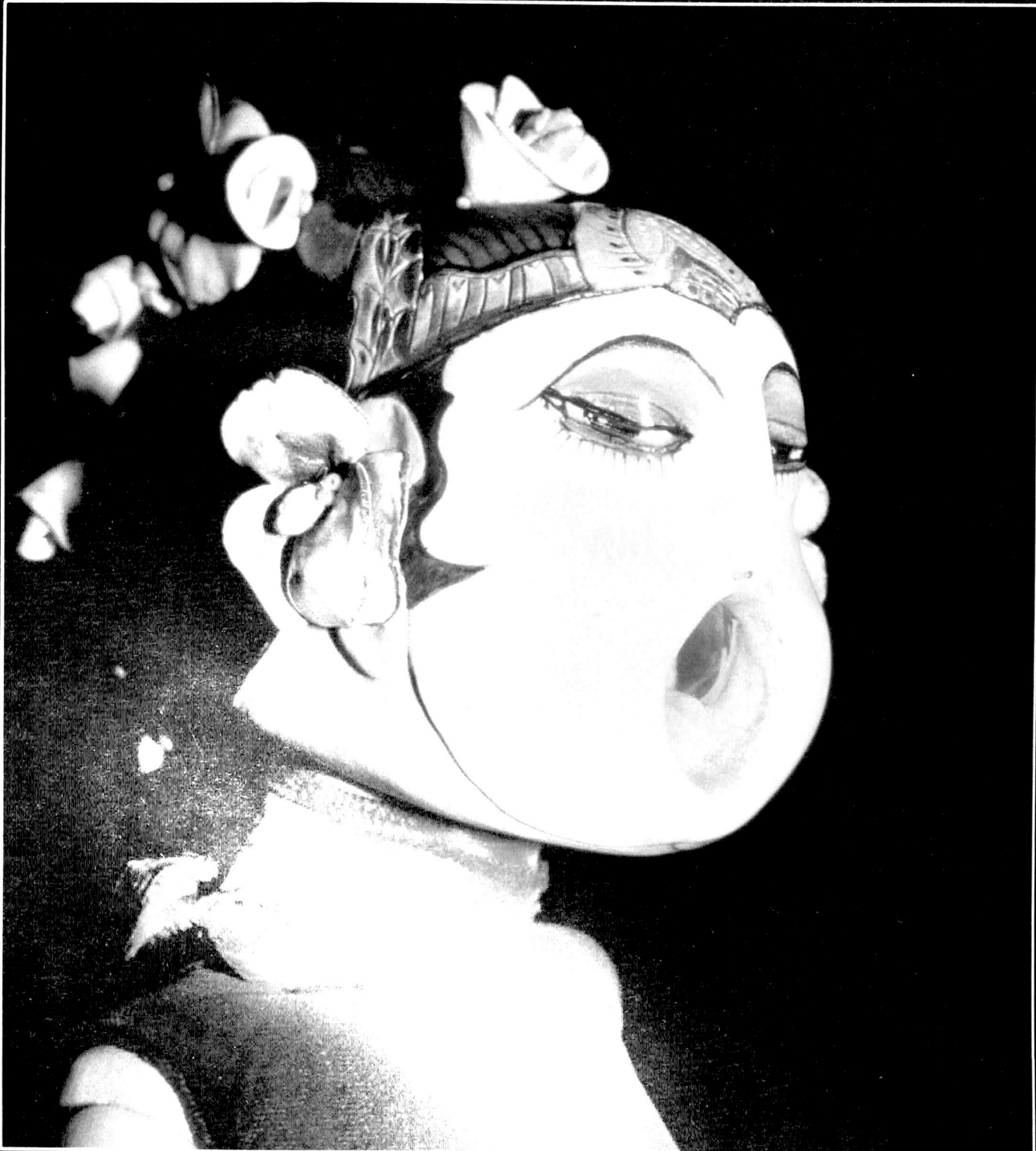


- WOMANLY ARTS
- FEMINIST WORKPLACES
- WOMEN AND ADDICTION

APRIL 1984 VOL. 2, NO. 1 Price \$1.50

HERizons

A WOMEN'S NEWS MAGAZINE





Today five million Canadian workers have something in common. They're women.

Today, more than 50% of the women in Canada work outside the home. These women, together with homemakers, are making an immense contribution to the nation's economy. And profoundly changing the traditional structure of our society.

At the Commerce, we don't claim to have been a pioneer in recognizing the new role of women. But we are becoming increasingly responsive to the need for change. For example, we have a greater percentage of women in management positions than any other bank.

The Commerce has one policy for all its customers. We provide women with exactly the same access to credit as we do men. Loan applications by women are judged on precisely the same set of criteria. We're also responding to the changing needs of women with extended Commerce banking hours and more automated teller machines.

Over the years, women and the Commerce have shared a relationship which has helped both of us grow. As women assume their full partnership role in Canadian society, that relationship will remain something they can count on.

**In a changing world, you
can count on the Commerce.**



CANADIAN IMPERIAL
BANK OF COMMERCE

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Judith Evers Ryan

*"The Street Entertainers"***HERIZONS is available at newsstands and:**

Co-op Bookstore

Deter's Confectionery (The Pas)

Home-Made Music

Liberation Books

Mary Scorer Books

Northern Options for Women (Thompson)

Prairie Sky Books

McNally-Robinson Booksellers

Manitoba Action Committee on the

Status of Women

Women's Employment Counselling Service

Y.W.C.A. Resource Centre

and through many other organizations

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

HERIZONS is currently operating out of 200-478 River Avenue, Winnipeg. For further information, call 477-1730. Views expressed in this publication are those of the writer and do not necessarily reflect HERIZONS 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. Published 12 times a year. Price \$15.00 per year.

Typesetting done by Xact Digicreatronics Inc. Printing done by Kromar Printing Ltd. Second Class Mail Registration No. 5899.



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MANITOBA

Take Another LOOK



Manitoba offers more than you ever imagined.
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Winnipeg, Manitoba, Canada R3C 0V8

TRAVEL MANITOBA

Department of Economic Development & Tourism/Hon. Muriel Smith, Minister

Calendar

MARCH

22 SURVIVAL IN THE CRISIS — First National CUPE Conference on Women to address the major issues of technological change and equal pay. Conference starts Thursday at 6 p.m. at the Delta Hotel in Winnipeg. Workshops and other speakers including Grace Hartman, former CUPE President, and Pauline Jewett, NDP MP, continue through Friday and Saturday. Registration fee \$30. Info: CUPE Women's Task Force, 21 Florence St., Ottawa K2P 0W6

24 BORN IN FLAMES — Futuristic Feminist Fantasy Film produced and directed by Lizzie Borden. Sponsored by Plug-In Gallery the event is to be a fundraiser for women artists. Cost \$7 for the film and a social follows; location Sildor Ball Room, 275 Sherbrook Street, Winnipeg. For info. 942-1043.

APRIL

7 WOMEN'S SEMINAR in Arborg, Manitoba on Health, Training and Home-Run Businesses. Workshops start 9 a.m. Saturday till 4 p.m., childcare available, cost \$8 (includes lunch). For more information: Heather McBey, (1) 376-5211.

7 ENVIRONMENTAL CONFERENCE at Fort Whyte Centre for Environmental Education, 1961 McCreary Road (North of McGillvray Blvd.) Wpg. Purpose: to prepare for the National Meeting of Environmental Organizations in Ottawa — May 6, 7 & 8. Cost \$2 Individuals (\$5 Group Reps). For further information call or write Bill Goddard, 878 Dorchester Avenue, Winnipeg R3M 0R8 (204) 453-0546 & 255-6556.

10 BENEFIT DINNER AT GIOVANNI'S for the Coalition for Reproductive Choice on Tuesday at 6 p.m., 277 Sherbrook Street. Dinner will include Minestrone Soup, Prime Rib, French Pastries — Cost \$25; tickets available at Giovanni's Room, Liberation Books, Clinic and Home-Made Music. Proceeds will go to the legal defendants of the Morgentaler Clinic.

14 THE CIRCLE OF LIFE with Virginia Satir and Elisabeth Kubler-Ross examine the journey of living from birth through death: A Celebration of Life — Saturday from 8 a.m. - 10 p.m. at the Playhouse Theatre, 180 Market Avenue, Winnipeg. Fee \$60 Registration: J. Muir, 110 - 1205 Grant Avenue, Winnipeg. R3M 1Z3 (204) 477-0165.

26 WANDERLUSTING Re/Membering the Elemental Powers of Women is the title of a presentation by Mary Daly; on Thursday at 7:30 p.m. at Riddell Hall, University of Winnipeg. Cost is \$6 (\$3 for unemployed). Mary Daly; as theologian she wrote *Beyond God The Father*, as philosopher she wrote *Gyn/Ecology: The Metaethics of Feminism*, recently she has completed her new book, *Pure Lust*. What journey will she take us on now?

Bulletins

BICENTENNIAL WOMEN'S CONFERENCE '84 —

in Dryden, Ontario, April 6, 7 & 8 at the Dryden High School. This conference's theme is Women in Transition: Make Informed Decisions on Emerging Issues. Two hundred women from Thunder Bay west to Winnipeg are expected to participate. Accommodation available at the Best Western Motor Inn; day care services arranged. For info contact: Jeanne Mascotto, Box 531, Dryden, Ontario P8N 2Z2.

SEXISM AND GOD TALK —

for women and men on April 11 - 14 at the Prairie Christian Training Centre. Featured guest is Rosemary Ruether who attempts to transcend the patriarchal bias in religion, seeking a positive egalitarian and revitalized faith. Her latest book *Sexism and GodTalk: Toward a Feminist Theology* (Beacon Press 1983) is a full theological statement from a feminist perspective. Cost \$125 (includes Board and Room for three days); babysitting available. Write to P.C.T.C., Box 159, Fort Qu'Appelle, Sask. (306) 332-5691.

JACKIE WOLF —

Director of Project Management, Continuing Education Division, at the University of Manitoba will be the featured seminar leader at a Success Seminar for Women in Business, on April 12, 1984 at the Westin Inn in Winnipeg. The theme of the conference is "Building Better Decision Making Skills," and will run from 8:30 - 4:00. Sales and Marketing Executives Inc. is sponsoring the event, which costs \$75 per person. To register, mail cheque to Success Seminar for Women in Business, 215-267 Edmonton St., Winnipeg, Manitoba R3C 1S2.

FOCUS ON VISIBLE MINORITIES —

& The Advertising Media — *it's good business.* April 13 - 14 at Westin Hotel, Winnipeg is the first regional follow-up conference to bring together media owners to increase minority representation and opportunity in the media. The thrust of this conference is that it is good business to reflect the multicultural and multiracial reality of Canadian society in advertising, in print and broadcast media. Conference Chair: Prof. Gary Granzberg, U. of M. For information: Edmund Oliverio, Sec. of State, 201 - 303 Main St., Winnipeg R3C 3G7 (204) 949-3601.

WOMEN'S WORLDS: STRATEGIES FOR EMPOWERMENT —

Second International Interdisciplinary Congress on Women April 17 - 21, Gronigen, The Netherlands, Further details from: Congress Bureau, U. of Gronigen, P. O. Box 72, 9700 AB, Gronigen, The Netherlands.

THE WINNIPEG WOMEN'S NETWORK —

is sponsoring a "Key to Success Conference" Saturday May 5, 1984 at the Winnipeg Convention Centre. Key Note Speaker will feature Betty Lehan Harrigan, author of *Games Mother Never Taught You*. Harrigan will speak on the corporate gamesmanship that has excluded women from participating in the business world. For Conference Information Write Winnipeg Women's Network, P.O. Box 2943, Winnipeg R3C 4B5

COUNSELLING FOR EQUALITY CONFERENCE —

Winnipeg, May 9 - 11, 1984. The theme of the 1984 CGCA Conference refers to the powerful effect which the helping professions can have on social equality in Canada. This conference provides a unique opportunity for counsellors from a variety of work situations to come together to share information and resources on the whole range of the concerns and issues related to the helping professions in Canada in the 1980s. Featured speakers include the Honorable Judy Erola, Stephen Lewis, Dr. Ben Schlesinger. For registration information contact, Ms Nadia Preyma, Registration Chairperson 1984 CGCA Conference, David Livingstone Ed. Resource Centre, 270 Flora Ave., Winnipeg, MB, R2W 2P9.

NATIONAL THIRD WORLD/PEOPLE OF COLOR CONFERENCE —

June 21 - 22 in San Francisco (also time of Lesbian/Gay Pride Week) hopes to attract Blacks, Asians, Native Americans and Latins. The Theme of the conference was inspired by Michele Cliff's book, *Claiming An Identity They Taught Me to Despise*. Over 600 delegates are expected to attend workshops, speakers, caucuses and cultural events. Pre-registration is \$15 and is payable to TW/PC Conference, 584 Castro Street, Suite 227, San Francisco 94114. Donations also needed.

THE LEARNING CONNECTION, TORONTO —

Aug. 19 - 22, 1984. The Canadian Congress on Learning Opportunities for Women's National Conference presentations will help us in learning to deal effectively with the educational, social, health, political and economic situations which affect us as women at all stages of our lives:

- to increase positive impacts
- to lessen negative impacts.

There will be lots of time for networking with interesting women who have lots to share. It will be a celebration of women's creativity.

For further information contact Lisa Avedon, president-elect, at 692 Coxwell Ave., Toronto, Ont. M4C 3B6, 1-(416)-461-9264.

WRITER WANTED—

Norma Bailey, a Winnipeg film maker, is looking for a writer. Norma is planning to produce a half-hour drama on film. She wants to hear from writers who may have stories they want to adapt to film. Any writers interested in screenplays are also encouraged to contact her. Even writers who haven't experience in film are encouraged to call. Norma has worked with the National Film Board and has produced numerous films including the documentaries *Bush Pilot*, *Nose & Nina*, and is currently working on *You Can't Get It Here*, a story of natives who move from the reserve to the city. This latest project is independent of the film board. She is interested in indigenous or women's stories but is not limited. She will not write from a man's perspective or about violence. She can be contacted by phoning 334-7960 or by writing Box 39, Group 1, R.R. 1A, Winnipeg, Manitoba R3C 4A2.

THE WINNIPEG WOMEN'S SLOW PITCH SOFTBALL LEAGUE —

will be starting their 4th season in 1984. The league has grown from 3 to 20 teams since it started. The WWS.P.L. welcomes all inquiries from teams, individuals, or coaches to join us for this season. For information call Greg Ferguson at 586-2004 or 589-5088 or write 1485 Pritchard Ave., Winnipeg R2X 0H6.

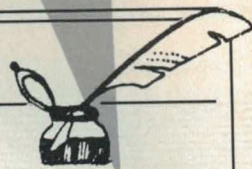
WE ARE THE UNION OF UNEMPLOYED WORKERS —

Being unemployed is not something that we should feel guilty about and we don't and we won't. We are a support network and are committed to organizing the unemployed to lobby for meaningful employment. All unemployed are encouraged to attend and participate. We meet regularly — call our office at 783-8803 U.U.W. P.O. Box 192, Station L, Winnipeg, Manitoba.

OUR TIME IS NOW —

Canadian Women's Music & Cultural festival, Sept. 1 & 2 at Rainbow Stage in Winnipeg. For info call (204) 786-1921 or Kris Anderson or Joan Miller, 745 Westminster Ave., Winnipeg R3G 1A5.

Letters.



Dear Sisters:

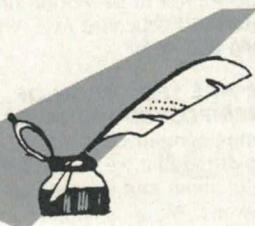
Recently, a friend loaned me one of her copies of your magazine which she had received from another friend as a Christmas gift. So, someone from Toronto gave a gift to a friend in London who shared it with another friend in London and, as a result, I am writing to Winnipeg to order a subscription of your magazine. Talk about networking...

In addition, I found the December 1983, January and February 1984 editions helpful and would like to begin my subscription with those editions, if possible. The Lips article: *Women Pursuing Power* was especially provocative, and I would like to try to respond to it at a later date.

Your magazine is informative and positive. As a female clergy in a very male-dominated church, I have frequently been alienated from militant feminists who do their own "power-over" trip. Your magazine, in no way, smacks of that attitude. Rather, it offers support to those of us who are trying to change a deeply entrenched patriarchal system from the inside. Particularly, your section of "Working for Change Religiously" was exciting to me and I appreciate this kind of nurture. Keep up the good work!

**Yours in sisterhood,
Sylvia J. Brightwell (Rev.)
London, Ontario**

P.S. In case you're wondering, I am a priest in the Anglican church.



Dear Wimmin of HERIZONS,

I am writing to congratulate you on the "Coming Out" feature in your current issue. It was indeed a treat to read a thorough, intelligent and supportive analysis of a lesbian

community. I hope these features continue.

A supportive lesbian community in Winnipeg is very important to rural lesbians, whether we move to the city or stay in the country. Please remember that the Winnipeg area includes much of northwestern Ontario (Kenora is closer to Winnipeg than is Brandon, as we are just 35 miles inside Ontario.) I think that Kenora was in fact, the northwestern Ontario town referred to in *Coming Out*, despite the fact that *Voices*, a lesbian-identified publication has, for three years, been emerging from this area!

**In peace and in struggle,
Isabel Andrews**

**(Editor) *Voices: A Lesbian Survival Manual*
R.R. #2, Kenora, Ont. P9N 3W8**

Dear Editors:

The December issue of *HERIZONS* was brought to my attention this morning, particularly an information piece on the Labatts tank truck that was being driven around the University of Saskatchewan campus in September. Since I am one of the faculty members that initiated letters to Labatts, and the College of Engineering, I thought it necessary to correct a few errors and to fill you in on what happened.

The red tank truck has a cannon on top of it and was being driven around campus by the Engineering students. They shot off the cannon (significant) and sprayed water (ditto) on innocent bystanders (seniors, other students, faculty, citizens) as well as the Agricultural students. I had not heard of them grabbing women and pulling their pants down (although it would not surprise me), but they were grabbing male Agricultural students and pulling their pants down (they call that latent something or other).

I had heard all this commotion and did not pay any particular attention to it until I actually saw the truck. On one side it had "Labatts, Budweiser" on it and on the back was "Rape and Plunder

Squad" painted on it. A colleague and I immediately set out to write a letter to Labatts Brewery and the Dean of Engineering, both with 60 signatories from my department and other departments. Male faculty were just as outraged and disgusted as the female faculty. Labatts responded immediately. They had the Engineering Students' Society (to whom the truck was donated by Labatts) remove the slogan. Dean Nikiforuk responded with a very thoughtful letter and has been quite receptive to "examining the situation" for change.

One more thing — in respect for the faculty of the College of Engineering and the College of Agriculture; they were not the parties involved in the mock rape contests. Many of them were just as horrified as other faculty members on campus. It was some of the Engineering students and some of the Agriculture students. Let us be very clear about that.

In closing, I wish to thank you for running the information in *HERIZONS*. With some guts and good coverage, this indignity to women will cease.

**Very sincerely,
Ms. Terry M. Fuller
Instructional Designer
Extra Sessions
University of Saskatchewan**

Dear Editors:

I wish to draw to your attention an error which appears on page 15 of your December 15th issue of *HERIZONS*. The word "faculty" refers to those members of the university who teach and the faculty of the Colleges of Agriculture and Engineering have never participated in any mock rape contests. They are as much opposed to such student activities as are all other concerned individuals — perhaps more so because such activities bring shame and discredit to all in these professions. In this regard, you might like to know that this year our College of Engineering Faculty Assembly passed a motion condemning our engineering students for such activities. I would be grateful if you would publish an

appropriate correction in one of the following issues of *HERIZONS*.

I also want you to know that one of the best ways of curbing such student activities is to protest the sponsors of student societies. A letter of protest from you to Labatt's Brewery would be welcomed by most of our university faculty.

**Yours sincerely,
P. N. Nikiforuk
Dean of Engineering
University of Saskatchewan**

Dear Women:

Greetings from Kipichisichakanisik Women's Peace Camp!!!

The Women's Peace Camp, situated in Cole Bay, Saskatchewan, is celebrating half a year in existence this February! The peace camp which began its ongoing vigil in August 1983, is remaining active as a presence here—numbers have varied but presently the camp is home for four strong women—working, learning, sharing and forever growing.

Until October, the camp was situated in the bush, 2 miles from the eastern border of the Primrose Bombing Range: the target in the testing of the U.S.A.F. cruise missile. But as the seasons changed, cold became freezing and we moved to a small cabin in the Metis village of Cole Bay.

Our cabin has 1½ rooms, woodstove heating and no running water or indoor plumbing. Such luxuries are not common and only a privileged few in Cole Bay enjoy them. The residents of Cole Bay are not rich people; how could they be when they are Metis and subject to the 95% unemployment which plagues Native peoples? Yet they are a smiling people, always ready to lend a hand and help however they can and the camp survives in part because of these people.

In our presence here, we support the aboriginal rights to the land now being used as an air weapons range.

To date, the camp has been busy doing a variety of things, from the mundane chopping of wood and hauling water,

through doing educational activities in local communities, writing newsletters and answering letters, to merging on a more subtle level with our many sisters who are creating the threads of a new web of life, of love and laughter, moonshine and sunshine...

Presently, we are thinking of having another women's gathering this coming Spring, when the weather warms up a bit. No definite plans are set, and as many women have expressed interest in being part of a gathering, we encourage you all to get in touch to let us know you are interested, to share your ideas, thoughts, visions, etc. about what YOU would like to see happening at your gathering!

Now is the time when we need your support. Think of us, talk about us. Write to us and tell us your ideas. We feel quite isolated sometimes, so be with us. Together, we will make the Spirit grow...

We also can use all the material support you can afford. We welcome food, blankets, money, etc. We are now surviving on a day to day level, never knowing what tomorrow will bring. But we have been provided just enough to keep the camp going. And it is with the help of the donations from people like you.

Our last thought is flowing to each and everyone of our awakening soul-sisters; let us be strong — let us know that together, we can do anything, we can do everything. Let us dream aloud, 'cause we can make all dreams come true. May all the hidden beauty of the secret of our selves unite harmoniously in forms, sounds and colours that will paint the dawning of our New World... Peace be our reward!

Your sisters in Cole Bay

Please write to:
Kipichishakanisik, Women's Peace Camp, Cole Bay, Saskatchewan SOM OMO, Mother Earth. Or call: (306) 829-4400



This is a copy of a letter sent to the Personnel Manager of Eaton's in Winnipeg:

Mr. Gibson:

It has come to my attention that Eaton's has adopted a policy of *not* implementing an affirmative action program for women. I am also aware that the Eaton family is a major shareholder of Glen Warren Productions which produces Playboy Programming for Pay TV. in Canada, as well as the Miss Canada Pageant.

Because of these policies and actions which perpetuate the oppression and degradation of women, I can not justify remaining a customer of Eaton's. To do so, would be to participate myself in oppressing and degrading women.

I am therefore returning my Eaton's account card and will no longer be shopping at Eaton's. I will also be encouraging other women to take the same action.

