

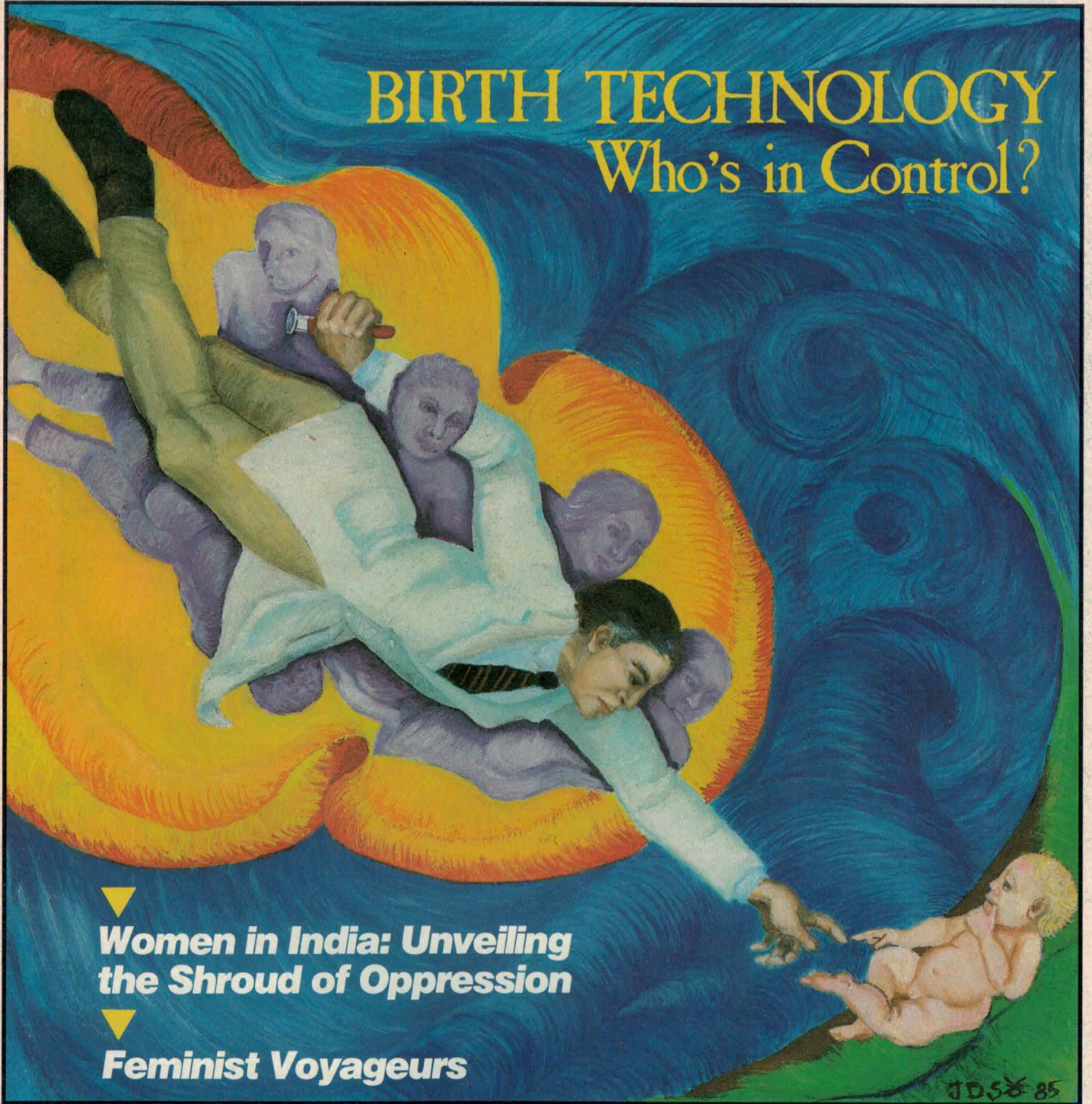
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MAY 1985 VOL. 3, NO. 4 \$1.75

HERizons

A WOMEN'S NEWS MAGAZINE

BIRTH TECHNOLOGY
Who's in Control?



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**Women in India: Unveiling
the Shroud of Oppression**

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HERizons

MAY ■ 1985

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Who's in Control?

Canada's first "test-tube" triplets have just been presented to us by the media. We get to see no smiling Mom, no proud Pop, just three hooked-up tubies in square glass boxes. The tv voiceover briefly explains the scientific miracle has been accomplished by our medical establishment. So who gives out the cigars? Presumably, after the three girls' clinical baptism, Mom (Frances Hollowach of Edam, Saskatchewan) will get to raise them for the next 18 years.

Over and over we hear doctors are making advances in their sterile birth technology to overcome the problems they encounter in our grungy, dark and hostile wombs. In their desire to divert the incredible resources needed to develop this new *wunderkind* of medicine, the male birth techies hide behind the mask of public demand. Granted, women are expressing a need. Continuing increases in infertility in the women's population (15 per cent and growing) and the patriarchal pressure of a male supremacist culture to perpetuate particular men's sperm creates status and research funds for these technocrats of birth.

Need was also expressed at the turn of the century by poor, working women — they needed contraceptives. Women were vilified and went to jail for distributing birth control information and contraceptives before doctors got into the act. Because these women felt doctors could legitimise the distribution of contraceptives and thus reach more women they gave over control. Yet, Sari Tudiver points out in her article *The Contraceptive Super Market — Who Pays?* that women must view with trepidation the present pharmaceutical choices for birth control and learn from this history.

Even the fight for abortion in the 80s has drifted to focus on doctors as champions of this reproductive technology. Amazingly, anti-abortionists burn and bomb only those abortion clinics usually set up and controlled by women, while avoiding the firmly, male controlled hospitals in which abortions are also performed. In the midst of our efforts to preserve free-standing abortion clinics in Canada, women must be reminded that there existed, before abortion was legalised in the U.S. in '73, entities like the "Jane" abortion collective in Chicago that provided 11,000 abortions in their homes. Kathleen McConnell, author of *Not An Easy Choice: A Feminist Re-examines Abortion* contends lay-abortions with medical backup can be provided safer and cheaper in women controlled reproductive health centres.

With the growing acceptance in Australia, the U.S., Britain and Canada of artificial insemination clinics controlled by doctors, lesbians and single or celibate women who had access to these procedures when these were more experimental, are now being denied them. This redefinition of acceptable women for the new birth technologies can only remind us that we must do it ourselves.

We must find out about these techniques; ones we can do in the safety of our homes surround by supportive friends and family. Many lesbians have already proven that alternative insemination by donor is as easy as basting a turkey.

Mary O'Brien, author of *The Politics of Reproduction* and a midwife, assures us that in our search for a wholistic reproductive world, feminists will include a "reaffirmation of biological reproduction and women's experience of it" because we practice "politics of co-operation with nature."

Brigitte Sutherland

Crosbie Declares War on Equality

Canada's Justice Minister John Crosbie is concerned about the entrenchment of equality rights in the Charter of Rights and Freedoms. So much so, that he has published a discussion paper on the topic, called "Equality Issues and Federal Law."

Cleverly disguised to look like a policy discussion paper, the publication does little more than present a series of "what-if's" regarding so-called equality issues, that, if taken seriously would make the notion of equality seem almost as appalling as this discussion paper.

In one section, the paper asks whether it might not be discriminatory to give family allowances to mothers when men are just as equally parents.

cont'd. on page 46.

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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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Letters

Dear HERizons staffers,

Congratulations on a super publication! I first came across it when I came back out west for a family visit last summer. Since then my mom has sent me the odd copy — but I've been meaning to get a subscription. Money is tight in our homesteader lifestyle, but I've been spurred on to send you the \$15 by the write-up in *quill & quire*. Any target of Joe Borowski's is a friend of mine! As an ex-Winnipegger, I can remember his pickets and camp outs outside the Legislature in the 60s and 70s. But he seems to have gone further and further to the right with the passing years. I sincerely hope your excellent magazine can overcome his campaign.

Good luck in your struggles for funding. Let me know if letter writing becomes relevant—and who to write to. Hope to hear from you.

**Catherine Stewart
Bancroft, Ontario**

HERizons:

I recently bought the March 1985 issue of *HERizons* and read your open letter to your readers.

Unfortunately, I did not get a chance to read the article which sparked such a strong backlash, but as a woman who is a reluctant pro-choice person you and your advertisers have my support. I say I am reluctantly pro-choice only because I feel strongly that abortion should not be used as a method of birth control in itself, but rather as an option when other methods of birth control have failed. Although I am uncomfortable with the idea of abortion, I feel it is up to each individual to decide for herself what is best for her without any outside intimidation or persuasion. Two of my closest friends are in the pro-life movement, but I heartily disagree with anyone having the power to take such a life-altering decision away from another individual. I hope you and your advertisers continue to stand up against the harassment and I wish you and your

magazine the best of luck!

In addition, I thoroughly enjoyed the article *A Letter From the Country* by Luanne Armstrong, and I hope you will continue to print such articles for women such as I who live in smaller communities. We need and enjoy such articles as we can identify with them so strongly.

Sincerely yours, **Yvonne Powell
Qualicum Beach, B.C.**

The following letter was sent to Flora MacDonald, Minister of Employment & Immigration:

Dear Miss MacDonald,

The CPPA is greatly concerned over recent attacks made by anti-abortion groups against *HERizons*, a national newsmagazine for women.

The issue that concerns is *not* abortion, but rather the broader issue of freedom of speech. The group that disagree with the editorial position of *HERizons* have reacted by trying to put the magazine out of business. They have urged advertisers not to advertise in the magazine; they have attempted to have *HERizons* removed by lobbying retailers; and they have demanded that government officials (both federal and provincial) not continue their grant funding to the magazine. In short, they have tried to cut off all the magazine's sources of revenue. Your department, through the L.E.A.D. program, is one of *HERizons'* most important revenue sources.

Everyone has the right to his/her own opinion, but attempts to silence the views of others amount to censorship. Freedom of speech is not an absolute right, as we have seen in the recent Zundel case. *HERizons*, however, is a responsible magazine, and organised attempts to put it out of business because of its editorial content are unjustified.

I ask for your assurance, on behalf of the 220 Canadian magazines that constitute the CPPA's membership, that you and your officials will defend

the right of responsible free speech in Canadian magazines.

Yours sincerely, **Greg Keilty
President, Canadian Periodical
Publishers' Association**

FROM THE EDITORS

MORE MUDSLINGING

We're in the news again! Local Manitoba MLA Russ Doern, the man who spearheaded the opposition to the government's proposed extension of french language services in the province, and Conservative MLA Clayton Manness have been trying unsuccessfully to get the government to ban *HERizons* from highschool libraries. After it was learned that the Department of Cultural Affairs participated in a program to partially sponsor the distribution of local periodicals, including *HERizons* and *Midcontinental* (an avant-garde style arts and cultural newspaper), Doern and Manness hopped on the *banned-wagon* together to stop the publications from reaching highschool libraries.

Midcontinental voluntarily pulled itself from the program following the controversy, but the NDP government has refused to bar *HERizons*. Doern called the publications pornographic (*Midcontinental* once carried a description of an oral sex act) and said that *HERizons* promotes lesbianism, foul language and militant feminism.

It's too bad that neither Cultural Affairs Minister Eugene Kostyra or Education Minister Maureen Hemphill defended *HERizons* during the attacks, but we've been doing that on our own. Debbie Holmberg-Schwartz appeared on the Ray Torgrud show (a locally-produced television talk-show) in response to Russ Doern's accusations. Also, Manitoba Teachers Society President Murray Smith supported us publicly and The Manitoba Action Committee on the Status of Women sent the government and opposition a letter supporting us.

Dear Sisters,

It has come to my attention that lesbianism is becoming one of the more trivialised phenomena of the western world. The meaning of the word lesbian is becoming more watered down than the NDP policy on Choice. The practice of negating lesbian experience so that we can all be "one big, happy, feminist family" must stop. This practice leaves me feeling condescended to; silenced and about as affirmed as yesterday's Uncle Tom.

In order to remedy the memory lapse in lesbian presence/folklore — I propose a "Lesbian Trivia Contest". I invite leaping lesbians all over Canada to send in those not so trendy and accessible facts about our culture.

Entry requirements: only those who have declared to at least one person that they are a "lesbian" need apply.

Prize: a collection of Lesbian Trivia that will astound even the most skeptical listener.

Yes, Virginia . . . there really is a lesbian culture.

Signed
The Incredible Shrinking Lesbian
Carie

Letter to Editor,

We are writing this letter to express our concern about the film *Hookers on Davie*. We are two women who started the Alliance for the Safety of Prostitutes in Calgary in 1984, with the help of ASP in Vancouver. We have been involved in feminist and lesbian organising in Calgary for the past five years.

This film does not help feminists working on the prostitution issue, trying to promote a better understanding of the issue amongst both feminists and the general public. The filmmakers set out to make a film about hookers on Davie Street, a street in Vancouver which is pimp-free and where a large percentage of the prostitutes are transvestites and transsexuals. This choice brings to light questions about who decides which films are to be made, and what the focus of films is to be. The National Film Board provided a large grant to help cover costs for this film. It is unlikely that another similar amount of money will be forthcoming in the near future for a film about prostitution, so it is unfortunate in our view that the filmmakers chose to focus solely on Davie Street instead of on prostitution generally.

The film is certainly attracting audiences who want to learn about prostitution in Canada. When Janice Cole was in Calgary with the film, she spoke about prostitution, as we assume she did when touring in other parts of North America and in Europe. The audiences are taking her as an expert on prostitution. We feel she should either state emphatically that she is not, she is a filmmaker, or preferably, have someone knowledgeable with her. One example of where we felt that her lack of knowledge was evident was when she was asked a question about police violence and treatment of prostitutes. She replied that she didn't think it was too bad, and that in fact the police had been very nice to them, even letting them park the van in unauthorised zones while filming. When we brought up that we have heard many stories from prostitutes about police coercion to have sex, or be harassed, raped, beaten or thrown in jail, she made it clear that she didn't think that was the case. Here in Calgary, as well as in Vancouver and any city that we have heard prostitutes talk about, prostitutes are seen as legitimate victims for all kinds of violence, and receive little or no protection from the police or the courts. There were some other areas where her answers differed substantially from what the prostitutes themselves say. In addition, we were surprised not to be introduced as local people working on the issue, with upcoming events or contact numbers mentioned. We have always found that women from out of town who are speaking her try very hard to publicise local groups and events.

The film could have been overcome many of the shortcomings caused by the narrow focus if time had been given to the two women involved in the Alliance for the Safety of Prostitutes to analyse the situation, talk about what it is like for women who

work with pimps, and explain the alternatives to the present system and their consequences. Many people who want to do "the right thing" would have benefited from a discussion of legalisation, decriminalisation and prohibition. It is too bad that this excellent opportunity to discuss this was missed. Why are the voices of these two women, one of whom has worked as a hooker for twenty years, any less valuable than the other voices in the film. In fact, footage was shot containing this analysis, then edited out. Why? When you are in a position of such power, we feel you should be very careful that the decisions you make further the goals of the people on whose behalf you are speaking.

