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On Feb. 24, 1972, "The Return of Lobotomy and Psycho-surgery" by Dr. Peter Breggin was read into the Congressional Record. Discussing the remarkably large proportion of women who are being lobotomized, Dr. Breggin explains that it is more socially acceptable to lobotomize women because creativity, which the operation totally destroys, is in this society "an expendable quality in women". A famous psychosurgeon (Freeman, the "dean of lobotomists") is quoted as saying that lobotomized women make good housekeepers

- Mary Daly



A man desiring a youth was obliged to abide by legal procedure . . . when of age, a boy could be courted and often many admirers would vie for his favor in open competition with gifts, flattery, and even cash. Once a suitor was approved, the lucky man was permitted to possess the boy by rape.

- Florence Rush



"The patriarchal principal, the legal provision by which the man transmits his property to his son, was evidently an innovation of the 'patricians', that is, of the partisans of the patriarchal order, the wealthy, the owners of property. They disintegrated the primitive mother-clan by forming patriarchal families, which they 'led out of' the clan . . . the patricians set up the paternal rule of descent, and regarded the father, and not the mother, as the basis of kinship."

- Robert Briffault

VIOLENCE

how, why, & who benefits

by Brigitte Sutherland

The subject of this issue of Herizons is Violence Against Women. The question becomes: "Who perpetrates this violence against us"? and "What forms does the perpetration of this violence take"? We, as women, are bombarded continuously with facts of female poverty, job discrimination, wage and pension disparities on the one hand and sexual objectification in media, sexual assaults and wife beating on the other hand. We know that these attacks on women are all connected in the mechanism of our lives in a male world. What common cause is there for such seemingly disparate facts as come out of government studies? Women, in fact, are kept poor by economic violence and terrified by sexual violence.

The National Council of Welfare *Report on Poverty in Canada* in 1980 says: "An astonishing 41.5 percent of all female-led families are below the poverty line. The risk of poverty for families headed by women is six times that for men." Furthermore, the report goes on to inform us that, "two or three poor single Canadians are women" and adds that 38.1 percent of single women were poor in 1980 as opposed to 22.9 percent of single men. Poverty in Canada primarily affects women and as the article in pensions point out is a lifelong debilitating condition.

The Canadian Advisory Council on the Status of Women issues a "Report on Sexual Assault in Canada", prepared in December, 1981, and finds that the many kinds of sexual assaults women experience are still to a large degree unreported. They estimate the incidence of various sexual assaults ranging from rape, indecent assault, forced anal and oral sex, incest in violent and threatening circumstances to affect 115,550 victims annually in Canada (using the accepted 10 to 1 ratio for reported cases). How conservative an estimate this is is shown by a local study *Winnipeg Rape Incidence Project* which found 1 out of 17 women had experienced rape and 1 out of 5 other forms of sexual assault.

Why? How? Whose interests does it serve?

Precisely because throughout history women have recognized this violent oppression and have identified the perpetrators of it, they have been silenced and discredited. One of these women was Matilda Joslyn Gage whose book *Woman, Church and State: The Original Expose of Male Collaboration Against the Female Sex* despite of, or more likely because of mush discussion and reaction when it was first published in 1893 had not been reprinted until 1980 and then by feminist publishers, Persephone Press. She was an active participant along with Susan B. Anthony and Elizabeth Cady Stanton in the American feminist movement of the late 19th century. It is for her very astute analysis and because she has been silenced for too long that I want to quote her on the economic oppression of women.

con't pg 14

Contents

Conference Notes 5

Pensioned off to Poverty..... 6

Abuse of the Elderly..... 7

Interview; Rape/Incest..... 8,9

Native Women In Prison..... 10

Thompson Crises Centre..... 11

Female Sexual Slavery..... 12

Mother Jones Report..... 12

Puppet of the Patriarchy... 13

Homophobia..... 14

Toys to Kill..... 15

Women's Day & Events..... 16

Letters

Dear Editor:

I have read with interest the article in the July issue of the *Manitoba Women's Newspaper* concerning the exclusion of pension benefits from matrimonial assets in the Province of Manitoba. For your interest, I would like to explain the position that the Federal Government takes concerning the Division of Pension Credits under the Canada Pension Plan at the time of marriage dissolution.

The Government of Canada is not directly involved — nor should it be — with the division of ordinary personal property and assets on separation or divorce. This process is rightly within the jurisdiction of the courts. We are vitally concerned, however, with the income security of Canadians. Income protection provided under a national plan such as the Canada Pension Plan should

not be viewed as a bargaining factor — and certainly not as part of an adversary process. That is the reason, for example, that most of our income security benefits, including Canada Pension Plan benefits, have been made immune from any form of attachment. Nevertheless, the Government of Canada recognizes that the rights and protections of the Canada Pension Plan extend beyond the individual, and are seriously affected by the dissolution of a marriage.

As you may know, since January, 1978, it has been possible to apply, on a dissolution of a marriage, to the Canada Pension Plan for a Division of Pension Credits. Canada Pension Plan pension credits are the basis for eligibility for, and the amount of survivor's, disability, and retirement benefits under the Plan. Credits are only ac-

quired by persons on paid employment and who contribute to the Plan. For couples where both husband and wife work outside of the home, a division of credits events out the credits between the higher and lower wage earner. For couples where only one spouse was in paid employment, a credit division ensures that the spouse at home receives half of the asset both helped earn during the marriage, thereby providing both spouses and any children with protection against death, disability and retirement.

To be eligible for a division of pension credits, the legal termination of marriage must have taken place on or before January 1, 1978, the spouses must have lived together for a minimum of 36 consecutive months during the marriage, and the legal termination must be recognized by Canadian law. In addition, an application for such a division must be submitted within three years of the ef-

fective date of the dissolution of marriage.

I trust the above comments demonstrate to you the Government's sincere desire to provide fair and equitable income security protection to Canadians under the provisions of the Canada Pension Plan.

Yours sincerely,

J.G. Soar,

Director General,

Programs Operations.

.. ..

Please find enclosed a cheque for five dollars (5.00) to cover the cost of a subscription to the *Manitoba Women's Newspaper* for another year (1982)

We really enjoy receiving it here at the centre. Keep up the good work!

In sisterhood
Marie Battayia
Queen's Women's Centre
Kingston, Ont.



When boys are exploited sexually, they are usually the victims of adult male members of families.



It's the people in power who make up the definitions, and they sure aren't going to make them up in your interests.

- Stokely Carmichael



Two Views on MEDIA MISOGYNY

by Leslie Campbell

The media seems to either violently dislike women or, to put it another way, to love the violated woman. For within most, if not all media, the woman as a victim of male violence is a favourite subject — and I use "subject" loosely as often the violated woman is merely a frill for titillation of the male consumer; part of the formula for a successful movie or avant garde fashion pictorial.

Many of us tend to associate media violence directed at women with pornography. And certainly pornography is guilty of using women's bodies to satisfy and thereby profit from men's sadistic fantasies. In so doing, pornography disensitizes the viewer to greater and greater forms of degradation and brutality, often implying that women enjoy or deserve such victimization.

But pornography is just the most extreme tip of the proverbial iceberg. Violence toward women is less blatantly condoned throughout the media. The commercial movie industry, for example, has recently been churning out cheap horror films like *Prom Night*, *Terror Train* and *Hallowe'en II* in which young, beautiful women function as victims of obscene violence. These films encourage the audience to identify with the killer by filming the chase and attack scenes through the eyes of the killer. Paying customers seem to enjoy witnessing the extreme fear, ultimate mutilation and death of the female victims.

More respectable but equally misogynous are films such as *Swept Away*, *The Postman Always Rings Twice* and *Tattoo* which glorify violence and imply that women become sexually excited from being beaten. A number of studies are producing evidence that such films make people more willing to accept violence against women and to display more aggressive behaviour towards women. Male movie makers, in catering to what they perceive as audience preference, are promoting and condoning what feminists perceive as the more warped preferences of men. When Eleanor Perry, screenwriter for the *Man Who Loved Cat Dancing*, argued against the insertion of a rape scene (and lost), she was told "rape turns some men on." (cited in Brownmiller's *Against Our Will*) Thus even movies which are not centred around violence against women, often

include it as a cheap thrill for the males in the audience.

One would think that television, being more accessible to all family members, would display less reliance on the 'woman as victim' theme. But it appears that most of the cops, doctors, lawyers and detectives that populate prime time TV cannot help tripping over young, beautiful victimized women at every turn. (The other popular stereotype is the malicious, conniving 'bitch'.) At least one study on T.V. impact has shown a correlation between the amount of television exposure and the tendency to see women as victims. What's worse, it is usually implied that the female victims have brought upon themselves the assault by being stupid or willful (eg. hitchhiking or walking alone after dark). The heroes of these stories must solve the women's problems by using more violence. So we are often hit in these programs with the double whammy of male violence being used to protect us against male violence. Obviously we need to condemn this both in the media and the world at large.

Paying customers seem to enjoy witnessing the extreme power, ultimate mutilation and death of female victims.

It may seem difficult to imagine how something as staid as a daily newspaper like the *Free Press* could glorify violence towards women. Yet it does exactly this. A study done by the Manitoba Action Committee on the Status of Women (MACSW) of the *Free Press* in 1980 found that far fewer women than men were deemed newsworthy and those women who do make the news are usually either celebrities, wives of newsworthy men or victims of crimes or accidents. The attention of the press to a female victim of crime seems directly proportional to her youth and beauty and the fatality of the incident. Certainly the murders of Barbara Stoeppel and Irene Pearson are newsworthy and tragic; but haven't there been equally vicious and mysterious murders of men and of other women, why by traditional standards are less attractive, that the press reports on almost perfunctorily and without mythologizing the victim's face and name? The beauty of the press' favourite victims may even serve

to suggest that violence directed at women is sexually motivated when in reality it is misogyny and the desire to dominate that lie behind it. Moreover, why does a woman have to die before she can be judged by the press a worthy heroine? Good press coverage of women who manage to escape or fight off their attackers would give the female public more hope and potential criminals more discouragement, than the current tendency to glorify only dead victims.

Advertising uses many media forms to convey its messages. Primarily it relies on the strategy of exploiting our insecurities in order to get us to buy products we don't need at prices we cannot afford. Advertisers have been taking a lesson from pornographers by cashing in on men's insecurities about their power and masculinity — or by expressing their insecurities (as when the ads are for female products). Thus they are not creating many ads with explicit or implicit violence. A favourite theme for advertising rock groups (eg. "I'm Black and Blue from the Rolling Stones

and I Love it" on billboards) has diffused so that we can not witness it in the window displays of Eaton's ("Kitchen Adventure", promoting knives, featured a woman surrounded by knives supposedly thrown at her) and the Bay ("Prairie Play", promoting women's western style clothes, featured women being bound, knived and shot at with bullets and arrows). The advertising for the recently released film, *Tattoo*, was condemned by feminists all over the continent — it consisted of a nude woman lying on her back with her hands and feet bound, her body totally tattooed, with the caption: "Every great love leaves its mark."

We must take this media violence seriously. For the media is an extremely pervasive and powerful force in our environment. And currently it is polluting our environment with its misogyny. Contrary to what advertisers and others say to excuse the sexism and violence, the media does not solely reflect

con't pg 10

by Penni Mitchell

A fortune-teller predicted twenty-five years ago that color t.v. and color movies would lead to more exotic sensual stimulations. Coincidentally, perhaps, a society weaned on television is accustomed to some of the spiciest foods in the world, prefers its music acoustically perfect and loud, uses more drugs than its ancestor, is preoccupied with sex and indulges in pornography more frequently. And still we lust for more sensual stimulation.

Sex is often a convenient tool for the violence. When sex is used as a tool of submission, sex and violence (or love and hate) are one in the same. Even when acts of aggression are established to create sympathy for the victim, the camera angle tells us differently, by showing us what happens "from the camera's point of view", which in most cases is the aggressor's.

The effects of this bombardment of violence toward women in the media are

Rape offenders in Winnipeg are getting younger.

That means that there is a market for violence in the media, one that wasn't there twenty years ago. With the increase in violence in the media, our senses have become dulled to certain forms of violence and so we must strive for greater heights to feel something, to feel anything.

Feelings come in all shapes and sizes. The pornography industry, in many respects, serves as one apex of our "feeling" society. It combines our favorites, love and hate, in a multi-million dollar industry and puts to shame the entire commercial movie industry.

Since the commercial media (films, television, radio) are competing for the same entertainment dollar as the pornography industry, they have to supply sex and violence to survive. Women are convenient tools for this cause, since they symbolize sex and are traditionally vulnerable to aggression. The only person more vulnerable to violence, in society and therefore on pornography are children.

A Vancouver psychiatrist, Anthony Marcus, makes the connection between make-believe and real life violence:

Violence toward women is coming out of the past and finding immunity

"Pedophiles who are interested by what they see at the movies can't help but be stimulated by the physical reality of it on the streets."

And in the movies, on television and in advertising, the victims are getting what they deserve. They're portrayed as rough 'n tough, as bitchy or as teasers. Any way you slice it, there is something wrong with them and they therefore deserved to be punished, they tell us.

manifest in society, as they are with other aspects of the media. We mimic what mass-communications portrays. We blindly follow fashion trends, we believe in the authenticity of television and screen characters. We fall in love with them and we have them as individuals — in short, we long to live in their world.

Kathleen Barry, an author who has done research on the links between pornography and violence against women in society, explodes the myth that people can always distinguish the characters of the media as "make-believe."

"It may be just simply how you treat your secretary four weeks from now. It may be what you decide you want your wife to do because she isn't as interesting as what you see in films."