Sincerely,
Shelley Price

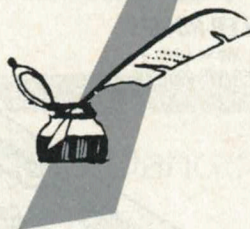
c.c. HERizon's
Womens' Magazine
enclosure:
Eaton's account card

Greetings,

I enjoyed your article 'The ABC's of Sexist Schooling — the past is still with us.' Some of the findings reminded me of a project I was involved in in Etobicoke 15 years ago when we surveyed the then current literature texts for signs of sexism.

In my present amalgamated country public school of 500 in Bruce County, I find that the rural girls are for the most part more equal. Both sexes now play joint soccer at recess, they line up in people rows, they don't fuss about having to sit with a 'girl'. I used to use the novel 'Crazy April' to open up discussion on the problems of an independent liberated girl, until I found the groups were taking it for granted and there was no longer anything to be discussed. That told me that they were accepting each other as people — at least at grade 4 - 5. Mind you there are still the older male teachers who do their best to maintain the sexist traditions they were raised with — but they will all be retired off in another few years.

Sincerely,
Dee Burnlees
Hepworth, Ontario



Dear HERizons:

Los Angeles will also host the 1984 annual psychiatric inmate demonstration against the American Psychiatric Association.

Once again, in 1984, psychiatric inmates are planning to converge at the annual APA meeting to protest psychiatric oppression.

The APA epitomizes the dehumanizing attitudes and practices of institutional psychiatry: incarceration and forced "treatment", sanism, and the medical model explanation of problems of living. It is for this reason that we will demonstrate against the APA and continue to engage it in every way possible.

We need your help. We need MONEY to cover the administrative costs of organizing a demonstration and tribunal: typesetting, xeroxing, mailing, meeting space, transportation, and housing. And we need your physical help. JOIN US. HELP US. The major event in Los Angeles this year should be past and present psychiatric inmates raising their voices in anger — and truth.

Sincerely,
Sally Zinman,
Muriel Marushka
Leonard Frank, George Odell

Send checks or money orders to: Coalition for Human Rights in American Psychiatry, P.O. Box 38502, Los Angeles, California 90038. For more information call: (415) 548-2980 or (213) 464-5659.

Dear HERizons:

As the Vancouver Status of Women marks its thirteenth anniversary, the organization faces the most serious funding crisis in its history. Despite numerous phone calls, letters, and telegrams to B.C.'s Attorney-General, and a mass lobby of the legislature on January 30,

VSW has been unable to receive assurances that its funding will be continued for the next fiscal year. Already working with a less-than-adequate budget, we now face the loss of the entire operation. Without the B.C. government's grant, VSW work and services cannot continue.

Kinesis is a key VSW service. For many women outside major metropolitan areas, the paper is their only source of information on issues relating to women. In this respect, *Kinesis* is a vital link for rural women, as well as providing a link between women's groups nationwide and around the world. In many cases the information in *Kinesis* cannot be found elsewhere.

Our publication is also placed in jeopardy if VSW is unable to continue. As publisher, VSW provides the paper with a home. More importantly, much of the news and information in *Kinesis* comes directly from the research of the organization as a whole. At this point it is difficult to know whether it is possible to convince the B.C. government that VSW is a vital and necessary community organization, but we ask all concerned people to send the Attorney-General a telegram supporting our continued funding at 1982 levels and to join the organization or subscribe to *Kinesis* as a direct support contribution.

Anyone wanting more information should call the office at 873-1427 or come by the offices at 400 A West 5th Ave. (at Yukon), Vancouver.

The Women of the
Vancouver Status of Women

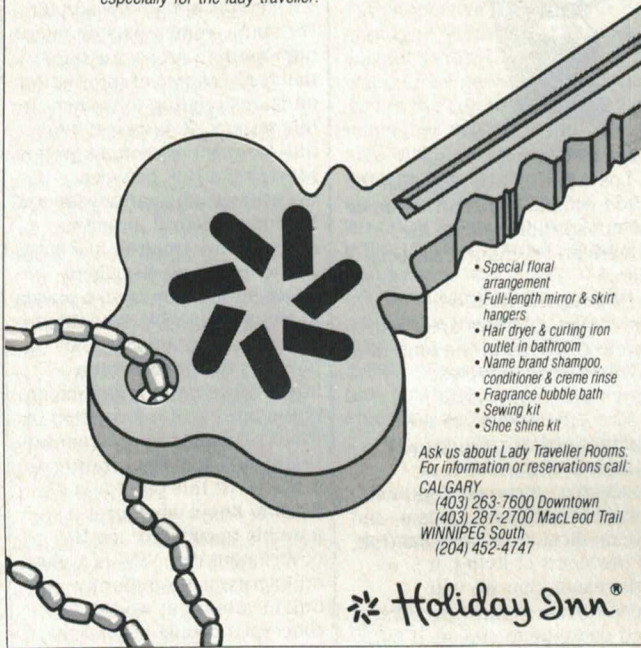
Letters and responses welcome from readers. Send to

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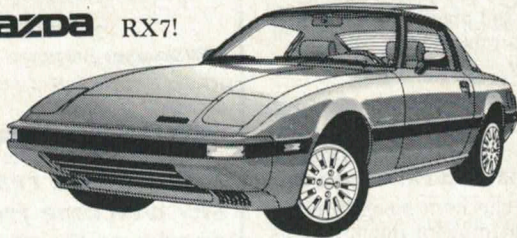
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 475-3982

Classified Ads

TABOO IMAGES — Catalogue of Sharron Zenith Corne's recent exhibit is available by sending \$4.00 Money Order to Marion Yeo, Committee for Women Artists, 23 - 221 McDermot Ave., Wpg. R3B 0S2. This annotated catalogue includes colour reproductions of this feminist artist's recent works.

FORT GARRY Chimo Toastmistress Club meets at Vincent Massey, Dowker Avenue at 8 p.m. alternate Thursdays. For further information call 269-4642.

VOICES: A LESBIAN SURVIVAL MANUAL. Priority to lesbians of colour. Subscription rate: \$6 per year. Voices, c/o I. Andrews, R.R. #2, Kenora, Ontario.

CANADIAN WOMEN'S MAILING LIST, a project of the WEB Women's Information Exchange. Receive up-to-date information about women's events, publications and services. To receive registration forms write: WEB, 9280 Arvida Drive, Richmond, B.C. V7A 3P4 (604) 272-5535. A donation of \$3.50 will pay for the costs associated with processing your registration form, more will help cover costs for those who can't pay and for urgently needed publicity for this important network project.

THE POOR & Canada's Tax System is a major new report on how our tax system affects the poor from the National Anti-Poverty Association. Cost \$7 (free to members); write to NAPO, 456 Rideau St., Ottawa K1N 5Z4.

UNEMPLOYMENT: Its Impact on Body and Soul — This report by the Canadian Mental Health Association looks at the human costs of unemployment. Some of the best material is found in the quotes that were taken from interviews with unemployed people across Canada. Cost is \$11.50 from CMHA, 2160 Yonge St., Toronto M4S 2Z5.

NEW PUBLICATION: Women's Education Des Femmes, Canada's First National Quarterly on Women & Learning

published by Canadian Congress for Learning Opportunities for Women (CLOW). Subscription rates \$15/\$25 for 4 issues per year or CLOW Membership which includes subscription \$20 regular, \$10 student, \$35 organization. Send to CLOW, 692 Coxwell Ave., Toronto M4C 3B6 (416) 461-9264.

WOMEN & MILITARISM is the theme of the Winter issue of *Connexions* which includes articles and interviews from all over the world, the diverse issues of war and militarism are examined: propaganda, torture, prostitution, women in the armed forces, national liberation and reconstruction, the peace movement and reproductive rights. Cost \$3.50 U.S.. *Connexions*, an international women's quarterly, is a journal of translations from the international feminist press. Order from Peoples Translation Service, 4228 Telegraph Ave., Oakland, CA 94609 (415) 654-6725.

THE THINGS THAT DIVIDE US: Stories by Women on Racism, Classism and Anti-Semitism. A collection of fiction to be published by the Seal Press, 312 S. Washington, Seattle WA 98104. Send SASE with submissions. Maximum length 5,000 words. Stories may have appeared before in periodicals. Deadline May 1, 1984.

AMERICA: Song We Sang Without Knowing/The Life & Ideas of Meridel LeSueur by Neala Schleunig. The first full-length study of this writer, feminist and philosopher. Pre-publication price \$6.95 plus \$2 handling (U.S.) to Little Red Hen Press, Rt. 2, Box 28, Mankato, MN 56001.

SCRIPTS BY WOMEN OF COLOR needed for inclusion in the 1984 BROADCLOTH staged reading series scheduled for June. Anyone with scripts or contacts should write or call Judith Katz, At The Foot of the Mountain, 2000 South Fifth Street, Minneapolis MN 55454 (612) 375-9487 immediately.

ON THE HERIZON

Youth unemployment is an issue the federal government is painfully aware of. The spectre of hundreds of thousands, perhaps millions, of young Canadians without work in the next few years is a troublesome thought, so troublesome that youth unemployment has gained the status of "a serious social problem" whose political consequences could be "disastrous", according to a 1983 federal cabinet document penned by Senator Jacques Hebert.

Step One in tackling the problem was the creation of a Ministry of Youth, with Celine Hervieux-Payette named its Minister of State January 10.

More recently, Ottawa followed with Step Two in a battle against the political disenchantment of a generation of young people without jobs. About thirty-five writers were flown to Toronto at the end of January, all expenses paid, to gather information about federal youth employment programs. Mostly student journalists, with a smattering of writers from non-university publications such as *HERIZONS* and *Teen Generation*, these people were felt by Employment and Immigration Minister John Roberts to be "opinion leaders" who would dutifully transmit details about federal youth employment programs to their readers.

Neither Hervieux-Payette nor Roberts were on hand as the writers and an assortment of grey-suited officials trundled through Toronto for a full day on a chartered bus, visiting a Specialized Youth Unit, a Metro Toronto Job Corps project, and a Canada Employment Centre. The previous night, they enjoyed a luxurious stay at a Four Seasons Hotel, one person per double room (prices usually start at \$95 per night). They ate an impressive breakfast at the hotel before starting out and were given generous expense claims to mail back to Ottawa. During lunch at the expensive Bucharest Restaurant, where the government also footed the bill, Roberts made his presence

Youth Jobs Song & Dance: A Poor Performance

Joy Tataryn

felt in front of the group and a camera crew amidst veal, chicken, garlic bread, and red and white wine.

"If you think I think I'm going to get your votes out of this, you're crazy," Roberts said to the perplexed journalists, who wondered aloud about the precise reasons they had been summoned to Toronto.

The journalists were bombarded with information by way of slide-tape presentations, glossy press kits and pamphlets, and the whirlwind tour which took them from the hotel to Scarborough to downtown Toronto.

The special problems faced by unemployed women were scarcely addressed, although a "Job Idea Book for Women" was included in the press kit.

Roberts said a dozen federal job programs have been consolidated into four major ones: Career Access, Job Corps, Local Employment Assistance and Development, and Canada Works. The \$1 billion-plus now spent on youth employment by the federal government is expected to be increased by about \$266 million in 1984-85, according to Roberts. When Diane Flaherty, a representative of the Canadian Federation of Students, pointed out that the increase follows previous cut-backs in federal youth employment spending, Roberts conceded the point.

The new Youth Ministry's main task is to evaluate and coordinate youth employment programs from various ministries. Roberts said Hervieux-Payette is responsible for the Summer Canada program, international youth exchanges, and the 1985 International Year of Youth. Her Ministry is not a full-fledged department and will not be injected with any new funds, however.

David Morley, the Executive

Director of Employment and Immigration Canada's Ontario Region, spoke at a breakfast about federal youth employment initiatives. He dwelt on the importance of programs for "less privileged youth", such as Specialized Youth Units and Metro Job Corps programs. Morley spoke of the "inspiring" stories of young people who had undergone changes in "psyche" and "lifestyle" and had "become a part of Canadian society" by learning the discipline and routine of a regular job.

At the Specialized Youth Unit (SYU) in Scarborough, Toronto's easternmost suburb, writers were told how federal, provincial, and municipal governments join forces in Toronto in a Co-ordinating Committee on Youth Strategy. SYUs are supposed to assist 15 to 19-year-olds who have problems finding jobs "even in the most buoyant labour market." Outreach workers find these youth at "pick-up points" — pinball arcades, pool halls, and shopping malls — and bring them to the SYU, where they can take aptitude tests, receive counselling, participate in Job Finding Clubs, and use "Choices", "the most advanced computerized vocational job-finding system in the world today." There are 10 SYUs across the country.

At the Metro Toronto Job Corps site, located in the city's core area, about a dozen "economically and socially disadvantaged" teenagers were building wooden toys for day care centres for minimum wage. After 4 weeks of this work, these people expect to receive job referrals. One of the two young women in the carpentry workshop had a lead on a job in an auto body shop. The other expected to be a child care worker.

"You get cut a lot," one of

these women said of the wood-work she was doing, displaying the half-dozen marks on her hands where the cutting tools had slipped. An official said no instruction is given on fair labour practices, occupational health and safety law, or workers' rights because this would create an "information overload" in the minds of young people learning work discipline for the first time.

The journalists were treated to pastries and a catered silver tea and coffee service at a Canada Employment Centre after lunch. The only unemployed person to be found there was a representative of the Toronto Union of Unemployed Workers, who was handing out press releases decrying "the myth of federal job creation programs." One press release read, "Canada's Jekyll and Hyde Employment Minister, John Roberts, has announced 'new' programs while slashing services at Canada Employment Centres.

"Users wishing to see insurance agents and employment counsellors wait on average 80 minutes." Also, the release said, "of those surveyed who are currently on Unemployment Insurance benefits, 41.5% have experienced delayed claims, caused in most cases by late cheques."

The meeting broke up at about 4:30 p.m., as nervous press aides urged the journalists one last time to write about what they had learned.

The July 1983 Hebert cabinet document, which outlined the need for a federal Department of Youth, asserted that although the government could do little to solve youth unemployment in the short run, such a department would be a "simple and inexpensive way" to restore hope to young people "for moral as well as political reasons." To most of those in attendance at the Toronto meeting, however, the trip appeared to be not only politically motivated, but also needlessly expensive.

Harassment Victim Wins Support

Women who work on Parliament Hill in Ottawa broke the silence about sexual harassment in February by demonstrating in support of a Liberal MP's former employee.

About 14 women, most of whom work for NDP Members of Parliament, held a short demonstration at noon to proclaim their support for Kristina Potapczyk, a woman who worked for Liberal M.P. Allister McBain in 1983. She filed a complaint of sexual harassment with the Human Rights Commission when she left that job almost a year ago.

Since she filed her complaint she has borne a heavy toll, both financially and emotionally. She was vindicated, however, last November when the Commission substantiated her complaint and set up an independent human rights tribunal to hear the case, beginning April 9th in Toronto.

While the case was still in limbo, the newly-appointed Speaker of the House of Commons — whose responsibility is to oversee the administration of and employees on Parliament Hill — made comments in a radio interview which Potapczyk has interpreted as slander against her. The comments cannot be reprinted without threat of additional libel arising from the suit.

Meanwhile, prominent Toronto feminists including June Callwood and Doris Anderson have started a Trust Fund for Potapczyk who will face an estimated \$20,000 in legal fees. Now working with the Ministry of Citizenship and Culture in Toronto, Potapczyk vows she will take her fight against sexual harassment as far as she can.

Potapczyk was thrilled by the show of support she received in the small demonstration. Working women on the Hill, as Potapczyk maintains, are isolated from each other not only because workloads are arduous but also because political partisanship tends to divide women from each other along Party lines. "I'm not a feminist yet, but I may be one by the time this is over," Potapczyk said.

Debra Pilon



Graphic: Marenbauer

McMaster women fear for safety

(Hamilton) — Over the past few months at McMaster University, women have grown afraid for their safety on campus following the murder of a professor in her office last December and a violent sexual assault on another student in an isolated campus parking lot.

Women working at the Hamilton-Wentworth rape crisis centre say violent crimes against women are much worse than university administration officials admit.

Women at the rape crisis centre are compiling statistics on incidents of sexual assault on the campus. Students on campus are calling for better lighting and a larger security force, but the security director

of the university says students are "taking a risk" by working late in offices or walking alone on campus. Although women students will no doubt be extra cautious on campus, many don't feel that the responsibility for preventing sexual assault should rest on the women's shoulders.

The student union plans to set up an escort service on campus for women who feel that the protection of another person might dissuade an attack. Other women plan to take self-defense courses and still others will look to the on-campus security service for protection, although security on campus will not be increased.

NSRA told to butt out of free-enterprise

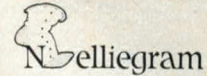
The Non-Smokers Rights Association recently found 45 violations of an advertising code regulation prohibiting advertising posters within 200 metres of a primary or secondary school. The Toronto organization called for a ban on tobacco advertising and pro-

motion following the survey, calling the voluntary advertising regulations ineffective.

A representative of the Canadian Tobacco Manufacturers Council said a ban on tobacco ads would violate tobacco companies' rights to free enterprise.

BEN-GURION UNIVERSITY—

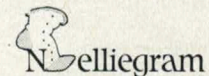
of the Negev together with the University of Winnipeg are presenting Isabella Leitner, Auschwitz survivor and author of *Fragments of Isabella: A Memoir of Auschwitz*, at Riddell Hall on Thursday, **March 29th** at 8:00 p.m. Admission is free.



ONTARIO DAYCARE — "The most pressing issue is the cut-off of Indirect Subsidies to parents using Municipal Daycare Centres," reports Dale Mansfield of the Daycare Committee of the Sudbury Women's Centre. This means the current rate of \$15.25 per child could be increased to \$25.00 per child by 1986. This difference is currently subsidized and plans are to phase out this subsidy over the next two years. "It will be less obvious, but will hurt just as much in the long run and this is why we must do something now," says Mansfield.

Representatives from Sudbury are joining with the Ontario Coalition for Better Daycare and the Action Daycare Committee to lobby Ontario politicians and hold a conference May 6 & 7. "Our priority lies with educating the public and politicians on the benefits of good, organized daycare, either in the home or in centres, and changing fixed attitudes that say daycare is a welfare benefit or a poor substitute for staying home with mother," reiterates Mansfield.

**Sudbury Women's Centre/
Centre des Femmes**



NO VACANCY: Like Winnipeg, Thunder Bay, Ontario suffers from a low vacancy rate. This may be good for landlords but it's a problem for abused women. Fiona Karlsteadt of the TB Women's Centre presented a paper on Community Agency Responses to Family Violence. Under the topic of housing, she pointed out that Thunder Bay has the second worst housing problem in the nation with a vacancy rate of less than 1%; there is a waiting list of 400 for subsidized housing and only 60 spaces available in crisis housing for women and children — a pretty grim situation for a woman to face if she has no money and wants to clear out of a house where she is abused.

**Joan Baril/
Northern Woman's Journal**

Nestle Boycott Suspended

The seven-year Nestle's boycott has been suspended following the company's compliance with the World Health Organization's infant formula marketing code.

Consumer, health, women's and church groups formed a powerful alliance called INFACT (Infant Formula Action Committee) after Nestle's captured a lucrative market for its formula in underdeveloped countries by promoting formula as superior to breastmilk. Because of the unavailability of clean water, refrigeration and because of the comparative inferiority of the product (compared to breastmilk), many babies became malnourished and consequently died. In addition to the slick, glossy campaigns designed to convince women that bottle-feeding was a superior method of feeding, free samples were given to new mothers by Nestle representatives.

Nestle's evaded and denied INFACT's evidence for years, and only slowly, along with changes to the World Health Organization code on infant formula marketing, complied. Nestle was targeted for the boycott because it had the largest share of the market on infant formula sales.

At least one hospital in the Philippines has driven formula-feeding from its hospital. One comparison showed that while bottle-feeding was predominant in the hospital, 64 babies died from dehydration caused by diarrhea. Only three deaths oc-

curred after the switch from formula-feeding.

The World Health Organization code forbids advertising which suggests that formula feeding is superior to breastfeeding and strictly proscribes the use of samples to promote the product.

According to the National Women's Health Network in the United States, sweetened condensed milk is now being promoted as an acceptable substitute for breastmilk in underdeveloped countries.

In its publication *Network News*, the Network cites a survey conducted by the Consumer Association of Penang which shows that the use of condensed milk for infants is particularly widespread in rural areas and city slums in Southeast Asia. Health officials are beginning to suspect that while the message is getting through about formula feeding, many babies are being put on condensed milk when their mothers switch from using formula.

Babies fed a diet of largely sweetened condensed milk may develop malnutrition, which leaves them vulnerable to infection, including pneumonia and diarrhea. Ultimately, poor nutrition in infancy can inflict permanent damage that might impair intelligence and physical development, according to the Network.

Nelliegram

MALEPRACTICE — The doctors in Ohio are suing the nurses. The Medical Board, a state agency that administers tests for physicians, and the Ohio State Medical Association are trying to prevent state nurses from doing what they have been doing for years — performing pelvic exams, breast exams, and pap smears. Nurses began performing the services since the 1960s at a cost much lower than what doctors charge. The doctors originally sued nurse practitioner Gretchen Nichol and her employer, Health One, a health maintenance organization, but two nurses' organizations, the Ohio Nurses' Board and the

Ohio Nurses Association, have joined the suit as codefendants. Rose Weinert, the group's executive director, said that the ONB is concerned "about the number of people who will be deprived of primary health care if nurse practitioners cannot perform the services they have been trained to do."

A group called Concerned Citizens for Women's Health brought the issue out into the open in early December, when they demonstrated outside a Medical Board meeting in Columbus. "We believe the Medical Board is resorting to legal action because they consider nurse practitioners an economic threat to the physician's share of the health care dollar."

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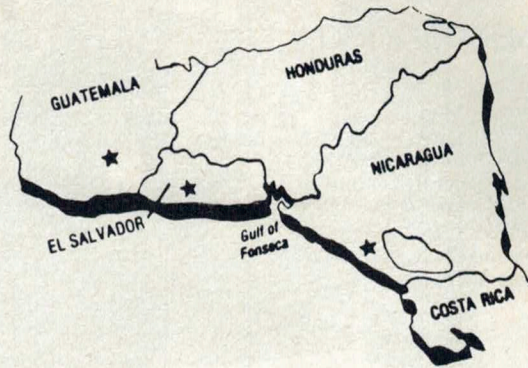
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ne of those classic clear skies of Manitoba oversees my progress to an early morning interview with Sister Mary Hartman. What am I to ask this woman who has spent the last twenty years in Nicaragua? How goes the revolution? As Estela Ramirez would say during her visit a few days later about El Salvador: "It is hard to explain a different reality — a world with many difficulties." Past news pictures from Central America come to mind. I jump at the drone of a helicopter flying immediately overhead. Calm returns after a few seconds when I realise it's on traffic patrol because the Mid-town Bridge has been closed. Already, I approach my interview with just a little more understanding about another reality.

Sister Mary Hartman is a Roman Catholic nun. Her mother house of St. Agnes is located in Wisconsin. She has been invited to this province for a three-week stay as part of the education program, Ten Days for World Development, a yearly event organized by the



Struggles Central to Women of the Americas

Brigitte Sutherland

five major churches of Canada. As she relays her experiences, she cautions me to understand that our brief conversation contains the sum total of many years of hard-learned experience.