When Dale and Cole came to Vancouver, they would probably not have been able to set up the interviews without the help of ASP. The filmmakers said they wanted to give the prostitutes a voice. They also promised to give ASP a free copy of the video when completed, and to have a benefit for them (to take place within the year). Neither of these promises have been kept. When they returned to Vancouver, for the opening, some of the women from the film felt snubbed by the filmmakers, who had been so friendly before. Many of the prostitutes who appeared in the film have had to bear negative consequences as a direct result of being on film and becoming known. The filmmakers are travelling around answering questions about prostitution, and haven't had time to keep their promises. It is very hard for prostitutes and "straight women" to trust each other as it is. Prostitutes, who are fucked over by anyone who feels like it, don't automatically trust feminists or others who say they are on their side. The hostility now felt on the street in Vancouver hasn't made this situation any easier, opened up new doors, or increased understanding. In fact, it has had a negative impact on the connections that are beginning to be forged between prostitutes and other women, feminists included.

It is unfortunate that a film which could have been such a powerful tool both for educating the public about prostitution, and for opening doors for further discussion, has fallen so short.

Lynn Fraser and Cheryl Kehoe
Alliance for the Safety
of Prostitutes - Calgary

Letters & responses
welcome from
Readers!

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PRAIRIE REGION**HUMAN SEXUALITY CONFERENCE —**

Sponsored by Planned Parenthood Manitoba Inc. on **May 2-4, 1985**, at Lakeside Camp, Gimli, Manitoba. A skills development conference for educators, health professionals, social workers, clergy, counsellors and other interested members of the public. For registration contact: Planned Parenthood, 206-819 Sargent Avenue, Winnipeg, Manitoba R3E 0B9, (204) 774-2501.

WOMEN AND PEACE CONFERENCE —

To develop alternatives to global violence, aggression and social injustice the conference will show how women's daily lives are involved with peace issues and will offer a series of workshops in which they can acquire knowledge and skills for peace work. The Women and Peace Conference will be held **May 10-12, 1985** at St. Andrew's College, University of Saskatchewan, Saskatoon. Keynote speaker will be Lois Wilson, past moderator of the United Church of Canada. Cost \$35. For information call Saskatoon: Joanne Blythe, (306) 244-3630; Winnipeg: Erica Smith (204) 667-4882.

PUBLIC MEETING —

The significance of the U.N. Nairobi Conference for Manitoba Women. **Saturday, May 11, 1985**, Riddell Hall, University of Winnipeg, 10 AM-4 PM. Organised by MACSW, MATCH, YWCA, JR. LEAGUE, MCIC. For more information contact (204) 453-3494.

THE WORKING WOMAN REPORT —

Succeeding in Business in the 80s is the name of the book and topic of a talk Gay Bryant, former editor of *Working Woman*, will be giving on **May 15, 1985** at 6:30 PM at the Fort Garry Hotel in Winnipeg. The event includes dinner at a cost of \$25 per person and is sponsored by Winnipeg Women's Network.

VOLUNTEERS AND MEMBERS —

Are encouraged to get involved with the Winnipeg Coordinating Committee for Disarmament in the upcoming work to make Winnipeg a Nuclear Weapons Free Zone and the

bulletins

June 8, 1985 "Walk for Peace". Please contact the WCCD at 745 Westminster Avenue, Winnipeg, Manitoba R3G 1A5 (204) 786-8938.

ROLLING BLOCKAGE —

Active protest against the mining of uranium to be held at Wollaston Lake, Northern Saskatchewan beginning **June 14, 1985**. The leaders of the Wollaston Lake community have published an open letter asking for assistance in their protest against this new form of genocide. All individuals wishing to take part in the action are asked to come self-sufficient, and if possible, integrated in affinity groups. There will be no firearms, drugs, alcohol or violence permitted. Much needs to be done: Support Actions, c/o Collins Bay Action Group, Box 3183, Vancouver, B.C. V6B 3X6 (604) 254-7923.

SIDE EFFECTS —

A play about Women and Pharmaceuticals produced and written by the Great Canadian Theatre Company will be in Winnipeg **June 17, 1985** as part of the Canadian Popular Theatre Festival. Plans are underway to tour the play elsewhere in Manitoba. For more information call Sari Tudiver (204) 453-3494 or Susan Harris (204) 786-3831.

EASTERN REGION**1985: THE NEXT STAGE: WOMEN TRANSFORMING THE THEATRE**

A Conference of Women in the Theatre of the Americas from **May 22 - June 4, 1985** in Montreal. Over 25 theatre productions plus a two day conference of intense resource sharing between women involved in theatre from the North and South Americas and the Caribbean. Contact: theatre festival of the americas, cp. 119, succursale N, montréal, québec H2X 3M2 (514) 842-0704.

LOVE, SEX AND INTIMACY —

The 7th Annual Guelph Conference on Sexuality takes place from **June 17-19, 1985** at the University of Guelph. Special guest speakers include Elaine Hatfield, Sheila Kitzinger, Claude Guldner and Helen Carmichael Porter. For registration infor-

mation write or phone: Division of Continuing Education, Room 160, Joynston Hall, University of Guelph, Ontario N1G 2W1 (519) 824-4120, Ext. 3957.

NATIONAL PROTEST AND BAKE SALE (First and Last) —

Is being organised by women's groups across Canada on **Mother's Day, Sunday, May 12, 1985** in front of legislatures across the country. The Bake Sale is planned to make public that once again women are being forced into holding bake sales while funding for their services are being slashed by federal and/or provincial governments. Get together with women in your community and tell government what you think of their half-baked notions of supporting services and organisations for women. Contact local Status of Women's groups.

THE URGENCY FOR TRUE SECURITY —

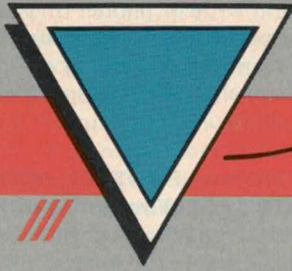
Women's Alternatives for Negotiating Peace is the subject of an international conference to be held on **June 5-9, 1985** at Mount Saint Vincent University, Halifax, Nova Scotia. Direct inquiries and donations to: Coaliton of Canadian Women's Groups, International Peace Conference, Room 9-10, Seton Annex, Mount Saint Vincent University, 166 Bedford Highway, Halifax, Nova Scotia B3M 2J6.

SOUTH OF THE BORDER**WOMEN IN PRINT CONFERENCE —**

The Third National Women in Print Conference, open to all feminist women working in women-owned or co-owned, alternative or mainstream print and publishing trades, will take place at the University of California, Berkeley Campus **May 29-June 1, 1985**. For more information, write Women in Print, P.O. Box 3184, Oakland, CA 94609, or call (415) 826-8720 and ask for Karen.

CREATING CHOICES THROUGH FEMINIST EDUCATION —

National Women's Studies Association Conference in Seattle from **June 19-23, 1985**. Contact: Sydney Kaplan, Director, Women's Studies Program GN-45, University of Washington, Seattle WA 98195.



on the herizon

Women and the invisible economy

Michèle Pujol

What are the prominent issues concerning unpaid work in 1985?

According to Marilyn Porter, who spoke at the recent conference *Women and the Invisible Economy* at the Simone de Beauvoir Institute, the raging debate of the 70s on the nature of housework has been replaced by a feminist-initiated debate on the relationship between capitalism and patriarchy. This has led to the prioritising of sexual equality in the agenda for social change and to a rejection of traditional "muscular class politics" in favour of new forms of political struggles relying on broadbased coalitions of women's groups, unions, community and environmental groups.

'Wages for housework' as a strategy, was definitely not on the agenda of the conference, rather, the priority economic demand of the women's movement has been equal pay. But why not ask for equality on the whole economic front? As pointed out by Louise Vandelac, women's entry into the labour force means that we are faced with double workdays, receiving half of men's pay for one and no pay at all for the other. We cannot focus just on the pay gap and ignore the increasing gap in workloads between men and women.

This gap is likely to widen as the state is moving to 're-privatise' personal care which will mean women once again will be individually responsible for that work. There is little reliable evidence that men are doing any more housework, the conference was told. Change in this area will be all the slower as no unified strategy has been developed. The struggle for equitable workloads has been left for women to fight in isolation.

Instead of generating a needed re-assessment of strategies towards economic equality for women at

home and in the workforce, emphasis was put on reformist goals such as pensions for homemakers.

The more positive and refreshing elements of the conference were the papers focusing on housewife activism, providing real life illustrations of 'non-muscular' political action.

Harriet Rosenberg documented women's taking on of multinational corporations and the state in fights against chemical additives in food, chemical waste dumping or agent orange spraying in their communities. With no prior expertise or experience of such struggles, women undertake to unrelentingly research the issues, gather information on the health effects of chemicals, conduct surveys on rates of cancer, miscarriages and birth defects in their communities, argue against company-appointed "experts" at hearings, challenge government's corporate bias and raise funds for court battles.

Suzanne MacKenzie's paper focused on network formation and the development of an informal economy whereby women attempt to provide for their needs and develop strategies for survival and self-sufficiency in these times of unemployment and government cutbacks.

These networks typically start with women exchanging homebased child-care. They then consolidate this system into playgroups, appropriating communal space (e.g. church halls). More self-help activities subsequently develop; drop-in centres, welfare and income tax clinics, workshops and training sessions. Through fundraising some jobs are created for the women involved.

As they confront the contradictions and pressures imposed on them by a capitalist economy, housewives organise, attempt to provide for their needs and actively fight back.



From frying pan to frier

Heather EMBERLEY

"We have become a nation conditioned to eating in restaurants that don't even have pots and pans!" observes Ester Reiter who spent five months doing research in a fast food operation as part of her Ph.D. dissertation. Reiter, a sociologist at the University of Toronto, is concerned with how women fit into the multinational corporations' plans for big profits.

The time Reiter spent at a Burger King in Mississauga, Ontario, inducted her into the world of the interchangeable worker. "The fast food outlet is run by machinery with people plugged in as required," remarked Reiter. The fast food industry flourishes, explains Reiter, "due to the availability of a low paid labour force comprised mainly of women and teens."

At the time of Reiter's study, Burger King's Winnipeg stores reported the highest volumes of all its Canadian outlets. The chain, owned by the Pillsbury Corporation is second only to MacDonald's in total worldwide sales.

Mealtime has taken on a whole new dimension as we swap dining in for eating out. The irony is that as women desire to get out of the kitchen they go from frying pan to frier.

"Just look who's doing the work in these places," says Reiter. "Unskilled labour means big bucks for the multi-nationals. Why do women and teens don those uniforms with no pockets to march to the fast food orders for minimum wage? "Besides the needed income there is the relief of the social isolation of the home," explains Reiter.

"Women cook and clean up after their families all the time for no pay and few thank-you's. At least as a fast food worker they get out of the house, meet people and have the satisfaction of paid remuneration." Also important to many women are the shifts that allow them to be home when their children return from school. In many cases women stay because there is no place better where they can find work.

While some fast food employees are just grateful for the paycheque others are frustrated by the limitations the industry offers workers in terms of promotions or personal growth. The turnover of 300 per cent annually for fast food workers is proof of employment dissatisfaction. For those who take off on a fast food career, there is the chance for potential managers to train at places such as Burger King University, a two million dollar facility in Miami, Florida or at Hamburger University, MacDonald's training ground in Chicago, Illinois. It is at these institutions that time motion studies tell managers how many seconds an employee should spend placing a pickle or topping a burger. Verbal morale boosters such as "Come on team!" and never "hurry up" are supposed to compensate workers for the stress of no chairs while working or not being allowed to leave one's station — no matter what.

At Burger King all decisions are made at head office. This means a computer in Florida tells a manager in Winnipeg how many staff should be on duty at any particular hour of the day to facilitate the perfect three minute burger.

The fast food business is just that — fast and a business. One cannot help the feeling of being in an assembly line factory rather than a place of cuisine especially when the burgers

are preformed frozen patties, the fries are precut and precooked. Next, the presliced tomato?

Just exactly what we consume in fast food restaurants has come under close scrutiny as of late. The sulphite on Burger King salads was exposed by a consumer group advocating restricted use of preservatives and additives. While studies have shown that those with asthma are bothered by additives found in fast food, the companies involved deny that these substances are harmful.

Consumers are not the only ones resisting what the slick organisations dish out. Employees report their attempts to retain their sanity by joking around in banter that serves as tension release. Acts of sabotage to save one's sanity include an extra squeeze of mustard per burgers or loosening the cap on the ketchup.

Tracie Robertson of Winnipeg, describes herself as a "fast food flunkie" who toughed it out for a year at MacDonald's. Robertson, now a university student says her imagination is what saved her life at her job. "My mind would wander to all sorts of fantasies between customers," says Robertson. "I would get very depressed if I thought about where I was." Tracie, an arts student who says she "cannot look another hamburger in the face" feels her fast food experience opened her eyes to "what's out there for unskilled people." Robertson fits the profile Reiter describes of workers who don't treat it as real work no matter how long they stay.

"Teens talk about their future plans and women tend to rationalise that they are there only for a few hours and that their life is elsewhere. They think of fast food work as a weigh station to something else," says Reiter. "For all too many women there is nothing else."

Still Ain't Satisfied was the slogan for the day and this sign was held up by one of the Red Berets to help the crowd participate at Convocation Hall rally, prior to the march.

*March 8th-
International
Women's Day
Toronto.*

Hunger strike for gay rights

WINNIPEG—A Winnipeg man has begun a hunger strike to protest the Manitoba government's refusal to include sexual orientation as a ground of discrimination in the Human Rights Act.

The Human Rights Commission made the recommendation to Attorney-General Roland Penner last year, but Penner has publicly stated that extending basic human rights protection to gay men and lesbians is not a high priority on his or the provincial government's agenda.

Rick North, who has been on the hunger strike since March 16, sends an open letter to Penner and NDP Caucus Chairperson, Myrna Phillips each business day, highlighting persuasive arguments and statistical information on the issue of sexual orientation and human rights.

One of the letters reminded Penner of the NDP's history of human rights as a political priority, and another contained a list of church organisations across North America which support basic human rights protection for lesbians and gay men.

International
Women's Day

Still Ain't
Satisfied

photo by Marty Crowder

Birth Tech

WHO'S IN CONTROL?

Debra Pilon and Brigitte Sutherland

More than 300 women from across Canada and the U.S. converged on Ottawa February 21-24th to talk about "Who's in Control" of birth technology, the catch-all phrase that encompasses AID (artificial donor insemination), IVF (in vitro fertilisation, also given the misnomer test-tube babies) and other developing concerns such as surrogate motherhood and in utero surgery. More familiar reproductive topics such as abortion and midwifery were also discussed, mostly in relation to the new technologies. Sponsored by the National Association of Women and the Law (NAWL), the conference was convened to allow women the opportunity to share ideas, develop analysis and plan strategies to address the feminist, ethical, moral and legal implications of birth technologies on the future of child birth.

Motherhood is expanding. And it is male scientists and doctors who in their constant search for new med-tech frontiers are opening up new definitions of motherhood. "Various

combinations of the techniques would result in three kinds of mothers: genetic mothers who provide the egg, surrogate mothers who provide the uterus and social mothers who look after the child. . . ." predicts Genoveffa Corea in "Egg Snatchers" (*Test Tube Woman* see reviews). She asks are they splitting the functions of motherhood into smaller parts? Does that reduce the power of the mother and her claim to the child? ("I only gave the egg. I am not the real mother. I only loaned my uterus. I am not the real mother. I only raised the child. I am not the real mother.")

