

a feminist voice in Newfoundland and Labrador
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WATERLILY



EDITORIAL

Here we are. Voices of varying visions, memories and experiences coming together collectively, to announce our version of life surrounding us.

We have chosen a newspaper forum to air our views because we see this as a way to openly discuss issues that directly affect women. Most often our stories are told from a male perspective, which in itself would be ok except that it often bypasses our point of view.

As a collective we meet weekly to discuss the direction of **WATERLILY**, its policy and to exchange our knowledge of how a paper is put together. **WATERLILY** will appear four times annually and will be distributed throughout the province (and nationally where possible). The paper will be feminist in its essence; that is, it is unequivocally aiming to support and inspire women to take an active, leading role to establish an environment where there is no room for inequality or sexism. We will only publish work by women, though if space allows we will accept some letters from men.

Over the past year in this province, we have been faced with the stunning reality that only when issues such as sexual abuse affect men or boys does the media pay it deserving attention. How long and hard has the struggle been for women and girls to make society realize this is a mammoth societal problem. The articles contained in **WATERLILY** reflect some of our views on this disturbing topic.

However, more than the desire to express our viewpoint, we are here because we have a passionate desire to use and expand on our freedom of voice/choice...such an intrinsic human need should be realized and celebrated openly.

Photo credits: All photos of contributors and editorial collective by Jeanette Laaning

Editorial Collective right to left: Cathy Young, Martha Muzychka, Heidi Harley, Rosemary House, June Hiscock, Mary Sexton, Rose Marie Kennedy, Marian A. (White) Frances and Marie Curran Missing from photo: Carmelita McGrath

Waterlily, a flower that is found in marshy bogs. Reclaiming our right to evoke various connotations in words that are often considered too 'soft'. The Waterlily, a plant normally found in more temperate climates, survives this harsh environment and like Newfoundland and Labrador women, flowers in spite of it.

In the 1920's there was a short-lived women's bulletin called "Waterlily". We would like to reclaim some of the lost history of our foremothers when that paper was destroyed.

Response to naming the paper Waterlily: "Oh, you can't do that, that's what we always called that down there." Then and there, the decision was made for us. Newfoundlanders have a lot of interesting euphemisms for various bodily parts and functions. Write us some of the names you have heard for menstruation, vagina, pregnancy etc.

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SCARLET LETTER

"General moral decline" no excuse for child abuse

Dear Waterlily,

Coming back to Newfoundland in the middle of this furor over priests and pedophilia, I have noted a reaction to it which I find dangerous and long reaching. There is an attempt being made to group the behaviour and actions of these priests in to what is being referred to as a general moral decline of the 1960's, 70's, and 80's.

The proponents of this viewpoint suggest that once women ceased being lily white virgin brides, the door was open for the local clergy to indulge in young boys, so who is really to blame here but those liberated women who opened the can of worms in the first place.

I don't know about you but I have no problem distinguishing premarital sex from child abuse. I resent the attempt of these upholders of the sexual morals of the sixteenth century to lump all of us sinners and deviants together with the child molesters under the banner of moral decline.

A judgement is being passed on society at large and I would suggest on women in particular, at a time when the focus belongs on the church and its clergy. It is the catholic church whose clergy takes a vow of chastity, not society at large. This is an attempt to deflect on the congregation the deviance of the cleric.

Why I say that women are the particular target of this concern over 'moral decline' is that the great difference of the 60's, 70's, and 80's is that women were sexually active and it was acceptable by society in those pre-AIDS days for them to be so. The hypocrisy of those who worry about the premarital sexuality of their neighbours is that they were never that worried about male promiscuity. Any man worth his salt was expected to "sow a few wild oats". Since women were expected to be virgins, with whom did they sow them? Each other? No. The wild oats impregnated some young girl, ruined her life and her reputation and the oats grew to be a fatherless child known commonly as a bastard.

A friend of mine was down on the southern shore talking to someone about all the priest/pedophile business and this person said that it was because of all the riff-raff at church let in the door after the passing of the Second Vatican. The liberalizing of the church meant the decline of the church as far as this man was concerned.

Pedophilia or the sexual abuse of children by men predates the Second Vatican. It predates the Reformation. Power over women and children and the immunity to abuse that power has been in the possession of men for a long time. It is only now, late in time, at the end of the twentieth century that we are finally looking at it, acknowledging that it takes place in our society, which we think is so modern and advanced. We are finally giving a

voice to those children who have suffered. Let us not detract from the tragedy of their stories by saying that their abusers are not to blame. Let us not add profound insult to profound injury by trying to save face for the violator. The abuse of children is just an extension of the abuse of women. The catholic clergy abused boys. They had no access to women to abuse. This was not the case for the male social service employees on the west coast of Newfoundland.

Children have been coerced into sexuality by men for centuries. Women

have been coerced into sexuality and into chastity by men for centuries. It is time that women were given economic equality and opportunity so that they could not be preyed upon by abusive government officials and so that they could keep their children and raise them themselves and not rely on male hierarchial institutions whose power has been all-pervasive in Newfoundland and who have been answerable to no one, the mothers of these children and the children themselves, least of all.

From Nina Patey

Self-discovery: experiencing third-world conditions first-hand

I've just returned from a seven month exchange program with Canada World Youth in northeast Brazil. This is an insert of a letter I wrote in the fifth month almost near the finish of the programme. It's a moment among many, but one that stayed with me. Still, after six weeks of being home, I find every day an ongoing reassessment of my experience.

Dear Sheilagh,

With a change of attitude I begin. After all, any part in this letter is only about that moment. Everything I say to you is affected by what I feel as the pen touches the paper. When I sat down to write, I thought I could recall my last six months to you but that would be too much, too unrealistic. Everything changes for me every second, I'm constantly reassessing my situation.

I've been going through my thoughts, wondering what's happening in the little space I have to myself...realizing the program is almost over. It's like I've been making a movie but I've forgotten the next scene: nothing is the same anymore, home is a million miles away. I don't think I could find it on the map. My perspective has changed. I'm not living my reality anymore, I'm not living 'St. John's'. I'm not living the familiar: decisions have to be my own and I depend totally on me.

I've started working on a health project in one of the poorest regions of the community. It's like living a third world documentary film. I've seen it all before, but it was in some other film. Now I'm the one who administers drugs, checks for nits, and asks questions about drinking water.

I met a woman with twenty children, can you believe that! They eat only beans and rice and she wonders why they're sick. Basic nutrition is not a "known" to the poorer classes. Essential information and education is subverted from their sphere. They're strapped by their own society; their political system caters to only the rich. Their water source has dead carcasses floating in it and she wonders why

they're sick. There's no concept of bacteria or virus. Her husband beats her and she wonders why. He can't bear to say there's no more work or food. He doesn't want to go to Rio for work, but there's no choice. He doesn't want to leave his family; he doesn't and can't know if he will ever come back, his own chances of survival are not guaranteed. She can survive though: Take the youngest into the street, show

him to the rich ones that walk in the road. They always give money. Everything will be fine...until the next day when their hunger returns. People though still survive through it all.

It's survival, the only reason that people keep moving, keep trying. The first thought is always food. After that, it's time to eat again because you're always hungry. They keep going despite it all.

Her children still laugh and play games in the streets. It's not that different from Gower Street. She still smiles when you wave in the distance. She probably makes love in the evenings. I'm sure they hold each other tightly.

It's hard to look at, especially when I live the second reality. I have enough to eat, a maid takes care of 'those things' for the family and I know I never have to worry about the basics because it's all provided.

I can close my door in the evenings and live in the other world, but the two are a reality here and I can fortunately touch both. Sometimes I'm angry because I know money isn't the answer, but I still give it. People know how to work. But there is no work. Here, a nurse makes five thousand crusados a month, that's about \$2.75 canadian. I bought a pair of sandals today for a kid who's never had any and they were five thousand one hundred crusados. How do people survive? They sit in doorways watching would-be-customers shuffle by. No one buys...ahh yes...just the rich.

Dana Warren

A Death in the Family

The women's community has suffered a great loss with the sudden death of Diane Duggan, a founder and director of the St. John's Rape Crisis Center, a founding member of the St. John's Status of Women Council and the Women's Centre, and co-chair of the Working Group on Child Sexual Assault.

In these roles, and in many others, Diane worked tirelessly and passionately for those survivors of violence whose voices were not always heard by a society conditioned not to hear or see the violence and oppression suffered daily by women.

And yet, it is not only the women's community who will mourn Diane's absence, but also all those people who are part of the struggle to end violence against women and children. Diane spoke to women, students, lawyers, police officers, medical personnel, and to members of the public whenever she could about violence against women and about ways of helping those women empower themselves to determine their own life course.

Diane's strength and determination to secure justice for survivors of violence and sexual assault will be a continued source of inspiration and encouragement for those of us who speak out on this issue, the oppression of women and children.

As members of the community which acknowledged and supported the work of women like Diane, we cannot let her contributions nor their significance to the struggle for the equality of women go unrecognized.

Members of the women's community



SCARLET LETTER

Repercussions of the Corner Brook Social Services scandal

By Teddy Gunson

"We begin with the belief that each person is of inherent worth and should be presumed capable of reason, choice, self-realization and independence....We therefore conclude that society has a responsibility to assist its members in their development and integration....The worth of society can be measured by the extent to which it provides that assistance." So says a report entitled "Transition", a

review of the Ontario Social Assistance Program. Recent incidents in Newfoundland's Department of Social Services would lead one to believe that by the above stated standards, our social integrity has reached an all-time low. The incidents referred to are the arrests of three social services workers who have been charged with a total of eighteen offenses including procurement of persons to have illicit sexual intercourse, breach of

trust, extortion, sexual assault and aggravated sexual assault. One of the men is accused of mutilating a woman's breasts, arms and back with a lighted cigarette while having intercourse with her. Another charge refers to the coercion of the same woman to have an abortion, under threat of losing her child to the Department of Social Services. All of the women involved are presently or were at one time recipients of Social Assistance.

Clearly, incidents of this nature point to abuse of authority (among other things) and are echoed by the recent rash of reported incidents in the Catholic Church involving sexual abuse of children. What appears not to be so clear is that while society perceives women and children as having similar characteristics of vulnerability and dependency, there is a vast difference in how the public responds to the abuse and violation of each. While we can never condone the slow response and ostrich-like approach to child abuse that has been the general case until recently, public reaction to abuse of women has not changed markedly in centuries. In short, women have been and continue to be condemned for their own victimization.

The perception of vulnerability and dependency is a double edged sword for women that frequently serves to endanger them. In general, women are socialized to be passive and dependent. Childhood observations and verbal directives tell them theirs will be a supportive role rather than an active one. They are encouraged to be gentle, tidy, seen and not heard, sugar and spice and all things nice, etc. If they live up to this ideal they will find some nice man to take care of them and live happily ever after. Small wonder the general condition of women's self-esteem is low. A healthy self-concept is not easily attained by those who are systematically and inherently trained to defer to the opinions of others and think of themselves last. At the same time these very childlike virtues, when combined with women's sexuality become

the very roots of their exploitation. Exploiting the vulnerable has become a multi-billion dollar industry whose profits increase alarmingly each year.

What does all this have to do with women on welfare? Simple: if women in general must contend with this simplistic picture of their value, how hard it must be for poor, uneducated and unemployed women who are single-parenting a couple of children. These women must depend on society and its social system for their most basic needs, and those of their children. The quality of their existence depends on the attitudes of those who are in positions of authority. Not all social workers abuse power, just as not all priests abuse children or all men abuse women. However, history bears out the fact that, wherever there is an imbalance of power, abuse will exist. Since women comprise the largest number of the poor and needy, this makes them very vulnerable targets indeed.

There are some things we can do to help improve the condition of women on assistance. First, we must find ways and resources to improve women's self-esteem, skills in assertiveness and knowledge of their basic human rights and access to fairness and justice. It takes conviction of self-worth and courage to speak out on exploitation and abuse. It also takes confidence that someone will hear and believe.

Second, we must convince our government that nothing less than a properly organized model of Social Assistance will be acceptable. If our society's worth is measured by the extent to which it values its people, then unless we change destructive attitudes towards women, we are only 48 per cent worthwhile.

Teddy Gunson is the Co-ordinator of the Women's Centre in Corner Brook, Newfoundland.

AIR YOUR VIEWS!

We invite letters to the editor from our readers and are looking forward to any comments or criticisms you may have on any of our articles or reports, or on the direction that the paper is taking. We are particularly interested in input from our readers on the kind of articles and information you would like to see in the paper - we are here to respond to the particular needs of women throughout the province and it is through your advice and suggestions that we will be able to grow and broaden our approach to meet your needs.

We would also like to use our letters section as a reader's forum. If you have an opinion on an issue that needs airing, a description of an experience that would be of interest to others, or information on an event or gathering that should be shared, this is the perfect place to do it. We look forward to a lively exchange of ideas and information for the benefit of all our readers, so get out your pen and paper and write us! We would ask that you keep your contributions to our letters column as brief as possible, so that we can accommodate more of our readers.

SHOPPERS BULLETIN

Women do most of the shopping for food, clothes, gifts, household articles and children's needs. We are constantly surrounded by headlines, posters and advertising which promise us the lowest of prices, the very best buys, the sale of sales, the deal of a lifetime. The sad truth is that there rarely ever seems to be a low price, a good buy, a real sale, or a decent deal. Generally, when we hear of a good deal we hear about it from friends.

We all know some women who have supermarket shopping down to a science; they know the price of every item in the store and are able to confront the management when a sale item is not really on sale at all, or a price has risen when it should be going down. This same woman knows the best place in town to get good quality food for the best prices, and is quick to change her market when the store lets her down.

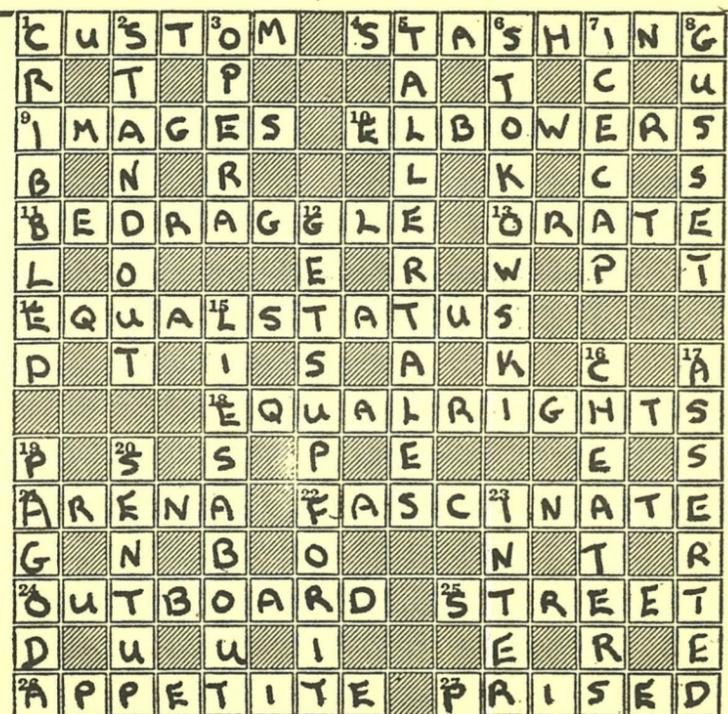
How many times have we paid a certain price for an item, only to hear that another store regularly sells the same thing for several dollars less? And we all have stories about bringing back inferior merchandise or spoiled food - one store will be full of apologies, while another will make you feel like an overwrought complainer or an outright criminal for insisting on fair and reasonable consumer practices.

Obviously, many sales and low priced items are one day, or one week specials. But there are stores and markets which regularly have better service and better prices than others. And there are stores, too many of them, which regularly overcharge, treat the customer as if they are doing you a favour by taking your money, and sell clothes and food that are of distinctly inferior quality.

In addition to larger enterprises which operate fairly and reasonably, there are also small businesses, second hand shops, and individuals in their homes who don't have the money to advertise but are giving excellent service to the lucky few who know about them.

This column, our SHOPPERS BULLETIN, is a chance for you to share with other readers your own knowledge about good prices and good service. Who has the best food prices in town? Where can you get children's shoes and coats for a reasonable deal? Does anyone know of a good seamstress, a really funky second hand store, a furniture maker that doesn't have prices that make you weak? This is also your chance to warn other readers about the bad deals and pitfalls that you have been a victim of - they may have taken your money for little in return, but you can at least stop others from getting into the same predicament.

Write us with your own shopping experience and knowledge; this column could become the first place you turn to in the paper.



SPHINX CROSSWORD on page 27

low

Abusing positions of trust

Child sexual abuse among the clergy: a churchwoman's view

By Lorraine Michael

Fourteen months ago, people in St. John's were rocked with the news that three charges of child sexual abuse had been brought against Jim Hickey, a high-profile priest of the Roman Catholic Church. This was a first for the Archdiocese of St. John's, and its effects were beyond belief. But what at the time felt like a massive earthquake now appears as a mild shock wave. Since January 1988, the people have been

work and life the abuse of power by clergy. The sexual abuse of children is just the most extreme expression of the abuse of power that many of us women have identified for a long time. It is so reprehensible because these men are using positions of trust and power to destroy the lives of adolescents.

There is a danger because of the celibate state of the Roman Catholic clergy to see these cases only in sexual terms. If we do so, we narrow the analysis. Instead we

...why do men in powerful positions use these situations to sexually abuse women and children? Why do men sexually assault their wives? their daughters? their sons? other women? other children? Why do they try to prove who they are by asserting themselves sexually over those who are less powerful?

hit with one blow after another. First of all, Hickey's charges were multiplied until the final count was 20. His initial plea of not guilty caused the case to be dragged on for months because of preliminary hearings. The guilty plea and final sentencing did not occur until September, eight months after the initial charges were laid.

Then in November 1988, another priest, John Corrigan, had similar charges brought against him. His sentence of five years was brought down in January 1989. People were still reacting to this second conviction when more charges were laid in February, this time against two priests and an ex-priest of the Archdiocese. These latest charges have caused an even greater emotional outburst than previously. Recent revelations of victims in the media have opened a Pandora's box of group sex and planned orgies. They point to groups of priests "working" together in orchestrated sexual abuse of minors. This has created an awful expectation in the community that there is more to come.

The questions that are arising from this unbelievable situation are many. People want to know how a priest could be involved in child sexual abuse for almost 20 years without someone knowing. They are wondering if something about the clerical state, e.g., celibacy, has caused this to happen. They are asking if there's something lacking in the training of priests that has led to this. And more than anything, they want to know how and why there could be so many involved.

While these questions, and similar ones, are important, I think there needs to be a broadening of the base of inquiry if we are to fully understand what is happening. As with many forms of sexual abuse, the issue at play here is not sex or sexuality. The issue is one of power.

As a woman in the church I am relating profoundly to the victims of these sexual abuse because I have experienced in my

must ask why do men in power positions use these situations to sexually abuse women and children. Why do men sexually assault their wives? their daughters? their sons? other women? other children?

Why do they try to prove who they are by asserting themselves sexually over those who are less powerful? These questions are, of course, being asked in the broader society. Their answers are the same as to why Roman Catholic clergy are involved in child sexual abuse.

As well, there has existed in society an unspoken, and very often unconscious, pact that has always protected men who have abused women and children. It is this same societal pact of silence that has protected these clergy. That pact is only recently being broken in this province. It has been only a very few years since rape cases were first reported in the media. It is no wonder then that the cloak of silence is only now being lifted in a society where clergy have experienced an incomparable position of power.