In 1962, bringing only her good will, she went to teach at a boys' school in Managua. As she moved from one rural village to another she became increasingly aware of the life

and death issues affecting Central America. Her many years on the East Coast where the Miskito Indians live made her familiar with dire poverty. This was the time of Vatican II. For Sister Hartman and other grassroots religious workers in Central America this edict directed them "to incarnate ourselves into the life of the poor, to listen to them, to suffer with them and to understand everything that touched their lives in order to live with them in their liberation."

The earthquake late in '72 laid bare more than new earth formations. The emergency aid that came to Nicaragua from around the world was sold to the people by the National Guardsmen months later. Light and water had not been restored to the people of the area where she lived and worked. Thus began years of running from official to official, filling out petitions and requests. Finally weary with frustration, the villagers walked with placards in their streets, where Sister Mary Hartman saw these same people teargassed and beaten. As a result, the people began to look for support from fellow parishioners, many of whom were Sandinistas. They organised for a better future for their children by beginning to learn the economics of their area, studying first aid and recognising the importance of unity.

As in most areas of Nicaragua, repression intensified. Half of the 90 young people in the parish were killed or disappeared. Sister Mary had returned to Managua when the

war of liberation came in 1979. Although lasting only three weeks — 50,000 men, women and children died. Even with this mounting toll, the dictator Somosa was only abandoned by the U.S. administration when Americans witnessed live video coverage of an American news reporter's assassination by National Guardsmen. Later, during Managua's victory celebrations of July 19, 1979, Sister Mary encountered a familiar face. The woman, Lupita, told her of the loss of her two sons.

Sister Mary Hartman explains that the people had no material things to lose. She learned, during her years in Nicaragua, how much people are valued by one another: "They are each other's most important treasure." A young man from her parish, Louis, made vice-minister of defence after the revolution told Sister Mary, "Inside we are old men." He expressed the sad concern that the worst was yet to come — blockades, sabotage — all attempts by the U.S. to destroy the revolution.

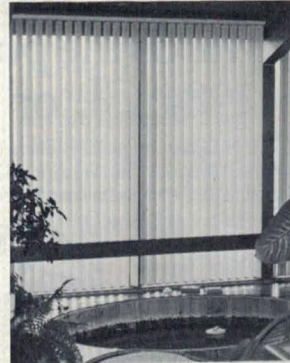
Upon his election as U.S. President in 1980, Ronald Reagan intensified the program of destruction against Nicaragua. His foreign policy in Central America is guided by a military think-tank product called the Sante Fe document. Its Prologue specifically states: *War not peace is the norm for international relationships* and it urges that the liberation theology practiced by many Central American church members be actively countered.

Sister Mary sees Nicaragua as a model for a new society and renewed hope for all the people of Latin America. This explains Managua's threat to the government of the United States and why Reagan hurls accusations of communism to get support for his policies. Sister Mary is presently a member of the Nicaraguan Human Rights Commission. She reiterates that political pluralism (seven parties) exists in Nicaragua today and a mixed economy prevails (60% is in the hands of the private sector).

Most recently, the U.S. government has expanded its efforts to destabilise Nicaragua by transforming Honduras into a U.S. military base which can serve as a strike force launching pad. In addition Honduras also has the largest airforce in Central America and in that

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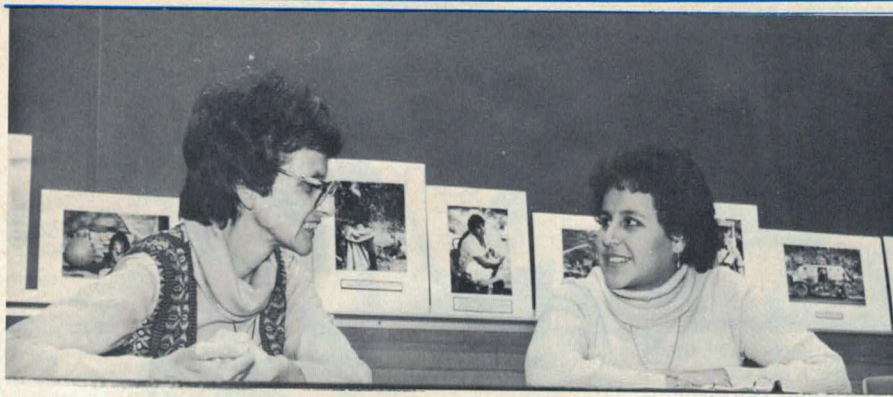


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Photo: Brigitte Sutherland.



Sister Mary Hartman and Estela Ramirez share information on the crisis in Central America.

area "even 10 planes can change the whole map in a few hours," explains Sister Mary. The ex-Somosa National Guardsmen operating out of Honduras have been promised that any land they are able to wrest from the Sandinista government will be recognised as having a provisional government to which the U.S. military will then be welcomed. As in the Vietnam war, all people and especially American people must understand the situation and speak out, urges the Sister.

North Americans must recognise our relationship with Central America and the way that the policies of every country affect every other country. Though she understands the role of the U.S. government in that area of the world, Sister Mary admits to no personal hate for the United States but rather she grieves for its lost ideals: That all men are created equal and have a right to govern themselves.

Sister Mary did not elaborate on the specific roles that women have taken in the Nicaraguan revolution and since. The film, *Dream of a Free Country*, recently released by the National Film Board of Canada, shows individual women interweaving their own experiences with that of an entire country. Organised on a neighbourhood basis, the women of the Luisa Amanda Espinosa Association of Nicaraguan Women (so named after the first woman killed in battle) recall their military battles and their more recent skirmishes with machismo. They speak directly and proudly of their accomplishments.

Where Nicaraguan women have survived to celebrate their dreams for social justice, Estela

Ramirez speaks of a different reality for the women in her El Salvador. She and Sister Mary Hartman addresses a gathering at the University of Winnipeg. Both women talk animatedly in front of a display of bright color photographs depicting the daily abuses suffered by those people at war with the U.S. supported military regime of El Salvador (a country half the size of Vancouver Island and populated by 5 million people). Estela Ramirez represents a women's group called AMES (Association de Mujeres de El Salvador), formed because women began realising that they have problems faced only by women.

To survive in El Salvador women have few choices; suffering from both cultural and economic oppression. Though they work along with men in the fields, only men are under contract with a right to wages and daily food allowance. Women (and children) are not considered "officially" at work.

In the cities, women have to work for lower wages in free trade zones (exempt from local law and taxation) for transnationals like Texas Instruments and Maidenform. Those who find work as domestic servants or "empleadas" are expected to sexually service their boss and his sons under threat of dismissal. Increasingly women in El Salvador are single parents and can only survive by street vending or prostitution. These activities make them vulnerable to police hunts, beatings and imprisonment.

From this daily struggle to earn a wage and the additional burden of housework, all of which has not permitted them to participate in political movements, AMES has grown. This organization provides sup-

port to women who encounter violent opposition from their husbands and parents. Estela described how many women have been thrown out of their homes; called "whore" for attending evening meetings. Often any woman wearing jeans is immediately suspected of being a guerrilla and harassed.

The women of AMES are given the greatest chance to do work for women in the "free zones" (areas of the countryside controlled by the popular movement). Inside these zones

(presently about one-third of the country), women are elected to popular power committees and organise local literacy campaigns. Estela Ramirez outlines AMES's determination to create a network of childcare centres for all children of the 'free zones', to organize a rotation of housework and to promote schools and spread health care knowledge of local medical plants.

Not content to take on only their government with its U.S. support system, these women are determined to take on machismo and "to decide the best future society where no man feels free to oppress women." Estela declares with a smile that women want this new life. As the evening ends, we thank one another for the possibility to connect.

To support the work of AMES you can send donations to: Julieta Lopez, AMES Montreal, C.P. 85 Succ. "C", Montreal H2L 1R3 (514) 527-2465

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YW Springs Into Action

The YWCA has always been an important part of the women's community in Winnipeg, some years more visibly than others. Sherron Segal, now the Y's Director of Developmental Services remembers when the YW Resource Centre was a lot bigger than it is today and the Y Building housed the Manitoba Action Committee on the Status of Women. She says she wishes things could be the same as they were then, but states emphatically, "We're not shying away from women's issues. We're just trying to cater to the immediate needs of women in our groups." But she adds confidently, "we're working on it."

Citing the Young Moms program, Post-Mastectomy Group and a program for mothers with hyperactive children as examples, Sherron says more political activities just "aren't the key thing" when your organization's mandate is to reach out and help specific women. But that doesn't mean the Y isn't interested in political

activism, she insists. The Y's new President, Georgia Cordes is a well-known advocate for improved pensions for women, who will undoubtedly improve the visibility of the Y in Winnipeg.

The outlook of the Y is definitely changing, Sherron notes. "The outlook is now that we want to reach out more to women. Just sitting there with programs and publicizing them just doesn't work," she explains.

It's volunteers who do the bulk of the work at the Y, she explains. Sherron adds that the Y as a support base, exists to initiate people to take action. Part of her philosophy centres around emphasizing the quality of life, which she describes as "getting back to the basics, getting in touch with yourself, working from the inside out." Because improving the lives of women has to be an ongoing process, and not a stagnant one, Sherron says, "we're always evaluating our programs and making them fit the needs of women and girls today."



If you are interested in any of the Y's programs just call 943-0381 for more information. Babysitting is free and program costs can be adjusted for low income women. The YWCA is at 477 Webb Place in downtown Winnipeg.

Right now there are four major program areas for outreach work being co-ordinated out of the Y. The only program for widows under 60 in Winnipeg, *Widow to Widow* is offered through the Y, which involves providing support and counselling as well as a visitation service and information referral services. *The After School Club* provides a program of crafts, films, and special outings for children at many schools throughout Winnipeg and *Take a Break* is an outreach program provided in various communities throughout the city for mothers on limited incomes. The fourth outreach program is *YW Neighbours* for suburban mothers.

Programs at the Y itself include *Young Moms*, a support and fitness group for mothers between 16 and about 21; *YW Women*, for women 45 and over to come to discussions, hear speakers and find support with other women; *Les Amies*, a program for post-mentally ill women where they can meet and enjoy social, recreational and educational activities; *Post Mastectomy Group*, where women who have been treated for breast cancer have the opportunity to meet for exercise and discussion about the experience of mastectomy; and *Time Out for Moms*, a program for mothers with hyperactive children.

For Sherron, "the real satisfaction comes when a group of women come to take over the group themselves and the leader doesn't have to do anything...when the women come to like themselves."

"A lot of women don't see their true potential," she notes, and they need a chance to "explore themselves as individuals. Beginning to empower women from the inside out, says Sherron, is what it's really all about.

"The YW gives them the self-confidence and that's what we want to do. They have to believe in themselves."

Penni Mitchell

Courts judged harder on wife-beaters

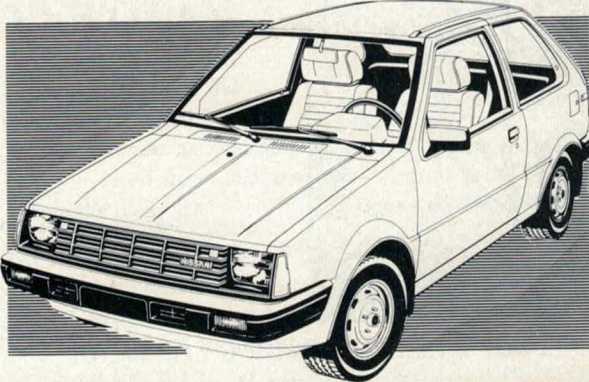
A Nova Scotia Provincial Court judge told a conference on wife abuse in Toronto recently that judges are taking wife abuse cases more seriously.

Judge Sandra Oxner said she suspects the trend is happening across Canada, although she has only observed it in Nova Scotia. She added that the number of wife abuse cases is growing and she called on courts to act immediately to assist the victims through such orders as injunctions to remove the batterer from the matrimonial home where arrest is inappropriate.

She also told the conference that victims of wife-abuse should be treated with sympathy and dignity and should be given information about legal rights and social assistance.

Local Winnipeg sources warn that abused women are hesitating to report repeated beatings to the police. The slow court process is causing a long waiting period before initial abuse charges laid come to trial. People are concerned that intimidation will increasingly reduce the reported cases of abuse and will again serve to silence its victims.

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"Expo '84 Something to Fleece Everyone"

Sylvia Mouffler

To describe "Women's Expo '84" as a flop would be less than accurate. It was also an insult to women, visitors and exhibitors alike.

Held at the Winnipeg Convention Centre January 12-15 and produced by H. I. Marketing — the folks responsible for the more popular Home Expressions, Do It Now and The Winnipeg Business Show amongst others — Women's Expo '84 was badly organized, poorly advertised and under-budgeted.

Why H. I. Marketing failed to produce even a half decent exhibition when they have a proven formula with their other ventures lies in the fact that very little planning and preparation went into Women's Expo '84.

Some exhibitors only learned of the show two months before it took place. This is hardly enough time to design and create a booth or to train people to staff it at the show. Others like J.A.W. Enterprises, makers of Duraco Windows, were sadly out of place among the clothing, jewellery, food and art exhibits. Not that they shouldn't have been there. J.A.W. is aware that the decision to purchase new windows usually rests with the woman and it seemed a good idea to take part in the show. The problem was that they were the only exhibitor in their field and they were located on the outer perimeter where few visitors ventured to go.

The fashion show consisting of bridal gowns, tuxedos and flower arrangements left most of the show's paying visitors out in the cold. Where were the styles in business suits, outer wear, leisure wear and the like?

The show appeared to be aimed at women who take winter vacations, cater bridge

parties and buy \$150 swim suits. The rest of us, who might have been interested in opportunities to improve our careers; to learn the basics in small household repair jobs, to find new products on the market which would help us juggle our working roles inside and outside the home; and to find information to help us launch a business, were totally ignored.

From beginning to end — the opening ceremonies with Lieutenant-Governor Pearl McGonigal were held in a back room at the Convention Centre with only a couple of trays of bland cheeses, crackers and coffee compared to the lavish trays of assorted sandwiches, pickles, white and red wine available at shows like the Business Show — Women's Expo '84 was a second class affair.

The fact that the show's main organizer, Joan McDonald, took off for sunnier climes the day before the end of the show only adds insult to injury. Such a lack of commitment is equivalent to a director of a Broadway play leaving town before the end of the play's scheduled run. It doesn't exactly inspire exhibitors with loyalty, to say the least. Chances are they won't be back next year.

But they weren't worried about next year, when exhibitors started packing up their wares before the close of Women's Expo '84. And who could blame them? The object of the game is to sell, but without any potential buyers to hear your presentation you may as well go home.

The only saving grace is that the folks at H.I. Marketing recognized their mistakes and hopefully won't foist the same kind of show on us again next year.



Can This Happen Here?

Maja Frei

Monday evening, February 6th 1984, 6:00 p.m. The dusk blurs away the street traffic at the busy intersection. The woman is standing at the bus stop, waiting.

A police van pulls up and stops along the curb. Two uniformed policemen rush out. The woman looks around her and suddenly realizes it is her that they are after. They seize her. She protests. They wear no badges and refuse to identify themselves. They toss her, head first, in the back of the van. The van drives away. Everything happened very fast.

She is left to sit for a half hour in the back of the van, the engine idling, the exhaust fumes sicken her and make her weak. Then they come for her, take her inside the building and hand her over to two plainclothes men.

One of them, middle aged, with a pleasant face, questions her about her political activity and that of her friends, and asks her to identify individuals and their actions.

She refuses to answer. Then the other man, in his early thirties, 6'2", with "cold brown eyes, a harsh deep voice and big fists" proceeds to beat her on her head and face and to kick the chair she sits on (she falls off once). The other man then repeats the questions. For four to five hours, the beatings alternate with the questioning. Threats are proffered: "You could get hurt, little girl". The woman is denied access to the phone or to a lawyer. The two men refuse to identify themselves. The terrorizing is systematic and intense.

She is then locked up in a dark isolation cell, with no other furniture than straps attached to the floor. She is finally released at 3:00 a.m. All the money she had on her has

been "confiscated". She has to walk home, terrified and suffering from bruises and a split lip. An unmarked police car follows her all the way.

At no point in time was she put under arrest. No charges were laid. The booking desk at the police station was avoided.

This did not happen in far-away Guatemala, El Salvador, Chile or South Africa, but in Canada. The town was Vancouver, the intersection was Main and Hastings, the uniformed cops were from the Vancouver City Police, the site of the beating, interrogation and detention was the Vancouver "Public Safety Building".

The woman, Geri Ferguson is a native woman, politically active in native rights, prisoners rights, and involved in support work for the Vancouver Five (two women and three men political activists presently on trial in Vancouver). The interrogation focused on the Five and their supporters.

Perhaps the police intended to scare her away from her political activity, or to intimidate other supporters of the Five. But exactly one week later, at 6:00 p.m., an angry crowd of 150 demonstrators gathered in front of the Vancouver police headquarters to denounce the illegal and brutal treatment of Geri, to demand the identification and dismissal of those responsible for it and the end of all persecution of political activists.

At a hastily called press conference the next morning, a subdued Vancouver police spokesperson announced that there would be an internal investigation. A complaint has been filed on behalf of Geri.

For contributions or for more information, write to: Box 46571, Station 'G', Vancouver, B.C.

Porn Conference Unites Women

A coalition of women's groups organized a pornography conference at Queen's University in Kingston, Ontario on February 10th, 11th and 12th. Kingston is home to eight prisons, the Royal Military College and the former home of John A. Macdonald. How is that for a concentration of patriotic powers?

Susan Cole, editor of Broad-side magazine had some interesting recommendations to present to the Fraser Commission on Pornography and Prostitution which is presently making its way across Canada (scheduled to arrive in Winnipeg on April 4th and 5th). She would like to see women, children, men or transsexuals ("I don't want to leave anyone out") have the right to sue pornographers for damages. She contends that the crime has not been committed against the state so fines are inappropriate. It is the victim who should be compensated.

For instance, if a woman was forced to commit sexual acts in the making of pornography, that would be grounds for suing. Linda Lee Tracey, the young stripper who was featured in the National Film Board film *Not a Love Story*, spoke of similar violations of the rights of women who pose for pornography.

"No one has the right to refuse someone the right to work, but they do have the right to insist on a change in their working environment." So when she only agrees to pose in the nude and she is coerced on the set into performing fellatio — well, that should be illegal.

The second grounds for suing would be forced sexual acts wherein the woman was made to imitate a commercial pornographic image. Charges of assault could then be laid against the perpetrator as well as the pornographer who aided and abetted the crime.

A final and favorite proposal would be to sue when pornography is forced upon women, in public and in private. This act is perceived by many women as sexual harassment and a violation of human

rights. If Cole's recommendation became law, women would be free to sue pornographers, advertisers, or corner store owners.

Cole concludes: "I want the cops out and I want the women in and I want the money to go to us."

When speaking about community standard, (gauged by courts as their tolerance level of pornography), he cautioned feminists to be realistic and appeal to more conservative groups, like the church, to represent us because women's groups, not endorsed by established institutions, constitute a "fringe" group. The message was clearly: it matters not *what* we say but *who* says it. Presumably feminism disqualifies us. Susan Cole says, "It's like telling pornographers that they have bad manners. He has the wrong audience and if only he found the right audience, it would be OK. I don't care if you can find someone who will tolerate a meathook in a vagina. We don't. It's not tolerable."

Alex Dobkin, a musician and researcher, gave a unique presentation of violence in pop and rock music. She suggests that the next time you are listening to the top forty you should listen carefully to the mixed messages. There are lyrics which sing of death and beating coupled with a light snappy melody. "I want to be abused by you." or vice versa where the lyrics are cooing love nibbles in your ear and the tune is menacing and thick with imposing fear. The Rolling Stones, in their song *Midnight Rambler*, is a typical example of the woman—hating nature that can be found within the rock industry.

"Did you hear about the rambler/He'll leave his footprints up and down your hall/I'll stick my knife right down your throat/baby and it hurts."

Lisa Hagen-Smith

Pornography Update

'Tiny Treasures'

A story in the December issue of *Harper's Bazaar* featured small bottles of perfume and a topless six year old. Not an ad, this feature titled "Tiny Treasures" ostensibly meant the bottles but could be inferred to mean her exposed nipples. The feature describes famous perfumes and why a woman would want them for Christmas. Perfumes, it read, are "For seduction with just a hint of innocence."

Members of the Twin Cities Chapter of NOW complained to the magazine and to the perfume companies. One company, Nina Ricci, sent a letter of apology and 800 bottles of perfume to NOW. Chanel, meanwhile, wrote that they had no control but if they had they would not have allowed the piece.

Diana Lucas/off our backs



Bellegram

A REPORT ON PORNOGRAPHIC PHOTOGRAPHY OF CHILDREN done by Suzanne Scorsone of the Toronto Catholic Archdiocese, reveals that most of these pictures are taken of children by a trusted adult. This is often part of other incestuous activity on the part of a parent, or sexual molestation by other trusted adults with whom the child is usually familiar such as a relative, neighbour, teacher, school bus driver or organization leader.

The research material of the report was obtained from Ontario law and child protection agencies. Metro Toronto Sgt. Peter Petruzzellis who has worked on an anti-porn unit and served on a federal com-

mittee investigating child prostitution and pornography agrees: "It is a myth that these kids are abducted by strangers." The report also found children are seduced with rewards and retained with threats. Primarily for private use, the photographic material nevertheless often finds its way into commercial consumption.

Because the children are disbelieved and parents often do not want to face the situation, perpetrators are not prosecuted states the report. Sgt. Fournier of the Metro Toronto Police advises that the parents warn their children "not to do anything (with an adult) that makes them uncomfortable."

Globe & Mail

Valentine's Day Action

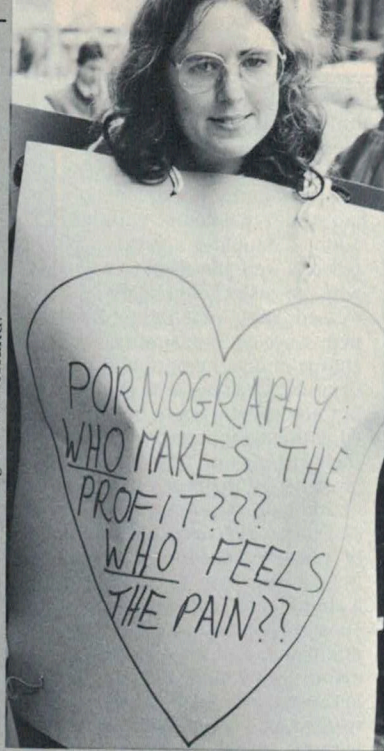


Photo: Brigitte Sutherland.

The "You are not our sweetheart" Valentine addressed to the owner of Winnipeg's Dominion News Store.

An ad hoc group of about 30 women presented a large "bloody" valentine to the proprietor of Dominion News, one of the major pornography outlets in Winnipeg. The large cardboard valentine was constructed out of cutouts of porn

magazines clearly representing how pornography is not about love or eroticism, but about violence against women. The women chanted and sang as they handed out small, red valentines to passers-by.