We must ask do we want motherhood distorted to suit the needs of patriarchy? What are our needs?

What is a feminist analysis of reproductive technology? Although nobody has a definitive analysis, Diane Majury, a law graduate and member of the Women Healthsharing collective in Toronto, sees in both pornography and reproductive technology "the ultimate objectification of women". Based on patriarchy's desire

THE WOMB

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NOW
THE MOST
DEADLY

One of the publicity postcards and posters of the Right-to-Life movement.

to relegate women to the physical (as opposed to spiritual) realm, pornography portrays women as breasts, vaginas or "meat" while new reproductive technologies consider women as disembodied wombs, eggs or hostile (to the sperm) mucus.

The issue of women's consent is a murky one with both pornography and reproductive technology. Majury told a workshop on Medical Control: Fertility Issues. "How voluntary, how informed, is the consent of women with regard to reproductive technology?"

Closely tied to this question is the question of how, as women, we view our reproductive powers. One view says that all femaleness flows from this power while another labels our reproductive capacity as the root of all oppression.

On the social and political fronts, Majury is critical of the new technologies' strong eugenic overtones. (See Germaine Greer's *Sex and Destiny* for a thorough discussion of eugenics, the racist, classist and sexist philosophy which maintains that only the "fittest" should be allowed to reproduce in order to ensure the future viability of the species.) "I also have strong concerns that current reproductive technology focusses almost entirely on maintaining the nuclear family. As a result, it is homophobic, anti-celibate and anti-single," she says.

This Wrangler jeans billboard ad from France is designed to sell much more than consumerism in its invasion of the womb. Harborfront assistant curator, Ivor Holubizky, poses in front of the exhibit that caused quite a stir when it first appeared.



Lesbian access to motherhood via artificial (alternative) insemination by donor (AID) was a topic in the State Control/Lifestyle Conflicts workshops. Professor Kathleen Lahey, of the Law Faculty, University of Windsor, talked of this trend as a challenge to masculinist control of reproduction and the male birth technology mediators. Many lesbians (as well as single heterosexual and celibate women) choose this method in their desire for a wide social distance from the progenitors. The women want "safe" motherhood: free of custody or visitation right claims, demanding freedom from any male cultural invasion of their lives. Dr. Miriam Kaufman, biological mother of a son by AID, spoke of the difficulty, as a lesbian, to access to regular AID clinics. The use of self-help networks has kept this a relatively simple, though time-consuming procedure, affordable and under our control. Kaufman also believes in thorough screening of donors' medical backgrounds for hereditary diseases, hepatitis and VD. "Social homophobia makes pregnant lesbians invisible and isolated," and puts strains on lesbian mothers. As a consequence she strongly advises that coparents who provide financial and emotional contributions make use of protective contractual arrangements ensuring future access to the child should the adult relationship change.

"Not being able to get my wife pregnant cut me to the quick." This quote from a man interviewed in a magazine article reflects the view that it is women's role and man's right to procreate.

Quoted to a workshop audience by Linda Williams, a doctoral candidate in the sociology department at the Ontario Institute for Studies in Education (OISE) in Toronto, this man's attitude raises fundamental questions for feminists struggling to understand why women, especially women who are part of heterosexual relationships, are allowing themselves to be guinea pigs in reproductive technology's human laboratory. Williams will write her doctoral thesis on the question of WHY this is happening. Why are women not just asking for but often demanding, that these new technologies, especially IVF, be used to "correct" their infertility? "Why do couples want these children so badly as to spend all their money, go

anywhere and put themselves through both physical pain and psychological stress? I think we're looking at obsession . . . something that tied up with notions of masculinity and femininity."

"It seems that womanhood and motherhood are equated," says Williams. "And instead of providing technologies, maybe we need to redefine what manhood and womanhood are." In her survey and subsequent thesis, Williams also hopes to examine whether couples who attempt IVF in order to have a child have first considered adoption as a way to begin a nuclear family. She already knows that in some cases, couples have not

Janet Gallagher, a lawyer and Roman Catholic social activist from Boston, "accepted the invitation to trigger rage" in regards to a steady increase of U.S. lower court decisions that "declare open season on pregnant women" and encroach on their right to refuse fetal surgery. She described a number of recent cases where a doctor has engaged the judiciary to declare a compelling state interest in a viable fetus thereby declaring it a ward of the court in order to force a caesarian procedure on an unwilling woman. Some of the women have fled into hiding and consequently delivered healthy babies vaginally. While the predominant trend in the U.S. is to accord more individual control over refusal of medical treatment, this is not so in the case of pregnant women, and Gallagher fears continued medical appropriation in the name of fetal rights.

She believes this to stem partially from the legalisation of birth control and of abortion in the U.S. Their combined availability has created the "situation that pregnancy can now be a consciously chosen and joyful human task" for this generation of women; setting the medical establishment in search of new and willing patients. Birth and children with its powerful and positive symbols of continuity and renewal must not be used as a channel to force invisibility on women deeming them important only as temporary, yet faulty, containers for fetuses.

There is a reverence for the fetus, newly accessible to our eyes through ultrasound technology, which has made it an object of devotion and the focus of what is almost a religious

cult in the U.S. "The image of the fetus evokes awe, it's a symbol of innocence, of the universe," Gallagher told the conference. "It's the same way some people feel about whales."

This "fetus-worship" is something that must be challenged, she says, because it results in "bizarre and punitive attitudes toward women".

There is no contradiction in the fact that women may choose pregnancy at one time in their lives and abortion at another. This seemed to be the consensus among women at a workshop attended by midwife Vicki Van Wagner and feminist author Kathleen McDonnell whose recently published book *Not An Easy Choice* (see reviews) urges feminists to re-examine various aspects of our pro-choice position.

"It's just starting to happen and I think there has, until now, been a reluctance on both sides to connect these issues (the politics of midwifery and the pro-choice movement)," says McDonnell. "I think a lot of midwives are pro-choice but because they are so involved in the life process, they don't want to be publicly associated with the pro-choice movement."

McDonnell told a workshop group it's time for feminists to throw off our association with the negative aspects of abortion. Inherent in this is the need to stop reacting to the so-called pro-life movement and to "redefine abortion as a positive choice". McDonnell says women should be fighting to have women's special role in reproduction "enshrined in law" in order to mitigate the conflict which now seems to exist between women's rights and the rights of the fetus. "It's women themselves who are the most appropriate protectors of fetuses and it is the state's role to provide safe medical access to both abortion and birth centres."

According to Vicki Van Wagner, a Toronto midwife and member of the Midwifery Task Force in Ottawa, there are problems not just with access to abortion but also with the quality of care women receive during and after abortions. "Women feel ambivalent about the way they are treated during abortion and I can tell you from my work as a midwife that this ambivalence extends, as well, to birth." Women should be fighting for Well-Women Centres where both abortion and midwifery services are provided.

Such centres are already in opera-

tion in Quebec. At the workshop, a woman doctor from Montreal told the assembled group she feels she is helping women who wish to have children enjoy a safe and healthy pregnancy while also providing safe abortions to women for whom that wish does not exist. In essence, this is what real choice is all about, isn't it?

Kathleen Ruff, editor of the *Canadian Human Rights Advocate* and representative of the Canadian Association for the Mentally Retarded, spoke for the use of the Charter of Rights to ensure protection against the involuntary sterilisation of any person labelled mentally handicapped economically disadvantaged or a member of a visible minority. Recommending that charges of battery be brought against doctors if they perform, without independent advocates present to protect disabled persons' rights, non-therapeutic procedures such as tubal ligations and hysterectomies (to prevent menstrual flow and pregnancies). She says, "There is no such thing as a second class woman, an attack on one of us, is an attack on us all."

Sex education and training in the autonomy of their bodies was seen as an important step to reproductive self-determination by both Ruff and lawyer Marion Lane of Justice for Children. Lane also wants educators to become advocates of young people and wants to stop the restrictions on those deemed minors to medical counselling and services. She condemns the smorgasbord of prohibitive provincial statutes which she believes to be in conflict with Canadian Common Law which holds that young people, capable of understanding the issue, can give their own consent.

Since this *was* a conference sponsored by lawyers, there was plenty of talk about the legal implications of the new technologies on women.

Winnipeg law professor Freda Steel told a panel discussing the Charter of Rights as it relates to reproductive freedoms that feminists all across Canada owe anti-abortion crusader Joe Borowski a debt of gratitude for challenging the constitutionality of Section 251 of the Criminal Code (relating to abortion) on the grounds that it encroaches on the right to life of fetuses. "The court found that "everyone" (as defined in the Charter

of Rights) did not extend to a fetus and thus, Section 251 did not violate the Charter," said Steel. "The question has now been settled and we do owe him a debt because he did spend a lot of money on the case."

Steel had some timely advice for women: "In the near future, we may not be able to strike (Section) 251 down but we may be able to improve on the lot of pregnant women seeking abortions in Canada." Women should be arguing, under the Charter, that due process is denied women who appear before abortion committees since the committees may not be composed of unbiased individuals and there is no right to appeal. "I invite the lawyers among you to initiate guerilla warfare in the courts. By doing so, we may be able to significantly improve the delivery of abortion services."

Are you interested in audio tapes of the proceedings? Contact Camylle Enterprises, 59 Goulbourn Avenue, Ottawa, Ontario K1N 8C7 for a list of the tapes which are available. A single tape costs \$8, any four sell for \$27, any 8 for \$55 and a complete set will set you back \$197.



Everywoman's Books tenth anniversary celebration

Debby Gregory

Victoria, B.C., is noted more for its cutesy tea shops and well-tended gardens than for being a hotbed of radical politics and intellectual ferment. It might come as a surprise to discover that our pretty little seaside retirement centre houses the oldest non-profit, collectively run feminist bookstore in Canada.

Everywomans Books opened ten years ago in a tiny shop in Oak Bay, run by a few women who pooled some money and hoped for the best. It seems a minor miracle that the store has not only lasted but flourished. The project quickly outgrew its origins and moved downtown, expanding its stock and attracting women of enormously varied backgrounds and interests into the collective.



Photo by Jessica Forman

Mary O'Brien

Debra Pilon

Is it irreverent to suggest that feminist author Mary O'Brien is this country's most adept mistress in the art of lobbing one-liner putdowns at patriarchy? If the suggestion is irreverent, then I retract it, for this middle-aged former nurse/midwife from Scotland is undeniably an important feminist thinker for whom I have the most profound respect.

She's also a lot of fun to be around, as women who heard her keynote address at the birth technology conference in February will attest. So what are her one-liners?

"Reproductive technology makes the marriage of capitalism and patriarchy fecund," she told her audience in what was probably the most succinct and wisest statement uttered during the keynote address of the Ottawa conference. O'Brien's clear vision sees exactly what it is women are up against in trying to wrest control of our reproductive processes from the patriarchy. And she names it for what it is: "We must never for one moment believe that we are dealing here with pure technology any more than we believe that (Reagan's) Star Wars are pure science," she warned her audience.

Men's institutionalised notions of reproduction ignore women's primary role in giving birth while focussing instead, O'Brien says, on "paternal rights" and the power of the "sacred seed" — a male seed, of course.

Women's labour — in giving birth — has been appropriated by patriarchy which cannot, much as it must wish to, engage in such "labour". According to O'Brien, the male of the species is alienated from birth because it cannot give birth. Hence, patriarchy has oppressed women and made it possible

for men to "own" children in attempts to willfully overcome what is simply a biological fact.

The world of men, according to O'Brien (who aside from being the author of *The Politics of Reproduction* is a professor of sociology at OISE in Toronto) is "a world which created the processes in which women could be oppressed but not obliterated, in which children could be claimed and named but not necessarily cared for, the process in which alienated fathers consolidated a legal claim to real power over women's reproductive lives."

"But this power over women is clearly still not enough," she explained. "Mankind now aspires to buttress that control with mastery of the natural world. . . and the ultimate triumph over the treacherous inconstancy of nature and her accomplice — woman."

The means to that end is reproductive technology.

But reproduction itself is still exclusively womanly and women must fight to keep it so. "Women's struggles to control their own bodies are historic struggles and this is central to the abortion war," said O'Brien. "But it is not women who have defined abortion as the single focus of reproductive politics."

In fact, she says, "this strategy serves to deflect attention and energy away from the deeper and more important issues of reproductive technology which is a more powerful weapon of control in terms of patriarchy, (a method) which doesn't eat up law officers of the state and has the potential for the generation of profit, which makes it attractive to the ruling class."

"It is against this frenzy that the feminist movement lives and grows and struggles," O'Brien believes. "The changes in reproductive process are both grounds of and challenge to the feminist movement. This is not another sectarian revolt. Feminism, in fact, has redefined revolution. Always understood as a violent upheaval in the public realm, revolution in feminist terms becomes a non-violent but radical revolution of the private realm, a struggle which breaks down the barriers men have built to control women."

What did I tell you? She has great one-liners which, strung together, make a compelling call to action.

Family law conference encourages debate

Debra Pilon

A two day Forum on Family Law held during International Women's Week in Ottawa attracted about 200 lawyers, policy-makers and family case workers to discuss a wide variety of issues ranging from marital breakdown to taxation to reproductive technologies.

Judge Rosalie Abella whose recently released report on Equality in Employment for the federal government came on the heels of considerable experience as an Ontario Family Court judge set the tone for the Forum in a keynote address on International Women's Day.

"The notion of spousal independence (after marital breakdown) has more value as an esoteric philosophy than as a mirror of reality," she told delegates. "It is hard to be equally independent when one is not able to be independently equal."

Organised by the Advisory Council on the Status of Women, the Family Law Forum was an opportunity for professional women to learn more about important areas of family law, especially in light of changes to the Charter of Rights which became effective April 17th.

"Family law still trails clouds of patriarchy," said Shelagh Day, president of the Human Rights Reporter in Vancouver. "It is important to repeal the provisions which discriminate against women she said, and at the same time not to extend these to men under the equality sections of the Charter of Rights." Day warned this is

crucial so that 'judicial equality' will not be seen to be happening "even when there is no equality in reality."

During a workshop on taxation both liberal methods of reform and radical positions for change were aired and debated. According to Kathleen Lahey, a professor of law at the University of Windsor, women must seriously rethink the way in which we view taxation.

"The tax system is a tool of male domination," she said. It exists to produce revenue and to deliver huge subsidies to certain sections of the economy. "A third reason the system exists is to reallocate wealth and revenue among men, not between men and women," she said.

Women have been 'disempowered' by the tax system in the same way they have been excluded from the monetarised economic system itself, said Lahey. She urged women to devise new strategies which will include them in the tax system. "Tax benefits (such as the spousal deduction) treat women as conduits," she said. "Currently, there are no tax expenditures designed to operate for the benefit of women."

In another workshop, Professor Bartha Knoppers from the faculty of law at McGill University and Dr. Abby Lippman, a genetic counsellor associated with the same university gave an overview of some of the issues surrounding reproductive technologies and commented on the legal implications of these technologies on filial relationships, the 'responsibilities' of women during pregnancy and the constraints, both medical and legal, which are emerging as women who are not part of 'stable' heterosexual relationships demand access to these technologies.



