian and feminist communities as long as it is in vogue and profitable. Feminist stores are not in the business to make money, but we need to make money to stay in business. Those of us who operate feminist bookstores are very smart women; if making money were our priority, we would all have chosen more lucrative means. We are in the business to educate, to end sexism, racism, homophobia, classism, ageism, and all the other inequities that threaten our society and survival, and to create a safe place for our sisters and brothers. We are in the business to change the world. That will never be profitable or in vogue. Feminist bookstores are in it for the long haul and proud to be part of a larger movement for social change.

*Theresa Corrigan owns and operates Lioness Books in Sacramento, California. This is an edited version of her article, reprinted with permission from Sojourner: The Women's Forum, Nov. 1993, Vol. 19, No. 3. To subscribe to this women's newspaper (12 issues per year for \$19 U.S.) contact SOJOURNER, 42 Seaverns Ave., Boston, MA 02130. Ph. (617) 524-0415.*

**Support your local feminist bookstore: Bold Print at 478 River Ave., Wpg. Contrary to popular opinion, Bold Print is alive and open for business and looking for a new feminist owner(s).**



# MACSW MEMBERSHIP FORM

**Yes!** I want to add my voice to the hundreds of Manitoba women who belong to MACSW.  
Please indicate if you want to receive the MACSW newsletter in a plain envelope without the MACSW identifier. \_\_\_\_\_

**NEW MEMBERSHIP**

**RENEWAL**

Name \_\_\_\_\_

Address \_\_\_\_\_ City/Town \_\_\_\_\_

Postal Code \_\_\_\_\_ Phone \_\_\_\_\_ (H) \_\_\_\_\_ (W)

**INDIVIDUALS** Regular \$25  
(or what you can afford)  
Sustaining \$40

**ORGANIZATIONS - \$50**

*Please sign up, even if you can't afford the membership fee. Your membership includes a subscription to the ACTION Newsletter, published 9 times a year.*

Make cheques payable to MACSW and send this form to:

MACSW Winnipeg Branch  
702-70 Aruthur St.  
Winnipeg, Manitoba R3B 1G7

**I'm interested in getting involved with the following issues: (please check)**

## ISSUES

- |  |  |   |
|--|--|---|
| <input type="checkbox"/> Childcare/Parenting       | <input type="checkbox"/> Media Monitoring    | <input type="checkbox"/> Prostitution               |
| <input type="checkbox"/> Equal Pay/Workplace       | <input type="checkbox"/> Midwifery           | <input type="checkbox"/> Women of Colour/Racism     |
| <input type="checkbox"/> Family Law                | <input type="checkbox"/> Aboriginal Women    | <input type="checkbox"/> Reproductive Health Issues |
| <input type="checkbox"/> Farm/Rural Women          | <input type="checkbox"/> Trades & Technology | <input type="checkbox"/> Senior Women               |
| <input type="checkbox"/> Health                    | <input type="checkbox"/> Pensions            | <input type="checkbox"/> Violence Against Women     |
| <input type="checkbox"/> International Women's Day | <input type="checkbox"/> Pornography         | <input type="checkbox"/> Women & Poverty            |
| <input type="checkbox"/> Lesbian Issues            | <input type="checkbox"/> Education           | <input type="checkbox"/> Women/Disability           |
|  |  | <input type="checkbox"/> Young Women's Group        |

## ACTIVITIES

- |  |   |                                   |
|--|---|-----------------------------------|
| <input type="checkbox"/> Newsletter    | <input type="checkbox"/> Political Action | <input type="checkbox"/> Lobbying |
| <input type="checkbox"/> Office Duties | <input type="checkbox"/> Public Education |                                   |

## NEAREST MACSW BRANCH

- |   |   |   |  |
|---|---|---|--|
| <input type="checkbox"/> WINNIPEG<br>702-70 Arthur St.<br>Winnipeg, MB<br>R3B 1G7<br>946-5049<br>946-5051 | <input type="checkbox"/> BRANDON<br>202-107-7th St.<br>Brandon, MB<br>R7A 3S5<br>725-2955 | <input type="checkbox"/> PARKLAND STATUS<br>OF WOMEN<br>8 Memorial Blvd.<br>Mail: Box 23<br>Dauphin, MB R7N 2T9<br>638-3599 | <input type="checkbox"/> THOMPSON<br>Box 722<br>Thompson,<br>R8N 1N5<br>778-8549 |
|---|---|---|--|



## Grab yer Datebook Announcements

**Bold Print: The Women's Bookstore events:** 478 River near Osborne, Wpg., free admission.

March 3, Author reading, **Lillian Allen**, 7:30 p.m.