Alison McKenzie expresses her sentiments of pornography at the Valentine's Day demonstration in Winnipeg.

SUB-COMMITTEE TO STUDY SEXUAL ABUSES OF WOMEN —

In response to a private members bill a House of Commons sub-committee has been established to study the possibility of eliminating pornography and sexism on television by amending the Broadcasting Act. The Act now states that "no station or network operator shall broadcast any abusive comment or abusive pictorial representation on any race, religion or creed". The proposed amendment would add "sex" to the list. You can and should make your views known to this committee by writing to Richard Dupuis, Sexual Abuses of Women Sub-committee, House of Commons, Ottawa, Ontario K1A 0A6. You can also ask to appear before the sub-committee.



Anti-pornography movement gaining

UNION SUPPORT — At their recent annual meeting the BC Federation of Labour passed a resolution affirming the sexism of pornography, and recognizing the anti-pornography work done by women and community groups. "Pornographic material in the work place is one of the ways women have been harassed and demeaned in their jobs". The BCFL also agreed to publicly oppose porn in workplace and community and hold a conference on how to "focus a labour approach to pornography: what it is, who is affected, what are its effects, how to oppose it; and to educate BCFL affiliates about its effects on both men and women."

Kinesis

Toronto Mayor Arthur Eggleton told the Fraser Commission on Pornography and Prostitution that there has been a "shocking" increase in violent pornography in the past few years. Echoing the sentiments of Canadian feminists, Eggleton called pornography "hate literature" against women, men and children. Although some would argue his contention that pornography was hate literature against men, Eggleton's presentation, for the most part was supportive of women's concerns that pornography is a dangerous medium and is a threat to women's safety.

classify or regulate any video tapes, although the Film Classification Board is considering the classification of videotapes for personal and commercial use.

VOLUNTEER

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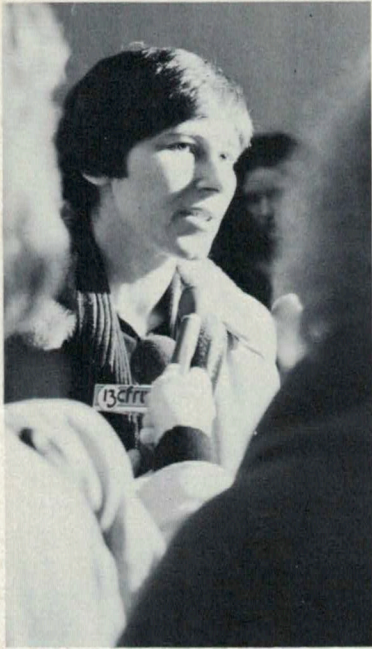
For an appointment call:
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COUNCIL SEES THREAT — In a rare show of unanimity, City of Montreal recently condemned the growing pornography culture in the city and gave the order to their City Executive Committee to study ways to stop what they all believed to be a growing threat to the safety of women and children on Montreal streets.

CCAMP Newsletter

The Ontario Censor Board will be rating rock videos in that province starting April 1 for viewing in high schools, bars and theatres. The videos will be rated according to film standards and the board will have the power to prevent the showing to groups of children of videos that are excessively violent or exploitive of sex. Manitoba does not presently

Photo: Brigitte Sutherland.



Yvonne Olenick of Women's Incest Survivors Encounters (WISE) speaks to the media in front of the Attorney-General's office.

torney's, Norman Sundstrom, attempts to get the case thrown out of court. Despite the father's reported admittance of having had sexual intercourse with his adopted daughter, several reasons were put forth as to why the case should be dismissed. First Judge Daniel Kennedy rejected Sundstrom's charge of discrimination in the Criminal Code because men, but not women, could be charged with having intercourse with their foster sons. Then the lawyer tried to use a 1953 Manitoba Court of Appeals decision which acquitted a man of incest because the victim was not considered a "child" due to a statute that declares "bastards" are not the children of anyone. The case was finally dismissed by Judge Kennedy, because the Crown's charge was worded as having intercourse with his "foster" daughter, while the defense lawyer stressed she is the accused's adopted daughter.

Sundstrom says the Crown can't relay a charge. However the Crown is appealing the ruling. To the women of WISE it clearly illustrates how protection and concern for women and children in our society is an illusion. Spokesperson, Yvonne Olenick, pointed out at the Attorney-General's office that most incest cases don't even make it into the courts due to the ages of children, the power imbalances in the relationships, imposed secrecy and lack of positive supports for the children. "What a case like this shows is that the victim is penalized again and again; she and the original crime against her are lost in the legal shuffle."

TECHNICALITY TRIVIALIZES INCEST — Representatives of the Women Incest Survivors Encounter (WISE) group and a number of supporters attempted to meet with the Manitoba Attorney-General Roland Penner about the recent acquittal on a technicality of a man charged with committing incest. The AG was in Cabinet and could not be disturbed was the reply. He would be informed of the visit.

Over the past few months the Winnipeg press has reported steadily on the defence at-

Nelliegram

ABUSER PAYS — An 18-year-old woman in San Jose, California was awarded \$100,000 in damages from her stepfather, whom she says molested her when she was a child. The amount is the equivalent of his net worth. Attorneys believe the settlement, which leaves Ralph Meyer with his car, his tools, his clothing, and his pension, is one of the first in the nation in which a sexual abuse victim has recovered virtually all of the property of the accused.

The case was settled as a trial was scheduled to start in connection with Julie Baker's suit. She said in a deposition in

November that Meyer assaulted her in 1973 and 1974, when she was eight and nine years old and on one occasion threatened to kill her if she told her mother. Meyer denies threatening Baker. He cannot be criminally charged because a three-year statute of limitations has expired, said Baker's attorney.

The lawyer, Gordon Johnston, said "there were a couple of instances" of sexual assault that occurred over a short period of time: "We felt the settlement was in the best interest of everybody."

1.a. times/off our backs

Violence a world-wide crisis

(NORTH AMERICA) — In North America, they're called 'random murders' or 'mass murders'...or more compellingly...SEX CRIMES... seemingly motiveless, gruesome murders. Consequently they take their prey from the ranks of the most weak and vulnerable...women and children. The press and the police shrug their shoulders in resignation...no apparent motive.

Robert Heck, a Justice Department official estimates there are at least 35 killers roaming the U.S. today, who will consume the lives of an estimated 4,000 people by the end of the year.

"It's an epidemic," he says, but officials have no explanation for the apparent increase in such murders.

* Investigators in Seattle believe one man has killed at least 13 girls and young women in the past 18 months;

* In October 1983 Otis Elwood Toole and Henry Lee Lucas admitted to killing more than 200 people, mostly women and children during the 1970's and 1980's.

* In Canada, Clifford Olson murdered more than a dozen children before he was caught.

* There is no central information system in the U.S. to help authorities in different states discover a pattern in unsolved murders.

Because women and children are often systematically tortured before or after being murdered, the sexual link cannot be ignored. Heck says the increase in these murders is partially linked to the increase in violent pornography, which encourages men to see women and children as less than respectable human beings...as objects to be used, consumed and even destroyed.

Nelliegram

GOOD MEDICINE — Madison, Wisconsin is the home of the first and only worker managed collective pharmacy in the United States, if not in North America — WSA Community Pharmacy.

Alternative health care for women is a key concern for the 'drugstore', which provides a broad range of alternative health services on top of its pharmaceuticals. A recent move enabled the operation to expand, and it now includes low-cost pharmaceutical services, health and body aids, vitamins, supplements, health food, bulk herbs, health care books, and baby care products. A sports medicine and information section may be added later.

The collective has defined four functions for the organization: first, the low-cost services and merchandise it offers. Sec-

ond, financial support for other alternative groups.

The third primary function is consumer health education. Free pamphlets on various health topics are available in the store; a bulletin board deals with a different health topic every six weeks; informational cards are taped to the shelves; and a health information library is on the premises. They have also sponsored film showings, theatre, and a health festival.

The fourth aim is the promotion of an alternative to standard business operations. Much of the pharmacy's success in this area they attribute to their low turnover staff, due to staff/collective members being paid a "living" wage, as well as receiving numerous benefits.

Kinesis

Aspartame turns sour?

A Washington consumer group is seeking a court order to remove Aspartame, a new artificial sweetener, from store shelves pending an investigation into complaints that it has caused epileptic seizures, disorientation, severe headaches, visual impairment and menstrual problems.

Rod Leonard, executive director of the Community Nutrition Institute, said a lawsuit seeking additional tests on the artificial sweetener was filed after the Food and Drug Administration turned down a petition that it extend the investigation of Aspartame.

Reproductive Choice Update

(from the publicity committee of the Coalition for Reproductive Choice)

TRIAL POSTPONED

Doctors Henry Morgentaler and Robert Scott and Nurse Lynn Crocker will likely stand trial in Winnipeg in May on charges of performing illegal abortions. Defense lawyer Greg Brodsky asked for, and received, a delay of the trial until the next assize, scheduled to begin April 30. Brodsky told Mr. Justice Peter Morse of the Manitoba Court of Queen's Bench that he intends to challenge the constitutionality of Canada's abortion laws.

RALLY

A solidarity rally will be held at 7:30 on the evening that the constitution challenge decision is handed down in Toronto. Assemble inside the Legislative Building.

MAYOR BACKS LEAGUE FOR LIFE "WEEK":

Once again Mayor William Norrie has acceded to the views of a narrow and unrepresentative minority by proclaiming "Respect for Life Week".

In a letter to the Mayor, the Coalition protested the proclamation. By lending City of Winnipeg support to the League for Life, the Coalition said, the mayor was ignoring the majority of Winnipeg citizens who

believe in a woman's right to control her own reproduction. The Coalition requested that Norrie proclaim a "Respect for Reproductive Choice" week to better reflect the views of Winnipeggers. We look forward to his response in the near future.

NDP CONVENTION

Pro-choice resolutions were high on the order paper at the annual provincial NDP convention in February. Resolutions supported the government's initiative to expand reproductive health services, and called upon the provincial government to lobby the federal government to repeal Section 251 of the Criminal Code. The Party was also called upon to ask the provincial government to act in accordance with party policy, and speedily establish publicly-funded reproductive health centres with functioning Therapeutic Abortion Committees across Manitoba, and to establish those services in a way that ensures equitable regional access.

MONEY

Donations have declined since the conspiracy charges were dropped, but the need for money is still great. The Coalition needs funds to continue operating. You can help by buying Coalition note cards available at some local stores, or at the Coalition office (phone 775-7774.)

Fetal Spokesperson Wanted

PC Member of Parliament Don Blenkarn introduced a private members' bill into the House of Commons February 13 that would make the appointment of fetal spokespersons to Therapeutic Abortion Committees in hospitals across Canada mandatory. Blenkarn's bill would also amend the Criminal Code to allow abortion "only if the miscarriage is necessary to prevent the death of the female person."

If the hospital committees refused to appoint a spokesperson for the fetus to the commit-

tees, the crime would be an indictable offence.

Therapeutic Abortion Committees are required under the Criminal Code to decide whether a woman will be allowed to have an abortion in hospitals. The woman seeking the abortion has no representation on the board and has no recourse to appeal the committees' decision.

Blenkarn's bill will come up again for debate on the second reading, when it will be debated and voted on.

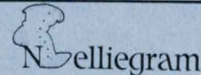
Brandon General Hospital will be offering abortion services after a two-year halt in the service. Dr. Kathy Grinwich will be in charge of providing the service, which was resumed as a result of public criticism and publicity surrounding the fact that Manitoba women are forced to travel to North Dakota and other Canadian provinces every year to obtain abortion services. Services in rural areas have historically been inadequate and a Health Services Commission spokesperson says other rural hospitals may soon be providing the service.

(British Columbia) — Two former directors of a Vancouver hospital society that appointed an abortion review committee were refused their request to challenge the committee's "liberal" practices last month. The Supreme Court of Canada refused to hear the director's argument that the committee was too liberal in interpreting

the Criminal Code criteria on when an abortion could be legally performed.

(Portugal) — In a debate which threatened to split Portugal's coalition government, the parliament voted at the end of January to "liberalize" the country's abortion laws, allowing the procedure in cases of rape, cases of a severely deformed fetus or where the life of the mother is endangered.

The church in the largely Roman Catholic country mounted militant opposition to the bill and staged numerous demonstrations, while conservative newspapers called the move to increase reproductive health care services a return to the death penalty. They made little comment on the estimated 200,000 illegally performed abortions every year in the country. A survey recently conducted in Portugal showed 48.2 per cent of the national population in support of the change, with 39.8 per cent against it.



CELEBRATIONS '84 at the University of Manitoba sparked some lively debate on the topics of prostitution and the reproductive rights of women. Plebescites held by the students supported non-criminalization of prostitution and also the right of women to choose abortion.

Two men, Dan Jones, a policeman, and Winnipeg lawyer Robert Tapper spoke for the need to retain the law against solicitation for the purpose of prostitution. Jones suggested the inclusion of charges against customers as well as prostitutes. Tapper defended the solicitation law as a protection for users of the streets.

Jillian Riddington of the B.C. Action Committee on the Status of Women and Lydia Giles of the Manitoba Action Committee on the Status of Women both spoke against criminalizing the act of prostitution. Riddington believes this enforcement to be

expensive and this money better spent on providing alternatives for women who work as prostitutes. Giles expressed concern for the way women who work as prostitutes are often persecuted by the law and not protected when they experience violence. Both believe existing laws for noise and traffic control, street peddling and sexual harassment can be applied if problems arise for pedestrians or residents.

During the abortion debate Susan Cole, editor of Toronto's feminist journal *Broadside*, would give up her right to choose abortion only if our society could provide her with: 100% safe and effective birth control; complete birth control and sex education; a total acceptance of woman's sexuality; and state funds to support her when she is pregnant with its fetus. Pat Soen of the League for Life called Cole's arguments "unrealistic".

Selective Breeding a Reality?

(Jerusalem) — Israeli doctors say they have developed a technique that enables men to have their sperm treated before being implanted in the prospective mother to improve their chances of having a boy (or a girl). The process involves

separating sperm containing male chromosomes from sperm containing female chromosomes, resulting in either an 80-per cent male-chromosome or female-chromosome sperm count.



Sharon Zenith Come and her drawing, *Striped Tongue*.

There's a whiff of spring in the air mingling with the turpentine; optimism stirs in the undergrowth and the pleasing crackle of melting ice warms the ear. There's new life on the old canvas; brighter colours in the weft and warp on the loom.

CRAFTY CONVERSATIONS ON WOMANLY

art

Erica Smith

There are also problems, of course. Societal expectations of women have not changed with the coming of spring. Artists of both sexes are still struggling for economic survival, and women artists are still doubly cursed. Art is still seen as marginal, a luxury apart from the real affairs of men. Women are still outside the mainstream in art, as in most institutions. However, more and more artists are giving the collective finger to 'patriart' and establishing alternatives to the traditional hierarchical structures. A growing community of women artists is expressing a different reality in their work. They're refusing to distort their own vision to conform to the male artists' point of view. And the pressure to conform is great. To openly proclaim one's work as woman-identified is to have it dismissed as trivial, peripheral, decorative, delicate, pretty, or feminist, and that's tantamount to the kiss of death.

The herstory of women's art begins with survival needs. Blankets, baskets, pottery, huts, tents, earth lodges and pueblos have historically been the exclusive work of women.* Humble, utilitarian crafts provided humankind with warmth, food and shelter but could never aspire to the ranks of high art, such as painting and sculpture. As a result of this hierarchy of value, much of women's art has suffered denigration and obscurity, since it remained invisible to men who saw it simply as manual labour. What was a woman to do? She had no role models, was excluded from art history and art schools, ignored by museums, and prevented from studying the nude. Not to mention her economical dependence and her wife/mother/servant role.

The miracle is that women, given the obstacles, continued to be artists at all. Today they are still artists and expanding the language of art by bringing our craft heritage into it. Finally I talked with eight Winnipeg painters, weavers and other artists, five of whom work collectively with their own galleries and support networks.

Thorie Hinds Thrien just had a successful show at Plug In, at 175 McDermot in Winnipeg, and received a project grant from the Manitoba Arts Council. She grew up in Portage la Prairie where there was no art school and little exposure to other artists. She found art school at the U of M an exciting experience.

Her studio on Princess Street is surrounded by half empty old buildings. "They should let artists use all that empty

space," she says. "That would involve the community and city hall in promoting art. Winnipeg has the potential for becoming an exciting creative centre. We're not Toronto, but we can make things happen here."

We talk of her drawings. "My work is on a large scale, so it's been called masculine," she snorts. "I didn't know art had a gender."

Probably all those tiny stitches led to the expectation that women would paint tiny pictures. And so they did small works that didn't take up a lot of space on the kitchen table. Few of them had a room of their own, much less £500 a year for art supplies. To paint on a grand scale requires self-confidence and a sense of mastery of the universe that few women possessed. Germaine Greer pointed out you can't create great art with fragmented lives and damaged egos.

... this quilt might be the only perfect artifact a woman would ever see, yet she did not doubt what we had forgotten, that out of her potatoes and colic, sawdust and blood she could create; together, alone, she seized her time and made new.

Marge Piercy
"Looking At Quilts"



Leslie Leslie, metal artisan.

Leslie Leslie is a member of Artisans 12, a group of Manitoba craftspeople, artisans and artists who own a shop and gallery in the Courtyard, at 100 Osborne Street. It's a great place to visit and lose yourself for a couple of hours. Usually one or two

friendly artists can be found there. They are happy to share their knowledge.

Leslie is planning some large sculptures, so she installed a stove in her garage and moved in, along with her huge shipment of ivory. How does she feel about the crafts/art dichotomy?

"I don't follow a pattern because I have a million of my own ideas in my head. I create — the result is my own, so," she concludes cheerfully, "that makes me an artist."

Sandra Wiebe comes in just then. The craft versus art debate doesn't bother her either.

"My weaving involves an incredible amount of creativity — from the original design, spinning the fibres and hand-dyeing yarns, to the actual weaving." The result is utilitarian—ponchos, shawls and jackets but wonderfully original and intricate — a tribute to the colours and textures of the rural landscape she grew up in.

For me the 'art' happens when a person, having learned a craft, reaches inside herself and finds her passions, her interests, what most fascinates her about life and then expresses it.

Glen Corbett Povey,
American Weaver

A long-time feminist artist/activist, Sharon Zenith Corne has lectured and written articles on feminist art, and served on provincial and federal art advisory committees. Her recent show at Gallery III at the School of Fine Art was a powerful, disturbing protest against women's victimization and sexual exploitation. Marian Yeo, a Winnipeg writer and historian says this about her work:

Sharon Zenith Corne's drawings are an important contribution to feminist imagery. They protest the imposition of a stereotype that assigns women an unreal role and restricts their potentiality. Body-imagery acts as a metaphor for socio-sexual relations in that they reveal cultural as well as psychic distortions.

When Donna Jones was at the School of Fine Art there was the option of a women's art history course. She recalls a feeling of solidarity and sisterhood in the all-female class. "Fifteen years ago, we might have heard of four or five women artists and now they fit into the male-defined 'major movements'. The textbook we used described Käthe Kollwitz's anguished indictment of war as beautiful and sympathetic!"

Donna is part of a group of seven artists

who run the co-operative Ace Art Gallery which opened last July. Their aim is to promote young unknowns, women and minorities. A MEAP grant covers their acting director's salary and a garage sale netted \$450 to pay the cost of renovations and printing invitations to the grand opening.

"There's a terrific flow of energy from us artists banding together," she says. "We feel we have to be self-determined if we're ever to accomplish anything. We have to do it ourselves."

February 17th saw the start of Judith Evers Ryan's show at Artisans 12. All the skills she has acquired in the years spent in Indonesia and Holland — porcelains, ceramics, hand-painted tiles and batiks — will be on display. Her work is so visually stunning, one almost misses its complexity.

Association with the collective has been a source of friendship and helpful criticism for Judith. She credits the feminist movement for enabling her to empathize and depict women's realities.

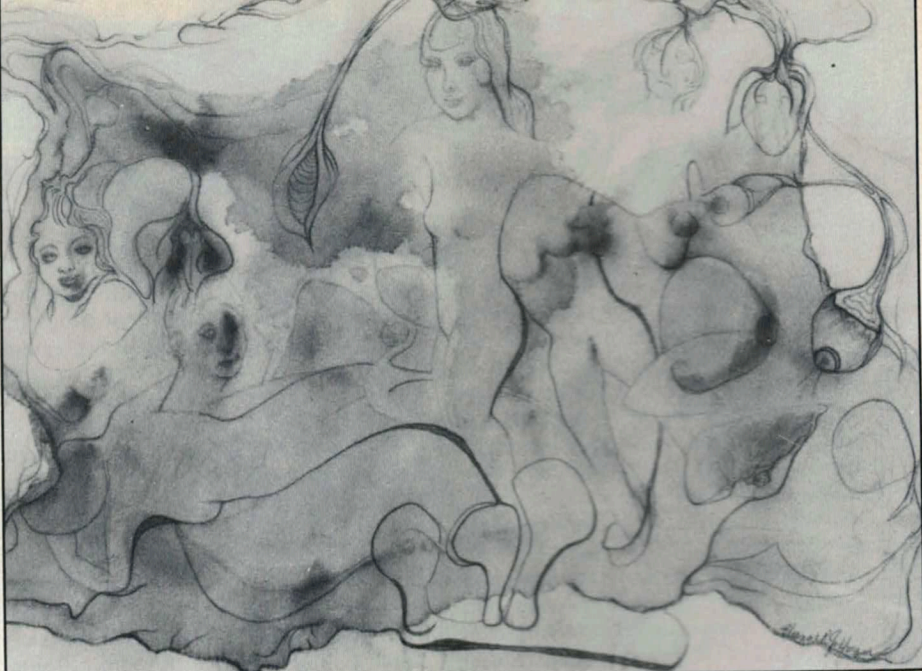
Ann Smith's show at Gallery III on March 5th was helped along with a major grant from the Manitoba Arts Council, enabling her to do a series of large acrylic paintings. She feels more and more self-assured in her work.

"Painting is my stability", she says. "It's always there, and it always gives back what I put into it." Her imagery is a lyrical celebration of women and nature and draws heavily on her intuition.