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Mobile crisis team

Susan Wilkes

Social service agencies in Toronto fear that their plans to set up a crisis house and mobile crisis team for ex-psychiatric patients and people with some types of psychiatric problems could be nixed by the new premier's government.

An interagency committee was formed a year ago with hopes of getting funding for the house. Joyce Brown, a spokeswoman from Nellie's (a Toronto women's hostel), expects to hear from the Ministry of Health in the spring, but says there is "an uncertain air to it all" because of the recent changes in the provincial government.

The mobile crisis team would enable at least two workers from the crisis house to visit and assess the living situations of people in crisis. The workers could possibly be accompanied by a public health nurse, a social worker, or a police officer. If the team felt it necessary, the person in crisis would be offered space in the

house.

The objective of the crisis house is to offer a supportive environment for anyone who needs it. It would provide short-term, free accommodation for people who don't want to go to a hospital, or who, for whatever reasons, can't be admitted to a hospital. Though stays at the house would be limited to seven days, staff would arrange further accommodation for the person, in a hostel, boarding house or hospital if necessary. It is hoped that after seven days the person would be able to return to their former home.

Brown said that the whole project would need a staff of 21 full-time workers. The 24-hour service would always have two team workers and three house workers at any one time. One of the house workers could be on call to join the team.

The timing of the project also hinges on finding a suitable location and if funding goes ahead, the 10-bed house could be open within a year.

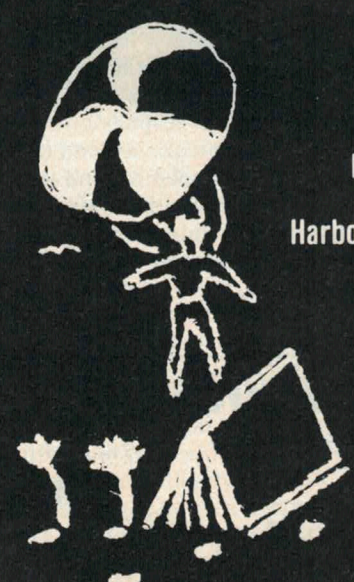
No one wants to be a victim

A Boston area survey found that while only three per cent of those interviewed felt that women and men receive equal compensation for equal work, women were very reluctant to see themselves as discriminated against in the workplace.

Statistics from those surveyed revealed that the women in the survey were paid less than men for equal work (factors such as employment experience, education, training and hours worked were compared), but they still showed few signs of feeling victimised by discrimination.

Yale University psychologist Faye Crosby offered three explanations for the findings: avoidance is common because society tends not to tolerate complaints, especially when the person appears unready to leave the situation; minorities often internalise their oppressor's negative image of them; and people's need to believe in a just world may impair their ability to see themselves as disadvantaged.

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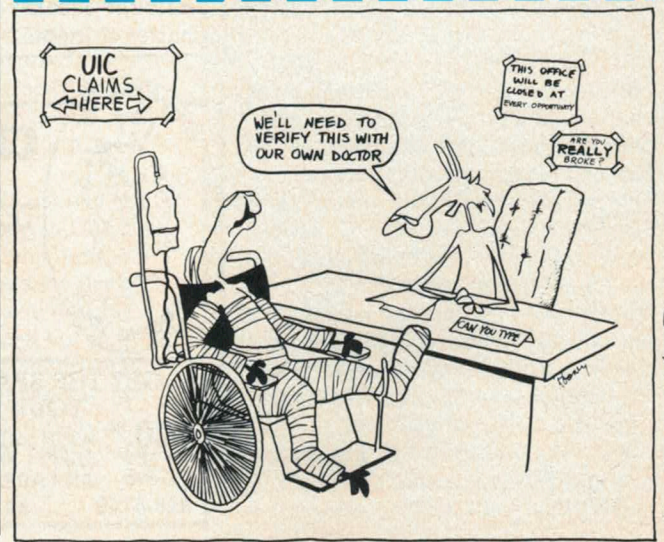
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Woman cheques out — in style

A Winnipeg woman in the process of being divorced decided to make a symbolic gesture to her husband instead of just writing a cheque for divorce costs.

The woman reportedly made out a cheque written on her wedding gown to cover the costs of the divorce.



Time to take stock: women in unions

Jill Jones

Ten years ago women were a visible minority at union conventions. Not so today. Women in the labour movement have made strong gains in the last decade. With specific organisations devoted to promoting women's issues and with women's committees in unions, we have brought about substantial changes in the labour movement as a whole.

Today, women in the labour movement are debating both the need and the value of union women's committees. Some women are concerned that we are suffering a backlash from the gains we have made. Many unions have endorsed strong resolutions around daycare, affirmative action and the issue of reproductive choice, largely as a result of women learning the procedures and processes of the union movement. However, some women now feel that those resolutions were not the result of educating our brothers about women's issues but were instead the result of women using the politics of union conventions to their advantage; they worry that union members as a whole are still not committed to women's rights.

In spite of our increasing membership, women are still proportionately underrepresented on the executive boards of our unions. Even those unions whose memberships are largely made up of women have men in leadership roles. How and why does this happen?

There are many barriers for women contemplating union activity. Most women continue to hold a double workload, working both outside and inside the home. Responsibilities for children and a lack of accessible daycare make it impossible for many women to attend union meetings or training positions. If they are able to attend, a lack of knowledge and experience make it difficult for women to participate effectively. The fact that most of this knowledge and experience is in the hands of men, makes it difficult for us to gain access to it. Non-English speaking women, women of colour and differently-abled women face additional obstacles.

Since 1975 (the beginning of the International Decade of Equality for Women) women's committees and women's organisations within unions have grown rapidly. At an Ontario Federation of Labour (OFL) convention in 1975, a group of women unionists put forward a resolution

calling for the formation of a women's committee. This resulted in the foundation of Organised Working Women (OWW) in 1976. The purpose of the group was to encourage more women to become active in their unions and to press for women's equality in the labour force, thus strengthening the union movement as a whole. In order to facilitate this process, skills building workshops dealing with public speaking, parliamentary procedure, newsletter production, union stewards training, collective bargaining, and resolution writing have been held throughout Ontario. OWW has supported and assisted in the formation of women's committees and women's caucuses at all levels of the union movement. In 1977 OWW began publishing a quarterly newspaper called *Union Women*.

The OFL Women's Committee has also been instrumental in promoting women's interests. After sponsoring a campaign on daycare, a resolution was passed calling on the OFL to lobby the government for daycare spaces and other improvements in childcare. Another major campaign focused on affirmative action. Its results have had a major impact on the labour movement: two conferences on affirmative action; the passing of a strong paper in support of affirmative action at an OFL convention; and the election of five women vice presidents in the OFL. The women's committee is now at work on an educational campaign, another conference on affirmative action and a speaker's bureau.

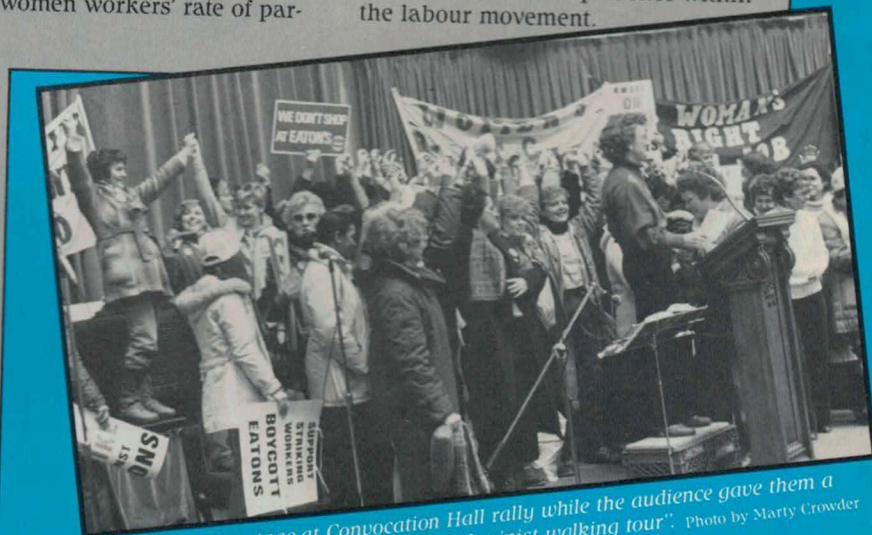
Since women workers' rate of par-

ticipation in the labour force has changed dramatically, the number of union women's committees has also increased. Committees form because of women's needs to come together and talk about their problems. They have given women the opportunity to discuss ways of bringing their issues to the shop floor, of making them legitimate union issues and thus making unions more accessible to women.

On the whole, committees have formed more quickly and easily in the public sector unions, which tend to represent more clerical and service workers — areas traditionally dominated by female employees. The process has been much slower in private sector unions which are male-dominated.

Recently many women have been finding that in addition to fighting for issues, they have been fighting simply to keep their committees alive. There is some concern that the energy used to maintain a women's committee would be better spent organising around issues, bringing them to the forefront in bargaining for tangible gains. Others feel that by their very presence women's committees make a statement to both union executives and to bargaining committees that our issues are important and cannot be neglected in negotiations.

Whatever the outcome of this debate, it cannot be denied that our committees and organisations have brought about gains for women workers. In coming together as union women we have validated our specific concerns and acted on them. We are now a visible, vocal presence within the labour movement.



Eaton's strikers took the stage at Convocation Hall rally while the audience gave them a standing ovation. The Eaton's strikers lead the "feminist walking tour". Photo by Marty Crowder

During an unusually balmy week in February, approximately 900 concerned individuals from all over North America gathered in Winnipeg to attend "Counselling the Sexual Abuse Survivor: A Conference on Clinical and Social Issues". For many participants, the feminist perspective was as unexpected as the warm weather, and they felt ill-prepared to handle the analysis, the language, the anger, the pain, and the tears. For others, the conference was like a homecoming to a common ground. Sandra Butler, presenter and author of *Conspiracy of Silence*, knit the varying world views and treatment models brought to this large gathering together best when she ended the conference by reminding us that there are women and children enough for us all.

A poignant question raised through tears by Linde Zingaro, a child advocate from the Alternative Shelter Society in Vancouver ("How much do we need to know to care?"), set me to wondering about the passage to healing and helping to heal. I have moved through many stages in my development as woman, as creator, as healer. Linde's question made me reflect on my route, made me question my emotional location when I first said, "I can help".

In her introduction to her three-part workshop on counselling techniques, Sandra Butler emphasised that "this work is something that is very much on a continuum of the experience of being a child and the experience of being a woman in this society. That we are not the healers and they are not the victims that we are healing, and insofar as we approach the work from that attitude there isn't any way in the world that we can do good work. It doesn't matter how sophisticated our interventions are, it doesn't matter how many letters we have after our names, if we are not beginning the work from the empathetic connection of the commonalities in our lives, we can't do good work". Sandra asked us to write down a secret about our family that we hadn't wanted out as a child, and to add then the stories we had constructed so that we didn't have to know we were keeping a secret. "Daddy has a bad temper" rather than "I am afraid of Daddy". Finally she asked us to write to ourselves about our most horrendous sexual experience, and to ques-

The worst has already happened and you have survived

Beth Follett

tion how that experience had affected our ability to trust, to feel safe in the world, to express anger; how it affected our relationship to our own sense of powerfulness and our sexual selves. She ended her introduction by encouraging us as healers to "remember the self in us which mirrors the self in the woman we are trying to help".

Connection to commonalities. That aided me in my reflection.

Isobel Grierson, 69, a retired guidance counsellor and a survivor, told me that for many years her associates referred to her as "cheerful Miss Grierson".

"When will people quit looking so much at the surface?" she queried. Isobel lived much of her life in isolation, feeling different, feeling confused about her sexuality, feeling incapable of loving or being loved, feeling vulnerable. She told me of her recent participation in the "Come Alive Program" facilitated by Drs. Ben Wong and Jock McKeen on Gabriola Island in B.C. "I was by far the oldest there, and I thought people would think of me as a white-haired woman come to complain. . . . by the end of the five days, everyone wanted to stay longer, but I wanted to get the hell out of there. I couldn't stand all the loving attention I was getting, and I suspected they were being insincere. I'd never been so loved before."

Alexandra Lawrence, supervisor of the Child Abuse Unit at Children's Aid of Winnipeg, agrees that those cognisant of their own healing process can be the best helpers. "It's crucial to bring young victims into the community out of isolation and shame. I think it is imperative that a healer be able to quickly attach to a kid, so they need personal resources which would include a non-blaming attitude, a non-threatening stance, an ac-

ceptance of the girl's pain and the coping mechanisms she uses to manage this pain like prostitution, drug abuse, running away, self-mutilation, an ability to remove the blame factor. A healer must be able to empathise with a victim's overwhelming fear of the present and future because they have known and worked through much of their own. It is very important to tell victims that they have rights as individuals, and to explain what those rights are. For the ultimate goal is to facilitate a young person's reclaiming of personal power."

Heidi Muench, a consultant and teacher in Winnipeg, sat on the panel of one of the most popular workshops at the conference, "What Survivors Tell Therapists". She believes that for female adult survivors, it is imperative to have a group experience. Many survivors carry a false sense of responsibility for experiences which they were powerless to change. To hear other women talk about similar feelings of responsibility helps lesson the misdirected self-blame. Even more, the group experience helps place the victimisation in its proper social context, removing it from the isolated, individual experience. For Heidi, a feminist perspective is paramount.

"It allows for a sense of equality and a sense of respect that is often absent in conventional therapies. A male therapist's ability to empathise with a woman survivor can only be a leap of imagination at best. And training can be counter-productive, although it can provide a place for self-analysis. I agree with Sandra Butler. The continuum is very important, for there are many stages of this game."

"I tell women in my group that I am in charge and that I will keep them safe," said Sandra in her workshop. "I don't tell them I will keep them out of pain. I can't do that. I also tell women that the worst has already happened and you survived."

How much do we need to know in order to help in the healing process? We need to know that survivors are not fragile, that they have internal resources which we can help them locate, that they are very afraid so that we need not to be. And we need to recall our times of vulnerability, emptiness, and fear, so that we can say, "I was once in a scary dark forest too. And here's what I know now".

WOMEN IN INDIA



Unveiling the
shroud of oppression

JULIE
WHEELWRIGHT



DAMASCUS, Syria — It's a warm autumn afternoon in this capital that claims to be the world's oldest inhabited city. Women are shopping in the marketplace, their faces and bodies obscured by their burqas and veils. They move like shadows through the stalls.

Their eyes catch my clothes and pass judgement on my bare face, tightly-fitting jeans and man's shirt. To me, these women are exotic evidence of another world — one that remains incomprehensible to most western women.

Images from the pages of international magazines, newspapers, and television programs surface in my mind. I believe that these women are trapped within the complex prison of Islamic tradition — and they keep their distance. They remain as amorphous as shadows.

In New Delhi, Fatima Mernissi, a Moroccan feminist sums up my media-induced reaction to the women in the marketplace:

"The Western media like anything exotic, they want (third world women) to be kept in that image. They will interview a woman in a chador but they wouldn't interview a woman like me," she says.

