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THE SUPERMOM SYNDROME

MAY 1984 VOL. 2, NO. 2

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HERizons

A WOMEN'S NEWS MAGAZINE



HERIZONS

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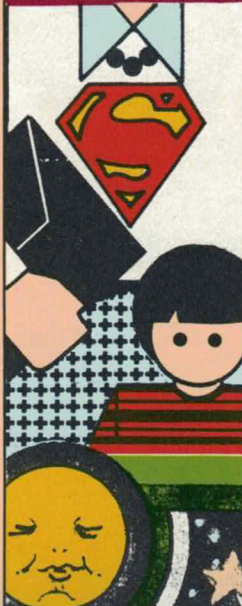
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Women's Employment Counselling Service
Y.W.C.A. Resource Centre
and through many other organizations

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.**

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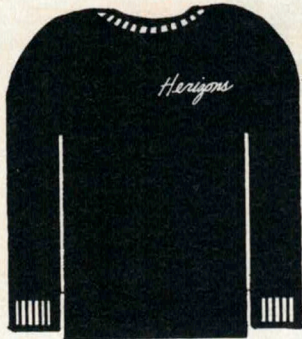
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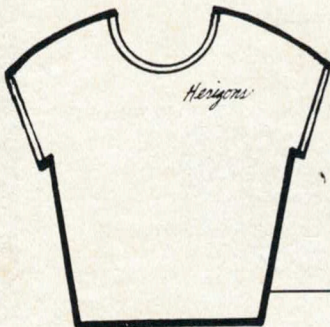


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Calendar

APRIL

26 WANDERLUSTING — Re/Membering the Elemental Powers of Women. Lecture by radical feminist author Mary Daly on Thursday at 7:30 p.m. at Riddell Hall, University of Winnipeg. Tickets \$6 (\$3 for unemployed) Call U of W Women's Centre, 786-7537.

27 WOMEN'S HISTORY IN B.C. CONFERENCE — April 27 - 28, 1984 at Camosun College, Victoria, B.C. All those interested in any aspect of B.C. women's history are encouraged to attend. Registration \$25 (\$15 students/unemployed). For info: Barbara Latham, Camosun College, 3100 Foul Bay Rd., Victoria V8P 4X8 (604) 592-1281 Local 537.

27 UNEMPLOYMENT ISN'T WORKING First Annual Conference of The Union of Unemployed Workers on Friday, April 27 and Saturday, April 28. Workshops include: Organizing the Unemployed; The Economy; Micro-Technology; Plant Closures; Racism, Sexism, Discrimination against Disabled and Human Rights. For information call (204) 783-8803 or write: UUU, P.O. Box 192, Station L, Winnipeg, Manitoba.

28 FESTIVAL OF PEACE — Empowerment for Peacemakers with speakers Doug Hall (McGill U.) and Gloria Miller (South Dakota freeze movement); workshops on a variety of topics at Westminster United Church, Westminster & Maryland. Sponsored by Inter-Church Disarmament Project. For information call 775-8178/8179.

MAY

3 SEXUALITY: A Developmental Approach — The Child and the Community is the theme of the Seventh Annual Conference of Planned Parenthood Manitoba on May 3 - 5, 1984 at Lakeside Camp, Gimli, Manitoba. This skills development conference will feature speaker Roger Mellot. For brochure and registration form: Planned Parenthood Manitoba, 1000 - 259 Portage Avenue, Winnipeg R3B 2A9 (204) 943-6489. Fee \$140 includes meals and accommodation.

8 INCEST — Video tape on this subject will be followed by a discussion led by a counsellor from Klinik Community Health Centre: Tuesday, May 8 from 7:30 - 9:30 p.m. Event is free of charge. For baby sitting arrangement call 475-1986. Sponsored by Ft. Garry Women's Resource Centre, Rm. 5, 810 Waterford Avenue, Winnipeg.

10 CONNIE KALDOR in Concert at Winnipeg Art Gallery, Memorial Blvd., Winnipeg: Shows at 7 p.m. and 9:30 p.m. Tickets \$9 available from Home-Made Music and Mary Scorer Books.

17 POETRY READINGS SERIES at Giovanni's Room. Beginning on May 17 with Suniti-Namjoshi. The series continues with Betsy Warland on May 24 (also May 25 at 8:30 p.m. at Ms Purdy's, 226 Main Street), and Ian Young on May 31. For details call 786-1236, Giovanni's Room, 277 Sherbrook St., Winnipeg

DES MEETINGS —

Support groups are held for women who have been exposed to Diethylstilbestrol in the years 1941 to 1971. Location: Women's Health Clinic, 304 - 414 Graham Avenue, Winnipeg. Date: Monday, April 23, 1984 and every second Monday from 7 p.m. to 9 p.m.

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 Harragan, author of *Games Mother Never Taught You* and *Knowing The Score*. Harragan 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

BLACK WOMEN —

Managing Ourselves and our Future — May 6, 1984. Sponsored by the Association of Black Women in Higher Education, New York, NY. Contact: Jacqueline A. Kane, 30 Limerick Drive, Albany, NY 12204.

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.

FEMINIST THEORY —

in the Social Sciences, Natural Sciences, and Humanities — May 17 - 19, 1984 at the University of Washington. Topics: Intensive, small group workshops focused on the development of feminist theory through scholarship and teaching and the tension between theory and feminist activism. Contact: Northwest

Center for Research on Women Conference Committee, Imogen Cunningham Hall, AJ-50, U. of Washington, Seattle, Washington 98195.

COMMUNICATING WOMEN —

Sixth Annual Conference on Planning and Implementing a National and International Communications System for Women sponsored by The Women's Institute for Freedom of the Press in Washington, D.C. on **June 1 - 3, 1984**. All media women and media-concerned women are invited to participate in implementing the Women's International Media Network in time for the 1985 U.N. World Conference of Women. Full registration for the conference at the National 4-H Conference Center is \$140 U.S. — includes accommodation in a twin-bed room with bath for two nights (Fri. & Sat.) plus six meals (supper Fri. through lunch Sun.). For information: Paula Kassell, Conference Coordinator, P.O. Box 27, Dover, N.J. 07801 (201) 366-6036.

HISTORY OF WOMEN —

"Reassessing our Past: Women's History after Fifteen Years". Sixth Berkshire Conference — June 1 - 3, 1984 at Smith College. Contact: Kathy Kleeman/Carol Virginia Pohli, National Women's Studies Association, Convention Coordinators, Voorhees Chapel, Lower Level, Douglass College, New Brunswick, NJ 08903.

**FEMINIST BOOK FAIR —**

First International Feminist Book Fair, June 7 - 9, 1984. Jubilee Hall, Covent Garden, London, England. Followed by Feminist Bookweek, June 11 - 16. Further information from: FIFBF, c/o 7 Loddon House, Church Street, London N1, England.

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.

WOMEN, HEALTH & HEALING —

First Summer Institute at Berkeley, CA from July 8 - 21, 1984. Designed for instructors in both social and behavioral sciences and schools of nursing and public health. Contact: Patricia Anderson, Women, Health and Healing Project, School of Nursing, University of California, San Francisco, CA 94143.

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.

Bulletins

WOMEN: IMAGES, ROLE-MODELS —

A conference organized by the Canadian Research Institute for the Advancement of Women (CRIAOW) to be held November 9, 10, 11, 1984 at the Université du Québec à Montréal, to bring together all women who have an interest in the question of collective images and representations of women and of the impact of such in everyday life. Women of different social walks will come together, speak their differences and share their experiences through various means, such as workshops, groups discussions, poetry, plays, music, films. This conference welcomes artists, women's groups, creators, women from different ethnic groups, as well as university and professional women. For information call: Evelyne Tardy or Marie Vallee, Organizing Committee, (514) 282-4522 or 282-4430.

MIDWIFERY —

Eleanor Barrington is writing a book on contemporary midwifery in Canada and is anxious to contact women who are practising midwifery currently or in the recent past. Please contact her soon at 141 Browning Avenue, Toronto, Ontario (416) 461-3423.

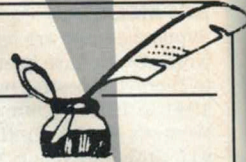
WELLSPRING —

is a new magazine dedicated to promoting self-care. It is full of information and resources on how the individual can become an educated and discriminating consumer of health services. Subscription \$10/ 4 year (\$8 seniors, students and bulk). Wellspring Magazine, Network Centre of Self-Care, 435 Simcoe St., Victoria, B.C. V8V 4T4.

MENOPAUSE —

The Time of Our Lives is a booklet that answers questions and allays fears. The language is simple and easy to understand. Pamphlets are free, quantities limited. Send orders to: Ann Thurlow, Box 4, Souris, P.E.I. COA 2B0.

Letters.



Dear Women of HERizons:

Greetings from the wilds of Alberta! Thank-you for your heartening work. Each month your magazine brings hope and affirmation of women's work, women's spirit, and feminist analysis.

I read with particular interest the ongoing debate between those of the "humanist" persuasion and those of feminist belief. By way of simple definition — "humanists" holding fast to the belief that women's and men's oppression is somehow similar in source and consequence; feminists holding even faster to the knowledge that women's "place" is significantly and necessarily a result of male abuse of power. (I happen to support the latter position.) A very close and dear friend recently made comment on this ever-present conflict among women. "It is simply not permissible in our society (or others) to lay blame on men for anything", she stated. "If fault or responsibility is identified, it must be attributed to women." This is the law; this is the rule. To place responsibility on the powerful source of oppression is still too frightening for many of us to contemplate.

For me and many other women in my life, the feminist view is the only one which consistently helps us "make sense" of the terrifying and destructive world of patriarchal rule and control. It is also, by the way, the only analysis which can provide a solid and understandable interpretation of the flawed "humanist" perspective.

I look forward to continued discussion of this important issue in future HERizons.

**In spirit,
Ardelle L. Dudley
Women's Counselling
Services of Edmonton**



In response to Shelley Price's letter protesting Eaton's policy against affirmative action.

Dear Ms. Price:

Your sensitivity on the affirmative action subject is yours to express, however, in this case it's misdirected, probably from a misunderstanding of the facts.

Our Company has not adopted the affirmative action program for any group — we certainly could never be accused of rejecting it for women, when at least 70% of our staff are female.

Having been quoted (or misquoted) on this topic, allow me to state our position:

"We do not endorse affirmative action for minority groups because in our opinion it is simply reverse discrimination. We do endorse and practice "Equality Opportunity", which simply means the best qualified applicant for a position gets the job, regardless of sex, color, race or creed." I noticed in the HERizons article no mention was made of our support of Equal Opportunity.

I do hope you reconsider your over-reaction and expect you'll come to realize on some occasion the inconvenience of not having your Eaton's account card.

**Yours truly
K. J. Gibson
Personnel Manager**

This is a copy of a letter sent to Justice Minister Mark McGuigan in response to the recent case of incest wherein the victim was deemed to have no identity under the law.

Dear Honourable McGuigan:

We are writing to you concerning a recent hearing presided over by County Court Judge Daniel Kennedy in Selkirk, Manitoba.

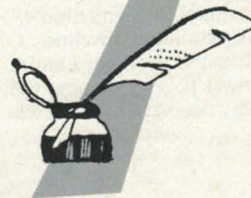
While we are distressed at the outcome of this hearing, we are even more distressed to learn of the serious deficiency in the Criminal Code of Canada on which this decision was based. We are referring to the facts that "child" in statutes refers only to legitimate children, that an illegitimate child has no identity in criminal law and that a child who is illegitimate

is no one's child. According to recent newspaper reports, the Criminal Code contains less protection for children who are illegitimate and adopted than for other children.

As adults who were illegitimate at birth and adopted as young children, and on behalf of other adopted people and the children of single parents or common-law relationships, we are appalled that a child's protection under the law should depend on whether his or her parents are legally married. This archaic statute must be changed immediately so that no one can abuse without fear of retribution a child because he or she is "no one's child" in the eyes of the law.

We look forward to hearing your comments and proposed plan of action on this urgent matter.

**Respectfully yours,
Miriam Fenster and
Debbie Turner**



Dear Editors:

I was in Winnipeg for ten days in September last, and somewhat naively expected to find the British Columbia situation, so prominent here, well aired in Manitoba. Actually there was not much coverage. On reflection, I can understand this; however, I would like now to express appreciation to HERizons for the comprehensive study done for the March issue, "The Selling of Solidarity" and "Women Against the Budget". Both authors did an excellent job.

Although Solidarity became an electrifying force in British Columbia in 1983, with the promise of effectively moving the Provincial Government to back down on their totalitarian bills and edicts, B.C. is now sinking lower and lower into a state of helplessness, with little hope of

any worthwhile change until the government itself is changed. Except for very minor improvements, the government bills and edicts of last summer remain. Almost daily we hear of further brutal cuts to education, social services of all types, and the attempt to emasculate Labour Unions. All this is very sad, especially when we look back on the terrific support for Solidarity, province wide, last year.

The media coverage of Solidarity here in B.C. was very extensive, so much so that even previously unconcerned citizens realized the importance of the issue. We truly are victims of vindictiveness and meanness, and the need for a strong Solidarity Movement not only continues, but intensifies. Again, thank you for the publicity you have given the subject.

**Yours very truly,
Isobel Carter**

Dear HERizons,

I have just put down my March issue of your magazine, having finally discovered why in the last few months I have lost interest before finishing an article; EYE STRAIN! The type is smaller, and I am on the verge of needing new glasses. Have you consulted with a reading specialist, the optimum number of words scanned at one glance to read quickly and efficiently? I found your narrow columns take more time to read. These criticisms are offered in a spirit of helpfulness as I think your articles are often thought provoking and timely.

I was especially pleased with your "Appreciation" of Babs Friesen. She is one of my favourite people!

**Sincerely,
Elizabeth MacEwan**

Hello Friends,

We wish to share with our supporters the story of the women of the Feminist Action Group "Moonstone" who planned to travel to the Women's Peace Camp at Cole Bay Sask.

The Metis Community of Cole Bay has been very supportive of

this camp of women holding vigil for Peace and Justice, despite the almost daily harassment by military planes and helicopters. To act in solidarity with the women and communities here in Canada, at Greenham Common and oppressed peoples struggling for justice throughout the world, a group of women from Winnipeg raised several hundred dollars, plus donations of food, cards and incense to travel to the camp for the weekend of March 17, 1984.

A call from the women of the camp the afternoon of our departure shared their concerns about our travel plans with us. There had been a severe storm the day before and travel conditions were poor. The women were extremely tired and feeling uneasy about the timing of the visit.

With regret but a sense of rightness, we postponed the trip.

For those of you who joined with the people across Manitoba and Saskatchewan who stood in silent and singing vigil beneath our One Sky at 9 p.m. March 17th, we felt the glow of our shared energy as we sent our love and determination to those in Peace Camps around the world. Thank you.

A package of food, gifts and money was sent to Cole Bay the next day.

We thank those of you who were actively supportive and encourage others to show their concern by writing: The Women's Peace Camp, General Delivery, Cole Bay, Sask. Canada.



Dear Women,

The article, *Reaching for a Feminist Workplace* by Tanya Lester in April's *HERIZON*'s disturbed me considerably. The article purports to deal with the struggles of women as we try to bring our feminist principles to the places where we work — in and out of the wage sector. I imagine, though the article makes no allusion to women working in the home.

There were a lot of elements to this article that I didn't like:

1. *the simplistic, moralising, rhetorical questions towards the end.*

If I dump all over women's organisations in Manitoba because they don't yet fit into a neat analysis of collective feminism, does it make it O.K. if I ask a lot of philosophical questions while I'm doing it? (If you answer no to this — then I just wrote a rhetorical question, which is fine — because I meant to.)

2. *the presenting of the Action Committee and Herizons, flawed and compromised, though they be in the writer's judgement, as the best of the bunch so far.*

I can't speak for Herizons because I'm not involved in the collective, but as an executive member of the Action Committee, I don't believe the task of dismantling hierarchy in our society is aided by holding up two organisations as a measuring stick for others. (Quote: "A host of other women's groups have not even come this far") Tsk. Tsk.

3. *the glib assessment that we're soiled by government funding.*

Yes, it would be naive to assume that government funding for any group, feminist or not, is without strings: rules; regulations; procedures; accounting mechanisms. But it is neither correct nor fair-minded to assess all government officials with whom we deal as thoughtless chauvinists whose goal is to grant funding and then blackmail or coerce us into compliance. (Quote: "they force us to pretend that we are willing to operate in this same fashion (hierarchically) in order to secure funding.") For the record — I have worked closely with the Department of Secretary of State in Manitoba from the time the Action Committee has had continuous funding. The people I've worked with have been consistently willing to show us how to secure funding, and have gone out of their way to show us how to use the 'system' to our best advantage. Of course there are issues and modes of operating on which organisations and their funders disagree, and then feminists have to make the same hard choices as any one else. Do we take the money and run? Do we stand on our principles and graciously decline? Do we tell them to shove it in a blaze of media attention? Or do we compromise — trying to balance our beliefs, with our dreams, with a realistic reading of the situation we're in. (I think I just described my life in a sentence!)

I don't expect feminist organisations to be other than compromised — composed as they are of real, struggling, funny, bitter, generous, compromised women.

4. *the information regarding the Action Committee's changes in structure coupled with the rosy notion that everything is much better now.*

Some things are better. As a group, we are certainly more interested in analysing how we work and how to share work. But — I'm not proud of the number of meetings we couldn't get a quorum even; or about the high rate of executive turnover; or the enormous load that has shifted onto staff.

One of the major reasons the Action Committee is without a Chair is that nobody had the time, or could give the energy and commitment to it. Pragmatism has a way of muddying our waters.

5. *the staff versus executive complaints.*

Ms Lester won't get any argument from me when she introduces this topic in such a way as to explore how we can be feminist employees and feminist employers. What I found offensive about the chunks of comment and quotation was the total oppressiveness of the presentation. It seems no one who works for a feminist organisation likes it much. (Quote: [MACSW] members argued that a feminist organisation should give its staff more time off. The staff reconsidered their position, but was it right for the executive to *coerce* (my emphasis) the staff, even though we had their best interests in mind?)

And this indictment follows hard on the heels of Ms Lester's claim that women's organisations are inconsiderate employers. (Quote: "The holidays allowed are usually the bare minimum that have to be offered to adhere to labour legislation. The high level of 'burnout' that is part of working for a women's organisation is not considered or interpreted into lengthier time off.")

This leaves me with the strong impression that there's probably a feminist way of breathing, but I'm doing it wrong.

6. *the innuendo and sly allusion method for shaking up lazy feminist groups also left me cold.*

Actually it isn't all innuendo. The Y.W.C.A. is held up for us to judge as a model of the old,

Letters and responses welcome from readers. Send to

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bad way of doing things. As a general member of the Y.W.C.A., I object to this casual pillorying of an organisation with a commitment to women. Has the Y.W.C.A. changed as fast as we would like? No. Which of us has?

Other groups — un-named are characterised as lazy, paranoid about staff takeover, arbitrary, patronising, male-dominated, unconcerned about child care and poverty, and either anti-lesbian or manipulative about lesbians. (You all have to guess which adjectives fit you.)

What does this article offer by way of support?

- some philosophical questioning,
- a quotation from Charlotte Bunch,
- Ms Lester's faith in the strength of the feminist community,
- the consolation that if your group was mentioned by name you're trying to smarten up, but if you didn't get mentioned you still have to smarten up.

I don't feel overwhelmed with gratitude.

I believe Herizons is an invaluable forum for giving a voice to the thoughts and inspirations of women. It is my personal opinion that the publishing of this article, ill-considered and overly condemnatory and unredeemed by any generosity of spirit, has harmed the women's community.

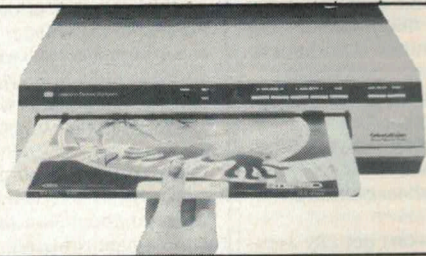
Most of us in our women's organisations are working hard to bring our feminist principles, encompassing cooperation, trust, empowerment, fairness into reality. Any constructive criticism which assists us in this process is welcomed by us all.

**Sincerely,
Roberta Ellis**

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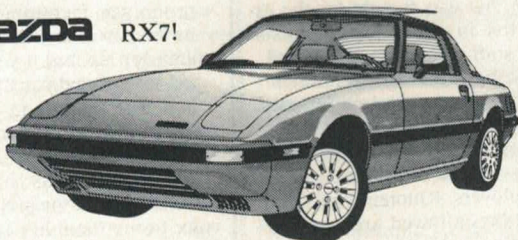
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NETWORK — Your Winnipeg Calendar of Community Events. Organizations may join for \$25/year and receive free listings of events. Non-members can list events for \$10 each. Presently publishing bi-monthly; next deadline April 15 for May/June events. For information call c/o IDEA Centre 475-4159, or write NETWORK, 418 Wardlaw, Winnipeg.

LANGUAGE ALERT — Newsletter publishes short comments on sexist language used in recent books or journals or newspapers. Comments are sent to authors and publishers with guidelines for non-sexist language. Submissions welcome. Subscription costs are \$5 (individuals) \$10 (institutions). Write to: Anne Innis Dagg, Editor, Box 747, Waterloo, Ontario N2J 4C2.

"PORNOGRAPHY" — Entertainment or Abuse" pamphlet published by Every Woman's Place, 9926 - 112 Street, Edmonton, Alberta T5K 1L7. Cost \$1.00 for 5 copies. Also available: Buttons \$.50 each — "Porn Sells: Who Profits?"; "Pornography: Entertainment or Abuse?" "Pornography perpetuates the lies about: women, sexuality, children and men"; "Women against Pornography"; and "PorNO". Stickers "Shop Here, This Store Does Not Sell Pornography" available for \$.10.

THE INTERNATIONAL NEWS MAGAZINE ON PRISON ABOLITION is inviting subscriptions and submissions. This newly established magazine is intended to disseminate information and analyses on issues directly or indirectly related to prison abolition and to keep people informed of abolition events throughout the world. Subscription \$6/4 years; Ruth Morris, 198 Grandravine Drive, Downsview, Ontario M5J 1B7.

1984 INDEX/DIRECTORY OF WOMEN'S MEDIA expands the Movement's Networking in all media. Just released it lists: 408 women's periodicals, 101 women's press and publishers, 79 women's bookstores, 59 art/graphics/theatre groups, 35 women's film groups, 31 music groups, 20 video and cable groups, and 33 regular radio or TV programs on women.

Don't miss it! Send \$8 U.S. to Women's Institute for Freedom of the Press, 3306 Ross Place, N.W., Washington, DC 20008 (202) 966-7783 (Bulk orders 40% off).

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ON THE HERIZON

Still WORKING For Adequate Daycare

Approximately 150 people gathered at the legislative building February 25th to protest the provincial government's 3 percent increase in funding for daycare. Corrections and Community Services Minister Muriel Smith spoke during the protest and reiterated what the province has told daycare advocates on several other occasions: the province is not able to increase the funding beyond the three percent. Roberta Ellis, chairperson for the Advisory Council on the Status of Women noted the government's inherent sexism in implementing job creation programs without increasing the number of daycare spaces.

Finance Minister Vic Schroeder is expected to announce the new provincial budget near the end of April. In the meantime problems continue to occur as a result of the

limited number of childcare spaces available. Mary Beth Kom, of the Manitoba Child Care Association says she recently spoke with a woman on welfare who has missed three opportunities to attend computer training because she was unable to find care for her child. Another woman was told by a daycare coordinator to stay on welfare.