*She could paint with one hand
Studying grapes and peaches
A bowl of pears she would later
Cut, peel and stew for dinner.*

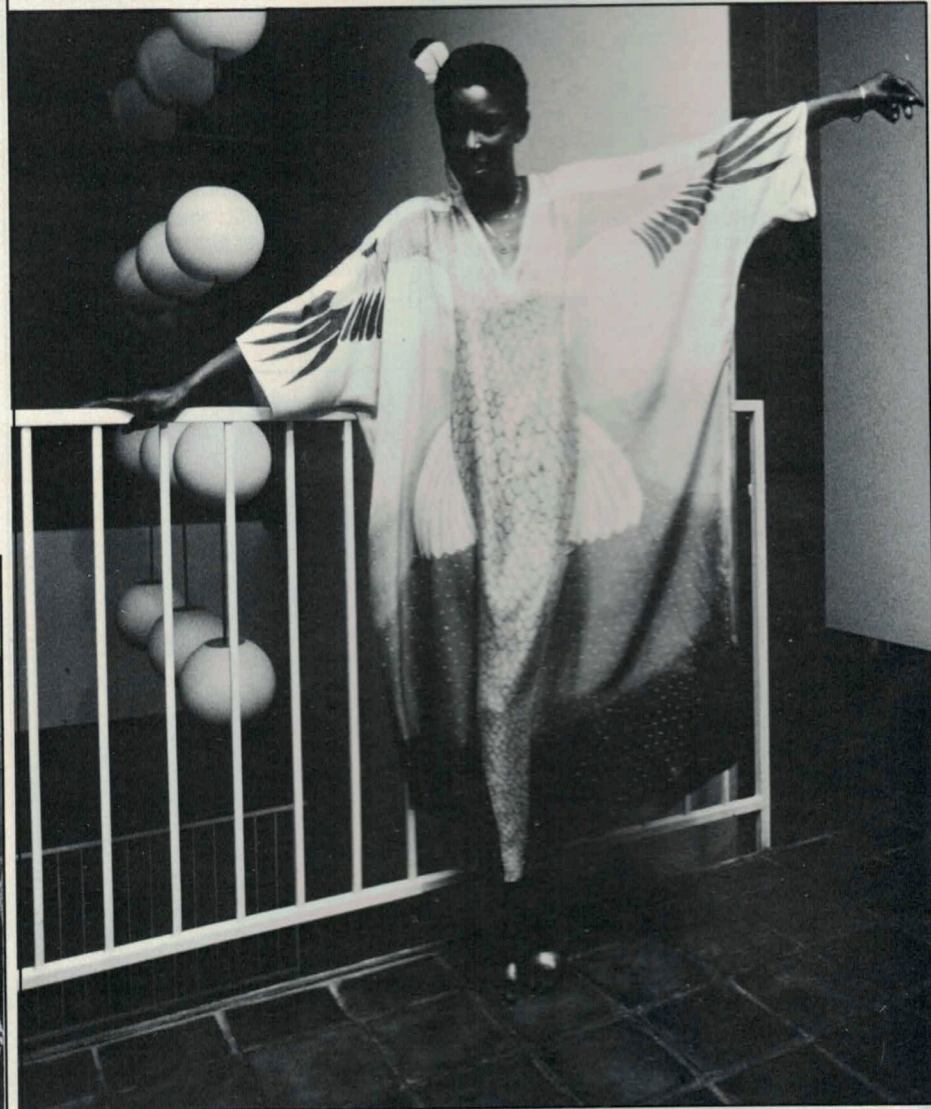
Joan Aleshire
"Exhibition of Women Artists
(1790-1900)"

*Sandra Wiebe models one of her creations at
Artisans 12.*



Eleanor Golfman's "Springtime at Play", Medea Gallery.

A Judith Evers Ryan creation.



The Medea Gallery in Osborne Village was the first collective in Winnipeg, says Eleanor Golfman, and boasts a membership of 21 women and one man. She divides her time between painting, her part-time job, and being president of the Manitoba Society of Artists, which celebrated its 50th juried show two years ago. Another show is planned for June of this year.

We talk about feminist content and her "Springtime at Play". She sounds interested. "Do you think it's feminist?" she asks. I suddenly wonder to which category do we attach the adjective "feminist" when we talk about feminist art. The artist, the work created or the audience? For instance, we rejoice in Georgia O'Keefe's art, which affirms feminism while she herself denies it. A friend suggested that maybe the definitive question should be "Is it anti-feminist?"

The feminist movement is about choices and widening the circle, so perhaps the most important thing to remember is that we, the artist's audience, engage our own heads and hearts in the process of responding to art. That we are open and willing to be challenged, outraged, enraged; and that we don't snap shut when we feel threatened or conned, but allow the artist to speak to us. I don't mean suspending all critical faculties, good sense or credulity in favour of misplaced loyalty to any feminist art. We have the responsibility to educate ourselves, to start going to galleries and really looking at what we see. Our artists' future depend on us. ▼

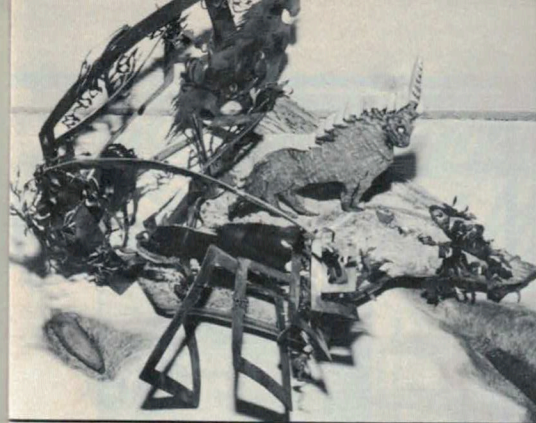
* according to the writings of Kathleen Gough, Doris Cole, and Elizabeth Weatherford, among others.

A Helpful Reading List:

Hedges, Elaine, and Ingrid Wendt, *In Her Own Image*. (The Feminist Press, New York, 1980)

Read, Daphne et al, "But Is It Feminist Art?" in *Still Ain't Satisfied!* Fitzgerald, Guberman & Wolfe, eds. (The Women's Press, 1982)

Painting by Ann Smith, pictured below.



Metal Sculpture by Leslie Leslie, Artisans 12.



"Birth" and her creator, Judith Evers Ryan.



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Artful Storytelling

Louise Profet-LeBlanc

One could probably say that I was raised up among many of the big stars and actors and actresses of the Native community. Among these select people were comedians, satirists, traditionalists, story tellers and just plain, down home people who saw a space that a story could be put into; — perhaps to lessen the load I don't know. But what I do know is that this bonus of life will forever remain in me, and whenever the opportunity arises for me to practice these skills of my people, what is known to the everyday society as the "arts", it is very satisfying and gratifying, to say the least.

Historically, my ancestors came from a long line of story-tellers, dancers and singers. This was believed to be a gift that one was blessed with, and people would work with developing this gift throughout their whole lives, mastering their techniques. After a long day of work perhaps out on the trapline or gathering the winter's supply of wood, after cutting fish all day or cutting meat to dry, the time in the evening was set aside, almost as if it were specially set aside for story-telling. The children and other adults who wished to listen on the side would settle in for a treat from a story-teller.

The subject could be or not be relevant to what was going on in the person's life, it could be true or not so true, depending on if the story-teller was a joker! These stories could be about real-life events, about legendary figures, the supernatural or someone's imagination just getting carried away with them. They would see many things into a very normal situation, just for the laugh, and would generally begin the story off with, "what if?". Great gales of laughter would fill the air, sometimes drawing tears!

Comedians really have nothing over on team comedy with many of the joke sessions that Native people get into. One hysteria just leads into another until, the master-mind who initiates this scenario has the whole audience just breaking up with fits of laughter. One would have to understand "Native Humour" to appreciate the fact that what generally happens, too, is that the people make jokes about themselves or about something that someone else was doing that struck them as looking funny.

On the other hand though, I'm sure it is just as important to be very serious in story telling, as in the case of legends. So that the listener gets the feeling or the spirit of the situation being portrayed, the orator

makes many gestures and uses many body language movements to emphasize a particular circumstance or action. When an old lady throws the spear at a bear, you can almost see the instrument hurling through space. One must also know that when she tells certain parts of the story over again, she's giving you a review. She's giving you the opportunity to catch up, and another opportunity to implant the specifics in your own head. The story-teller was very diverse and had to be, because in most stories, you must remember, she had the responsibility of being all the characters in the story, and she expertly wove the dialogue and personality of each character. Charmingly and wittingly, without much effort, she would portray the lot. One of the common opening lines that is my favorite is, "Used to be, long time ago!"

When one really thinks about the skill of acting and performing, it could be brought to mind that as actors and actresses, our job is to first of all bring a specific message to the audience. How accurately, depends on how well you get to know and understand the character that you are playing. In a sense, it is a spiritual experience, as another spirit takes over when you become that other individual. You see the world through their eyes, you hear what they would hear and feel the hurts, joy and pain that they would and take on the voice and body movements that depict these feelings. The fun begins when a part allows you to become an animal. Perhaps in a song or a dance or chanting a legend, you allow the spirit of the animal to take over.

I'm sure many people have witnessed the Elders of the Yukon before in a dance or presentation of a dance or song; one would never imagine them to be so light on their feet or so strong in voice. They are masters of the spiritual transformation, and the drum is their heart beat.

And this is what we as young Native people have to begin to develop. We have to inspire others to take the chance and have that part of you that can be someone else begin to fly and take flight, so that we can express this innate ability of our ancestor and carry on with our oral traditions by using contemporary methods to begin this expression. It is guaranteed to be very exciting, unique, and satisfying to know that the Elders of our communities are our instructors...Now for the first act! ▼
reprinted from *The Optimist, The Voice of Yukon Women*.

CHANGING

Laura Langston

M

anitoba women are already beginning

to see the results of their push for political power. There are seven female MLAs in the Manitoba Legislature. Three of those women hold high profile cabinet positions: Community Service and Corrections Minister Muriel Smith, Labour Minister Mary Beth Dolan and Education Minister Maureen Hemphill. All three are well respected and have been called the "bright lights" of the Pawley cabinet.

The situation has changed quite quickly. Before the NDP came to power in 1981, there were two female MLAs in the legislature: a Tory and a Liberal. While Community Services Minister Muriel Smith and several members of various women's groups are pleased with the increasing number of women active at the provincial level, no one is terribly complacent. The prevailing attitude is that men still dominate the political arena.

Manitoba Political Science Professor Tom Peterson acknowledges that women should participate politically but he said, "When they do there's initial consternation. Some men, and a few women too, are surprised when a woman stands up and presents her view."

Former Liberal MLA June Westbury is familiar with that consternation. It was in 1979 that she left City Hall to take over Lloyd Axworthy's seat in the provincial legislature. Westbury felt much more accepted at City Hall and said she was given a really rough time at the provincial level. "The insults were constant," she said. "The Tory back-benchers particularly would say things like 'we love you, June.' Well, I didn't want them to love me."

As the only Liberal at the provincial

Women in Provincial Politics

THE WAYS TO THE MEANS



Manitoba Minister of Economic Development & Community Services
Muriel Smith.



Manitoba Labour Minister.
Mary Beth Dolan.



June Westbury, former Liberal MLA
(P. Rouge).



Manitoba Liberal Leader Candidate.
Sharon Carstairs.

level, Westbury had a difficult job. But it was even more difficult because of the attitude of some of her peers. She had an especially tough time when she brought up bathroom politics. "I stood up and said how can you boast about your treatment of women when there are no washroom facilities for female MLAs?" Eventually, Westbury took the issue to the Human Rights Commission which recommended that an accessible washroom be installed.

Women in the Liberal party continue to influence provincial politics. Sharon Carstairs is running for the leadership of the Manitoba Liberal Party partly because "a woman at this point in politics has a chance to establish a new image for Manitoba Liberals and Manitoba women."

She feels that there are many issues facing Manitoba women: "The real gut issue right now, in my opinion, is equal pay for equal work. And that's not a women's issue, that's a human issue." Manitoba men are concerned with education and declining health care too, she insists, and predicts that in the future, women will concern themselves with general issues as well as "women's issues."

Carstairs has received tremendous support in her quest for the Liberal leadership, particularly from professional men. "What has amazed me has been the broad based support I have received. I've had calls from young and old, urban and rural and I'm getting calls from doctors and lawyers who are wishing me well and promising me support."

It wasn't all that long ago — November 1977 — that Premier Sterling Lyon raised the ire of many women when he responded to a point of privilege by saying "It's a sexist point of privilege to suggest that any Conservative at any time, would ever be against women. God forbid that. We're among the best breeders in the world."

There is optimism that attitudes are changing. Gary Filmon now leads the Con-

servatives and Roberta Ellis, the chairperson of the Manitoba Advisory Council on the Status of Women, believes he's much more open to women than his predecessor. "When we met he agreed that we need more female politicians," she said. This openness was shared by the NDP which, for the first time during the last election, ran women in winnable seats.

Although many women shy away from politics because of the money involved in campaigning or the time commitment involved in winning, but there has been a real upsurge in the woman's advocacy role recently. Women are becoming active and effective lobbyists, even those in the lower income groups.

"Generally, upper income groups tend to be reasonably well aware," says Professor Peterson. "But there's more political awareness among lower income women today, and there's more willingness to get involved, particularly with women who are on or near welfare levels." Peterson believes this group tends to turn the NDP towards the social issues like day care and discrimination.

Professor Peterson points out that the political game is a male invention that emphasizes conflict and confrontation. He believes that leads to a certain ambivalence on the part of women. Peterson suggests that as more women participate in politics, the style could change. "I think the windy, rhetorical flourishes could be toned down, he explains. Women on the whole, he suggests, are more concerned with people than abstract issues and that could lead to a subtle shift in political focus.

"Women would likely be less concerned with increasing the gross national product and more concerned with what it means in terms of people."

Professor Karen Minden, of the Political Science Department, University of Manitoba, agrees with Peterson that the political arena is still dominated by men.

Asked if she is seeing increased participation on the part of women, she replied: "I've been involved in lobbying for public health legislation and I've received all my help from women. Women are not concerned about the same issues as men, but it seems men are becoming more sensitive to feminist issues."

Traditionally, women have been more concerned with "women's issues" like family law, health care, and pornography. Peterson said that's natural but he sees the trend changing. "Women have been fairly successful in the first phase," he believes. "Before long, and I think it's already happening, there will be a move towards broader issues. One of those issues could be environmental degradation."

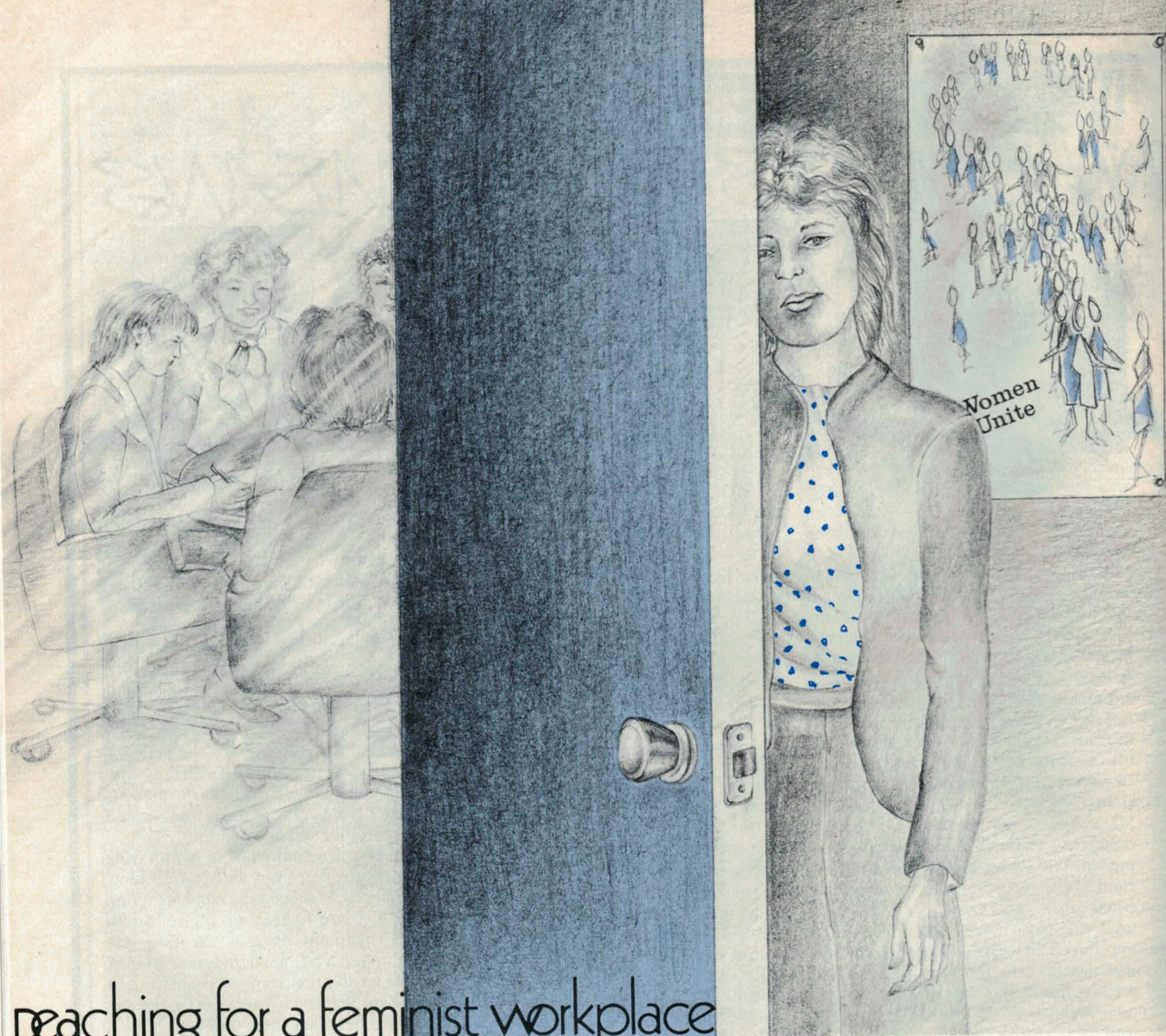
Whether it's family law or health care, women are perceived as a voting bloc. Several people suggest the numbers voting as a bloc are increasing. Muriel Smith agrees but points out that "the issues are getting split a bit. You'll find some women voting on abortion, some on equal pay and some on pensions. There isn't quite the cohesiveness that there once was."

According to Roberta Ellis, political recognition "is still fairly embryonic. The parties are beginning to assess the female vote, but I think that awareness is much more sophisticated at the federal level rather than at the provincial level."

Part of that awareness is the result of backroom politicking. While Peterson said "Backroom politicking has been very much a clubby male activity with the image of cigars, scotch, smoke filled rooms and very little female influence," Muriel Smith says that's not the case.

"It's a very lively area of activity," she said. "Women are so plentiful that one doesn't question why there aren't women there."

According to Roberta Ellis, women realize there are advantages to being inside the system. One big plus is that it's a bit easier to bring about change. ▽



Reaching for a feminist workplace

Tanya Lester

Feminist and women's groups start out in the right spirit. We gather in circles in each other's living rooms or in a meeting room that doesn't cost much to rent. Over coffee, we decide what legislation has to be changed so women won't be discriminated against in the workplace and in domestic matters, what services are needed for women who are being abused, how to overcome our isolation in a male-dominated society, and so on.

In these gatherings, we give and take on an equal basis. We listen to each other. We even make sure that those women who are not used to speaking out are given the opportunity to talk. Out there, all of us experience discrimination. In our small groups, we share our frustrations and draw strength from each other to work against sexism.

But, then, it dawns on us that we are not

going to overcome male domination in a year, or a decade, or even a century. We need more women to be part of this process and we need better services. To reach all the women 'out there' or to have them reach us, we need office space, a telephone, and someone to answer it. And, wouldn't it be nice for a change if at least some of us could get paid for the work that we have been doing so long as volunteers?

So out of our little groups evolve The Manitoba Action Committee on the Status of Women (MACSW), *HERizons*, Osborne House, the Native Women's Transition Centre, Women's Employment Counselling Services, and the many others that have been started by dedicated women from a feminist politic.

Gradually we do reach more women who are desperately in need of what we have to offer. If you don't believe this, just

ask a woman who has been battered by her husband for years and finally discovers that she doesn't have to take it anymore when she finds refuge in Osborne House. Or ask a rural Manitoba feminist who is told by everyone in her community that she is crazy but is reassured that she is not when *HERizons* arrives in her postal box each month.

But because we're women, a condition usually synonymous with having little money, our organizations can only provide these services and pay our staff if we are able to get government or agency funding.

We apply for these grants. And to get the money, we sacrifice much of our internal equality. Because governments and agencies operate on a hierarchical structure, they force us to at least pretend that we are willing to operate in this same fashion in order to secure funding.

Take *HERizons*, for example. In order to get its funding, *HERizons* members were asked to submit job descriptions and pay scales for each job. As a result, based on non-feminist journalistic occupations, some of the *HERizons* staff get paid more money than others.

Feminists know that 'equal pay for work of equal value' is an important issue because money, unfortunately, means power. But, even within a feminist oriented group like *HERizons*, some get a bigger piece of the monetary pie than others. However, would it have been better for *HERizons* not to apply for government funding and continue to reach only hundreds instead of thousands of women?

HERizons, at least, operates on a collective basis when it comes to decision making. Each member has an equal say in the magazine's policy and content. Many other women's groups have not even recognized the importance of this concept.

Several of our groups operate by establishing boards which are run "the way the big boys do it" as one woman who is employed in a feminist organization put it. Like a male hierarchical structure, the chairperson (note: we don't use chairman) sits on the top. Next, in line, is the vice-chair(s). The rest of the board follows in order of power position with the secretary usually at the bottom of this level. Chairing a meeting is deemed to be much more important than taking the minutes of the meeting.

The MACSW executive operated in this fashion for years. Last year, we decided to make an equal rights change. Much to the chagrin of the commercial media and the general public, we no longer have a MACSW chair. All of the executive shares the responsibility of decision making and that includes making mistakes. For meetings, we rotate as chairs and minute recorders.

And we haven't fallen apart because of these changes. Nor has the paid staff taken control of the executive by being given the right to sit on our board as equal executive members with the power to vote at meetings. Many of us have realized that "Everybody does it that way" means men traditionally do it that way and we are determined to work together in women's ways. In other words, we do not always ignore our caring and nurturing feelings when making decisions.

A host of other women's groups have not even come this far. Why is this the case? It is partly because there are few feminist groups that can be used as role models for these newer groups. For example, it took ten years for MACSW to start shaking itself free from its hierarchical structure.

It is also because women often become board or executive or steering committee

members with little or no experience in this kind of work. Many have never been 'bosses' or have sat on boards outside the women's community. So they have not experienced the flaws in these fraternalistic power structures. They find out how their husbands, fathers, bosses, etc. do things or how other women's groups, such as the YWCA which has a traditional structure, operate and decide to use the same model.

But I don't want to be too gentle with these women. Certainly, they have experienced oppression in the workplace, in the home, and in other places. They know how it feels to be treated less than equal by someone else.

One feminist employee also chalks it up to laziness. It is easier to accept the hierarchical structure than to try to change it. Creativity is needed to work out ways to treat everyone in an organization as equals. It takes a lot of thought, discussion and working out details. It means a lot of hard work.

In most women's groups, the paid staff are considered to have less status than the board. They are kept in their places through several methods which include not being able to vote at board meetings. As one worker said, not having the vote on her board means she is not being accepted as an equal. "Women fought for the vote for how many years and now we're doing it (not letting other women vote) to others," she said.

Board members often argue that they cannot let staff have the vote because they could band together and take over the direction of the organization. It is assumed that there are 'us-them' segments within the group. There is a failure to see that we are all working from the same basis as feminists or as women who want to change specific societal problems that 'keep women down'.

Sometimes staff are summoned to board meetings. In some cases, they are expected to do this on their own time without pay. Often, they do not even get to read board meeting minutes. Having access to information means power. Without it, the staff have less power.

Often the paid workers are not even given the power to decide when to take off time in lieu of overtime payment or when they can take holidays. The holidays allowed are usually the bare minimum that have to be offered to adhere to labour legislation. The high level of "burn-out" that is part of working for a woman's organization is not considered or interpreted into lengthier time off.