In a March 26, 1981 article in the "Winnipeg Free Press," John Briere, the director for Klinik's Rape Crisis Program claimed that much of the blame for increased rapes in Winnipeg lies with the type of movies being made in recent years. Rape offenders in Winnipeg are getting younger, Briere said.

Almost one quarter of the

sexual offences reported to Klinik in 1980 were committed by men between the ages of 15 and 19.

"And I put a lot of it down to recent movies, some of which have been pretty disgusting," he said in the interview.

"A lot of these movies imply there is something macho or something kind of cool about violence towards women."

Religion & Abortion:
One hundred percent
of the bishops who
oppose the repeal of
anti-abortion laws
are men, and one
hundred percent of
the people who have
abortions are women.

- Mary Daly

"In beauty's empire
is no mean,
And women, either
slave or queen,
Is quickly scorn'd
when not ador'd."
- Mary Wollstonecraft

con't pg 13



Neleigrams & Bulletins

by Kathy McCullough

Health and Welfare Canada has established the National Clearing-House on Family Violence. Its primary objectives are to gather and disseminate information, provide consultation, undertake research, and establish a national network of those working in the fields of family violence. The National Clearing house will be writing a column of Canadian content for Response to Violence in the Family, a newsletter published six times a year by the Center for Women Policy Studies in Washington, D.C. The Clearinghouse welcomes contributions to this column. Any groups concerned with battered women wishing to be put on the mailing list can write to the National Clearinghouse on Family Violence, Health and Welfare Canada, Ottawa, K1A 1B5

St. John's Fourth Annual Poetry Conference will take place March 11, 12 & 13. Taking place will be workshops, readings, panels, film, visual art and music. Contact St. John's College, University of Manitoba, 400 Dysart Rd., Wpg., Man.

Event — Journal of the Contemporary Arts will be publishing a special issue on feminist writing and graphics. They will be collecting material for this issue until Dec. 31, 1982. Write to Event, Kwantien College, P.O. Box 9030, Surrey, B.C., V3T 5H8.

Planned Parenthood Manitoba will hold its annual workshop April 29 and 30 and May 1 at the Lakeside Camp in Gimli, Man. The workshop is designed for those working in the field of sexuality, as well as interested members of the public. Howard Buchbinder of York University will present the keynote address on "the politics of sexuality". Other topics to be covered include: the male response to women's changing sexuality, sexual preference counselling, talking to teens about pregnancy and birth control, sexuality and the media, male contraceptive responsibility, sexually transmitted diseases, incest and rape counselling. For further information contact Lissa Donner, Planned Parenthood Manitoba, #1000-259 Portage Ave., Winnipeg, or phone 943-6489.

INTERNATIONAL WOMEN'S DAY!

Are you concerned about women's rights? — violence against women? — discrimination against women in the workplace? — lack of quality daycare? — attempts to remove women's rights from the constitution?

Rally on Monday, March 8th, 6-7 p.m., Legislative Grounds.

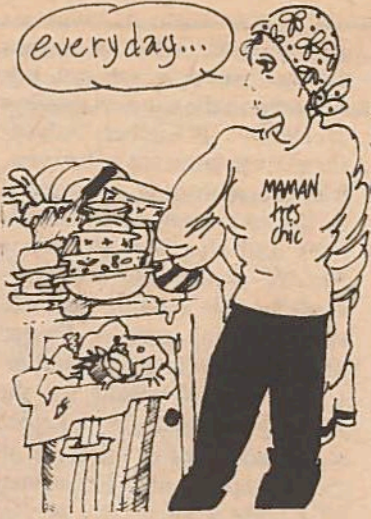
The Manitoba International Women's Day Coalition is organizing a rally on March 8th, to commemorate the fighting spirit that International Women's Day has come to symbolize!

We want to remind our civic, provincial, and federal politicians, as well as the leaders of the business community, that women are willing to fight for their rights. We urge all women and men concerned with winning women's rights to come out and bring signs which express their concerns. A short speech by a member of the Coalition will bring these demands to the attention of invited representatives from all three levels of government.

"Wife abuse, The Silent Crisis", is a conference scheduled, for March 25 & 26 1982 at the Ramada Inn in Winnipeg. Guest speakers include: from Ottawa, Susan Painter, the head of the National Clearing-House on Family Violence, and from Vancouver, Flora MacLeod, who is a Policy Planning Consultant for the Social Planning and Research Department of the United Way, Lower Mainland, B.C. and recently co-ordinated the B.C. Task Force on Family Violence.

For more information contact Jan D'Arcy — Steering Committee Chairperson 452-9330.

Swedish women attacked DAGENS NYHETER, the largest daily newspaper in Stockholm, because they were running ads for pornographic theatres and shops. The Women's Movement used indecency laws to point out that the paper was a pimp — it was making money off women's bodies through its ads. Women organized and put pressure on the paper from the outside, and women journalists on the paper also organized and put pressure on it from within, saying they wanted a choice in the kinds of articles and ads which were placed in the paper. Under pressure from these groups, the paper cut down its ads. They adopted a policy in which there are no pictures, only words (and no "blatant" words) in ads for pornography shops.



Lesbian Former Nuns. Share your stories of convent life, coming out as a Lesbian, struggles to transform your spiritual consciousness, and anything else for a collection to be published by Naiad Press. Tapes and interviews as well as written material. Contact either Rosemary Curh, Rollins College, Winter Park, FL, 32789, or Nancy Manahan, 1066 Terrace Dr., Napa, Ca., 94558.

The Provincial Council of Women of Manitoba is organizing their Standing Committees to study issues and make recommendations to the Government in 1982/83. Its concerns are family violence, pension portability, improved services to immigrant women and broadening the preventative health care systems. Any person wishing to participate should phone Elizabeth MacEwan 888-4777.

The Women's Inter-Church Council of Canada is holding a conference — "The Female connection", June 7-11, at Lakehead University, Thunder Bay, Ontario. The conference will deal with women in the Global Community, Women in Canada, and Women in the Church. For further info contact Shirley Davy, W.I.C.C., National Gathering, 77 Charles St. West, Toronto, Ontario.

There will also be a number of topical films such as "Workplace Huddle" narrated by Ed Asner, as well as workshop on "What is sexual harassment?" and "How to deal with sexual harassment!"

For further information, contact: Women In Trades — 783-8501 Tina Zier — 452-1209.

Is it too much to ask that women be spared the daily struggle for superhuman beauty in order to offer it to the caresses of a subhumanly ugly mate? Women are reputed never to be disgusted. The sad fact is that they often are, but not with men; following the lead of men, they are most often disgusted with themselves.

- Germaine Greer

Humourist: "Rape is a human problem."

Feminist: "Rape is war."

87% of rapists either carry a weapon or threaten victims.

CONFERENCE: Generates Energy

by Marnie Pastuck

Economic Independence and Reproductive Freedom: The Cornerstones of Feminism as total human equality. Without either of these, (and quite frankly we have neither yet) the world continues on its oppressive downward spiral. Feminists, the group to traditionally spearhead humanitarian movements; universal suffrage, slavery abolition, the peace demonstrations, and contemporary antinuclear and ecological awareness, still have a momentous task ahead.

Any political scientist will tell you that reaction follows revolution, albeit temporarily, and the word from the visiting American Feminists at the conference; Gloria Steinem and Deidre English was that the "immoral majority" of right wing fundamentalists entrenching in south of our border, are an authoritarian/totalitarian bunch. Through cleverly worded legislation, ie. "Family Protection Act" and "Human Life Amendment" the old males of the Reagan Administration arch-patriarchy seek to exclude and deny that (large) percentage of the population not headed by a male bread winner. (In their zeal to keep things as they were, bills smuggled into legislation would prevent all manner of materials dedicated to change stereotypical sex roles and redress the bias of male supremacy from being introduced into the schools.) Clearly, American Feminists have a need to be concerned.

Of great urgency is the contingent of right wing women campaigning for the Patriarchy. Like Blacks desiring the reinstatement of plantations and slaves/masters, these women (dependant wives and mothers in the phallograt economy) pay lip service to the delusion of pseudo-Victorian 'romantic love', conjuring the spectre of a hideous future where unisex toilets and compulsory military draft of females spell the end of civilized society. Feminists do well to remember that most homes have bathroom facilities shared by both sexes and the idea of war at all is repugnant to us. D. English perceptively noted that love cannot exist between oppressor/oppressed; essentially the world has known very little love. Love in the truest sense, betwixt equals; mutual, reciprocal, lateral, remains to be yet realized, sometime in the future when we do achieve total human equality.

In the meantime the Right wing is grooming us for the much extolled, exhalted role of

motherhood; only to find that pedestal smashed if a male is not in evidence to legitimize our offspring. As movingly attested to by speaker Dorothy Oconnell, poverty is a feminine complaint. A longtime organizer of the Ottawa Tenants Council, Oconnell has written the sage and witty book "Chiclets Gomez" an exposure of the plight of welfare mothers living in low income government housing. Poverty is the enclave of women and children, and the ranks of welfare mothers increase as the irresponsible male of the Playboy philosophy fornicates and abandons those women he is encouraged to objectify.

The media still blasts at our daughters the message of enamelled passive femininity, to the detriment of their professional ambitions and inherent strengths. Potential womanhood atrophies in waiting for the "Prince" and salvation of marriage. The sugar coated scenario of happily ever after — the lifetime vocation of

breeding and free domestic labor — leaving security in old age up to the grace of God. Bear in mind this country's largest poverty group is elderly women.

Unfortunately, the conference was unrepresented by Lesbians or prostitutes; the former the greatest anathema to Patriarchy and the latter the most vilified, unprotected, and abused segment created in male

dedication by the man who takes us in marriage. We will be housed, clothed and fed in return for our labor and loyalty. As house niggers our future is taken care of. Perhaps at this juncture we should consider the spiralling statistics come to light on wife battering and incest. The domestic sphere is not the honeyed haven the reactionaries would have us believe. Par-

and rape as political propaganda, direct terrorism aimed at intimidating women out of the marketplace, off the streets, and back behind the white picket fence. Out of the work force, relying upon the generosity of our mates the breadwinners, we can only obediently reproduce, without recourse, (denied abortion) a new batch of fodder for the patriarchy's next armed conflict.

We cannot allow this to happen, cannot allow our working conditions and salaries to remain so abysmal that outside work becomes futile. So that a pool of women in economic desperation is lured into the dead end billion dollar industries of porn and prostitution. So that our sisters suffer brutality in the home silently, knowing it's either keep quiet or starve. Or that despairing women terminate their pregnancies with coathangers, Drains, to suicide, because there is nowhere to turn.

This is no future for our children.

Love betwixt equals; mutual, reciprocal, lateral, remains to be realized

interests.

Women routinely consecrate their lives in service to men; as wives, mothers, or secretaries, and we are consistently undervalued and underpaid. The insidious message of 'Romantic love' as purported by the Right, is that if we obediently create ourselves in the image of "Total Womanhood" we will be rewarded for our service and

particularly not if we are trapped there, if we have no income of our own, no choice in reproduction, no skills, or support from the community to be other than Mrs. So and So.

The direction taken by the forces of reaction is predictable, to maintain this authoritarian structure, every sphere outside the home is fraught with danger. A hard headed Feminist analysis of society exposes pornography

The PAS Women - Initiators

by Sally Shoefrel

The women of The Pas began the difficult process of establishing a Women's Shelter to service The Pas and surrounding smaller settlements. The first step was taken November 21, 1981 when, at the Women in Crisis Conference held in The Pas, the need for a Women's Shelter was established and a committee of citizens was formed to begin the work that will make the Shelter a reality.

The hundred delegates some of whom were battered women, heard Toni Nelson of Osborne House, Winnipeg, destroy the myths that surround the subject of battering, myths that serve as obstacles to effective service for women.

Nelson outlined the need for women's shelters by showing that existing agencies cannot provide the necessary service for women — service required between the hours of 7 p.m. and 5 a.m. and on weekends, the times when most battering occurs to give just one example.

Her personal experiences of being a battered woman served as the focus for her comments and for the discussion that followed. Lou Erikson of the Thompson Crisis Centre outlined the difficulties of establishing

a women's shelter and pointed to special problems faced by non-urban women requiring a shelter.

For example, in small centres it is difficult to hide; a woman who has taken refuge with a neighbour or friend or in a local hotel is easily found, endangering the woman and those who provide refuge. Only if she

has money and transportation can she find safety in another community. While it will be difficult to have a secretly located Women's Shelter in a small community, the shelter will be safer than other alternatives.

The initiative shown by the women of The Pas can serve as a model for communities everywhere in Manitoba. No community is immune from bat-

tering; it can only be blind to the silent screams of the victims. That it falls to women, in many cases to the victims, to have to prove and reprove the need for women's shelters and then to fight long battles to acquire the necessary funding for such shelters is a sign of that blindness. That this situation exists is almost as much of a crime as the assaults that create the need.

Cold Day - Burning Issue

by Brigitte Sutherland

As part of our mandate to publish this issue on violence, which is funded by the Women's Program of the Department of the Secretary of State, Herizons held a day-long seminar entitled **Violence and Women** on January 9, 1982, in Room 217, Lockart Hall at the University of Winnipeg. About twenty-five women gathered to participate in the viewing of slides and films, talks, and lively discussion on the many aspects of violence as it affects women in our society.

Beginning with a slide presentation made by Women in Focus, Marnie Pastuck

discussed the topic "Reclaiming Ourselves": a feminist perspective of pornography. Many questions were addressed such as — who makes today's images of women; why does porn exist and who profits from it; how can we fight back and reclaim our sexuality from male definition???

Women in Northern and Rural Areas was the topic addressed by Eunadie Johnson from the Thompson Crisis Centre. She pointed out the additional problems of isolation and lack of facilities that women in those areas face when confronted with violence. She

stressed the need for peer support to women in this situation and the importance of continued and increased funding of support systems.