March 8, Author reading, **Emma LaRocque**, 7:30 p.m.

March 13, Author reading, **Di Brandt & Women from Aug.**

**Writing Workshop**, 2:30 p.m.

March 14, Author reading, **Daphne Marlatt**, 7:30 p.m.

March 17, Book Launch: **Firing the Heather: the Life & Times of Nellie McClung**, 7:30 p.m.

March 20, Book Launch: **Misconceptions: The Social Construction of Choice and the New Reproductive and Genetic Technologies**, Vol. 1, with Gwynne Basen, co-editor and Sari Tudiver, author/contributor, 1:30 p.m.

March 22, Book Launches: **Marie Annharte Baker** reading from Coyote Columbus Cafe, **Diane Driedger** reading from Darkness is a Marshmallow and **Cecile Brisebois Guillemot** reading from Secret Communications, 7:30 p.m.

**Women's Health Clinic events:** all events at 7 p.m., 2nd fl., 419 Graham Ave., Wpg., ph. 947-1517. March 3, **Chinese Medicine: Herbs, Acupuncture & Acupressure**; March 14, **Balancing the Body/Mind/Spirit Connection**; March 22, **Dealing Positively with Stress**.

March 3-20, **Fox**, stage adaptation of Margaret Sweatman's novel about the **Winnipeg General Strike in 1919**, Prairie Theatre Exchange, Portage Place, Wpg., ph. 942-5483.

**Vision Quest** - Brandon Healthy Communities Project Neighbourhood Workshops, 1-4 p.m. at these community centres: **March 5:** Central, 529-4th St., North End, 1313 Stickney Ave., Park, 1428 Louise Ave.; **March 12:** Valleyview, Whillier & Noonan Dr., West End, 23rd St. & Lorne Ave.; **March 19:** East End, Park St. & Victoria (facilitated by the judicious Jennifer Howard), South End, 1140-9th St., Westridge, 32 Willowdale Cres.

March 7-11, **The UofM Womyn's Centre** invites you to their **International Womyn's Week Celebration on Campus**. Programming includes Nellie McClung Theatre (March 10, 7 p.m.), films & speakers. Call 474-6987.

March 7-11, The YM-YWCA of Wpg. and Osborne House (O.H.) present a **Brown Bag Lunch Speakers Series**, noon-1 p.m. at the downtown Y, 301 Vaughan, Mtg. Rm. A, March 7, Sari Tudiver, Resource Coordinator of the Women's Health Clinic. **"NORPLANT & the Global**

## Contraceptive Market Place"

March 9, Nadine Sookermany, Osborne House Outreach Counsellor. **"Abuse in Teen Relationships."**

March 10, Patti Sutherland & Lisa Lanyon, O.H. Children's Program. **"Children who have Witnessed Abuse."**

March 11, Sandy Dettrich, O.H. Residential Counsellor, **"Why Women Stay in Abusive Relationships."**

For more info ph. Virginia Platt at 989-4173.

March 8, **Luncheon at the Legislative bldg.**, Room 254, noon-1 p.m., with Rosemary Vodrey & Premier Gary Filmon.

March 13, **Nuts & Bolts**, Loonisee presents a medical satire for the whole family, 2 p.m., West End Cultural Centre, Wpg., \$5/3, ph. Sue Proctor, 786-1499.

March 15, **More Food Politics**, Irradiated Food: Coming Soon to Canada; Water & NAFTA; Effects of Hydro Damming on Northern Communities, with Lorna Kopelow, Concerned Citizens of MB, Mary Hewitt-Smith, Council of Canadians & Lorna McKerness, consultant, Robert Steen Comm. Ctr., Palmerston & Ruby, Wpg., 7 p.m., 783-8094.

March 20, **Win, Lose or Draw**, 3 p.m. at Fort Garry Women's Resource Centre, 1910 Pembina Hwy., Wpg., adult only event. Sponsored by Networking for Womyn, a Wpg. Lesbian Womyn's Group.

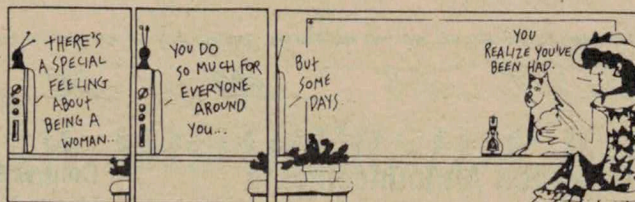
March 28 - April 25, **Woman Write:** a ten-hour series of writing workshops designed and facilitated by Ceridwen Collins-West, \$40 (sliding scale). Registration deadline is March 21, sponsored by MACSW, for info call 946-5049.