Keeping the man-made laws as guidelines

Fairness to staff needs can also get complicated. At MACSW, to overcome some of these problems, we have set up a person-

nel committee on which all staff and some non-staff executive members sit. I remember a personnel report was once presented to an executive meeting in which the staff had agreed that they only wanted two weeks holidays because they would be doing the same kind of work even if they were not being paid for it. Several other executive members argued that a feminist organization should give its staff more time off. The staff re-considered their position. But was it right for the executive to coerce the staff even though we thought we had their best interests in mind? Who had the power?

Sometimes staff will gain the power that they deserve through very negative means. They manipulate directives given them by the board. They will do things their way on the basis of how they think the organization should be operating. They count on the board to not take the responsibility to find out what is really going on. (I know. I used to be on staff at MACSW).

There are cases of staff hoarding information and feeling the power that they have over other organization members by meting it out when they feel it is appropriate for others to know. This is especially true in organizations where there is a hierarchy even among the staff. For example, the director is the boss with the more powerful sounding title, and gets more money than the rest of the staff, too.

In a few cases, the staff in control of others are men. What do you think about an organization that calls itself feminist, but where men hold the highest employee positions and make the most money for doing this? Does this make a good case for excluding men from women's groups?

But, as has already been mentioned, an all-women group does not mean that the staff receives equal pay or equal power. Because she has so often been 'silenced' by the board or a staff member who is her superior, a staff member sometimes learns how to do dishonest manoeuvring instead of speaking out concerning her ideas. She acts the same way that she may have learned to survive when working under a male boss.

A couple of volunteer workers said in the group they worked, the board basically rubber stamped what the staff decided to do. The volunteers believed that the staff wanted to maintain the hierarchical system. It makes sense. They had learned how to get what they wanted in that structure and they would have to unlearn this technique if they were to advocate equality.

All of these organizations would not exist without many volunteers. Volunteers, in some groups more than others, have a lot of trouble making the boards and staff realize that they are doing very valuable work. Again, the dollar sign gets in the

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way. If you are not being paid for it then you are generally kept peripheral from the decision-making process. There is even a double standard among volunteers. One staff member pointed out that volunteer board members think they are more competent than other volunteers. How does everyone in an organization gain the right to share equal power? In MACSW, for instance, the executive is gradually moving towards a collective but how can we include each of our 500 members as equals?

In some groups, men's problems are being addressed at the expense of women's problems both internally and externally. And there are numerous internal organizational discriminations felt by women no matter which rung they occupy on the hierarchical ladder of the group.

Some do still not offer child care or reimbursement to those members who have to use it. In those that do, parents often have to remind the groups of their child care policies. They feel that they are begging for this right.

Other expenses are often not considered either. Sometimes even bus fare or free parking can make a difference to a woman working for a group. We know that many of our members are living on unemployment or social assistance but we don't translate that concern into the realization that they might not be able to make a meeting if they don't even have the 75¢ to take a bus. For staff, pension plans are still rare.

In some groups, women have to 'tone down' or not even mention the fact that they are or lesbians. In one case, a woman was called into an office and questioned about the extent of her 'friendship' with another woman and how that might affect her work.

Others get the unspoken message that they had better stay "in the closet" or they will lose their jobs. Some already have. Some of the women who contributed to this article are lesbians and could not allow me to use their names or the organizations that they work in because they did fear losing their jobs or felt their groups would make them feel uncomfortable if their lesbianism and viewpoints were made known. This really makes me wonder just how supportive we are of lesbians and all women within our feminist and women's groups.

Some organizations might use their token lesbians in other ways as well. "Oh, yeah, we're all for lesbians, we have one in our group" might be the only way that we deal with this issue. Our token lesbian becomes our "show and tell" object. We forget to consider that maybe she hasn't or doesn't want to come out to everyone. In short, we don't consider her feelings and her needs.

Often women purge their groups of women identified as lesbians or feminists (or greatly restrict them) because they want themselves and their issues accepted by the larger society. In this striving for credibility, we forget that these women bring to all our organizations an invaluable perspective which, if lost, serves to limit our ability to resist oppression and assert our equality. At times group members refuse to realize that being a feminist is working against the oppression of women even if the group may focus on only one area of this inequality. So they sometimes end up abusing their own workers — the very women who work long, difficult hours because they, too, want a society free of inequalities.

Most of the groups that I have mentioned by name in this article have made a start of ridding themselves of the maleness or hierarchical structures in their organizations. My hope is that those organizations that have not been named will take a long, hard look at what they are doing in their boards and to their staff and volunteers.

But I cannot end with all the answers because I do not even know all the problems. I can only ask more questions: To work as equals, should we stop applying for government and agency monies? But, will this help the already extremely high unemployment among women and will our groups be able to accomplish their goals without this money? Can we find other ways to fundraise that won't, at the same time, drain all of our energies? Should we be 'biting the hands that feed us' more often?

Should we let our groups stay small even though we will be accused of elitism? Does everyone in a small group feel that they are equals? Can we unlearn the predominant examples to be organized in a hierarchical structure? Or do we sometimes need someone else to tell us what to do? Where do we start? Once we start, will the changes ever stop?

Do we want to make the changes so we can work together as equals and if we do, will it work? I can answer this one. If we want to make the changes, then, it will work. I have a lot of faith in the strength of the feminist community to grapple with any problem and work on a solution to it. We have done this many times before and will continue to do it.

As Charlotte Bunch reminds us in "Global Feminism" (*Isis, Women's International Bulletin*): "Feminism is not a laundry list of women's issues. It is not just adding women into existing institutions. When dealing with any issue, whether it is budgets or biogenetics or wife-battering, feminism as a political perspective is about *change* in structures — about ending domination and resisting oppression." ▼



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And one escape women have turned to, or been directed to by the medical profession, is the use of drugs — legal drugs such as minor tranquilizers (for example, Valium®, Librium®) and alcohol. This is, of course, part of another phenomenon of the last twenty-five years of our society, that of turning to chemical solutions for human problems. Women are the major users of prescription minor tranquilizers. They are prescribed tranquilizers at a consistent two-to-one ratio to men and receive more repeat prescriptions than men, and stay on them for more years than men. And, of the 75 per cent of the population that drinks alcohol, at least one in 20 women are heavy drinkers (14 or more drinks per week). Because of the similarities between the pharmacological effects of tranquilizers and alcohol, a high proportion of women who are dependent on alcohol are also dependent on minor tranquilizers.

One of the major contributors to this situation is that society has divided human characteristics into typically male and typically female stereotypes. The male is encultured to be competitive, unemotional, rational, aggressive, independent, and dominant. The female, on the other hand, is encultured to be passive, submissive, irrational, emotional, dependent, living for and through others (notably men and children), and obtaining her self-esteem from the opinions of others. Both of these stereotypes deprive people of full actualization of their potential as human individuals. And, since we live in a male-defined, male-dominated society, what the male has learned to be is valued. Recent research, however, has shown us that being female is still "socially devalued by members of both sexes."

Historically, women's opportunities for self-direction, education, and career choice have been blocked by these attitudes. Women are expected to give up their jobs for their families or to have a job as well as take care of the family. Women who stay home face a long day's work with little time for themselves or their interests. Women who have a job and a family take on double responsibility with little or no help from men in terms of housework or child care. Nearly half of all Canadian women are in the work force, earning only 63.3 per cent of what men earn. Mostly women have to settle for low paying, low status, repetitive and menial work. In many families, women are single parents, totally responsible for financial support, housework and child care.

"The poorest people in Canada are women. Nearly one-third of mother-led families are living at a subsistence level, three out of five poor adults in Canada are women, two out of three elderly widows live below the poverty level," according to

Ellen Hamlin in *The Manitoba Counsellor*. Along with low economic status, women have little political input, little actual power in the political structure. It is little wonder, then, that women find themselves feeling overworked, emotionally drained, undervalued, tired and confused as they try to survive and fit the female stereotype.

A further stress that women face today is fear for their own and their children's safety. Women and children in frightening numbers are raped, battered, and sexually harassed (most often by men they know or are related to) and only recently has there been acknowledgement and protest against that and the sexual objectification of women's bodies. Women are the targets of pornography, advertising, humour and violence as well as job discrimination, unequal pay, unequal educational opportunity, work overload and unequal status. They pay a high cost, economically, physically and psychologically for their position in society.

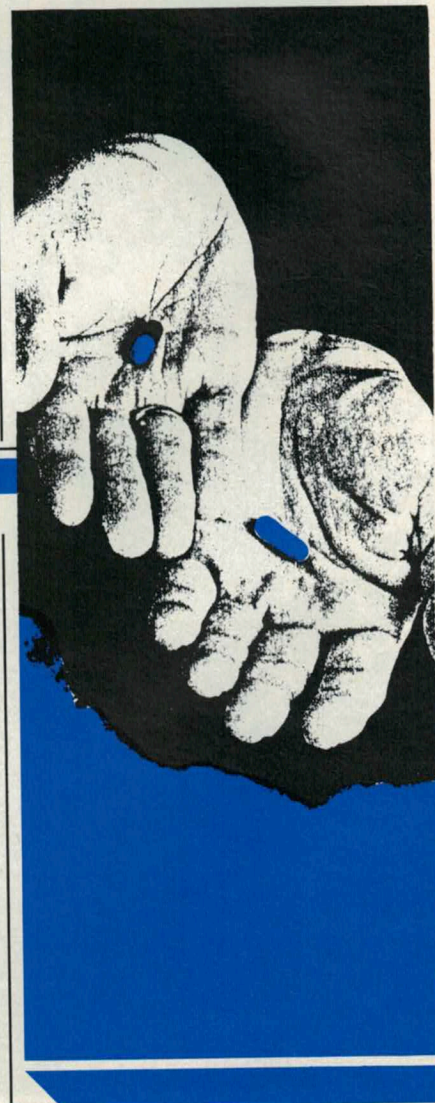
Anger would seem to be an appropriate response women could be expected to have to their situation. However, due to the sex-role conditioning process, women are actively discouraged from expressing anger and hostility, from being self-assertive, and from taking control of their own lives. As a result, women tend to turn anger and depression in on themselves rather than out at a society that says they are wrong to feel anger, they are wrong to not simply fit in. The result of internalizing anger is depression, anxiety and guilt. These are more socially acceptable emotional expressions for a woman, particularly since they can be dismissed as signs of emotional and mental disturbance rather than symptoms of a desperate need for social change.

Women and the Medical Profession

When women feel depression, anxiety or guilt, they tend, again due to their conditioning, to reach out for a bottle, a pill, or help. One of the people women turn to is their doctor, since they are generally accustomed to visiting doctors for routine check-ups for themselves and their children. And over 90 per cent of Canadian family practitioners are males, most of whom can be expected to hold traditional views of appropriate male and female behaviour according to the authors of *The Effects of Tranquilization: Benzodiazepine Use in Canada*. Traditionally women have placed trust in the medical profession, expecting that its authority and knowledge will provide treatment — and in the last twenty-five years the preferred method of treatment has been drugs. Given the fee for service structure of the medical establishment, the more patients

a doctor can see, the more money he makes. Given the structure of most medical training, doctors learn very little about counselling and problem solving with patients. Hence, the doctor, faced with a woman complaining of depression, anxiety, stress or nervousness, tends to prescribe a minor tranquilizer rather than take time to explore: the root causes of the anxiety, alternative therapy, lifestyle and drug habits, or explain side-effects and drug interactions. Additionally, when the doctor hears a woman's emotional feelings, from a male point of view and training, he accepts physical symptoms as real but emotional symptoms as unreal, so his reaction tends to be negative towards his female patient.

R. Hughes and R. Brewin explain in *The Tranquilization of America* that: "He is uncomfortable, unwilling to understand, unable to communicate in a like language, frustrated by his inability to provide a cure, discouraged in his desire for a favourable outcome, impatient to end the interview, and angry that his time is being wasted."



The quick conclusion to the interview which also, in his eyes, provides treatment, is to prescribe a minor tranquilizer, assuring the woman that the prescription is renewable. American research has shown that the heavily prescribing doctor is "pessimistic about outcome and more angry toward the patient", and that 72 per cent of general practitioners see the "complaining patient" as female. (*The Tranquilization of America*)

Even when male patients present the same symptoms of unhappiness, crying, depression, nervousness, etc. as women, doctors prescribe tranquilizers more frequently for the female than for the male. And for the woman who has placed her trust in the doctor, the results can be tragic. Hughes and Brewin give an example in their book: "We get women who have been on drugs and in psychotherapy for from five to twenty years. Instead of the psychotherapy encouraging them to be independent and make choices, they are taught to be more dependent. Physicians prescribe so many drugs because they see feelings and emotions as a sign of being sick. The orientation is to drug a feeling so you don't feel it." The idea that stress, anxiety, depression, boredom and anger are a direct result of women's roles is foreign to our society.

The Role of the Pharmaceutical Industry in Promoting Drug Use in Women

The pharmaceutical industry is one of the biggest, most profitable multinational industries and minor tranquilizers are one of its biggest profit makers. Literally millions of dollars per year are spent by this industry on advertising and the target is the doctor because he is the one who decides what the patient will buy.

Because of rapid advancements in the field of medicine, doctors are continually challenged to keep up with new research. In the last ten years in Canada, pharmacological training in medical schools has increased markedly, but prior to that it was inadequate. Sources of current information for the doctor are: the *Compendium of Pharmaceuticals and Specialties* containing information provided by the manufacturers and checked by the Health Protection Branch of the government, and various medical journals supported by advertising and subscription. Regulatory agencies are handicapped in properly evaluating all claims for drugs made by their companies due to: inadequate funding for independent research and intense lobbying by the pharmaceuticals. Drugs have been introduced into the market without conclusive evidence that there are no harmful side-effects in humans (for example, Thalidomide® and Clinoquinol®). Medical guidebooks in different countries

have been found to have different descriptions of adverse side-effects and cautions against use for the same drug from country to country; for example, drugs with extensive cautions against use listed in North American versions had none or few listed for Third World countries, according to a 1980 investigation undertaken by *Mother Jones* magazine.

However, even with adequate drug information available, the fee for service model used by doctors does not leave them much time to study current information in any depth. As a result, most of their information on drug treatments comes from advertisements in journals, promotional material, and detail personnel of the drug companies.

The purpose of the advertisements is to sell; they downplay adverse reactions. There are several common themes running through these ads revealed by Hughes' and Brewin's research: 1) The doctor is usually depicted as male, white, kindly, distinguished, intelligent and competent. 2) The patient is usually female: up to the late 70's she was pictured as distraught, anxious, overwhelmed, frustrated, unhappy, scared and even frigid; from 1978 on, she became calm, clear-eyed, awake and functioning (at housework or a typewriter) on tranquilizers. 3) There is a suggestion that drugs are "an effective way to get someone (usually a woman) off someone else's (usually a man) back." 4) There is the suggestion that drugs are appropriate for every conceivable life situation in which a woman might encounter pain or anxiety. Many ads depict women at critical points of development such as puberty, during reproductive years or menopause, in a stereotypical way. And for the complaints a woman may present at these times, most of which are not symptoms of physical illness, drug solutions are recommended. This false definition of illness is used by drug companies to create a need for a drug where none had previously existed (for example, "empty-nest syndrome", "environmental depression").

Pharmaceutical "detail personnel", or salespeople employed by drug companies, visit doctors with great regularity providing a host of free drug samples and sometimes other gifts. Most often these "detail personnel" are on commission and their purpose is to sell, not to provide accurate information. The pharmaceutical industry, backed up by a multi-million dollar advertising budget, capitalizes on and profits by playing to the already existing sexual bias of doctors, according to Hughes' Brewin and others, in order to persuade them to prescribe drugs, especially minor tranquilizers and anti-depressants, to women. And obviously they are successful.

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Some of the Negative Effects of Use of Drugs by Women

1. The use of tranquilizers can stop women from dealing with the real problem or working through how they really feel because a) tranquilizers mask the feelings of anger, grief, anxiety or depression, b) they encourage the woman to believe she is weak, inadequate, dependent and unable to cope; hence, everything is her fault, and c) they encourage a passive and accepting stance. The overall effect is that the woman does not deal with how miserable she really is and *why* she is miserable; she is simply maintained in the same situation that caused the initial feelings.
2. Some women become chemically dependent which further encourages feelings of inadequacy and self blame. Tranquilizer addiction has a specific physical withdrawal syndrome that can leave the woman feeling as if she is going crazy — sweating, shaking, increased heart beat, insomnia, feelings of unreality, lost identity, changes in perception, lack of concentration and coordination and lack of confidence. All of this can be worse than, and also serves to accentuate, the feelings that the woman went on tranquilizers for in the first place.
3. After a certain period of use, the emotions that the tranquilizers have been suppressing emerge strongly in some women, producing anger, rage and hostility.
4. There have been serious questions about the adverse effects on the fetus of minor tranquilizers in terms of consequent birth defects.
5. There are implications to the family where there are patterns of paternal drug use. Children are more likely to use drugs when their parents use drugs to cope with emotional stress. For example, the father's use of hard liquor and the mother's use of prescription drugs will increase the chances of their children's use of alcohol, prescription and illegal drugs. For example, 60 per cent of children from alcoholic families

develop some type of drug problem at some point in their life — quite often it is at the stage in their adult life where their usual pattern of behaviour in relationships is no longer working well or when they are in a very stressful situation.

What Can Be Done

There is need for change. That change can be worked for by an individual woman for herself and by collective action. Despite its difficulties, a woman can take individual charge of her health care by: 1)

becoming aware that her doctor may not be treating her responsibly, and becoming informed as to the effects and side-effects of specific drug use, 2) choosing an informed doctor who will listen, spend time, explain treatment and not prescribe tranquilizers, and 3) seeking out alternative methods such as meditation, yoga, exercise, counselling, massage, self-expression and self defense for dealing with fear, stress, anxiety, depression and anger. She can also become aware of her own feelings and the social reasons for those feelings; for example, identifying anger, tracing its source and expressing it. She can 1) lobby for sexually unbiased, drug-free, controlled advertising in general and a stop to tranquilizer advertising in particular, 2) support further research into women and drugs, 3) become aware of self-help groups and resources for drug withdrawal, and 4) break the silence on drug use and women and talk to friends.

If you are concerned about a friend's use, you might consider talking openly with her, keeping in mind these points: 1) You should expect feelings of guilt and responsibility from women who are dependent on tranquilizers, and should reassure the person that you do not believe she is responsible for having become dependent. 2) You may find the friend feels she is being labelled "chemically dependent". Keep in mind that you don't know if she is or not, but that you have reasons for being concerned for her health and well-being. 3) You will need to be patient, understand-

ing, and help problem solve together to find ways of organizing more supports in her life such as time to take care of herself and her needs, help in the home, someone with whom to talk out her feelings on a regular basis and regular stress reduction activities. 4) If your friend wants to stop using tranquilizers, she should never discontinue using tranquilizers abruptly. She should only do this under the direction of an adequately trained and sensitive doctor. There is an excellent guidebook for withdrawal from tranquilizers that is a

must for those planning to stop using: *Goodbye Blues, Breaking the Tranquilizer Habit the Natural Way* by Bernard Green, Ph.D.

Collective action can come in a number of ways and some of them have been touched on above. It's important to keep in mind that the overall prevention of drug problems requires input from the individual, governments, corporations and community groups. In fact, citizen action is a key to prevention because: changes in the law usually requires organized public pressure; government authorities and resources are not adequate to deal with the variety and complexity of the causes of drug problems and even if they were, the sale of drugs results in high revenues for governments and thus creates a conflict of interest. Collective action can include the formation of women's health collectives; action groups on control of advertising, particularly tranquilizer advertising, and publishing lists of safe and sensitive doctors plus lists of doctors who over-prescribe (with legal advice); and forming self-help groups such as Women for Sobriety. Groups can push for medical recognition of tranquilizer over-prescribing, addiction and withdrawal. Groups can work for social change in order to achieve female equality in a male world, for more responsibility and less attention to profit on the part of the pharmaceutical industry and the medical profession — the ways of getting involved or initiating action are endless.

There is plenty of room for individual and community creativity when looking at ways to take charge of your own primary health, at ways to support friends who want to stop using tranquilizers, for ways to prevent problems like this before they occur, and ways to take collective action to change the situation. Take up the challenge! ▼

Val Innes
Elizabeth Baerg
Darlene Goliniski
Alcohol Foundation of Manitoba

Study paper developed for Manitoba Women's Institute, October 1983. Reprinted from *Institute News*, Dec. '83.

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REVIEWS

Fundamental Families: Spawn of the Astronauts

This year's American Oscar nominations for best picture, *Terms of Endearment*, *The Big Chill*, *Tender Mercies* and *The Right Stuff* are an Erik von Daniken plot. You don't believe in conspiracy theories? You find them far fetched and outlandish? With a cowboy in the White House and a former astronaut running for President (coincidence?), there is a merging of purpose, wild-west machismo with the flash dash of high tech.

It's "the right stuff", a phrase made so acceptable, so familiar in a year's time: so the ole' doggie punchin' machismo that women, contemporaries of the astronauts, fought throughout the 60s. Macho became a frightening label necessitating resistance and a demand for social justice. Women shouted that machismo meant battering women, the callous impregnation of women, the lack of emotional connection and the love of violence and death by men.

In 1984's Oscar race, the search for truth in the divine intervention of stellar fathers, like in *Chariots of the Gods*, has engendered a whole lineage of space-age movies, proving "they" like those in the Oval Office, walk among us in silver suited self-righteousness, possessors of the superior genetic material that has made America great. *The Right Stuff*, *Tender Mercies*, *Terms of Endearment* and *The Big Chill* vindicate the fundamental family, spawn of "the right stuff". Don't worry, like in any white western saga, there are the bad guys (rather bad women) dressed in black, more familiarly known as *Silkwood* and *Yentl*, neither nominated to the best film category.

The movie, *The Right Stuff*, all 190 minutes, gives a 70mm, Dolby stereo definition for a new phrase coined by Tom Wolfe, journalist-historian who chronicled the machismo of the Mercury and Apollo astronauts. Director, Phillip Kaufman, has created a mythology filled with shiny gods talking a southern twang while re-possessing the heavens for the United States.

One image toward the beginning of the film defines the future outline for the handle, "the right stuff". At dusk in the middle of the desert test pilot, Chuck Yeager (Sam Shepard) astride a horse, all cowboy, encounters a menacing orange X-1 rocket plane, the craft in which he will hurtle to break the sound barrier.

As the movie blasts onward and upward, "the right stuff" gains more credibility, more image-filled panorama. Its being tall in the cockpit, quiet and squinty-eyed in strength. Its playing around with death and subdued family loving. In particular

Brigitte Sutherland

its not being a woman. Women in *The Right Stuff* are portrayed as a liability because they're scared about cracking up on the desert or because they whine about having dinner with Jackie at the White House. For the astronauts women cause internal friction. John Glenn (Ed Harris), the squeaky clean Marine nearly comes to blows with his fellow astronauts because he objects to them sleeping around with space groupies. By the end of the movie, most of the astronauts are not really relating to human sex anymore, at least not the usual male-defined sexuality. All the astronauts (excepting the diehard Yeager, out to set the ultimate speed record) find themselves at vice-president Lyndon Johnson's giant barbecue. It's complete with a stripper dancing with two large feather fans. This final scene cuts back-and-forth from the barbecue to Yeager. The astronauts are bored and trade knowing smiles that say this woman will never fly. The feathered woman becomes a parody, underlining the fact that she'll only dream of "the right stuff". While she flutters, Yeager, having cracked up his rocket plane, comes striding across the desert: face blackened and burned by flames, a lively Icarus brimming with "the right stuff" and ready to make a lot of babies.