I do not talk about the broader societal experiences in order to minimize what is going on with the Roman Catholic clergy. These factors actually become heightened in the church since the Roman Catholic clergy constitute what I have heard referred to as "the most exclusive men's club in the world". Men who are involved in the criminal activity we are talking about use the cloak of a celibate structure to pursue their activities. Also, because there is no structure of accountability outside the "brotherhood" they have felt fairly confident of protection. There is a strong sense of loyalty among clergy, so much so that some priests still find it hard to see why the clergy involved in child sexual abuses should lose their status as priests. And this even in the case of someone who has been convicted of multiple charges perpetrated over a long period of time.



Graphic by Lisa Moore

This is incomprehensible to me, but that is because I, too, am victimized. I am working as a director of an office in a hierarchical structure where I am never involved in any ultimate decision-making, and never can be as long as all power rests in the hands of the male clergy structure. More than that, individual priests have used this structure to block my work and the work of other laity.

Group reflections that are going on as a result of the situation in the St. John's Archdiocese are allowing people to name this abuse of power. In a group that I was recently part of, participants agreed that the clergy who have exercised power over children through sexual abuse have been able to do so because their abuse of power on other levels had not been named and called. At last the laity, and laywomen more freely than laymen, are doing so. It is most unfortunate that things had to reach such a crisis in order for this to happen.

But one thing is now certain. Our church will never be the same again. Lay people will no longer be willing to leave the church to the clerics. More to the point, women will no longer be willing to leave the church to the men. And there are men

who will walk with those women, both laymen who do not want to be co-opted by the clergy, and a handful of clergy who recognize the power inherent in their state.

This is the good that will come from the present evil. It will not come without struggle. But the struggle to create something new will give life rather than drain life as the present situation is doing. Instead of the destruction of an earthquake, we will create the new life of an evolutionary explosion. This is the challenge we face.

Lorraine Michael is Director of the Office of Social Action of the Archdiocese of St. John's. She is a member of the Congregation of the Sisters of Mercy of Newfoundland and Labrador.

This article appeared in the Womanist, February-March edition. Since that time at least fourteen religious brothers who worked at Mount Cashel Orphanage, priests and ex-priests have been charged with child sexual abuse.

The Judy Ryan appeal case: the struggle for justice drags on



By Cathy Young

Every day of every year dozens of calls are made to local intervention centers, such as the RNC, Transition House and Rape Crises Centre regarding violence in the home. Judy Ryan is both victim and survivor of such a home.

Judy Ryan stabbed her husband Edward; as a result he died from his wounds. During the trial evidence of seventeen years of extreme violent acts toward her family and her in particular was brought forward. Judy Ryan lived in fear of her life. Many photographs, which were deemed inadmissible by the Court because of their inflammatory nature, illustrated the severe violent nature of her husband. After a trial of two and a half weeks she was acquitted by a jury.

The Crown appealed the case. The appeal was held on March 15, 1989. There was a surprising lack of media presence given the sensationalism of the trial at the time. The three appeal judges present were Mr. Justice William Marshall, Mr. Justice Herbert Morgan, and Mr. Justice John O'Neill.

Mr. Colin Flynn, who acted for the Crown briefly outlined why the three points were grounds of appeal.

The Crown based its appeal on three points.

1. The Trial Judge did not instruct the jury to consider "culpable homicide" under Section 212 C of the Criminal Code. Mr. Russell instructed the jury to consider second degree murder, manslaughter, and self-defense.

2. The Trial Judge should not have allowed the admission of evidence of prior acts of violence of Mr. Ryan without restricting that evidence. It also says the Trial Judge should not have allowed evidence of violence towards objects or of verbal abuse because such evidence is merely evidence of bad character, which is inadmissible under laws of evidence.

3. The Crown also objected to the admission of opinion evidence from forensic

pathologist Dr. Charles Hutton concerning alcohol consumption when he was not qualified in that field.

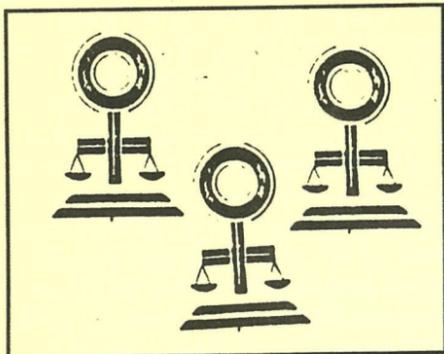
In the second ground, the Crown cited other cases in Canadian case law where the character of the victims was inadmissible evidence. Character evidence showing bad character of victim is inadmissible except for two purposes, which were both relevant in Ryan:

(a) To show that the victim/deceased was more likely the aggressor at the time in question.

(b) To show that the accused committed an act of self defence based on a reasonable fear of harm to herself.

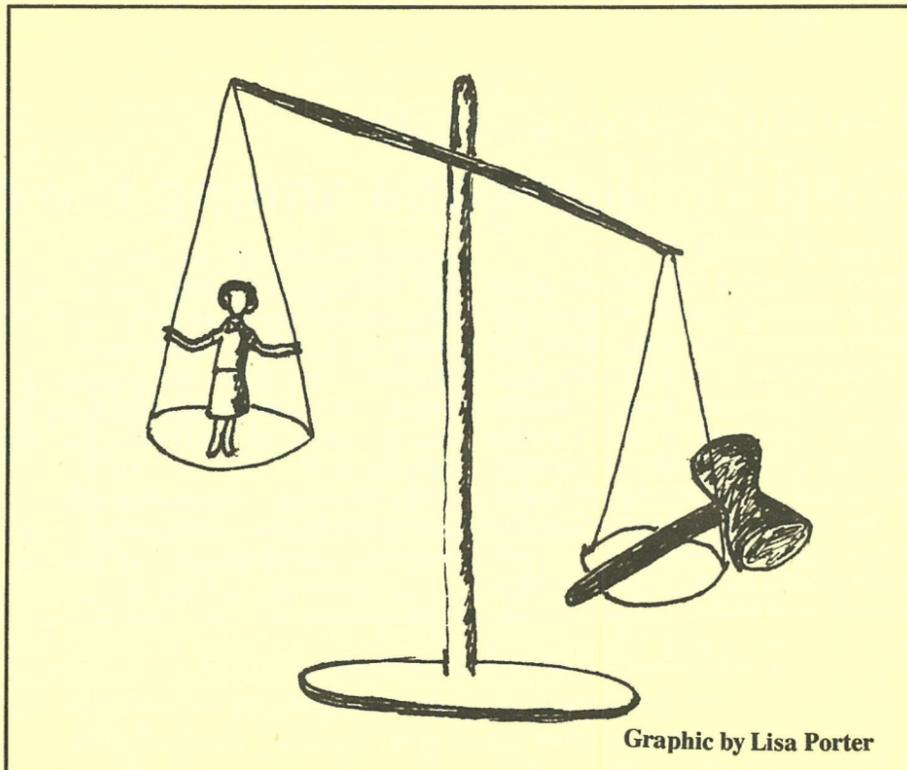
By building a violent character it actually put Mr. Ryan, the victim, on trial. Jake Ryan, son of deceased and accused gave testimony of long term family violence by his father under cross-examination by the defense even though he was witness for the Crown. "It put the Crown in a very awkward position", said Mr. Flynn. "It was highly prejudicial to the Crown and set the tone for the remainder of the trial".

Mr. Flynn's other argument surrounding this testimony, was the fact that Mr. Justice Russell had allowed the jury to hear about eight acts of violence which were not violence against members of the family, but violence against and damage to property. Some of these incidents included throwing a coffee table through a window and cutting his daughter's hair in an alcoholic rage. Mr. Williams added



however that he may have cut her hair, but when the accused reached down to pick up her pigtails, Mr. Ryan did in fact kick her.

There was not only the actual violent acts but the length of time over which these acts occurred. The Trial Judge, in Mr. Flynn's opinion, had allowed evidence of violence which had occurred seventeen years ago putting no time frame on the admissibility of such evidence. The Crown felt that such testimony should have been vented in a voir dire (without the jury



Graphic by Lisa Porter

presence) so that the Trial Judge could determine which acts of evidence should be admissible (before the jury) and which should not.

Many previous court cases, some dating back to 1913 were used in Mr. Justice Flynn's arguments.

The third ground of the appeal was the testimony of Dr. Charles Hutton, forensic pathologist at the time of the trial. Mr. Justice Morgan seemed to feel that his statements were not all that serious because he used phrases like "under alcohol a violent man gets more violent" things that most people already know. Dr. Hutton was not introduced to the court as an alcohol expert and the Crown had not been informed beforehand he would testify on the violence related to alcohol. The Crown felt he was not qualified to do so.

The defense started their presentation after lunch with some points being argued by Steve Marshall and some being argued by Danny Williams.

Steve Marshall began for the defense by discussing the twenty-nine incidents of violence done to the accused or to her children in her presence. The common thread running through all of these was alcohol.

Steve Marshall argued that all previous acts of violence should be admissible to show the two points mentioned before on character. Steve Marshall stated all acts of violence and the number of years of violence should be admissible. All violent acts related to the two purposes mentioned should be allowed to enable the accused to make a full answer and defence. Marshall also has a problem with the Crown's feelings on Jake Ryan's testimony. The Crown had agreed to having him introduced as their witness early in the trial. If he stated things about the violent nature of his father during cross-examination, then they should have real-

ized what he would say before they put him on the stand. Defense had informed the Court that self-defense was going to be their argument.

Danny Williams in his presentation called Mr. Flynn's opinion on violence, 'nitpicking.' Who could be sure what the son would say and who can possibly say what constitutes violent acts. Violence is violence.

Williams argued, Judy Ryan took the knife that night for self-defense. Judy Ryan had endured years of violence against her by her husband, she had to feel protected. The fact there was a struggle and she stabbed him, shows it could have just as easily been her. Judy Ryan's testimony proves this when she said she really felt she would be the one to die during the struggle. She in fact was not going to kill him, she was going to get her keys which Edward Ryan had, and she took along a knife for self-defense.

Judy sat through this whole Appeal. It has been three years since the death.

The lawyers for the defense told me that if they lose under this appeal by the Crown they will consider making an application under the Charter to have the case dismissed before going to trial again. When asked after the trial how long it would take for the judges to make a ruling Flynn suggested it could possibly take as long as six months. Meanwhile Judy Ryan can only sit and wait.

Although Judy Ryan took the only recourse to escape the violence, there has been little piece of mind. She is condemned by society that failed to protect her. Evidence has shown that she lived in fear of her life for seventeen years. We as a society have to start recognizing the severe violence in so many homes and the tragic consequences for all those involved.

RED SAGE

Getting sexual orientation in the human rights code

By Rose-Marie Kennedy

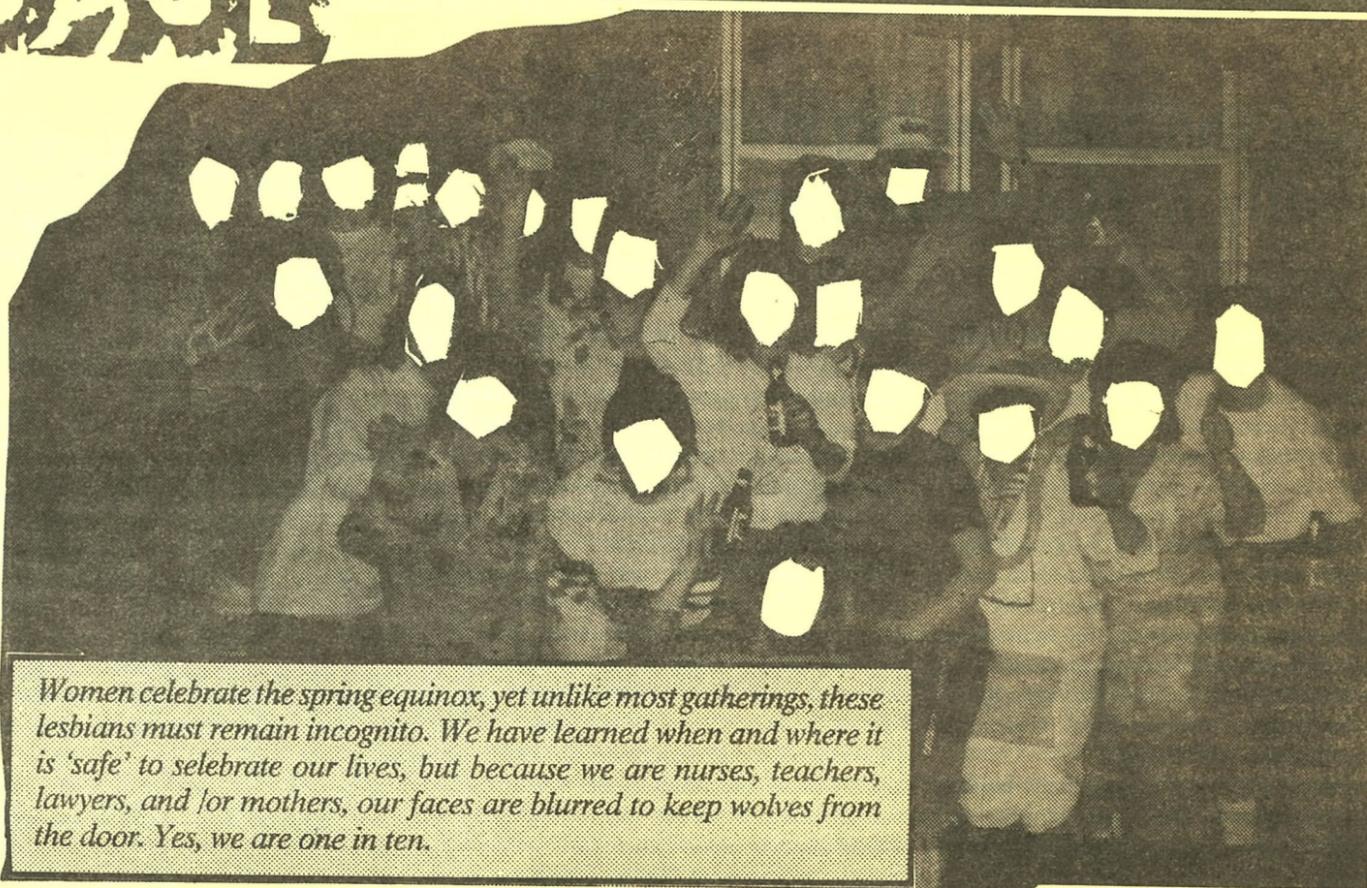
I was shocked by some of things I found out during my research for this article: not by the fact that there is so much discrimination and very little legal protection for lesbians and gays. This is nothing new if you read the papers. They are filled with comments like Saskatchewan Premier Grant Devine's recent public statement that he has as much compassion for gays as for bank robbers and former governor general Ed Schreyer's opposition to human rights legislation for gays in Manitoba on the basis that homosexuality is "an affliction". More shocking than this is the way that the legal system, with all of its contradictions and intricacies, ignores the every-day reality of what is conservatively estimated at ten percent of the population. The law turns lives into theoretical problems that are not always based in real experience.

Neither the Canadian nor the Newfoundland Human Rights Code prohibit discrimination on the basis of sexual orientation, while Manitoba, the Yukon, Ontario, and Quebec all have included anti-discriminatory clauses in their code. This means, for example, that a lesbian in Ontario can at least have her case investigated by the Human Rights Commission if her employer says, "You're fired. We won't have queers in this office." In Newfoundland, or any of the other provinces excluding references to sexual orientation in their codes, files are not even kept on such complaints. It is not a ground for discrimination. However, the consequences of losing your job are not less severe in Newfoundland than in Ontario. It is also doubtful that Newfoundlanders are any more discriminatory than Ontarians. The law is just different.

The problem is even more complex if you consider the difference between the Canadian Human Rights Act and the provincial Human Rights Code. In the event that sexual orientation becomes included in the Canadian act, but is still out of the provincial code then, for example, a secretary in a federally regulated bank would be protected from discrimination if she was a lesbian. However, another lesbian secretary in a small, local business, coming under the provincial code, would not.

What is the significance of the law if does not even consistently provide protection for the same minority group throughout the country?

After doing this research, I thought I would start this article with something like "Lesbians have a long ways to go before they achieve any equality under the law." It was even written down on the word processor in front of me before I realized some of the assumptions implicit in such a statement--assumptions that are a main part of the reason why lesbians do not have legal equality. We cannot assume



Women celebrate the spring equinox, yet unlike most gatherings, these lesbians must remain incognito. We have learned when and where it is 'safe' to celebrate our lives, but because we are nurses, teachers, lawyers, and for mothers, our faces are blurred to keep wolves from the door. Yes, we are one in ten.

that legal protection for minority groups is even possible in a system dominated by the majority if it is left up to the minority itself.

More and more, homosexuality is being perceived as tolerable with the attitude

"Whatever people do in the bedroom is their business." This attitude wouldn't be problematic if lesbianism was just an erotic choice. The difficulty, however, is that a lesbian orientation leaves a great deal of women open to discrimination in their workplaces, housing and just about any social institution. Keeping lesbianism in the bedroom means keeping it out of public discourse, the media, the legal system and therefore out of the Human Rights Code. It is also another example of how social institutions, in this case the law, further deny women choice over their own lives.

Most of the negative reaction to the inclusion of sexual orientation in the Human Rights Code is based in the myth that such a change would be a case of "legislating morality" or condoning homosexuality. In fact, it would simply mean that gays and lesbians can not be discriminated against on the basis of their sexuality. Morality has nothing to do with it. Even Grant Devine would probably admit that bank robbers should not be unjustly fired--not that there is a point of comparison.

Section 15 (1) of the Canadian Charter of Rights and Freedoms states that every individual is equal before and under the law...and, in particular without discrimination based on race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability. The "in particular" is a significant phrase. Whether or not it includes sexual orientation is something that has to be decided in the courts. Unfortunately, in a legal system that costs money, and lots of it, minority groups, which already have the odds stacked against them, usually do not get their case heard. In the meantime, the Human Rights Code is providing some legal

protection to gays and lesbians in select provinces while the rest can only wait. (and LOBBY)

However, there have been some precedent setting cases. Recently a Canadian Human Rights Commission tribunal ruled that the federal Treasury Board and a government union discriminated against Brian Mossop of Toronto in June of 1985. Mossop, a federal civil servant, had been denied bereavement leave to attend the funeral of his male partner's father. The

tribunal ruled that homosexual couples may constitute a family and therefore Mossop was entitled to leave.

The full significance of the ruling to lesbian and gay rights has yet to be known, but it will be a strange inconsistency if homosexuals can legally constitute a family, but do not even have protection as individuals. Another example of how the law is not always a reflection of the people it attempts to define and regulate.

Do we really need all those 'ess' words?

IN OTHER WORDS by Lana Payne

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Have you ever thought about how the word woman is often used as an adjective - woman doctor, woman mechanic, woman astronaut.

But never in your wildest dreams have you heard someone say man doctor, man mechanic or man astronaut. Of course, you haven't. It sounds ridiculous, right.

And besides if you ever did say: "Hey, see that man doctor" people would look at you as if you had 10 heads and was fast losing the marbles in every single one of them.

Woman, a noun, is often used as woman the adjective, but man is always a noun, the oldest figure of speech in the English language.

Why do we need double standards in the English language?

Probably because those masochists - the creators of this glorious, confusing tongue - were men.

I thought it would be nice to point out how absurd our sometimes male-oriented language is.

There is a barrage of words which do nothing but highlight the differences between the sexes such as actress and actor, waitress and waiter, manageress and manager, hostess and host.

What a waste of time! Do you think the person who thought up that annoying "ess" was the same person who coined the word mistress? Probably!

Now that word brings to mind a number of meanings such as mistress of the house or, in medieval terms, a kept woman.

That also is one term which should definitely join the long list of out-of-date, obsolete words, just as all the "ess" words should.