Leslie Campbell, professor of women's studies at the University of Winnipeg led the discussion after the film "Why Men Rape," after which the conference participants saw and discussed the film "Loved, Honored and Bruised" a documentary of wife abuse. Both of these films are produced by the National Film Board and are available free of charge.

cont pg 15



Between 70 and 90% of working women in different job categories suffer sexual harassment at least once in their working life.



Myth: "A Prostitute can't be raped."
Fact: Prostitute women are sexually assaulted far more often than other women.



"The women's revolution could lead to a genuine human revolution in which we will no longer be willing to settle for so much less than our potential, in which we will no longer allow ourselves to be exploited and deceived, in which we will no longer permit our environment to be polluted and our children endangered, in which we will no longer endure the inanity and superficiality of our human relationships, in which we will no longer tolerate war and violence as the ultimate solution to human conflict."

- Richard E. Farson



Assaults on the female mind, body and soul can happen at home, work and play, and at the hands of friends, strangers and acquaintances. The geometric possibilities alone are staggering. And there's no hiding place.

- Maxine Sidran



Men want women to be available to them sexually, and in order to make younger and younger women available, it is necessary to change the existing laws. In Sweden, where there are liberal laws concerning pornography, the age of consent has recently been lowered to fifteen years of age, and now a bill is being considered which would eliminate it all together. This would make small girls legal adults, and it would leave them open to sexual exploitation without any legal reprisals. Such legal changes can hardly be brought about by the power lobby of little girls.

- Dr. Judith Bat-Ada

Pensioned off to POVERTY

"will you still need me, will you still feed me, when I'm 64?"

by Georgia Cordes

"Most Canadian women become poor at some point in their lives. Their poverty is rarely the result of controllable circumstances, and it is seldom the outcome of extraordinary misfortune. In most cases, women are poor because poverty is a natural consequence of the role they are still expected to play in our society.

"The foundation of the great financial vulnerability of women is the belief that most of them will always have a father or husband on whom they can count. In reality, one man in ten cannot support his family and almost three out of every four women find themselves alone sometime in their adult lives, victims in most cases of marriage breakdown or widowhood. When women are forced to take charge of their own economic needs, they usually find that their training and lifestyles have left them unequipped for it.

"One dangerous current myth is that the situation of women has greatly improved in the last few years and will continue to do so unassisted in the years to come. Objective indicators show this to be untrue. In spite of the dramatic rise in the labor force participation of women in the last ten years, the proportion of female workers

no reason to believe that future generations of Canadian women will be any less vulnerable to poverty."

The previous interview is the conclusion of Canada's National Council of Welfare in its October 1979 document entitled *Women and Poverty*. Their report is a shocking statement of reality about women in Canada. It is based on research undertaken by the council to describe poor women and to examine why they are poor in our 'land of plenty'. The report reveals that "three out of every five poor adults in Canada are women. One and a quarter million Canadian women (one woman out of every six) are living in poverty, compared to only two-thirds that number of Canadian men."

The attitude of woman is a dependent being has been traditionally perpetuated by systems influencing the home environment. The occupation of homemaking is a socially vital production on a vast scale, usually combining a myriad of home management and child care skills. Canada's five million full-time homemakers are laborers... yet our economic system does not direct that they are *paid* laborers, and this has many ramifications.

many tasks, non-specialized and unpaid. Our job-oriented society is unsure how to categorize homemaking, and it passes its ambivalence and low status on 'down' to homemakers. When they are praised, it is for their roles as wives and mothers, but their considerable production in the home is not as yet appropriately valued in our society's "money economy" terms.

There are no quick easy answers to these dilemmas. In 1974 a United Nations report stated that full-time

A number of women's groups in Canada have been in close correspondence with the federal government about pension security for homemakers. We have urged the government to allow homemakers entrance into the Canada Pension Plan upon marriage. For the very first time during a marriage the economic family unit would receive benefits if the homemakers became disabled or died. As well, she would receive retirement benefits in her own right.

"spouses should not suffer financially . . ."

homemakers should be paid for their work and receive pension benefits. The status of women report stated that a first step would be for homemakers to have pension benefits in their own right. They should have the opportunity for a more financially secure future, just as this opportunity is available to nearly all paid workers through the Canada Pension Plan.

★ ★ ★ ★

The Canada Pension Plan was created in the 1960's to be part of a total income maintenance system. It is compulsory for nearly all paid members of the labor force. Its benefits are related to earnings. There is a maximum level for contributions, as well as for benefits derived upon three instances — disability, retirement or death.

The federal advisory council on the status of women believes "that both spouses should have an equal right to the security being built up by either of them for the future. This belief is based on the premise that marriage is a partnership in which each spouse contributes equally though often differently. Since unpaid work within the home is as vital to the family unit and society as paid work performed outside the home, the spouse who leaves the labor market to undertake work in the home (usually the wife) should not suffer a loss of financial security and independence as a result of that choice."

During the May 1979 Federal Election all three major political parties promised, for the very first time, to allow homemakers access to the Canada Pension Plan. The current federal government has promised to introduce legislation to allow homemakers access to the Canada Pension Plan . . . but only on a voluntary basis. Many contend that the government is unrealistic to expect that the majority of financially dependent homemakers are going to be in a position to voluntarily enter themselves into this pension security plan. If the CPP is so necessary for Canada's full-time employees as to be mandatory for them, one wonders why the same principle and benefits cannot be applied to equally productive, yet low-status full-time homemakers? The public and government must propose alternative means for assuring all homemakers equal and adequate access to any national pension scheme.

One of the ways to accomplish this would be by equally splitting the pension credits of the wage earner with his/her spouse during the course of the marriage. This method could apply to all families who participate in the labor market. It would not require any additional money from the family, with only a marginal increase of federal government expenditure in the early years. This scheme is

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"... one in six live in poverty"

occupying low-paying clerical, sales and service jobs has remained unchanged. Education statistics show a similar picture: even though women's education level is higher, the vast majority continue to be streamed into traditional "women's jobs".

"Unless governments vigorously intervene to stop the damaging effects of sexual stereotyping in our schools and media, to reform family law to make the spouses more equal, to pursue employment policies aimed at advancing women's position in the labour market, to give more support to daycare and other measures of assistance to parents, and to improve income security programs for disadvantaged women, there is

In our advanced industrial society, work is geared to producing goods and services (or commodities) which can be marketed for an exchange value. Women who are occupied as homemakers do not fit into this commodity production concept. They are seen as working outside this "money" economy. Hence their tasks are not considered "real work."

The Royal Commission on the status of women report stated that the most frequently voiced dissatisfaction of married women who work in the home is the low status society gives to their work. They themselves feel the work they perform is important to their families and to society. One answer is that homemaking is comprised of so

71% of rapes are planned in advance, not perpetrated impulse; and 48% of rapes occur between people who are known to each other.

War

"To the victor belong the spoils and the spoils include women."

- Susan Brownmiller



ABUSE OF THE ELDERLY

SUB-SYNDROME OF FAMILY VIOLENCE

Leslie Nielsen

The battering of elderly people has been labelled a new sub-syndrome of the family violence syndrome. As new as it may seem, abuse of the aged follows the recurrent tendency of humans to victimize the vulnerable.

Because of physical impairments, elderly people are more susceptible to street crime, purse snatchers almost always go for defenseless old women; but to old people, the home is an even more dangerous place than the streets.

Phyllis Olson, chairperson of the Committee on the Abuse of the Elderly, a sub-committee operating out of the office of Continuing Care, says the problem of elderly abuse has always existed, but now has become more widespread. As the North American population grows older, the birth rate declines and poorer economic conditions prevail, aged people are being forced back into their children's homes. It is a situation the nuclear family of North America has never been accustomed to.

Although studies indicate that victims of elderly abuse are both men and women, the most susceptible person is the woman who is 75 years or older (average age 84). She is often seriously ill or financially destitute. In most cases the son or daughter she is living with is abusing her.

Olson delineates three categories of abuse: financial, psychological-social and physical.

"Financial abuse may mean anything from conning old people into investing their money in phoney bank deals to deliberately withholding their pension cheques. Because a majority of the older generation are women who have had little or no experience with handling money, it is easy for a caregiver to manipulate them."

If a caregiver claims the person in his or her care is senile and incapable of handling money, cheques will be forwarded directly to that person.

"The Health and Welfare Department is supposed to keep an account of how the money is spent," Olson says, "but it never does."

Psychological or social abuse is far more difficult to detect because there are no withheld cheques or bruised faces that can be used as evidence. This type of abuse

usually occurs in families that have second generations living with them. If the social pressures within the family unit are extreme, violent tempers may emerge out of sheer frustration. Intense verbal abuse, infantilization and threats of nursing home placement are common examples of psychological abuse.

Physical abuse ranges from beatings to improper care (or lack of), to general neglect and isolation.

"We've had a lot of old people complain of being locked in their rooms and chained to their beds because they are considered a nuisance," Olson reveals.

Olson maintains that many abuse cases are not recognized in hospitals. Because old people are prone to falling and hurting themselves, doctors don't realize that broken bones or bruises can be caused by something other than their own fragility.

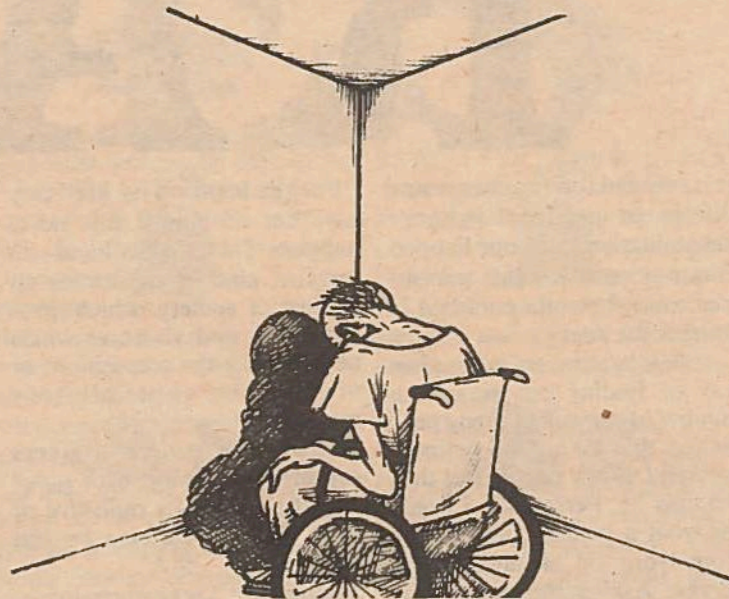
"It's so easy to just write off an injury as a fall that authorities tend to do that," Olson says. The Committee has dealt with cases where an elderly person has been repeatedly beaten, but even when she informed the doctors, was sent home.

In a 1978 study of 49 abusers of elderly people presented at the Annual Meeting of Gerontology in Dallas, it was determined that thirteen of those abusers were daughters, six were sons, six were granddaughters, five were husbands, five were younger sisters and seven were non-relatives.

"Too many aged people are written off as senile — a garbage can word that can channel old people into an almost inescapable category . . ."

Another American study undertaken by *Ms.* magazine in 1981 also indicated the abuser is most likely to be an alcoholic woman. Olson noted the Abuse of the Elderly Committee in Winnipeg has found the abuser is more often a male, usually the son of the victim.

Male or female, the actual abuse usually comes from families where there is a certain degree of stress, (economic, social). The theory is the elderly person, by her very presence in the home, may increase the pressures and prompt the abuse.



Many batterers are resentful of their parents for abusing them as children. If the abuser has suffered real or perceived mistreatment earlier in life, he/she may feel the need to re enact the behavior.

If violence is the norm of the family and has continued as a demonstration of anger and frustration from generation to generation, the response may be an inevitable reaction within the family.

Ms. Lau, coordinator of the Protective Services at the Chronic Illness Center in Ohio claims if dependency issues are not resolved, they may rise again. Care of an elderly parent may become an unbearable burden — increasing the risk of abuse.

"As parents age, they begin to look to their children to return some of the pleasures and happiness they gave their child for so many years," Olson says. "If the children have children themselves, it can be very dif-

icult to meet the demands of both the children and the parent."

Lyn Language reveals in a study of battered elderly parents in *Newsweek*: "They (the children), may find tending to a senile, bedridden, bedwetting parent an unbearable financial and emotional burden, just as their children are growing up."

Although the Abuse of the Elderly Committee is provided to protect the aged from abuse by caregivers in the community, Olson says with the present state of legislation, there isn't much

they can do.

"We offer what we have, which isn't much, unless they're willing to take their complaints to the police."

But many of the elderly being abused hesitate or refuse to report to the police simply because the alternatives appear more frightening or negative than living in a violence-infested home.

"Very few of them are willing to turn their son or daughter over to the police," Olson says. "I mean, who wants to admit you raised a kid who would turn around and abuse you when he grew up."

But a battered aged person doesn't have much of a choice if he/she wants anything done to curb the violence. Olson explains there are no means of protection unless they are willing to report the abuser to the police. Although a few states in the U.S. have made it mandatory to report a suspected elderly abuser, most parts of North America, including Canada, have no such law.

"We need more legislation," Olson explains. "We need more counselling for families, and we need an agency older people can contact when they are being battered — an agency that will deal with the legal, emotional and physical end of the spectrum."

Olson says the legislation must protect the elderly's rights and liberties, as they are protected for children. Mandatory reporting of abuse should be made law as it was for victims of child abuse in 1970. At the same time, the bonafide reporter should be accorded legal protection from a civil or court action.