Fatima shatters the *Time* magazine portrait of a typical Muslim woman. She wears a bright red and white suit, her light brown hair curls softly round her face, her smile exudes strength and warmth. Fatima is a sociology professor at the University of Rabat and has written extensively about Islamic women. Her best-known work is *Beyond the Veil: Male/Female Dynamics in a Modern Muslim Society*, and she has recently published a collection of interviews with Moroccan women.

Fatima also fails to live up to the *Time* portrait because she does not passively accept the position of women in the Middle East and she holds out hope for their future. For her that hope lies in education and women's increasing understanding of their history and religion.

Fatima is currently studying the *Book of Songs*, a 24 volume text of Islamic history written in the ninth century. "I am uncovering Muslim tradition and delving into the revolutionary aspect of it," she says. "It is a religion with a tradition of struggle for freedom, for the right to speak out."

"I realised how powerful it is for women to be specialists in religious texts," she says.

Not surprisingly, the fundamentalists



oppose Fatima's view because they cannot bear to see a face of Islam that is rebellious. Fundamentalist Muslims narrowly interpret Islam and use it to justify their often oppressive actions, says Fatima.

As Fatima wrote in *Beyond the Veil* "Islam does not advance the thesis of women's inherent inferiority. Quite the contrary, it affirms the potential equality between the sexes."

As an example of how the fundamentalist leaders have distorted the premise of their religion, Fatima cites the increased popularity of the chador, the traditional black veil worn by Muslim women and the West's current symbol of their oppression. According to Fatima, Islamic women have historically refused to wear the veil. "Women in rural areas never veil so you see it's a tradition of the elite. And (Ayatollah) Khomeini gave the veil great popularity."

Women in Pakistan

In Muslim Pakistan, women have recently confronted a dramatic erosion of their rights, justified as a move towards Islamisation. General Zia Ul-Haq's passage of the Law of Evidence recommended by the Islamic Ideology Council and based on the Koran equates the testimony of two women to that of one man. Begum Ra'ana, the 77-year-old widow of Pakistan's first prime minister Liaquat Ali Khan, said of Zia's move in a recent *Sunday Times* article: "They're using Islam and the archaic interpretation of bigots. The next thing you know they'll have (men and women) walking on different sides of the street."

But like Fatima, women in Pakistan are refusing to passively accept such measures and a feminist pressure group, Women's Action Forum (National) is gaining increasing popularity. This non-

partisan organisation, which started in 1981, is comprised of member groups forming a national platform. The women hold workshops, seminars, stage pickets, protest meetings and press conferences about violations of women's rights in their country.

A Forum seminar held in May 1984 documented the recent escalation of crimes against women in Pakistan. A report on the meeting in the Forum newsletter reveals a numbing picture of brutality. In Nawabpur, women were paraded naked in the street. In Chiniot girls aged three and four were raped and murdered. In Lahore one girl was burnt to death for dowry and one after being raped.

At the meeting Nausheen Rehman spelled out ways for women to organise, unite and confront their persecutors. She pointed out the case of Safia Bibi, a 16-year-old blind girl who was sentenced to 15 public lashes and three years in jail when, as a result of a gang rape, she had a baby. A Forum initiative forced a review of her case by the federal Shariat court, the highest Islamic tribunal in Pakistan and her conviction was reversed.

More recently, Pakistani women have fought against Zia's Law of Evidence. Their battle began in 1983 when about 300 women gathered in Lahore, were beaten, tear-gassed and arrested by government forces in the first public demonstration under Zia's rule.

"It changed and influenced the type of opposition against the government," says Hina (not her real name), a Forum representative interviewed in New Delhi.

The orthodox Islamic Ideology Council had just passed down the proposed Law of Evidence to the Majlis-e-Shoora, (the council of advisors), for their consideration. In Lahore, the demonstrators fought their way through the police to

deliver a petition against the law to the deliberating council.

The protest did not go unnoticed and according to the council, a watered-down version of the law was passed in light of the women's objections. However, its passage remained far from acceptable.

"At that time women opposed this version because we realised that if it was passed it would have a ripple effect and lower women's status everywhere," Hina says.

The council passed the law in April 1983 but each time it came to president Zia for consideration and approval, women filled the streets in protest, braving the police to deliver their message. The law was only approved in October 1984.

"The position of women hasn't changed but a feeling of insecurity has increased," said Hina. "It's created an attitude, an insecurity. . . women worry that people will use these laws against them," even though the government may not enforce them.

Pakistani women have also taken on individual religious leaders for their regressive views on women's rights. Two years ago a Maulvis, (the equivalent of a parish priest in 15th or 16th century Europe), stated on his television programs that women should not work outside the home. Women responded by quickly forming a picket and demanding the Maulvis' program be taken off the air.

Widespread Support

"The support for us was very widespread because it was also an economic issue," said Hina. "The government felt the pressure at every level," and the program was cancelled.

The Forum uses existing grass-roots networks to reach women. They raise debates in the press, use song, dance and satire in the theatre. They have raised the issues of sexual harassment in the workplace, unequal wages and property-rights but, says Hina, "we've been able to do this because all these things are in the Koran."

Because the Maulvis discuss these issues and raise them as Islamic matters, Hina says women find it difficult to recognise them as problems. "They don't question things," she says. "We're trying to raise women's consciousness and to say that the Koran can be interpreted differently."

The women have faced defeat as well as success. Since 1981, a federal law has prevented women's athletic teams from

Subhadra Bhutalia, a leading figure in Delhi's women's movement



photo by Julie Wheelwright

travelling outside the country for international competitions because foreign governments cannot guarantee sex-segregated audiences. There are periodic rumours that women's driving licences will be revoked. For two years women were barred from all foreign civil service positions and crimes against women have soared 38 per cent in the past three years. Female broadcasters must cover their bodies and heads. The Maulvis have now recommended the death penalty for prostitution — but only for women.

"Everything this regime has done highlights the sexual aspect of women," said Shahida Jamil, a Gray's Inn barrister, quoted in a recent *Sunday Times* article. "We have become objects, and it is little wonder there has been such an astronomical increase in rape, in public humiliation, and generally, in crime. . . . They are destabilising the very roots of this society."

And now there is the Law of Evidence. "At this moment, having fought it for two and a half years, there is a mood of despair," said Hina. "Women in Pakistan are very depressed. But by and large they've been angry too; and there's a tremendous strength in that anger and a lot of solidarity."

That solidarity, however, does not extend to Pakistan's larger political opposition movement because the Forum sees the struggle for women's rights as a greater fight. "We never see ourselves joining a government but always see ourselves working outside the government," says Hina. "We would, of course, like a representative government but we are more interested in seeing how they'd address women's issues."

Since the assassination of Liaquat Ali Khan and the installation of Marshal Law under General Zia in 1977, people have lost faith in the political process and organise around issues rather than parties, says Hina. "They don't like the government but they don't like politicians either."

There are limits to how far Zia's attempt to Islamise the country can go, says Hina. "At one level the model used by our government is Saudi Arabia but in Pakistan's economy, women must work. This government can't envisage supporting half the population."

The Forum maintains links with women in other Arab nations and with its Asian neighbours, offering mutual support. Last autumn, women in New Delhi gathered outside the Pakistani embassy to protest the Law of Evidence as a demonstration of their concern.

Meanwhile, women in India are organising their own protests against institutionalised and individual violence against women.

Speaking out against bride burning

For Subhadra Bhutalia, a leading figure in Delhi's women's movement and an English professor at the city's University, the need for action came home to her in 1978 when she witnessed a bride burning in her own neighbourhood. Subhadra was living in Jangpura extension, a usually quiet New Delhi suburb when one night she was startled to hear her neighbours engaged in a screaming match. She heard shouts and looking out the window of her first floor apartment saw flames leaping from the home across the street.

"I saw the fire and then saw (the wife) rushed to the hospital," she said. The woman's dying declaration revealed that because her family was very wealthy, her husband had expected a larger dowry. When it wasn't forthcoming, he began to abuse her.

"Burning — it happens mostly in slightly lower middle class homes, people who've become slightly rich and they aspire to copy the other classes," says Subhadra.

In the Jangpura extension, Subhadra's neighbour attempted to claim the murder was an accident by citing the most commonly used alibi in such cases — that his wife was burned alive when the kitchen stove exploded.

The husband, his mother and grandmother were convicted in a lower court in early 1980 but the family appealed and the decision was overturned in June 1981. "And, of course," said Subhadra, "the matter was not pursued after that." Because she was a witness in the case, the neighbours visited Subhadra and attempted to bribe her from taking the stand. She refused and instead actively threw herself into organising the anti-dowry movement.

In 1979 Subhadra joined other women students, faculty members and women's groups in a protest against the British government's use of virginity tests for Indian brides emigrating to the U.K. to join their husbands.

About 500 students, academics, politicians and other concerned women joined together in a demonstration against the test outside the British High Commission in Delhi. Soon after, some of the protesters formed Women's Struggle to lobby for change. They held the first large demonstration against bride

burning.

Although the Dowry Prohibition Act of 1961 legally abolished the practice, it is still a fact of life for Indian women. Almost daily, Delhi's newspapers reveal nightmarish stories about 'alleged suicides' where women are doused with kerosene and set alight by their husbands, and even mothers-in-law.

"A November 14 item in the *Times* of India: "Mrs. Birka Devi, 26, of Tri Nagar, reportedly committed suicide by setting herself on fire in her house yesterday. . . . Domestic discord as the cause of the suicide was not being ruled out."

"A November 17 *Times* item: "The additional district and sessions judge, Mr. K. B. Angley, has sentenced a resident of Mori Gate in West Delhi, Mrs. Sanjog Wati, to two years imprisonment and a fine of Rs. 5,000 (\$436 Canadian) for attempting to murder her daughter-in-law Kiran, for not bringing 'adequate dowry'.

She sprinkled kerosene oil over Kiran in July 1981 and attempted to set her on fire, the prosecution said."

"A December 8 item: "Mrs. Veena, 20, of Karampura was admitted to Lohia hospital after her clothes had caught fire while cooking in the house. Her condition was described as serious."

Although bride burning is the most extreme manifestation of marital violence, many women suffer milder forms of abuse from their husbands and in-laws when they fail to produce a hefty dowry. Indian women's magazines are filled with articles and letters describing their feelings of entrapment.

In 1980, Women's Struggle staged a demonstration against bride burning in Delhi when about 60 women marched to the house where a woman had recently been killed. People joined the marchers along the way offering their support.

"It became massive," said Subhadra. When they reached the house, the crowd had swollen in numbers and the temperature had soared. Neighbours appeared from the surrounding homes offering the tired, thirsty marchers glasses of water.

The massive protest against bride burning has not escaped the notice of India's politicians. During the recent federal election following the October 31 assassination of prime minister Indira Gandhi, the opposition Dali Mazdoor Kisan Party unveiled their proposed policy of 'protection to women.' In his release of the party manifesto to his constituency in Allahabad on December 8, 1984 candidate H.N. Bahuguna described his party's scheme.

"The party has declared that it will use



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all its power to get a law enacted by which, in the event of a woman dying in unnatural circumstances within 10 years of her marriage, the onus of proof will be on the husband and his parents and the other relations against whom prima facie suspicion exists," said Bahuguna.

The police would be required to file a report on every case and their failure to do so would be deemed a dereliction of duty.

According to Subhadra, Indira Gandhi's government sincerely attempted to respond to issues raised by the women's movement.

"In the past whenever we raised a ruckus the government did listen," she said. In one case a high court official was acquitted on charges of raping a young girl, and when the story became public, the women took action. "The women in Delhi got together, marched around the Supreme Court Building and made so much noise that the House had to sit and discuss amendments to the existing rape laws."

But the amendments passed "weren't to our liking." They dealt only with custodial rape — instances where women are attacked while in police custody. "This aspect was fully covered," said Subhadra, "but there were others that were ignored."

Jamila Verghese, author of *Her Gold and Her Body*, said of attempts to legislate the problem of bride burning away: "No amount of legislation can take the place of a frontal attack on a tradition - imprisoned mind which will not take its ostrich head out of the sand."

Manushi, a monthly magazine published alternately in English and Hindi, devotes itself to exploring these issues of violence against women and looks at their underlying causes. Since 1978 the magazine has run articles reporting on women's struggles throughout India and providing suggestions for organising for change. *Manushi* editors Madhu Kishwar and Ruth Vanita have recently produced a collection from the magazine, *In Search of Answers — Indian Women's Voices from Manushi*. According to a recent interview with Madhu and Ruth published in a local women's magazine, the idea that Indian women have gained equality is a farce. Although educated middle-class women may believe that the battle for equality was won with India's independence in 1947, they are still without power, argues Madhu.

"It is this increasing visibility of a small number of highly-articulate wom-

en, mostly from upper castes and classes in big cities that lends credibility to the myth of progress and advancement of women in India," she says. "Despite their small number, they exert such a powerful ideological influence that for decades their achievements came to obscure the fact that even within the middle class, most women, despite education, remain powerless."

Manushi articles often describe women organising in rural areas where about 80 per cent of India's female population lives. The letters, many translated from Hindi, paint a bleak picture and the editors do their best to provide legal advice and moral support.

Malathi and Rosy write from Bombay seeking legal counsel: A woman who works as a cleaner in their office has been married to her first cousin for the past four years and has a two-and-a-half-year old daughter. The woman is continuously tortured by her mother, sister-in-law and her sister-in-law's husband.

"One day she was kicked by them, fell on a burning stove and was hospitalised for two months," the letter reads. "She was agonised by fear of being crippled for life."

The woman left her husband, got a job and now he continually harasses her. He has beaten her publicly and taken their daughter away. The letter asks for legal advice and *Manushi* responds with detailed suggestions.

In a letter translated from Hindi, Uma Sharma of Calcutta writes, "*Manushi* is a concrete step towards the presentation of the problems and attempts to find solutions."

But according to Madhu, real change can only come with a cultural revolution from the grass-roots level. Only a truly representative government that guarantees basic economic rights can realise this and it will not happen within the current political system, she says.

Madhu agrees with Fatima. Hope for change lies in women's ability to use their cultural traditions to fight for their rights.

"Our cultural traditions have tremendous potential within them to combat reactionary and anti-women ideas, if we can identify their points of strength and use them creatively," she says. "The rejection of the harmful is then made easier than attempts to overthrow traditions totally or to attack them arrogantly from outside, as most of Westernised Modernists tend to do, since we have been completely alienated from our culture and the people who hold it dear."



An Important Health Warning to Women Using a Dalkon Shield IUD

If you are still using an intra-uterine birth control device (IUD) inserted in the early to mid 1970s, this message is for you. Some women had an IUD called the Dalkon Shield inserted during that time. It is important that each Dalkon Shield be removed since there is medical opinion which suggests its continued use may pose a serious personal health hazard.

A.H. Robins Canada, Inc., ceased distribution of the Dalkon Shield in 1974. In 1980, A.H. Robins advised doctors to remove the Dalkon Shield from any woman still using it. In 1981, the Health Protection Branch recommended the removal of all inert devices—including the Dalkon Shield—at



The Dalkon Shield

periodic intervals not to exceed four years. These recommendations were based on evidence which indicated the risk of pelvic infections increased commensurately with the length of time a particular (IUD) device was left in place.