The squinty-eyed Chuck Yeager has nothing "right stuff" wise over the quiet squinty-eyed Max Sledge (Robert Duvall) in *Tender Mercies*. Max Sledge just suddenly appears one evening at Rose Lee's (Tess Harger) gas bar and motel; making a rough re-entry from a drunken binge. He's got no money so he stays to work off his debt eventually staying to live with Rosa Lee and her son, Sonny (Allan Hubbard). She's been married but widowed by the Viet Nam War.

In good Rosa Lee's church singing world, Max Sledge is healed while in the country music world he was an alcoholic and a wife beater. Set in the middle of the wide open spaces of western prairie, Max Sledge's sudden transformation makes him a being from another world. The director, Bruce Beresford, goes to great lengths to show the superiority of this new moral frontier by comparing the two women in Sledge's life.

Dixie (Betty Buckley), his former wife and victim is a successful country western singer who dishonestly sings intimate love

songs one moment on stage but screams at Max the next. In contrast Rosa Lee learns early not to ask too many questions of Max's "right stuff" moods. Even little Sonny learns to stop asking how his father died. No one knows and no one's supposed to care; what happened in Viet Nam remains a mystery to these nice American folks. That's another world.

The movie is anti-intellect, pro quiet simple family, sex behind closed doors. Max and Rosa seldom touch. The undercurrent of violence and self-destruction that was so clearly part of Max's life never surfaces but continues to lurk, somehow kept in check by this healing woman. The film's plotline brings in Max and Dixie's daughter, Sue Anne (Ellen Barrim). She's determined to visit against Dixie's strictest orders. With Sue Anne, Max is given an honesty that is supposed to be endearing. "Yes," he says with a sheepish grin to his daughter, "I did try to kill your mother." He's got "the right stuff" how can she not like him.

Finally Max's last link to Dixie (the Old South?) is severed when Sue Anne is killed in a car accident. He's sad, not so much about her death, but because he thought about being happy too much. Once he sees Dixie crazed with grief he returns to his ready made family, complete with a son to be taught in the true ways of "the right stuff".

Having a woman die to clean-up loose ends in a "right stuff" world is also common to Oscar nominee, *Terms of Endearment*. Director, James L. Brooks, known for "The Mary Tyler Moore Show" and "Lou Grant", has created a larger than life T.V. sit-com, big enough for the astronauts to watch from a great height.

Although this movie is touted as portrayal of a relationship between a mother, Aurora Greenway (Shirley MacLaine) and her daughter, Emma (Debra Winger), much of the screen time is devoted to Aurora's sexual thaw at the hands of a paunchy ex-astronaut, Garrett Breedlove (Jack Nicholson). More accurately this movie is a "right stuff" comedy. Now what could be funnier to a whole shuttle full of astronauts than a woman who thinks she can possess "the right stuff".

At the start of *Terms of Endearment*, Aurora believes that she has "the right stuff". She's got money and independence from the physical demands of any man. To her motley crew of suitors that call on her en masse for dinner and chance hand holding, she's the "bitch goddess", disdainful and beyond reach. She pinches tighter her mouth rather than squinting her eyes

in western self-righteousness. Aurora never allows herself to become angry for she's certain that her anger is lethal. Her compulsive fixation on the tenuousness of life makes daily life with her a struggle with mortality. She could be Chuck Yeager ready to bury his fellow test pilots. Long before the movie ends Aurora climbs into her daughter's crib to spend the night, scared that her new baby Emma will die in her sleep. Aurora seems destined to bury Emma.

Garrett Breedlove, the astronaut, appears as the way to 'womanize' Aurora and re-possess "the right stuff" for men. Although he's always drunk abusive, and ready to grope any teenage groupie (obviously not remembering John Glenn's objections), Breedlove (like Max Sledge) is supposed to be endearing. Once these older people sleep together, Aurora becomes vulnerable and nice. In bed, she says that sleeping with "her astronaut" has been the greatest moment of her life while Garrett harkens back to the rush of the rocket. They've made a mid-air transfer of "the right stuff" (using the Canadarm?)

With this love affair, Aurora begins to play the woman's role in a "right stuff" society: to bury the casualties that won't heal. When Emma lies in the hospital dying of cancer, she screams at the nurses in her daughter's hospital ward for a pain killer. Finally she can get angry, only to feel her helplessness. Even Garrett has undergone a sudden transmutation. It's like he's suddenly realized the power and the self-assurance that comes of "the right stuff". He returns for Emma's funeral and eventually to help Aurora raise her two grandsons, one of whom is already squinty-eyed, quiet, resentful in his self-righteousness of his mother (the perfect candidate for NASA flight school). Emma's demise from cancer helps sever Aurora's other worldly ties. She's been given a mission: to provide a healing world for the men in her life and to make a nuclear space family.

In the 60s not all the spawn of the astronauts readily accepted the dictates of the politicians convinced of their "right stuff". These off-spring were rebellious, radical university students, refusing their mission to build nuclear families while embarking for death in Viet Nam. Yet, so like the other nominees in this new western American saga, a group of these social rebels are reunited by a funeral in *The Big Chill*.

These former radicals and housemates of the late 60s come together to mourn the death of their mutual friend who has, without apparent cause, committed suicide. In their grief they gather for a weekend at an old southern mansion in Louisiana.

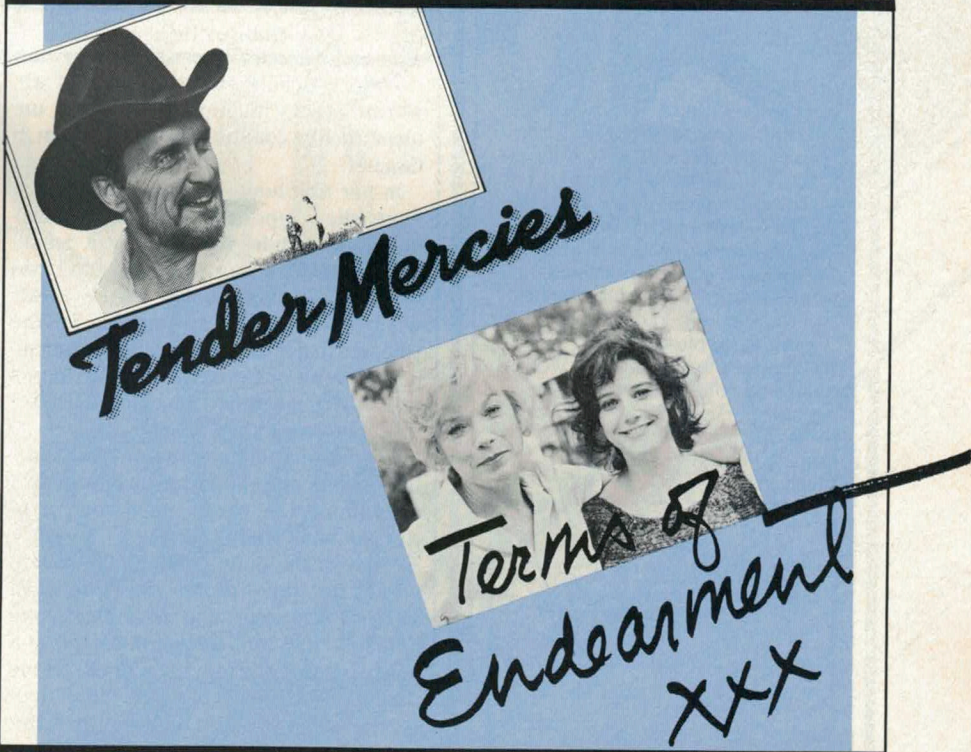
As the weekend progresses, they all begin to realize that the revolution is truly

over for each of them. Each has compromised principles so desperately defended as radical students. Realization, comes that the men over the years have been emotionally wounded the deepest. Filled with more regrets and guilt than stars in a midnight sky, their denial of "the right stuff" in the 60s starts to haunt their 80s virility. Nick is sexually impotent because of his hitch in Viet Nam; Harold is wondering if he's satisfying Sarah, Michael is a frustrated lech while Sam is hardly a superstar in his off-camera bed. One can almost hear the astronauts snickering over their freeze dried filet mignon.

Amazingly, by the end of the movie the women who had fought against machismo in the 60s women's movement have decided to heal their men out of their need for the security of a nuclear family planet. Chloe, the young lover takes Nick as her next partner presumably to cure his problems in countdown. Karen in her desire to rekindle her past passion for Sam helps him decide to return home to work things out. Meg, who wants a baby, but not a husband, gets the OK from Sarah to sleep with

world, all they want around them is a good space suit and the blare over the headphones of some 'good, good vibrations'.

When the members of Academy of Motion Picture Arts and Sciences fired the big retros in nominating these four installments to American fundamentalism, they refused to tolerate any subversion of "the right stuff" by jettisoning the movie, *Silkwood* and Barbra Streisand for writing, directing and producing *Yentl*. Silkwood portrays a woman who fights corporate "right stuff" refusing to do the 'woman's work' of tending those exposed to radiation leaks. Karen Silkwood is a sexual rebel in a *Tender Mercies*-kind of small southwestern town; openly living with a lesbian woman. For her defiance she is murdered. Although her attacker (wearing a space suit?) left no finger prints, those who survive her have vindicated her outrage. Similarly, Barbra Streisand has been targeted for she dares to openly use her power to question religious "right stuff". She is remembering the history of a rebellious woman who crossed sexual boundaries not to escape the earth's pull



Harold; re-establishing the trust in their relationship by stroking his sexual fantasies.

In *The Big Chill* the bad seed of the 60s finds redemption in "the right stuff" of the 80s. Their connection to the past is buried with their friend, a casualty that never healed or didn't want to heal. They share only a nostalgia for the music of their youth, now played on expensive Dolby sound systems. They never dare play Dylan or Baez for fear of remembering those that didn't make it. In the face of a hostile

but to realize a different world.

Once all the Academy's nominees for best pictures have been released as videocassette, the movie ad execs should market them as one block buster saga entitled: *Fundamental Families, Spawn of the Astronauts*. Ten hours of non-stop "right stuff" entertainment. Just hop into your space suit, zip up your family, plug in your umbilical cord and free float through a hostile world. On Oscar night, a win for any one of these films is a win for all.

P.S. Linda Hunt for President. ▽



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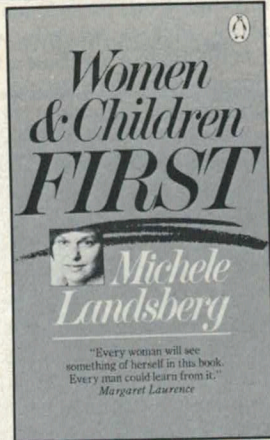
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REVIEWS

Women and Children First



Michele Landsberg, *Women & Children First*. Markham, Ont.: Penguin Books Canada Ltd., 1983. 272 pp., \$4.95

Debra Pilon

Writer Michele Landsberg has it all: warmth, wit, intelligence and an unquestionable commitment to feminism in Canada.

In her first book, *Women and Children First*, (she is reportedly working on a second now) Landsberg has woven an intricate women's web which should be to literate Canadian women in the 1980s what Nellie McLung's campaign for the vote was to her turn of the century contemporaries: an outspoken call to action as well as a timely reflection of the collective vision of Canadian women.

Now available in paperback, Landsberg's book must be at the top of your next shopping list. If you're unemployed, borrow the book from a library.

Many of the daily columns Landsberg wrote for the Toronto Star between 1978-82 are reprinted in *Women and Children First*. But lest you think this is a lazy woman's way to write a book, let me assure you Landsberg does more than recycle old material in a new format. Her previously published work is so skillfully included in this larger effort that its existence is a non-intrusive pleasure. It seems to me, too, that anyone who manages to fill a daily newspaper hole with insightful women's views deserves a large dollop of credit for demonstrating both stamina and creativity. If that due can be paid by readers accepting to read those columns again in an enlarged and embellished context, then the amount owing is miniscule.

There is barely a topic of interest to Canadian feminists which does not grace

these pages. Only one is conspicuous by its absence: Landsberg includes not a word about women loving women. Although she writes fervently about women supporting women — in homes for battered women, at community child-abuse prevention centres and on the picket line — she avoids or, perhaps more fairly, neglects to embrace lesbians as an important reality in Canadian feminism. Some readers may find this sin of omission too large to forgive, although I hope not. Landsberg's personal/political milieu is of a heterosexual working woman, mother, wife and daughter. She explores all these facets of herself and dives into the lives of many other women, carrying us with her as she grapples with her circumstances or plumbs their pain.

For those who venture into her world, Landsberg offers a stimulating blend of intellect and emotion. She quotes from a myriad of studies and statistics which convince by the weight of their scholarly magnitude. But that is not enough. Equally relevant is individual perception, her own gut feeling about the complex issues women have laid claim to during the awakening of the last decade and more. Landsberg writes with great verve, yet is a sensitive soul whose delicate touch permeates all this work. She is capable of unleashing a substantial tirade when the occasion demands it. Her appeal comes, in a big way, from her keen intelligence working through a fully-functioning set of short emotional fuses. Yet, a sense of humour is never too far beneath the surface; it peeks through the seriousness often enough to be a major force in her writing and, I would presume, her personality. Revealing much of herself throughout the book, Landsberg seems, by the end, to be as much of a friend as any feminist on the block.

All of *Women and Children First* is good but best of all, perhaps, is Landsberg's tribute to her mother in a chapter called "The Heart of the Family". It is such a loving piece of prose, such a compelling epitaph and such a sweet reminder of the joys of many mother/daughter relationships that it may leave you in tears as well as in awe of this woman's ability to evoke such clear, clean emotions.

Landsberg is a gem. We must embrace her as our own and listen to her sane voice — so much like our own voices raised in protest and demanding equality — as it echoes from the walls of patriarchy around us. Her priorities are ours: women and children first. ▽

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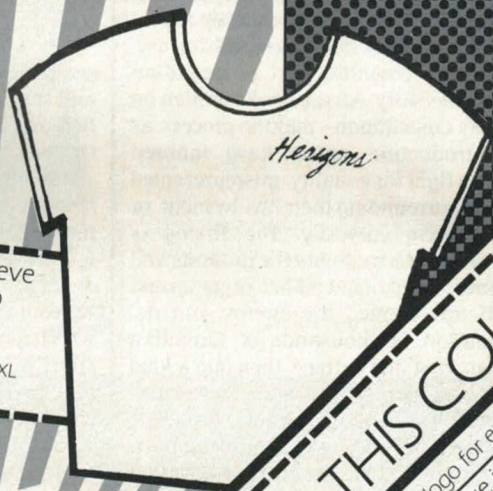
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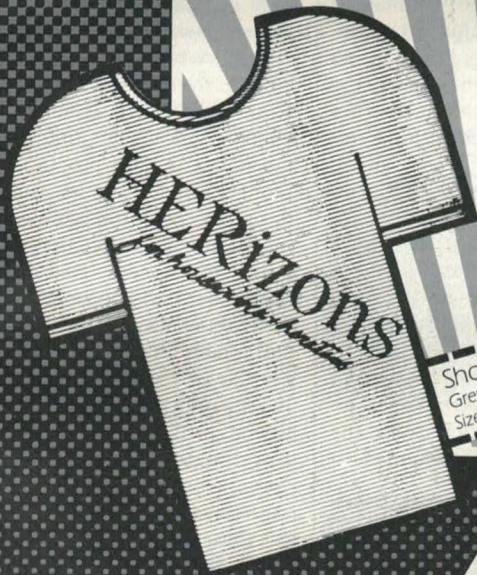
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REVIEWS

The Taking of Twenty-Eight

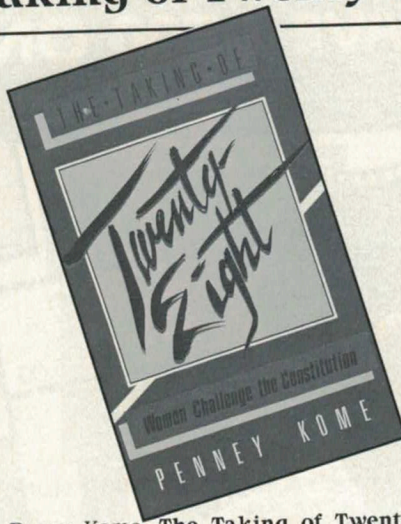
It was, as Linda Ryan-Nye put it, a "helluva lot to lose," but "it was not a helluva lot to gain."

As one of the organizers of the campaign to entrench women's rights in the Canadian Constitution, Ryan-Nye probably best summed up the sentiments of the thousands of women involved in the historic lobby.

It would be easy to look at the final outcome of women's challenge to the Constitution—the uninspiringly worded Sections 15, 28 and 33—and miss the whole moral of the story. When the women's campaign to have women's rights entrenched into the Constitution was finally won in the Spring of 1982, it wasn't so much that women were given a measure of equality in their Constitution, as the fact that a majority of male politicians had spent more than six months trying to make sure women weren't given equality rights.

For that reason, *The Taking of Twenty-Eight* is an essential part of Canadian women's herstory. All the books written on Canada's Constitution—making process, as the introduction notes, have ignored women's fight for equality, misrepresented the facts surrounding their involvement, or treated them cursorily. *The Taking of Twenty-Eight* documents the groundswell of a powerful national ad-hoc organization which transformed the energy and determination of thousands of Canadian women...first into outrage, then into a loud and assertive political voice that forced politicians to buckle under to their pressure. After they won federal support, they turned around their newly-acquired clout on the provincial premiers, until one by one, they fell like a national trail of dominoes, conceding their right to override women's equality at the provincial level.

One of the exciting elements to this chapter in the political struggle of the Canadian Women's Movement is the involvement of women within the federal political sphere...never before seen on such a scale at a national level. As author Penny Kome documents, Judy Erola (L), Flora McDonald (PC), Margaret Mitchell, (NDP), Monique Bégin (L), Pauline Jewett (NDP) and others crossed party lines and joined the women's lobby effort to put pressure on their fellow MPs. Their efforts proved integral, especially in the final moments of the lobby, when the personal lobbying of the premiers and other key provincial figures became so integral. Ad hoc volunteers set up camp in some of the women MPs offices, using their phones



Penny Kome, *The Taking of Twenty-Eight*. Toronto: Women's Press, 1983.

Penni Mitchell

and resources to strengthen the organization and the clout of the women's lobby in Ottawa.

But unquestionably, the strength and stamina of the women who volunteered their time doing mailings, organizing conferences, discussing strategies and trying to get through on Parliament Hill was the catalyst for a national chain reaction which gained its momentum within a few short weeks. Kome describes the women and events as only a woman historian could, with both sensitivity and a certain distance that allows the reader to believe that she is watching the events unfold all over again as they did three years ago, but this time with the added benefit of Kome's research and her easy-to-read style.

"Organized women wrote a sexual equality clause into the new Canadian Constitution over opposition from the federal government and defended it

**Section 28 reads:
"Notwithstanding
anything in this
Charter, all the rights
and freedoms in it are
guaranteed equally to
male and female
persons."**

against revision-by the provincial governments. In the process, they proved themselves to be a formidable national political force, knocking a cabinet minister out of his status of women portfolio," summarized Kome in the opening chapter.

Kome's second book (her first was *Somebody has to do it: Who's Work is Housework?*) is an exciting documentation, infused with wit, humour (who could resist a book that has gossip about Lloyd Axworthy's sex life) and an unfortunate Central Canadian bias. Kome neither pretends to be an objective observer, nor an omniscient authority, as most male historians pretend to be. She doesn't try to mask or apologize for the book's womanly flavour.

Unfortunately however, Kome is also an easy target for criticism. Although it is undeniable that the crucial events of the women's lobby took place in Central Canada, there are stories to be told about the lobby in every province in Canada. Even Alberta, which Kome dismisses in one sentence as not interested in entrenching women's equality in the Constitution, deserves to have its own story told. Kome left me wondering why she didn't tell the story of Alberta women, B. C. women, Saskatchewan feminists or even Manitoba women. When Kome discusses Saskatchewan, she makes reference to ex-Premier Allan (entrenched equality would hurt women) Blakney but ignores the feminist movement in that province. Try as she might to squeeze in a few sentences about Manitoba's part in the lobby, Kome turns the Manitoba Action Committee on the Status of Women (MACSW) into the Manitoba Status of Women Action Committee (MSWAC) and spells former MACSW staffperson Tanya Lester's name wrong. She leaves readers with the impression that the only political significance of Winnipeg is as that place where Lloyd Axworthy comes from. Kome's skills as a researcher must therefore be questioned as she has demonstrated that they are somewhat less than thoroughly accurate.

Still, *The Taking of Twenty-Eight* is an important and vital account of the events in Toronto and Ottawa around the women's constitutional lobby. A 125-page book, especially a historical document, is bound to be less than definitive. After providing readers with an entertaining and colourful account, Kome leaves readers hungry for a second book, one which will describe the events and feminist perspectives around equality rights and the constitution that occurred outside the ominous Ontario borders. ▽

SPORTS

Press' Blind Eye Won't Cloud Women's Vision

From January 26-28 the University of Manitoba Bison Women's hockey club hosted an eight team tournament that saw the home team gain a berth in the finals after an initial defeat and three straight wins. By most measures the three-day event was a success, with both efficient organization and an exhilarating calibre of play.

The Bison women particularly had never fared better, but excepting a handful of family and friends out to cheer them on, the club's performance went largely unnoticed. Tournament organizers had hoped press coverage of the event prior to the opening face-off might fill the stands at the Max Bell Arena, but as Bison team member Kim Tyson now acknowledges, "the publicity did not result in anything."

Tyson suggests this lack of both campus and community support illustrates much more than a simple lack of interest in those teams participating in the tournament. She maintains that it is indicative of the prevailing social attitude that just refuses to acknowledge or accept that women can be serious about such a male-orientated sport as hockey.

The Bison women are now determined to eradicate this stigmatized attitude, first by trying to acquire a 'higher profile' for the club on the Fort Garry campus and throughout the city. The club's current status, explains Tyson, is somewhere between that of an intramural team and an official school team. Yet while participation on the club cannot be restricted — there are neither try-outs for the team nor cuts from it — its calibre of play and competition remains consistently high. The season involves only three tournaments, including the Bison event, the odd pick-up game and, since January, weekly exhibition games against women's teams from the Manitoba Amateur Hockey Association.

Ideally, the club would like to be granted varsity status, and though discussions to this end already have been initiated with university officials, Tyson recognizes that implementation of the request is a long way off.

Varsity status usually is granted to teams with proven ability and proven appeal, she says, and herein lies the impossible irony for the Bison women. University policy appears to dictate a team must have a high profile and a loyal following in order to be granted improved status and the privileges inherent in that, while the women hockey players contend they must first be granted improved status and greater university support in order to develop a higher profile and the consequent loyal following.