The "ess" words only serve one purpose. Another word to worry about using properly.

But thankfully there are some words out there without a fraternal twin.

A writer is a writer no matter what sex you are and all of us in the newsroom are reporters or editors or photographers.

Wouldn't it be funny if we were called reporteresses, editoresses, or photographeresses. Wow, what a mouthful!

And that's just what we don't need. More words in this already overloaded language. Maybe one of these days all of those extra, needless words such as waitress and hostess will be obsolete.

We can only hope. I guess we could just stop using and writing them.

Seven

Are the poor being treated justly in Newfoundland?

By Christine Chipman

The holocaust of hunger kills 40,000 children every day; a Hiroshima every week. Hunger is not a problem of production as there is more food produced per capita today, than ever before in history and yet, there is more hunger and malnourishment than ever before.

It would seem that food is not a human right, neither is it produced to meet people's needs; food is a commodity.

Food production is designed to meet the effective demand of consumers, and those who do not function as consumers, therefore must go without food. Hunger is synonymous with poverty.

This is only too true, especially here in Newfoundland. The words poverty and hunger are fast becoming household words in many homes.

Thousands of families, curtailed to living on minimum wages, UIC, and social assistance are used to dealing with hunger, as a fact of life.

Several factors leading to almost non-ex-

istent food budgets for these families are:

1. low wages, scarcity of employment
2. low unemployment insurance payments
3. Social Assistance Rates which are very low, and are not fixed to the cost of living
4. the increasing costs of electricity
5. high rent rates and the shortage of subsidized housing
6. the increasing cost of food

When we take all the above factors into consideration, we can see why a family usually has next to nothing left for food. The only part of a "poor persons" budget that is flexible is the money for groceries. This is due to the fact that your rent must be paid or you will have nowhere to live. Likewise your electric bill has to be paid promptly or your electricity will be cut off.

It is a known fact that "poor families" have larger amounts of food money in the summer than they do in winter based on the lower electricity bills. Even with this small blessing, however, grocery money is still inadequate to meet a family's needs even in summer.

What does a family do when they have no food, and no finances to obtain any?

Here in our province, as well as all over Canada, families in need of food have been turning to food banks for help.

The majority of existing food-banks here in Newfoundland are operated by churches. And with the rising number of families seeking "food-help", more and more churches and agencies are opening

food banks to meet the needs. We now have fifty-two (52) small food banks operating in our province with twenty-two of them being in the St. John's area alone, with just one in Labrador City. The numbers of people seeking help has risen from six thousand in 1986, to a little over nine thousand by the end of 1988.

To the families who use this service regularly, ? feelings remain with them, on every consecutive visit. At first they will be relieved when they get their bag of food. Relieved that their children won't go hungry for another one or two days. The second feeling they experience is humiliation! This is the ultimate low that any human being can experience - to have to go and request food from another person in order to feed your family. The shame a mother or father feels can never be totally erased as it imbeds itself into a person, further and further with each repeat visit.

And the worst feeling of all is the hopelessness! This never-ending cycle is like

being on an automated treadmill. You wonder will it ever end? Your life becomes a two week period. Payday is great because you have food. With each passing day, as your food becomes scarcer and scarcer your worry increases. Then back to the food bank for help, humiliation and utter hopelessness again! You never look beyond one day at a time.

Just trying to manage feeding your family three meals a day, is enough worry. You dare not look at tomorrow!

Two years ago a research study was done on the subject of food banks, here in St. John's. This project was started by "Ten Days For World Development", which is an inter-church education program. This research report was written in order to help individuals have a better perception of families living in poverty.

The report entitled "Poverty - The Only Thing Money Can't Buy" presented an intimate and candid description of the lives of families who are being "taken care of" by the system. It was written by four social assistance recipients who interviewed over three hundred and fifty low income families to find the true facts of living in poverty. Funded by DOS, this report has been used by groups such as the Committee for Hungry Children and National Anti-Poverty Association to highlight the needs of the poor in our province. The report states that:

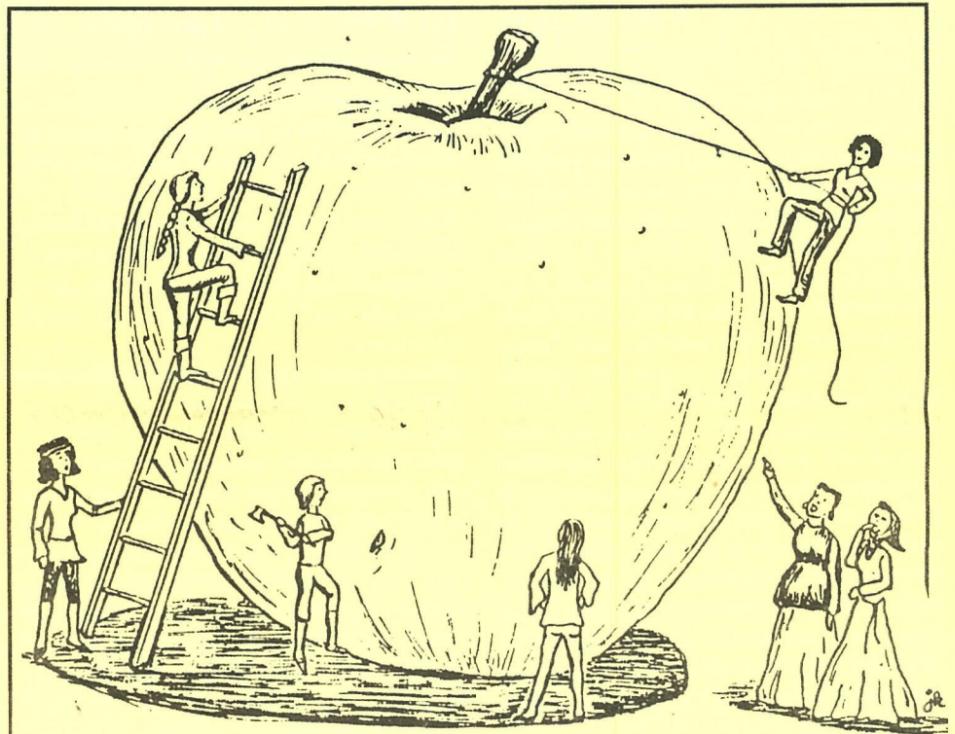
(a) Out of the three hundred and fifty sample families interviewed, 94% had used a food bank at least once with approximately 80% using them on a regular basis.

b) 96% of all respondents have had children go to school without lunch or have kept them home because of this.

One of the major efforts that came out of this report to combat poverty was a lobby on the government to implement a school lunch program. This is slowly becoming a reality. While anti-poverty groups see food banks as a necessary evil, what they ultimately want to see is a more long term answer to the poverty issue. Food banks provide government with a safety net that prevents them from resolving this major concern.

The vast majority of people who go to these food banks either to provide meals or obtain food are women. "The Feminization of Poverty" as Dorothy Inglis calls it, is not something left behind in the depression, or something that is particular to Mozambique, it is a real and growing concern for all.

In a more recent report presented in April, 1989 by the Newfoundland Association of Social Workers, Newfoundland Public Health Association and Newfoundland Dietetic Association, it was stated that in order for a family of four who are subsisting on welfare, to provide a nutritious balanced meal, that family would have to spend 79.8% of its welfare subsidy on groceries. The recommendations in this report included increasing the social assistance rate to meet the real costs of adequate food, clothing, rent, heat, light, and personal needs.



women and
FOOD

By Judith Kelsey

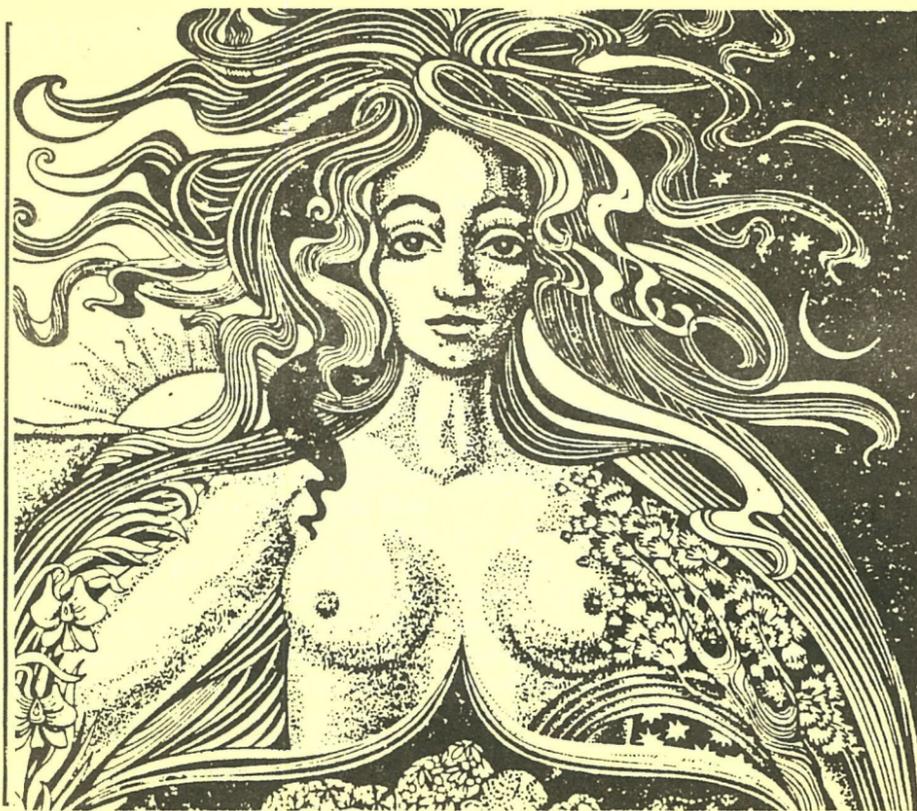
I drew this "cartoon image" after a dream of an apple that contained these images. I haven't really analyzed the dream until now.

Society has chosen the apple as a negative image for women. This is seen in the Biblical story of Eve tempting Adam with the forbidden fruit; in fairy tales such as Snow White where the wicked step-mother poisons the apple to put a sleeping spell on Snow White, and, of course, in the American dream of all that is important, motherhood and apple pie.

Yet the apple is also the symbol of knowledge, the sacred heart of immortality, the symbol of eternal life or the continuation of life in its many forms.

In this drawing the women are mostly dressed in medieval attire, the woman with the axe is reshaping the image of what society has labelled it to mean. In scaling the apple, these women are trying to conquer and reshape the image that the apple connotes.

RED SAGE



Her-story of women's spirituality, or Why does God Wear a Dress, Grandma?

By Ianana

My first clue to the female identity of God was found the first time I attended church with all the grown-ups. It was on the occasion of my sister's baptism. I was four years old and I sat beside my grandmother.

I was in awe of the bigness of my surroundings, the ceiling was so high, the coloured windows were so big and it was dark. Everything was quiet. Surely it was true what they had told me. This was God's Home. I was in awe when I saw an old, gentle, but stern looking man in a long black robe glide up the aisle. He was a vision of patriarch godliness (except, in retrospect, he was missing the beard). I turned to my grandma and asked in a hushed, sacred (scared?) tone, with eyes wide, "Is that God?" According to the story that I've heard many, many times since, after I was assured that this was the pastor, not God, I followed with my next entertaining quip, "But Grandma, why is that man wearing a dress?"

At the time, and for many years after, this was told as a funny, family story. It wasn't until very recently that I understood the significance of the question and found an answer, or sorts. It was when I started making discoveries about the essential femininity our creator that I realized the truth about why "holy men" wear dresses.

This suddenly-she-realized discovery came as I explored my own internal sense of spirituality and while reading such feminist books as *When God was a Woman* by Merlin Stone, *Barbara Walker's The Women's Dictionary of Myths and Secrets* and *Gyn/Ecology* by Mary Daly. Of course, it made all sorts of sense that, globally, life was created and nurtured by "Mother Earth", a female deity. Of course, our ancestors originally

worshipped a birth-giving female Goddess. Our ancestors did not worship a birth-giving male deity until after they made a connection between life creation and the male role in procreation. Until that time, it was thought that the female brought forth life from her body, as a miracle, in emulation of the genesis of life creation of the planet and all life born and nurtured by "Mother Earth".

Having made this fundamental connection the rest of it all made sense to me. Property rights, ancestry lines and settlement had all been matrilineal, that is, following the mother-line, until the male role in procreation became known. Incidentally, about this same time it is historically known that Male-god worship followed invasions from northern Indo-Aryan cultures bringing their sky-male god to replace the native-earth goddess. In this culture it was necessary to ensure that a man's children were, indeed his. Female infidelity could not be permitted. Possession and ownership of a woman and her children became the custom and the law.

Luckily, in the past thirteen years since When god was a Woman appeared, numerous women researchers, scientists, archeologists, writers, artists, etc., have uncovered/discovered the feminine identity of the Goddess. Exposed was the essential burial of the Goddess evident in referring to the Goddess Religion in small letters and as a "mere fertility cult". (i.e. goddess fertility cult)

Worship of the Goddess was world wide in the prehistory and early history of virtually every culture and was a celebration of life and the act of being part of the life-death and rebirth cycle. Evidence of Goddess Worship spans 35,000 years and was finally (almost) stomped out in the Burning Times when some 9 million women were exterminated by the church and state.

The revolution that unseated the Goddess and replaced her with the male deity is now evident to me everywhere. Also evident to me are the scores of ways that the male god had supplanted the mother goddess, but it is now time to awaken the Goddess within us all, before it is too late. The spark that enlightened my spirit, the power of knowing the Goddess, is the energy that will save the planet. The tradition of wise women-wiccans-witches-healers is based on being part of nature, not separate or apart from nature. Whereas the traditional judeo-christian teachings instruct man to have dominion over the life on our planet, that all is here for man's use or abuse, women's spirituality essentially recognized the interconnectedness of all of life.

Environmental conservation, peace activism, social welfare, equitable economic practices, eradication of world hunger and celebration of the life cycles are all part of Goddess worship.

I'm sure we can all think of a multitude of different ways to venerate the Goddess, our beautiful bountiful Earth Mother.

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Registration fee: \$10.00, (includes lunch). Some scholarship help is available, as well as arrangements for daycare, if requested in advance.
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The Innu and militarization of Quebec/Labrador: Will the silent people please stand up?

By Camille Fouillard

What is the military doing in Labrador/Quebec? At the Women and Development: The Effects of Militarization Conference held in North West River, May 5th to 7th, women testify. One by one, women enter into roles and place themselves on a floor map of Labrador, sharing their knowledge and experiences of the impacts of the military expansion.

"I'm a teacher from Port Hope Simpson. I don't know what's going on. I hear only what's in the news. What's all the fuss about?"

"I am a seal hunter's wife from the North Coast. We need country food because the food at the store costs too much. My husband came home with no seals because the jets flew over and scared them. What will we eat?"

"I am a woman from Labrador sitting in her bathroom because this military stuff is scaring the crap out of me. I love Labrador very much, but I'm scared to speak up because of the way business people belittle our opinions. I would be very powerful if I got together with everyone who is scared for our land and our people, and support the Innu."

"I am a letter on its way from the Straits to my son in Ontario. A letter, being sent because there were no jobs here. I am telling him to come home because there's lots of jobs in Labrador now."

"I am a woman and child from an East bloc country. We are the victims that NATO is training to kill."

"I am an Innu child running into the woods, freaked out by the fighter jets. I am a baby miscarried, dead, after a jet flew over my mother in the country."

We are seventy women gathered in the room. We come from all over Labrador, the North and South Coasts, the Straits, the Lake Melville area, and Nitassinan (Innu for "our homeland"), from 5 Quebec Innu communities, from Newfoundland, Nova Scotia, Ontario, the United States and the Philippines. We need this conference. Feelings are high. Tensions fill the air, stay with us and keep us on the edge of our seats. Tears and laughter punctuate our words - words in English and Innu-eimun. At one point, the group process breaks down. It is late afternoon; too many words in English don't exist in Innu-eimun.

"I am a German pilot looking for a fling here. It doesn't matter that I have a wife and children back home."

"I am the security fence they said they would never build."

Millicent Loder welcomes us all to "this beautiful, peaceful, free, still free, country of ours...I've lived long enough to know the before and after. I lived at a time when the Inuit and Settler people in the North lived peacefully together, and a time when the Innu and the Settlers around Lake Melville lived together without conflict."

"I am the salmon eggs destroyed by PCB's in our rivers."

"I am the Innu children protesting on the runway."

Emily Flowers, from Happy Valley, comes to me Saturday noon.

"This session didn't go at all the way you wanted, did it?"

"Well, not really."

"You wanted some information like the number of bombing ranges, and stuff like sonic booms, right?"

"Well yea, I think women want to know more about these things and I know there must be a fair bit of information in this room. If shared, it could give us a pretty good picture of what's happening."

"Well, I resent having to learn all those things. The military is not interested in learning about us."

I too am allergic to this information, it pollutes my mind; but I plead that knowledge is power. Maybe though, the group is right and it is enough to know the destruction, the divisions, the fear, the desperation, the unanswered questions.

Bernadette Jaquos tells us about life in the Philippines with the American Clark and Subic Bases. Prostitution rings. 12-

year-old girls infected with syphilis and gonorrhea, suffering from multiple beatings - a ring maintained to whet the appetite of a U.S. military officer. 23,000 "rest and recreation" girls, desperately poor, prostitutes, or according to the U.S. military "little brown fucking machines". A boy shot and killed while scavenging for scrap, mistaken for a wild pig. The military men transferred rather than prosecuted, their crimes committed "while performing their duty". The same U.S. military which is in our province.

"I am the declining fish stocks. The long liners want me, but I'm in the middle of the proposed sea bombing range."

"I am an Innu woman, pregnant, in the Stephenville jail. I left my kids at home. I'm unhappy and upset, but I will go on fighting for our rights."