WHAT TO DO

If you know you are using a Dalkon Shield or an IUD inserted in the early to mid 1970s and are unsure of the kind, call your doctor for an appointment. If it is a Dalkon Shield, you will incur no cost for its removal, as A.H. Robins Canada, Inc., will reimburse your doctor or clinic for charges not covered by your provincial medical plan. Your call will be in confidence, and once again, there will be no cost to you.

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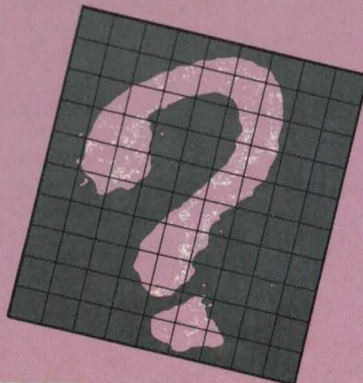
The Dalkon Shield ad appeared in the *Winnipeg Free Press* and in other major Canadian newspapers at the end of January, 1985, part of the international recall of an intrauterine device proven defective in design and dangerous to women.

The public campaign of tv and newspaper ads is carefully worded to present the company in a positive light; it masks a belated public relations strategy aimed at avoiding additional legal problems. But the Dalkon shield has had a notorious history. Between 1972 and 1974 it was directly linked to the death of 17 women in the U.S. Under pressure from the U.S. Food and Drug Administration (FDA), A.H. Robins stopped marketing the Dalkon Shield in 1974. It was also removed from the Canadian market in that year. Despite these actions and increasing medical opinion that the device was associated with a higher risk of pelvic inflammatory disease (PID) a condition which can cause infertility by permanently blocking the fallopian tubes, some U.S. and Canadian doctors continued to insert it.

With major markets cut off in North America, A.H. Robins entered into negotiations with the U.S. Agen-

cy for International Development to sell the Dalkon Shield to family planning programs overseas. By 1979, the Dalkon Shield was being distributed in over 40 countries. To further reduce costs, it was sent in bulk, non-sterile packages, increasing the risk of infection for women in Third World countries.

The "health-warning" issued to Canadian women in early 1985 is hardly a change of heart on the part of a contrite corporate citizen. So far, A.H. Robins has paid out approximately \$250 million dollars as a result of liability suits brought by women and their survivors. The A.H. Robins Company announced January 31st it plans to establish a reserve against its 1984 earnings to absorb the anticipated cost of suits. Analysts say the reserve would have to be at least \$100 million to cover the predicted amount of the claims against the company. More than three thousand suits are still pending. In approving settlement of seven lawsuits for an estimated \$4.6 million, U.S. Federal Judges Miles Lord from Minneapolis called the Dalkon Shield "an instrument of death, mutilation and disease" and accused top officials of A.H. Robins of putting profits above the health of women.



S A R I T U D I V E R

Lessons from the Dalkon Shield

The story of the Dalkon Shield raises a number of concerns. It reminds us that almost all contraceptive drugs and devices carry some risk. In an ideal, informed decision, the choice of contraceptive is made after considering the degree of effectiveness offered by the contraceptive against the possible risks to a woman's health. Age, overall health status, family history, cultural norms and attitudes towards sexuality are important. Clear, detailed information about possible side effects and long term risks should be presented. Unfortunately, few women can boast of making such an informed decision. Few doctors encourage detailed discussion and exchange of information.

Studies have shown that health professions are also susceptible to advertising. Malcolm Potts, a well known researcher, entrepreneur and consultant in contraceptive technology to the U.S. Agency for International Development and the U.N. Fund for Population Activities has noted in the case of IUDs "heavy marketing of certain brands has probably had more influence than objective clinical data on the methods doctors promote, particularly with brands that have now been withdrawn because of dangerous side effects but were at one time aggressively promoted and widely used." Despite these realities, Canadian women knowledgeable about other consumer items may not know the type of IUD they have or the name of its manufacturer. Such absolute trust in the doctor-patient relationship and in the safety of marketed products can often be a dangerous thing.

The case of the Dalkon Shield shows us that contraceptive drugs and devices reach the market and may remain there for years unscrutinised. Joel Lexchin, a Toronto physician and author of *The Real Pushers, A Critical Analysis of the Canadian Drug Industry* (1984) points out that there are not enough safeguards to prevent this from happening. It was not until 1963 that drug manufacturers had to submit "substantial evidence of the clinical effectiveness of the new drug... under the conditions of use recommended" and not until 1978 that the Bureau of Medical Devices began to review mechanical IUDs (those that did not release drugs). Since none of the changes in legislation were made retroactive, drugs and devices which were marketed prior to these dates never underwent review for safety or effectiveness. This applied to the Dalkon Shield and to the early birth control pills. Interestingly, medoxyprogesterone (Depo Provera), approved for use in Canada for endometriosis and cancer of the endometrium entered the Canadian market around 1960 without having to prove its effectiveness for any condition. Depo Provera is now widely used as a three-month injectable contraceptive, particularly in Third World countries.

Under current legislation, drugs released onto the market remain classified as "new drugs" until the Health Protection Branch is satisfied that they are "safe and effective". While a drug is under this classification the manufacturer is required to monitor the drug and report any unusual experiences within 15 working days of receiving the information. Failure to report can result in removal of the drug from the Canadian market. However, the manufacturer has no obligation to report adverse drug reactions that occur outside Canada. As Lexchin discovered, there is no role for the public in the approval process; information about new drugs, such as data on clinical studies, product formulation and manufacturing technology is privileged.

Once a drug is removed from the new drug classification, the manufacturer is no longer required

to forward reports of unusual occurrences to the HPB. Any reporting through the Drug Adverse Reaction Program is entirely voluntary.

One result of these circumstances is that it may take years to deal with the practical and legal aspects of a recall, particularly in the case of contraceptive drugs and devices which are administered to vast numbers of women throughout the world. Companies are shamefully reluctant to take a high profile in recalling a product for fear that it will harm their reputation and overall sales. The HPB tends to take a collegial attitude towards the industry; when a drug is determined to be dangerous, this knowledge is rarely passed on to the public through extensive information campaigns. This serious omission allows doctors to use a drug in whatever manner they choose, whether for an approved or unapproved use.

Ceasing to distribute a product that has been aggressively promoted world wide does not ensure that consumers will not be exposed through continued use, old stocks and lack of information. If the task of identifying women in Canada still using a Dalkon Shield 11 years after distribution ceased seems formidable — the ads weren't placed in rural newspapers — we may well ask how rural women in Bangladesh or Thailand are to be reached. A.H. Robins has sent letters to 65 foreign embassies advising them of the problems encountered in the U.S. and leaving it up to them whether or not they wish to undertake any initiatives in their countries.

Perhaps most importantly, the case of the Dalkon Shield reminds us of the crucial task of consumer advocacy. The National Women's Health Network in the U.S. maintains a registry of victims and extensive files on contraceptive use. They, along with *Healthsharing* in Canada, women's health networks in Australia and consumer groups in Third World countries have been instrumental in pressing for the recall of the Dalkon Shield, helping victims prepare court cases and providing information to consumers in various countries about unethical marketing practices on the part of the drug industry. Without such political pressure coming from consumer groups, and without the exchange of information and advocacy across national boundaries, the process of recall and compensation would taken even longer. The mobilisation of women to this issue is essential if safe contraception and informed choice are to have real meaning.

New trends in contraceptive research

Do some of the contraceptive drugs and devices now being researched and tested offer women better assurances of safety and more opportunities for making an informed choice? These are difficult questions but as a wary consumer and drug industry watcher, I would venture a qualified "no".

A new generation of steroidal contraceptives — including under the skin implants, vaginal rings releasing hormone doses and long-acting injectables — is now undergoing clinical trial or in some cases have reached the stage of receiving drug authority approval. Officials from family planning agencies, research institutions such as the Population Council and the pharmaceutical industry assert that these contraceptives offer women a wider array of highly effective choices in the 'contraceptive supermarket'. Their aim is to develop and refine the widest possible range of products to be able to meet the many tastes and situations of consumers in a world wide market.

Developing such an array of products is a difficult and costly process, involving biochemical research, several years of animal trials followed by human trials. It is also a highly politicised field, as the World Health Organisation's (WHO) Special Programme of Research, Development and Research Training in Reproduction, acknowledged in a recent report. Non-profit research institutions as well as the profit-oriented transnational pharmaceutical companies operate under pressures to bring products to clinical trials as soon as possible and to show results to donor governments or investors. In the pressured environment to secure patents, companies may direct research to molecular juggling, differentiating a product in a trivial way from those of their competitors so as to establish a new brand name item. Such efforts, one might argue, might be better directed towards collaborative research and a greater concern for determining long term safety of a contraceptive drug or device.

Women as guinea pigs

Clinical trials of new contraceptives tend to be carried out disproportionately on Third World women through family planning programs or on immigrant women or women of colour within industrialised countries. This has been the case since the earliest trials of oral contraceptives carried out on Puerto Rican women in the 1950s. These circumstances raise serious questions as to whether such women are offered alternatives and whether researchers secure informed consent. In some situations, poor women have been offered material incentives to participate, an offer hard to refuse. The arguments of family planning officials that such women risk more serious complications from repeated childbirth does not adequately address the fact that they are providing a test population for drugs and devices, the long term consequences of which are unknown.

In some cases drug trials do not turn out well leaving participants at risk. For example, the WHO Special Programme on reproduction reported "serious problems" with one of the new methods in advanced stages of clinical trial — chemical sterilisation with methylcyanoacrylate (MCA), a caustic chemical that closes the fallopian tubes by filling them with scar tissue. A single instillation of MCA results in only a 75-78 per cent rate of success in closing both tubes. A second instillation four months later "appears to raise the occlusion rate to about 95 per cent." The report notes that the two-injection method has "serious programmatic disadvantages" because of loss to follow-up and an "undetermined" increased risk of ectopic pregnancy in women for whom closure is not total.

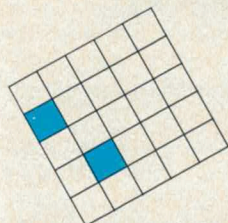
A long-acting steroid contraceptive now undergoing trials which will no doubt be marketed widely is the Norplant system. A continuous dose of levonorgestrel, a potent progestin used in many oral contraceptives, especially the minipill, is released into a woman's bloodstream from six small silastic capsules which are implanted under the skin on the inside of the arm. As a result of the constant slow release of the hormone, this implant system can give up to five years' contraceptive protection. It inhibits some (not all) ovulation cycles, induces thickening in the cervical mucus which hinders sperm from reaching the fallopian tubes and suppresses the endometrium.

Norplant was initially developed by The Population Council and was licensed to Leiras Pharmaceuticals of Finland for manufacture and world-wide market-

ing. Clinical trials have been conducted in Finland, Thailand, Indonesia, Ecuador, Brazil, Chile, the Dominican Republic and Jamaica. In November, 1983 Norplant was approved for marketing in Finland as a contraceptive and family planning programs in Thailand and Indonesia have requested that Norplant be registered as an approved contraceptive in their countries.

Clinical trials of the implant found it to result in lower pregnancy rates than various IUDs against which it was compared. It also produced a number of side effects, most commonly frequent or irregular bleeding, particularly marked during the first year. Small proportions of women reported severe headaches, depression and weight gain. The trials revealed high continuation rates among participants after one year, but as one of the doctors and researchers involved in the trials pointed out, such rates cannot be considered perfect indicators of Norplant's popularity — the difficulties of removing the implant hindered some women who otherwise would have stopped. Such fears are not unfounded since insertion and removal are skilled procedures and infections were reported in several trials. Researchers are predicting very widespread use of the implant, including young women who have not yet had children.

Other contraceptives being tested are smaller sized IUDs which release progesterone as a contraceptive and are intended to reduce pain and bleeding often associated with IUDs, and vaginal rings. The latter consist of a three-layered ring of silastic containing levonorgestrel and oestradiol (an estrogen) which is worn for three weeks out of four and releases the two hormones into the vagina at a constant rate. The steroids are absorbed through the vaginal walls into the blood and inhibit ovulation. Other rings are being developed to be worn continually.



What would it be like if women made the major decisions regarding contraceptive research?

Injectable contraceptives are already available in a number of countries. The two most common products are depo medroxyprogesterone acetate, manufactured by the U.S. company Upjohn under the brand name Depo Provera and norethisterone oenanthane, manufactured by the West German company Schering as Norigest or NET-OEN. An estimated 1.5 million women, largely but not exclusively concentrated in Third World countries, use injectables, the majority Depo Provera. The WHO's Toxicology Review Panel has concluded that it is safe to introduce these into family planning programmes although under controlled conditions.

Both injectables are progestogens but belong to different groups of steroids. They prevent ovulation

by acting on the pituitary gland and also have an effect on the production of cervical mucus and on the endometrium. The two injectables are formulated differently — Depo Provera is administered by intramuscular injection as an aqueous, microcrystalline suspension; NET-OEN by intramuscular injection of an oily solution. Depo Provera tends to inhibit ovulation for a three month period; NET-OEN inhibits ovulation with the same degree of effectiveness for an eight week period.

The advantages of injectable contraceptives can be seen from two vantage points — those of the administrators, particularly in large-scale family planning programmes, and those of the users. To the former, injectables are seen as effective, convenient, easy to administer and reversible. From the woman user's point of view, major advantages are effectiveness, convenience, freedom from the fear of forgetting to take precautions such as with a pill, and the fact that partners cannot interfere with its use or may not be told, if the woman so chooses.

The most common side-effects are disturbances in the menstrual cycle, either frequent, in some cases very heavy bleeding or an absence of bleeding. Other side-effects reported include headaches, weight gain, dizziness and abdominal discomfort. A WHO report cites discontinuation rates of approximately 50 per cent after one year, comparable to reports for oral contraceptives in similar clinical trial settings.

The crucial issue with injectables as with the other 'high technology' contraceptives now undergoing clinical trials is that not enough is known about their long term effects on women's health. Researchers agree that no method of contraception will be completely understood until millions of women have been monitored for several decades — unprecedented experimenting on a relatively healthy population in the industrialised countries and on a generally less healthy population in most Third World countries.

These concerns were voiced in the recent debates in the U.S. and England over whether to approve Depo Provera for contraceptive use. The Food and Drug Administration in the U.S. appointed a panel of three scientists to hear testimony and make recommendations to the FDA. Support for approval came from Upjohn, USAID, International Planned Parenthood Federation and the World Health Organisation, while the National Women's Health Network, the Health Research Group, a number of independent scientists and consumer groups argued against approval. Several years of review showed the difficulties of determining adequate assurances of safety, of interpreting the significance of malignant tumours in beagles and monkeys injected with large doses of Depo Provera and highlighted that epidemiological data was not comparable in quality to that on oral contraceptives so that comparisons could not be made.

The U.S. panel opted for caution and in November, 1984 rejected Upjohn's request for approval. In contrast, the British Committee on the Safety of Medicines recommended approval of Depo Provera for use as a contraceptive under certain limited conditions. Since a drug can be used for any purpose at the discretion of a doctor, Depo Provera is in fact being used as a contraceptive in a number of settings in the U.S. and Canada, and has been administered to some women living in Canadian institutions. A recent suit in Sidney, Australia charged Upjohn representatives with forcibly injecting seven 13 and 14-year-old aboriginal girls, who were not sexually active with Depo Provera for up to a year. The WHO advises that injectable contraceptives should be avoided among young adolescents, women who

have not yet had children but may wish to do so in the future, and to women over 40. Whether these guidelines are being adhered to in discretionary use in Canada and the U.S. is impossible to know.