Formal education of the public should be a prerogative of the provincial and federal governments. Recently, the Committee Against Violence in

the Family (CAVIF), was awarded a grant to research and compile an education kit on violence in the family. A section was devoted to the topic of abuse of the elderly. More committees should be provided with money for research, investigation and systematic collection of data. Only then can we attain a perspective of the problem and discover the most effective methods of intervention.

As of yet there are no shelters for abused elderly and Olson feels it would be well worth government spending to set up a crisis center for women and men who are beaten.

"Older women have on occasion used Osborne House, but with the exception of that, we have nowhere to refer them except personal care homes."

"A network of neighborhood resources (community, medical and social services), may be a good alternative for care of the aged. The results may be better than leaving them in a nursing home or to the total care of children with families of their own."

The education of our professionals should also be made mandatory. Teachers in gerontology should help doctors, lawyers, social workers and other influential people to understand the social and psychological needs of older people.

"Too many aged people are written off as senile — a garbage can word that can channel old people into an almost inescapable category, when the cause for confusion may be something physical such as prescription drugs," Olson says.

Experts in the United States estimate that between 50,000 and one million aged parents are the victims of violence every year. Writer Philip Marchand for May 1981 *Chatelaine* estimates that the figure is proportionately equal in Canada.

In any case, the level of abuse is high enough to warrant an increase in funds to create public awareness of the issue through the media, public education and the education system.

The need for widespread rethinking of family values has become apparent. Old age is a growing process that should be looked at as beautiful. The aged are not used up human beings, but wise, worthwhile people who should, above all else, be treated with dignity and respect.



. . . no one ever speaks of "a beautiful old woman" . . .

- Simone De Beauvoir



One professional told an audience of 300 that according to as yet unpublished evidence, some incest may be a positive, healthy experience or at worst, dull and neutral.

R A P E

by Debbie Schwartz

The raping of women and children is a phenomenon that has grown at a cancerous rate, infecting and poisoning our society for centuries. And yet in an era that boasts of technological genius, improved education and sophisticated psychology rape exists for the most part an unchecked exercise in political terrorism.

Although it is difficult if not impossible to assess the numbers of women and children who are victim to this crime, it is an agreed upon statistic that at least 1 in 17 women have been raped and a further 1 in 5 sexually assaulted.

HERizons spoke with Sharon Sawatzky from the Rape Crisis Counselling Service at Klinik to discuss the frequency of rape, its effect on the victim, changes in societal and media attitudes toward it and the legal system.

HER.: What are the problems with statistics when dealing with Rape?

Sawatzky: An obvious problem with statistics is — who do you believe? Research statistics can come from two sources. Firstly the police. The police have a process which decides "founded" and "unfounded" rapes. "Unfounded" rapes have to meet the following criteria to be described as such:

- i. unsuitability of victim as a witness — which means she is not likely to make a good impression on the jury.
- ii. lack of solid evidence in court room, in other words, your "word" is not enough.
- iii. victim wishes to cease investigation of crime.

Unfounded rapes often appear in the press as false when in fact the victim might be threatened by her rapist to keep quiet. She may be harassed by the police, and she might fear the publicity of a rape trial and the effect on her family. The fear of retaliation through threats to the victim is not to be taken lightly when you consider over 50% of victims know their rapists. Victims may also ask themselves what they have to gain by reporting rape to the police. One could assume that if the rapist is convicted — and only 2 per cent of those men charged are — she might be safer from repeated acts of violence for the time he is in prison; on good behavior that may be approximately 18 months. When

he is released, one has to assume she is in greater danger. Rehabilitation does not happen in our system. It's just punishment and someone punished is going to be angry.

Asking women is another way of finding out about the number of rapes, but many people feel that asking the victim is not valid. Some people feel that she may lie. Personally, I don't see what a woman has to gain from lying on an anonymous survey. Asking the victim also brings in the question of what rape is. Men and women define what rape is differently. Basically there is no fool proof way to find out how many women have

"... if only women handled rape cases there would be significant changes in how the police department dealt with rape."

been raped.

HER.: I assume the symptoms of Rape Trauma Syndrome such as disorientation, shock, dissociation and perhaps even denial of what has occurred, could not only obstruct her ability to communicate to the police but perhaps even destroy all possibilities of her rape being founded and credible.

Sawatzky: Yes, this is very often the case. Another reason that many rapes go unreported is that women basically want to forget. To go through a court procedure that may take a year or more is going to be a constant reminder that this happened and needs to be dealt with and that you can't forget it — and so a lot of women say "I just want to forget it. I don't want to put myself and the people I care about through that. I would for myself and the protection of other women but I can't do that to my family."

HER.: Do you believe that there is an attitude in society that says Rape isn't really a serious crime and if so do you feel this attitude prevents women from going to the police?

Sawatzky: No. I think that society believes that rape is a serious crime. It's just how you define it. I think that society feels that "actual" rapes that really do occur (which society doesn't believe happens in the numbers I see) and are accompanied by beating, bruising etc. should be dealt with harshly.

"Put him in prison for life" they say, but of course this never happens. On the other hand you put that kind of an attitude up against a society which promotes sex and violence: which never makes the connection, or notices the contradictory message.

HER.: Are police officers educated in dealing with rape? Are their attitudes reflective of some form of training on this subject?

Sawatzky: It's my impression — although I have heard contradictory information on this — that education in terms of rape in the police force is basically optional. Of course

one could assume that if you handle a large percentage of rape cases you would be somewhat motivated to attend seminars on the topic. On the other hand it is important to remember that the seminars the police officers go to are put on by the police force and therefore reflect a particular attitude toward rape and rape victim but it's not exactly what I would call a feminist analysis either and so I think that some of it has come from an increased awareness that there are things about rape victims that are important to know. However, sometimes a little bit of psychology is worse than none at all. Though there are times when being involved in

"... a society that promotes sex and violence never... notices the contradictory message."

seminars has been a wonderful experience for detectives and they had their eyes opened.

HER.: Do we have a special rape squad?

Sawatzky: No. There are detectives in the crimes against persons division who do rape cases, but that is not all they do.

HER.: Are there many women detectives involved in this area of police work?

Sawatzky: I don't know proportionally how many women there are to men — by far it is a very small minority; We don't train women to be police officers.

HER.: Do you feel it makes a difference to the victim whether or not she speaks with a female officer?

Sawatzky: I think it is really important for women to have the option. A lot of women I know have asked for a female officer and you can ask for that but you may have to wait a number of hours to make your statement if you want to speak to a woman. I believe personally and I think there is some research to back it up, that if only women handled rape cases there would be significant changes in how the police department dealt with rape. However on the other hand, basically society instills a distrust in women of other women. There are women who would rather speak to a man because they don't know how to deal with a woman in that situation. My personal preference is that only women should handle rape cases.

HER.: Would you clarify the sequence of events that occurs after a woman reports to the police, a rape that has just happened.

Sawatzky: If it's something that just happened, a black and white will arrive on the scene. Depending on what the story is, usually detectives will be called or if it's a situation where the officers who take the initial statement believe the story or at least believe that there is a good possibility that what has been described to them in fact happened, they may take her down to the hospital or they may wait for the detectives to arrive. Often the detectives are told to come right to the hospital. The

hospital if you have not already talked to the detectives yet and made an initial statement, the doctors will not see you. That could take a couple of hours.

If the victim calls us first and we can come by and pick her up or meet her at the hospital and so she can miss that initial step and only have to talk to the detectives — one less pair of officers — but not always. The doctor will also take a statement. After the tests the police will usually take her to the Public Safety Building and at length she will be "interviewed". Other evidence such as her clothing will be taken. She will then have to make a very complete statement which the police will write out and she will sign. That means going over your story at least a half a dozen times. That whole process could easily take all night and might in fact extend into the day. Depending on what the story is, credibility of the witness and how much evidence there is, she may and probably will be subjected to a polygraph test — which cannot be used as evidence but is simply an "investigative" tool.

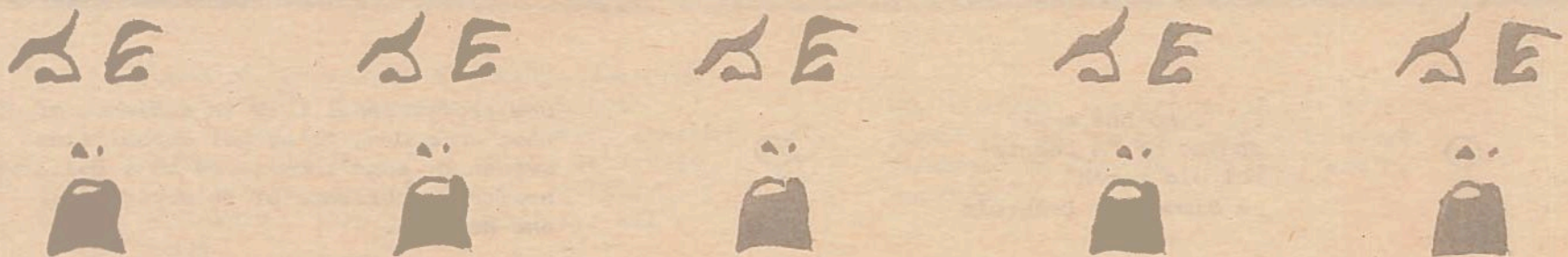
HER.: Why can't this test be used as evidence?

Sawatzky: Because the tests aren't reliable. They measure stress, which is obviously rather high in a rape victim, and attempt to sort out whether or not she's telling the truth or not and whether or not they should proceed with the investigation. She doesn't have to say yes to that polygraph test, but if she doesn't, for the most part it's taken as an indication that she is lying. It's sort of a no win situation. The victim is never given the direct results of the polygraph, but there are a lot of insinuations made of what the results show, and basically it's just another way of wearing down the defenses of the victim to get to the "truth." This is basically the reason for the interview too. The assumption is that when you're most worn down you're more likely to tell the truth. I think that a questionable assumption myself.

HER.: As a counsellor are you allowed to be in attendance with the victim as she is going through the interview?

Sawatzky: The police have complete jurisdiction over that. They do not have to let anyone else into the interview room. The

Usually upon arriving at



INCEST

police are working against themselves by having an emotional support system in the room with the victim, if their modus is to break her down emotionally. The other thing is our reputation as KLINIC in some ways precedes us and officers know that we don't particularly agree with the manner the procedures are handled in. Basically they have to be on their toes and we're not going to feel good about some of the questions that are asked in terms of sexual history. It's just easier for them not to have us there. Some officers do let us in the room and I have had as good an experience as one can have under those circumstances.

HER.: What is your personal experience with the numbers of arrests that are made and how quickly?

Sawatzky: In most of the situations I have been involved with KLINIC, there is either an arrest made relatively quickly or else there is no arrest made at all, but I don't know if that's standard procedure or not.

HER.: What happens when an arrest is made?

Sawatzky: If he pleads not guilty there will be a preliminary hearing which is a "mini court" which looks at whether or not there's enough evidence to have a trial... lots of them never make it to that point. Either the police, or the police and the Crown, decide there's not evidence enough to have a preliminary hearing.

HER.: What kind of evidence is likely to lead to a conviction, and what can be expected from the trial?

Sawatzky: The best is to have another witness. If the only witness is the rape victim, (which is obviously the case most often by the very nature of the crime) since most rape is committed in some sort of privacy, you're minus a witness. Theoretically by law you don't need corroborative evidence, in reality you're going to need something else in order for a conviction to be made. What it boils down to is the victim saying "he raped me" and the assailant says "I had sex but she said it was okay." They have to determine who's lying. It's the consent question which the majority of rape cases are based on. What you have to prove then, depending on whether you're the prosecution or the defense; (since he doesn't have to take the stand,) is whether or not she is lying. There's where the whole ques-

tion of credibility of the victim comes into play. The more evidence you can gather; (e.g. use of a weapon, beating etc.) the better your case in court.

HER.: How do they present evidence of physical abuse such as bruises etc. when the trial takes place long after these injuries have healed?

Sawatzky: They have the doctor. She/he is always subpoenaed and makes a report. The doctor gives indication of what she/he saw. The defense then will try to show that these injuries could have been products of other situations.

HER.: Do you as rape counsellors see yourselves as advocates for victims to press charges?

Sawatzky: No. The counselling that we attempt to give women is what we term non-judgemental. It does not pass judgement on what is the best thing for that woman. She is the person who should be making that decision. What we try and do is give her access to the resources to help her decide. She's just experienced a situation where the control and power over her own life have been taken away. The last thing I want to do is perpetuate that, so she continues to feel that someone else is making decisions regarding her life and body. In reality, for a large percentage of women, someone else in fact does decide for them. A friend, relative or parent may call police when they discover what's happened and the woman herself has no choices. This is part of why you have so many women changing their minds, and going to whatever extreme they have

"if you were taken out of one situation and placed in a foster home, you are by definition a "bad" girl and therefore not believable"

to, to change their minds. If they have to say "It never happened" in order to have the charges dropped, they'll say it.

HER.: Could we discuss incest? How do you feel about the term incest? Does it accurately describe the crime or is it merely a euphemism for rape?

Sawatzky: It doesn't describe what actually occurs. I think that's the way probably by design. When we use the term "rape" some very specific kinds of images come to mind. Incest, interestingly enough, (even though it's considered worse

than rape because by definition it happens to children) doesn't seem to have the impact — it's a sort of soft sell kind of word. Often there's no physical injury associated with it other than obvious damage to the sexual organs. When people think of rape they think brutality, but incest doesn't conjure up that connotation. It's a way of protecting the ranks of nuclear family drawn up in society. Incest, by definition happens within the family between blood relatives.

HER.: In an incest case, who can press charges to bring it to trial? Can the mother of the victim?

Sawatzky: She can, but the victim must make a statement also.

"our society believes that children lie"

HER.: What are the implications of this, when the victim is almost always a child?