Varsity status for the club implies two other corresponding steps be undertaken. A suitable league in which the team could compete would have to be created, while teams and leagues for young girls across the province also would have to be established. At present, there are no girls learning hockey skills at a young age, according to Tyson, and

Sharon Chisvin

consequently there are no players from which a would-be varsity team could draw. This is the crucial problem, Tyson adds, because "the university is not going to fund something that is just going to die out."



Tyson concedes there appears to be little demand by girls to play organized hockey, but she maintains this is not due to lack of interest but possibly to lack of encouragement from parents and sports administrators. Ringette, the skating game designed specifically for girls, is also partially at fault, for this lack of demand, Tyson says. Girls are not given a choice between ringette and hockey, but are told that it is ringette or nothing at all.

Tyson says a collective effort by women already involved in hockey is now imperative. School-age girls must be approached and organized into teams and leagues at the community club level, while skating and skills clinics should be set up to introduce others to the sport. Once the opportunities for girls are established, everything else will fall into place. Tyson realizes this effort will take years to organize and implement, but she is determined to ensure that at some future date the campus and the community will take pride in the fact that the Bison women made it to the finals of their annual hockey tournament.



Manitoba Bison team loses out to Saskatchewan in women's hockey tournament.

Photos:
Orest Kinasevych



PROFILE

Millie Lamb:

A Lifetime of Issues

School principals tried to get rid of her. Students and feminists adored her. And the modern Women's Movement in Winnipeg began with her. The embodiment of social justice, Millie Lamb is alive and well and flourishing in retirement as mentor of the Nellie McClung Theatre and Arts for Peace, as well as being Prose Editor of CV2 Magazine.

A feminist, Millie had her social conscience raised at the age of thirteen when she worked as a volunteer for the Toronto Day Nurseries.

"When I saw the overworked, sad mothers bringing their children so they could work ten and twelve hours a day for pennies, I knew then there was something wrong with society's treatment of women," reflects Lamb.

"Yes," states Lamb emphatically, "I am a feminist, one who works for full liberation of women. I want the kind of society which gives women the opportunity for complete development."

She continues: "When I was about seven years of age my older sister explained to me that women had won the right to vote. I remember feeling pangs of regret. What else was left to fight for? Oh, the innocence of youth!" laughs Lamb with sparkling eyes that have witnessed a lifetime of women's issues.

Another issue that Lamb regrets society promotes is ageism. "Age, and the myths of aging, keep women in their prime — 40's, 50's, 60's and on — from being actively involved in the women's movement and in women's theatre."

In the 1960's Lamb was instrumental in organizing a group dedicated to what she refers to as "the latest renaissance of the women's struggle." Women from all walks of life, students and workers, would meet in Lamb's home. "We decided to dramatize the issues and 'Lib Theatre' as the media called it was born in Winnipeg. The group sought out feminist plays such as 'The Independent Female' and created their own plays and skits. Now called The Nellie McClung Theatre, the group got its name during International Women's Year because of the group's acclaimed performances of "Votes for Men," a play accredited to Nellie McClung and other local suffragettes."

The play is a role reversal and we still get many requests for it," says Lamb. This is the longest running women's theatre group in Canada, "perhaps even North America," states Lamb, "and we're still going strong!"

"We are nonprofessional in that we cannot afford to pay our cast. Our material is



Millie Lamb.
Nellie McClung Theatre Group.

Heather Emberley

direct. We deal with the harsh realities of women's lives. Most of the skits are satirical."

"We love what we're doing. We meet a real cross section of women. Just mention a women's issue and we'll do a skit about it," says Lamb.

"I like the way we operate — we do shows for labor groups, women trade unionists, nurses, teachers... We play to schools, women's interest groups and political groups. Currently we are doing political cabaret and some choreography. We average fifteen skits per hour."

"It gets us to the grassroots audiences. We involve our audiences," stresses Lamb, audiences which she describes as "captive."

"The method we try to follow in our work is to meet first with the women who book the Nellie McClung players. We try to learn about their jobs, their lives — we take notes and build sketches around that."

"Sometimes we're a bit nervous as groups such as Kinettes or Job's Daughters are new to our ideas and our type of theatre," explains Lamb.

As former Drama Coach at Silver Heights Collegiate, Lamb is a natural for her involvement in women's theatre. Her teaching career in English and History which began in Toronto and the Kenora area spanned thirty years and gave Lamb a keen perception of social issues.

Lamb, mother of a son and a daughter, and now a grandmother, had moved to

Winnipeg early in her marriage. "I consider myself a Winnipegger," beams Lamb. "it's a great place to live!"

Lamb spent three years in the Air Force and was a wireless operator during WWII. Upon enlisting she was stationed in Newfoundland where she met "marvelous women who went overseas and risked their lives in the French underground. Many women worked in Intelligence and were caught and tortured, she recalls.

"The young women I was associated with could appreciate any fun we were able to have in such serious circumstances, and" says Lamb, "we learned a lot from each other."

Lamb's beliefs and concerns certainly made life interesting. While teaching in St. James, she was told by her superiors not to wear anti-Vietnam war buttons on her lapels. She refused to comply, thus beginning years of persecution from principals and superintendents. As Secretary of the Winnipeg Mobilization Committee Against the War in Vietnam, her political views were known among her colleagues and students. She was asked to head a Students Against the Vietnam War group. "We were able to do this as long as we complied with school board regulations and presented both sides of the issue," she recalls. However, one day the superintendent could tolerate no more of her political activism and called for her resignation. Lamb went to the Manitoba Teachers' Society and fought it and won. Her excellent reports as a teacher meant that she was rehired.

In her work in high schools Lamb preferred not to use scripted plays but to have the students write their own. The one that holds most powerful memories for her, is a play called Louis Riel. "We integrated students from the Native Residential School to produce this work. It created quite a stir! It was an interesting experiment to say the least."

"The project encouraged native pride. We asked the Indian Friendship Centre to teach these students native dances. The residential school was suppressing their heritage. They were taken from their homes at the age of five and sent to this boarding school. They were punished if they spoke in their native tongue! For the first month the native students were very shy with us but once they got to know us we were able to explore what history had done to Riel."

In interview, as in her life, Millie is a dynamic and provocative woman, who continues to challenge us to examine the status quo. ▽

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LEGALEYES

Victimizing The Victim



**Jennifer Cooper
Lawyer, Newman, MacLean**

The provincial Attorney General has directed that wife battering be treated like any other criminal offense. If there are reasonable and probable grounds to believe that an assault has occurred, the investigating police officer will lay criminal charges. Once laid, the Crown Attorney will proceed with the case in all but the most exceptional circumstances. No longer is the woman faced with the burden of choosing whether her husband's behavior will be criminally sanctioned. No longer can she be seen by her husband to have any control over whether he will be punished for the assault.

Unfortunately, this has not curbed efforts by husbands, and sometimes their defense counsels, to urge the woman not to testify through a variety of methods. She may be made to feel guilty as if the charges are somehow her fault. She may be the subject of unexpected attentions and attempts at reconciliation with promises to reform. Finally, she may be the victim of threats or acts of physical or psychological punishment should she choose to go through with the trial.

Previously a woman could have stopped the process by telling the attending police not to lay charges, by asking the Crown Attorney to stay them once laid, or finally by indicating to the judge that she did not wish to testify. Ironically, removing the onus for pressing charges has left the victim very vulnerable. It may mean that a battered woman who is subject to the instant remorse and apologies and promises of the perpetrator may be reluctant to call the police, knowing that he will be "automatically" charged. It may mean that a woman in the midst of being battered must choose whether she wants the necessary accompanying criminal charges and trial.

Most distressingly, it means that women are exposing themselves to criminal charges. In Ontario, a judge recently sent a pregnant woman to jail for three months

(later reduced to two weeks) for refusing to testify in the trial of her common-law husband accused of assaulting her. They had apparently reconciled during the inevitable delay before his trial and she did not wish to expose him to criminal sanctions. Aside from failure to testify, a woman may testify but give evidence which is different from the complaint made to the police and which will not sustain a conviction. In that case she can be charged with public mischief for giving information which was untrue to the police. Alternatively, she can be charged with perjury if there is corroboration that although the initial complaint was true, her later inconsistent testimony in court was not.

There is no apparent solution. It is rather persuasively argued that allowing women to drop charges upon request encourages the batterers to use whatever tactics are necessary to get her to do this. This would result in the unsatisfactory situation where although the police are routinely laying charges, they are just as routinely being dropped. Wife batterers would continue to think of the threat of the criminal law as a joke and it would be without deterrent value.

On the other hand, the penal system should be encouraging victims to come forward and testify instead of scaring them away. Those who do report assaults will be subject to continuing pressures to not testify or to change their testimony to avoid conviction. And the victims will be victimized by themselves potentially sustaining criminal convictions.

Although there is no complete solution, a number of things can and should and have been done. Police officers should ideally be able to call in mobile crisis counselling backup services after answering wife battering calls, and the counsellors should not leave the home until they are convinced that the woman will be safe for the moment. The counsellors, or the police officers, should do follow-up. There should be effective and available counselling services and support groups for both battered women and battering men. All women subpoenaed as witnesses should have access to Victim Services to explain court procedure and processes, and should have counselling support that involves actual attendance at court with the victim.

To accomplish this, much public and government support is needed as well as the support of many necessary volunteers. A woman's ability to testify is only as good as her support system. ▽

SATIRICALLY YOURS

If This Is Equality,

In recent years, North American judges have made some interesting comments in handing out lenient sentences to rapists.

An Atlanta judge said that women "ask for it" when they wear tight jeans and T-shirts. A Toronto judge remarked that women who walk about unescorted after dark are foolish.

A New York judge said that any woman who invites a man in for a nightcap is irresponsible. A Los Angeles judge said that women who go to bars should expect problems. A San Francisco judge commented that any woman who accepts a ride home from a party is stupid.

An Edmonton judge halved the sentence of a twice-convicted rapist because "a woman who accompanies a man to his home in the early morning to drink beer and smoke marijuana shouldn't be surprised if she's raped."

And recently in Vancouver, a judge took it easy on a rapist because the two teenagers he assaulted were hitchhiking late at night.

Judges are well educated, respected men. They carry a lot of clout and they know what they're talking about.

And what they're talking about is that women cannot socialize safely with men, because any man when in the company of women is a potential rapist. What they're

Who Wants It



Lyn Cockburn

saying is that any man who sees a woman in a bar, in his car, his home, her home, or on the streets is likely to rape her, especially if she's wearing tight clothes.

Since judges are always right, I can only assume that feminists have been misleading us for years.

Equality, preach the feminists; women must achieve equality with men. Rot. Who wants equality with animals?

If all I have to do is have a drink with a man, invite one into my home, go to his home, get in his car, or just walk down the street in order to incite him to uncontrollable violence, I do not wish to be his equal.

I am already better than he is, thank you.

The sight of a nicely rounded male bot-

tom encased in tight jeans does not inspire violence in me, it inspires appreciation. If I allow a man in my car, it's because I enjoy his company, not because I wish to do him harm. If I have a drink with a man, it is because I like his conversation, not because I am plotting to injure him.

If I spot a good-looking man on the street, I remark to my companions, "Now there's an attractive fellow"; I do not say, "Let's get him."

Obviously, I am superior to men and, as a superior being, I deserve higher salaries and better job opportunities than men. In fact, I deserve the utmost respect, if not adulation.

According to the judges, men are uncivilized animals, easily aroused to violent acts. Therefore, they do not deserve the privileges of civilized society. Everyone would be better off if they were locked up. They could then do violence to one another, instead of attacking their betters.

Women meanwhile, would be sure to run the world in a peaceful, sane, and civilized manner.

Forget equality. It is time to start a movement to disfranchise men and put them where they can do no harm.

It is unfortunate, but the judges, most of whom are men, will have to be locked up too. ▽



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NOTIONS AND POTIONS

Osteoporosis and Women

Thousands of Canadian women are affected by a serious disease and may not be aware of its presence. Osteoporosis is a silent condition until a sudden sharp severe back pain appears or a minor fall results in a fractured hip. Many more suffer a dull chronic ache in the mid and lower back and the gradual development of a "Dowager's hump" (curved upper spine).

Osteoporosis means "light bones". The bones' structure itself is normal yet its weight is reduced to a level at which the skeleton cannot withstand the normal stresses which occur with daily activities. The potential causes of osteoporosis are multiple but probably 95 per cent is primary (without easily identified causation). Occasionally a hormonal imbalance, or a digestive system disturbance can be blamed for the development of this condition.

Osteoporosis is not a well known entity, yet hundreds of thousands of Canadian women (and men) are affected. Twenty-five percent of white women over age sixty will break bones largely because of the silent weakening bone loss. Osteoporosis is much more common in women than men, perhaps suggesting that estrogens do play a role. Symptomatic osteoporosis affects four times as many women as men. At any given age women lose twice as much bone weight per year as men. Immediately after menopause the loss will accelerate for a few years and then settle back to a moderate rate.

Contrary to popular notions bone is active, alive tissue. As the body ages, the process of bone breakdown predominates and the age at which this occurs varies with sex, race and other characteristics. Bone loss accelerates sharply after menopause. Hormone changes have been extensively studied but results are not clear cut. Estrogen discourages bone loss, thus its inhibitory effect on osteoporosis is lost when a woman enters menopause. Yet large studies have found no relation between the degree of bone loss and age at menopause.

Nutritional factors have also been implicated as a cause. Calcium is a major component of bone as well as a required ingredient in many chemical reactions which are necessary to sustain life. The average North American woman over twenty-five years eats less than one-half gram of calcium daily. In order to fulfill the daily chemical functions, the body needs at least twice that amount in the blood. If the diet does not supply enough calcium this mineral is removed from bone, tipping

Patricia Mirwaldt, M.D.

the balance of bone renewal and breakdown. Several estimates place a woman's daily requirement for calcium at one gram before menopause and 1.4 grams per day afterward to prevent bone losses. Other dietary components are presently being investigated. Vitamin D acts to maintain normal calcium levels by increasing the efficiency of calcium removal from food in the intestine and, if necessary, its recovery from bone. Older adults often lack Vitamin D. High protein intake and high daily caffeine consumption are also suspected of contributing to osteoporosis. Clearly more research on the impact of nutrition on osteoporosis is needed.

A sedentary person is more likely to become osteoporotic than an active person who exercises daily. Weightbearing activities (walking, biking, aerobics, golf, skiing, etc.) keep the process of bone formation and loss in healthy balance. Enforced immobilization quickly leads to brittle light bones; especially in people over fifty years of age.

How does a woman know that osteoporosis is affecting her? Unfortunately, there are no early warning signals. The bone loss can go on for years without any symptoms at all. Movement after routine activity, becomes extremely painful; coughing, sneezing, or having a bowel movement can be excruciating. Bed rest may be the only relatively comfortable position. Others suffer a chronic dull ache for months, usually along the spine. This pain makes standing for long periods or carrying packages impossible. It is thought to result when muscles which line the spinal column tighten in an attempt to protect the damaged bones. Pain may entirely disappear for several months or years only to dramatically reappear without apparent reason. Other common fractures are at the wrist, or at the hip. Hip fractures lead to long hospitalizations due to the slow healing process and can be complicated by pneumonia, blood clots and other serious disorders.

Vertebral bones collapse more at the front causing a forward curve in the spine. Gradual loss of height and what has been called a "dowager's or widow's hump"

results. Patients also experience abdominal bulging from the forward bend of the upper spine. Muscle strains from the uncomfortable spinal and head position are aggravating.

Generally, osteoporosis is not addressed as a problem until a fracture or severe back pain has occurred. Treatment at this stage is often unsatisfactory because a large amount of bone loss has already occurred. Prevention of bone loss well before any symptoms appear would be ideal.

A point of continuous debate is the use of the hormone estrogen at the time of menopause, when the bodies natural supply is greatly diminished. Accelerated osteoporosis can be prevented by addition of daily estrogen within three to five years of menopause. However when treatment is discontinued bone loss will be very rapid and bone mass falls to the level of untreated patients. Estrogen has been linked to cancer of the endometrium (the womb lining) if used without another hormone, progesterone, or for prolonged periods. Medical consensus is not complete but most physicians would agree that young women with early loss of estrogen (through hysterectomy where the ovaries are also removed or because of early menopause) should be supplemented. Women with symptoms of osteoporosis may also benefit from estrogen replacement, for a few years at least. Such patients must have close, regular contact with their physician and report promptly if bleeding from the vagina occurs after menopause. Until further research is done regarding estrogen and osteoporosis this will continue to be a controversial therapy.

The single most effective factor to prevent osteoporosis is daily weight bearing activity. Walking, swimming, biking and cross-country skiing are all excellent bone-preserving activities. Less solid evidence exists for other preventive measures. High protein and caffeine diets are thought to contribute to osteoporosis. Avoidance of these excesses may be helpful.

Adequate calcium intake in the diet is paramount. As mentioned above women need at least one to one and a half grams of calcium daily, available in milk, yogurt, cheese, salmon or sardines. Calcium supplements are available and may be recommended by your doctor. High amounts of Vitamin D will ensure that calcium can be absorbed from the food in the intestine. Vitamin D is added to milk sold commercially and also results from frequent skin exposure to sunlight, but supplements can be prescribed. ▽

P O E T R Y

Inheritance

*No more suicides, women!
 No more our best done in
 by their own hand. Better
 to die in battle, your arms
 around the shoulders
 of your sisters and your love.
 Better to live, lighting up
 the darkness with the sparks
 of your bright passion,
 the flame in your heart.
 Despair is not your true
 inheritance: this dead gift,
 this lie retold
 through generations, this
 black cinder
 laid upon your breast.
 The true gift, your real
 inheritance is your womanhood:
 a blue flame
 deep in your being, illuminating
 ancient mysteries
 and glowing triangular
 through the depths
 of your womanself. You are
 born bright and shining, kissed
 with life by the Great Mother.
 And in your times of darkness,
 She will hold your hands.*

Joyce Nelson □

[lyric]

*Weave a thread
 through your sorrow
 Bind it up
 until tomorrow
 In the morning
 you can borrow
 anything you want
 from me.*

A. Naloo □

THE ACT OF BIRTH

*More astounding than six elephants climbing out of a volkswagen!
 More exciting than an earthquake!
 Wetter than Noah's flood!
 More enlightening than a revelation!
 You'll gasp, you'll groan, you'll pray!
 You'll never feel closer to death, or more alive!
 Showing continuously in hospitals, houses, fields, taxis, planes and streets,
 Featuring Sarah Seedpod, Our Lady of the Gaping Womb.
 Restricted exit.*

© *Jean Hillabold* □

EDITORIAL The Politics of Cancer Month

Penni Mitchell

April is cancer month. Once a year the Cancer Society canvassers come out of the woodwork, seeking our donations to help in the "fight against cancer". Every year more than \$10 million raised is awarded for research via the Canadian Cancer Society.

Through their publicity promotions, the Cancer Society tells us some of the gains that have been made in cancer research and then blithely reminds us that "cancer can be beaten," presumably if we give money to buy more technologically-advanced machinery and hire more scientists. The aura surrounding the Cancer Society's campaign is one of stern sensibility and it places the burden of ridding the world of cancer squarely on the shoulders of those who fear it so desperately and fall victim to it daily. "Only research can arm the fight and research dollars are donated dollars," says their campaign material... "but such technical research would come to a halt without your support".

We are continually reinforced with the notion that scientists and machines will find a "cure" for this mysterious sounding disease. Our fear of contracting cancer is subtly exploited so without a thought most of us give generously when the canvasser comes to our door. After all, how can we say no to cancer research...when we might be diagnosed tomorrow.

The cancer society, begun by physicians in 1938, doesn't talk much about the large proportion of cancers which are environmentally caused. For these cancers, we already know what the cause is. Acid rain, pesticides like 2,4-D and 2,4,5-T and the more recently banned EDB, asbestos, radiation, drugs that were inadequately tested — we hear of something new almost every day that has been proven to be a carcinogen — a drug given to pregnant women ten years ago, a dioxin-laced pesticide, a food preservative taken off the market after fifteen years. Unfortunately the fact that cancer can be beaten at the corporate level isn't addressed by the Society's "Cancer Month." The closest that the Manitoba Chapter of the Society has

come to political involvement in recent years was when some Cancer Society workers became involved with a group supporting civic bylaws on public smoking.

Another element to the cancer campaign is the myth of cancer prevention: "Protect yourself against cancer," warns the Society in their publicity material, adding that one of the "ways" to do this is to give money to the Cancer Society. Unfortunately, we may have little hope of preventing cancer on an individual level. Cancer is more than an individual disease, it is a political problem. We're all exposed to cancer-causing agents daily in our environments: in our workplaces by exposure to dangerous substances and equipment, at home through much of the food we eat, the water we drink, not to mention the air we breathe. A report to the Canadian Mortgage and Housing Corporation recently compared indoor air to a "thin, chemical soup" and said it was probably more polluted than outside air. Because of the scope of the epidemic of cancer, we would be wisest if we confronted the causes of cancer instead of throwing money at the effects. We could also help by giving our money (if we can afford to give away any of it) to one of the organizations lobbying to fight acid rain, encouraging the Cancer Society to use its clout to ban cigarette advertising, or lobby the government to implement strong pollution controls.

The federal government is only beginning to seriously address the dangers of environmental cancer. Federal Environmental Minister Charles Caccia recently admitted that "radical alternatives" to the present legal system were needed to fight powerful polluters. In the meantime, eighty-five thousand Canadians will be struck by cancer in 1984. The epidemic can not be fought with polite campaigns, false hopes and new machinery alone. Controls on the corporations that leave cancer as their byproduct just might. Pressure on the federal government to ban chemicals and drugs which haven't been proven safe could go a long way to save our

lives. While they're at it, they could ban the production of radioactive wastes from nuclear reactors. Supporting organizations such as the Occupational Health Centre in Winnipeg, where prevention of hazardous work environments is a priority is another way of DOING something to fight the causes of cancer in our environment.

The Canadian Cancer Society is a research, education and patient services foundation and no one would expect it to battle the causes of cancer all by itself. There is no question that much of the treatment they provide is of value to cancer patients. However, what makes its campaign dangerous, is the deception created by their naive public approach to cancer. People will remain complacent about the crime of cancer as long as well-established organizations such as the Cancer Society don't get involved in the real battlefields of the war against cancer...which aren't fought in sterile laboratories by soldiers in white lab coats...but by changing laws, regulations, by exposing cancer-causing corporations and by making human health, instead of profit, a truly valuable commodity.

While the Cancer Society's promotional material acknowledges that there are cancer-causing substances in the environment, including the workplace, it stops short of actively encouraging the abolishment of these causes, supporting those who do, and doesn't even begin to ask how or why they got there in the first place. Cancer education is important, but it would be more useful if that knowledge were used to confront the causes of cancer which have already been identified. And while research is important for the discovery of new carcinogens in our environment, it is more potent coupled with a powerful lobby to use the research as evidence; as political clout. Armed with the respectability and financial clout of an organization such as the Canadian Cancer Society, cancer will only be beaten when we wage a war against the polluters and contaminants, who are the real killers in the fight against cancer. ▽

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