The new trends in contraceptive research, while capable of preventing most pregnancies, ironically offer women little control over their bodies. Implanted, injected, inserted — the message to women is to trust the technology and not worry about side effects or long term hazards. In the case of Third World women, the new contraceptive technologies are being pushed as further armaments in the battle against overpopulation. Population planners advocate the use of social marketing techniques — the mass inundation of contraceptives, including injectables, via corner stores and other private distributors — hardly a way to ensure careful monitoring of possible side effects and screen women who may not be suitable for a particular contraceptive. But it is good business.

Alternatives?

What would it be like if women made the major decisions regarding contraceptive research and established the criteria for acceptable levels of toxicity and side effects? What if men were equally test subjects? Direct experience is a powerful teacher. Would side effects such as weight gain, irregular bleeding, headaches, pelvic inflammatory disease, a small number of ectopic pregnancies and possible sterility be represented as relatively minor irritants by those who experience them?

More research and development should be directed towards barrier methods — diaphragms, cervical caps and condoms. The technology for using synthetics to produce superior condoms has been available for at least two decades, but has not been developed by manufacturers such as Ortho Pharmaceuticals because it would require investments in new machinery and would cut into the company's markets for pills, a more profitable product. Research in these areas is not considered as exciting or career-enhancing as that directed towards other forms of contraception.

As consumers, we can band together to define our concerns and articulate our needs. We can draw on available information about contraceptives and educate ourselves about risks and benefits in order to make an informed choice. (*Contraceptive Technology* 1984-1985 by Robert Hatcher, Felicia Guest, et al. Irvington Publishers, New York is a very useful handbook.) We should be prepared to reevaluate our choice of contraceptive after a period of time—the risk/benefit ratio changes as we get older or develop particular conditions. This is particularly true for oral contraceptive users. We can educate our partners to the issues and let them reveal the ways they care. We can lobby for detailed package inserts in all drugs and for more stringent monitoring of adverse reactions in Canada and in other countries. We can be cautious before embracing new products — even ones like the new contraceptive sponge may pose a danger of toxic shock syndrome. We can support initiatives aimed towards providing women with better support services, including abortion if desired, when contraception fails.

Those of us who came of age in the 1960s with the widespread availability of the pill thought that 1985 would no doubt offer us a range of safe choices for contraception. From our vantage point today we are older, wiser and wiser — and perhaps that's not such a bad thing. ▼

FEMINIST VOYAGEURS



photo by Michèle Pujol

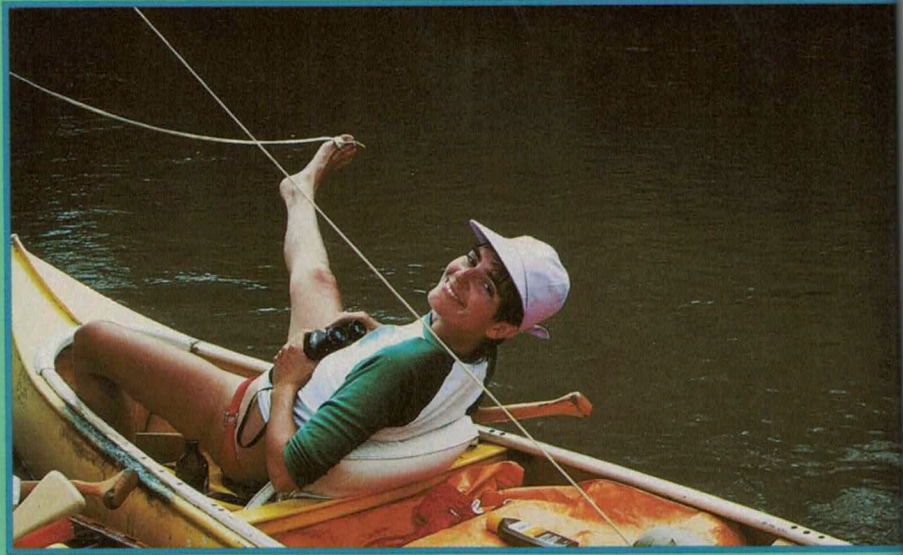


photo by Joy



photo by Michèle Pujol

N A N C Y M C L E N N A N

The Assiniboine River follows easterly, in a meandering fashion from eastern Saskatchewan to its point of fame, where it empties into the Red River at Winnipeg. Locally, its history is intrigu-

ing. It opened the west for Pierre de la Verendrye and it was an avenue of assault for Louis Riel.

But the contemporary image of the Assiniboine River is one of a river without much impact. She houses no hydro-electric turbines. She transports no cargo, and she does not gush over any mighty escarpments. What the Assiniboine does, is move through a sometimes here, sometimes gone, valley of agriculture.

It was the River's unpresuming quality that warmed the souls of nine feminists last summer, because although the Assiniboine can boast few renown landmarks, only a handful of bridges span her, and her banks remain natural and almost void of humanity.

The canoe trip lasted only one weekend. The women put in east of Brandon one Friday evening and were promptly greeted by some mild, but still challenging white water. The paddlers in the stern of their canoe had barely 500 meters to get their bearings when the river carried the four canoes into rapids. There was some feverish steering and a bit of nervousness on the part of the novices, but really, it was nothing.

Shortly thereafter, camp was set and we leaned on our elbows to soak in the July full moon on a Friday-the-thirteenth. Too seldom comes the opportunity to lay on your back to decipher a star map (using only the luminous campfire).

As more and more astrological signs and constellations were identified, a few shallow black clouds skirted the bottom of an immense moon and it felt as if Ichabod Crane and the headless horseman should suddenly race through the campsite. Other than a begrudging beaver and a few curious frogs, all was peaceful and quiet.

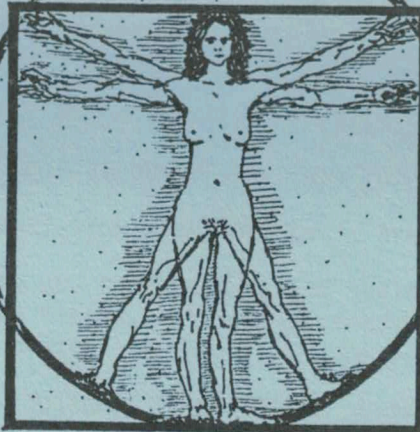
It took some time for the Saturday morning paddlers to realise their freedom, to shake off the civilised twitches. The morning was hot and finally, the sun-worshippers gave in and bared themselves to the wind and rays.

It is inevitable that in a group of nine women you will find a variety of skin pigments. The ivory skinned and red haired women were aghast at the Mediterranean and olive skinned women who had bared themselves to the blazing heat, but the shock was not one of modesty. The women who had to remain covered to the ankles with a skirt, to the knuckles with a shirt and had to wear a lamp-shade bonnet to avert sunstroke, was a myriad of mental miles from the bikini-bottomed, oiled-up, care-free paddler in the bow of the same canoe.

Still, everyone laughed, tolerantly at everyone else.

The wind was as wicked as the heat that day but luckily, it was a westerly wind and our destination was 60 miles due east at Spruce Woods Park, near

The Anatomy of Power



WOMEN'S HEALTH CLINIC
SELF HEALTH WORKSHOPS
JUNE 4 - JULY 4, 1985
CENTENNIAL LIBRARY AUDITORIUM
251 DONALD STREET
7:00 - 9:00 P.M.

As women move away from the rigid stereotyped roles which society prescribes for us, towards a more equal involvement in society, we are gaining more access to traditionally male power bases. An understanding of the dynamics of power is essential to the process of redefining ourselves as women.

In order to realize our full potential as individuals and as a group, we must learn to seek and use power to promote significant social change for women. We need to move beyond power styles that reinforce male dominance and redefine power in ways which embrace our gentle, nurturing qualities. We must learn that power and gentleness, strength and vulnerability can and must co-exist together.

The characteristics and qualities which have kept women in a subordinate position in society are the very same characteristics which must be integrated and transformed into a more positive definition of power. For women, power must expand to include not only personal power, but the empowerment of others, as well.

Women's Health Clinic is pleased to offer a series of Self Health Workshops entitled, THE ANATOMY OF POWER, to provide women with an opportunity to come together to explore, redefine and celebrate our own unique understanding of power.

- | | |
|--------------------|--|
| TUESDAY, JUNE 4 | REDEFINING POWER - A Panel Discussion with:
Roberta Ellis, Marilyn Kenny,
Sachananda Pacem & Dr. Claudia Wright.
Moderator: Donna Marion. |
| WEDNESDAY, JUNE 5 | POWER IN THE WORKPLACE - Chris Lane. |
| TUESDAY, JUNE 11 | PERSONAL EMPOWERMENT - Joan Turner & Karen Howe. |
| WEDNESDAY, JUNE 12 | ORGANIZATIONAL EMPOWERMENT - Brenda Sinclair. |
| TUESDAY, JUNE 18 | POWER AND POWERLESSNESS IN SOCIAL SERVICE DELIVERY -
Ellen Tabisz, Hilda Hildebrand-Raudsett and
Ron Bailey. |
| WEDNESDAY, JUNE 19 | YOUR INTERNAL POWER SOURCE - PERSONAL EMPOWERMENT -
Sandy Somerville. |
| TUESDAY, JUNE 25 | POWER IN RELATIONSHIPS - Jan Ellis. |
| WEDNESDAY, JUNE 26 | POWER & LESBIAN RELATIONSHIPS - Three Women. |
| TUESDAY, JULY 2 | POWER IN THE FAMILY - Cheryl Lanktree |
| WEDNESDAY, JULY 3 | WOMEN HOLD UP HALF THE SKY - POWER THROUGH
INTERNATIONAL ACTION - Sari Tudiver. |
| THURSDAY, JULY 4 | WOMEN'S HEALTH CLINIC
OPEN HOUSE
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Carberry. Paddling with the west wind we thought we had it made, but the Assiniboine River has more character than a pack of would-be voyageurs. As the river meandered eastward, the bends veered north then south, and north-west-southeast, then suddenly, the wind was in our faces and we were paddling fiercely just to keep from losing ground. The westward stretches of the river were rare, but there. Any benefit from going with the current seemed to disappear.

After a furious kilometer into the wind, it was time to coast. First intentions were to tie two canoes together in catamaran style so that canoeists could chat, and share snacks, but one thing led to another. Three canoes, then all four were bound in raft formation. The two women in the stern of the outside canoes ruddered and plied their paddles and kept the raft from hitting the banks.

It was wonderful! Refreshments, philosophies, stories, laughter, and freedom. Nobody thought it could get any better until we swung around a bend in the river and felt that powerful wind at our back.

"Hey," said the Captain. "Tie the corn-

er of this poncho to the bow of that centre canoe. You there in the bow, use your paddle as a mast."

The women in the bows of the two outside canoes each held a corner of the poncho and fed the wind into what suddenly became a billowing spinnaker pulling four canoes downstream faster than any one canoe could be paddled.

The sense of sailing was something that no one had expected and it added to the euphoria of the weekend.

The camp on Saturday night was on a willowly sand bar at the base of a 40-foot burr oak embankment. It had been a long day. Some gear had to be dried out from one of the canoes that had been swamped.

One crew of women rushed to gather wood before sunset while another erected the tents. Supper was eaten a good hour after sunset and with 30 miles behind us, it wasn't long around the campfire before everyone turned in.

Sunday started hot. Camp was broken quickly and everyone set out with an air of confidence and a sense of accomplishment.

The river was again full of surprises. The wildlife was plentiful. Kingfishers squawked at us and bank swallows swarmed around their impressive cities carved out of the clay cliffs. Majestic herons lofted slowly as we quietly plied around a bend. Phalaropes, plovers, kildeers, and families of blue-winged teals didn't seem to mind our company while some young white-tailed deer daintily graced the far banks.

The capacity of our river was boosted when we passed the mouth of the Souris River. Dotted along the banks were crystal clear springs which emptied into the Assiniboine as tiny waterfalls.

The glorious highlight of Sunday came when we found a stream that had created a major erosion and a young sandy beach, big enough for romping and climbing and a refreshing swim.

But it was already mid-afternoon and the paddlers were beginning to feel the encroachment of civilisation.

According to the map, it appeared that we would have to paddle pretty steadily to reach the bridge where we had arranged to be picked up at a reasonable time.

As time wore on, paddlers began craning their necks around the bends in anticipation of the bridge. We took a final brief rest at a shale shoal. Together on the shore, the group of women had a different feel to it.

It may have been fatigue or it may have been sadness that the trip was al-



photo by Barb Flemington



photo by Michele Pujol

most over, but the feeling of being care-free and gay was gone. The mood was more sombre. We cast off our canoes one last time and everyone paddled quietly, appreciating the last few moments of beauty on the Assiniboine.

As the sun was going down, it lit our faces with the special light of that time of day.

Suddenly, from around the bend, came a horrified scream: the lead canoe had sighted the bridge. Concrete! Civilisation was just too hard to come back to after those two days away from the man-made world.

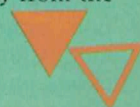


photo by Barb Flemington

La participation accrue des femmes à certaines activités physiques: une réponse à la nouvelle image corporelle de la femme.

PIERRETTE TÉTREULT



L'activité physique occupe une place de plus en plus importante dans les sociétés occidentales depuis une ou deux décennies et les statistiques montrent que la participation aux activités physiques s'est accrue autant chez les femmes que chez les hommes.

A première vue, cette participation de plus en plus grande des femmes aux activités physiques pourrait nous faire croire que nous nous dirigeons allègrement vers une égalité des sexes dans la pratique des activités physiques. Notre société aurait-elle donc évolué au point de reconnaître maintenant aux femmes leur place dans le monde sportif?

Il est encore beaucoup trop tôt aujourd'hui pour parler d'une tendance vers l'égalité des sexes dans la pratique d'activités physiques, car ce qui attire la majorité des femmes vers l'activité physique c'est avant tout le désir de se conformer à la nouvelle image corporelle féminine des années 80. Cette nouvelle image corporelle, socialement idéalisée, se caractérise par l'obtention d'un corps mince et musclé. Tous les sondages confirment que la préoccupation esthétique des femmes est la motivation première à la pratique d'activités physiques¹. Ainsi, les femmes s'intéressent à l'activité physique avant

tout par désir de voir fondre leurs kilos superflus. Il existe certes aussi d'autres facteurs qui poussent à la pratique d'activités physiques comme le désir d'améliorer sa condition physique ou la recherche d'une activité de détente et "dé-stressante". Toutefois, ces facteurs ne figurent pas parmi les raisons premières menant les femmes vers l'activité physique.