Sawatzky: She is less likely to be believed. Our society believes that children lie and they have wonderful imaginations that probably cause them to say things that are based in fantasy. Certainly we have the history of Freud in our culture, who stated that accounts of incest women reveal in their families, particularly of father/daughter relations, were fantasies. This is ludicrous. Children have no reason for lying about those kinds of things. They have everything to lose and nothing to gain. To recind on their story doesn't mean it didn't happen. I would believe any child who told me that her father either molested, abused, or handled her sexually in some way.

"if you were taken out of one situation and placed in a foster home, you are by definition a "bad" girl and therefore not believable"

HER.: Where do we get our statistics on the incidence of incest, since it is not likely to be reported or even believed when a child speaks of it?

Sawatzky: From what I've read, most reports come from women who as adults admit that they were sexually abused as children.

HER.: That implies that when incest is occurring it's not likely to be brought out into the open.

Sawatzky: It's highly unlikely to be exposed.

HER.: Can a neighbour make a report to the Childrens Aid

Society? For example if they suspect incest in a family?

Sawatzky: Sure, you can report. Let's say you don't suspect; but know this is happening. You can call C.A.S. and ask them to investigate and give all the information you have and they may believe you.

They will go in and probably try talking to the victim first and let's say she denies it. It's highly likely that she would under the circumstances, and particularly if the family has talked together, chances of her lying to cover up are pretty good. That doesn't say that C.A.S.'s hands are tied. If C.A.S. believes that sexual abuse is going on they can

remove the child, probably all they are able to do. You can't remove a father or husband in this situation without some sort of legal intervention, but you can remove the child. So there can be intervention but not legal intervention, unless the victim states sexual abuse is occurring. The same sort of procedure that applies to rape victims for legal action to be taken, applies here. But you have the added problem that your prime witness is a child and secondly you must consider the loyalty dilemma and the threats! Most of the time in such circumstances the child continues to live at home often with an intense amount of pressure put on her to not follow through.

HER.: What if there are no charges but simply intervention from a social agency?

Sawatzky: You run into the problem of deciding what the best thing in such a situation is to do. Clearly the child doesn't want to be removed. She wants the incest to stop. She wants her father to stop raping her. She doesn't want to break up the home. That's one of the primary reasons children don't say anything. They feel incredible responsibility for keeping the family together. They want to maintain some form of "happiness" in the family and are damned if they do and damned if they don't. If they keep silent it's not a happy environment for them, and if they speak out, chances are the tension increases because it's going to break up the family.

HER.: If a child is removed from her home and placed in

group or foster care, are her chances for safety against molestation that guaranteed? There's an assumption that a fairly great degree of molestation occurs in foster home situations. Is this true?

Sawatzky: Unfortunately it seems so. I've had clients who suffered abuse in foster homes. Their predicament is worse there in terms of having any outlet other than running away. Because if you were taken out of one situation and placed in a foster home you are by definition a "bad" girl and therefore not believable. What are you going to do? Foster parents are being paid to keep you, so their ability to threaten and keep you silent has weight behind it.

HER.: Do you think C.A.S. is thorough enough in their investigations of potential foster homes?

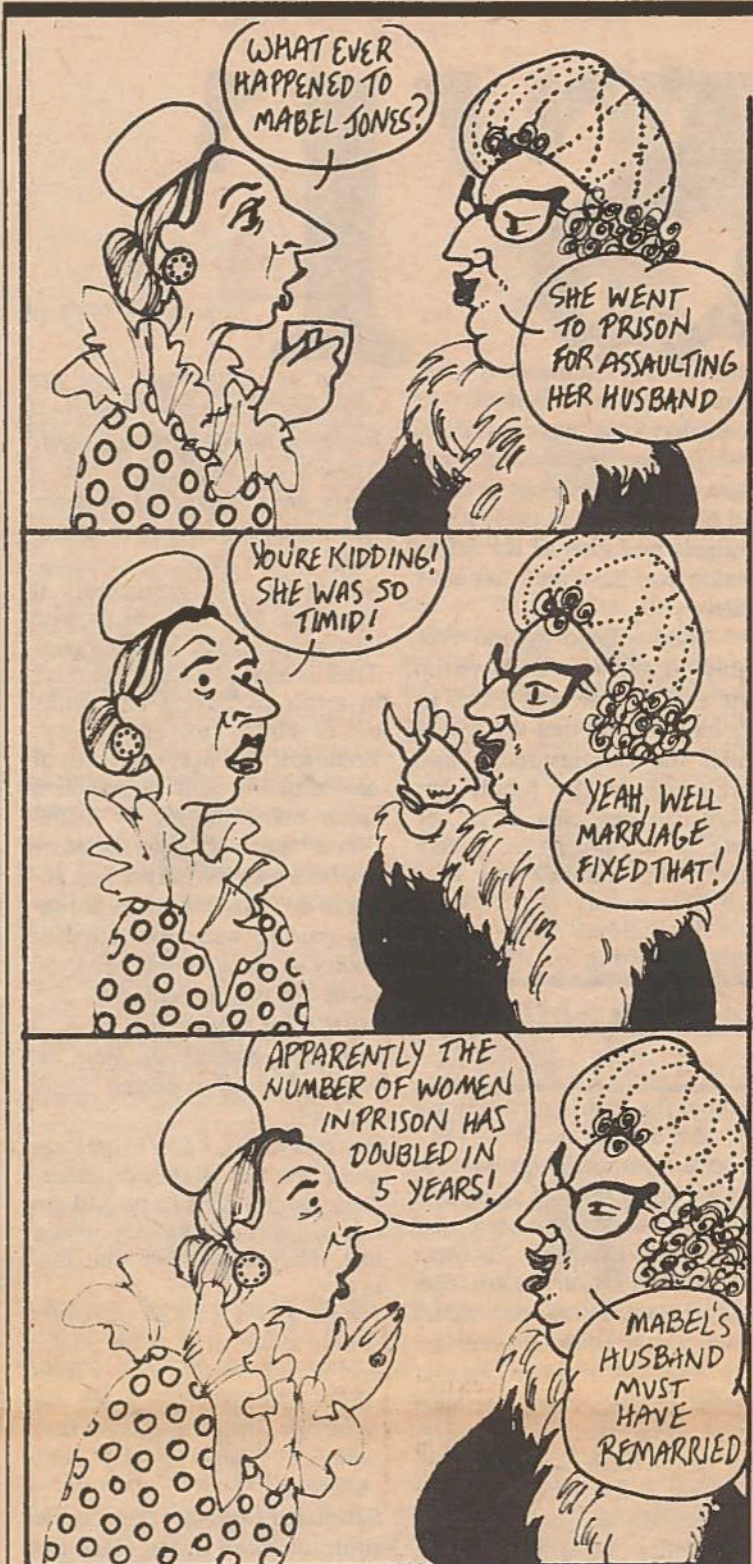
Sawatzky: No, I don't think so, and I don't think they do either. They can't afford to be and are not as thorough as they would like. They don't have that luxury.

HER.: If the C.A.S. discovers sexual abuse in a foster home and yet not be able to take legal action, do they stop using the family as foster care or do they limit the home to only male children?

Sawatzky: Certainly they can do either of those things. Whether or not they do, I have no idea. I assume it comes back to how desperate they are for homes.

HER.: I'd like to mention pornography and the media. There is a trend toward sexualizing children in advertising and more explicitly in pornography. What do you say to the whole "Brooke Shields" mentality and what is it's relationship to rape and incest.

Sawatzky: I think there is a very clear relationship. I don't think there's any question regarding society's perception of sex and violence as being connected. Now that is being enlarged to include primarily female children. This is being perceived as okay through the use of child porn and general child exploitation via the media. I think it's working to legitimize the victimization of kids even more than it already is. It's enforcing a smaller definition of rape and sexual abuse in society, rather than enlarging it. I think that if a man feels he has the rights to abuse certain women outside of his home, then he certainly has it inside his home, and there he's more likely to get away with it.



L Campbell

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reality; it also influences reality. (Advertisers do, of course know this and admit it to prospective clients.) How can it be otherwise when, for example, children spend more hours watching T.V. than they do in school and when, as one researcher found, they are exposed to an average 500 advertisements each day? There is no question that the media, to varying degrees, succeeds in telling us how to think, feel, look and act. Children and adults alike are now being encouraged to view the objectification and victimization of women as entertaining and provocative. With this current emphasis on violence against women then, the media has hit a new low.

What can be done about it? The popular media is a product of the power structure within society itself and as such simply reflects and rationalizes it. Feminists can and do try to change the power structure in a wide variety of ways, including a forthright attack on the media

that supports it. This requires both individual and group action. Individuals must make media authorities realize the displeasure they feel through complaints and boycotts. Perhaps not surprisingly, there have been cases where the feminist organization which complains has been dismissed as the radical fringe while the "average consumer" has met with success. However, there are measures that are generally only feasible for an organization to take. The media monitoring subcommittee of MACSW, for instance, participates in speaking engagements, prepares briefs and has engineered media campaigns and demonstrations. The feeling of sisterhood engendered by working with other feminists also helps one to cope with the depressing and maddening subject matter. Both groups and individuals can lobby their politicians and regulatory bodies like the Canadian Advisory Board and the CRTC to act against media violence.

Native Women In Prison

Debra Black

The rise of Native women committing crimes and those who are being sent to jails and prisons is on the increase and should be causing concern.

The changes occurring within society have made adaptation necessary. This adaptation has been met with resistance and frustration.

One could argue that the increase in crime among women is one of the consequences they must face as they fight for equality; perhaps this is true.

A few general causes can be given for the rising crime rate in recent years. The war babies of the 1940's are now in their thirties and forties. The high birth rate of those years is reflected in crime as in any other social area. Family controls weakened during the late forties and through to the sixties. The residential school era; which led young people to be institutionalized at an early age, made adaptation to a prison environment easier.

The move to the big cities by a totally unprepared people has helped the native person in becoming involved in crime, many times as a means for survival. Added to this, the increased use of alcohol, has contributed to involvement in crime.

Whatever the cause, female involvement in crime, particularly in serious crime has increased to an alarming rate. Some statistics have the rate increase as high as 202%, compared to 73% among men.

In Manitoba during 1980, statistics were gathered by the John Howard and Elizabeth Fry of Manitoba and presented at the Alternatives Conference held in Winnipeg. These statistics show that there were 223 women admitted to the Womens Jail as inmates. The prison population would number 25 to 40 at any given time. Of the findings it was found that: —

- 77% were Native
 - 53% were under 25
 - 50% had less than grade 8 education
 - 67% had alcohol problems
 - 75% were unemployed
 - 66% had no male partner
 - 46% was their first incarceration
 - 35% came from Winnipeg
- From these statistics, it is easily noted that in dealing with the incarcerated Native Woman, we are also dealing with numerous social problems.

Many natives have been able to cope with the transition that has been forced among the

native people; there are others who have fared poorly in making the change. The transition that was forced upon the native people without thought or caring as to how it did or would affect the people has had devastating affects. Until we (as a people) learn to deal realistically and constructively with the frustration, anger and feeling of hopelessness that still rages within us, whether we admit or not, these effects will continue. The frustration exists, and trying to pretend that it does not, only hampers our own personal growth. Even Native people can say; "why some of my best friends are white".

Native women have suffered along with the men. At one time it was the purpose of the women to work along with the men for food and plain survival. All this was changed when the Native people were forced into submission by physical force and the creation of the reserves began.



The roles that had held the family together within the different tribes became confused and altered. The people were powerless to stop this if they were to survive.

The different value structure has brought about anger and confusion to many native women.

Native women are beginning to fight back as other women are from the European system of inequality and the imbalance of power. This European system

that was introduced to Native people was a foreign concept as women were never considered subordinate in their roles with men.

Spiritually, Mother Earth is the highest symbol for Native people as she is the giver of life. So it was with the woman as she too gave life.

Today, native women are still moving to large urban centres. They are still unprepared as to what awaits a person who is unskilled and has little education. Some may have originally come with husbands but for whatever reasons find themselves alone with a family. They are unable to cope with the stresses that result from this.

As much as we would like to believe differently, there is NOT equal opportunity for everyone, and there is much prejudice and discrimination floating around in society. It is easily felt.

Large institutions such as Indian Affairs, Welfare and Childrens Aid Societies offer an easy way out to coping with the situation. It would appear that it is easier to offer welfare, and/or place children into care than it would be to offer viable and concerned assistance, with constructive future planning.

In working with the Native offender in the prison setting, realistic programs to develop life skills for coping with everyday stresses and general management must be offered. For the working class people living and providing for a family is a struggle in this economy at the best of times. With added stresses of single parenthood etc., it becomes more difficult.

Treatment must begin with the exploration of the Indian-White difficulties, especially the stereotyping of all whites. For the Native Women, an exploration of Native awareness is essential in the growth of the Native personality. It may seem odd, but many native people do not have any knowledge of their heritage. In my opinion it is crucial to know your roots. No one can go back, but it is essential to know about your self in order to go forward. These teachings are done most effectively by ones own people.

The native woman does not need sympathy. What she needs is to feel like a worthwhile human being who believes that she is capable of doing something with her life regardless of how many times she backslides.

Women of color face the double jeopardy of living in a society that is both racist and sexist. Yet in having learned survival skills and in taking seriously the threats of this society to their well-being, they are a model for all women.

Kathleen Barry
Female Sexual Slavery

Overwhelming proportion of sex offenders described as "normal" men with above tendency to express HOSTILITY and/or aggression.



THOMPSON CRISIS CENTRE

vital support system

by Patricia Rawson

During the last five years, the Thomson Crisis Centre has become an unparalleled advocate for the rights of women in northern Manitoba.