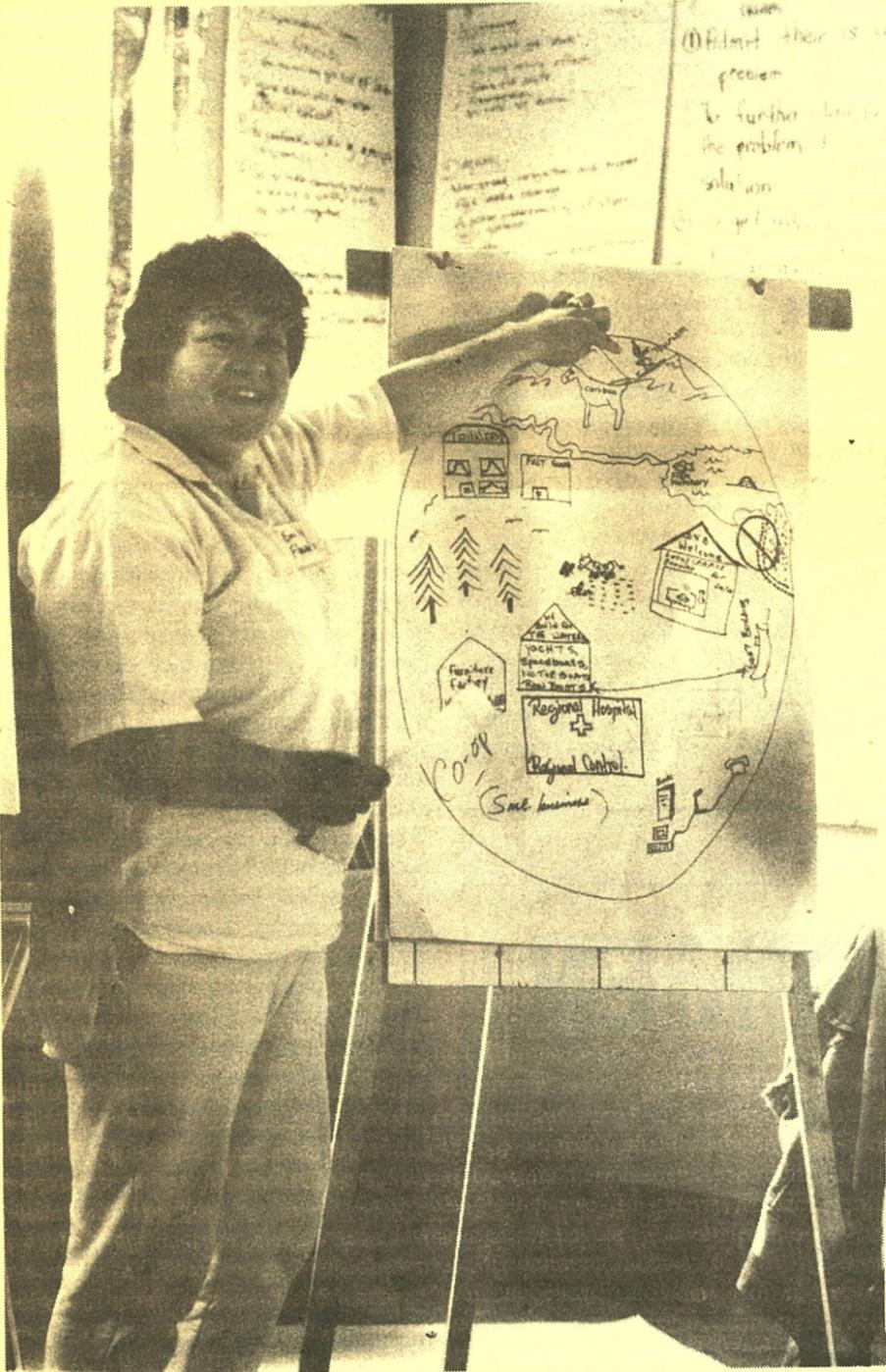
Who is in control here? The women break up into small groups to discuss, and report back with drawings and theatre. Commanding Officer Engstad, ambition: to become Brigadier General. Ian Strachan, businessman, ambition: to become very rich. Small businesses get fewer bucks than they figured. Different parts of Labrador are stripping pieces off each other. The military wants more and more. There is a lot of sadness and discontent, dreams about having more control and what the people here want for their land.

The women from the Lake Melville area have a plan. We want development that relates to and builds on the cultures here. Development bases on renewable resources. You can't take things from the land without putting things back in. We want tourism, adventure packages, bed and breakfast homes, tours on our waterways. Forestry, wood supply to local markets, furniture manufacturing and wood crafts. Berry picking, jams and pies for tourists and locals. Seal and caribou tanning, leather crafts industry. Fish hatcheries and boat building. Farming, livestock, market gardening and small greenhouses. Recycling industries. Development of minerals such as Labradorite. Small businesses and co-ops. All for local people, controlled by us.

The Innu women add: "Why practice for war? If the military doesn't destroy the land that God put here on earth, the majority of people will survive."

A committee is formed to plan follow-up to the conference. Women, awake, and unite. This is all of our struggle.

Camille Fouillard works with the Social Action Commission St. John's, Newfoundland, and has worked with Community Development with the Innu for the last five years.



During the development session of the conference held in Northwest River to discuss the effects of militarization in Labrador, Emily Flowers of Happy Valley talks of the kinds of development that their community could accept.

Photo by Rose-Marie Kennedy

RED SAGE

Women with disabilities: new voices being heard

by Carmelita McGrath

During the time I worked with the Provincial Advisory Council on the Status of Women, my job provided me with a constant flow of feminist magazines and publications. At the time, there were a number of articles dealing with women with disabilities, an often hidden group of women in our society. As I read the articles, I breezed up and down the narrow stairs to supply myself with coffee. Through it all, I never stopped to consider the stairs themselves - how I worked in a feminist office which offered no access for disabled women. The articles and the physical reality simply did not connect. How is it that we can see and yet not see all at the same time?

Patty Tramley smiled in recognition when I told her about this. "Awareness, that's my big thing right now," she said. "It is important to be visible. As long as disabled women try to be involved, I know feminists who are very supportive. But nothing in terms of services for women in St. John's is accessible. When you point this out, women are horrified and apologetic but unaware."

This list of inaccessible services is long - the Women's Centre, the Advisory Council on the Status of Women, Planned Parenthood, Kirby House. "Where should a disabled woman go in case of abuse?" Patty asks. "Only recently has the issue of accessibility to these women's services been brought to their attention. They are now in the process of trying to obtain funding to alleviate the problem."

I had gone to meet Patty Tramley after reading a series of issue sheets she had written for a Women's Studies course. The issue sheets focussed on several issues of concern to disabled women and to women in general. Writing the papers wasn't easy; multiple sclerosis has robbed Patty of much of her sight, and her work has to be dictated. Still, her convictions are not lost in this writing process. Patty: "The most inescapable reality for women with disabilities is poverty. The capabilities of disabled women are not taken seriously because of our gender as well as physical and emotional differences."

To bring this point home, Patty quotes statistics from COPOH, a national consumer organization for the handicapped.

-the unemployment rate for women with disabilities is 74 per cent

-in general, working women with disabilities earn 64 per cent of the wages of able bodied women, who in turn only earn 65 per cent of men's wages.

-disabled women are more likely to be unemployed than disabled men.

-disabled women are less likely to be college educated.

-disabled women are less likely to find a job after becoming disabled.

-disabled women who find a job are more likely to absorb a cut in pay than disabled men.

Patty sees the situation facing disabled women as a complex one.

"Accessibility is a main concern; employers must be made aware not only of the office space involved in the mobility of the impaired but the technical devices which would enable hearing-impaired and other persons to compete in the job market. The federal government has taken the initiative and it is now mandatory that all government premises be fully accessible. A little-known fact is that government programs do exist which would enable private companies to upgrade their work places, enabling more disabled people to enter the work force."

"Another problem disabled people encounter is that often employers see the disability first rather than the person. People are somewhat afraid of someone who appears to be different... thus a keen mind is often overlooked because of an initial, perhaps deceiving, appearance.

Despite her awareness of the many barriers facing disabled women, Patty is anything but negative. New technologies, she is convinced, will improve accessibility to work places and improve personal living standards for the disabled. Her own independence is enhanced by a voice-activated computerized black box called "Alexander" which she can use to activate electrical appliances and the telephone. She realizes that not all women have access to such technologies, or are even aware of them. The key, she emphasizes again and again, is awareness, and to create awareness, there must be organization.

"In all likelihood, the feminist person I see myself developing into is a radical feminist. My association over the years with such women led me to believe that I could never be as committed as they were, but drastic changes in my lifestyle left me as a member of one of the most disadvantaged and overlooked groups of women in our society. Until now, these women have not been demanding or independently vocal about their problems or concerns. Only recently with the formation of disabled women's networks (feminist) have their voices been heard in unison."

"I now more fully understand the meaning of the statement, 'It's only in unity that the power of women will be effective.'" When I first met with the National Disabled Women's network at their first organized conference, I realized my newfound friends (sisters) are extremely disadvantaged on the social ladder. So as a united group there is much work to be done and nowhere to go but up."

Organization may be recent, but it appears to be taking off. As well as COPOH, and DAWN (Disabled Women's Net-

work) on the national level, locally there is COD, the Consumer Organization of the Disabled, and a disabled women's support network, Women For Change.

"Fatigue is a real problem for me," Patty said. "And since I'm legally blind, I can't read or write. And I can't walk." Thus involvement is often hampered by real physical considerations.

As well as this frustration, there is the frustration of public perceptions of the disabled - the unaware individual makes assumptions, shouts at the visually impaired, assumes dependency, condescends. I asked Patty if this makes her angry.

"I can't afford to be angry. Stress makes the symptoms of MS worse." She counts herself lucky for having the resources to maintain her independence, a situation which she readily admits is uncommon among women with severe disabilities.

I left Patty's house to go on a typical errand; I'd run out of computer paper and had to restock before working on this article. As I walked downtown, I looked around me with an eye for what this city would present for me if I had a disability. Suddenly, it seemed full of impassable barriers, the structural idiosyncrasies created to serve the able-bodied. "Some places have one step," Patty had told me, "one step. That is where the disabled person becomes handicapped, when they come to the foot of the staircase."

As I walked about in the sunshine, question plagued my mind. What happens to disabled women who have no access to groups or information or technology? To women who must live in situations of forced dependency? To women in rural or isolated areas who have little access to services? And I remembered how a deaf student of mine had told me how, during her early years growing up among people who did not understand her impairment, she had lived inside a wall of silence, inside a perception that her capacities to think and feel and understand were somehow less than those possessed by others.

Still, the whole experience of talking to Patty left me with a positive feeling. Patty: "A lot of things can come out of a bad situation. You appreciate things differently, you are pretty much a new person. My life was too fast - my mother was always telling me to stop and smell the roses. And then I had to. But I've become busy in my own way again. Even developing patience - I thought I was patient before, but I've got a whole new slant on it now."

Carmelita McGrath is a writer and editor whose current work includes completing a manuscript of short fiction and editing biography.



New Reproductive Technologies

By Martha Muzychka

In 1978 the birth of the world's first test-tube baby marked the turning point in the development and acceptance of new reproductive technologies (NRT).

Since then, the progress of NRT has continued unchecked, despite the growing concerns and reservations of many people, especially feminists. The absence of ethical, legal and social considerations in the early years of NRT development is not remarkable, as society has always placed immense importance on the continuation of the human species.

The federal government announced in April 1989 the establishment of a Royal Commission on New Reproductive Technology.

While the infamous Baby M has focused (and rightly so) international attention on surrogacy, a coalition of Canadian feminists supporting the Royal Commission, have said its approach should be flexible to encourage open-ended discussion. As the coalition has pointed out on numerous occasions, new reproductive technology is changing rapidly as medical research keeps nibbling away at the border of the unknown.

Here's a summary of some of the new reproductive technologies available in Canada and around the world:

1. In vitro fertilization is the union of an egg and a sperm in a petri dish. The egg may be from the woman wanting a child or it may be donated. The same principle applies to the sperm. Once fertilization has taken place, the embryo may be implanted in the woman or a host mother.

2. Embryo transfer is the implantation of an embryo from one woman's uterus or petri dish to another's uterus, or from the petri dish to the host.

3. Artificial insemination is the fertilization of an egg with sperm from the father or from a donor. The woman is inseminated during her most fertile periods.

4. Surrogate motherhood is where a woman carries a baby for another. The baby may have resulted from the surrogate's own egg with sperm from another man, or she is host to an embryo transfer from another woman.

5. Fertility drugs encourage the production of eggs in a woman and they often result in multiple births. A new twist to this technique is the selective abortion of fetuses to reduce the strain on the woman's resources, to reduce the number of babies produced, or to choose the desired sex(es).

6. Amniocentesis was developed as a diagnostic technique for late in pregnancy. Amniocentesis can also determine the sex of the fetus, leading to gender selection; that is, in countries like India, China, Korea and Denmark, where the test is used exclusively for this purpose, researchers are tracking a steady decrease in the births of females.

Though these are not all the techniques available to infertile couples, or even single parents, they raise some questions about society's right to manipulate and control human reproduction. It will be interesting to see how many of the issues the Commission can address or how many questions it can answer. Ultimately though, the process of a Royal Commission will provide an opportunity for a public examination of these issues, however limited it may be.

elevan

A name is a name - or is it a euphemism?

by Marian A. (White) Frances

What are five of the twenty most common Newfoundland surnames?

Ryan, Murphy, Smith, Power and White immediately come to mind. Add to this the list of hyphenated names newly on birth certificates and we find a stunning list of newly created names - Claire Shinner-Page, Graidhne Lelieveld-Amerio, Lily Corkum-Hynes, Anahareo White-Malone; the local list alone is endless.

With this new identity comes the headache of not having enough room for many middle names and not enough room later in adulthood to sign a cheque or credit card - oh well, by the time our children are old enough for that, cheques will probably be obsolete.

To write this article I asked several women why they either 1) changed their surname when they married, 2) why they didn't change their name, 3) why if they

didn't change their own name did they have their child(ren) take the father's name, and 4) do they like their present name?

Women like Sharon Gray Pope (Gray is now her middle name, not hyphenated surname) did not feel a particular affinity to her father or her father's family. When she married it was a choice between keeping a name that meant little to her or accepting her partner's. In retrospect some of these women would like to have decided on an independent new name for their family.

Martha Muzychka got the surprise of her life after her marriage last fall when several of her friends, even though they knew her as a feminist, asked if she intended to take her husband's name. And there were those who did not ask, but who assumed as much and introduced her as Mrs. John Gushue! There is more accep-

tance nowadays for a woman to keep her 'maiden' name, but when there is talk of the children retaining her/his mother's name, watch out. Martha, who had considered naming her children Muzychka, is faced with these prejudices.

Tradition plays a strong role in Newfoundland outports. Cathy Young found that out when she moved to a small town with her family. Only since she has moved back to St. John's (several years later) does she feel she can reclaim her name. Will Cathy Walsh of Markland be the same moving force as Cathy Young? Clearly nothing is clear or predictable on this subject.

What was obvious in my discussions with these women was that it had created many heated discussions among friends and family. If two women friends both kept their names, all was ok. However, if one stepped from the traditional model, while the other didn't, more often than not tension was created in their friendship. One

woman told me that after several debates on the topic, she couldn't take her friends antagonism anymore and threw a glass of wine in her face. At least her decision is now no longer questioned and they can now get on with other political discussions. Most husbands (of the women questioned) supported their partners desire to retain their maiden name; however, these men also wanted to make sure their name was somewhere in their child's surname.

One sad repercussion of women adopting the patrilinear name is the virtual loss of names such as Chidley. After thirty years of being called Marie Curran, Marie is testing the waters to decide if she can once again feel at home with the name Chidley.

Of course, even by reclaiming a maiden name, we are doing little for the matrilinear rule. I, for one, feel Newfoundland to be basically a

'natural matriarchy'; that is, a society that has as its pillar of strength, women. I do not question a woman's choice to take her partner's name, but only when it isn't a choice, but an assumption. From where did this assumption originate? Surprisingly enough, there is no law that says a woman **must** take her husband's name upon marriage, but up until three years ago the law stated that the offspring of that marriage had to have the father's name. In 1986 Susan Shinner and Rick Page gave their daughter, Claire, the first legally hyphenated surname in this Province. **Illegally**, my daughter had been using a hyphenated name for at least five years at that point.

The concept of losing our name if and when we choose to live with a man, dates back to the feudal system and ownership in the church. It is a fact that women live longer than men and because of this much land (and consequently money and power) was falling into the 'incapable' hands of women. The solution, in the eyes of the church, was to encourage (and later demand) that women denounce their lineage and inevitably their power.

It is next to impossible for me to write an article on surnames and not get personal. My life has been one of searching for a name with a mantra that accommodates who I am. I do not like the idea that even in this struggle to decide whether or not a woman should keep 'her' name, the name she is struggling to keep has nothing to do with her mother's blood. For our daughter Beni and I gave her the name, Anahareo, in the hope that it would distinguish her from others, so much so that she would seldom have to use her last name. After five years using only my name and the last five in 'hyphenation' she, to my utter amazement, has decided she wants to keep the White-Malone. Meanwhile as if to fulfill the prophecy of my mother who so often said "as long as you live, grandmother will never die", I have chosen my grandmother's first name, Frances, as my surname. Perhaps it is this desire, to be more than a euphemism that women are not only challenging patriarchal rule but are also choosing to live according to our own rules - rules that are of the mind, heart and spirit, not rules of thumb.

Pension planning: looking out for our future

by Sandra Perry

I would like to share my knowledge of pensions with you, not because I am an expert on the subject, but because I have an interest in it. We are so busy with our daily lives, our jobs and families, that quite often we do not consider what it is all leading up to. Retirement always seems so far away.

I have been told that nothing is so discouraging as standing in front of a group of young people who are just entering the work force, and in their job orientation, telling them about the province's pension plan. This is their first week of work, and you are talking about retirement.

However, the picture changes when the same people reach forty years old, and are now looking at the fact that they have twenty years service behind them, and they must prepare for retirement.

In this province, I've been told, that on a graph, the line of interest for a group of eighteen to forty is almost straight. Then all of a sudden it takes a dramatic upswing, and the personnel administering the pension programme for the workers in this province are inundated with questions about how the pension plan works. The province of Newfoundland administers approximately one hundred and thirty different pension programmes for its employees in the public service, and approximately five hundred different programmes for employees in the private sector. When we talk pension, we quite often mean the standard Canadian Pension Plan, the Provincial Plan, Guaranteed Income Supplement, and Old Age Security. Yet other government pensions include the Registered Retirement Savings, RRSP; Registered Retirement Income Fund, RRIF; Registered Education Savings Plan, RESP; and Employee Benefits Plan, EBP, to name a few.

The RRSP and RRIF are of particular value to self-employed people, who otherwise could not tax shelter part of their earnings or put aside money for their

retirement. But they may also be used by employees whether or not they are members of pension or profit-sharing plans.

The whole issue of pension plans is very complicated. There are figures, percentages, graph studies, papers, everything that is involved with the line. With the constant change in women's lifestyles, hopefully for the better, we must ensure that we are protected in the event of a marriage breakdown, disability, or death of a spouse. This topic is especially pertinent now that women are increasingly less dependent on their husband's earnings. The rapidly changing pattern of our society including marriage breakdown, single-parent families, or women who choose not to marry, means that providing for their own retirement has become a matter of immense importance.

We know that women in this country earn, on an average, 62% of what our male counterparts earn. It is especially important that this disparity is not continued and reflected in our pension income. Without the work which has been done by the different lobby groups such as (the Provincial Women's Lobby and Status of Women Councils), I am sure that the changes we have seen so far would have been delayed even longer. We must start at the grass roots, find out how women in Newfoundland are trying to survive on the pension legislation and then improve on that. We must educate ourselves as to how the pension plan works and then educate others.

Many homemakers automatically assume that the Old Age Security or Supplement will take care of them when they are eligible. For example, my mother thought that when she received her Supplement, she would start buying some nice clothes that she had always wanted, only to find out that she was going to receive a mere \$90.00 a month. It was a big letdown for her, but she hadn't done very much research before then, and I couldn't help her in any way because I had such little

knowledge myself at that time. In your own towns and communities, start talking about the plight of workers, especially part-time, and the plight of homemakers as far as retirement and pension are concerned. Through you, and through the raised awareness that you can create, our concerns and our beliefs will be heard.

We know of too many people, who, after working all of her/his life with a company, just leave at a certain age with a watch and a future of living on her/his CPP benefits - a benefit which quite often does not allow the pensioner to enjoy her/his golden years with dignity. I could say the federal government is doing something about it. Yes, but is it enough? What about the part-time workers and homemakers? These are people who, because of the nature of the beast, cannot work full-time. Should a woman be penalized because she chooses to stay home and raise her family? We all know the answer to that. Many women, who are raising children for example, who look on part-time employment as ideal, do not realize that their pensionable income is directly related to their lifetime earnings and investments.

There have been some improvements in the pension plan over the last few years. For example, the monthly payments for Disability Benefits have significantly increased and the Survivor Benefits now continue on even if you re-marry. Under this new legislation, when you and your spouse receive your CPP retirement pension, the benefits you both earned during your life together can be shared if either of you make this request.

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Chamber opposes policy

Sickness and disability benefits could include maternity leave



By Rose-Marie Kennedy

Big business has a history of opposing benefits that will help women, often, under the guise of doing it for their own good.