Kom says several centres have expressed concern over the lack of coordinator support and sensitivity. She is presently documenting a series of complaints she has received and sending them to Drew Perry, Director for the Child Day Care Program. Kom says "It remains my hope that the government grant an immediate 15 percent increase to childcare centres and that the government access and address the issue that some

centres pay up to \$1500 per month for space while others obtain space for free."

Kom also added that 41 percent of all centres showed a deficit last year according to Doug Ritchot, accountant for the Child Day Care Program. Ritchot stated that a centre with thirty or fewer licensed spaces which pays no rent at all is unlikely to remain financially viable.

Manitobans needing spaces for their children have little choice but to wait for the announcement of the budget and hope that existing centres aren't further jeopardized. Kom says "I feel that childcare professionals are becoming increasingly stressed as they draft 1984-85 budgets with no confirmation from the government what kind of funding they will be receiving."

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T

hey're getting together to talk about feminism and to talk about themselves. Some are translating their knowledge and awareness into action: they picket pornography outlets or discuss exploitation of women with other men outside strip joints late at night.

In Winnipeg, these men call themselves Men Against Sexism, although spokesperson Bruce Wood is quick to add that the group isn't totally satisfied with the name.

The group originally came together to provide child care at women's functions about a year and a half ago, Wood says, but decided to get involved in direct action because it's an alternative to "sitting around in someone's living room and just talking about sexism."

The first campaign Men Against Sexism has undertaken has been to protest the sexist activities of the engineering students at the University of Manitoba, which include strip shows. They supported a demonstration organized by the University's Women's Centre to protest the engineers' use of strippers and then proceeded with a campaign which included leafletting engineering students' lockers, approaching the engineering council to discuss pornography (they were refused) and taking out an ad in the student newspaper, *The Manitoban* to explain their position. Wood says they chose to focus on the engineers partly because it is a predominantly male bastion that other women's groups haven't made a primary focus of their activities.

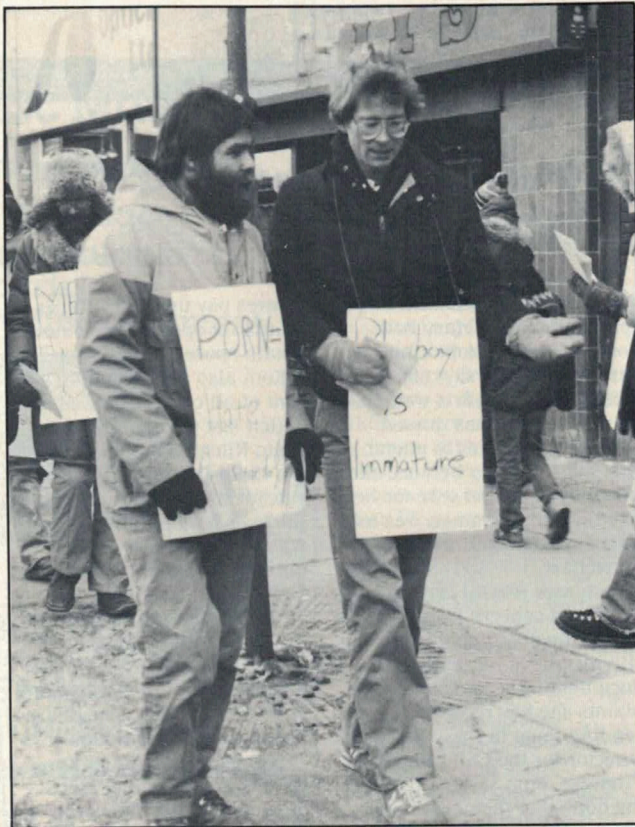
In Ottawa/Hull, there are 14 groups of men meeting on a regular basis. In mid-February, a few of them organized a "Men's Forum" which was widely advertised and designed to bring together men involved in what, for lack of a better name, are being called "men's groups". About 50 men representing various groups attended.

Peter Padbury, who belongs to a men's group in Ottawa agrees the choice of a name is crucial but, like the men in Winnipeg, isn't sure what is appropriate. In California, there are The Gentle Men for Gender Justice (the gentle men, for short) but Padbury is not sure this is succinct enough to effectively communicate what these men are all about.

The Ottawa/Hull groups repre-

Where Do Men Fit Into Feminism?

Debra Pilon & Penni Mitchell



Men in Winnipeg protest pornography in front of Dominion News.

sent a diversity of interests and concerns: two groups are actively fighting pornography, two work with batterers, one group is composed of gay men and others have as their purpose mutual emotional support in a consciousness-raising environment.

All agree feminism was the impetus for their formation. In some cases, it was an individual feminist who was the catalyst.

"About three years ago, when my marriage was in a disaster zone, my wife made it very clear to me that I had no base of support — no one to talk to other than her," says Ken Fisher. "So when the shit hit the fan, where would I go to pick up the pieces?"

His marriage did end and Fisher, then living in Brussels, found himself part of a group of four men who began meeting regularly to talk to each other in a non-threatening, non-competitive atmosphere. The

group expanded to include men from a variety of professions and backgrounds who all had one common denominator. "We were all mated with feminists and/or involved in marital break-ups," says Fisher.

With a background in community development, the U.S. civil rights movement and the Left in both Britain and Europe, Fisher believes he is witnessing the "decline and fall of patriarchy". It took 18 years, he adds, to come to the point where a commitment to feminism was more than simply an intellectual acceptance of theories and concepts.

"I think I have to start with who I am and what I've got," he adds. "Working with men's groups is maybe the foundational revolutionary thing I can do right now because that is a constituency I have immediate access to."

Peter Padbury came to feminism during his nine-year relationship with a feminist

who exposed him to the literature as well as the everyday practice of feminist thought. He originally became part of a men's group (about two years ago) expecting the men to "respond to the new demands women were making — which I thought were one of the major forces for change in the society."

But as the men's group evolved, Padbury began to see a different pattern emerging. "The pain we felt from being trapped in standard male roles came up again and again."

Bill Dare, who belongs to the same group as Padbury, puts it this way. "How have we been hurt by the roles that we've been put into? I think that's a far better motivator for change for men than beginning from a feeling of guilt." He believes there's a tendency for men to feel guilty about the fact that they are the oppressors in patriarchy. And although it's "tempting to use", Dare doesn't believe men can hide behind a desire for "men's liberation".

"How can men be liberated when they're the oppressors?" he queries.

For Kirk Falconer also of Ottawa, men's groups perform an important function not only by providing personal support for men but in providing general support for women. "I see men having to break ground among other men, to make them aware of why feminism exists and why it is legitimate for them to support."

Quips Ken Fisher: "The walls of a men's room should be just filled with the actual statistics, with the objective data which has prompted feminism to come into existence."

"What men are doing in working toward equity is divesting power," says Falconer, an aide to a woman M.P. on Parliament Hill. "I find that most men have to criticize what they're doing first in relation to the women's movement and secondly in relation to the women in their daily lives; they need to change not only their attitudes but their behaviour."

For Dave Desormeaux, a member of the same group as Falconer, the NFB film *Not A Love Story* was a major radicalizing force.

"The impact it had on me was double," says Desormeaux. "It explored the myths surrounding women as sexual tools and it showed a man speaking about

"It's very easy for men to get off the hook by producing action — by doing something rather than going the longer route of the behavioural switch."

how he was coming to terms with his own sexism."

Through his involvement with a men's group, Desormeaux has become aware of what he calls the "unconscious attempt of men to reestablish themselves as power brokers from a position of powerlessness over women."

Other men see this as a possible danger, too. "Men have to work with their sisters but they have to take the advice of their sisters, too," says Falconer.

"Until the whole battle becomes larger," he adds, "I see them (women's groups and men's groups) staying apart because there are some things that can be achieved and have to be achieved only by women."

In the meantime, men such as Bill Dare and Peter Padbury make themselves available for day-care duties during women's conferences or at women's demonstrations where day-care is provided.

"I think it's a good idea at this stage that men do childcare rather than saying, 'Okay, let's organize' upfront," says Dare.

For his part, Ken Fisher believes it's typically male for men to "prove themselves by going out and doing something".

Although he's not critical of men who are taking action on such issues as pornography, he adds: "It's very easy for men to get off the hook by producing action — by doing something rather than going the longer route of the behavioural switch."

Although there's no consensus, it seems men are looking at the legitimacy of both the passive and active roles inherent in the burgeoning, increasingly conscious men's communities which appear to be developing on a national scale.

elliegram

WOMAN DROPS POLICE COMPLAINT. A Vancouver feminist will not be pursuing a complaint against the city's police department in which she said she was picked up in early February by two plainclothes police officers, physically abused, and questioned about her political involvement.

Geri Ferguson, a Metis woman active in prisoners rights and doing support work for five people on trial in New Westminster, had sent a letter via her lawyer to Police Chief Bob Stewart, requesting more information on the incident.

The next step would be to file a formal complaint with the department, which would then begin an internal investigation. Ferguson has opted not to go through with the complaint.

It appears police are prepared to accumulate enough evidence to launch a counterattack against Ferguson, such that the possibility of her allegations being vindicated is far from certain. In fact, the police may end up charging her.

Clearly, the complications of the case suggest that a court battle would be lengthy, and not necessarily fruitful.

Ferguson had gone to the press with her story, and Vancouver's political community had also rallied behind her. On February 15, a week after the incident allegedly took place, over 200 people attended a demonstration at the Main Street Police Station to protest her treatment.

They demanded that:

- some form of retribution be awarded to Geri;
- the two police officers be identified;
- persons both directly and indirectly responsible be dismissed;
- all necessary steps be taken to insure that such abuse of power not re-occur.

They also asserted that it is imperative that the Security Service Bill (C-9) currently before Parliament be defeated. The connection between Ferguson's allegations and the bill is clear — if the legislation is passed, future victims of similar police harassment would have almost no legal recourse.

Emma Kivisild
Kinesis

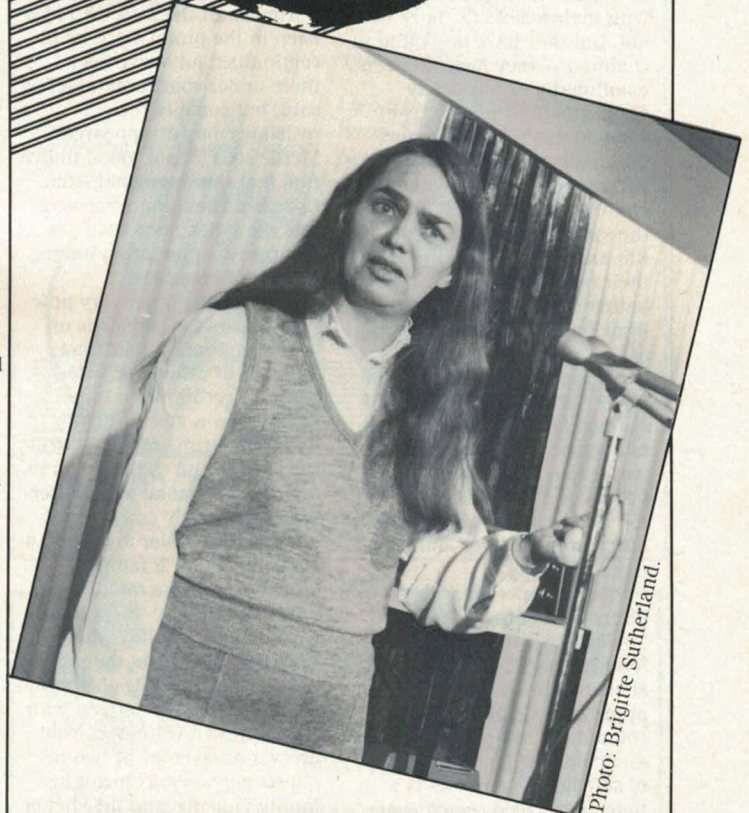
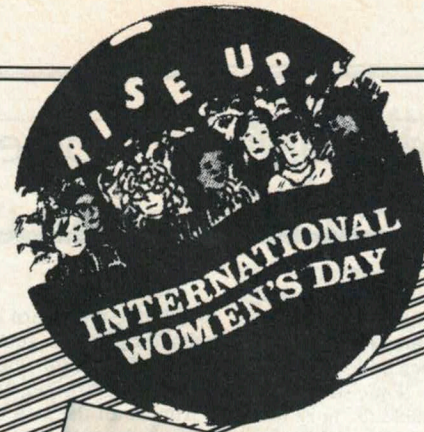


Photo: Brigitte Sutherland.

Gail Omvedt, a writer and teacher presently living in India, speaks on International Women's Day on the topic of "Immigrant Women Finding a Voice." She dedicates her work to women who are dealing with discrimination, exploitation and consciousness-raising. An appreciative audience joined in the discussion sponsored by the Immigrant Women's Association of Manitoba.

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Shelter Builds on Women's Strength

Nancy Painter

The women sitting on the motley assortment of chairs are of various ages and backgrounds. Some still live with their husbands; most do not. But they have one thing in common — they have all been emotionally or physically abused in their homes. They come to this weekly support group meeting to share experiences, problems with children or husbands, anger at the system that requires the victim and her children to leave their home while allowing the batterer to remain there; to draw on each other's strengths and growth, and to learn.

The support group is one of many services offered through Portage Women's Shelters Inc. of Portage la Prairie. Six line workers, a community coordinator and the shelter director work out of a central crisis office in the central Manitoba city of 13,000.

Director Janet Shindle explains that Portage Women's Shelter has two basic differences from most women's shelters. The first is the use of approved safe homes in the community rather than having an actual shelter. The identity of safe home operators is a fiercely guarded secret; even board directors don't know who they are. Shelter workers are freed from maintenance tasks such as housekeeping and meal planning, while costs are cut substantially. In addition, the use of safe homes prevents an easily identified shelter location, which could be a problem in a smaller community.

The second difference is the shelter's philosophy of working with family violence, not just violence to women. As a result of this emphasis, the community now has a batterers' group run through provincial probation services.

Probation officer Joanne McFee explains that the group, which meets every two weeks, has two basic philosophies: batterers accept that they alone are responsible for their behavior, and that abusive behavior must stop. McFee and senior probation officer Mel Armstrong try

to help the men learn other behavior patterns, such as better communication with others, rather than striking out.

Almost all the men who have been in the group since its inception last July have been there under court order, McFee said, but some of their resistance has disappeared. McFee sees it as a "good indication that their personal situations are changing somewhat" that there has been only one recurrence of battering among the group members.

There is one other very practical reason for emphasis on family violence rather than violence to women or wife-beating, according to Dale MacKenzie, a mental health worker instrumental in starting the shelter and currently on its board of directors. In a conservative, relatively small community, it is easier to get financial support for a family violence program than for a wife-beating one. "It's a lot of work to educate the community about the issue and the program," she says. The shelter has set up a speakers' bureau with seven trained volunteers who answer an average of two requests per week to speak on family violence and the shelter program.

People working in the shelter get feedback on community attitudes more quickly in a smaller community, as well as finding they have "really good access to all the services available," MacKenzie adds. The various resource people in the community work well together. Shindle agrees. There is less bureaucracy here, she says, citing the example of the Portage Housing Authority, which has helped locate permanent housing for women who have chosen to leave their husbands.

Making women aware of the choices open to them is one of the shelter program's main tasks. "The first option is always safety," Shindle says. "If a woman chooses to go back we make sure she is well aware that we're here, and that we can pick her up at any time" if battering occurs again.

A February 1983 policy change in the Manitoba Attorney-General's department has meant if a woman doesn't lay charges in a battering to which RCMP have been called, the police will. In the past, such calls were recorded as "domestic disputes" and left at that unless the woman wanted to press charges herself. Often charges were dropped when women faced pressure or further abuse at home.

The change has brought more cases into court, Shindle says, but many cases still do not ever enter the police-court-social services system. A needs survey done before the July 1983 opening of the shelter found that Winnipeg's Osborne House shelter helped about 25 women per year from the Portage area. About 45 women have used the local services in the eight months they've been available, with 15 requiring safe homes for themselves and their children for up to five days. The other women come to the shelter for advice, counselling, referrals to family or marital counselling, or simply to find out what their options are.

The women come from a wide range of economic & racial backgrounds, and the shelter makes a point of keeping native representation on the board of directors and staff. The Portage area has a significant native population with three reserves within 20 miles of the city.

"We're getting there in gaining confidence in the native community," board member MacKenzie says.

Almost all of the women who use the shelter services "feel isolated — they have a low self-image; they don't trust themselves," Shindle says. "A lot of them haven't handled money, or even bought groceries themselves.

"We can watch their anxiety level drop as they begin to feel safe," and their behaviour becomes more normal, she adds.

Phone lines at the crisis office are monitored 24 hours a day, seven days a week, and a van is available to pick up any woman and her children if needed. The van is also available to pick up women for the weekly support group meeting. The office has a children's room where someone will watch children during the meeting, or during the day if

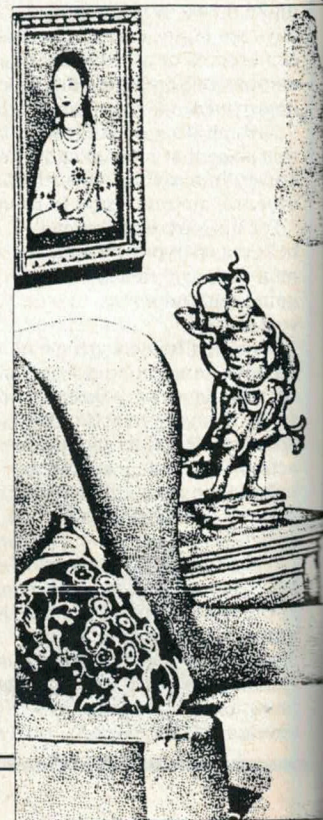
their mother has appointments for housing, legal aid, or any other services involved in helping her get back on her feet.

Follow-up services are a major part of the shelter's work, but are offered "on a declining basis," Shindle says, to prevent women from simply transferring their dependency on their husbands to dependency on the shelter. "We want her to build enough self-confidence to survive on her own."

The support group plays an important part in the growth process. Its aims are to educate women about family violence and what their rights are; and to help with their self-image, self-confidence and life skills. Weekly programs might vary from self-awareness discussions to a guest speaker passing on budgeting tips.

About 20 women have gone through the group, coming as long as they need it or feel they can offer something to help others in it. The basic rules of the meeting are honesty, confidentiality, no last names and no pressure to make choices if you're not ready for them.

The centre has eight full-time staff members but that is in jeopardy because of funding problems. The shelter was originally funded under a one-



year Canada Community Development Project grant, to be followed by a three-year grant, but the second grant fell victim to government restraint and was cut. The original one-year grant ran out at the end of March. Although some funding is provided by the local United Way and various local organizations and individuals, some sort of government funding is necessary for the continued operation of the shelter with full staff. Salaries for Shindle and the community coordinator are covered for an additional six months by a Canada Works grant, but long-term funding is still very much up in the air. Shindle is hopeful something will be found, although they may have to use trained volunteers on the phone lines during any gap before new funding is in place, and important follow-up work will suffer.

Those who should know, the women who use the service, know it's needed and is doing its job well. It has provided hope in what once seemed a hopeless situation. "There's strength in the group," says one. "We draw strength from the shelter," says another. "It's a good feeling to know it's available."



Ronald Reagan, Motherhood and Bombs

U.S. President Ronald Reagan is a man of many faces. One day he cuts food programs for poor families, restricts medical care for women and their children on welfare and the next day stands proudly before the National Religious Broadcasters convention and condemns abortion.

The National Women's Health Network in the United States estimates that in one year alone, two million fewer children will receive vaccinations, thanks to Reagan's policies. Three billion dollars has been cut in Medicaid (which serves over 3 million women of childbearing age and is the largest public insurance program in the U.S.) over the last two years and an estimated 12 billion will have been cut by 1985.

The Network also reports that under the Reagan administration's recommendation, congress agreed to cut Community Health Centers by 13 per cent, Migrant Health Centers by 12 per cent and Family Planning programs by 25 per cent. Forty-four states have reduced prenatal and delivery services for pregnant women and primary and preventative care for children and women of childbearing age. Twenty-seven states have had services cut for handicapped children. Most other programs for community and health services have either been frozen or cut back.

The Children's Defence Fund in the U.S. is trying to help President Reagan save money and provide essential health services too. Some of their suggestions include:

- * Cancelling the building of some of the planned 226 MX missiles and using the money for each bomb cancelled to eliminate poverty in 101,000 female-headed families. If the whole MX program were cancelled, poverty could be eliminated for all children in the United States twice over and there would be enough money left to send women who lead low-income households to college for a year.
- * Trading the Defence Department's \$100 million vacation resort at Waikiki Beach in for Medicaid coverage for every poor pregnant woman in the U.S.

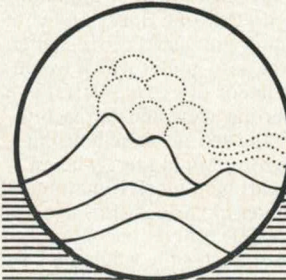
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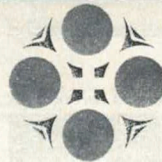
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Second Stage Housing for Battered Women

W.I.S.H. or Women In Second Stage Housing, is a non-profit organization which plans to provide second stage housing to women, particularly battered wives in need of 6 to 12 months interim housing.

Organizers say that in the short period of time spent at crisis shelters a woman may decide that she wants to leave her husband, but generally this short period of time is not long enough for her to acquire the emotional and financial security to do so. For those who do have this security, the time spent at a shelter is seldom sufficient to find alternative housing. Women who do find housing must struggle alone at great cost to themselves and their children, to become established in an apartment while attempting to meet the demands of their children as well as restructuring their personal lives.

The need for this type of housing in Winnipeg has been well documented in several reports: March, 1982, Wife Abuse: A Survey of Agency

Opinions and Services in Manitoba; March, 1982, Wife Abuse: A Manitoba Response to the Needs of Battered Women; June, 1982, Violence Toward Women; and August 1982, Wife Abuse in Winnipeg: Perspectives of The Social Services on the Incidence of and Support Available to Battered Wives with Proposals for Action. Among other resolutions, all of these reports point to the need for longer term post-crisis shelters. Such a shelter would not duplicate existing services. Close ties would be maintained with Osborne House and with other provincial crisis shelters and safe homes which would be a major source of referral to a second stage housing facility.

The second stage housing facility would ideally be an apartment block containing 12 suites of various sizes to accommodate differences in family size. Each suite would be a self-contained suite and would have room to accommodate several women or children as needs arose. The block would also have a common room, laundry

facilities, room for office space and a daycare. Utilities and monthly payment of rent would be made by residents to the coordinators in keeping with financial income guidelines set by the Manitoba Regional Housing Commission.

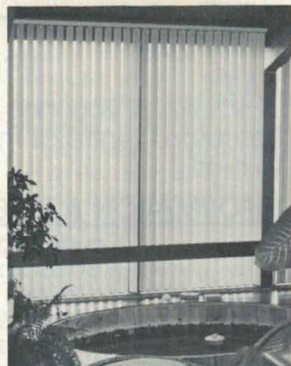
Women would be free to leave the shelter when they feel they are ready to move into the community, (when housing is found and financial arrangements secured), but they will not be forced to leave after six months. It is hoped through providing a safe environment and contact with other women and families struggling to achieve similar goals, the women will give support to others and gain confidence in themselves to carry through establishing long term housing and work in a healthier environment.