In 1977, a workshop was held to identify the needs of the victims of rape. After numerous public inquiries, expansion to crisis intervention became imperative. A grant from Canada Works in 1978 provided an office at the Y.W.C.A.

Currently, the centre counsels women on a wide array of issues including family violence, sexual assault, unwanted pregnancy and abortion, parenting problems, job training and community resources.

Women from all over northern Manitoba are referred to the center, through nursing stations and other community groups.

The centre employs three women on a full time basis and approximately twenty volunteers. The director, Eunadie Johnson, has been working for the Thomson Crisis Centre since September, 1980. Working with day-to-day situations, Mrs. Johnson has become familiar with the special needs and concerns of a rural community.

Abused rural women encounter additional problems, in that although "each feel the same degree of abuse, women in urban areas are offered more support," Mrs. Johnson comments.

"Isolation intensifies the battered situation," says Mrs. Johnson.

With limited family support, women in secluded areas do not know where to turn. Women's support groups are restricted to extensions of men's groups, primarily devoted to fund raising activities. In a society that believes that domestic violence does not occur, friends are reluctant to interfere.

As well as emotional isolation, the harsh winter weather creates a "geographical isolation". Often, they have no phones.

Lack of money re-emphasizes any hesitation to leave a battering situation. Reluctantly, the battered woman has no choice but to leave all or some children behind when she seeks help.

Societal attitudes further

isolate the battered woman. Individuals in a small community cannot be anonymous.

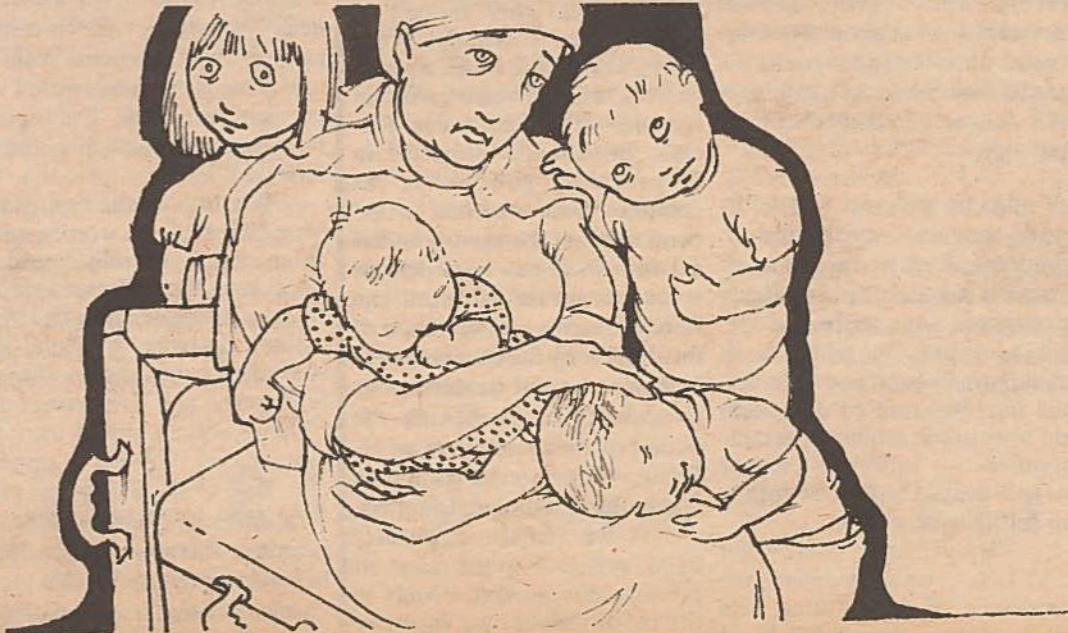
Volunteer training sessions for rape/battery counselling are held two to three times per year, with 20 to 25 participants. Each session comprises of an intensive weekend workshop and bi-weekly meetings for six weeks. After a screening process, 40 to 50% of the original participants

block, is an extension of the Centre, "enhancing the service we now provide," explains Mrs. Johnson.

One floor will be a transition centre, accommodating six families, with a community kitchen, playroom and lounge area. Upon admission to the transition centre, counsellors identify the needs of their clients, who lack necessary life skills, and set up specific programs such as job training,

Community support for the shelter has been enthusiastic. The City of Thompson has provided a start-up grant for the first 2 months' rent. Companies such as Inco, and other agencies have donated money and furniture. Fund raising for emergency food will be initiated in the future.

Future projects for the Thomson Crisis Centre include: organizing a women's support group, and more public



become counsellors and sign a one-year agreement with the Centre.

Counsellors attend seminars and workshops to gain more knowledge. With this ongoing training process, counsellors are always aware of the resources available to women.

Sensitivity and good listening skills are important to rape/battery counselling. Time, frequently several visits, is taken to sit down and talk to each client, discussing the abuse, goals and available alternatives. Deeper rooted problems are referred to other agencies once the counsellor has received consent from the client.

The needs and concerns of the women in Thompson were identified in a 1981 survey of 100 women. Well received by the community, this survey reinforced the need for a "safe place for women to stay," says Mrs. Johnson.

Through the inexhaustible efforts of the Thomson Crisis Centre, an emergency housing shelter for battered women and their children, has been acquired. The facility's opening day is March 1, 1982.

The shelter, located in an 18-suite, 3 floor apartment

budgeting, housing alternatives and information on family law.

A second floor will be devoted to emergencies. Accommodations are available for up to 14 days, though the time is flexible depending on the needs of each individual.

Besides the coordinator, Edith Dickson, the Shelter employs seven other women on a 24 hour basis, with two women trained in basic life skills.

education on sexual assault/rape and battery. The centre will seek funding for a longer time. Mrs. Johnson commented that "six months are spent applying for funding for one year."

Through the demonstrated concern for women, and public awareness programs, the Thomson Crisis Centre is a vital support system in the region.

do you require:
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arrangement
of a song?
chord chart?
transposition?
CALL 774-0193
LEAD SHEETS A SPECIALTY!



All religious structures are built on and dependent upon the oppression of women. Most of political philosophy is irrelevant to women and irrelevant philosophy because of this omission.

- Ti-Grace Atkinson



One of the tasks of women's history is to call into question accepted schemes of periodization.

- Joan Kelly-Gadol
"Did Women Have a Renaissance?"



In women dressed and adorned, nature is present but under restraint, by human will remolded nearer to man's desire.

- Simone De Beauvoir



In Paris, during the ninety years ending in 1876, not a successful caesarian section had been performed.

- Allan Guttmacher



Seventy percent of young prostitutes and 80 percent of female drug users were found to have been sexually assaulted in childhood by a family member. Upward of 80 percent of the kids at Juvenile Hall had been sexually molested regardless of the reason that placed them there.



What kind of society is it that calls love and affection between two women perverse, while male brutality to women is not only considered not perverse but made profitable?

Of 7,500 Herpes sufferers; 57% males identified casual partners, 66% females identified steady partners or spouses.

- Lindsey Van Gelder

Female Sexual Slavery 'meticulous exposé'

Review: Female Sexual Slavery
Kathleen Barry
Auon/Discus 1979

K. Barry's meticulous expose of the continuing trade in female flesh across international boundaries and at home does not surprise the initiated feminist. Prostitution and Pornography are areas we are sensitized toward. They are institutions within Patriarchy built upon the exploitation of womankind.

There is included a revealing (but hardly surprising) transcript of an internicine INTERPOL report documenting worldwide pimping that K. Barry went to considerable trouble to obtain. Feminist scholars have done much to name this "invisible" crime against women. But apart from all the multitudes of dispiriting accounts of abuses and terror procured women undergo, most thought provoking and illuminating is her analysis of male sexual socialization.

K. Barry examines culture's division of sexual accountability (the double standard) and the indoctrination of the sexes to believe the male sexual drive is violent, random, and uncontrollable. This same attitude sanctions aggression and domination as inevitable in all spheres. (In other words, female victimization as natural.) Just as the adolescent girl is cautioned to prudently "draw the line" in intimacy, so it is left up to her to say no, (as the poor boy is at the mercy of his insistent gonads.)

The rape victim, likewise, is punished for placing herself willfully in circumstances that avail her to an attacker, who in turn is excused his "normal" scrotal frenzy by virtue of his manhood.

This indulgence of brutal sexual force, the "boys will be boys" attitude purports that men are not responsible for the excesses to which testosterone propels them. This myth effectively limits male sexual development at about age fourteen, and the pornographic media maintains and encourages this illusion of stampeding male potency.

Let us recognize this deforming process, promoted in modern culture as the essence of "sexual freedom", as largely unchanged from repressive Victorian mores in which men clandestinely exercised their sexual impulses (out of dire need) on prostitutes, while respectable women — ladies — never acknowledged any erotic feeling in fulfilling wifely duty.

Very similarly, both Right and Left wing men defend the existence of prostitution and pornography, though the Right would have it remain hidden and the left desires it to be cultivated openly.

Today, police and politicians tolerate the trade and exploitation in women's bodies on the international level, with the tacit assumption that men must be provided this outlet. K. Barry accurately surmises that in ac-

tuality, pimping/procuring and not prostitution, is the world's oldest profession.

'Female Sexual Slavery' furthers existing Feminist research of the collusion of men dealing in women. Bear in mind that this world wide phenomenon exists not only in overt forced prostitution; all over the globe marriage is still none other than a property transaction where as a female is sold by one man (her father) to another (her husband). Third world women are often without choices, without voices, without recourse. This oppressive process, ancient and protected in perpetuating patriarchy, encourages male violence to expend itself on the captive bodies of women. It has been perceptively formulated that the fathers, fearing expropriation of their power by the emerging men in their sons; placate murderous masculinity by sacrificing the bodies of their daughters as offering. Women exist to absorb and deflect mutual male hatred.

If we remain selectively blind, oblivious to the reams of pornography hawked openly in the market place, we engender another generation distorted by propaganda that serves to alienate the sexes from each other, a society that continues to accept force and brutality where it has no business; in the midst of our intimacy.

K. Barry's courageous book exposes the mockery of human rights that cuts across all lines of race, class, and culture, ultimately affecting all women.

Mother Jones knows breast

In the December 1981 issue of *Mother Jones* magazine, Dr. Hugh Drummond asserts that despite the many new techniques for treating breast cancer, "there is no compelling evidence that one is better than any other or that any is significantly better than none at all." In order to make a difference, Drummond contends, local treatment would have to be done on the narrow group of cancers that are going to spread to other parts of the body but have not yet done so at the time of diagnosis: "The subgroup of treated women for whom the surgery might have been 'in time' is apparently so small that it does not create a significant difference between the treatment and non-treatment groups."

Drummond's conclusions are based largely on a summary of more than 300 research papers that was published in *The New England Journal of Medicine*. "There is a dramatic diagram in the article," he writes, "which compares survival rates for two groups of patients charted against years after the appearance of the first symptom. One group was treated with radical mastectomy; the other had no treatment at all. The two curves are extremely close, and for the first two years (which is the median survival rate) there is no difference."

What about the figures touted by the cancer research establishment? First of all, women who live five or ten years after the initial diagnosis are generally considered cures, even if they eventually die of the disease. The increased emphasis on early detection is also a factor: "Early diagnosis results, by definition, in greater survival rates without a change in actual longevity." Finally, in the comparison study referred to above, some of the untreated patients lived for nearly 20 years, and five percent died of causes other than breast cancer. "These women would have been counted as cures had they been operated on," asserts Drummond.

Drs. Craig Henderson and George Canellos, the authors of the *New England Journal* study, discovered that positive responses to hormone therapies occur primarily in women more than five years beyond menopause — that group of women with the best overall prognosis. The majority of patients undergoing chemotherapy will show some tumor regression for an average duration of eight to ten months and an average survival after treatment of 14 to 18 months. "However," writes Drummond, "for many of these months patients are plagued with the nausea, vomiting, anemia, poor resistance to infection, bleeding tendencies, hair loss and fatigue that are the toxic effects of the drugs themselves."

Drummond rejects the widespread conviction that breast cancer is hereditary, pointing to a study by Ido de Groot of the University of Cincinnati. De Groot's data suggests "a stronger relationship in breast cancer between neighbors than between daughter and mother." Drummond points the finger at environmental and dietary factors. His advice to women: "stay away from hair dye; take a break from birth control pills; get rid of the fat in your diet; don't take tranquilizers; get angry about pollution; and avoid unnecessary X-rays."

For women who already have breast cancer, Drummond asserts that it is as important to "consult, join with or organize other women with the illness as it is to see a physician." He argues that women should not passively accept whatever the doctor recommends. "Ask him or her to justify — in terms that take your individuality into consideration — whatever is done. Ask about and complain about side effects. If the doctor acts as if you are some kind of lunatic for challenging a medical judgment, then maybe you've got the wrong doctor."

PENSIONS

con't from pg 6

thoroughly consistent with the partnership view of marriage.

As a result of pressure from key women's organizations in recent years, the federal government has allowed homemakers entrance into the Canada Pension Plan — but only at the time of divorce. This 'Divorce and Divide' concept will pass to the spouse, upon divorce, half of the wage earner's accumulated pension plan credits accrued during the course of their marriage. Unfortunately the 'Divorce and Divide' provision is based solely on the concept of need and focuses upon the

destruction of a marriage, rather than promoting the construction of a good marriage partnership with interdependent responsibilities, rights and benefits.

Women have also supported a federally proposed amendment to the Canada Pension Plan: It would allow a parent, who interrupts her/his years in the paid labour force to raise a family, to drop from her/his pension calculation those years spent caring for children under the age of seven. This amendment was an attempt to lessen the discrimination of the Canada Pension Plan against women in the labour market who wish to be full-time

homemakers during their children's pre-school years. Unfortunately Ontario and British Columbia have invoked their veto powers and stopped the movement of this amendment into law. Quebec, which administers its own QPP, has adopted this provision.