In 1987, the Canadian Chamber of Commerce, Canada's largest business organization, vehemently opposed the Canadian Human Rights Commission's proposed extension of sickness and disability benefits to employees on pregnancy leave. In workplaces already with a sickness and disability plan, the policy on Pregnancy and Childbirth Discrimination would allow coverage to be extended to pregnant employees.

The Chamber chairperson, Lloyd McGinnis, said that they opposed the policy on the grounds that it would "hinder" not "help" the advancement of women. He commented that, "Women have had to work hard to overcome the view that pregnancy was in fact a disability that disadvantaged their performance at work...a policy that is based on this view would represent a step backwards."

The Chamber president, Roger Hamel, further warned that the additional costs associated with the policy would place women of child-bearing age at a disadvantage, "relative to their male counterparts in hiring and promotion."

If only businesses were always so concerned with the advancement of women.

These attitudes still play in the debate over the kinds and nature of benefits women should receive. Women have had to work to overcome the view that they are 'naturally' or physically disadvantaged. Counteracting this attitude is important in eliminating sexual discrimination in employment. Women must not be considered "naturally disadvantaged", but often this argument is used to disallow women benefits that would let them become equal partners, financially, in the workplace.

Last year, with the ruling that the Unemployment Insurance Act discriminates against natural parents, an important precedent was set which established that women did need special benefits without reducing the problem to sexual stereotypes.

Federal Court Judge Barry Strayer pointed out that the act denies natural parents a choice available to adoptive parents: that either parent may stay home with a new child and collect unemployment insurance. Significantly though, he stressed the need to protect the benefits of the mother with maternity leave while also making parental leave available to either the father or the mother.

Even if maternity leave was viewed as nothing more than child care, Strayer reasoned that it is based on the belief that a child's mother "is the natural and inevitable care giver and that the father is the natural breadwinner." If the UI Act did not extend unemployment benefits to the natural father than it denied natural mothers the option to, "return to paid employment herself as a breadwinner." Strayer ruled that this was discrimination on the basis of sex which is prohibited under the Charter of Rights and Freedoms. The decision, however, did not undermine the status of maternity benefits which Helen Orton of the Women's Legal

Education Action Fund (LEAF) said, "are primarily granted for child bearing."

The ruling is important in the way that it recognizes the distinct experience and needs of women without discriminating against them for that or labelling it "disadvantaging".

Even if maternity leave was viewed as nothing more than child care, Strayer reasoned that it is based on the belief that a child's mother "is the natural and inevitable care giver and that the father is the natural breadwinner."

The recent changes to the unemployment insurance benefit provisions incorporate some of these changes into the program. Currently, maternity benefits are available for 15 weeks to natural mothers only, while adoption benefits are available to either adoptive parent for 15 weeks. The claimants must have worked at least twenty weeks in the previous year to be eligible. With the changes, 15 weeks of maternity

benefits are allowed around the period of the birth, 10 weeks of parental benefits available to natural or adoptive parents--either to the mother or the father or shared, and 15 weeks of sickness benefits. The total amount of the claim cannot exceed thirty weeks.

The new program is obviously an improvement; however, it does leave gaps. For example, there is no provision for women to immediately get there benefits. A woman claiming benefits has to wait at least two weeks before she can get any income. For the women most needing the money, two weeks is a long time to go without any income. Also, If pregnant women use up their sick leave before and during the birth, there is no time left to spend with the newly born.

Perhaps we should take the example of Sweden where parental leave is provided for up to eighteen months!

Rose-Marie Kennedy, a social activist and feminist, is doing sociology/anthropology and Women's Studies full time at Memorial University.

Criminal Code Section 251

Making abortions accessible in Canada

by Wendy Williams

Twenty years ago all abortions were illegal in Canada. Then in June 1969, the Federal Government amended the Criminal Code to legalize birth control and to allow abortions under certain circumstances. The amended part of the Criminal Code, titled Section 251, said abortions could only be done in an approved hospital with the approval of a therapeutic abortion committee (TAC). The law did not set any specific criteria under which the TAC should approve a woman's request for an abortion. Most hospitals did not set up TAC's, therefore they did not allow any abortions. Those hospitals which had a TAC developed their own rules on who could get an abortion. This left women who were considering an abortion in a very difficult position as they had no way of knowing if the nearest hospital had a TAC and which reasons that therapeutic abortion committee accepted as legitimate.

When the Supreme Court of Canada struck down that law, in January 1988, only three of the 46 public hospitals in our province had TAC's. The court said that Section 251 contravened Section 7 of the Charter of Rights. It interfered with a woman's right to "life, liberty and security of the person".

What is the situation now for pregnant women who do not want to continue their

pregnancy? What effect has the removal of a bad law had on access to abortion services?

Well the first and only evident result is that an abortion is no longer a criminal offence. Now it is a medical procedure with control coming from provincial governments as they are responsible for the provision of health care services. The provincial government had delegated most of their responsibility to provide health care services to other groups.

The Medical Care Plan (MCP) decides which services will be paid for by the provincial government. The Newfoundland Medical Board has the legal authority to decide which physician can be given a license to practice medicine. Most of our hospitals are run by boards; the members of which, are appointed by the provincial government. These boards have the legal authority to decide which services will be offered in their hospital. Then of course there is the individual physician who must have the desire to help women by performing abortions.

With all these players there are many hurdles to overcome before women here have reasonable access to this service. The net result is that access to abortion services is very limited in this province. None of the hospitals in Labrador provide abortions. Thus women from Labrador who request an abortion and who can afford it,

must fly out. Those that can find out where to go most often go to Montreal where the cost is less, the service is quick and of a high standard. On the island the board of the General Hospital in St. John's allows gynecologists to perform abortions up to twelve weeks gestation. As of April 27 there is one doctor willing to do that. Although there were three other doctors who filled in for him for his holidays they have not done abortions otherwise. This is the first time in a long time the access to the service did not stop when the doctor went on holidays. A maximum of eight women are seen a week. The appointments are always filled. Often there is a waiting list because there are more women requesting the service than is made available. Generally a woman will have to wait several weeks to get an appointment. Outside of St. John's there are no abortions done. Many richer Newfoundland and Labrador women will continue to leave our province to have an abortion or the poorer women will carry to term a pregnancy that they do not want.

Whether the new drug RU 486, which causes an abortion chemically, will ever be available in Canada is difficult to say. The drug is now approved in France. Myself, I see RU 486 as the only way of making abortions truly a decision between a woman and her physician, in this province

Nestle - Still breaking the rules

Boycott renewed after Nestle keeps promoting bottle feeding

By Linda Ross

Up to 3 million infants die each year as a result of bottle feeding. Nestle's annual profits - in the millions - contribute to this.

Just when you thought it was all right to buy Nestle's cream, the boycott is back again. On October 4, 1988, four years to date after the original Nestle Boycott ended, Action for Corporate Accountability in Minneapolis announced a renewal of the Nestle Boycott.

For seven years the Nestle Corporation was the subject of one of the largest and most powerful consumer boycotts in history - a boycott that resulted from their unethical marketing practices which endangered the health of infants around the world. Millions of infants every year suffer from malnutrition and disease related to the hazards of bottle feeding and the lack of immunological protection offered by breastfeeding. At the same time Nestle's makes millions of dollars annually by selling infant formula and contributing to this global tragedy. Through aggressive promotional tactics of "dumping" vast quantities of infant formula in clinics and hospitals around the world Nestle encourages mothers to bottle feed rather than breastfeed.

According to Dr. Roy Brown, chairperson in the Department of Community

Medicine at St. Joseph Hospital, Patterson, New Jersey, there is no greater impediment to a mother's ability to breastfeed a newborn than piles of a freely available infant formula in hospitals. Often a newborn is "hooked" on formula before leaving the hospital, only to return home to the nightmare of diarrhea, malnutrition, brain damage and even death, when formula is prepared with contaminated water and is over-diluted to make it last longer. Where people are

Once the spotlight on Nestle dimmed, it was back to business as usual with the resumption of the same unethical practices.

poor, illiterate and have no access to clean water, this is an all too common tragedy.

By putting "profit" before the lives of children, Nestle has undermined the efforts of national policy makers, health care workers, consumer protection organizations and international agencies worldwide that have worked to promote the health of infants through breastfeeding. In an effort to address the corporate irresponsibility of infant formula manufacturers such as Nestle, the World

Health Organization in 1981 established the International Code of Marketing of Breast Milk Substitutes. Strict amendments were brought about to the code in 1986. The purpose was to halt the practices of advertising and promotion to mothers and in health care facilities, gifts to health care workers, use of words or pictures idealising bottle feeding and the donation of free formula supplies. With the exception of the United States under the Reagan administration, all countries passed the U.N. code.

Formula companies began to sign agreements to abide by the regulations set down in the international code. However, it wasn't until 1984 that Nestle finally agreed to adhere to the code. Following an eight month verification period, the seven year boycott ended, costing Nestle an estimated five billion dollars.

Once the spotlight on Nestle dimmed, it was back to business as usual with the resumption of the same unethical promotional practices. Nestle's blatant disregard for a World Health policy is clearly indicative of their concern for profit over the lives of children. Individuals and countries worldwide are challenging this corporate greed. Today, the spotlight is again on Nestle with over 20 countries supporting the boycott.

This is obviously an issue that specifically affects mothers. However, the problem is supported by all of us as consumers and also can be rectified with our power as consumers.

NESTLE PRODUCTS include: O Henry!, Nestle Quik, Libby's products (juices, canned meats, sauces, canned fruits, vegetables) Nestle Milk Chocolate Bar and Milk Chocolate with Almonds, Nestle Crunch, Nestle Cocoa

NESTLE OWNED CORPORATIONS include: Carnation (products include Coffee-Mate coffee creamer, Carnation evaporated milk, and Dr. Ballard's dog foods); Stouffer Foods (products include Stouffer's Lean Cuisine and Dinner Supreme); Rowntree; Cross & Blackwell (sauces, relishes, soups, jellies, preserves); Taster's Choice Coffee, Cosmair Corporation (L'Oreal cosmetics)....

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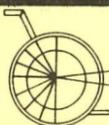
Linda Ross is a development educator with St. John's Oxfam. She has lived and taught in the South Pacific and travelled extensively in the developing world. Much of her work focusses on health and Latin America.

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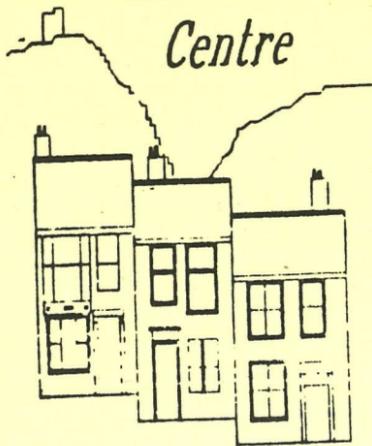
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RED SAGE

Less a "rash", more a congenital disease Sexual abuse is nothing new

By Jennifer Mercer

You have no doubt heard or seen the media accounts of the "rash" of sexual assault cases that are being "discovered" in this province. The word "rash" bothers me because it connotes a spot or superficial blemish that is sudden in onset and which can just as suddenly disappear. The word "rash" trivializes the problem, but I think the media uses it because that is how the Church and the public perceives the problem - a small and uncomfortable glitch in our otherwise safe and happy world. If only we could "get it over with" (as Father Malloy keeps saying) we could go back to our comfortable lives.

This is a total denial of the problem. Our society has always endorsed violence (either explicitly or implicitly) and has always accepted women and children as appropriate targets for that violence. It is interesting to note that the problem of sexual abuse was only recognized in this province when the victims were male. Reporters giving background on child sexual abuse in Newfoundland used to go back to Father Hickey; now they go back to Mt. Cashel. The cases involving female survivors are rarely, if ever, mentioned.

The Women's Movement fought long and hard to make the public believe that violence was a problem; that there were

victims who suffered incredible pain for most of their lives; that our society had a responsibility to help the victims to become survivors and also a greater responsibility to stop the violence. The Women's Movement brought about a climate where victims could disclose and be believed. That is an achievement but we can't stop there because the fight is just beginning.

Now that violence has become a popular issue there are many well-meaning people who want to do something to help. Great! The Women's Movement has always said that we don't own the problem. We have always asked the community to get involved and take on at least part of the issue.

But there is one part that we cannot let go. We were the ones who listened when no one else did. We opened ourselves to the pain of the survivors and found it was our own pain. We didn't formulate convoluted theories about why women brought this on themselves and try to fit women to the theories. We listened to the women and tried to piece together a theory based on their experience. Because we did this, we know that services for survivors that operate without a feminist analysis of the problem are dangerous because they treat victim survivors as if they are sick and they call their survival coping

skills, symptoms. The traditional methods of treatment consist in making survivors conform to a society that is dangerous to their well being.

In the Women's Movement, we know that it is our society that is sick, that violence is a symptom, and that treatment consists of helping the community past the denial stage into taking responsibility for building a new society where oppression of any person is not tolerated.

It's going to be hard but we can do it. Maybe we are the only ones who can do it. We realize that for this community to heal we must resist denial - the problem will not disappear even if every priest and every

brother in Mt. Cashel is put in jail. We have to open ourselves to more pain and let that pain turn to anger. Anger isn't a symptom and it doesn't have to be negative; anger is energy. We can use our anger to hold the offenders accountable, to hold those who collude with the offenders by keeping silent accountable, and to hold our society accountable. We need to educate ourselves, our friends, our community on the complexity of the issue so we can incline those who want to help in the right direction.

We have to hold on to each other for strength and we have to keep believing that violence can and must be stopped.

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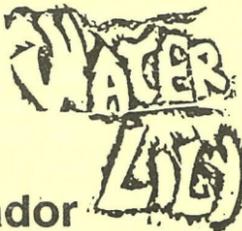
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Toward a holistic conservation strategy: a history in Nfld.

By Monika Behr

I grew up very aware of environment issues because my parents were conscious of the need to conserve the natural habitats of wild life. My father was a fisher and a hunter and greatly appreciated the wilderness. He had dozens of files on wildlife that contained arguments on how to be conservation wise. My mother spent a lot of time camping every summer. We often encountered bears and moose and other wildlife on these excursions. In recent years I have become passionately involved with environment issues to the

point where it has grown from a local concern to a global concern. The following is a summary of how the Newfoundland and Labrador Conservation Strategy unfolded.

The implementation of environmental planning has been under discussion since the 1970's, when the Club of Rome (a large group of professionals who met regularly to discuss the state of the world as they saw it) awakened us to the threat of environmental degradation and resource depletion.

By 1980, international efforts had begun with the production of the World Conservation Strategy, promoting development which acknowledges the critical linkages between environment and economy. Conservation is not merely desirable, but essential if long term economic growth is to be achieved. Its purpose is to ensure that the utilization of resources today does not damage prospects of future generations.

The World Conservation Strategy has the endorsement of more than 40 countries who are in the process of developing, or have developed Conservation Strategies

specific to themselves. The political structure of our country places the initiative for responding to the World Conservation Strategy on individual provinces.

Subsequent to the 1987 visit to Canada of the World Commission on Environment and Development (known also as the Brundtland Commission) the Canadian Council of Resource and Environment Ministers (CCREM) Task Force was struck to make specific recommendations regarding the establishment of "environmentally sound economic development" in Canada. The Task Force includes Canadian environment ministers, senior Canadian industry executives, representatives of environmental non-governmental organizations and the academic community. Its 1987 report confirmed that conservation strategies are a vital part of environment and economy, and presented recommendations for integration into policy and decision-making. Provinces were urged to implement the major recommendation that environmental concerns be included in all future planning and developing. Although the Newfoundland and Labrador Government endorsed the report in 1988, we appear to be falling behind the rest of the country. Several public interest groups have voiced their concerns, but no support has come directly from the government, except in lip service.

A formal coalition to address environmental issues was not formed until June, 1987 when the Newfoundland and Labrador Conservation Strategy Association was formed. Its overall goal is to facilitate the active participation of individuals, non-government organizations, business and academic communities and government in the development and implementation of conservation programs. The Association is founded on the principle of getting everyone involved in the Strategy development process, and is structured to invite participation from various sectors and regions. The interest of many different groups and individuals has been evident in their direct participation; sponsorship of projects and events, such as our Panel Presentation at the Radisson Plaza Hotel last year and general acknowledgements of support.

The Conservation Strategy offers a unique opportunity for you to co-operatively develop a blueprint for realistic and lasting development which will help us meet our material and cultural needs while improving the quality of our lives. The last year has been spent in pursuit of these goals. All our members are voluntary and we are continuously seeking to broaden our base of participants.

It's spring - the irises are out, the robins are back, and the air has a scent again. Take a moment out of your busy day to enjoy what you are surrounded by. It is worth keeping, for us, for our children, for their children.

Women with addictions:

Researching the necessary treatment

By Bonnie Woodland

It is estimated that there are between twelve thousand to sixteen thousand alcoholics in Newfoundland. This may be a conservative estimate. It is more difficult to estimate the number of women who have alcohol and/or drug problems because of a number of factors which keep the issue of women and addictions a "hidden" problem in our society. North American research indicates that the issues are different for men and women; there is a greater stigma attached to a woman alcoholic; there is a greater degree of "protectionism" by family and professionals which enhances the denial process for women; among women alcoholics, up to 60% are also addicted to mood-altering drugs. Given these and many other factors, it is not surprising that approximately 70% of all Canadian women alcoholics remain untreated.

An assessment of treatment needs for women with addictions is being con-

ducted by the Community Services Council. The project is an outgrowth of the Ad Hoc Committee for Women's Detoxification Treatment Services formed in 1986. The Committee has been lobbying for services and bringing the issues of women with addictions to public attention.

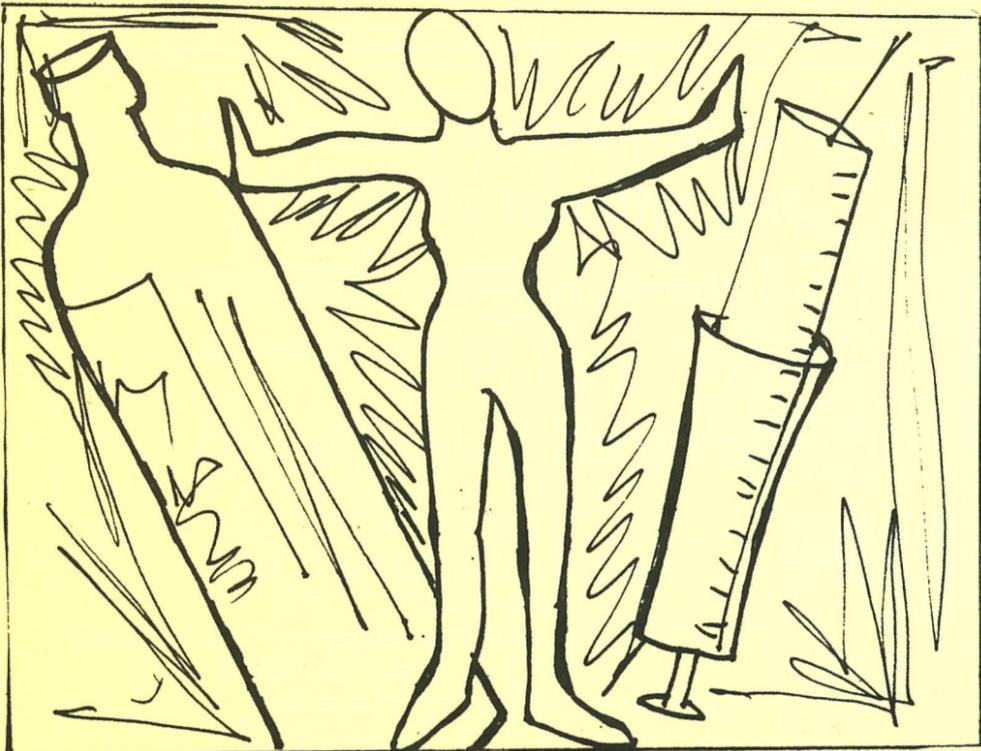
The Committee was first formed in 1986 when a group of recovering female alcoholics approached the Community Services Council to consider the problem of female alcoholism in Newfoundland. During their individual struggles with alcoholism/addiction, these women encountered an obvious lack of treatment services and opportunities in Newfoundland. The group now includes recovering alcoholics/addicts and others who are working to improve the treatment services available to women with chemical abuse problems. We work to raise the awareness of the issues of women and addictions both within the professional community and the public at large. Last

fall a workshop was sponsored with Jean Kirkpatrick, founder of the International Women for Sobriety Group. Our main focus at present is to develop a proposal for Detox beds for women in a local hospital along with the St. John's Treatment Services Committee. The Ad Hoc Committee secured funds for the current Needs Assessment from Health and Welfare, Canada.