The W.I.S.H. Committee would like to involve more community resource people (with government funding, law, and mortgage expertise) to volunteer their skills and make this wish a reality. Write to: W.I.S.H. Committee, 400 - 777 Portage Ave., Winnipeg R3G 3R1 or leave name and address at 774-1794.

Karen Berg

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Who Gives This Bride?

The United Church general council may abolish the provision for women to be "given away" by their fathers when they are married in the United Church.

Rev. Denis Thornton said the move has been long in coming in the church. The custom of giving the bride away reinforces the customary belief that women are the property of their fathers and are given to their husbands.

"Unfortunately, the church often has encouraged an attitude that portrays women in an inferior role," Thornton told a conference on family violence in Winnipeg. The national council of the United Church meets this summer in Morden and Winkler.

New Women's Health Resource Guide

Healthsharing magazine has undertaken a one year project to produce a national women's health resource guide. The guide, which should be available in the spring of 1985, will be a combination women's health reader and resource list.

The two women responsible for coordinating the project are Kathleen McDonnell and Mariana Valverde. Recently McDonnell was in Winnipeg and spoke with *HERIZONS*. McDonnell, one of the founding members of *Healthsharing*, is a writer with particular interest in women's health and has been researching and reporting on women's health issues for the past ten years.

McDonnell says the guide was "originally conceived as a networking tool for women's health groups...we want the guide to be a tool for women to do their own research on health topics and to be able to plug into the work other groups and women have done".

In an effort to have the guide reflect a national scene, McDonnell is travelling across Canada and meeting with a variety of women's groups, gathering their perspectives and particular areas of concern. Included in the guide will be listings of groups, organizations and clinics that specialize in women's health issues; information on films, videos and other educational materials; listings of useful books, articles, pamphlets and other printed material; a special section on Francophone resources, both in Quebec and in other provinces; special sections on immigrants, Native, lesbian and disabled women's health resources.

When published, the guide will be distributed to women's organizations and selected bookstores. If you would like more information regarding the guide or are interested in submitting information contact either Kathleen McDonnell or Mariana Valverde, Women's Health Resource Guide, 16 Baldwin St., Toronto, Ontario M5T 1L2. Ph: (416) 977-8028



Moonstone members debunk the federal government's emergency shelter policy. Photo: Brigitte Sutherland

Survival of the Fittest?

Chanting, "Have you been invited to survive?", a small band of women calling themselves the Post-Nuclear Quartet wound their way through the Winnipeg downtown area. It was their way of poking fun at the federal government's Emergency Planning drills designed to "ensure the survival of Government and the continuation of essential services such as sewer and water" in case of nuclear war.

The members of Moonstone, a feminist action group, dressed to represent those few Canadians who would be invited to the shelters. The cortege, led by a caped drummer, included a "politician" who wore a sign, *Elected to Survive: the State not the People*; followed by a *Making Bucks & Bombs* "arms merchant" and a "military": *Womb*

for *Survival* female brought up the rear.

The participants leafletted passersby in support of a national action urging all governments "not to prepare for war, but peace." They also urged the federal government to refuse to test the Cruise missile and to end weapons production in our country. The Moonstone leaflet said that the government should spend our tax dollars on people's needs — not wargames.

The post-nuclear quartet stopped at various spots to entertain the crowd with a lively choreographed tune; dancing the *Eleven Steps to Survival*; the *Side-Step-The-Issue* tango; *The Progress* (one step forward, three steps back); and the *Draggin' Our Feet* shuffle.

Native women astonished at rejection of equality

At the constitutional talks between the federal government and Indian leaders, a resolution to strengthen equality for native women was turned down at the last minute, leaving native women astonished and angry.

The national leader of the Assembly of First Nations, David Ahenakew, said that he couldn't support the resolution because he didn't approve of the wording, but delegate Mary

Simon, who had been involved in the 11th-hour negotiations behind the scenes on the resolution, said that representatives in the meeting had not objected to the wording. Prime Minister Trudeau reportedly suggested that the Indian assembly study the resolution and report back to him by the beginning of April if they agreed to reconsider their objection.



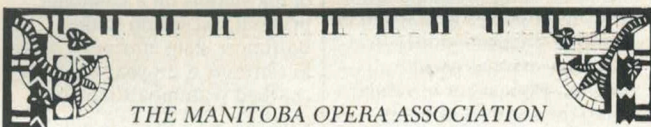
WOMEN ADRIFT without a paddle in the Holy See. The power of the priesthood for women will not likely make the agenda when the Pope visits Canada in the Fall. Women are also not part of the top echelon tour planners. "It seems to be unbelievable they couldn't find women even for the protocol functions" said Elisabeth Lacelle, professor of religious studies at the University of Ottawa. Likely, these male planners will wisk The Pope around in his plastic bubble so he won't be exposed to mutterings of church women similar to those he encountered on his last U.S. visit.

But we should be happy, while on our shores, his holiness is beatifying Sister Maria Leonia, a Quebec nun, for founding an order of

domestic servants (unpaid) for priests and seminarians. Housework does have its rewards.

Whilst he is at this task, he might consider doing something for Rita Milla of Los Angeles who has filed a \$21 million paternity suit against priests and a \$6 million slander suit against a bishop. As a 16-year-old virgin, aspiring to be a nun, she was put to work to do sexual servicing for seven priests. A session with two of them produced her 17 month-old daughter, she claims. The Roman Catholic Church states it cannot be held liable for the seven priests "because such conduct is not within the course (of the) priests' duties as a matter of law."

Globe & Mail/
The Toronto Star



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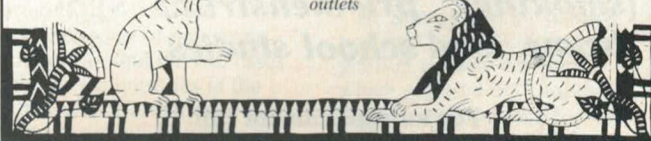
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PORNOGRAPHY



Licensees opt for voluntary code

Five pay tv licensees including First Choice have come up with their own set of volunteer standards which pledge that they "should not" select material that is contrary to law or offensive to general community standards. They propose a single-letter classification system (G, PG and R) to be decided by the licensees, and provisions for short descriptive warnings to be placed in program guides to warn viewers that graphic violence, explicit sex or adult situations are part of a particular program.

The standards also say that licensees have a responsibility to raise the issue of sex-role stereotyping with producers who seek funding from them and that pay television networks will seek to fund programming that "provides a balanced view of sex roles." In the same breath, the document states that programs of which "sexually explicit and/or violent material" will be scheduled in the late evening or early morning hours only.

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New Child Abuse guidelines planned

The provincial government of Manitoba plans to introduce new guidelines on child abuse which will outline in detail how to handle cases of sexual abuse involving children. The guidelines will also attempt to define emotional abuse and provisions for regular reviews of abuse cases to find out whether children involved are in any danger.

While not entrenched in legislation, the guidelines will be set up with professionals

working in the field, many of whom don't have a lot of experience in child abuse. The guidelines will encourage professionals to examine child abuse in the context of violence within the family and will also recognize the role of multidisciplinary child abuse teams in Manitoba.

There were 402 reported cases of abuse in Manitoba in 1982, an increase from 350 the previous year.

Child abusers link up on computers

A child molester from Baltimore had the names, addresses and birth dates of two of his victims on a computer printout, according to the Baltimore state attorney's office. In Chicago, a 28-year-old man charged with molesting six children used a home computer to record his sexual abuses of them and included their names and addresses. In Los Angeles a 42-year old child pornographer kept thousands of pornographic materials on a computer before he was convicted of conspiracy to produce child pornography. A representative of the F.B.I., after citing the above instances at a child abuse trial said the incidence of pedophiles using computers is increasing. They exchange names of victims and describe their activities on the terminals, he said.

Ontario censor board draws up formal guidelines

Ontario's consumer affairs department was busy last month drawing up guidelines for its censor board after the Ontario Court of Appeal supported a lower court decision that, because the board's informal guidelines were vague and discretionary, its film-cutting violated the freedom of expression provisions in the Charter of Rights.

The Ontario government board's film-cutting privileges were suspended for a day, as the government was granted a stay of the court ruling until their appeal is heard in the Supreme Court of Canada. Ontario filmmakers maintain that their films shouldn't have to undergo scrutiny by the provincial board prior to distribution, while board chair Mary Brown maintains that the Criminal Code provisions against obscenity do not give enough attention to violent or exploitative sex, particularly the exploitation of children.

The Supreme Court will be left to decide whether the Ontario board's cutting of obscene tracts is a "reasonable limit" under the freedom of expression provisions in the federal charter.

Group speaks against racist pornography

A Montréal organization is calling for the prohibition of racist pornography, adding that it is fully supportive of women's groups advocacy to have sex included in the hate propaganda section of the Criminal Code. The Centre for Research-Action on Race Relations (CRARR) told the Fraser Commission that the federal government should tighten the Customs and Tariff Act and the Post Office Act to prohibit the importation of pornography which contains racially derogatory portrayals, in the same manner as those sanctions currently apply to hate literature.

According to Keven Cadloff, a lawyer for CRARR there is a proliferation of pornographic materials in Canada which portrays racial minorities (particularly Blacks and Hispanics) "in the most maliciously degrading and offensive fashion." Blacks are often depicted as possessing exceptional and threatening sexual endowment and Asians as having "exotic oriental sexual secrets." In condemning racist pornography, Cadloff said that racist pornography promotes "neurotic, unhealthy views about interracial sexuality and interracial relationships in general."

The CRARR brief also recommended that "Canadians view the current public attack on pornography as a movement to fight the violent, inhuman and grossly degrading portrayals of women, minorities and children as sexual objects to be exploited, and not as a resurgence of outdated puritanism and repressed Victorian values towards sexuality."

Manitoba**Abortion Access Improved**

The Coalition has been advised by the government that direct access to abortion facilities is now available to Manitoba women through a telephone line to the Health Sciences Centre. Manitoba women may call this number without first going to a family doctor or gynecologist. The number is 787-3980.

Provincial NDP Convention

Delegates to the provincial NDP Convention in February passed a resolution calling for repeal of section 251 of the Criminal Code, speedy establishment of Reproductive Health centres with therapeutic abortion committees, and the equitable provision of reproductive health services throughout the regions of Manitoba.

British Columbia

In May last year, the board at Victoria General Hospital did an about-face and voted to allow abortions to be done at the hospital. This was after almost a year of banning them altogether. They gave no official explanation, but sources said the doctors had met with the Minister of Health and expressed their concern.

As a result, the board was told that if they didn't accept the doctors' "guidelines" they would be removed and replaced by an administrator. (The "guidelines" were extremely liberal, even specifying that mental health may be reason for abortion approval.)

Subsequently, the city's two hospital boards were merged, in the name of "restraint", and the anti-abortion people lost several of their members and their majority on the reduced board. Both hospitals, now administered by a joint board, allow abortions to be done, according to the WHO* definition of health.

The Sacred government in B.C. has cut all funding to Planned Parenthood, and as a result, the paid director of the Birth Control Clinic in Victoria has lost her salary. The government is continuing to pay the doctors, but there is now no money for medical equipment, supplies, stationary and, more important, for the director, who makes appointments, counsels on the telephone and arranges the services provided.

UPDATE:

On the Coalition on Reproductive Choice

**WORLD HEALTH ORGANIZATION definition of health accepted by the Canadian Medical Assoc.: "Health is a complete state of physical, mental and social well-being, and not merely the absence of disease or infirmity." (CARAL Newsletter)*

Saskatchewan

In Saskatchewan anti-abortion forces are attempting to have abortion excluded from medicare coverage.

Tory MLA and anti-abortionist Gay White Caswell presented a petition of almost 16,000 names to the legislature in November, calling on the assembly to halt medicare funding of abortion. (Caswell has also accused Planned Parenthood of "corrupting our children" and referred in the media to "feminist thugs".)

Health Minister Graham Taylor was quoted as saying that cutting of funding was "certainly one of the options" being considered by the provincial government. The Premier, Grant Devine, had apparently approved of Caswell's plan to present the petition.

The Saskatoon Women's Reproductive Rights Movement and CARAL have written to Devine, Taylor, Leader of the Opposition Alan Blakeney, and Monique Bégin, federal Minister of Health and Welfare, protesting the possibility of such action.

(CARAL Newsletter)

Ontario

A court case looms for Colleen Crosbie whose Toronto home was raided last June and who was charged with procuring an illegal abortion.

To women concerned with the entire spectrum of women's reproductive rights there is a disquieting interdependency between the two cases since a possible dismissal of the charges against Morgentaler and colleagues will undoubtedly affect Crosbie's case. In Crosbie's case the first battle to be fought will be undertaken by the Civil Liberties Association and will be directed at the

"unreasonable search and seizure" methods used by the police.

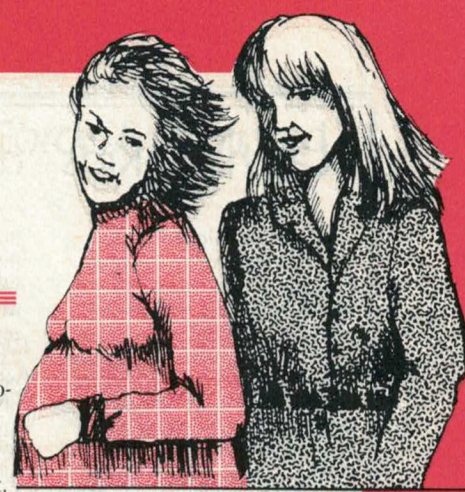
"The raid on my house is going to the Supreme Court of Canada," she said, "because police are withholding their reasons for that raid. In effect, they're refusing me the right to a proper defence."

Although Crosbie was charged on alleged abortion activities, she considers the issue at stake to be one of police harassment. At the time of her arrest police apparently sought information about other political activists in her house. Their search warrant required evidence leading to possible charges on the following: sabotage of Litton, seditious libel, a Montreal firebombing, as well as procuring an abortion. Only the latter charge was actually laid.

While the Crosbie case hinges on the issue of police tactics, Crosbie, a registered nurse who has attended home births, is identified in the women's self-help movement as a figure who has been unduly harassed by Canada's abortion laws. The same law that charged Colleen could be used to charge any woman involved in alternative healing and birth control practices. The penalty carries a maximum of life imprisonment.

Not surprisingly, support for Crosbie has come from a wide cross section of the women's movement. Groups like the Vancouver Women's Health Collective came out publicly in support of her immediately, but as Crosbie says: "Support has been difficult to gauge. The Ontario Coalition for Abortion Clinics (OCAC), for example, did not publicly support me, but then, I'm pleading innocent to the charge — so why would they? Besides, it's really an issue of harassment. We've recently met to sort out any confusion or rumours that were flying around...and it's fine."

The dangers of polarizing support around the two cases and the complexities of the situation are illuminated in a thought-provoking article by Connie Clement in the



Winter/85 Healthsharing. In "The Case for Lay Abortion" she says: "If the prosecution, the government, plays its cards right, the (Crosbie) case could seriously weaken both the current abortion rights upsurge and movements to humanize birth. If women's health activists play our cards right, the case could be leverage to legalize abortion clinics...and allow a narrowing of the gap between pro-choice activists and birth activists."

Crosbie still seems quite buoyant: "I've lost my job...and it was one that I really liked, and I'm in debt. But the whole thing has made me a lot stronger and taught me a lot about politics. Most of all I've really discovered who my friends are and have been surprised by where my support has come from."

Jan deGrass/
Kinesis

Legal Update

A decision in the Toronto constitutional challenge is expected around the end of April. Watch for the verdict and join pro-choice supporters on the evening of the decision in the Rotunda of the Legislature. The rally begins at 7:30; don't miss it.

Nova Scotia

According to the *Catholic Register*, in Nova Scotia, (Jan. 21, 1984) Health Minister Dr. Gerald Sheehy told a provincial prolife delegation that as long as he was minister of health, there would be no abortion clinics in Nova Scotia.

Dr. Sheehy told the publication that he was a signer of the petition presented to him, which opposed the establishment of any free-standing abortion clinics in Nova Scotia.

(CARAL Newsletter)

"Latchkey Kids" doing just fine

A much-maligned, little understood group of people, "latchkey kids" have suffered much under the malaise of mainstream media and misinformed "do-gooders" who are continually looking for proof that women don't belong in the paid workplace. These poor tykes are portrayed as emotionally-starving, pitiful creatures who come home every day to — (gasp!) — an empty house, where they sit, helpless (or in great danger) until "working mom" finds time in her busy schedule to come home.

A recent survey of 709 youngsters, ages six to 14 disproves the myths about these kids, who spend anywhere from a few minutes to 2 hours by themselves in their homes alone. The kids surveyed were targeted well: the survey appeared in the American magazine *Working Mother* and revealed that the "latchkey" kids were almost exclusively over eight years of age. One third of the eight-year olds, over

half the nine year olds and 70 per cent of the 10-year-olds were taking care of themselves after school. The survey reported that the kids feel capable and independent at a very early age and by the ages of eight and nine they are already expressing a sense of self-sufficiency and a desire to be on their own.

A majority of respondents lived in houses and said they felt safe in their suburban setting, where they watched TV, snacked, did homework, played with a pet or spent their unsupervised time reading. Many of the older children who were supervised by adults other than parents after school even expressed a desire to be home by themselves instead. Younger children readily admitted that their favourite thing about afternoons was when "mommy comes home," but said they still looked forward to doing projects at day care or going out to play when cared for by a babysitter, daycare or relative. Ninety-four per cent of children

7 and under were cared for after school by an adult or relative and only six per cent were unsupervised.

Two thirds of the eight-year-olds stay with an older sibling or sitter after school and most



are satisfied with their arrangement. Many nine and ten-year-olds said that the best thing about being home alone was that they didn't have a babysitter. Some of them were allowed to have a friend over after school, and they often listened to music or watched TV together. What often bothered them was having to look after a younger sibling, or having an older brother or sister "boss them around." Just over 40 per cent of the kids said that they never minded being alone, while one in four said they sometimes minded. Less than four per cent said they always

minded being alone.

It seemed that the only thing the kids agreed to dislike was homework. When asked "What is the worst thing about your afternoons?", some simply wrote: "HOMEWORK."

Many mothers sent in their own comments and the survey noted how parents' and children's interpretations of the same situation were different. One thirteen year old boy's afternoon activities were described by his mother as "track, soccer, studying for bar mitzvah and seeking out friends to play with." The boy described his afternoons as "boring."

Another woman whose ten-year-old son is alone for less than an hour, felt guilty about her situation but said: "but with very low pay and being divorced and alone it is hard...what else can I do?"

A twelve-year old girl summed up her situation when she said: "I'm tired of hearing about how sorry everyone should feel for the latchkey kid. I feel that my situation is not bad at all. If people would just stop and think, they could figure out that a situation like that builds character, increases responsibility and helps you with problems in later life...If kids can lock doors and follow rules, they can handle staying home alone."

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Women breastfeeding more often, longer

Nearly two-thirds of all mothers in the U.S. now breastfeed when their infants are first born. Three months later, more than a third of American babies (35 per cent) are still breastfed, compared to only 8.2 per cent in 1971. More women are breastfeeding longer too — twenty-eight per cent still breastfeed when their babies are six months old, or five times more mothers still breastfed their babies at six months of age than in 1971.

It appears as if the increase in breastfeeding is more than just a "trend." Women from all levels of education, family income, age and employment

status are breastfeeding more often and longer. According to statistics given by Gilbert A. Martinez in an article in *Baby Talk* magazine, one out of every five mothers of a baby under six months is employed full time outside the home and fifty-five per cent of these working mothers still manage to breastfeed their infants at least for the early weeks. Twenty per cent of full-time working mothers in the U.S. still breastfeed their infants at least part of the time after 6 months while 50 per cent of those who aren't in the paid labourforce continue to breastfeed after 6 months.

Contaminated Oranges Found in Canada

Levels of the banned pesticide ethyl dibromide (EDB) as much as four times the allowable Canadian limit and 400 times the U.S. limit were recently found in a shipment of Mexican oranges shipped to Canada.

EDB was recently banned for use in Canada after being linked to cancer.

Betty Crocker, Monarch, Duncan Hines and Robin Hood have all removed some of their grain-based products from Canadian supermarket shelves following tests revealing unacceptably high levels of EDB.

The department of Health and Welfare tested more than 500 domestic and imported foods for residues of EDB after Canadian products were found to contain EDB after the chemical was banned. The department maintains that ingesting the potential carcinogen in smaller amounts will not pose a direct health risk, but the cumulative effects of "small" doses from tainted foods over a lifetime have not yet been determined.

Used as a soil fumigant and pesticide, it is estimated that the ban will halt 97 per cent of EDB's agricultural use. The remaining 3 per cent is used as a quarantine fumigant on fresh citrus and other tropical fruits. For products already on the market, the EPA said residue

levels should not exceed 30 parts per billion (ppb) for ready-to-eat products (cold cereals, breads, snack foods and baked goods) and 150 parts per billion for products requiring cooking (flour, cake and muffin mixes, hot cereals).

Canadian federal laws do not consider harmful any substance unless it contains more than 100 parts per billion, however U.S. officials have warned that EDB is dangerous at one ppb. The EPA says that the average American takes in 34 ppb of EDB per day and this is enough to create three cancer cases for every thousand people in the population.

Other suspected effects of EDB in humans include genetic changes that can be passed on as birth defects. Even if EDB is banned totally, it will continue to be found in food already processed for the next two years in Canada. Health officials in Florida say no amount of EDB is safe to consume. In laboratory studies conducted with EDB, rats contracted cancer after eating EDB-laced food and most of the animals died before the end of the experiment. Dr. Stephen King of the Florida department of health told CBC TV that it was difficult to get a small enough dose of EDB to permit the rats to survive to the end of the test.

Manitoba Environmental Issues

The Inco smelter in Thompson, Manitoba is the fourth biggest source of sulphur dioxide in North America, at more than 400,000 tonnes a year. Sulphur dioxide emissions cause acid rain and the federal government has recently announced that it is committed to spending between \$10 and \$20 billion until the turn of the century to cut sulphur pollution in half.

The Hudson Bay Mining and Smelting Company in Flin Flon emits about 300,000 tonnes per year and is currently being studied to see if a new process can be introduced to reduce its pollution. One possibility is a plant which can recover 70 to 80 per cent of the gas as sulphuric acid. Then the acid can be sold for industrial purposes.

Another important en-

vironmental issue in Manitoba is radioactive well water in the Lac du Bonnet area. While officials maintain the presence of the Pinawa nuclear research plant is not related to the incidence of contaminated water in surrounding areas, residents continue to complain of radiation levels five and six times the allowable limit in their wells. The provincial government has tested almost one hundred wells and found 31 contaminated and is doing further tests to try to determine whether a relationship between the nuclear research plant and the contaminated water exists. Dennis Brown, head of the provincial environment department's water standards branch said underground uranium in the area is likely the cause of the radioactive water.

Water Task Force Appointed

"Unless we can reverse the tide of toxic chemicals, our children will not be able to take clean water for granted," said federal Environment Minister Charles Caccia recently.

Hoping to avoid a continental water crisis, Caccia appointed a three-member task force to look at pollution, supply projections, flooding and drainage and the idea of exporting water to the U.S. Members of the task force are Peter Pearse, a B. C. natural resources expert and economist, Francoise Bertrand, associate dean of resource management at the University of Quebec and James MacLaren, a former head of a firm of consulting engineers.

Canada has the fourth largest supply of fresh water in the world, but poor water management and pollution have created a potentially dangerous situation. A number of water experts believe that Canada and the U.S. are heading for a crisis that will threaten to close huge farms, pollute drinking water and spark regional and international confrontations.