Three federal government assistance plans, available to people at the time of their retirement years, are not dependent on participation in the labor market. Old Age Security is payable to Canadian citizens at age 65. Elderly women comprise approximately 60 per cent of all OAS recipients. For many of these women, these benefits

represent the largest amount of money they have ever received in their own right.

The Guaranteed Income Supplement can be added to the OAS benefits for those pensioners who have limited additional income, or no income at all. The GIS is available only on the basis of need. Married recipients receive lower benefits than those who are single.

The Spouses Allowance is available to persons aged 60-64

who have little or no income in their own right after their spouses' retirement. The combined income of the couple must be relatively low to qualify.

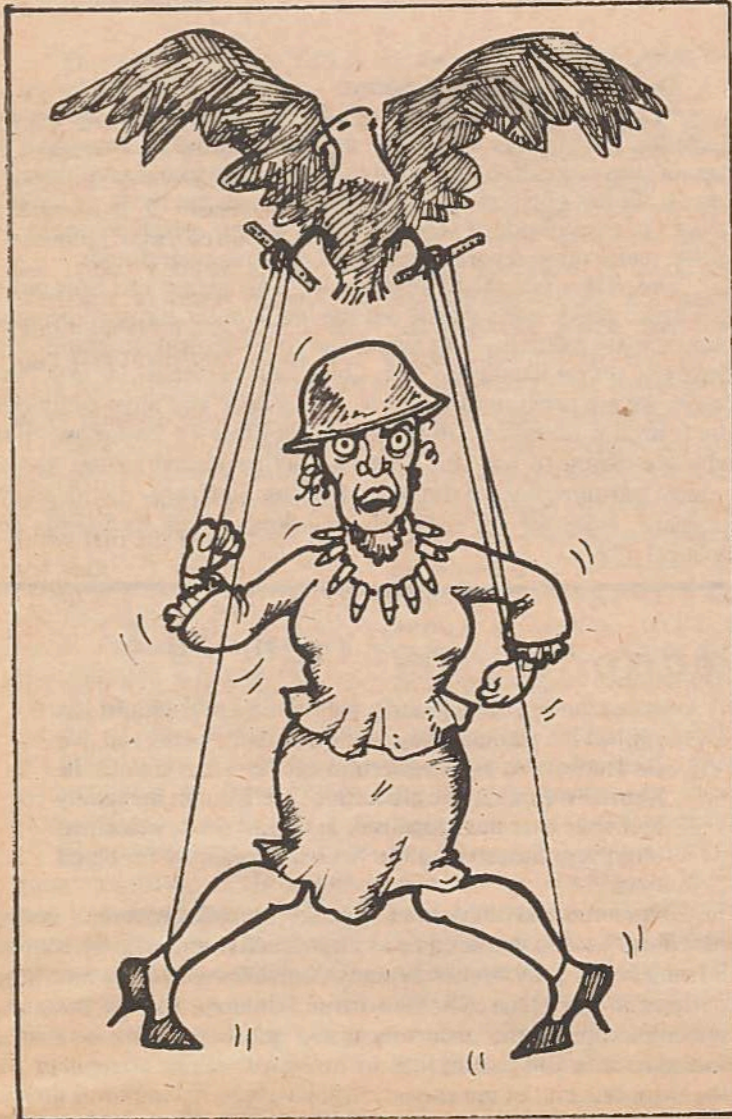
Application for all of these federal plans must be made in order to receive benefits. All are regularly adjusted for cost of living changes — or indexed. To obtain further information about the CPP, OAS, GIS and Spouses Allowance, consult your telephone directory under "Government of Canada."

Grey Rape (also called dating rape or seduction) - Rape by psychological coercion, rape by fraud: phony tenderness, false promises, subtle threats, lies, deliberate deceptions. In sum, grey rape takes place when men pressure women into sex against their better judgement, through emotional or financial blackmail.



75% of incest cases are between father or step-father and daughter; the other cases are between brothers and sisters.

Phyllis Schlafly puppet of patriarchy



Phyllis Schlafly, spokesperson for the American Right Wing is a millionaire's wife. Before her assault on feminism, she campaigned heavily in favour of the Pentagon. Military Superiority and nuclear armaments are God given gifts to the American against the threat of Communism. She claims to represent the happy family; herself a wife and mother, omitting that she has a husband who can provide maid service (other women) and finance her travels to warn frightened dependant housewives of the punitive world at large.

Schlafly's credo smacks ominously of the Nazi fascism; "Kinder, Kirche & Kuche. (Children, Church and Kitchen) She defends not the joys of traditional family, but the privilege of class. In this heirarchical scheme her answer to the scourge of the welfare state is the selling of human beings. Schlafly advocates that unwed mothers contribute to the free market by placing their illegitimate offspring up for sale. In fact, there is no need for government intervention even, not when the private sector has plenty of willing adoptive parents.

This message is reminiscent of State Baby Farms, where the racially select went to breed the superior genes to produce more blue eyed blonde Aryans for the glory of the Reich. This is in line with the push to nationalize the

wombs of women. To criminalize abortion and make pregnancy compulsory.

With reproductive freedom gone we can anticipate the forcible restraint of reluctantly pregnant women, the search and monitor of our fertility, the eradication of homosexuals from society, and all other persons not ascribing to the male headed nuclear family.

The 'Final Solution' of the Nazi regime was to maintain the "purity" (read privilege) of a certain few. The end justified the means, and a populace was was confined that all non conforming elements were so great a threat to stability they deserved liquidation.

Only four percent of our people actually live in male headed households with dependant wives and children. These are middle aged males who control the economy and hold high political office. Are we to let them decide the fates of our bodies?

Puppets like Schlafly must be exposed as token hand maidens in Phallocrat society. A close look at the organization of the forces of reaction and restriction is to see a multitude of fearing females directed by a cabal of men in the top jobs. Schlafly in her necklace of bullets is a facade of a woman; not a simple wife and mother defending the hearth, but in reality, she has sold out the interests of her own sex for the Patriarchy's approval, notoriety and the illusion of power.

264 different child pornography magazines were collected by Robin Lloyd, California journalist and author of "For Money or Love".

(Kiddie porn averages at about \$15.00 per magazine, but they are obtained for up to \$200.00 per.)

- Laura Lederer



No limits hindered the ingenuity of the witch judge; one of these creatures, Judge Schulties, at Erwitte, cut open a woman's feet and poured hot oil into the wounds.

- Rossell Hope Robbins

misogyny con't from pg. 3 p. mitchell

Briere said that this leads young people to begin the violence-sex association. As a result, when they have sexual urges, violence begins to accompany it, almost as if it were natural.

The trend is not unique to Winnipeg either. It is beginning to show in the United States, the heartland of mass communication, where more than 50 per cent of rapes committed in recent years are committed by men under 20.

The advertising industry, as both perpetrator and reflector of trends, isn't to be forgotten. Although the influence of pornography may be more subtle in the advertising business, it is the most wide-reaching and the most frequently researching medium.

The high fashion — the vogue — in recent years has been violence and power struggles in advertising. Is the trend

one which serves to intimidate women and keep them from getting out of line or an innocent reflection of an overall trend in society?

Probably both. While the advertising industry cannot lay claims on the invention of violence toward women or of pornography, nor can it deny that it has made unprecedented profits of the exploitation, through violence, of women.

It's no longer just happening in sleazy pornography parlors or just in low-grade blue movies. Violence toward women is coming out of its shame-filled closet of the past and finding immunity between the pages of the most "classy magazines": Vogue, Playboy, right down the line to Time and Cosmopolitan.

A recent window display in Edmonton comes to mind, to illustrate the fact that the influence of pornography cannot be overlooked in the ad industry. The display featured a rape scene, depicted in the store's display window, with the rapist and victim both wearing LeChateau's clothes. Violence

toward women has gone beyond a mild acceptance. It now enjoys a sanctioning by one of the leading industries in North America.

That violence, especially toward women, exists and is growing in our society, is evident without having to look very hard, but what we seek to accomplish by talking about it is often lost in our rage.

If we rely on industry-sponsored groups like the Canadian Advertising Advisory and the CRTC to continue to regulate their own industries, the status quo will be preserved, at best. Violence toward women will continue to be depicted in a condoning manner by the media until existing regulatory agencies recognize violence in all forms of media as a detriment to society.

We can demand that existing means of regulation be more responsive to public demands and more responsible to the public they were established to protect. The self-governing rule of regulation for the media is effectual, since it receives

credibility based on the involvement of professionals and because of its educational function in the industry it serves.

That these agencies have neglected to identify violence towards women as an area which warrants their attention, is evidence of just how widespread the acceptance of violence has become.

A report on sex stereotyping prepared by the Advisory Council on the Status of Women reported that the Canadian Advertising Advisory Board was reluctant to make any guidelines on the depiction of women in advertising, although they had set up a task force to look into the matter.

The report suggests that if self-regulatory boards like the CAAB and the Advertising Standards Council didn't take heed to the growing social concerns of how women are depicted in the media, government agencies, such as the one which routinely reviews drug advertising to children might be expanded to carry out the responsibilities shirked by the advertising industry until it agrees to monitor itself more responsibly.

The only bodily organ which is really regarded as inferior is the atrophied penis, a girl's clitoris.

- Sigmund Freud



... men want and demand, one way or another, all the services from women that the legal marriage contract is payment for, and like any free enterprise, if he can get these services for nothing, so much the more profit for him.

- Ti-Grace Atkinson

Speaking against federal financing of temporary shelters, Phyllis Schlafly said recently, "It is simply beyond me how giving a wife who's been beaten a R&R tour or vacation at the taxpayers' expense is going to solve her problem. I would think that the husband would be inclined to beat her more if he thinks that she just will get a taxpayers' paid rest cure for the next week."



homophobia; Threat to life and limb

by Isabel Andrews

(Homophobia = Fear of homosexuality).
From my experience, the worst pressures on a Lesbian come from the fact that we are always to some extent in "the closet." None of us can ever go where we want, with whom we want and say or do what we want, to the same extent that white heterosexual women can. (It is a toss-up as to who has more freedom to be herself, a white Lesbian or a heterosexual woman of colour. Lesbians who are also women of colour obviously have the least.)

The different positions of different Lesbians vis a vis "the closet" are all variations of the same theme. There are many stages to "coming out". Some of us stop at the first stage; where we can say "I am a Lesbian" to oneself and to one or a few other wimmin. Next we come out to one or a few heterosexual friends or family members. Next is to come out to Lesbian or Gay social groups; to co-workers on the job, to gay or Lesbian or all-women or mixed political and other groups; to the casual acquaintances and finally to the general public. The latter is most often done through poetry, art, drama, comedy, writing, etc.

Every move to "come out" a bit further requires a personal struggle to examine the advantages of "in" versus "out," and to summon the courage to cope with the new forms that harassment and discrimination will take.

But because we are never "completely out" (unless we live 100% of our time in a Lesbian colony or ghetto), we always experience a deep and ongoing anxiety, because we must always be ready to switch gears on split second notice. In this society, which as I see it, has long since passed the stage of irreversible madness at the top levels, most people are forced to deny some aspect of their identity, and this self-denial involves sexuality to some degree. But with homosexuals, particularly Lesbians, taken as a group, the degree of self-denial is much greater than with most heterosexuals. (I mean a white Lesbian compared to a white heterosexual woman; or a native or black Lesbian compared to a native or black heterosexual woman.) Therefore the anxiety level for all Lesbians is much greater.

A very high proportion of adults in North America now function with some level of drugs in our systems. In the Lesbian community, the amount of stimulants in our bodies is, I think, proportionately higher than most other cross-sections of the larger society. Most probably compelled by the need to deny our real selves.

Other ways that we cope, besides drug abuse, is through positive fantasy and artistic expression, which takes many forms — the plays that one acts out with our lovers, the roles and the space we assume, in forms such as theatre, printing, music, writing, and poetry. On poetry; I think that some of the most powerful poetry of recent years has been written by Lesbians. Here are some thoughts from Rita Mae Brown;

Dedicated to All Women Who Haven't Loved A Woman

Must you run from me?
Are my hands so different from a man's?
Or my lips too full and soft?
Do my eyes affect you oddly?
Is my body so strange in its familiarity?
Am I so different?
Or is the fear growing from some deeper root
Understood only by poets and weeping mothers?
Must you run from windows beneath the skin?
Listen, your answers may be different than mine.
But don't run from the question.

— From "Songs to a Handsome Woman"

We find support through various groups. From my observations, the closest potential political allies of Lesbians are other women. But because we are oppressed and brainwashed in the same ways, it is very difficult for us to keep from turning on other women, fighting and hurting each other rather than our oppressors; the brotherhood, (most specifically their leaders.)

It is FEAR that really weakens and defeats; fear of really communicating — fear that if we walk away from our brainwashing there will be no signposts to guide us. But that's a false fear, because there are plenty of signposts all over the place, left by women who have gone before us, in the thousands of years of womyn's herstory that have preceded us.

On The Conspiracy Of Silence

"Language is the roadmap of a culture," says Rita Mae Brown. Lesbians, like all other minorities, develop a culture of our own. If we cannot speak to each other about it, freely and without fear, then it is true — we have no signposts, no guidelines, except those we develop in each of a multitude of separate, secret groups, which no one in any of the many other separate, secret groups ever understands.