The Needs Assessment is researching the treatment needs of women with alcohol and other drug addictions in the St. John's area. Currently, there is no addiction or alcohol treatment centre designed specifically for women in the St. John's area. There are a limited range of services available for men. Agencies, hospitals, government and community based programs which will be able to identify the prevalence of women with alcohol and drug related problems and any subsequent treatment needs will be contacted as part of the study. Another component

of the Needs Assessment will focus on need as reported by women with addictions or alcohol problems. A questionnaire will be distributed through AA, self-help groups and other organizations to protect the anonymity of those that answer. Further information on "Treatment Needs" will be collected from personal interviews with women themselves who are in recovery from an alcohol or drug addiction, and professionals working in the field. Comparative research is also being carried out in the Grand Falls region of the Province.

Bonnie Woodland, Project Coordinator, and Denise Lawlor, Addictions Consultant, have been hired to carry out the assessment which is funded by the Health Promotion Directorate, Health and Welfare, Canada. Any individual or group that would like to participate in the study or request further information, please contact: Bonnie Woodland, Project Coordinator, Women with Addictions, Community Services Council, P.O. Box 5116, St. John's, NF. A1C 5V3 Phone # 753-9860



Graphic by Lisa Moore

Getting the vote: a history of the suffrage movement in Nfld.

By Mary Lewis

Barring South Africa, Newfoundland was the last of the British Dominions to grant the legislative vote to women. The victorious day was in April of 1925. Before that day, women of Newfoundland, although taxpaying citizens, completed the list of those without the vote along with lunatics and criminals. It did not come without effort. It took five hard years of lobbying, petitioning, letter-writing, organizing, and dedication to finally create a political climate in which it was to difficult to resist women's calls for equal rights as tax-paying citizens.

The story of the women who organized and followed through on this campaign despite a quite energetic opposition of the patriarchy, both organized and otherwise, is very exciting and not surprisingly undeservedly ignored by most of our history recorders and educators. For these reasons, it is a story which deserves a closer look.

In fact, the resurrection of this story has been so exciting an idea to Marion White of East Coast Women and Words, no stranger herself to Newfoundland feminists, that just this year she sought funding to begin research and writing in order to have this story made into a motion picture. Rosemary House, Janet Michael, Christine Taylor and myself have thus far collaborated on the script. Still a work in progress, Janet Michael and myself will complete the project as co-writers.

The story begins shortly after the first world war, the roaring twenties; an interesting time for all of the western world. It is the age of the flappers and the dawn of the motorcar. In St. John's the setting for our story, infant mortality rate was one of the highest in the dominions, largely caused by contaminated drinking water in our haphazardly developing town. Water Street buzzed with an activity unmatched today, a streetcar rattling the length of it. Tuberculosis was one of the more common causes of death among adults and almost everyone knew someone in the sanatorium. Newfoundland was still very much a colony and many of the people, especially those in St. John's, were only first or second generation Newfoundlanders, if that.

Women's work in the household remained critically important, as well as their charity work outside the home in a time when charities were the only form of state welfare. This was a time when Newfoundland women began to develop this realization, articulate it and demand its public recognition in the form of the vote.

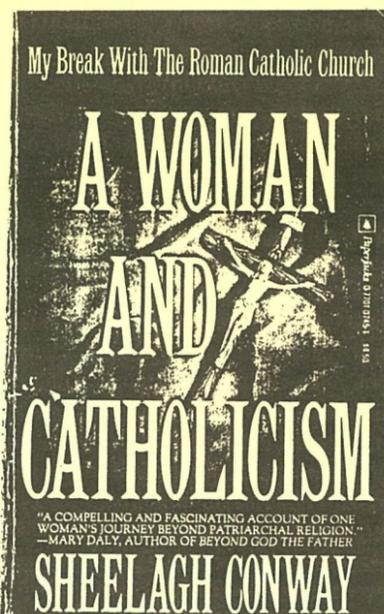
The real facts provide most of the meat for our story, and of course we owe everything to the handful of historians who, in the last decade, have done the painstaking research into the Newfoundland Women's Franchise League. People like Margaret Duley have gone as far as the Fawcett Library in London to find records of the Newfoundland women's movement. History itself has the heroines and villains, the gutsy personalities and the political intrigue, the ideological struggles and the universal themes.

It's too soon to say when, if ever, this script will be put on celluloid. Janet and I resume writing in the fall, and the script should be complete before the sixty-five year mark of Newfoundland women having the right to vote.



Mary Lewis (left) and Janet Michael (right) relax after researching the history of the suffrage movement of the 1920s in Newfoundland. Their scriptwriting will begin again in September.

PAPYRUS



By Helen Porter

A Woman and Catholicism: My Break with the Roman Catholic Church By Sheelagh Conway Paperjacks Ltd. 1987 254 pages. Paper. \$4.50. Sheelagh Conway grew up in Galway, Ireland, in such extreme poverty it's hard to realize that the time period is in the 1950's: "The old cottage was damp and dank, and mildew proliferated. Water trickled down the walls in little rivulets...The mattresses were made of horsehair and were hard and rough and lumpy. Sheets were rarely used in rural Ireland; a wool blanket and

a supplementary layer of old winter coats were used as bedcovers."

In contrast, "the parish priest lived in the best house in the parish, with smooth lawns surrounding it. Cultivated flowers and shrubs beautified the gardens...Father O'Riordan had beautiful mahogany furniture that was polished daily by the housekeeper." And so on.

The Catholic Church was an important force in Sheelagh's life. She loved the ritual, the colour, the ceremony. And yet the negative side of Catholicism was already impressing itself on her mind. While she was still a young child her father left the church when the priest, in front of all the parishioners, demanded that Michael Conway pay his sess immediately. The sess was an assessment of the monthly allowance payable to the parish priest based on the number of acres of land owned by each family. Michael Conway didn't have the money, couldn't pay, and was seen in church no more.

As Sheelagh grew older she was often puzzled by the Church's teachings. Women, no matter how they behaved, were always seen as temptresses. Wives who were beaten by their husbands were told by the parish priest to go home and put up with the abuse. In spite of all this Sheelagh retained her connection with the church even after she left Ireland, first to attend college in England and later to live in Jamaica and Canada.

Along the way Sheelagh became a feminist. Her husband came to resent this; eventually it led to the breakup of the marriage and a custody battle over their two daughters. Sheelagh's relationship with the church deteriorated as her feminism became stronger and she realized how very much women were overlooked and forgotten. Things came to a head during Pope John Paul II's visit to Toronto in 1984. Sheelagh describes the scene this way: "The cathedral was full of men, a sea of men. There wasn't one woman present. The male priests stretched out their hands to touch his garments. This was their father."

Sheelagh felt a strong sense of loss after leaving the church. Along with the loss, however, "there was a great feeling of relief, as though a heavy yoke had been taken from my shoulders."

A Woman and Catholicism is a finely-crafted, thought-provoking account of one woman's love-hate relationship with the church she had grown up in. It has great strength, sincerity and passion. I look forward to Sheelagh's forthcoming book of short stories about Irish women.

Helen Fogwill Porter was born and grew up in St. John's where she still lives. She has been writing for 25 years; her novel *January, February, June or July* was published by Breakwater in 1988.

The Family Photo Album

Old pictures
Old memories
of a broken dream.
Pictures of smiles
and hands held together
by fears.

The terror of leaving
The terror of staying
Another year
Another picture
Another smile
for the camera.

More pictures
for the family photo album
More pictures
To cover up the pain.

Make-believe fairytale pictures
of a family
of should have beens
...and broken dreams.

Shattered pieces
of the family
that never was.

Karen Owens

SWIMMING

I have started swimming
to change my shape;
every day in the water
i am more lost
i am lost to sound and light and land
i am going back

evolution, i think, has taken a wrong turn
bringing us, stripped of our fins, to land
to stand on fragile spines, stooped to
the wind to save our pallid skins

I am swimming to become
weightless again
six weeks ago
i drowned in the deep end;
came to life again,
amphibious

now the torquoise sea of the pool
is my Aegean
where i float in darkness
under the moon behind my closed lids
perhaps by summer i'll take
the cold Atlantic

in my dreams underwater
the sun glints gold on my rainbow skin
i am tired of an erect and fruitless life
in my dreams i am swimming up Salmonier River
to the spawning grounds

Carmelita McGrath

THEY TALK ABOUT YOU, GIRL

They talk about your body as geometry,
girl, - curve, line, angle
they talk about your body as the sea -
swell, ripple, waves
they talk about your body as an edifice
edifice with orifice, doorways, points
of entry, and your eyes as windows
and they whisper of an altar within.

They talk about you as amalgamation
of birds and flowers
as if you were a Jacobean tapestry
they talk of your flutter, sway, sashay
as if your walk was choreography
and they talk of your fields and hills and plains;
tell me, are you the subject of aerial cartography?

And they talk about you, girl...about
a certain bonelessness you possess,
which is why I say: write everything down
for when they bury you, they believe
you have no bones to leave
your imprint in the earth
to show you ever were here.

Carmelita McGrath

WINTER WASH

Over fences, laundries' long lines snap unabashed wise cracks,
flap intimacies and flaws indiscriminantly, dance
(no chorus line cut-outs) nakedly with neighbours
in the wind. Overhead sun-caught gulls' bellies flash white
and perfect. Could we read the writing
in the sky, we might take this ice-bright blaze
as sign of winter happiness, freezing
all the wings of war we do not wish to hear.
But plastic sheeting also blows in trees, clean-fallen
snow hides heaps of discards only winter
washes may forgive. A lesser miracle now, spring's brown
and flat announcement will reveal the annual remainders,
reminders we are out of context in a world
we think is ours and ours alone.

By Pamela Hodgson

Viewers can really get into Dabinett's show at MUN Gallery

Solo exhibit of water colours on silk

by Pamela Hodgson

What a pleasure it was to enter Tropical Garden/Newfoundland Stream, Di Dabinett's latest solo exhibit of water-colours on silk displayed at the MUN Art Gallery from April 22 to May 21. And it is an exhibit you really can enter into physically as well as aesthetically and emotionally. Hung not only along the walls but also freely suspended in the middle of the room, fifty silk banners and fifteen framed panels create a wonderful all-encompassing sense of beauty, variety and abun-

dance of flowering vegetation both in the tropics and in Newfoundland.

Walking through the exhibit, you pass from scene to scene, from a rushing stream, to a quiet arcade. Created by sets of several banners hung side by side, the scenes provide rich detail as well as panorama. At first you stand back to enjoy the global impression of colour and form, of movement and life; next you are drawn close to inspect the forest floor or a prickly

flowering cactus. Viewed from different angles, even from the back, the silk banners seem to reveal fresh treasures: a plant you hadn't noticed before or a flower you suddenly recognize. Not all the panels and banners are made to fit together. Many are individual portraits of flowers or blossoming shrubs. The particularity of passion flowers, lilies, hibiscus, frangipani, fireweed and iris to name only a few, spring out from the walls. The whole room shimmers with life.

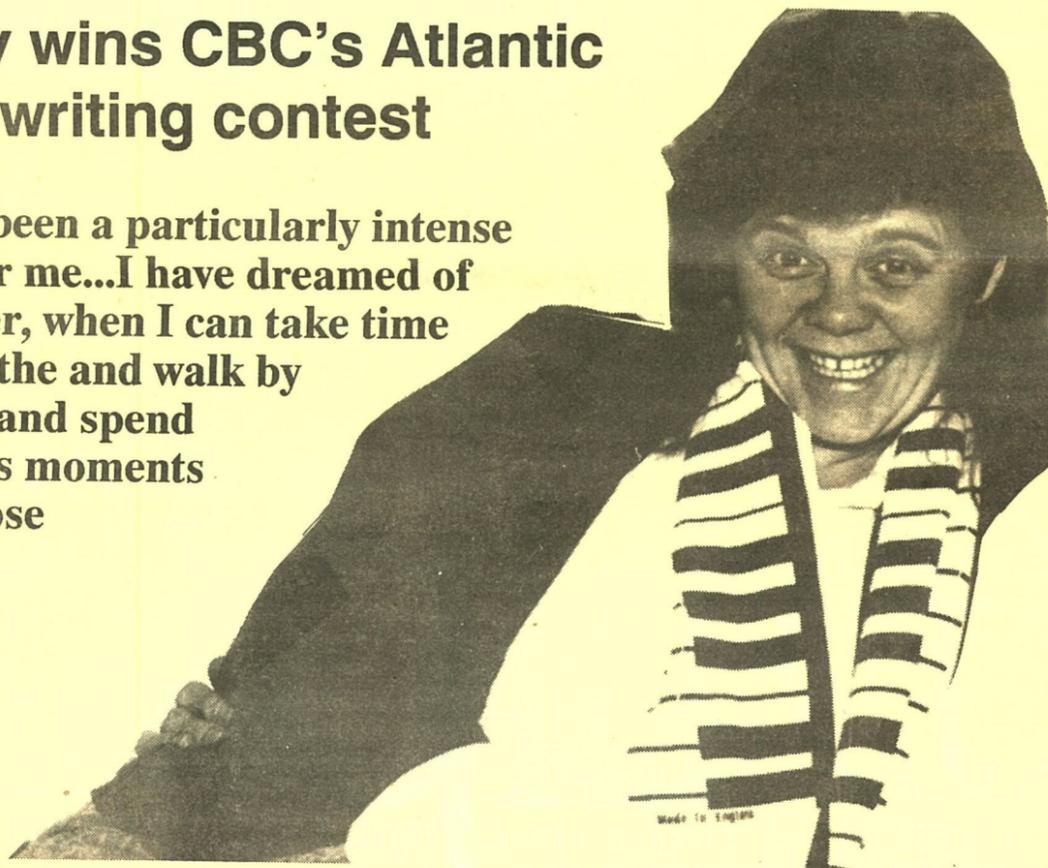
Di Dabinett grew up in Zimbabwe where we might think the tropical colours would be richer, brighter, more vibrant than our

own northern hues. But I was struck by the many similarities of colour among the plants of both hemispheres and by the similarities of form as well. In a natural world which we daily diminish, these correspondences re-connect us globally to our environment. Di Dabinett's obvious love of her subject comes through with intensity.

Many long months of hard work went into conceiving and executing this exhibit which Di hopes will tour the Atlantic Provinces and perhaps even travel to Zimbabwe. Experiencing the vitality and individuality of each different plant portrayed in this exhibit was a special joy.

Barry wins CBC's Atlantic songwriting contest

"It has been a particularly intense year for me...I have dreamed of summer, when I can take time to breathe and walk by the sea and spend precious moments with those who are close to me."



By Cathy McDonald

Reprinted from the Halifax Daily News

A multi-talented Newfoundland singer has won CBC's annual Atlantic Songwriting Contest with a classic jazz song that speaks from the heart.

St. John's native Mary Barry, a singer, composer and pianist, beat out over 400 entries in the 1989 competition with her song January.

"I can't believe it," said Barry, from Quebec where she is spending four months composing songs on a federally funded project.

"When (CBC variety producer) Glen Meisner told me there were 405 songs entered it really was something. And that number of entries makes (the win) all the better."

Meisner calls the response to the fifth annual contest "incredible".

"Last year we thought we were swamped with 350 entries. This year we were overwhelmed with the response of 405."

Meisner and a select group of judges made up of other producers, arrangers and writers to cull the entrants down to about 200 possible winners. That number was halved again, until there were 15 finalists. Judging was based on originality, melody and lyrics.

First runner up in this year's contest was Hampton, N.B. resident John McKim, who wrote the country-inspired "Bluer Than Sky". Halifax musician Arnold Sampson claimed the second runner up spot with "In the Still of the Nighttime", while Halifax keyboardist Kevin MacDonald was third runner-up with the "Ballad This Time." Rex Roberts of Paradise, Nfld. was fourth runner up with "Superman Ain't What He Used To Be."

Barry's song made its CBC radio debut yesterday on the local afternoon show, but will likely be heard quite often from now on. Part of the win includes a CBC recording of the Barry song and guaranteed national radio airplay.

Meisner, whose job includes developing local talent, tresses the importance of the competition to aspiring songwriters who want to be heard.

"It's a really tough business if you're sitting out there writing songs," he said. "It's really hard to get people to listen to them. This is a bit of an incentive. This is good exposure for Mary."

The 33 year old Barry is perhaps best known to Halifax audiences for her appearance with the Mary Barry Group in last year's Alcan Jazz Festival at the Pub Flamingo. January was one of the songs she sang in the Festival, and one which she can now admit is her favorite.

"It's a classic jazz format," she said, explaining the song's traditional structure in terms that prove she earned a diploma in jazz vocals and commercial music from Vancouver's Community College.

"I wrote the song in 10 minutes," she continued, concerned that she might appear to be boasting. I write all of my songs in 10 minutes. I believe that when you write, you're a vehicle for something that's already there. I also do a lot of my writing outdoors, not at a piano, but walking outdoors."

She began writing songs six years ago, and has since produced 24 finished tunes. Four of the songs are in French, which she admits takes her a bit more time to compose.

Fluently bilingual, (she calls herself a "frewfie", a Newfie who speaks French), Barry has spent her life pursuing an eclectic choice of interests that have brought her a richly varied career.

She left Newfoundland in 1972 at the age of 17 to study French at the University of Ottawa, but also took up studies in Iyengar yoga and modern dance. She has studied singing, composition, and improvisation, along with five languages, criminology and astrology. She has a razor sharp memory of events and dates ("My first time on stage was July 13, 1978") that combines with an interest in numerology. She is also a voice and piano teacher.

She did not learn to play the piano until she was 24, tinkling the ivories a few years after she conquered the art of puppetry. In 1974 she was a member of Wobble, Lump and Squeak, the first rod puppet troupe in Canada. She still has 14 puppets, 11 of which are hand puppets.

Always keeping Newfoundland as a home base, Barry has performed in France, the United States, and across the country, but she hopes the recognition from this competition makes her better known in the Atlantic region.

"I wish I was better known in the Atlantic provinces because I am a Newf," she said. "I'm hoping this contest will open some doors in the east. Jazz is not commercial music, it's not your AM type of songs, so for someone like me, CBC provides a real outlet. CBC has a certain type of quality."

Barry is planning a bilingual show she wants to bring across Canada, backed up by a record and video she hopes to make soon.

January will be recorded in April in CBC's Halifax or St. John's studio.

Sailing, Clothesline and Kimono Women artists at MUN Gallery

Summer will see Memorial University Art Gallery filled with exhibitions by three women artists, composed of or related to textile and fabric art. "Sailing" by Carole Sabiston of Victoria, will show at the gallery July 20 to September 3. Jean Burke's "Trans Canada Clothesline," sent to us by the Art Gallery of Algoma, Sault Ste. Marie, will also be on display at this time. "Kimono," by Claude Gauvin of Moncton, toured by the Galerie d'art, Universite de Moncton, will show July 27 to September 3.