Federal Environment Minister Charles Caccia told the environmental law section of the Canadian Bar Association recently that accused polluters should be assumed guilty until proven innocent when the case involves halting activities that harm the environment. Caccia also said that "radical alternatives to the present legal system are needed to combat powerful polluters."

Citing the recent case of a group of Nova Scotia landowners who fought and lost a lengthy court battle against the use of the herbicides 2,4-D and 2,4,5-T, Caccia said that it is not fair that the burden of proof should always be on the accuser. He added that the present legal system makes it almost impossible for polluters to be stopped because courts tend to demand "hard evidence, even bodies" before recognizing environmental damage has been done.

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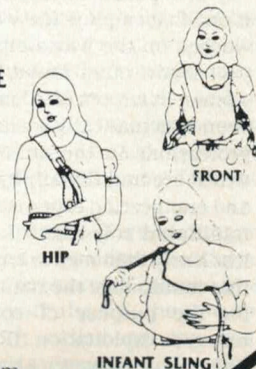
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Women and the natural environment have a lot in common. Lip-service is paid to the priceless contribution and existence of both, yet both have been dominated, undervalued and exploited.

In the 70s feminists began connecting our society's attitude towards women and the environment. The view that nature was there to be controlled and adapted to our use has formed the basis of our value system, scientific policies and programs in the environmental field. Science is presented as objective, factual, neutral, unbiased, while any response based on emotion is considered to be a subjective view. Science can't be cluttered up with such sentiment, scoff the 'scientific.'

Mary Ellen Stoll, a consultant in the environmental field, feels that there should be room for both the objective and subjective approach in environmental studies. Emotions are part of human nature and are therefore acceptable. The preservation of our environment is crucial as it provides life on earth, including human life with the essential materials (food, water, shelter) for survival. As well, even though the majority may never go to the wilderness for its esthetic rewards, its existence is a comforting notion to many.

Stoll thinks the time has come for a new perspective. Women can help heal the rift between the objective and the subjective in the scientific fields, she says. While at the moment, women in the field don't necessarily have a different perspective than men (both having been educated and molded into the traditionally male science-oriented society), they nevertheless bring to the issue an understanding of the dangers and harm done by subjugation and exploitation.

Next to politics, the environmental field is one that employs few women. Stoll, who worked on the Alcan environmental impact study, often found herself the only woman in a room of 20 men. Women have been systematically socialized away from professions in the natural environment which are traditionally based on scientific and engineering expertise. Also because of traditional role-restrictions, women are less likely than men to engage in activities that manipulate the natural environment for the purpose of consumption and resource exploitation. (R. Peterson, York University). However, an area where many scientifically trained women are involved is the area of public education on the subject of environmental impact of policies and projects. This area is one that is poorly funded and is often done for minimum wage, or on a volunteer basis. Often it is not done at all.

Women have not had the power to make major decisions in their own lives or about environments vital to their own well-

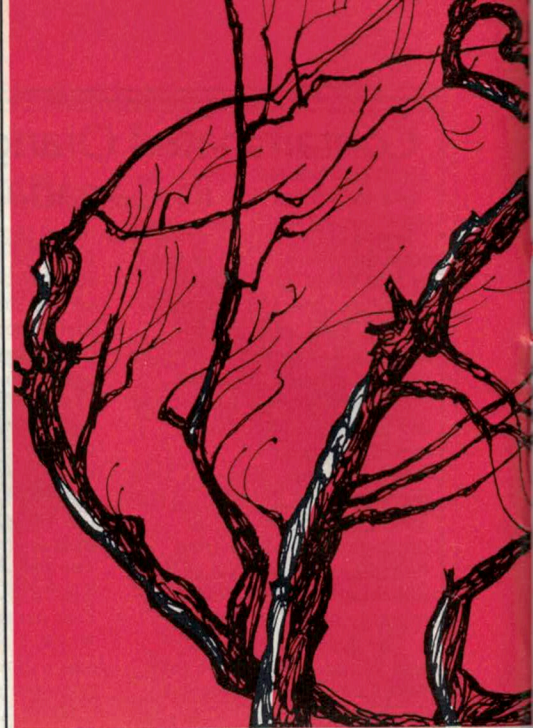
being. "If we consider environments ranging from the home to the world and relate this to the spheres in which women and men are concentrated, it becomes clear that men are dominant (in a control sense) at the scale of the world, city and region by virtue of their political, economic and employment roles. Women on the other hand, tend to occupy spaces at the home and neighbourhood levels and exercise some degree of personal control over them. However, despite women's numerical concentration at the home and neighbourhood scales, key decisions about these spheres tend to be made by institutions operating at the city-wide, regional, or national scales. Few women penetrate into these spheres, particularly in positions of power, and they often experience problems when they move away from the 'protected' environment of the home and local neighbourhood and venture into unfamiliar work settings, public spaces and recreation settings that have not been designed with women in mind." (*Women and Environments: an Overview of an Emerging Field*, Peterson)

Just as women's increased self-awareness has made them more active on their own behalf, so they have become involved in a range of environmental issues that affect them. The peace movement, nuclear disarmament, wildlife preservation, the use of toxic chemicals and their disposal and workplace safety have all been the focus of women's energies in their efforts to change the status quo.

In Winnipeg, Evelyn Etkin is the coordinator of the Safe Mosquito Abatement Committee (SMAC!), a group opposed to the city's residential fogging and provincial aerial spraying against our annual plague of mosquitos.

Although summer was months away when she was contacted, Etkin was working fulltime recruiting new members. Because of an allergy to chemicals that confines her mostly to her home, the telephone is her lifeline. She contacts writers of Letters to the Editor in the local press, organizes monthly meetings, contacts those who have signed the group's petitions and lobbies politicians.

The articulate grandmother became involved in August, 1982, appearing before Winnipeg City Council when it voted to reduce the 100 metre buffer zone around the homes of objecting residents to 30 metres. Etkin said that action was taken despite the fact that directions on the packaging indicate Baygon will drift at least 90 metres under ideal conditions. There was no emergency to justify fogging as there were no culex tarsalis mosquitos that year which carry the western equine encephalitis virus. Nevertheless, council succumbed to public pressure and fogged



EARTH SPEC

Gerri Thorsteinson

against nuisance mosquitos.

SMAC! had disbanded in 1981, disheartened after they were unable to get a court injunction to stop the province's aerial spraying program of Baygon. It was successfully revived last August when Etkin agreed to round up people if an interested professor would chair the meeting.

Etkin began reading about the effects of chemicals in the mid 70s after she and her children suffered devastating health problems. Her concern grew about the pollution of our food, air and water. Last summer when the city was bombarded seven times "it just got to the point where I had to do something" she said.

At times, she wonders if she's bitten off more than she can chew. The battle to control mosquitos in Manitoba has a 57 year history. "Changing government policies



HICARE SOCIALISTS

ficially-made breeding sites in sources of stagnant water is one of the steps she recommends. Encouragement of natural predators like Purple Martins and dragonflies will help restore the balance of nature. She advocates that larvaciding only be done by hand rather than blanket spraying the people who live next to ponds, ditches and necessary areas of stagnant water. If we don't turn the corner soon, the insects who are programmed for survival may outlast us.

Experts agree that the effectiveness of fogging is questionable. Recently Dr. Allan Ronald, a professor of internal medicine and infectious diseases, said chemical spraying reduces mosquito numbers for two or three days, but the insects rebound to normal numbers on the fourth day. He said the threat of Manitobans contracting a serious form of western equine encephalitis is about the same ratio as that of dying in a traffic accident in July and August. Etkins wants to see more research done on the effects on people's health, as doctors tend to disregard patients who say their symptoms are related to the spraying. She awaits with interest the report of the Advisory Council on Mosquito Control, set up by then Minister of the Environment Jay Cowan. In the meantime, SMAC! is carefully laying the groundwork to present its case to City Council next summer.

Nellie Dale is another Winnipeg woman concerned about environmental issues, in particular the loss of wildlife habitat which is disappearing at the rate of 50 square miles a year. As Action Vice President of the Manitoba Naturalists Society, her responsibility is to oversee the watchdog segment of the society, four committees which focus on wildlife, parks, urban environment and environmental action. The MNS is widely respected within the province for its professional, well-documented approach and is often asked to be represented on government committees related to the environment. It has been in the forefront on the Garrison Water Diversion scheme and the proposed wilderness zone in the Whiteshell. Despite the frustration she feels at times, she feels that the society has made a positive impact on environmental issues.

She sees the environment as our number one social concern. It shouldn't be thought of as something separate from our daily lives. Our North American philosophy is to conquer and carve it up. She prefers a gentle approach, co-ordinating her own activities with the natural environment. "Our whole way of viewing the world has to change from consuming to conserving" she said. "We keep repeating the same mistakes and soon there won't be any room for us to mess up in. We must interface with the environment in a more

holistic way, rather than using crisis management and stopgap measures."

Ivy Huffman, another woman activist concerned about the effects of western technology's so-called advances, lives in a house overlooking Woodhaven Park. A lifetime affiliation with the out-of-doors attracted her to the area and she watches the happenings along the creek that flows nearby with an experienced and wondering eye.

She is out walking through the park as often as she can when the weather isn't too cold for her lungs. In her native England it was much easier to feel a closeness with the countryside just a few minutes away from the city centre. She laments the toll that our way of life and the use of pesticides has taken on wildlife that was once abundant here. The accumulated effect of them on wildlife, our natural resources and people haunt her. "Ten years from now, who's going to say sorry" she asks. A senior citizen herself, she thinks that older people, especially women with time on their hands, and energy, could be tapped to take note of what's happening in their environment, along the lines of the neighbourhood watch program. "Women who have nurtured their own families have a vested interest in seeing our natural heritage preserved for the next generation. They can remember what it was like before and they care; they just don't have the power to do anything about it," she said. She wonders what point there is in agitating for peace when we are destroying the world we live in by other means.

Laura Sundberg of the Manitoba Council for International Co-operation (MCIC) says her organization is examining the effects of pharmaceutical and pesticide dumping as the result of a 1982 conference called "Women Hold Up Half the Sky". They are concerned about the health of women involved in their manufacture, in the workplace and the fields, and of residue in food as well as the boomerang effect when pesticides, banned here come into Canada through food import, from the Third World.

In December, 1982 a U.N. resolution on "Protection Against Products Harmful to Health and the Environment" passed by a vote of 132 - 1, with the U.S. the sole opposition vote. It called on the U.N. Secretary General to "prepare and regularly update a consolidated list of products whose consumption and/or sale has been banned, withdrawn, severely restricted or, in the case of pharmaceuticals, not approved by governments."

MCIC has presented a recommendation to the provincial government this year that it appoint a liaison between MCIC and the province to advise them on pharmaceuticals and pesticides. In this way

won't come about by just getting annoyed at the time the situation is taking place," she said. Making the public aware of the risks and alternatives to spraying and fogging is her goal and a year round job. Then it's a matter of getting to the politicians who respond to the demands of an uneducated majority for fogging with misguided zeal or fence-sitting. Meanwhile, the rights of the minority who had to register by mail to be exempted last summer and wound up getting sprayed anyway, are being ignored.

She has put together her own layperson's practical guide to alternate mosquito abatement (SMAC! is preparing a documented version to present to City Council) and how to cope with them in the meantime. Ironically, people who get angry at those who have their homes excluded from fogging are most likely to be the ones who are breeding the mosquitos, she said. Eliminating unnecessary arti-

they hope to support the UN resolution and to try and make changes within Canada on the export of pesticides.

Pauline Wood Steinam, whose heritage is Cree and Ojibway, remembers that as a child she was taught that native people respect the environment and the animals put there for our use.

In her family home at St. Therese on Island Lake Reserve, northeast of Norway House "we learned that everything went in cycles and that we were a part of the environment, not any higher or lower than the animals... and that the environment depended on our treatment of it."

Nothing was wasted. When water animals like beaver and muskrat were killed, the bones of the animal which gave its life were put back into the water. When a moose was killed, the hides were used for clothing, the fur used to stuff mattresses and the antlers were made into instruments to scrape the hides.

Her family camped in the summer while her father worked at a fishing camp and the site was always kept clean. Now the young people, who have adopted some of the white man's technology, have lost this respect. Her mother, who still collects herbs like wild ginger root for medicine and juniper berries for cooking, explained the traditions to her. "When you're a girl,



you don't ask questions. You just do what you're told. Now I'm older, I'm entitled to the answers!" she said. On the reserve there is a program to make school children aware of cultural traditions that were regarded as pagan when the missionaries arrived there.

One of the fore-mothers of these women was Rachel Carson, whose book *Silent Spring* brought to public attention the deadly effects of herbicides and pesticides accumulating in our environment and in the tissues of living organisms.

In her chilling indictment, Carson wrote of the 200 basic chemicals created since the mid 40s for killing insects, weeds, rodents and other organisms described as "pests" and sold under several thousand brand names. "These sprays, dusts, and aerosols are now applied almost universally to farms, gardens, forests and homes — nonselective chemicals that have the power to kill every insect, the "good" and the "bad", to still the song of birds and the leaping of fish in the streams, to coat the leaves with a deadly film, and to linger on in the soil — all this though the intended target may be only a few weeds or insects. Can anyone believe it is possible to lay down such a barrage of poisons on the surface of the earth without making it unfit for all life?" Given our present situation, her question is rhetorical and she accurately comments "they should not be called 'insecticides', but 'biocides'" (*Silent Spring*)

Just over 20 years later, the number of chemical products our society uses and regularly disposes of in the environment has mushroomed to 60,000 according to "Friends of the Earth", an Ottawa-based group. The lessons of DDT, once believed to be a miracle insecticide, have not been heeded. The widely used poison that passed through all links of the food chain and brought the bald eagle, brown pelican

and peregrine falcon close to extinction, has been followed by toxic chemicals such as dioxins, mercury, cadmium and others, at an alarming rate.

Following in Carson's footsteps the anti-nuclear movement has a martyr in Karen Silkwood, killed in an apparent car accident in 1974 on her way to release notes to a New York Times reporter and a Washington union official, that alleged unsafe occupational health and safety standards at the plutonium plant where she worked. Another outspoken activist, whose eloquent pleas against nuclear arms and graphic account of the results of a nuclear holocaust make her a modern-day prophet, is Dr. Helen Caldicott.

In the U.S. the deadly effects on their children and homes that resulted from Hooker Chemicals' dumping into the Love Canal, politicized the women of Niagara Falls, New York. Led by Lois Gibbs, whose son had experienced health problems since attending the local elementary school built on the site of a waste dump, the Love Canal Homeowners Association pressed for redress from the corporation.

Here in Canada, Elizabeth May led the "Cape Bretons Against the Spray", formed in 1976 to stop the Nova Scotia Forestry Inc.'s chemical spraying against spruce budworm. Her two year campaign of letter writing, organizing meetings, lobbying politicians and public debates proved excellent training for her career as an environmental lawyer.

In the latest round, last September, Judge Nunn ruled that May and a group of Nova Scotia landowners had failed to prove in court that the spraying of 2,4-D and 2,4,5-T, herbicides containing dioxin, the most toxic and controversial substance in existence, threatened public health and the environment. They had risked their homes, property and futures in an attempt to win a permanent injunction to stop NSFI's spraying of the defoliants on forestland adjacent to their homes. Over \$200,000 has been raised in a year and a half with support from groups like "Quilters Against Herbicides", older women who donated their handiworks. After an out-of-court settlement with the company in December they still have their land. The beleaguered band still faces involuntary risks from spraying in future.

Within the earth's household, it seems you have the messy and the messed up. Women and old Mother Nature have historically done the tidying up on the home front and, more recently, on a global scale. Hopefully, changes in the traditional roles of both women and men will bring about changes in our society's attitudes towards the environment; from an exploitive to a more harmonious existence.

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WOMEN *Helping* WOMEN *Helping* WOMEN

Heather Emberley

Feminist counselling is clarity created out of chaos, as women examine and analyse the sexism surrounding us. This is the first time in the history of the helping professions that the psychology of women has

been given its due respect. By combining a healing, educational and political process, women can help themselves with their own power and knowledge to become all that they can.

Feminists learned that traditional forms of therapy usually helped women to pull themselves together — so they could resume looking after others until the next collapse. Feminist therapy says women can be helped and should maintain the right to have needs and get those needs met. It was Freud who said, "What do women want?" Today's woman knows the answer. She wants choices, including alternatives for women seeking help. This is the essence of feminist counselling.

Feminist counselling is slowly emerging from its underground beginnings. Feminist counsellors are still hard to locate however. This type of psychological service is not covered by Medicare and referrals from M.D.'s are rare. We all experience pain in our lives and we all need help at times. Finding feminist help is worth the search.

Until recently, when a woman sought therapy or counselling she usually saw a clinical psychologist or psychiatrist. The vast majority of these professionals were classic textbook trained men who were influenced, as we all were, by society's expectations of women.

Any woman with a psychiatric history was viewed as mad. If a woman cried out in anger, she was labelled hysterical; if women got upset over rape, incest or battery they were often locked up or institutionalized 'for their own good'. Traditionally, their childhoods were psychoanalysed, which usually leads to cultural acceptance

of violence against women by blaming the victim (who 'must have done something to provoke him anyway').

Today the mental health field is being shaken up. Psychosocial factors can no longer be ignored as women demand services that address women's needs, struggles and experiences. For women the internal and external are entwined to produce a psychology that requires progressive thinking. Feminist therapy/counselling can help women progress, to grow, explore and appreciate their experiences and themselves as persons. A milestone occurs when a woman can focus on her own needs and feelings, thus beginning the process of unravelling the cocoon society has spent years encasing her in. It is about learning to love the little girl inside, that patriarchy has taught us to fear. It means becoming autonomous and it means being loved by another woman in a helping way to grow and become separate.

*... to grow,
to explore,
and to
appreciate
their
experiences.*

With the growing strength of the women's movement, the days of lobotomy as legitimate female therapy (the gruesome details of which are exposed in Phyllis Chesler's *Women and Madness* and the film *Frances*) are ending. Still, there are those, unfortunately both male and female, who try to make women feel inferior, all in the name of femininity. Besides the theorists who think women

should be totally passive, we have the phenomenon of mass consumption telling women they should be wives and mothers whether they are employed outside the home or not. Biology as destiny still influences traditional therapy. Small wonder considering that the "biggies" who taught us about ourselves such as Freud, Maslow and even Piaget had rigid sex typed biases in their work.

Virtually all of Piaget's studies focussed on male intelligence; Freud saw women only in aggressive sexual terms and Maslow never meant to include women when he thought up his self-actualisation theory! Maslow said, "Aggressive women want to be raped; medium dominance women want to be seduced." Of low dominance women he said, "God knows what they want." It's all there for posterity in *Self-Esteem and Sexuality in Women*, *Journal of Social Psychology*.

Even Erik Erickson promoted sexism in classic works such as *Childhood and Society*, where he wrote 17 pages on the development of the adolescent boy and one paragraph on the development of the adolescent girl.

Women discovered that therapy had been a form of social control of women. The ad agency myth of women as weak perpetuates all the way to 1984; sexism remains endemic to our society. Women's autonomy and self-expression have been subservient to political, vocal, important male theorists and practitioners. Women who express their ideas are seen often as aggressive; women who express their feelings are seen as too emotional. Masculine traits are valued, feminine traits are seen as undesirable-even for women.

"Real women" do not compete, analyze or question. "Total women" get men to do it for them.

Feminist therapy was born because women wanting help sought an alternative to Freudian analysis, which has failed to take into account the social and historical conditions of women. "There is a problem when a woman receives psychiatric treat-

Peer Counselling

Heather Emberley

Whether it's a matter of personal choice or financial circumstance, women need more options when selecting a counsellor. Not everyone wants to see an 'expert' who can display a wall full of diplomas and certificates. Some women seek out female counsellors, not because they expect to find one who has known their specific experiences but because as women we share a common ground.

One of the rare places that a woman in Manitoba can go for this type of paraprofessional contact called peer counselling is at The Fort Garry Women's Resource Centre, where there is no charge to see a volunteer counsellor.

As Executive Director, Tanis Campbell, herself a Social Work graduate, says, "experience is more to me than a degree. Society has required 'professionalism', life requires a good listener." Campbell further explains that, "realistically we know training is necessary. Not everyone is a born listener. Hopefully our training at the Centre equips our counsellors with a warning buzzer as to when the client requires a referral to a specific agency or professional."

"Peer counsellors can be objective," states Campbell, "because they don't have an 'invested interest'. The peer counsellors can prioritize, look at alternatives and take steps to move the client on.

Peer Counselling is built on the belief that knowledge is power and aims to share that knowledge. Peer counselling mixes support, respect, experience and sensitivity to women's issues based on the principles of helping without the power traditionally given to the 'expert'. It is feminist counselling in that it gives the client credit and control of her life."

During the twenty hour training session, peer counsellors explore communication skills, feminist counselling, crisis and suicide intervention, interviewing techniques and special needs areas such as violence against women (incest, rape, battery). Single mothers, immigrant women are focussed as well as women in transition (career changes, separation, divorce, widowhood). Post-partum depression and women's community resources are also studied. To enhance and foster further learning the counsellors attend monthly business meetings and workshops.

"We do select from our applicants," explains Campbell, "because it does require someone with an open mind who believes in the working philosophy of the equality of women."

"This is not a 'whoever free-for-all,'" she stresses, "as not everyone who completes training is ready to go on to counselling." You do not have to be a professed feminist to work at F.G.W.R.C. but you do have to uphold certain kinds of beliefs about women. "You need to believe the client has capabilities. She needs support, as we all do at times in our lives," explains Campbell. "We want counsellors to provide empathic understanding, not a pat cure. The peer counsellor becomes a resource for the woman, not an advice giving know-it-all," Campbell emphasises. "Above all, the counsellor must respect the client's decisions even if she doesn't like those decisions."

The F.G.W.R.C. counsellors see women who require a wide range of needs. The counsellors as well come from a variety of backgrounds. There are homemakers, careerists, women who are employed in the helping professions and women who have experienced traditional forms of therapy themselves.

"There is also a lot of precareer work going on here," states Campbell. "And all the issues that it entails such as daycare, what it means to be a woman in the workworld, separation, anxiety, legalities, changing roles."

Yet another unique feature of this counselling service is the Outreach Program. The peer counsellors have been providing information and assessing needs by visiting women door-to-door in housing units in south Winnipeg. Besides helping the counsellors to understand women's needs better by meeting them in their own environment, the visits provide clarity for the counsellors when setting up support groups and workshop programs.

By working at the three levels, individual, group and community the peer program is unique in Winnipeg in that it attempts to fill the gaps between 'all those services out there.'

Talking with a peer counsellor can be like talking to a close friend — one that does not pass judgement, but one who listens, respects and actively encourages you. Peer counsellors are friends with honed skills — they have insights into the counselling process, they understand when to talk, when to listen and how to guide. This means helping women to discover their own answers.

During follow-up work the Centre encourages women to participate after counselling has terminated. The client knows there is a welcome place for her should she choose to further explore women's issues or get involved helping other women. ▽

ment," explains Mary Jane Robinson, an assistant professor of Psychology at the University of Manitoba, "in that she becomes part of the medical model and every prescription says there's something wrong with her." As a caring feminist, Robinson is particularly concerned about isolated women in dangerous situations, such as battered wives. "Many of these women do not seek help because they do not question their situation. They personalise things to the point of self-blame. These are the women who need access to feminist counsellors," she points out.