April 13-16, **Sorrow & Strength: The Process**, 4th annual conference about childhood sexual abuse for survivors, therapists, counsellors, teachers & healthcare professionals, International Inn, Wpg., with Elly Danica, Lillian Green, Shirley Turcotte & Colin Ross, M.D., presented by Learning Networks, ph. 786-1971. Brochures at Bold Print.

April 15-17, **Balance**, a magical workshop at the Yoga Centre, Wpg. with Marni MacDonald, Montreal artist, theatre teacher & witch, register by March 25, ph. Arlo at 788-4650.

April 28-May 1, **Woman Healing for Change Spring Gathering**, Gull Harbour Resort, Hecla Island, MB, a four day healing retreat open to all women, balancing our emotional, spiritual, physical and intellectual selves. For more info ph. 284-0679 or write: Woman Healing for Change, P.O. Box 2406, Wpg., MB, R3C 4A7.

## Calendar of Events - MARCH



- 1-6 **A Marginal Man**, a play by Yvette Nolan, presented by the Popular Theatre Alliance, Gas Station Theatre, Wpg., 8 p.m., tickets \$13/11, pay what you Sunday matinee at 2 p.m. For info call 589-8408. Benefit night for Women in Second Stage Housing (WISH) on March 4, \$15 or \$20, ph. WISH at 275-2600.
- 4 & 5 **Strengthening the Feminist Research Community**, a two-day workshop at the UofW, co-sponsored by Women's Studies and the Interdisciplinary Programs at the UofW & the Margaret Laurence Chair of Women's Studies, for info ph. 786-9138.
- 4 & 5 **Gender & Development: Questioning the Answers**, an International Women's Day conference, Brandon University, Call 725-2955 NOW to register.
- 6 **International Women's Day - Winnipeg**, March from the Legislature to the UofW, 1 p.m. All are welcome (men too!) followed by a rally at Riddell Hall, UofW, 1:30-4:30 p.m. with music by Heather Bishop and speaker Susan Prentice, Margaret Laurence Chair in Women's Studies. To register for childcare ph. 946-5049.
- 6 **International Women's Day Celebration - Dauphin**, potluck and play(s), call office (638-3599) for details.
- 7 & 8 **Brandon Career Symposium**, 6:30-9 p.m., Manitoba Rm., Keystone Centre. Ph. 725-2955 to volunteer.
- 8 **Thompson Bread & Roses Luncheon**, guest speaker: Molly Robinson. **International Women's Day Potluck Supper**, 6:30 p.m., Fish & Game Bldg., Thompson, for info ph. 778-8549.
- 8 **Gender & Development Network Meeting**, 7:30 p.m., CUSO, 60 Maryland St., Wpg., ph. Fiona at 946-5049 or Gerry at 786-7522 for info.
- 10 **Parkland Branch Meeting**, 5:30 p.m., PSW office, Tena's list brings supper.
- 10 CUPE Equal Right Committee presents a panel presentation on **Violence Against Women**, Union Centre, Rm. 2B, 275 Broadway, Wpg., 7 p.m., for info ph. Maureen Morrison, 942-0343.
- 11 Karen Busby from LEAF speaking on **Pornography: Effects of the New Laws**, 2-4 p.m., Rm. 3C01, UofW, sponsored by the MACSW Pornography Committee, ph. Kristine at 786-9788.
- 11-12 **Women's Rights are Human Rights: A Step Forward**, a conference presented by the U.N. End of Decade for Women Committee, Delta Inn, 288 Portage Ave., 11th fl., Wpg., Fri. evg. & Sat. 9-3, \$25/12, for info ph. Lydia Giles, 889-1197 or Babs Friesen, 989-4140.
- 15 **Sexism in the Media**, MACSW discussion with the film "Still Killing Us Softly", facilitated by Pam Jackson & Michelle Paquette, 7:30 p.m., Rm. 3C01, UofW, to register for childcare or sign interpretation ph. 946-5049.
- 16 **Examining Issues of Sexism and Feminism within a Cultural Context**, Brandon Univ. Women's Organization presents Prabha Vaidyanathan speaking on some fundamental differences between struggles of women from dominant and minority cultures. 7:30 p.m., Penthouse Lounge, Brodie Bldg, Brandon Univ.
- 26 **Immigrant Women's Association of Manitoba** presents **Youth Within the Family Dynamics**, a symposium at the Marlborough Inn, 331 Smith St., Wpg., workshops & presentations on strategies to help support immigrant families, ph. 989-5800