I hope that I can fight until the day I die against this Conspiracy of Silence which starts on the outside but invades our most personal and intimate relations. This agreement to keep silent programs us to deny our sexual identity as sick, abnormal, perverted, or evil. As a result, we are programmed to self destruction, and most commonly the form this takes is to attack and harm those we love most, those who are closest to us. This permeates all oppressed groups and all women's groups, but it is doubly or triply or quadruply significant for Lesbians, since we are each other's lovers as well as friends and political allies.

editorial con't from pg 2

Man standing to woman in the position of capitalist has robbed her through the ages of the results of her toil. No just settlement of this question can be attained until the right of woman to the proceeds of her labor in the family and elsewhere be recognized, and until she is welcomed into every industry on the basis of equal pay for equal work.

The continued designation by male-controlled economic systems of women's work in the home as unproductive and therefore unpaid is being disputed by women in many disciplines with study after study of the economic value of housework and children. As well, this makes the connection to the undervalued and underpaid work women are forced to do in job ghettos that are extensions of this housework. But the front-line battles are carried out by women on welfare who have been and continue to demand a living wage from the state for this work.

The violence of poverty becomes very clear when we see that most women imprisoned are there for economic crimes such as shoplifting or fraudulent cheques. Native women experience the additional burden of racism and make up a disproportionate number of the prison population — often incarcerated because they are unable to pay fines. Native women are leading the fight by demanding back rent on their land from government and by organizing to regain the matriarchal sovereignty taken from them upon the arrival of the male-dominant white culture.

For women attached to men (who by virtue of their sex have a greater wage-earning ability), the choice is often between the economic violence of poverty for themselves and their children or the physical violence of an abusive home situation. It is the power of authority that men (men as the authors of reality) have over women, which they deliberately perpetuate, individually and as part of male-controlled institutions, that constitutes the patriarchal system of oppression which we face daily. A system of male supremacy based on terrorism and exploitation.

It begins with the indoctrination of gender differences of the ability and value of female as opposed to male children, and it continues in aspects shown in the articles on violent toys; the article on incest points to the destructiveness of sexual coercion on the part of adult men who have power over children; the portrayal and exploitation of female children and women in media, advertising and the insidious pornographic industry makes very clear that the bodies of children and women have become a profit-making venture of immense proportion. This objectification of women as bodies which increasingly combines sexuality with violence as the powerful, central message of pictures, stories and films helps to develop a culture that finds violence against women acceptable.

The fact that women are making these connections and speaking out against economic and sexual violence is a beginning. The fact that more and more women are pointing the finger at men is a beginning. This valueless, throw-away image of women will cease to be part of our society when men are forced to, or willingly, abrogate their position of power over women and children.



Poem for Audre

What you said
keeps bothering me
keeps needling, grinding
like a toothache
or a bad
conscience; "Your silence
will not
protect you"
"Our speaking is stopped
because we fear the visibility
without which
we cannot really live"

You quietly stand there,
annealed by death,
mortality shining:
"Whether we speak or not,
the machine will crush us to bits —
and we will also
be afraid"
"Your silence
will not
protect you"

Some of us —
we dumb autistic ones,
the aphasics,
those who can only stutter
or point,
some who speak in tongues,
or write in invisible ink —
sit rigid, our eyelids burning

mute
from birth
from fear
from habit
for love or money
for children
for fear
for fear

while you probe
our agonized silence,
a constant pain;
Dear Eshu's Audre,
please keep on
teaching us
how
to speak
to know
that now
"our labour is
more important than
our silence."

TOYS to KILL

by Kathy McCullough

Family fun — Entertainment for the whole family are common advertisements for toys. Yet some of these "hours of fun" toys do nothing but promote violence and glorify war (past, present, and future). When children are permitted to play with guns, rifles or lasers, to play at being a cowboy/girl, spaceman/woman, spy or soldier, and to play at killing the enemy, their parents and society are sanctioning these actions. Violence and killing becomes an acceptable means to deal with certain people and problems. A change of this attitude can only be accomplished by a restructuring of society and it is always easiest to start this at the beginning with our children and their play.

The following list of toys, which represent a violent, hateful or sexist behavior can easily be found in any department store.

1. — Finger Pop Popper — target practice set, 3 yrs. & up (\$4.88)
2. — Space Ball Gun — (\$4.88)
3. Shoot 'N' Throw Target Set — 2 air safe target guns, 6 gun darts 6 throw (family fun for \$6.88)
4. Das Modelling Kit — Cowboy & Indian Set (19.97).
5. Western Play sets — Lone

Ranger 10-piece set (\$19.96), Ringo Western Play set (\$15.88), both include rifles, pistols, etc.

6. Rifles — Western Smoke (\$11.88) or Trail Boss (\$13.88)
7. Double Holster set — 2-9" repeater guns (\$8.99)
8. Cowboy shootout electronic target game (\$15.88)
9. Sonic Fazer (\$16.66)
10. Sonic Space Laser Gun (\$9.77)
11. MLC Rig — movable cockpit and laser cannons (\$8.99)
12. F-4J Phantom II — legend in its own times, popular with the air forces of nine countries. 4 Sparrow radar guided missiles, 4 side winder ignited heat seeking missiles, and assortment of bombs, and 20 mm M61 Vulcan cannon.
17. Rustler — A horse stealin', cow thievin' game "a good way to settle old scores"
18. Rawhide — shot cap rifle, recommended for children 8 years and over (\$4.99).
19. F-104 C/G Starfighter-touted as one of the most futuristic aircraft designs of all times. Its exciting features lists a single barrel M-61 Vulcan 20mm cannon capable of firing 6000 rounds per minute and two side winder missiles, 4-16A missiles 12-500 lb. bombs, and 2-MX 351 bombs. (\$14.88)

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Take, for example, the classic case of Donald Fearn, who abducted seventeen-year-old Alice Porter in Pueblo, Colorado. Fearn drove Alice Porter to an abandoned church, tied her up on the altar, tortured her all night with instruments, including hot wires and an awl, mutilated her while she still lived in ways so horrible that they have never been publicly reported, beat her to death with a hammer, and threw her broken body down a well. After his arrest, he explained, "Ever since I was a young boy, I have wanted to torture a beautiful young girl". Now where do you suppose he got an idea like that?

- Ann Jones



The separation of love and power is one of the hallmarks of role-orientation in families. In non-sexist homes, where love and power are blended, children can turn in either direction, to father or mother, for the guidance, leadership, and security they need.

- Letty Cottin Pogrebin



The power women will be able to exercise lies with their not joining a party system of men. The party system of politics is a trick of men to conceal the real issues. Women should work for the measures they want outside of party politics. It is because the old political parties realize that women's influence will be so negligible on the inside that they are so eager to get women to join them.

- Charlotte Perkins-Gilman

VOICES: A Survival Manual for Wimmin — focuses on health of body, mind and spirit; includes natural medicine, coping, poetry, herstory, spiritual expression, etc. Produced by lesbians; contributions welcome from all women. 4 issues \$5 (\$6 Cdn. in US); mothers on welfare \$2.50; womyn in institutions free. Sample issue \$1. c/o I. Andrews, R.R. #2, Kenora, Ontario, Canada P9N 3W8.

The Radical Reviewer is a radical feminist book review and literary tabloid that is published three times per year — Fall, Winter, Spring. Each edition features at least two pages of short reviews, as well as longer analytical articles and reviews, interviews, poetry and reviews children/young adult titles. Subscriptions: Individuals \$5 yr., Institution \$10/yr., Sustainer \$50/yr. P.O. Box 24953, Station C, Vancouver, B.C.

Support Women Networking: FIREWEED, A FEMINIST QUARTERLY, will have the upcoming Issue 12 deal with Blood Relations. The issue will focus on family and intergenerational ties. To subscribe send \$10 for 4 issues per year to P.O. Box 279, Station B, Toronto, Ont. M5T 2W2.

*cold day
 con't from pg 5*

Tony Nelson, a representative of the community shelter for battered women, Osborne House, shared her own experiences as a battered woman and as an activist. Legal protection and economic supports for women in abusive situations are vital to dealing with this widespread problem. The seminar ended with a speaker on Self-Defence & Prevention. Darlene Wood, who is a Wen-Do instructor gave the seminar a description of this women's self-defence training and answered questions.

WOMEN'S DAY & EVENTS

Press Release — MACSW
— International Women's Day originated at an international congress in 1910 attended by women from 17 countries. The date, March 8, was chosen because on March 8, 1908, hundreds of women strikers in New York demonstrated to demand the vote, the 8-hour day, and to urge the building of the new and struggling needle trades unions.

At the turn of the century, many of New York's needle trades workers lived in crowded tenements and worked in firetrap sweat shops in basements. In dust filled, airless rooms, they worked long hours and their weekly wages averaged \$4.00 to \$8.00. Many of them were women who had come from Czarist Russia, Poland and Italy. But many of these young women were spirited and union minded. They knew they needed political rights first of all, the right to vote, and that they needed better working conditions and the eight-hour work day. The enthusiasm engendered by that demonstration gave life to the entire movement for women's rights.

In 1910, Clara Zetkin from Germany, proposed at an International Congress in Copenhagen, Denmark, that the day of the demonstration of the

American working women became an International Women's Day, and that March 8 each year, be dedicated to fighting for equal rights for all women in all countries. At this time there were already signs of the outbreak of World War One, so she called on women to link their fight for equal rights with the fight to preserve peace. Under her leadership, the first International Women's Day celebration was held in Copenhagen in that year.

Fifty years later, in 1960, an anniversary celebration of the first International Women's Day was held in Copenhagen with delegates from Asia, Africa, the Americas and Europe attending. The main theme was to rally women in the struggle for peace, and against racism and Poverty.

In Winnipeg, International Women's Day has been celebrated annually since 1922 — first by the women's section of the Ukrainian Labour-Farmer Temple Association, later by the women's branches of the Association of United Ukrainian Canadians, and since 1950, by the Congress of Canadian Women. The 50th anniversary was hosted by the Congress of Canadian Women at the

Playhouse Theatre with many women's groups participating.

In 1974, on the occasion of Winnipeg's 100th birthday, Theatre Women, under the direction of Mildred Lamb, and with the participation of a number of women's organizations, celebrated International Women's Day to observe and record the struggles of Winnipeg women from 1874 to 1974, and to celebrate women's achievements.

Since 1974, each year has seen more women's groups in Winnipeg celebrating International Women's Day, either on their own, or jointly as an ad-hoc committee representing women's organizations.

In some countries, International Women's Day is a national holiday and nobody goes to work. In Canada, this is the goal that is still to be achieved and needs to be campaigned for my Canadians.

International Women's Day has become a day dedicated to the most burning needs of women, their deepest aspirations for equality, their determination to build a better world, free from want, exploitation and war. It is a day to celebrate achievements won, to record tasks unfilled, to plan and pledge for the future.

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Suggested reading list:

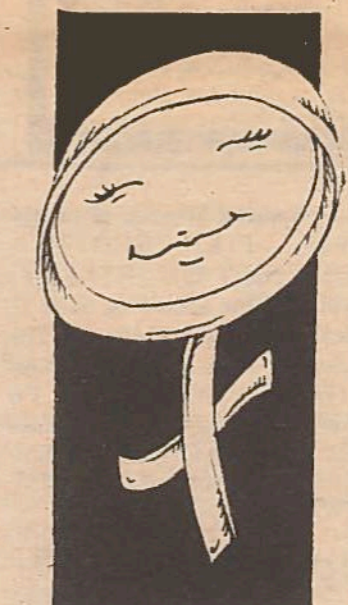
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FOCUS ON WOMEN II

Monday, March 8
1-3 p.m., 307 Tier
Day Care Needs in a Changing Canada — Norma McCormick, Director of Day Nursery, Health Sciences Centre; Dr. Isabelle Auld, Chancellor of the U. of M., Chair Coffee and discussion to follow.

Tuesday, March 9
1-3 p.m., 600 Fletcher Argue
Sexist Language — Dr. Nina Colwill, Department of Psychology and Department of Business Administration, University of Manitoba.

Wednesday, March 10
1-3 p.m., 600 Fletcher Argue
Gender and Mental Health — Professor Cheryl Lanktree and Dr. Mary Jane Robinson, Department of Psychology, University of Manitoba



Thursday, March 11
1-3 p.m., 307 Tier
U. of M. Sexism in your Classroom? — Student-Faculty Panel

WOMEN IN FILM AND LITERATURE

Monday, March 15
1-3 p.m., Library Theatre
Sunset Boulevard — Film

Tuesday, March 16
1-3 p.m., 307 Tier
Women in Hollywood Films — Sunset Boulevard; Dr. Steve Snyder, Film Studies, University of Manitoba

Wednesday, March 17
1-3 p.m., 307 Tier
Images of Ukrainian Women in Canadian Literature — Dr. Natalia Aponiuk, Director, Centre for Ukrainian Studies

Thursday, March 18
1-3 p.m., 307 Tier
Colette — Dr. Donna Norell, Department of French and Spanish, University of Manitoba; Karen Ogden, Department of English, Chair

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HERizons invites submissions for our upcoming issue on Women & Religion. Deadline is April 6, 1982. Please send articles to Box 551, Winnipeg, Manitoba, R3C 2J3.

MWN's flag designed by Marnie Pastuck.

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The aim of this newspaper is to provide an alternative means of communications with a feminist perspective in order to stimulate, to inform, to effect change and to unify women's strengths. It also serves as a public forum of discussion for the women of Manitoba.

The Manitoba Women's Newspaper is currently operating out of Box 551, Winnipeg, Manitoba, for further information call Debbie Holmberg at 772-8170. Views expressed in this publication are those of the writer and do not necessarily reflect The Manitoba Women's Newspaper policy. Submissions are welcome. Editing rights are reserved and submission does not guarantee publication. A self-addressed stamped envelope will ensure that submissions will be returned to the writer. We have applied for a 2nd class mailing permit. Published ten times a year. Price: \$5.00 per year, 60 cents per issue. For institution or business: \$12.00