A problem with conventional therapies is that more harm can be done to women by professionals with sexist attitudes than the original presenting problem. Women require respect from their helpers, not guilt. Feminist helping strives to avoid the use of jargon and other status-serving activities which create a mystique about the helping role. Also, according to Kinesis, a Vancouver women's newspaper, "the reasons for women's disillusionment with traditional male therapists include the very real risk of being sexually exploited in the therapeutic relationship. American research shows that 10 per cent of therapists have indulged in this behaviour despite legal and ethical condemnation." In Vancouver, a group of women are aiming to break the silence on this issue with a research project designed to prepare women to be self-protected consumers of therapy programs. Consider also the criticism of agencies in that help offered tends to be a white, middle-class structure, often profit-oriented business, operating under various guises, including feminism.

Robinson, who also counsels at the Child Guidance Clinic feels that "we haven't moved very far in treating men or women because therapists are caught living in the same systems as everyone else. We need more feminist role models in faculties where counselling is taught. A lot of therapists are just not aware of what the issues are for women." The School of Social Work at the University of Manitoba will begin to remedy this by having mandatory women's studies in its curriculum beginning in '84. "For me, feminist counselling means I will not personalise a woman's problems," says Robinson. She sees many women in her private practice — "bright women who want to take care of themselves. Distress is unique to each individual but many of the problems women bring to me are due to much larger social conditions."

The key difference between traditional and feminist therapy is the therapist. Susan Sturdivant, author of *Therapy with Women, A Feminist Philosophy* says that there are still "therapists who have not adapted their techniques after two decades

of feminism!" Feminist therapy/counselling incorporates the principles of feminism in working with clients. It reveals to women how they have internalized their oppression. Women have been surrounded by societal beliefs and expectations (to be good wives and mothers) to look after others first and not to achieve too much. These internalised messages can cause many women to curtail their personal growth and potential. Doing this, however, can lead to feelings of depression and powerlessness. It is understandable that women feel angry when they discover not only how society has oppressed them, but how they have been conditioned to oppress themselves. While pioneers in psychology such as Carl Rogers emphasized genuineness and warmth in the counselling relationship, feminist helping extends this to actively encouraging women to develop their own unique potential once they have grasped their societal history.

Dr. Sara Joy David says that by understanding the psychological oppression experienced by most, if not all women, can help in reducing inappropriate self-condemnation. She believes society prepares women for subservient roles and rewards such behavior as submissiveness, passivity and attention to physical appearance, while actively discouraging risk-taking, self-reliance, initiative, perseverance, exploration and mastery. The first set of behaviors mentioned serves others, the latter focusses on the self. Psychic pain results for women who are trained to give much more than to receive. Pain also occurs when women ask for something for themselves, internally (guilt) and externally (pressure from others that she is acting against her nature). To guard against unused creative energies becoming destructive to self-esteem, women require increased opportunities for public involvement, visibility and impact, says Dr. David. She also purports that women who choose to work in the home need to be free of psychic pain, to learn behaviors they were never taught so as to operate from a position of strength.

Therese Chatelain, a full time counsellor in private practice who gives workshops, does consultation and runs groups in Winnipeg and Edmonton, feels that she is "very much a witness of the effects of political and psychological oppression on women's lives." She declares, "I am shocked at the number of women who still take the blame personally." Wanting to teach new perspectives is a big part of her work with women. Chatelain also works toward giving women a sense of their own power and ability to control their lives. Her attitude and structure of her counselling sessions reflect this as she allows the woman to decide frequency and focus of



Brenda Sinclair.

Photo: Penni Mitchell.

the sessions. Often this means teaching women those initial steps toward independent thinking.

Chatelain believes women need to understand beyond a cognitive level, "they need to know from deep inside." Information is only part of the puzzle that women have to work out for themselves. "Women have not experienced real power or equality and it is hard to know how to get there," she reflects, "but I like to think that it's beginning to emerge for me and other women."

Feminist therapists believe that the personal is political. This means showing women that their problems have social as well as personal causes and remedies. An example of this was seen during the recent Women and Therapy Conference in Toronto. Keynote speaker, Phyllis Chesler questioned the feminist counsellors present about the appropriate placement of their anger. As a result, hundreds of delegates complained to the management of the Holiday Inn where the conference was held about pornography in the hotel lobby and tore up the magazines to express their justified anger. Women + support + action = feminist therapy. Feminist counselling presumes to lead women to an awareness that will enable them to solve their own problems and bring about their liberation as members of our changing society.


Exploring what we were never taught is important to Winnipeg counsellor Brenda Sinclair, whose feminist philosophy has influenced her work with women over the past six years. In her counselling she advocates the value of exploring alternatives.

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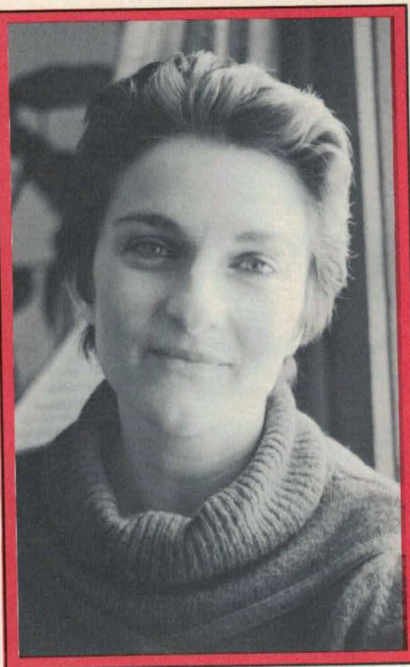
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When clients question who they are she sees an examination of sex roles as necessary for people who want to replace their old ways of living and behaving. We are not free to explore given the rigid sex roles and Sinclair wants us to explore all areas outside the old boundaries. "Moving beyond sex roles really opens up women's potential," she says.

"With this comes an appreciation of our internal locus. Women have to move from all the 'shoulds' that govern their lives to appreciating their wants, needs and feelings," she emphasises. While others can see that Sinclair displays many skills, she feels that she is "not an expert, I'm heading down the same road as the women I see. I own my ability to help but also appreciate that there is something in working with women that is good for me."

Many aspects of a woman's life are taken into account in feminist work. It encompasses a holistic approach that recognizes the physical and spiritual effects of emotional stress. Penny Margolis, who has trained in England in clinical psychology and bioenergetics [body/mind approach] and who has a private practice in Winnipeg says, "in bodywork many issues sur-



Penny Margolis.

Photo: Penni Mitchell.

face. Psychological trauma is reflected in the body and usually we are not conscious

of this until we experience some bodywork, which releases our emotional experience."

In her work, Margolis aims to restore the client's energy flow in the body. "Bodywork is not a 'cure' per se but a part of the process of self-development. It is the breaking down of the psychological armour we build up that blocks our true awareness," she explains. Some women also find deep tissue work, yoga or a holistic doctor helpful. Also, by suggesting support or self-help groups, unions, social or political organizations, the feminist helper aids women in connecting with various women's networks thus reinforcing for her that she is not alone in her plight.

Feminist helping seeks to break down the old trappings of power. It gets rid of the 'couch' and 'expert' images of old and strives for a warm, humanistic environment. Because most feminist counsellors are in private practice, clients are spared sterile offices and can talk with their new feminist friend in a warm, relaxed setting. Lorraine Martin, who works at Family Services and has a private practice specialising in divorce mediation, sees feminist counselling as "a teaching kind of therapy done thoughtfully. It is not a model or a how-to-method, it is more a personal sharing than traditional therapy." Martin explains, "No one book or theorist has THE answer, we share our experiences in helping women with the common struggles we all face. For me, feminist work produces a unique relationship in which I follow my basic principles in helping people to make choices and respect those choices."

Joan Turner, who has a private practice in counselling and therapeutic massage, says, "when a woman goes for feminist counselling she can expect to be treated as a woman of intelligence whose experiences are valued. She can expect information to be shared. What is used by the counsellor is made clear. There is no manipulation or expert holding the power. The process involves two women working together with the focus on the troubled woman's life issue or problem." Another private feminist practitioner Jan Ellis, who works in psychotherapy, gestalt, massage, bodywork, creative visualization, clinical hypnosis and other humanistic methods feels that, "therapists must be trained in many capacities to work effectively with a variety of people." Ellis also teaches courses and gives workshops in relaxation therapy, dream analysis and massage. She says that "while I use a feminist approach in cases such as rape or incest in order to build the woman's self-esteem and assertiveness, I'm not out to change anyone's politics."

Feminist counsellors must also recognize

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Joan Turner.

Photo: Sheila Spence.

that there are some women who will stay in or return to what they perceive to be 'safe places' (i.e. marriage, one more baby, pink ghetto jobs) as their way of coping. Another central issue for feminist helps the love/romance debacle. The myth that women will be unfulfilled without a relationship with a man or without children is still affecting how women perceive their needs.

Women must be encouraged to meet their own inner standards and not society's unrealistic expectations of what women should do. According to one learned psychologist, "when we focus on a person's weaknesses, we make them weaker, when we focus on their strengths, we make them stronger."

A big criticism of feminist therapy is that it is being swallowed up by the status quo

mental health system. Women who are battered or raped have come to accept hearing terms such as 'rape trauma' or 'battered wife syndrome' — artificial therapeutic labels that mask women's oppression. Many feminist practitioners choose to work in private practice. Feminist philosophy says money is equated with power, therefore payment of a fee creates an inequality in the relationship. Reality says that feminists have to eat and pay bills like everyone else. Hopefully, the feminist therapist will have examined her training and how gender, class and colour have shaped her life. The feminist counsellor will have had to examine how she feels about power and how she defines 'a better life for women'. Feminism is not up for debate as it was a decade ago — it is here to stay. Our helping professions must adjust accordingly. Whereas traditional counselling defined women as adaptive, feminist counselling focusses on change not adjustment. The recent International Conference on Human Rights and Psychiatric Oppression indicated they would like to see more feminist therapists speak out against conventional psychiatric oppression (coersive voluntary commitment, shock treatment and forced drug-ging).

The goal of feminist helping is not to make all clients card-carrying feminists but to help women to become all that they can become while valuing their own competencies and choices. Feminist counselling may not be for every woman but we should have the right to choose our helpers. When making inquiries to counsellors or therapists, it is our right to ask their particular theoretical approach to counselling; to ask them if they trained in evocative empathy. And we shouldn't be afraid to question their sexual orientation and how they feel about other sexualities. We might need to know their approaches to childrearing and if they have children.

We can ask whether their knowledge of feminism plays a role in their counselling approach to women. Most importantly, we may want to ask their definition of a healthy woman. Because the client pays or barter for the service, she has the right to know about that service-in advance.

The learn-as-we-go method applicable to most areas of women's lives in this changing world can be seen in women's psychological separateness, we are breaking new ground every time we explore alternative therapy and lifestyles for women. Many women today are seeking out female therapists and counsellors to help them work through issues such as equality in relationships, sexuality, choices about children, education, career planning, dealing with anger, depression, stereotypes, body image, saying no and getting one's needs met. Many women prefer to talk to another woman about incest, rape or battery. There are many non-sexist male counsellors out there also who come recommended by word of mouth. For names and numbers of female feminist counsellors in Winnipeg who specialise in women's issues as well as individual, couple, family counselling, divorce mediation, custody and access counselling, body-work, stress management, or holistic healing contact: The Fort Garry Women's Resource Centre 475-1986, the Women's Resource Centre at the YW 943-0381, or The Womyn's Centre 261-9191.



The writer would like to thank all those interviewed for their time and help and especially to Marie Graham for sharing her knowledge.

Annontated Bibliography

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In Support of Support Groups

Around this time, last year, I was in a really bad frame of mind. I had recently come back from working on a small newspaper in southern Saskatchewan where I had felt quite isolated as a feminist and was feeling in need of a lot of support.

I immersed myself back into the women's movement but I felt like a robot. I was going through the motions of fighting for women's equality but I had lost the *feeling* for what I was doing.

Only on an intellectual level did I know why I was working for better conditions for women. Attending meetings to plan pro-

Tanya Lester

tests against sexism was no longer enough for me. I was 'burning out', as they say, but I felt more like my head was going under for the third time.

I considered going back into group therapy. It didn't take me long to decide against it. My experience in group therapy had helped me in some ways. But it had been a mixed group of women and men. Certain topics, such as sexuality, had been

more or less taboo. Also, the group had only lasted for six weeks after which time I had to decide if I was still 'sick' enough to join the next six-week group or if I was 'cured' and did not need therapy any longer. Meeting in a hospital didn't help matters.

While I was thinking about how I could get some emotional support, I was inspired by two women. One was a feminist therapist who helped lead a workshop at the "Ending the Silence" conference in Edmonton last Spring.

This woman said she regretted that

younger feminists had missed out on the consciousness raising groups which were part of the women's movement when it was being revived in the 1960s.

Consciousness raising groups? When I became an active feminist, I had already been conscious of why I was becoming involved. It was simple — women are not considered to be equal to men in our society. This was what I wanted, and still want to change. But, at that time, I was not *conscious* of the fact that learning about women and our oppressions is an ongoing process.

The other woman who got me enthusiastic about joining a support group was a friend, Joan Winslow.

"I think it's viable to say that feminists need ongoing love and support," Joan told me recently, when we got together to talk some more about support groups.

Her philosophy is that consciousness raising is not something to go through and get over with in order to get into political activities for the women's movement. Consciousness raising is not a process that women grow out of.

The Cronys is the support group or "family" to which Joan belongs. It evolved, like many support groups have since, out of the women's community, not out of a psychologist's or psychiatrist's office. The catalyst which brought the group together was a brunch at Crony member Lynne Gibbons' place. It was a bringing together of women activists so they could get to know each other better.

The group's name was something that just seemed to come about naturally as the women continued to meet. "Crones has to do with witches and hags," Joan said. "They're angry, yet they have fun and they love women. They are women who are reaching their spiritual peaks."

They are also women who are sharing their feelings. Joan thinks some of their best gatherings evolve around the 'circle' when each woman has her turn at saying "I feel...". In Cronys, the women are not analytical. According to Joan, they are not condemned for voicing thoughts that might not be considered 'politically correct' by others or in places like business meetings within the women's movement.

For Joan, the Cronys is where women can work out ideas. This is one reason why the Cronys and many other support groups are closed to new members after the first couple of meetings. This gives the women a chance to get to know and trust each other. Except for generalities, what is said at the meetings is kept confidential. Joan also believes a commitment, similar to that made between two people in a relationship, is needed. And most do see the group as one of the priorities in their lives.

The Cronys' structure is structureless. In a support group, there is no need for a president, vice-president, and a meeting agenda. (In fact, some of us, who are support group members, are starting to wonder whether hierarchical structures are necessary anywhere). As a result, "manipulation and the use of power is very apparent to everyone" when it happens within the group. Sometimes, there is still a hierarchy although it may be "invisible".

But even when some Cronys are not feeling too good about the group, it would be rare for any one of them to consider quitting. "I sensed the first time I met the Cronys that there was a special feeling that I hadn't experienced in a group of women," Joan said. "I guess the major lesson that I've learned so far (although the group is still always growing) is that I can care and it's safe to care. I've been able to transfer that to other activities and other relationships that I have."

Joan is aware that these are her (and in some cases my) impressions of the Cronys. Other Cronys might feel differently about their group. And each support group is the special creation of its members. Comparisons really should not be made.

Other support groups are the same, and at the same time different from the Cronys. The support group I belong to is a mixture of feminists, who were on the verge of 'burn out' or otherwise, women who are getting interested in the women's movement, and women who might never want to become active.

We call ourselves *Aspasia*. She was a Greek woman represented in artist Judy Chicago's "Dinner Party". *Aspasia* "stood as a lonely woman in an environment which systematically isolated women". We feel that our support group is helping to overcome our own isolation as individuals. We even have *Aspasia* sweatshirts to symbolize our coming together.

Aspasia was born when Doreen Wuckert approached Lydia Giles of the Manitoba Action Committee on the Status of Women (MACSW) to find out if this type of support group existed. It didn't, so Doreen and Lydia created it.

I think some of our most valuable meetings have been when we have chosen to focus on a particular topic like family, sexuality, health, taking care of ourselves, relationships or living alone. I have many different aspects of my life that I want to share with the group; dealing with one aspect of my life at one meeting helps me to start sorting out one area at a time.

Many of us continue to work out the stress of being women in our society through professional counselling, regular exercising, yoga, transcendental meditation and so on. But, as Lydia says, the

answers to our problems can come from ourselves, from women, even when others might think we are 'crazy'.

Aspasia has become a place where I can laugh and cry and come away feeling re-energized enough to continue to be a women's rights activist. And whatever other women get from support groups, there has certainly proved to be a need for them. Because of many requests, Lydia has helped form two other support groups.

"What is really special about (the support groups) is the wide variety of women that we have," Lydia said. They come from all walks of life, age groups, races, and so on. Lydia sees this as being an advantage over neighbourhood groups. Part of our learning experiences are recognizing our differences. Finding out more about each other includes meeting in each other's homes.

But Lydia is excited, too, about the "common base" that women share and express through the groups. "It's empowering to recognize this," she said.

Another support group that has started within the last few months is one for lesbian women who are coming out. It gathers every second Thursday of the month at Giovanni's Gay Community Centre. The group is one of the few that is not closed to new members. Women are welcome to go to a meeting once and find out if they want to continue, can attend occasionally or all the time. According to one of its organizers, this support group has brought out lesbians who are "thinking" about coming out, have just come out, or have been living in a lesbian relationship for years and want to start communicating with other lesbians.

The women discuss areas such as what stage they are at in coming out and where they want to go; the positive and negative aspects of the choices they have made; the legal aspects of a lesbian with children; lesbian and feminist stereotypes; the lesbian community's 'rules'; and personal problems of any nature.

Part of each gathering includes discussion on a rotational one-to-one basis as well as within the group as a whole. The support group provides a vital need for women in a society where it is not socially acceptable to be a lesbian.

In ending, I would like to emphasize that there are other support groups that I haven't mentioned in this article and there is no set formula for getting a support group together. With a minimum amount of advertising or merely through 'word of mouth', you can start a support group and you don't need to be a professional therapist.

"In fact," as Joan Winslow put it, "this is one free space that women create." ▽

Approximately thirty-four Manitoba teenagers give birth every week. The Manitoba Health Services Commission recorded 1,768 births and 503 therapeutic abortions to teenagers from April 1982, to March 1983. Based on the estimates of the 1981 report of the Community Task Force on Maternal and Child Health, *Adolescent Pregnancy: Current Status, Future Alternatives*, this is only about half the number of those who become pregnant. In total, an estimated 80 teenagers become pregnant each week in Manitoba, according to 1980 figures.

The impact of pregnancy on the lives of these girls is dramatic: pregnancy is the number one cause of high school drop-out by teenage girls; pregnant or single teen mothers are seven times more likely to commit suicide; perinatal death rate, (the death of a baby from twenty weeks gestation to seven days old) is twice as high for mothers who are 15 or 16 as for mothers 25 - 29; and the likelihood of welfare dependency or low-paying occupations is great due to the fact that they are twice as likely not to complete high school.

Services available to these young mothers are often under-utilized due to uncertainty and fear. One young mother remained in her tight blue jeans, denied her pregnancy and hoped the impossible for five months — before she consulted a doctor.

In May, 1982, the Task Force on Maternal and Child Health became a Coalition. The number of members has risen to eighty professionals, who are concerned with the health of all pregnant women and their babies. Their primary goal now is to lobby for change. Their interests and suc-

Elaine Martyn

cesses extend beyond concern for young parents; and include infant car restraint legislation, the establishment of the Maternal and Child Health Care Directorate, and the Adolescent Inter-Agency Network. This network is composed of over one hundred members representing a variety of agencies; including Children's Aid, Women's Health Clinic, and the Department of Education.

Dr. James Mitchell is the director of the Maternal and Child Health Directorate, established in October, 1982, by the Minister of Health in response to the report of the Community Task Force. His role is to coordinate and evaluate programs of the agencies and organizations working in this area. The Directorate's goals for teen parents focus on the development of educational programs in family life and sex education, primarily for use in schools; increased individual counselling on pregnancy prevention; early identification of adolescent pregnancies to improve medical care, to offer counselling, and encourage the continuation of education; and improve baby care.

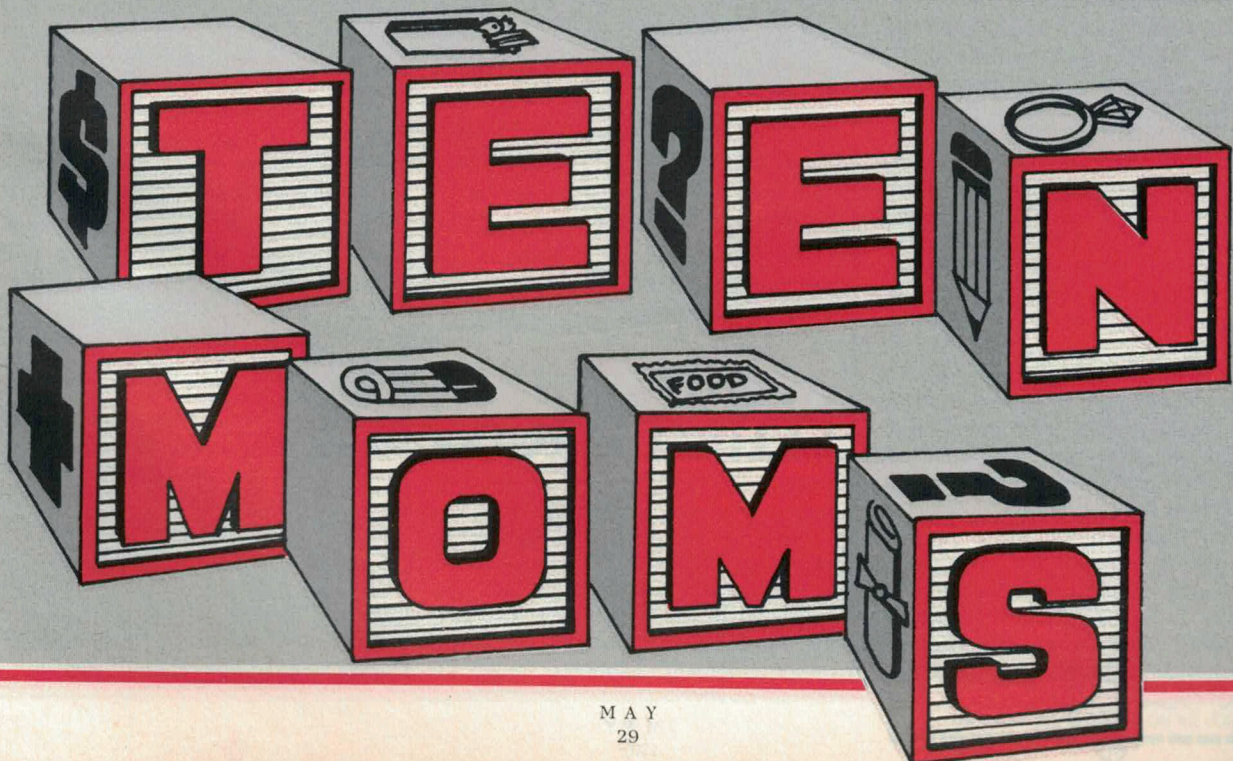
When services are clearly advertised as catering to teenagers, there is much greater use of them than in more general settings. In Winnipeg, three centres which advertise specifically services for teenagers, are quite popular for contraceptive information, pre- and post-natal care. These are the Mount Carmel Clinic, the Adolescent Clinic at the Health Sciences Centre, and the Women's Centre.