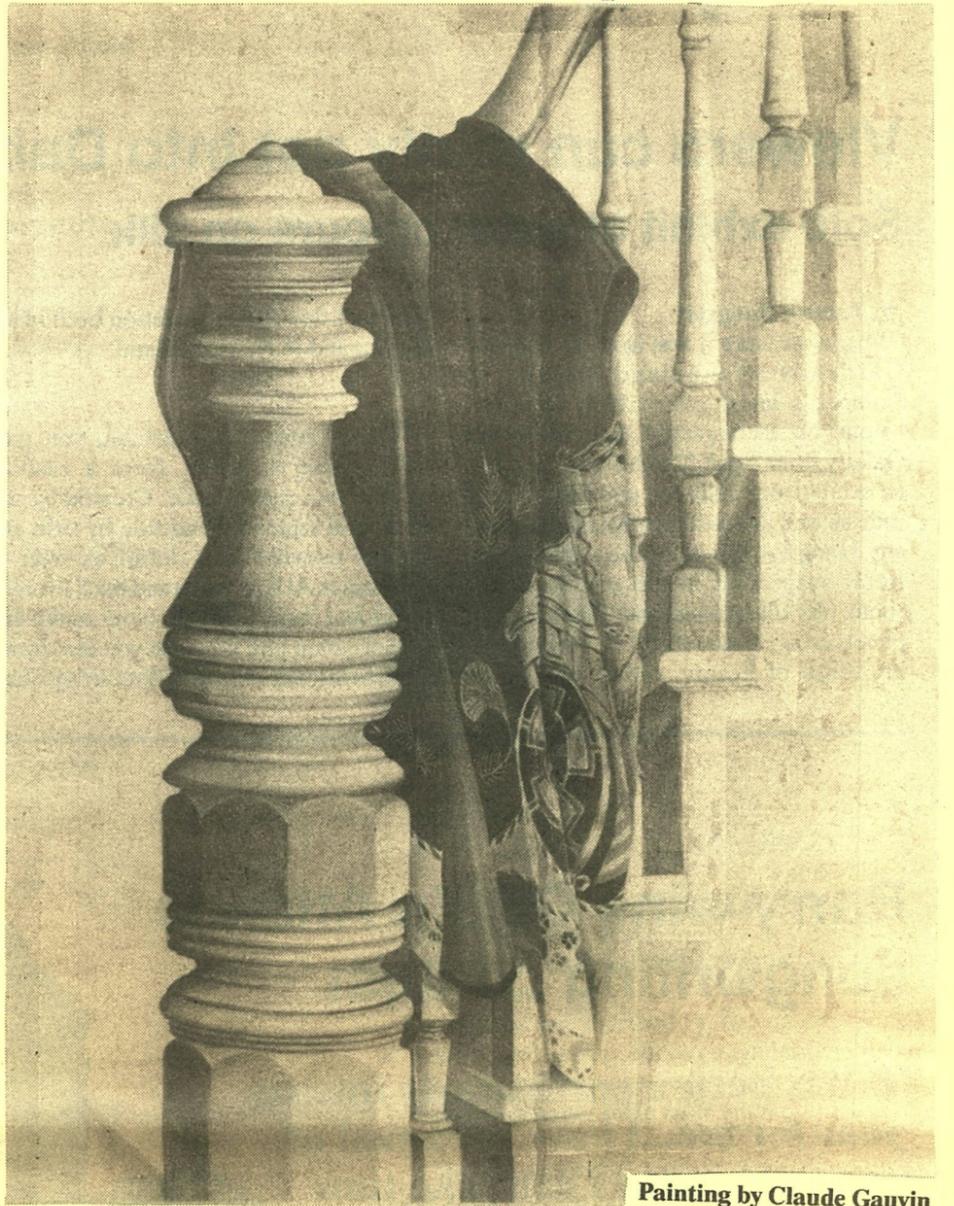
Carole Sabiston is an internationally-known artist/craftperson. She has exhibited widely and in recent years has been awarded the prestigious Saidye Bronfman Award for Excellence in Canadian Craft, as well as being elected to the Royal Canadian Academy. Her "Sailing" is an installation of fabric pieces which reflect her inspiration from and love of the sea. This exhibition consists of large, sail-shaped fabric pieces situated throughout the gallery, suspended from the ceiling and anchored with smooth beach stones. Each "sail" is, in effect, a two-sided canvas: a shaped surface on which the artist has constructed her designs with a variety of material. Of her chosen medium, textiles, Sabiston has said: "I want to work with things that people can understand. So I've chosen to keep with this method." Visitors are invited to walk through the installation, allow themselves to be surrounded by these huge sails which move gently with the air currents, and experience the serenity and sense of sea-born freedom which "Sailing" brings.

Jean Burke is also a well-known fibre artist. Her "Trans Canada Clothesline" was inspired by the thought of that national highway as a giant coast-to-coast clothesline on which the provinces and territories hang. This metaphor for Canadian unity is realized with a literal clothesline strung around the walls of the gallery, on which are suspended hand-crafted garments symbolizing the provinces. It is deliberately humorous and abounds in verbal and visual punning, with symbols characterizing the different regions (the article of clothing representing Alberta, for example, is a pair of "designer" blue jeans, entitled "Oil's Well That Ends Well"). In her artist's statement she says: "Clothes create an image -- conscious or unconscious -- of what we are or what we would like to become. The human body is the vehicle which displays this image and is truly a living, moving art gallery. In the "Trans Canada Clothesline," Burke extends this "living gallery" metaphor to the entire country.

Claude Gauvin is a fine artist and instructor of art at the Universite de Moncton, known primarily for her meticulous works of realism. Her pieces in "Kimono" are

drawn or painted images derived from her interest in the Japanese kimono. However, her understanding of and facility with this fabric form comes from her initially working with the actual garments: constructing them, observing them. Her two-dimensional representations of them locate kimonos in the viewer's context: in the pictures, they are being worn, or are seen draped casually in domestic settings. On one level, the kimono is a common, comfortable domestic piece of clothing; on another, with its tradition and cultural history in Japan, it is invested with symbolic connotations. Gauvin has admitted to a fascination with the formally-displayed kimono for its connotations as a liturgical, sacerdotal vestment. The exhibition resulting from this fascination pulls the kimono out of that oriental tradition and locates it in the contemporary occidental world as a functional household accoutrement and an aesthetically pleasing object.

Throughout the summer works from the University's Permanent Collection will be installed. This show, titled "Up the Shore," will feature work by artists who have lived and/or worked on the Southern Shore of the Avalon Peninsula.



Painting by Claude Gauvin

(f.) Lip

a newsletter of feminist innovative writing

2533 West 5th Avenue
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Debbie McGee: Multiple Choice Filmmaker inspired by "dynamic energy"

By Rose Mary House

In the spring of 1985 Debbie McGee came to St. John's for a meeting of the Independent Film and Video Alliance; six months later she moved here, motivated by what she calls an 'obsession' with the place and its creative spirit and dynamic energy.

The Alliance meeting had been hosted by NIFCO (Newfoundland Independent Filmmakers Cooperative) as part of its tenth anniversary celebrations and Debbie felt that the work being done by NIFCO and its talented filmmakers could only serve as support and inspiration for the film work that she wanted to do. Four years and one baby later she completed **MULTIPLE CHOICE** with the help of NIFCO, various funding agencies, and the arts community in St. John's, the film premiered at the LSPU on April 25 of this year to an enthusiastic and appreciative crowd.

Every filmmaker has tales of the long and torturous road embarked upon from the first idea for a film to its actual appearance in a theatre, and Debbie's story of the making of **MULTIPLE CHOICE** is as

complicated as any. She had been living in Vancouver and had made her first film **LITTLE MOUNTAIN** is a documentary - a behind the scenes look at the operation of an NDP campaign in the district of Little Mountain in Vancouver. The film premiered on April 25, 1984.

Debbie began research on a film on unemployment while finishing her Masters in Communications at Simon Fraser University, with a thesis on Independent Filmmaking in Canada. It was while she was awaiting word on funding from the Canada Council that she made her first visit to St. John's, and her funding came through just as she was picking up to move here. All her research had been in Vancouver: the film was originally conceived as a documentary. The format changed to possible docu-drama and she continued to develop and rework the film concept as she was settling in in Newfoundland. In the summer of 1986, she co-produced "Roland's Progress" with NIFCO filmmaker Ed Riche, a process that she found invaluable for work experience, but which kept her own project on the shelf.

In the fall of 1986 she began work in earnest on a script for what had now become a drama on unemployment, the consumer society and poverty. Lois Brown, a writer, actor and comedian, gave support and ideas for the script and the project moved along, with shooting beginning just before Christmas, 1986 and ending in January 1987. While she was in the middle of the shoot, she found out she was pregnant. Pregnancy, and extensive renovations to NIFCO's facilities slowed down the first rough cut process.

In August 1987, her son Nicholas was born and everything went on hold for six months. By the winter of 1988 she was in Toronto, with Nicholas, working with an editor to get the film down to manageable proportions, and then returned to St. John's, where she worked for a year at NIFCO, doing the picture and sound editing. Around this time she moved into an apartment next door to NIFCO, on King's Road, and fixed herself up with a beeper, so that she could edit at night while Nicholas slept, keeping an electronic ear on his movements.

Financial and childcare restraints cut down the time available for her to work on the film. She held periodic day jobs to pay the bills. Childcare was the biggest problem, even with the beeper. She applied for funding to the Linda Joy Busby Media Arts Foundation, which operates from Halifax. Debbie didn't need money for production or post-production; those processes had already been taken care of. What she needed was money to pay a babysitter. She says she didn't know how the Foundation would take this application for childcare costs, but she went for it anyway and was delighted to receive a grant of \$2,000.00, and to hear that it was a unanimous decision of the board that childcare was indeed a legitimate part of the budget of a film.

The film, starring Lois Brown, Andy Jones, Maisie Rillie and Rick Boland, is a darkly funny look at poverty in a consumer society. It is also a film within a film, with Lois Brown playing the shopaholic film researcher who must seek out suitably pathetic characters living on fixed incomes. Debbie says she liked the idea of doing

a drama about poverty, rather than a documentary, because she didn't have to intrude on people's lives to look for the perfect down and out subjects and use them for her purposes, a concept that she explores in the film through the actions of the callous documentary filmmaker played by Rick Boland. Maisie Rillie and Andy Jones play a couple who are "of the deserving poor", and through them we see the indignities that prisoners of the system suffer; we also are given insight into the continuous struggle faced by poor people to retain some control over their lives.

The film was made with a budget of \$50,000.00, along with goods and services from NIFCO, the National Film Board, and other agencies, and a lot of volunteer labour from the many extras in the film. Also, actors worked for less than scale, in the artist investment system, whereby artists invest in a film by receiving smaller salaries and taking a share of any profit the film makes.

Now, with **MULTIPLE CHOICE** completed, Debbie is researching a film for the NFB on disabled women and sexuality, and has been working on some ideas for new films. One concept is a possible children's film about an elf, which might star her own elf-like two year old, and another film on motherhood is envisioned as a feature length effort. McGee enjoys filmmaking; the success of **MULTIPLE CHOICE** was heartening and she intends to continue the struggle to get her ideas across in this difficult but endlessly fascinating medium.

Anyone interested in viewing **MULTIPLE CHOICE** should contact NIFCO, 42 King's Road, 753-6121 for information.



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Live Entertainment Friday and Saturday Nights
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SUMMER READINGS
BINDING SPELL. Elizabeth Arthur. New York: Doubleday, 1988
CAT'S EYE. Margaret Atwood. Toronto: McClelland & Stewart, 1988
THE VICTORY OF GERALDINE GULL. Joan Clark*. Toronto: MacMillan, 1988
GETTING MARRIED IN BUFFALO JUMP. Susan Haley. Toronto: MacMillan, 1988
BREATHING LESSONS. Anne Tyler. Toronto: Viking, 1988
THE HEARTS AND LIVES OF MEN. Fay Weldon. Toronto: Viking, 1988
JANUARY FEBRUARY, JUNE OR JULY. Helen Porter*. St. John's: Breakwater, 1988
HOME COOKING. Laurie Colwin. New York: Knopf, 1988
BUFFALO GALS & OTHER ANIMAL PRESENCES. Ursula K. LeGuin.
FIREBRAND. Marion Zimmer Bradley. Simon and Schuster, NY 1987
WOMAN ON THE EDGE OF TIME. Marge Percy
DREAM OF A COMMON LANGUAGE. Adrienne Rich (poetry)
FURIOUS. Erin Moure (poetry) Anansi Press, Toronto, 1988
 *Newfoundland authors

WITCH HAZEL

The Joy of Health

How can I get the best tan?

Tips on safe browning for the whole summer



By Susan Kalma, R.N.

THE JOY OF HEALTH is a column designed to help you keep yourself as healthy as possible, through providing discussion of your questions about health.

HOW CAN I GET THE BEST TAN?

Glad you asked! The best tan is the safest tan. With the safest tanning techniques, you'll run less risk of sunburn, premature wrinkling, and skin cancer. Why all the fuss about catching a few rays? The sun's rays contain ultra-violet (UV) light, which can create problems in the skin. Specifically, UV can cause breakdown of collagen in the skin, thus leading to wrinkles. More seriously, UV rays cause skin changes which can lead to skin cancer. Some people are actually allergic to sun; others are adversely affected by sunlight when they are taking certain medications or if they have an illness such as lupus.

But surely we here in Newfoundland and Labrador don't have to worry about ever getting too much sun!! Not so. Sunburns are all too common here. It is possible to get a sunburn even on an overcast day. Be especially careful when it's windy. With the wind blowing over your skin, you feel cool and are less likely to notice how much sun exposure you're getting. Also be careful when near or on the water. The surface of the sea or a pond acts like a mirror and reflects sun rays back up at you. Be especially careful for the four hours or so around mid-day. Remember to keep drinking water while in the sun and throughout the day, to avoid dehydration. (Salt tablets are not a good idea unless you are working very hard and a physician has prescribed them.)

Let's look at how to protect against tanning hazards. First of all, you can limit your exposure to the sun. We are all tempted to stay out for hours on the first sunny day; consider a limit of only 10-15 minutes in direct sun the first time you go out. You can gradually increase this, giving your skin a chance to build up its own protection against excess sun.

Sunscreens are special chemical substances with ingredients which block out certain rays of sunlight. The most effective are those which contain PABA or Padimate O. How much PABA is enough? The numbers which you see on the label of sunscreen refer to the number of times you can multiply your usual time in the sun without burning. For example, a fair-skinned person who usually would burn with 20 minutes sun exposure could stay out for 100 minutes without burning if she had applied a "Sun Protection Factor 5" preparation. Look carefully at the label: some products are more like dyes; they will colour your skin darker but fail to provide any protection. Usually a preparation with PABA 5 or 10 should be sufficient. Choose a water-soluble preparation and plan to apply more

throughout the day if you are sweating or swimming.

How do you use sunscreen? Sunscreens take time to help the skin protect itself. The best advice is to apply the sunscreen about an hour before you go out into the sun. Rub it in thoroughly to all areas which will get exposed. Don't forget the under-

When you come inside after sunning, it's a good idea to shower and apply a water-based skin moisturizer. Many of the "natural" ones which seem to work well contain aloe.

side of your nose and chin. If you will be out in bright sun with lots of reflection from water or snow, apply extra protection to your nose. Preparations which contain titanium dioxide or zinc oxide will give you a bright white nose while you're out, but will prevent a lot of discomfort from sunburn later. Use a PABA-containing lip ice, also.

Suppose you prefer not to use sunscreen or want to do something else to protect your skin. Light, 100% cotton clothing which covers your arms and legs, and a broad-brimmed hat will go a long way to keeping the sun's rays off you. Remember to protect your eyes, too. Choose sunglasses which block out UV rays.

When you come inside after sunning, it's a good idea to shower and apply a water-based skin moisturizer. Many of the "natural" ones which seem to work well contain aloe. And continue to drink water to replenish what you lost in the sun.

Careful, safe sunning will help you look and feel better than the old "red as a lobster, then peeling" approach.

Please send in your questions for this column to Ms. Kalma, c/o Waterlily News.

Susan Kalma, R.N., teaches Community Health Nursing at Memorial University of Newfoundland and lives in St. Thomas. She previously worked in the U.S. and in Central America.



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WITCH HAZEL

Herbal Remedy

Natural menstrual pain relief: taking advantage of Newfoundland's plant life

By Mars

Cramps and fatigue, nausea and depression are symptoms women know all too well when menstruation time comes around. Looking at the menstrual process from a new-age perspective, we can uncover some ways of alleviating these symptoms via herbal remedies.

Living in Newfoundland we can take advantage of the many edible greens; ie. weeds and herbs that are growing in our relatively clean environment. Looking at the menstrual process from a new-age perspective, we can uncover some ways to becoming healthy via herbal remedies.

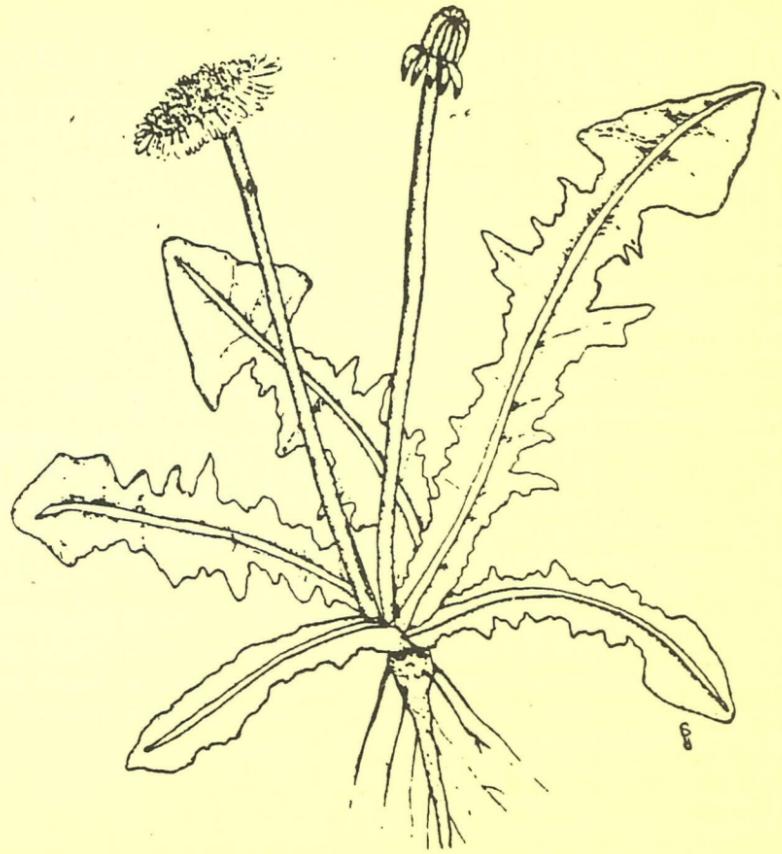
Menstruating time is one of cleansing; throwing off unneeded fluids from our bodies. One of the commonest weeds found around us can be helpful during this period. The common dandelion contains vitamins that will be changed to iron during its digestion. Eating such free food can help in our own personal freedom by looking to ourselves for health care, rather than to doctors for every ailment. The dandelion ranks with spinach in its iron content, but is so much more nutritious since it is not packaged weeks in advance and put under fluorescent lights on the grocery shelf. These lights in themselves, are thought to rob the product of nutritional value.

The entire dandelion is edible, although most people prefer the leaves. Pick them when they are young and before they flower to assure freshness. After collecting, wash thoroughly, drain, and steam for about thirty minutes. I enjoy eating them along with a traditional meal of spuds and other vegetables. Some like to boil them in a second water, mainly because of their tartness; however, many valuable vitamins are destroyed in over-cooking.

One of the biggest advantages to picking your own food such as dandelion is the exercise you get during the process. To choose where to pick shouldn't be any great problem - a ten minute car or bike ride or hike should take you to a clean, open field where dandelion grow in abundance.

Dandelion greens mark the beginning of a long-awaited Spring, when one after the other, nature, Mother Earth, produces food for us. A small source book obtainable by writing to the Oxen Pond Botanic Park, Memorial University, St. John's, gives a list and description of edible herbs found here.

For myself, through consulting other herbal books and using some of their remedies, I have found hot ginger tea, made from either fresh or dried ginger, boiled for fifteen minutes and strained, to be most effective for stomach cramps.



Another is chamomile which is found in almost everyone's garden. This herb is soothing and calming. Later in the summer, we will have partridge berries and their leaves, (known as squawvine) to help alleviate a heavy menstrual flow.

One meal of dandelion won't work miracles, but adding fresh greens to your daily eating habits, together with relaxing during period time, just might find you less

worn out. So instead of buying dandelion killer for your backyard, pick them for dinner. Digging up the root at this time may prevent the herb from coming back where you'd rather it didn't.

Illustration from: *Edible Fruits and Herbs of Newfoundland*. Oxen Pond Botanic Park. Department of Biology. MUN. Dr.P.J.Scott, author.

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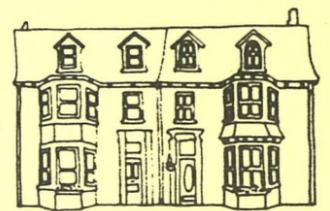
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WITCH HAZEL

Organic Gardening

Planning your summer garden and starting a compost heap

By Mars

Since I'm in the process of planning my own garden for the summer, I thought I might pass on some of my "tricks of the trade". Digging in the garden is one effective way of releasing all the emotional headaches we've had over the long winter. It's also a way of getting in touch with our earth mother and committing ourselves to that ritual.

Planning the garden is the most fruitful first step. Once you have dug up the soil, taken out the many rocks you'll find in most soil around Nfld. and added some compost, you are ready to make the drills and plant the seeds. Here are a few rules of thumb to follow when planning the garden:

1. Perennial crops such as strawberries, rhubarb and many herbs like oregano, thyme and comfrey should be planted at one side of the garden and allowed room to expand annually. (All of the above grow remarkably well in Nfld. soil.)

2. Tall growing crops such as beans, peas, dill and corn must be kept away from small crops such as beets and carrots to avoid shading.

3. Early growing, fast harvesting crops such as radishes can be planted every six inches or so between carrot seed, since carrots take their time germinating and are often lost in weeds that grow quicker than the carrot seed. Radish will mark the row well, until the carrots are visible. All quick-growing crops such as lettuce, onions and spinach should be grouped together.

4. It's important to have rows follow across the slope (on the contour) in hilly areas. this allows for better drainage from one drill to the next.

5. Plant long rows; this saves time in care and cultivation.

Besides the above-mentioned vegetables, there are many others that thrive in our soil. These include celery, brussels sprouts, potatoes (a good first crop to plant in soil that has never been 'worked' before), pumpkin, turnip, kale and swiss chard. The last two crops can be left in the ground all fall and harvested as you want to eat them - they love a good night's frost and can even be left in the ground after a snowfall.

Outside of this, there is no end to the possibilities if you get adventurous and put up a greenhouse - eggplant, green pepper, cucumber, tomato ... one year I actually harvested cantaloupe, but I don't think I did anything else that summer except nurture them along.

Planting seeds thinly makes sense for two reasons: you don't have to 'thin' too often and there is more nutrition in the soil if it's not eaten up by excess thinnings - however, thinnings from most crops are delicious in salads. Snails love stale beer, by

the way - put a bowl at the end of your row and in the morning it will be full of smiling dead snails.

Enjoy the effort; may your garden be fruitful.

Learn to recycle your organic waste and turn it into more produce

By Sharon Pope

Gardening may not be the most political of feminist activities but it does have its relationship to building a better world. Recycling materials, feeding oneself on available resources, and learning valuable skills are all part of having a garden.

Composting is basic to good gardening. All the weeds end up in the compost bin, along with organic kitchen garbage. Strictly speaking, a "bin" is not necessary, but

especially in the city some type of container helps keep the pile neat and keep animals out. A box of two by fours and chicken wire will do, around three feet square and four feet high. Hinge the front section for ease of unloading.

You can get very scientific and exact about composting or you can just pile the stuff in, leave it a year and dig out the result next spring. For faster results, turn the pile every few weeks until it's finished - i.e. until everything is broken down and you are left with a rich black crumbly material. A compost made up mostly of leaves breaks down slowly. Add manure and it works faster, but eventually all organic materials will break down and leave you with a nutrient-rich addition for your garden.

You can put anything organic in your compost heap. Seaweed is wonderful, leaves, grass clippings, sawdust (in moderation) weeds, kitchen leftovers, and all types of manures. Capelin too, although it's best to bury this deeply to avoid attracting animals (and flies). I always add limestone to the heap as well to combat the acidity of Nfld. soil and it helps to "sweeten" it. On a new garden, limestone

should be liberally added directly to the soil.

Another way of adding organic materials to your garden is to apply them directly as a mulch. Once your garden has sprouted and the young plants are several inches high, you can use such organic materials as hay, leaves and seaweed as a cover on the soil. This is **mulch**. It has the effect of keeping weeds down and preserving soil moisture. It's best not to apply manure as a much unless it's very well aged. Fresh manure is high in nitrogen which will literally burn young plants.

You can also use inorganic mulches, such as black plastic, which serves the same purpose. The only trouble with this, in my experience, is that it tears in our high winds and blows around. Then there's the nuisance of picking it up at the season's end.

Gardening is a lot of fun and not a lot of work with the help of mulches. I've seen some very productive gardens created in the tiniest backyards. Lots of people are throwing out conveniently bagged leaves and grass clippings at this time of year, and these can be the basis of your garden.

Happy summertime, and good munching on fresh garden produce.

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WITCH HAZEL

The misery and rewards of farming in Newfoundland ...avoiding flies, rocks and children

By Lee Lake

Farming at best is not an easy occupation in this province. Long, hot dusty days have to be spent picking rocks, weeds and finally cultivating in all types of weather. Blackflies and mosquitos in early spring, deerflies and horseflies in summer, gnats in the fall; they're all out for blood. Pesky and painful as these bugs are, others can be even more devastating.

When I first came to Bloomfield, I was new to the business of farming - a real greenhorn right out of the big city. Doug and I were going to do it the hard way - start from scratch and work our way up, but with a twist - we would farm organically - no chemicals or unnatural fertilizers for us!

A bulldozer cleared a couple of acres, our first field. It looked so good after the trees and large rocks were pushed into windrows exposing the red soil underneath. Then the rains left the stones

washed and exposed, and what at first looked like good red soil, became a rock quarry with hardly a patch of soil to be seen. It would be many back-breaking days of rock picking before the soil could be seen again.

After a long hot day, tending to the children, picking rocks and fighting a losing battle with the blackflies, the field was finally ready to be fertilized with chicken manure and caplin. Tomorrow's forecast was for an overcast day with a chance for showers. We spread on the fertilizer. The next morning the kids and I trodded up to the field; Doug was busy making the rows with an old potato planter. We had grown cabbage, turnip, broccoli and cauliflower in our greenhouse - this way we would miss most of the root maggot cycle. We laid the trays out in the field at the end of the rows. Becky and Leslee (aged six and five) worked together dropping the plants in the rows hopefully

at the right distance apart. Blue, our youngest, kept us on our toes. More than once I caught him going behind us hauling out the plants we had just put in. By early afternoon we had set out all the plants, but typical of the weather the sun came out and it became very hot. To keep the new plants from wilting we lugged buckets of water and using a backpack sprayer we watered all the plants. After the kids were

...then the nightmare started, first one plant, then more and more, each cut neatly down and left on its side. Every morning, more were down. At the base of the plant I found a fat juicy cutworm. Cutworms like to stay near the plant they destroy and draw tasty leaves down into their holes to munch on during the heat of the day.

washed and fed and put to bed, Doug and I went back to the garden to survey the results of our labours - what a sight! Transplants in fairly straight rows standing straight and tall swaying in the gentle evening breeze. Made me feel good. The

weather continued hot and dry for the next week so we watered the plants a couple more times and I am pleased to say we lost none as a result of transplanting.

All seemed to go well, the plants were growing, we were keeping ahead of the weeds and greenloopers. We hoed out the weeds and picked off the loopers. Then the nightmare started, first one plant, then more and more, each cut neatly down and left on its side. Every morning we found more like this. At the base of the plant I found a fat juicy cutworm. Cutworms like to stay near the plant they destroy and draw tasty leaves from the plant down into their holes to munch on during the heat of the day. After much persistence from farmers in the area about which chemical to use and how often, we decided to let nature take its course. We continued to pick the cutworm after the deed was done.

One hot summer day with the wind gusting up strongly Doug and I were witnesses to our cabbage plants rolling around like tumbleweed on a desert during a sand storm. Half our plants were gone. How are we going to make a living at this rate, I began to wonder. We continued to go to the field every day, if only to try and preserve what little we had left. At first we found a scattered lifeless looking cutworm that looked soft, not firm and very sick. Then more and more turned up. These were very different from the firm healthy cutworms that roll up into a tight ball when disturbed. I squished a sick one and small white maggots appeared.

In late summer Doug and I were cultivating what was left of our crop when we noticed a cloud of flying insects - larger than blackflies and resembling flying ants. After closer inspection we found them to be a type of wasp. There were thousands of them flying all around the garden. These wasps had laid their eggs in the cutworms and the maggots were the hatched eggs feeding on the cutworms. Certain wasps are parasites to cutworms, they sting them to immobilize them, then lay their eggs in the cutworm's body. Since that day we've noticed that the cutworm hasn't been as serious a problem. They're still around, but not in the hordes they used to be. Nature brought them into balance.

Now we set out healthy plants and rarely lose any. I'm glad we resisted the temptation to use chemicals, as these same chemicals would have destroyed the wasps as well as the cut worms and any other predatory insects that control other crop destroying pests.

Although it's more than a challenge to be a farmer in Newfoundland, I know that if it's going to work, it will have to be by the laws of nature. This year another piece of land is turned for the first time.

Lee Lake is involved with the Goosehead Farm Women's Group and operates an organic farm in Bloomfield

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New Audio-Visuials:

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Girls Apart - growing up in South Africa

twenty-five

Writer's Alliance Opens New Office

The Writer's Alliance of Nfld. and Lab. opened a new office on the third floor of 127 Queen's Rd. We can offer members a range of services, including a meeting and resource room, information on markets and publishing, access to word processing and copying equipment as well as regular readings and workshops. For more information, call Wendy or Medina at 739-5215 or write:

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Profile: Labrador women's center

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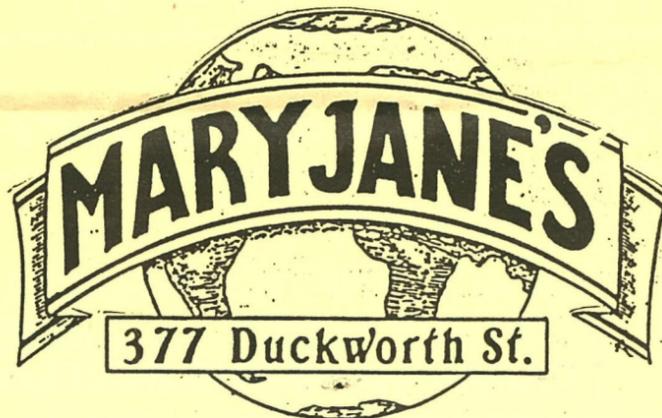
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THE SPHINX CROSSWORD

Intriguing, with mysterious hints, this crossword is for women. In an age of buttoned-down, highly tailored, fast-lane lives (or for those who would just like them) I present to you the pleasure of dealing with something not quite so straight forward. In Greek mythology the Sphinx is a winged monster with a woman's head and lion's body who destroys those unable to guess her riddle.

We will not exact such retribution.

(The numbers of letters in words are indicated in the brackets.)

Across

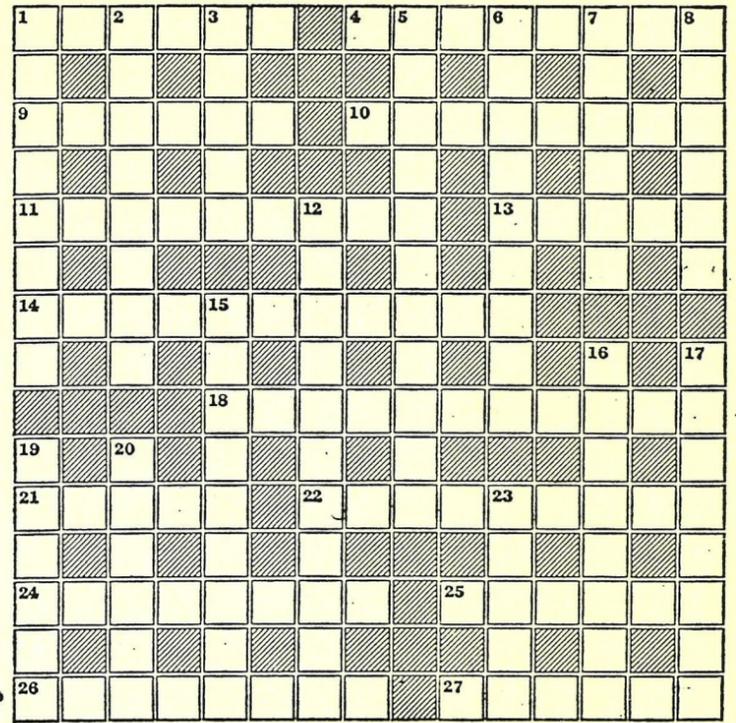
1. A tailored habit. (6)
4. A practice of misers, or perhaps those who just want to save for a holiday. (8)
9. Looks for success. (6)
10. They use more than their hands in clawing their way to the top. (5 - 3)
11. Run through the ringer. (9)
13. Speak out. (5)
- 14, 18. Joking aside, the aim for all women. (5, 6, 5, 6)
22. Spell well (but wait until after office hours!) (9)

24. Power with little craft to get rid of the directors. (8)
25. The way to go places. (6)
26. Means to an end for refueling. (8)
27. Got rid of, using a lot of leverage. (6)

Down

1. The baby's bed exuded fluid and had lots of little puncture. (8)
2. It's advantageous to do this in a crowd. (5, 3)
3. Carmen, for those who like the work. (5)
5. After May 24th, these demand more and more, the willing suspension of disbelief. (6, 5)
6. Leopold faced the music and conducted himself well. (9)
7. Chilly headgear for the mountains. (3, 3)
8. An addition improves the fit of clothing. (6)
12. What one does for one's work! (4, 2, 3, 3,)
15. Is lazy as well as deceitful. (4, 5)
16. Sleazy windbreakers? (8)
17. Claimed the fool or Ted. (8)
19. Temple, but not Shirley. (6)
20. Flew a kite and made them laugh, perhaps. (4, 2)
23. Cover up for mistakes or dead issues. (5)

By Judy Furlong



Answers on page 4

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twenty-seven

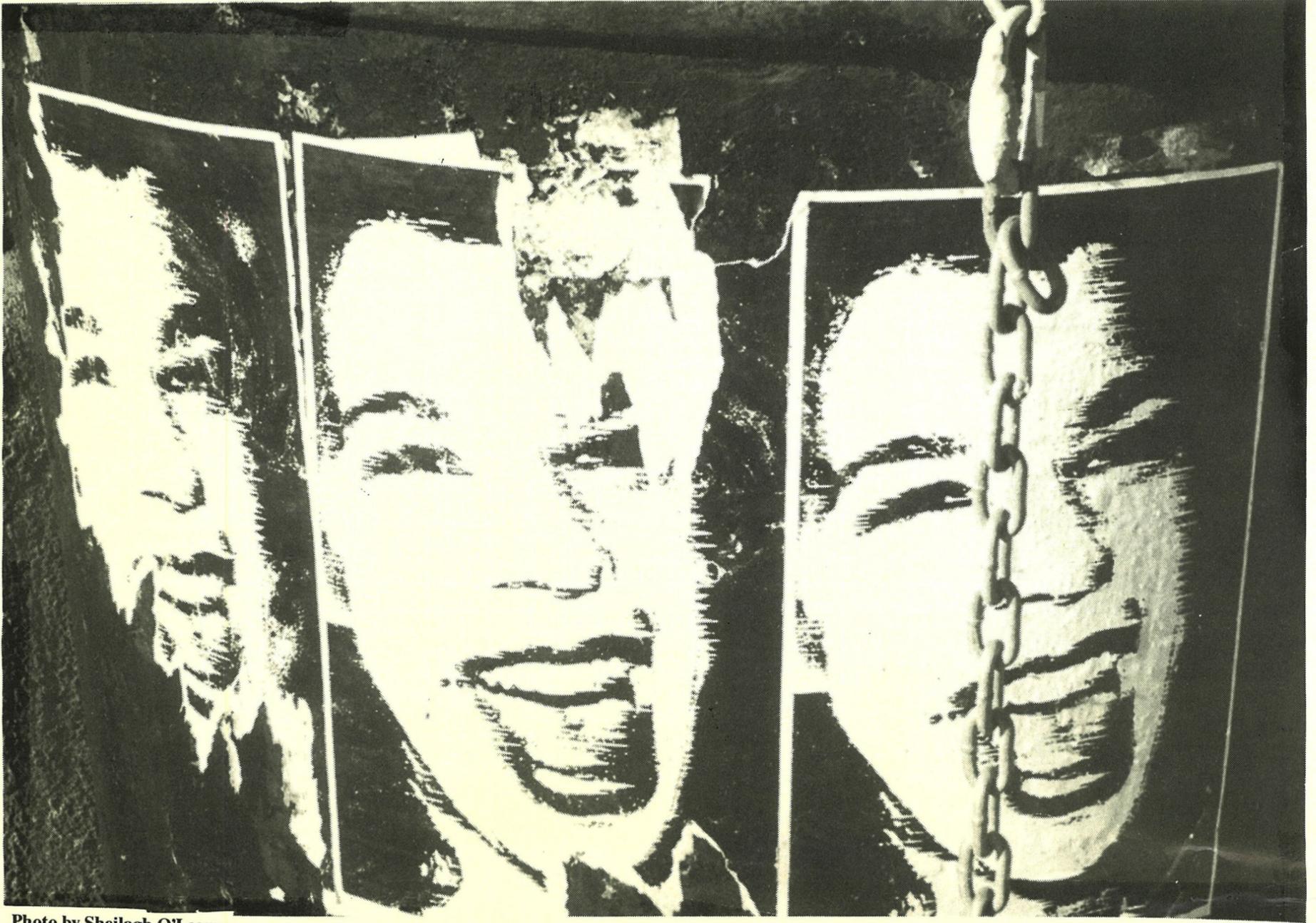


Photo by Sheilagh O'Leary

The staff of the Women's Policy Office congratulate the many women who have worked to establish a feminist paper in Newfoundland and Labrador.

We hope that Waterlily thrives and prospers, nurturing the feminist perspective in a province where geography alone makes networking amongst women a real challenge.

To those who have taken up this challenge, our best wishes.

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