The Mount Carmel Clinic, which is based on the "philosophy that all the needs of the patient and her family should

be met in one central location", as described in their informational brochure; offers a well-rounded medical and social support system from pregnancy counselling through support for young mother and child. The clinic's physicians do pregnancy tests and examinations, making referrals to counsellors to discuss feelings and plans regarding the pregnancy. All options are discussed, including termination of the pregnancy. If abortion is selected, referrals are made to other facilities; but most importantly, post-abortion medical and counselling are provided — an important need which is often neglected. For those teenagers who decide to continue with their pregnancy, Mount Carmel offers complete services including pre-natal classes, a milk program for patients with limited finances, and drugs provided at cost or free dependent on the mother's ability to pay. After the baby is born, services are continued through home visits by a community health nurse, a well-baby clinic, and day hospital or nursery programs for children with special needs.

At present a committee is investigating the possibility of establishing an Adolescent Health Clinic at R.D. Parker Collegiate in Thompson. If plans continue to develop, it should offer a variety of services to teenagers attending the high school: educational and medical care in areas of general health, such as weight control, sports testing and care of injuries, skin problems, and drug use; as well as pre- and post-natal services and referrals to doctors as required. If and when this clinic opens it will be a first for Manitoba.

In the Thompson area, there is a great deal of cooperation between Public Health



and Child and Family services who get referrals of pregnant teenagers from doctors, school counsellors, and welfare workers. For example, Arlene Klie, a social worker, described their integrated approach to pre-natal care. A special series of classes, called the Early Bird group, supplements the regular pre-natal series. They focus on topics of particular interest to teen parents such as decision-making regarding adoption, foster parents, guardianship, and parenting; smoking and chemical use; personal nutrition; and an introduction to topics in the regular pre-natal series. As well, mothers are given private appointments with a social worker, public health nurse, and a home economist. All these activities are purposefully timed together so that the girls involved are able to develop together socially as they experience similar changes in their lives. "The girls look forward to seeing each other. The friendship aspect is important," noted Ms Klie.

Child care, while attending school or working, is a great problem for these, as other parents of young children. Sometimes grandparents or babysitters offer reliable care, but often such attempts lead to even greater problems. Only one daycare in the province, T² Daycare, which was established in Thompson in 1982, caters primarily to single parents. It is located near the community's high school and always maintains openings for children, three months to five years of age, of young mothers who wish to return to school or work.

Although the Task Force on Maternal and Child Health recommended that opportunities for adolescent mothers to be part of a support group for friendship, recreation, and parenting education, only one new initiative has developed in this direction. The Young Parents' Community Centre in Winnipeg, opened in October, 1983, is open to any young mothers as a drop-in daily from 9 a.m. to 5 p.m. It also offers special activities such as cooking classes, crafts, and exercise sessions with occasional daycare provided. This pilot project makes referrals to pre-natal, post-natal, and parenting classes from the Pregnancy Distress Centre and the Children's Aid.

As noted by Children's Home of Winnipeg in their proposal for Resources for Adolescent Parents: A Program for Independence, "the two most significant gaps in services to adolescent parents are at the extreme ends of the service continuum in the area of pregnancy prevention and in programs to promote independence." Their new program does just that: it hopes to discourage welfare dependency and constant crisis management through personal planning, develop-

ment of vocational skills and of appropriate social networks. Twenty-four 17 and 18 year old mothers, who are not planning to continue their education, will live together in apartment blocks. They will share child care and each participates in a half-time vocational preparation and training program begun on April 1. The YWCA in Winnipeg also offers programs for young mothers.

There has been a thrust in education to increase family life and sex education, as evidenced by the recently available units within the Manitoba health curriculum for grades one to nine. But unfortunately, these units are still optional. The general area of family life education is also broached in home economics courses and through counselling on an individual basis in junior and senior high schools. While the Task Force emphasized a need to increase education in these areas, vocal parents in some divisions have thwarted any such moves.

Society is beginning to accept many of these facts of life and financially support a number of programs for pregnant teens and young moms. More are needed. The development of additional resources is really dependent on the determination and enthusiasm of others to see that this significant segment — both parents and children — receive the support they need to become healthy and productive members of our society.

Additional Information for Pregnant Teens and Young Moms:

Children's Home of Winnipeg
400 - 777 Portage Ave. 786-7051

Lindenview Residence
250 Booth St. 889-8830

Mount Carmel Clinic
886 Main St. 582-2311

Program for Pregnant Teens
Winnipeg Adult Education II
310 Vaughn St. 947-1674

Villa Rosa
784 Wolseley 786-5741

Young Parent's Community Centre
420 Edmonton Street 942-4683

interview

The experience of living as a single parent for three years has matured Anne, a 20 year old Manitoba woman, and enhanced her determination to succeed in life. She is a person who has been able to combine her roles as mother, child, stu-

dent, employee, and now wife. (Names and other specifics have been changed to maintain the anonymity of those mentioned.)

Interviewer: How did you feel when you found out you were pregnant?

Anne: When I found out, I wanted an abortion. I didn't want the baby; I wasn't ready. I was only seventeen, in grade eleven, and I wanted to go to university.

Interviewer: What changed your mind?

Anne: The baby's father, Jim. He was happy. He was hoping I'd have triplets. We were going to get married.

Interviewer: How did your parents feel about you being pregnant?

Anne: My mother was very disappointed. My father wouldn't talk to me. There was no change until Diane was born.

Interviewer: What was the reaction of your friends at school?

Anne: They were happy for me. It was a novelty. I was the first one who got pregnant.

Interviewer: Did you attend school when you were pregnant?

Anne: No. I found out in January and quit by the end of the month.

Interviewer: Why?

Anne: I don't know. I really don't. I guess I wasn't doing well at school then anyway.

Interviewer: So what did you do?

Anne: I started working at the drug store about a month after I quit, and right until Diane was born.

Interviewer: Did your parents or Jim go to the hospital with you when Diane was born?

Anne: Mom and Dad came to the hospital with me the night before. My dad didn't want to: he thought it was just a bother. My mom stayed with me. My sisters were really excited when I was in labour. Jim just wanted me to have the baby the next day. He wouldn't come into the labour room with me. I think he was scared and I was upset because I was all alone.

Interviewer: When you left the hospital, did you go back to live with your parents?

Anne: No, not at first. I moved in with her father right after she was born and I went back to work. Then Jim lost his job and couldn't get another. He can't even read — he only has grade six. I was also mad that he wasn't with me when Diane was born. So, we broke up two months later. Then the baby and I moved home and that was pure hell.

Interviewer: Why? What was wrong?

Anne: I was lonely and I'd never been without a boyfriend since I was fourteen. I was living at home and I just had no life, no friends. When I moved in with Jim I never saw them any more. I was laid off

from work. Everything that came out of my mother's mouth was about the baby — as if I didn't even matter. I had a baby so I should just suffer and take care of her. Sometimes I didn't want Diane around. I think because I was alone in the labour room. When she was six months old I wanted to give her up for adoption, but my mother wouldn't let me when I was living under her roof.

Interviewer: Did you have a friend or anyone you could talk to?

Anne: Just my sister. She was very supportive. She was just about due and didn't have anyone to go to pre-natal classes with her, so I went again and got a bit of a break because my mom would babysit then.

Interviewer: How did you get over all this?

Anne: I met Tom. Actually I'd known him since grade four and we'd gone out together for a while. It was good to be with him, but my mom thought I should always stay home with my baby. Then in the spring we went on a holiday together out West. Diane was with us. It was good to get away. It really brought us together. But he got kicked out of his house for it.

Interviewer: When did you go back to school?

Anne: That September, as a mature student. I just had to take four grade twelve classes, and I got paid for it. I got a bursary.

Interviewer: How did you feel to be back at school?

Anne: Really different. I hung around with my sister and her friends. I felt older than everyone. They all acted different. One of my teachers told me that girls with babies never graduated. Before I'd liked him. I thought he was really open, but some people still think like that.

Interviewer: How was life at home for you and your baby?

Anne: It was terrible. School all day and mom took care of Diane. Then I was busy and couldn't go out. I moved out of the house in January. I just couldn't hack it anymore.

Interviewer: How did you manage for money?

Anne: If it wasn't for Tom I would have starved to death. Welfare gives you money, but it isn't enough. In February, I got a part-time job as a waitress. I had my own apartment and Tom had his. He was at my place all the time, but he couldn't move in because I was on welfare.

Interviewer: Once you were on your own were things easier, except financially?

Anne: It was still hard. I found sometimes I just wanted to quit everything. There were quite a few times I wanted to give up Diane. I just couldn't handle it, though it

was worse living at home.

Interviewer: How did you manage to stick with it until you graduated?

Anne: Tom was great. He was content to stay at home. He'd even stay home and take care of Diane to let me go out sometimes. Meeting other girls with kids at the high school helped. When I really needed somebody, I talked to the counsellor.

Interviewer: Did graduation change your life at all?

Anne: Yes, Tom and I moved in together. We decided on it back in March, but I would have had to give up welfare. It was easier when I could work full-time. I didn't like being a waitress, but it gave me money. And with grade twelve I could look for a better job.

Interviewer: Did you find one?

Anne: Yes, last fall I got a job as a receptionist in a small office and I started to practise typing. Now I type at work and I got a raise. The boss thinks I'm good and stable. My ego's going to burst soon.

Interviewer: I'm glad you enjoy your job. Are there any problems?

Anne: I like it but sometimes it's hard. Tom thinks I'm just sitting around all day, but it's tiring. Some days I think I just want to quit and stay home with Diane. That's what my sister did when she got married, and she tries to convince me. But, after two days at home I go nuts.

Interviewer: How do your little girl and Tom get along?

Anne: She calls him Daddy. At first it was uncle, but he's the only father she has ever known. He makes a good father. Sometimes I think he's better and more mature than I am as a mother.

Interviewer: Congratulations on your marriage. How is your life now?

Anne: Tom, Diane, and I are doing well. My mother still says I'm selfish if I go out without Diane, but at least we can afford a babysitter now. My father is much better — he really likes *his* little girl.

Tom's parents still won't even talk to me. They didn't come to the wedding. In a few years they might accept me, but they'll never accept Diane. They never wanted us to get married.

Interviewer: What are your hopes and plans for the future?

Anne: In a year we're going to visit relatives in England for a month, and my sister will take care of Diane.

I would still like to go to university. Maybe later I'll find a way. This year I'm taking some evening courses in accounting at the community college, so I'll be able to move up at the office.

We may have another child but not till Diane is older. ▼

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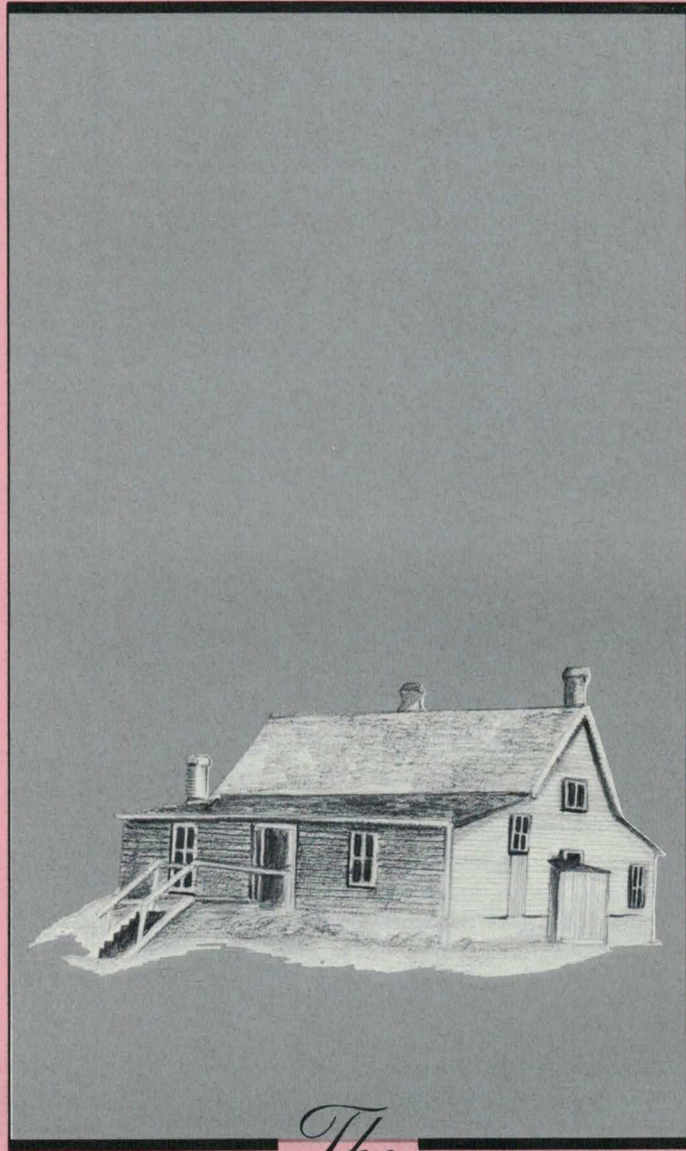
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*The
Other Place*





Regine Haensel

Besides the main farm where we lived, Mr. Bradley had another farm where he kept pigs. We called it the other place and when Papa talked about it his eyes lit up. "A house is there," he said, "empty." And a look passed between Mutti and him, one of those looks that meant they were both thinking the same thing and they didn't need words to know what it was. "Also a barn. Graneries, a machine shed, everything like a proper farm, Annelise. Just no one living there."

Mutti looked around the room and my eyes followed hers. The stove in one corner, a wood stove — we'd had a gas one in Germany. A small set of cupboards beside it, my foldout cot against another wall, a sofa bed and the table with four chairs crammed in the middle. One room. In Germany we'd had a small apartment. There it was grandfather who had to sleep on a cot in the living room. Had he minded, I suddenly wondered. He never said anything about it, but my parents had often talked about the difficulties of finding an apartment after the war. If only we could have a house, a house like Tante Dorothea's with a red and gold rug on the floor, a blue room for me with a desk, a room for Mutti and Papa, a kitchen and a living room. When I looked at Mutti again she had a faraway look in her eyes and then she said, "We could have a garden." I thought of carrots and cabbages in rows and fat tomatoes like in grandfather's garden.

For a while we didn't talk about the other place. Papa was busy with Mr. Bradley. The Bradley's were moving back to the city for the winter and Papa would have to be in charge of things. I had school to keep me busy. But sometimes I would see Mutti with that distant look and I'd wonder what she was thinking about.

The day after the first snow Papa asked me if I wanted to come to the other place with him. I wanted Mutti to come too, but she was busy washing clothes. The bunkhouse was warm and steamy from the things dangling on makeshift lines crisscrossing the room. "You tell me about it when you get back, Greta," she said.

We took the half ton and Papa drove slowly, but even so we slipped and slid on the muddy clay road. Already the sun was melting the snow in the ditches. I hoped we would get more snow soon, I wanted to build a snowman. After a while Papa pointed to a cluster of trees. "There it is." Still it seemed to take a long time before we got there. We had to park the truck in the lane and clomp around the yard with

mud weighing down our boots.

The outside of the house looked a little shabby, but Papa said a coat of paint would fix that. All the windows still had glass in them; I could see our reflections coming to meet us — Papa's tall and thin and serious, mine short and bouncy. We stopped to take off our boots in the porch. The kitchen had no stove or table and chairs, but along one wall was a set of cupboards. Papa opened one of the doors. Inside on the bottom shelf sat a single china cup and saucer. I squatted down and picked it up. It had sprays of violets painted on it. I opened all the other doors but the rest of the shelves were empty. When I suggested that we take the cup home to Mutti, Papa shook his head and closed the cupboard doors. "It doesn't belong to us," he said.

I wandered off by myself. The room beside the kitchen had two large windows and, against one wall, a stairway. Mutti's geraniums would get lots of sun in this room. Upstairs there were three doors. I opened the one directly ahead of me, a closet with a couple of wooden hangers swinging on the bar. I stepped inside and poked around. There was nothing else, but I thought it would make a good hiding place. The other two doors opened into bedrooms. Mutti and Papa could have the larger one and I would have the room with tiny blue flowers in the wallpaper. I leaned my arms on the windowsill and flattened my nose to the glass. The backyard, brown and white, splashed here and there with puddles; a line of bare black caragana hedge and then the beige and white fields, stubble and snow, stretching on and on to meet the distant sky. Nothing moved in that world, I seemed to be looking at a picture. Then I heard Papa's step on the stairs and turned. He was smiling. "It is a good house, ja, Greta?" I nodded. "But come now, I must look at the pigs."

We walked through the mud to the barn, my boots getting heavier and heavier until I kicked some of the mud off. I turned to look back at the house and now it too was a part of the picture. I wanted to rush back and touch it, but Papa was holding the barn door open for me. While Papa cleaned the pens and fed the pigs I climbed up to the loft and threw myself back into the hay. I watched the dustmotes hang suspended, trapped in shafts of light and thought about the house. Maybe I could get a desk and chair from Eaton's

catalogue. Mutti would make curtains for the windows... The dust particles danced and glittered, they seemed to melt and run together. Papa's voice called faintly from a long way off, but I didn't want to answer. I knew that if I opened my eyes the slanted ceiling room with the blue flowered wallpaper would disappear. Then Papa was shaking me.

"Come, Greta, I am ready now."

Outside a thin crust had formed over some of the puddles. The air felt colder and the sky was overcast. Papa led the way through the hardening mud to the enclosure at the back of the barn where the pigs wallowed in the summer. A deep oval trough full of water stood there. Water trickled continuously into the trough out of a long pipe attached to a kind of pump. But no one was pumping.

"How come the water just runs out, Papa?"

"It is an artesian well, Greta. The pressure underground makes it come out."

"Will it ever stop?"

"Not for a long time. You see there is a lot of push down there."

I watched him rinse his hands in the stream of water and when he was finished I stuck my hands in too. The cold water numbed my fingers. I bent down and took a drink. The water splashed my face and wet my scarf, but it tasted good.

At home I started talking as soon as I got in the door. Mutti listened to my chattering and smiled. "Maybe sometime I can come and see it too," she said.

The next day the Bradleys left for the city and we moved into their house for the winter. I was glad because already the bunkhouse floor had been chilly on my bare feet in the mornings and the wind whistled through cracks in the window frames.

I thought about the other place a lot, but I didn't get to go there for a while. Sometimes Mutti and I would get out the Eaton's catalogue and look at curtain material or furniture. Once Papa came in and I ran to show him the desk I liked. He looked at it carefully. "It is a lot of money, Greta, but maybe I can build you one."

One Sunday when Papa wasn't busy, Mutti persuaded him to take both of us to the other place. Even though the sun was shining, we wore lots of clothes and Mutti took an extra blanket. The prairie winter was unpredictable. Again we had to park in the lane; the snowdrifts in the yard were too deep. I jumped out of the truck first and started to make snow angels. The snow stuck to my back. I made a snowball and



threw it at Papa. It missed, but he ran after me anyway. Even though I dodged and twisted back and forth, he caught me and pelted me with snowballs until I collapsed in a giggling heap.

Mutti brushed me off and we went inside the house. She liked the kitchen right away. I wanted to show her the upstairs, but she had to open and close all the cupboard doors first. The cup and saucer were still there. "I wonder how that got left here," she said. "We should take it back for Mrs. Bradley."

I tugged at her arm. "Come and see the rest of the house."

In the next room she stopped again even though I was half way up the stairs. She bent down and ran her fingers over the floor. "Look, Franz. Real oak."

Papa bent down too, while I sighed and sat on the stairs. "A little work and it could be almost as good as new," he said.

Finally I got them upstairs. My room was just as I remembered it. Papa pointed to some stains on the ceiling. "I did not see that before. There has been a leak at some time. The roof may have to be fixed." They went to look at the ceiling in the other room. I sat in the middle of the floor and planned where everything would be. The bed against that wall, a rug in front of it, maybe a desk by the window, a closet — there wasn't a built in one.

Mutti called, "Come, Greta. I have packed a lunch. We will have a picnic in the kitchen."

Papa spread the blanket and Mutti set out hard boiled eggs, turkey sandwiches, sugar cookies and a quart sealer of peppermint tea. She had forgotten to bring cups or glasses so we took turns drinking out of the china cup. We had to stay bundled up because the house was cold, but that didn't seem to matter. Papa told jokes that Mutti said she had heard before, but

she laughed just as much as I did. I remembered some riddles from school and they both tried to guess the answers. When all the food was gone and we had gathered everything up, we took Mutti to see the artesian well.

A few bits of ice floated in the trough, but the water still flowed. "Doesn't it ever freeze up?" asked Mutti. Papa explained that as long as the water kept flowing it wouldn't freeze. Mutti took out the cup that she had wrapped in her scarf to take back for Mrs. Bradley and we all had a drink. Papa said it was like drinking a toast, a toast to us.

In the spring it was hard to move back into the bunkhouse. I had got used to having my own room and lots of space. Mutti seemed cross for a few days too. I wanted to go to the other place again, but Papa was busy with the new calves and then the seeding. Another hired man was looking after the pigs. "Papa," I said one day, "have you asked Mr. Bradley about the other place?"

"No," he said. "I have not had time. Mr. Bradley says the grain has to come first."

About a week later I asked him again. He shook his head and said, "Remember it is still Mr. Bradley's farm. He maybe has other plans." What other plans could he have, I wondered. Papa was his only hired man with a family. When we first came Mr. Bradley had said we wouldn't have to live in the bunkhouse for too long; he would build us something better. If we moved to the other place he wouldn't have to build anything.

Later Mutti said to me, "You must not keep asking Papa. He has a lot of work to do right now."

"But I'm tired of living here."

Mutti sighed. "So am I, but Papa has enough to do without us worrying him." She turned to the cupboard. "I almost

forgot about this cup." She held it up. "Why don't you take it over to Mrs. Bradley?"

I carried it carefully all the way across the yard. When Mrs. Bradley opened the door, I held out the cup, balanced on the saucer. "We found this at the other place. Mutt ... Mom thought you might want it." She stared down at me. I waited uncomfortably, not knowing what else to say. Was she angry that we had taken the cup?

"That old thing," she snapped. "It doesn't even match any of my dishes." Then she turned and shut the door.

I took the cup back to Mutti and said Mrs. Bradley didn't want it. She didn't believe me at first, thinking I just wanted to keep it. But after she came back from the big house, she just put the cup on a shelf and didn't say another word.

The seeding got done and still Papa didn't talk about the other place. My friend Susie invited me to stay overnight with her one weekend. Her house was two storeys, painted white with green trim. We ate in the kitchen at a yellow oilcloth-covered table. Susie had a room of her own with a pink bedspread and matching curtains. One wall had a built-in closet and beside the bed stood a dresser with a mirror.

We played with Susie's doll house. Her mother gave us scraps of cloth to make rugs and curtains and bedspreads. Maybe I would ask for a doll house for Christmas. After Susie was asleep I lay awake for a while and thought of the room I would have in the other house. The bedspread and curtains would be blue to match the flowers on the wallpaper. I could have a dresser too.

When I got home the next evening Mutti looked tired. At supper I told them about Susie's house, but they didn't say much. Papa didn't come to tell me a bedtime story as he usually did. I could hear them talking as I drifted off to sleep, their voices low so I couldn't understand the words. The next morning I went outside and saw a large rectangle of ground covered with burlap sacks. I lifted the corner of one and underneath was wet cement. I ran in to ask Mutti about it. She looked away and said Mr. Bradley had started building a house for us.

I stared at her in disbelief. "But we're going to live at the other place," I wailed.

She took me by the shoulders. "Sometimes, Greta, you can't do what you want."

"But, Mutti, you liked the other house, too."

She let go of me and turned away. "We will get out of the bunkhouse. That is the important thing."

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I didn't want to believe it. After school, day after day I watched the building. The walls went up, and the roof. It didn't look very big. I wandered in and out trying to imagine what it would be like. It looked as if there would be three rooms, no upstairs. By the time school ended for the summer the doors and windows were in. Finally they painted the inside and outside and put linoleum over the cement in two of the rooms. A day later we moved in. Mutti and Papa had one room for a bedroom. My cot sat against one wall of the kitchen. Beside it stood a small desk. Papa had built it for me out of wood scraps. I thanked him, but it didn't make me feel any better. I still didn't have a room of my own. The third room of our house seemed to be a kind of porch with no windows. Papa said Mr. Bradley was going to put the egg hatching machine in there.

Neither Mutti nor Papa talked about the other place again, although I knew Papa went there sometimes. The china cup sat on the top shelf of our cupboard. We never used it, but one day I saw Mutti take it down, wipe it with a towel and put it back. She didn't see me watching.

I wanted to see the other place again. Finally when I heard Papa talking about going to pick up some pigs to ship away, I asked if I could go. He said yes. We parked behind the barn and Mr. Bradley and Papa carried some crates inside. I walked over to the artesian well and swished my fingers in the water. Somehow, now that I was here I didn't want to go look at the house right away. In the barn the pigs started to squeal.

I turned and walked around to the front. I stood staring at the house. Boards were nailed over all the windows; even the door was boarded up. I started walking around the house looking for a place to get in. Sparrows flew up as I walked, but I paid no attention. Near the back I found a loose board. I pulled with all my strength. It twisted and moved aside a little. But when I put my eye to the hole I couldn't make anything out. It was dark. I stuck my hand in to get a better grip on the board. Something spilled out onto the ground. I watched a little heap form at my feet. Now I understood. Mr. Bradley had filled the house with grain.

Regine Haensel lives in Dundern, Sask. She has had stories published in Grain and Review and broadcast on the CBC. Her story "Cottonwool" won the Saskatchewan Writers Guild Literary Award in 1983.

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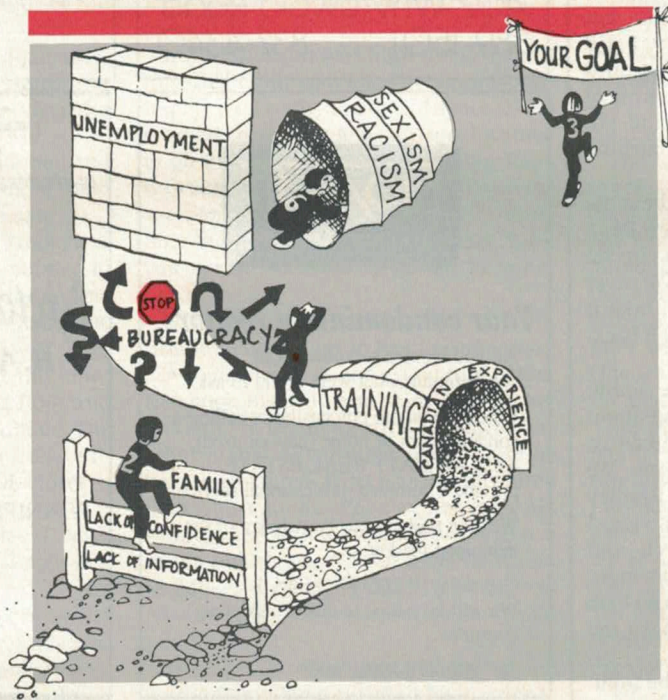
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HURDLES FACING NEW CANADIANS



Madeline Coopsammy

For the first time in Manitoba, some of the problems faced by immigrant women have been aired. The first Public Forum of the Immigrant Women's Association of Manitoba laid bare the many and varied disadvantages faced by these women. As an immigrant woman, I know of these problems first-hand, and I have often thought how woefully ignored we have been in the media, not only in this province, but on a national scale, and even in programs or magazines that claim to be devoted exclusively to women's needs. Never before this were articles or discussions on women's issues directed towards us or our needs, individual and specific as they are. We simply did not exist.

The term "immigrant woman" is, of course, self-explanatory, yet women who can be so described encounter problems in the job market that can vary from woman to woman, depending on such factors as: country of origin, first language spoken, level of education before coming to Canada, and the colour of one's skin. When two immigrant women are on a job search, certain sexually-oriented considerations come into play such as: youth and beauty and shade of skin colour. It has been my experience, for example that a young South American immigrant female, in spite of her limitations in the English language, will stand a better chance at the same job than her darker-skinned counterpart from the Caribbean. It matters little that the first language of the Caribbean woman is English.

Non-white immigrant women who are university educated, and speak English as

their first language, find great difficulties in obtaining employment that is commensurate with their training. They either take jobs which bear no relationship to the university degrees they have spent time and money acquiring, or they languish for years, hoping that somewhere, someday, some fair-minded employer will give them a chance. When they do get hired, they face suspicion and envy from less-qualified employees who soon ensure that they do not remain employed for long.

Certain job opportunities seem to be open to non-white immigrant women who speak English as their first language and who are university-educated. Jobs in encyclopedia and insurance sales and in certain retail businesses seem to be most commonly available. Such employers are only too anxious to hire dark-skinned immigrant women who are university-educated when white-skinned Canadian-born women can obtain the same jobs with high school diplomas only. Business Administration graduates who look with a hopeful eye at the better retail businesses, the "name" firms, where starting at the bottom with a low salary would be ultimately worth it in terms of promotions and salary benefits in later years, soon face up to the fact that they can never "break in".

In 1968, when I first came to Winnipeg, I was appalled to hear a young black immigrant say that with a degree in Business Administration, he still could not find

employment in Winnipeg. And although unemployment among all young people is high, immigrant youths face the added oppression of racial discrimination.

If English-speaking, university-educated women face insurmountable obstacles in securing employment, what of those whose first language is not English? In the past few years, thousands of immigrants from Laos and Vietnam have settled in Manitoba. Their problems are of a different nature. Their first concern is learning English. They have to take whatever jobs are available until they can upgrade their English speaking and writing skills. As a teacher of English as a second language to these immigrants I know the problems they face. Some of them are anxious to become fluent in order to return as quickly as possible to the jobs or trades for which they have been trained in their native land.

For some of them, the dream will never materialize. Except for a few single-minded and dedicated individuals, a few hours of English a week after work will not enable them to progress very far. Their children may have it easier, but once they have mastered the English language, will they too, not encounter similar problems as other non-white immigrants? A European immigrant, once s/he has learned to speak English can melt into the predominantly white landscape of Manitoba, and can change their name to an Anglo-Saxon one if they are so inclined. Not so for a black

or Asian immigrant. S/he can never be hidden or disguised, and speaking English fluently, and being highly-educated is not much good when the only thing that prospective employers see is the colour of one's skin.

Manitoba, in spite of its harsh and unyielding climate, is a good place to live. Winnipeg, and Manitoba's small towns as well, offer benefits that only those who live here know. "Friendly Manitoba" is not a misnomer. Non-white immigrants, except in this area of employment, find very little evidence of second-class citizenship. People are generally helpful and caring. However, now that there is an economic crunch, non-white immigrants are the first to suffer. If young non-white immigrant males now find difficulties in securing employment, it could prove an impossible task if you are a woman, over forty, and have been out of the work force for some years, bringing up children. You are now an anachronism.▼

Madeline Coopsammy, born in Trinidad, West Indies, now makes her home in Portage la Prairie, Manitoba with her husband and two children. She holds a Bachelor of Education Degree from the University of Manitoba. She teaches part-time and is working on a Post-Graduate Degree from the University of Manitoba. In 1980, she won the Iona Weenusk Award in the Winnipeg Free Press — Canadian Authors Association Non-Fiction Contest.

Immigrant women face invisible barriers

Making Changes is a program for immigrant women who come together as a group to establish more meaningful lives in their new society. Originally, it was offered at Humber College in 1977 and since that time, it has evolved to more fully meet the needs of the women who have participated.

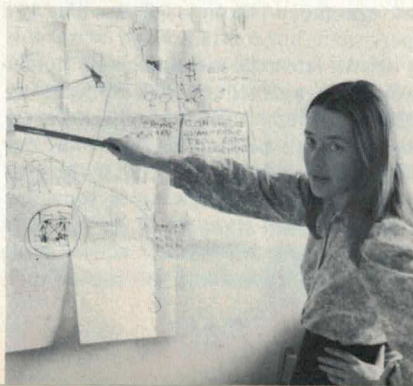
One series of job search classes, underway at the International Ladies' Garment Workers Union since early December, is loosely based on the Humber program. The course is designed to build confidence; identify skills and apply these skills to the Canadian working world; role-play situations such as interviews; practice English in a comfortable, supportive environment; increase the participants' knowledge of their rights; try to overcome cultural barriers and other obstacles limiting employment; gather information for job search and elicit information from job advertisements.

The group that has been attending regularly has experienced a learning process that will remain with them; they have extended their support systems both on a

Cathy Martin

personal level and through their increased knowledge of services available to them; they have shared their knowledge in their own communities, and have become better-equipped to deal with the world of work in Canada.

The group is small because immigrant women are still reluctant to invest in their working future. Career-oriented investments of time on "speculation" are a luxury most immigrant women can ill afford. Sue Beaver of the I.L.G.W.U.'s Employ-



ment Education Office and Cathy Martin, Training Consultant/Resource Person of the United Steelworkers' Worker Information Program were the course organizers. They spoke about the difficulties that were encountered:

Cathy: The difficulties of recruiting a small number of women from the sewing factories were many. Gaining access to the factory floor and lunch rooms was sometimes impossible.

Sue: Management personnel at one factory denied us access altogether. We phoned, explained the course and asked if we could visit during the break time to talk to the workers. The response was a flat "NO"

Cathy: At one of the largest garment factories in the city, we got permission to enter on the premise that we were recruiting for English as a Second Language Classes which the I.L.G.W.U. is also offering. However, the company lawyer kept making trips into the lunch room and we ended up presenting the program information hurriedly, in a ridiculously surreptitious manner.

Sue: Another problem is that the workers have no support at home to spend three hours a week on a course that isn't subsidized and doesn't lead to an immediately marketable skill such as typing.

Cathy: As a matter of fact, at the information session, it came to light that several of the women thought we were offering a typing course!

Cathy: The second time we went recruiting in one factory, we were talking to women as they took their lunch breaks. One young woman said to me straight out, "Look, we are all married women at this table, we can't take such a course. After work our job is to take care of our husbands and our children".

Sue: It seems that there is no support from the family or community for these women to clearly analyze their employment future and make plans or set goals to move beyond entry level jobs. It may be that they just don't even want to contemplate getting laid off or it may be cultural role expectations that don't allow their husbands to think of them as working "permanently".

Cathy: Certainly, it appears to be a threatening idea to the employers as well. Actually, I've had people ask me why the union itself would want to encourage its members to, in effect, make employment changes which would result in loss of

union membership. Well, my answer is that the I.L.G.W.U. is losing membership anyway. The manager, Leslie Spillet, originally initiated the *Employment Education Program* with the workers' interests in mind. Immigrant workers are in the same boat as the rest of us. Most of them are now Canadian citizens and as such are every bit as much subject to the influence of the current labour force trends as any Canadian who was born here. They must prepare for technological change and they have to be prepared for the eventuality that they may be laid off or lose their jobs permanently. As to the employer's fears, as long as there is employment available in entry level jobs, there will always be certain workers available to take those jobs. Offering alternatives to immigrant workers is simply being realistic.

Program Rationale

Unemployment rates are hovering around 12 per cent and are expected to remain at these levels for the foreseeable future; employment opportunities in secondary manufacturing are shrinking. Immigrant women face additional obstacles because they were not born in this country. Barriers of language, culture and racism combine together with an economy exhibiting high unemployment to shut off option for moving beyond entry-level jobs and into a career path.

People born in this country are experiencing unemployment in numbers reminiscent of the Thirties. Jobs traditionally held by new entrants to the labour force and immigrants have become fair game for people who in better times wouldn't have given them serious consideration. Employment in any job is at a premium. The average annual wage in Canada is \$24,000 per annum. The truth is that it now requires two wage earners per family to ensure a Canadian standard of living. In fact the Canadian standard of living may be about to undergo a noticeable change for the worse. We have lay-offs, plant closures and work-sharing plans persistently eroding the employment potential in the manufacturing sector of the economy. Most other entry-level jobs exist in the service sector which is largely unorganized. The service sector is often low paying and offers little opportunity for advancement. The messages are loud and persistent, but contradictory.

On the one hand is the message "tighten your belt" and reduce your expectations. This clearly says if you are employed at all, be thankful, be content. However, one would have to bury one's head in the sand to ignore the fact that it may be your company who next shuts down, or institutes technological innovations which make your skills redundant, or lays-off per-

manently, adding you to the unemployment statistics.

On the other hand, the survivors of this recession will be those adaptive individuals who are able to upgrade skills: both job search and work-related. Job search skills that many of us have never developed — never needed to — are becoming necessary to compete for jobs in a highly competitive job market. A knowledge of the "hidden job market", the need for resumes at the unskilled and semi-skilled levels, the importance of the interview presentation of oneself, are all new to the blue collar and entry-level worker. To further complicate matters, we are seeing the increasing reliance of employers on word of mouth or personal networks to fill positions rather than advertising positions through the newspaper or C.E.I.C. Work skills that were once eminently marketable have been made redundant by the new technologies.

Herein lies the contradiction. The base line expectation of workers in today's economy as touted by politician and employers is to maintain employment by reducing standards of living. Recall the "6" and "5" formula as one example which affected all working class Canadians. It is not an environment conducive to upward mobility, or to give up the proverbial "paycheque in the hand" to prepare for future labour force requirements which are crowding in upon workers now. The implications for those in entry-level positions are clear. However many of these very positions are falling victim to the mobility of capital, as in the loss of 248 jobs when G.W.G. closed its Winnipeg factory. Those groups of people at the bottom of the employment rung, i.e. New Canadians, women, natives, youth and handicapped, are particularly vulnerable. As competition for jobs intensifies, their jobs will increasingly be coveted by desperate U.I. exhaustees moving down the employment ladder. An ugly backlash against all Affirmative Action programs is entirely predictable. Up to this point, New Canadians have not even been targetted for Affirmative Action, so they are doubly vulnerable.

The only hope of remaining self-sufficient appears to be prepare oneself with:

1. Job Search Techniques.
2. Skills that will be in demand in at least the short-term future, (which implies having a knowledge of bureaucracies in order to access retraining possibilities) and having a knowledge of the labour laws which govern our working relationships.
3. Self-confidence and an ability to sell oneself and one's skills.▼

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REVIEWS

Daughters of Copper Woman

Presented as fiction, this collection of stories offers a great deal to reflect on, laugh over and learn from.

Here are guidelines for running a women's support group; lessons in guerilla theatre; an invitation to membership in the Bear Clan (obtained by singing a song to celebrate the loving union of a Nootka maiden with a female bear); and sound advice (e.g. "Good men do what their grandmothers tell 'em").

Most of all, these teachings of the secret Society of Women, a tradition within the Nootka culture of Vancouver Island, are offered as a catalyst for women's political and spiritual energies. They call on us to summon our strength in order to counteract the 'cold, hard' power that is threatening to waste the earth.

For the Nootka world has, in a sense, already ended once. The book opens with a lament for families who died of European-borne diseases during the nineteenth century. The lyrics are painful to read, not only because of the keening tone of the survivors' loneliness, but in their suggestion of future generations that may never be:

*We are beating the drums
and singing the songs
...for our children are gone
and none remain.*

— echoes of a seemingly paradoxical attitude being expressed nowadays in the face of increased world militarism: Nostalgia for the future.

Copper Woman often inspires such leaps of the imagination, connecting old times with the parallel shore of our modern predicament. The stories in turn acquire an existing sense of immediacy.

Alternatives to the 'cold, hard' power find their source in the legends of the Society of Women. These differ strikingly from western myths in two ways: they are woman-centred; and their strength comes from their rootedness in the earth and the human body. Vomit, menstrual blood, saliva, excrement, the smell of decomposing bodies are all here, not sanitized or included only when imbued with symbolic importance. Here they are what they are, for the most part: proof of life and death and of the transitions between the two.

Thus the manner in which we are told of how the earth was first populated (a fine alternative to the Adam and Eve story in the Bible):

Copper Woman, primal female, stands on the shore of Vancouver Island and

Claudia Frei

Anne Cameron, *Daughters of Copper Woman*. Vancouver: Press Gang Publishers, 1981. 150 pp., \$7.95

DAUGHTERS OF
COPPER WOMAN



Anne Cameron

weeps for loneliness.

*Tears and mucus and from her
saliva (flowed), and her
face swelled as the waters
of loneliness poured. From
her nose an enormous cluster
of mucus strands fell onto the
sand and lay at her feet.*

Rather than kick sand over this embarrassing heap of mucus, as is her inclination, Copper Woman heeds the advice of her magic spirit sisters and gathers it in a mussel shell. In time, presto! a creature emerges from it: Snot Boy, an 'incomplete mannikin'. They make love. Out of their union the first child, a daughter, is born, and Copper Woman's loneliness diminishes "until it [is] no larger than a pebble on the beach."

The book's language is beautiful, mixing rough speech with lyricism in a way that strikes sparks.

A similar but more concrete juxtaposition of styles occurs when the narrative leaps into the present day. While Granny tells her smooth-edged tales of traditional life, a nearby radio chatters, fishing boats enter the harbour, a child prepares for Halloween night.

Granny is the link to the past, and one of the few surviving members of the Society of Women. Her initiation into womanhood at the age of twelve was among the last ceremonies of its kind. [Tuberculosis, measles, diphtheria — diseases the Europeans brought — had reduced West Coast native populations by as much as two thirds.] For this reason

Granny allows her teachings to be written down, rather than just memorized — an unprecedented act, a sign of trust and also of urgency.

Particularly instructive for women of European descent is the castigation which native women were subjected to by the invaders because of the way it illuminates our own history: the patriarchy, the Church censoring women's knowledge and sexuality.

On the other hand, "There's some people talk like it was pure paradise here before Cook came, but it wasn't," Granny asserts. Traditionally, Nootka was a class society known to abuse its slaves.

But the Society of Women itself was "intertribal, open to all women, regardless of age, social status, political status, or wealth," for, "within [it] only that which grows from the core has any meaning."

Speaking of the European assault on the teachings Granny says,

*Much was lost. Much will never
be regained. We have only the torn
fragments of what was once a beautiful
dance cape of learning. But
torn as it is, fragmented as it is,
it is still better than the ideas
the invader brought with him.*

What the invader brought, Granny suggests, was a culture that disrespects the earth, viewing it as an enemy and therefore unable to respect human life itself. Considering this, it comes as no surprise that genocide has come to be treated as an acceptable solution to political conflicts.

*And now it's a time of change...
Women are recognizin' the enemy.
Women are lookin' for truth.*

Like Atlantis, the Society of Women represents a better way of life that has been struck by disaster, and which women can rediscover by sharing information.

*There are women everywhere with
fragments
gather fragments
weave and mend.*

Our modern shore: Women reclaiming their bodies, reclaiming the missile bases, making contact with women in other cultures. Trying to counteract the violence and disconnectedness that typify our techno-military age.

Daughters of Copper Woman is a hopeful lesson in weaving and mending. ▽

PROFILES

Enterprising Women

Women entrepreneurs are a breed onto themselves. And they are rapidly multiplying — three times as fast as men entrepreneurs according to a recent study.

Of course that should come as no surprise. As the proportion of women working outside the home continues to rise — 51 per cent in 1981 compared to 39.4 per cent a decade earlier — so should the number of women starting their own businesses.

In a survey of some 275 women owner/managers in southern Ontario, almost 75 per cent had been owners for fewer than three years — evidence that women entrepreneurs are still a relatively recent phenomenon. Nevertheless, this aspect of women-owned businesses bears watching and it will be interesting to see if the same is true five or 10 years from now.

A recent study conducted in Manitoba and commissioned for the Focus on Women Conference '83 held last fall dealt with why people start their own business, what satisfactions they derive from being self-employed and what contributes to the successful operation of a small business.

This study, entitled "Minding Her Own Business" served more as a "how to" than an actual study of the differences between women and men entrepreneurs. Nevertheless, there were a number of interesting conclusions drawn by the authors.

There was a significant difference in the responses from women and men to the question dealing with satisfactions in being self-employed. A greater percentage of women — 50 per cent — mentioned a "sense of accomplishment" compared to 38 per cent of the men. "Flexibility and variety" was cited by 36 per cent of the women as compared to 13 per cent of the men.

In terms of the respondent's definition of success, 60 per cent of the women mentioned "self-fulfillment" as being an important part of success. Only 42 per cent of the men mentioned this factor. In other factors, however, there was very little difference between women's definition of success and men's.

However, there were significant differences in how men and women viewed the challenges of self-employment. Almost 30 per cent of the men mentioned government regulations as a source of frustration, while only 10 per cent of the women felt this way. On the other hand, 16 per cent of the women stated "difficulty in keeping up energy and morale" while only four per cent of the men mentioned this as a factor.

One of the reasons for this difference

Sylvia Mouffier

could be that most women were raising a family at the same time they were starting a business.

But studies and statistics cannot provide the whole story. The real story can only be told by meeting some of these women who have started their own businesses.

Kathleen Lyons, Joan Lagiewka, Donna Allary Embla Ltd.

Of the 15 students enrolled in the 1976 Pre-Trades Training course at Red River Community College, only 13 got jobs at the end of the year. The only two women in the class were ranked second and third, but no one was willing to hire them.

So Sue Lynne and Kathleen Lyons did the only thing possible to get employment — they started their own company. They called it Embla. It took two years and a federal government LEAP grant to get started.

"We spent part of the grant — about \$10,000 worth — on equipment like table saws, jig saws, a band saw, drill press, assorted hand tools and a van truck," says

Kathleen. The rest of the money was used to rent space and hire a journeyman carpenter.

As apprentices, neither Sue nor Kathleen could work on a job site without the supervision of a full-fledged carpenter. "We hired Don Plowman and six months later we hired Mark McSwain too," says Kathleen. Mark stayed until Kathleen earned her ticket — slang for journeyman's papers — and Don until the spring of 1983.

Four years later, Kathleen became the second woman in Canada to earn her journeyman's ticket in carpentry. In the meantime, Sue had moved to British Columbia and Joan Lagiewka was hired on as extra help in the summer of 1980.

Joan just completed her final exams and needs another 7,200 hours of work to qualify for her ticket. "Depending on how much work we get, that should be around May this year," says Joan.

The company's third partner, Donna Allary joined in the spring of 1982. After selling real estate in Saskatoon and securing only temporary employment in her field in Winnipeg, Donna is committed to Embla.

"We want to keep Embla alive," she says. "The construction industry is still tight and it's almost impossible for a woman to get a job anywhere else."

"We suffer discrimination on job sites, in the government sponsoring program and



Donna Allary & Joan Lagiewka

even our papers are sexist," adds Joan. Unfortunately, the government is still behind the times and after working hard for four years a woman is referred to as "he" and "his" and "Mr. Kathleen Lyons."

Embla does home renovations, builds decks, garages, fences, designs furniture and just about any carpentry work.

Most of Embla's customers hire them the first time because they are women, says Joan. "But, they re-hire us time and again because we're good."

**Roswitha Scharf
The Tea Cosy**

Roswitha Scharf describes herself as both a pioneer and an adventurer. Born in Germany, Roswitha emigrated to Canada in 1967 with her husband and two children.

Although she was a trained medical masseuse — similar to a physiotherapist — she couldn't speak English, which made finding a job almost impossible. "I promised myself I would get where I wanted and would fight my way there," she says.

She worked cleaning offices in a medical clinic for seven months. Unhappy, she packed up the family and drove them to Montreal where she had been offered a job as a masseuse in a medical clinic. Feeling restless after only one year, the family moved back to Winnipeg, then to British Columbia, Montreal and back to Germany before settling down again in Winnipeg.

She also found a job, this time as manager for Basil's Restaurant on Osborne Street. Three years later her marriage ended. In the next two years Roswitha was winning recognition and

honours at her night courses. She managed Swallows restaurant for a while before she bought The Tea Cozy restaurant in 1982.

"I didn't know where I was going to get the money but the owner, Mrs. Bullock believed in me and handed over her restaurant on a handshake," says Roswitha.

Soon after, Roswitha discovered that her brother Horst had deposited some money in her name in a Winnipeg bank to assist her in the purchase. She hasn't looked back since.

The Tea Cosy hasn't changed too much — just a little. An expanded menu — two daily specials, soups and desserts — longer hours and classical music are some of the changes. This summer, customers will have a choice of eating inside or outside on the terrace. "My brother has just emigrated to Winnipeg and I have offered him a partnership," says Roswitha, adding that he is one of the finest pastry chefs in town. The Tea Cosy will soon be offering diet pastries — Horst's own recipes for pralines, torts and more.

**Eleanor Macfarlane & Susan Banfield
The Banfield Macfarlane
Group Realtors**

Eleanor Macfarlane followed a more traditional route. In her family, you didn't finish school until you went to university and it made no difference if you were male or female.

But she quit her interior design course and got a job writing for the Winnipeg Free Press. She married two years later but kept her job as a reporter for the women's page for another year and quit when she became pregnant.

"In those days women simply didn't work when they were expecting a child," says Eleanor. The date was 1951 and Eleanor believed that women shouldn't be penalized for being pregnant.

"I had to find a job that fitted in with a mother's schedule and discovered real estate," she says. "This business fits me like a glove."

Her children in school, Eleanor went to work for Royal Trust and qualified for her designation as a Fellow of the Real Estate Institute. Four months later she convinced her sister-in-law Susan Banfield to do the same.

One year later, they opened their own business. "My husband was subject to transfer and Susan had four small children, so we decided to take on another partner to safeguard the business," she says. "I'm not sure we sat down and actually said we won't have a man as a partner. It just seemed the most natural way to



Eleanor Macfarlane

go was to find another woman," says Eleanor.

Enter Lillian Evans, who became the third partner. The whole staff is made up of women — sales agents, stockbrokers and support staff. "They are all the most superb people," says Eleanor. "This has got to be the most incredible office in town."

Lillian retired last year and Eleanor and Susan moved into new office space shortly afterward. The atmosphere and interior decorating reflects both women's personalities. It is bright, spacious, efficient and comfortable all at the same time.

When other realtors were retrenching during the recession in 1983, Banfield Mcfarlane expanded. With 16 sales people and two stockbrokers on staff they have since moved into East Kildonan and are exploring other areas of the city.

Eleanor and Susan have been operating their real estate business for 11 years now and say they wouldn't change a thing.

**Ailsa McGregor Lauder
The Mad Nomad**

The owner and manager of The Mad Nomad has always been a super achiever.

Even in high school, Ailsa McGregor Lauder maintained at least an 80 per cent average all through school and at 16 years old was chosen as one of two Canadian delegates to travel to the Philippines under the auspices of the Red Cross. Upon her return, she gave over 100 talks on her travels to school groups, rotary clubs, and volunteer organizations.

Her family moved from Saskatchewan to Winnipeg in her final year at high school. "After spending three years in an all-girl boarding school I found myself in the top class at Miles Mac and suffered culture shock," explains Ailsa.

She was one of seven girls in a class of



Roswitha Scharf



Ailsa McGregor

41. "I didn't know how to study and I couldn't concentrate," she says. She passed but that wasn't good enough. She went to work during the day and studied at night and summer school until she was satisfied with her marks.

Her high school marks won her a scholarship at the University of Manitoba, where she majored in Spanish and English.

While in third year, Ailsa worked in the Book Store. "That's when I decided I would have my own store someday."

Ailsa was activities co-ordinator in the gerontology unit of the Health Sciences Centre, live-in night counsellor at Mary Mount Home for Girls and special-tutored Spanish at the Berlitz School of Languages, before opening The Mad Nomad in October 1978.

She and her partner Sherril Reichert couldn't get a business loan and had to settle for a personal loan of \$15,000 to pay rent, advertise and buy stock. "The banks saw us as high risks — we were women and we didn't have any business experience — and I had to mortgage my car and motorized cycle," she says.

They were locked into a five-year loan at 15 per cent. Within a year, the interest rates on business loans had soared to 20 per cent and were still climbing.

"Here I thought I had been hard done by because the banks wouldn't give us a business loan. It was the luckiest thing that could have happened," says Ailsa.

Ailsa got married in December that year and Sherril left for points west in June the following year.

"It took three years before The Mad Nomad showed a profit and I had to pay taxes in 1981," says Ailsa.

When Ailsa became pregnant in April last year, her doctor ordered her to bed for the final five months for fear she would lose the child. She gave birth to a pair of twins — a girl and a boy in January this

year.

"While the Mad Nomad used to be my business, I see it more as our business now. We plan to expand and want to build a nice room with a playpen for the children and a desk and filing cabinets for us," she says.

Drew will take care of the books, Ailsa will take care of the creative side — selecting and purchasing furniture as well as travelling to display shows — and they'll both take care of the children.

Pat Stanton
Pat Stanton Designs

Seven years ago, Pat Stanton went from being a full-time housewife and mother to full time designer. "If you're looking for easy, owning your own business is not the way to go," she says, sounding not discouraging.

But Pat wouldn't have it any other way. Even as a young school girl growing up in Detroit, Michigan, she tended to do things the hard way. Not satisfied with her high school's curriculum, she transferred to Cass Tech to study art.

"Even though I had to spend two hours a day on the bus getting there, I loved every minute of it," she recalls. As well as the regular high school courses, she studied sculpture, fashion illustration, three-dimensional design, drafting and exploratory design. Two years later, she won a scholarship to the Pratt Institute in New York.

About a third of the class would drop out after first year. Pat was one of them. "But it wasn't the work, it was homesickness," she says. There was also a fiancé waiting in the wings.

Pat returned home to Detroit, got a job as a layout artist in the advertising department of a large department store and enrolled in night courses. Shortly afterwards, she broke off her engagement and was back at Pratt's. One of two women enrolled in industrial design, Pat worked hard at school and spent her summer holidays working for an advertising firm in Manhattan.

After completing her third year with a B plus average, Pat was bored with school and quit before earning her degree. She went to work full time in a small commercial design office.

After marrying a fellow artist, Pat moved to Montreal in November 1968. Both found employment within days of each other. Pat for a small advertising agency in downtown Montreal and her husband Bill found work in a product design office.



Pat Stanton

She managed to get some freelance work around the birth and rearing of her two children and then in 1977, after they had moved to Winnipeg, Pat started working fulltime again. She got involved in a renovation project at the local Y. "I was doing interior design and came up with a new design for nursery furniture," she says. The Interior Design Institute invited her to show her work and she took them up on their offer.

At about the same time, she was also invited to join a newly-formed design group in Winnipeg. "We held a contest to design a logo and letterhead for our new organization, and I won the competition!" Coupled with the exposure she received from taking part in the Design Institute show — two articles in the Winnipeg Tribune and one in the Free Press — and the skills she demonstrated to her colleagues in the Association of Commercial and Industrial Designers, Pat started getting referrals. "I borrowed an office and a desk from my husband and found myself with a list of clients and a full time job," says Pat.

She shared space with Bill for three years. "Then he decided to form a partnership. I could have joined him, but I found it difficult working with him under the same roof," she says. It was time to strike out on her own.

"It was pretty scary signing the lease for the first time," Pat recalls. That was four years ago. Today, she is so busy and successful, she has to turn clients away.

Pat and her husband share the load at home. "We'll pinch hit for each other when one of us has to meet a deadline and work late into the night to do it," says Pat. The children hang out at both mom's and dad's offices and are rather proud of their unconventional parents.

"They realize that our roles are flexible and interchangeable and I wouldn't have it any other way," Pat says. ▽

Making the difference

Chris Karamusov
& Brigitte Sutherland

Women Have

Aequus: The Place where beings have not specialized, instead, frolic through the gamut of atmospheres...

Naiad, the Nourisher, is such a creature, she gives moisture and growth to all things in contact with her.

The Dry Ones have taken the earth's mass as they dehydrate, befoul elves mirch, in order to create artificial life & to control nature's sloppiness...

Women Have



Choosing to Swim, walk, burrow or float in their way. Diversity in transmutation is each organism's prime interest.

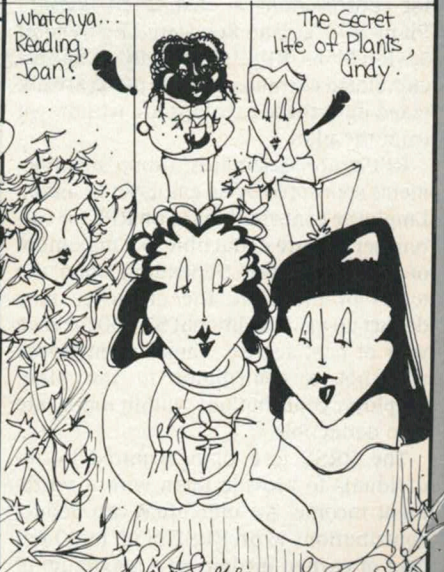
Naiad has agreed to accompany the women. She will be a Companion to them, in the fight against DRY ROT.

forests are decimated to fashion absorbencies. Once, nature's handmaidens, Antiseptic fever, has spread to women enslaved to push out small coves of the Dry Ones.

Amanda, figures, she can't keep Naiad in front of her picture window. Though, not before, Naiad has gotten into everything.

The four friends ask Femina to animate more household workers. Femina refuses to add to the general "Un Balance."

The women take slips of Naiad, to put into their picture windows.



Naiad is only fulfilling her role of saving & restoring life giving liquids to all dried up products of the Dry Ones.

...To spread the work that needs doing...

The End ... is only the Beginning.

BREADWINNING

Canadian Pension System

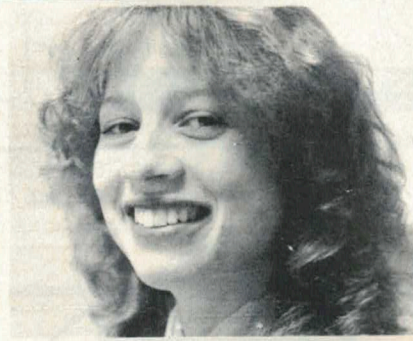
In the last few years, the Canadian pension system has been the focus of a great deal of study and public debate. Much of this has stemmed from the concern over the extent and adequacy of coverage to the workforce (inside and outside of the home), the erosion of inflation on pension benefits and the vesting and portability of pension benefits. Women, in particular, have felt the brunt of these because they have traditionally not been part of the uninterrupted, full time labour force, and because statistically, they tend to outlive their male counterparts.

The Canadian pension system is a composite of government and private pension plans and individual retirement savings. Virtually every resident in Canada who attains the age of 65 is entitled to the flat rate Old Age Security (OAS) pension. In addition, if those receiving the OAS pension meet certain income tests, they may be entitled to receive the Guaranteed Income Supplement (GIS). For those who have had a history of earnings (employed or self-employed) after 1965, additional public pension income will be available from the Canada Pension Plan (CPP).

As these public pension plans are not sufficient to assure maintenance of living standards after retirement, the Government uses tax assistance measures to encourage private pension plans and individual retirement saving plans. These measures include current tax deductions for contributions to Registered Pension Plans (RPP's), and Registered Retirement Saving Plans (RRSP's). In addition, the accumulated earnings in these plans are not taxed until these earnings are withdrawn from the plan.

RPP's are essentially group arrangements sponsored by an employer or union. Employee contributions to an RPP for current service are deductible to a maximum of \$3,500 a year. Depending upon the terms of the plan, the employee may deduct up to an additional \$3,500 for each year of past service when the employee was not a contributor to the plan. Employer contributions, within limits, are also deductible.

The RRSP is a plan acquired by individuals to provide them with a retirement income. An individual can deduct contributions to an RRSP of up to 20 per cent of earned income, to a maximum of \$5,500 per year, unless they are also accruing benefits under an RPP or Deferred Profit Sharing Plan (employer sponsored deferred income plan). Members of these



Paula Gardner, C.A.
Arthur Andersen & Co.

other plans are limited to RRSP contributions of 20 per cent of earned income up to \$3,500, minus any amount contributed to an RPP.

In his February 15, 1984 federal budget address, the Minister of Finance introduced discussion papers which set out the Government's plan of action to address the concerns about the pension system. The following highlights the most significant amendments:

1. Raise the minimum standards for Private Pension Plans by January, 1987 so that:
 - All pensions earned in the future will be increased annually by 60 per cent of the change in the consumer price index to a maximum annual adjustment of 8 per cent.
 - Employer's contributions will vest in the employee after 2 years in the plan (present standards generally require vesting after 10 years and at age 45). When employees leave, their vested benefits will be locked in until retirement (this may take several prescribed forms).
 - Survivor benefits must be provided for in the plan whether or not the deceased spouse had already reached retirement. These benefits are to continue even if the surviving spouse remarries.
 - Pension credits and pensions already being paid will be split between spouses on marriage breakdown, unless the courts or the spouses decide otherwise.
 - Where an employer offers a plan, full time employees will be required to join such plans if they are 25 or over and have one year of service. Employers will be required to offer plans to regular part-time workers if
- plans are offered to comparable full-time workers. Regular part-time employees in the occupational group with at least 3 years of service will be required to join the plan at age 25 or older provided they work at least 50 per cent of the normal work period.
2. Amend the CPP to provide for: survivor benefits upon remarriage, splitting of pensions accumulated during marriage (common-law included) between spouses on marriage breakdown unless waived by both spouses, 50-50 credit splitting of CPP benefits when the younger spouse reaches 65, and the provision of a homemaker's pension.
3. Tax Assistance for Retirement Savings will be restructured as follows (to be fully implemented by January 1, 1988):
 - The limit on deductible contributions to retirement savings plans (both RPP's and RRSP's) made by or on behalf of a contributor will be 18 per cent of earnings up to an increased annual maximum (\$15,500 by 1988).
 - The unused deduction entitlement calculated from year to year will be carried forward. As this effectively provides a career earnings base as opposed to an annual one for determining contributions to pension and retirement savings, it allows for fluctuations in annual income and financial priorities during a career.
 - As a hedge against inflation, pension deduction limits and benefit entitlements will be indexed for all types of plans to reflect changes in the average industrial wage.
 - The introduction of a Registered Pension Account (RPA) which will accept employer and employee contributions and transfers from pension plans. Contributions to an RPA will be locked in until retirement. This plan is intended to accommodate the administrative needs of small business and the portability needs of mobile workers.

While the above proposals are definitely a move in the right direction, any celebration may be premature. These proposals are just at the discussion paper stage — except for homemaker's pensions which have not even reached that point — and therefore are some time away from being passed by Parliament. Also, with the upcoming federal election on the horizon, it is possible that these proposals may not come to fruition. ▽

POETRY

Queen of Cuzco

Pregnant,
A hundred years of waiting
Head bowed
Under the heavy arm of the noon sun
She pushes her feet along
Quietly
Proud of her balance
Sturdy short strides
Brown rag clothes
Move with her
Like old dogs.
She stops
Looks openly —
Her face, wrinkles with amused contemplation
Of where our differences all
Begin.

© F.H. Eger

Death of a Yogi

Please don't meditate in a public place.
While your soul is out on the astral plane,
Your body, before us, turns ash-coloured and small,
Your face a warm wax corpse
And clothes that sag across your folded, brittle limbs.
Please don't meditate in a public place.
The caretaker here is half blind
And might sweep you up by mistake,
Thinking you were a newspaper
Or a plate of chicken bones.
The caretaker is also deaf.
He couldn't hear you if you should wake
and shout
As he carted you down to the chutes.

© Allison Campbell, 1982

Two Years Ago

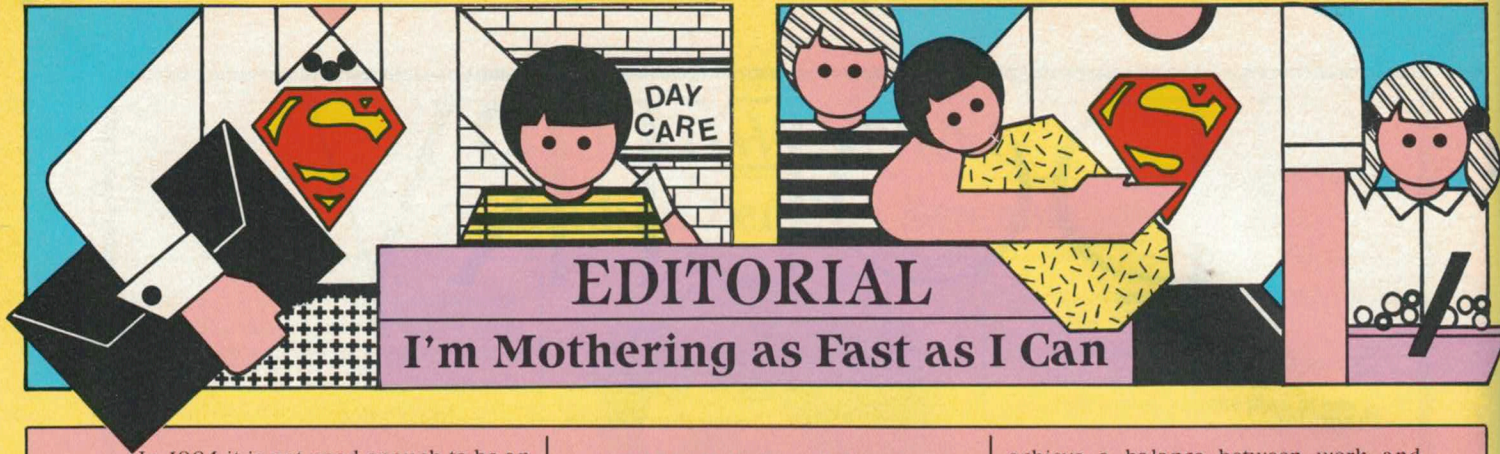
You used to tell me,
dance trying to sell me,
that there is no peace without confrontation.
Swaying snake-charmer.
You preach a tight case,
hungry to embrace.
But,
I'm at the controls.
Unsteady,
part blind,
but there.

© 1980 Darlene Searcy

At the ranch

and inbetween the birth of the
36th and 37th calf of 89 that
spring she went back to the
big log house with one eye on
the pens and punched 15 loaves
of bread and on the way back
lost the sweet odor of the
kitchen in the gasoline shed
picking up the block and tackle
so she could deliver number 37.

© Merle Jordan



EDITORIAL

I'm Mothering as Fast as I Can

In 1984 it is not good enough to be an ordinary mom. You must be a supermom. How do I know this? Well, after reading yet another article about women who have three children, a full-time job, attend daily aerobic classes, read the classics to their children at bedtime and make nutritionally correct lunches for their children's politically correct (and expensive) daycare, I got the message.

Unlike her predecessor Total Mother (also known as natural mother) who was forbidden to work after having a child, supermom must have a career. Basically supermoms are well dressed, well educated, well liked, well informed and well paid. Supermoms never take time off work during their pregnancies, they return to work promptly after delivering their babies and resume their very active schedules almost immediately. Is it any wonder that supermomhood has a lure and mystique of its very own?

Apparently these women manage this lifestyle as a result of careful planning and superb organizational skills. One supermom I read about attended several meetings held by a support group for women with children. From these meetings she was able to gather information on birthing practices, breastfeeding, daycares and most importantly the stress that is involved in childrearing. She believes that taking these practical steps in order to make an informed decision about combining a career and motherhood is crucial. This woman, a stockbroker, manages to sustain a high powered career and raising a child by hiring a nanny and a housekeeper. Her advice to other women making a similar decision is to choose a career where you make lots of money because you'll need it!

Other supermoms, such as lawyers and financial experts depend on the flexibility of self employment or working from their own homes.

A handful of women have the advantage of being indispensable to their employers so they can bargain for shorter work weeks and staggered hours.

Quite clearly the key to being a supermom is economic power, but in an achievement-oriented society I don't believe supermomhood is even a choice

Debbie Holmberg-Schwartz

for women who have this. There are both the real and inferred risks of losing seniority, employee benefits and credibility when re-entering the workplace, should they take the time out to raise children. But without the cash to pay for expensive childcare arrangements and housekeeping help, supermom becomes super tired mom, super guilty mom and super frustrated mom.

Here is where I believe myself and most of my peers fit in. Although we may enjoy our job, we work primarily to support our families. In an article on supermoms recently published in a local magazine, one professional woman said she felt she had to return to work because staying at home with her child was not adequately stimulating. Working outside of the home for self esteem and identity is undeniably valid, but if it were not for the devalued position of "just mother" women with children could derive the same feelings of worth (or admit publicly that they do) by being at home with their children.

On the other hand, sole support parents employed in low paying jobs do not rush back to work after having a baby because they feel domestic life is too dull and must be augmented with factory work or waitressing. It was these women that I looked for while reading article after article on supermoms. Are not immigrant women with four small children who clean offices for a living supermoms? Or what about the large number of women who fill the clerical and service jobs? Without negating the problems of well paid working mothers, I believe being a supermom on a superlow wage is the more serious dilemma, and more representative of the problem.

For these women the issues of adequate daycare and workplace flexibility has not been solved. They are keenly aware of the difficulty of staying up all night with a sick child and then having to work in the morning.

So where are the superfathers? Do they suffer from the same sense of panic when they can't go into work or can't find a babysitter? According to another article, two parent families are struggling to

achieve a balance between work and childrearing, but almost inevitably women are placed into the position of picking up the slack and either sacrificing their careers or their mothering in order to exist in a society that is slow to change.

But there are alternatives and they begin with removing the expectation that women can do it all. They can't and nor should they be expected to. Demanding improved working conditions for women and increased daycare funding are two areas in which women are lobbying the government. Some major corporations are also beginning to change, as noted in *City Woman Magazine*. *City Woman Magazine* reported that Manufacturers Life Insurance Co. sponsored a child care facility for their employees and that a New York commercial employment agency promoted a 25 hour work week with ads that read: "If Madam Curie were alive and only able to work from 9:30 to 3:15, would you hire her?"

These trends would be more effective if they addressed the needs of the majority of working mothers. No doubt (after overcoming the obstacle of re-entering the labour force) Madam Curie would be hired, but what about women whose skills aren't seen to be as marketable as hers? If the "old woman who lived in a shoe..." were alive today she too would really need a job.

I felt the need to write about this because sometimes I have heard people describe me as a supermom. Supermomhood is an illusion and a trap. Even though I have the advantage of bringing my baby to work and have flexible hours, not a day goes by wherein I don't question whether the time I spend with my other children is enough or whether my workplace performance is adequate.

Besides being late for almost everything (including this editorial deadline), I rarely visit my relatives or get enough sleep. I've stopped trying to be superwoman and have begun to expect more from a society that benefits from my, and ultimately my children's labour. I believe it is the right of women to work and to mother in a manner that does not drive them mad.

Supermomhood is not a higher state of existence for women to strive to achieve, it is, at very best an expensive trade-off. ▽