UNE PLUS GRANDE PARTICIPATION DES FEMMES AUX ACTIVITÉS PHYSIQUES

Les dernières études montrent que les femmes optent majoritairement pour les activités physiques telles que le conditionnement physique, le jogging et la danse aérobique, alors que les hommes pratiquent davantage les sports. Cette différence entre les sexes au niveau de la pratique d'activités physiques peut s'expliquer par la motivation différente d'un sexe à l'autre. Les hommes préfèrent les sports car ils recherchent surtout le plaisir et la camaraderie. Les femmes, quant à elles, recherchent dans l'activité physique le moyen de maigrir ou de corriger les imperfections de leur corps. De ce fait, elles optent alors pour les activités physiques axées plutôt sur l'exercice physique car celles-ci permettent de faire travailler le corps à des endroits spécifiques comme la taille ou les

cuisses. De plus, cette préférence des femmes pour les exercices physiques provient du fait qu'elles ne connaissent pas le plaisir que procure la pratique sportive. Ayant très peu ou jamais pratiqué des sports durant leur enfance ou leur adolescence, on peut comprendre qu'un grand nombre de femmes ne soient pas attirées vers ceux-ci.

Le nouvel élan des femmes pour la pratique d'exercices physiques correspond au courant d'expansion de l'activité physique qui a fait son apparition au Québec depuis les années 60. A cette époque, les gouvernements provincial et fédéral ont mis sur pied des organismes tels que Kino-Québec et Participaction visant à promouvoir l'activité physique et à améliorer la condition physique des Québécois(es) et des Canadiens(es). Les hommes d'affaires, toujours à l'affût d'un nouveau marché où ils peuvent récolter des sommes fabuleuses, ont profité de l'occasion pour faire mousser les bienfaits de certaines activités physiques. Chacune a son heure de gloire. Durant les années 70, le conditionnement physique fit de nombreux adeptes. Sa popularité ne fut cependant qu'éphémère. Par ailleurs, l'attrait qu'il avait suscité s'était surtout fait sentir chez les hommes. Son remplacement, le jogging s'est implanté avec plus de force. Les femmes ont eu vite fait de rejoindre les rangs des joggeurs. Malgré la popularité croissante du jogging chez les femmes, on observe que leur participation est, tout comme pour le conditionnement physique, beaucoup moins élevée que chez les hommes. Ce n'est que par le biais de la danse aérobique que le marché a vraiment réussi à attirer la très grande majorité des femmes.

La publicité axée sur l'obtention d'un corps mince et en forme ainsi que la promotion faite par des actrices de télévision et de cinéma (Dominique Michel et Claire Pimparé) ont permis à la danse aérobique de connaître une expansion phénoménale. Cet engouement presque magique pour cette forme de conditionnement physique n'est pas spécifique à l'Amérique de Nord, mais s'étend à d'autres pays occidentaux comme la France, l'Angleterre, l'Australie et même la Russie.

Parallèlement à la danse aérobique, une nouvelle activité

physique s'est développée et semble appelée à connaître, elle aussi, un énorme succès auprès des femmes, la musculation. Les femmes fréquentent maintenant des centres de conditionnement physique essentiellement destinés à la musculation. Actuellement en Amérique du Nord, la danse aérobique et la musculation comptent parmi les activités physiques les plus populaires auprès des femmes. L'émergence de boutiques spécialisées exclusivement dans les vêtements de sports pour femmes témoignent de ce nouvel intérêt des femmes pour les activités physiques. Il semble, toutefois, que la popularité dont jouissent ces activités physiques, n'est que le fruit d'une mode passagère. Certains spécialistes de la condition physique ont déjà prédit la fin de ce courant dans quelques années lorsque le marché aura trouvé d'autres activités physiques de consommation pour remplacer celles-ci. En recherchant constamment la recette miracle pour maigrir, les femmes constituent pour le marché un bassin de consommatrices intéressant à exploiter.

UNE NOUVELLE IMAGE CORPORELLE DE LA FEMME

Certaines femmes se réjouissent de voir ainsi la pratique d'activités physiques augmenter chez les femmes. D'après Gail Small, directrice du département de santé et d'éducation physique du Y.W.C.A. de Montréal: "Les femmes manifestent un très grand intérêt pour ce domaine traditionnellement réservé aux hommes. Elles veulent être belles et en forme. Elles veulent avoir des muscles fermes... Les résultats de la musculation sont plus évidents et plus spectaculaires pour le corps que le conditionnement physique."²

Ces propos de Mme Small nous portent à la réflexion car la musculation est une activité physique beaucoup moins complète que le conditionnement physique. Cependant, les femmes la pratiquent de plus en plus. La musculation permet de développer uniquement la force et l'endurance musculaire alors que le conditionnement physique développe presque toutes les composantes d'une bonne forme physique. Le conditionnement physique permet entre autres d'augmenter la capacité cardiovasculaire, la force, l'endurance musculaire et la flexibilité. En optant désormais pour la musculation au détriment d'autres activités physiques, les femmes nous montrent qu'elles sont plus soucieuses de paraître en forme que de l'être réellement.



et intérêt quasi-obsessionnel que portent les femmes à leur corps existe depuis fort longtemps et c'est d'ailleurs la société qui l'a toujours entretenu. Seuls les critères de beauté féminine ont changé à travers les époques. Au 19^e siècle, les femmes étouffaient leur corps dans un corset afin de rendre leur taille aussi fine que possible. L'idéal féminin de cette époque était personnifié par l'actrice Lillie Langtry dont les mensurations étaient 38-18-38.

Plus tard, au 20^e siècle, après les femmes garçonnnes des Années folles, ce fut l'époque de Marilyn Monroe. Une poitrine bien fournie et des hanches élargies constituaient les atouts désirés pour attirer les regards masculins. Par la suite, la mode Twiggy fit son apparition. Twiggy, ce mannequin britannique au corps on ne peut plus maigre, fut le symbole de la beauté féminine des années 70.

Aujourd'hui, si un corps mince est encore un critère de beauté féminine, cela n'est plus suffisant. Pour être belle, la femme doit aussi être musclée. L'image corporelle idéale est l'obtention de muscles fermes mais pas trop développés. "Bref, d'une fermeté bien féminine. Pour être belle, une femme se doit donc de respirer la santé et le bien-être physique." Alors quoi de mieux qu'un peu d'exercices pour raffermir le buste, muscler les cuisses et faire fondre quelques kilos."³

C'est l'actrice américaine Jane Fonda qui incarne aujourd'hui l'idéal féminin. Non seulement elle possède sa propre école de conditionnement physique, mais encore Jane Fonda a publié un livre, "Jane Fonda's Workout Book", qui est vite devenu un best-seller. De plus, elle a produit une vidéocassette permettant ainsi aux femmes d'effectuer leurs exercices à la maison.

Cette rage folle de l'activité physique à laquelle se soumettent les femmes, émerge d'une société où le narcissisme s'est développé à un état presque maladif. Ce narcissisme se manifeste notamment par une vénération excessive que l'on porte au corps. Ce culte du corps a fait son apparition en Californie au début des années 70 et n'a cessé, depuis, de prendre de l'ampleur. Dans les années 70, le conditionnement physique, le jogging et le cyclisme

figuraient parmi les moyens utilisés pour entretenir le corps. Aujourd'hui, si les moyens ont changé, le but est resté le même.

Cette importance grandissante que nous attribuons à la beauté physique du corps, n'est pas exclusivement réservée au sexe féminin. En effet, les hommes sont aussi devenus très soucieux de leur apparence physique. Par contre, les exigences faites aux hommes pour répondre à l'image de beauté masculine sont beaucoup moins contraignantes que celles imposées aux femmes. La principale préoccupation des hommes est de posséder un corps musclé. Ils n'ont pas à s'inquiéter d'être trop musclés comme c'est le cas chez les femmes. Outre le fait que la femme doive être mince, musclée de surcroît, elle doit aussi répondre à d'autres critères. Les seins ne doivent être ni trop gros, ni trop petits et très fermes. Le petit ventre, quant à lui, doit complètement disparaître et il est à l'avantage de la femme de posséder des hanches pas trop larges.

L'obsession de se conformer aux exigences de l'esthétisme moderne devient un phénomène inquiétant quand on constate que la maladie de la minceur, "l'anorexie mentale" a atteint ces dernières années un stade épidémique chez les femmes. D'après le docteur Jean Wilkins, spécialiste en médecine de l'adolescence à l'hôpital Ste-Justine, depuis deux ans on relève deux ou trois cas par semaine d'anorexie mentale alors qu'il y a dix ans on traitait deux ou trois cas par année. Bien sûr, il est vrai que les causes de cette maladie sont multidimensionnelles. Cependant, les chercheurs qui s'intéressent à cette maladie, sont d'avis que l'environnement social qui accorde une importance extrême à la minceur, est un des facteurs causant l'anorexie mentale.

LE SEXISME PRÉSENT DANS LE MONDE SPORTIF

Les exigences imposées aux femmes ne se limitent cependant pas à l'apparence physique. Celles-ci doivent aussi posséder des qualités bien féminines comme la grâce, l'élégance et la douceur. Ainsi, les sports exigeant ces qualités sont encore aujourd'hui considérés comme des sports féminins et de ce fait hautement valorisés chez le sexe féminin. Parmi ces sports on retrouve le patinage artistique et la gymnastique. Par ailleurs, les sports requérant les qualités dites masculines comme l'agressivité et la force demeurent en majorité inaccessibles aux femmes.

On s'aperçoit donc que les réticences à l'égard de la participation féminine

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aux activités physiques n'ont guère disparu et que les préjugés et les tabous sont encore présents dans notre société. Malgré certains progrès enregistrés, l'éducation des enfants est encore fortement stéréotypée. Il est malheureux d'observer encore de nos jours, des petites filles se faire traiter de garçons manqués.

Les mass-média contribuent aussi à maintenir la femme dans de vieux stéréotypes et ce, même lorsqu'ils couvrent des événements sportifs.

Par ailleurs, les journaux et la télévision n'accordent pas toujours aux exploits féminins toute l'importance qui leur revient. Bien souvent, on nous présente, à la télévision, les résultats de la participation masculine à une compétition quelconque alors que les résultats de la participation féminine pour cette même compétition sont passés sous silence.

Dans la publicité, la femme nous est souvent présentée comme spectatrice plutôt que participante. Par ailleurs, lorsque la femme est représentée dans une activité physique, on nous la montre habituellement dans des disciplines sportives associées à son sexe. De plus, la publicité présente toujours une femme soucieuse de son apparence physique, et ce même lorsqu'elle pratique une activité physique. Une compagnie de shampooing mousse son produit qui permettrait à toutes les femmes de garder une belle coiffure et d'être séduisante même lorsqu'elles pratiquent le ballet-jazz.

Malgré l'évolution des mœurs et l'apport des recherches scientifiques, nous remarquons que les mythes sur le corps de la femme influent encore sur la pensée des gens. En effet, on persiste à croire que les femmes sont des êtres fragiles et qu'elles ne doivent pas pratiquer certains sports exigeant une trop grande dépense d'énergie. De plus, on continue de croire que la pratique des sports masculinise les femmes. Plusieurs études indiquent que la femme-athlète "... se trouve confrontée à un conflit de rôle quand elle pénètre dans l'univers à dominante masculine du sport. Le fait d'être à la fois femme et athlète demande d'assumer deux rôles contradictoires. ..."4 La femme-athlète s'efforce alors de mettre en relief sa féminité et s'attache à éviter la "masculinisation" qui, selon certains, est la conséquence inévitable de la pratique sportive. Vicky Foltz, une des meilleures coureuses de fond des Etats-Unis, a déclaré: "... je fais toujours attention à paraître belle pendant les

courses. J'ai peur que mes mollets ne deviennent gros. Mais c'est ma chevelure qui me préoccupe le plus. ... Je pense que cela vient de ce que beaucoup de gens ont prétendu que la plupart des sportives paraissaient "masculines". Donc, beaucoup d'entre nous, inconsciemment sans doute, essaient d'avoir l'air aussi féminine que possible pendant les épreuves."5

ET ALORS...

Notre société aurait-elle donc évolué au point de reconnaître maintenant aux femmes leur place dans le monde sportif?

On observe qu'il y a effectivement une très grande participation des femmes aux activités physiques comme la danse aérobique et la musculation. Nous devons, cependant, souligner que cet engouement massif pour ces nouveaux sports à la mode semble provenir non pas d'un désir d'améliorer la condition physique, mais surtout d'un souci esthétique et de la folle obsession d'être mince. De plus, seules les activités physiques dites féminines sont valorisées chez les femmes.

Il faut donc se garder de parler d'une évolution des mœurs. Il est vrai que l'image de la femme est en train de se transformer, mais il semble que cette image ne provient pas des femmes elles-mêmes, mais leur est plutôt imposée. Tant que les femmes pratiqueront des activités physiques dans le but premier de séduire les hommes, la pratique sportive ne pourra qu'entraîner leur aliénation. Toutefois, nous pouvons tout de même espérer que l'augmentation effective du nombre de femmes pratiquant des activités physiques entraînera dans le futur une évolution des mœurs. Qui sait, les femmes connaîtront peut-être un jour le plaisir de la pratique d'activités physiques et sportives.

1. ERRAIS, Borhane (sous la direction de). *La femme d'aujourd'hui et le sport*. Ed. Amphora, Paris, 1981, p. 68.

2. RICHER, Anne. "Les femmes n'ont plus peur des muscles fermes" in *La Presse*, 23 avril 1983, p. D-16.

3. TETREAULT, Pierrette et Chantal Beauregard. "Les filles de Jane" in *La vie en rose*, avril-mai 1984, p. 42.

4. MATHES, Sharon "Image du corps et stéréotypes sexuels" in *Le sport et la femme: du mythe à la réalité*, Ed. Vigot, France, 1982, p. 85.

5. Ibid.

1984 has come and gone and left us all a legacy: the Canadian Security Intelligence Service (CSIS).

Bill C-9 which established the new domestic spying agency and gave it sweeping powers of investigation, became law in June 1984. Ted Finn, one of the authors of the Bill, was sworn in as CSIS Director in mid-July and supervised the transition from the RCMP Security Service to its civilian avatar. Over 90 per cent of Security Service agents have joined the CSIS staff.

If you are a peace activist, a feminist, a lesbian or a gay man, a trade unionist, a prisoners' rights activist, a student activist, a member of the NDP, the Communist Party, or any other left-leaning organisation; if you have been active on issues such as welfare rights, native land claims, human rights, unemployment; if you have marched against the cruise missile or the trident submarine, if you have signed peace petitions or petitions for the release of political prisoners in South Africa or the Philipines, if you have gone for a vacation to Cuba or the Soviet Union, if you receive mail from Nicaragua, if you have advocated or participated in a general strike, acts of sabotage or civil disobedience, if you have opposed pornography by glueing locks of video shops, or have painted messages across offensive billboards, if you believe in extra-parliamentary forms of political action, if you are active in support of foreign liberation movements, if . . . you could become, on the basis of suspicion or speculation alone, a target of the CSIS. You may already be one.

CSIS agents can now legally open (and read, copy or even hold) your first class mail, wiretap your phone, install bugs in any premise you frequent (and break and enter to do so), search your private residence, office or business, make copies of any document and remove from these premises anything they wish.

The civilian security service is permitted unrestricted access to all private and formerly confidential records which concern you. This includes all government records (social security, tax, UIC, welfare, medical plans, etc. . .) as well as records held by professionals (doctors, lawyers, psychiatrists, ministers) or by institutions (schools, hospitals, banks, credit card companies, insurance companies). The only data that is beyond the reach of the CSIS is census information held by Statistics Canada — and this is due to Statistics Canada's concern that no reliable statistics can be

IS SOMEONE BUGGING YOU?

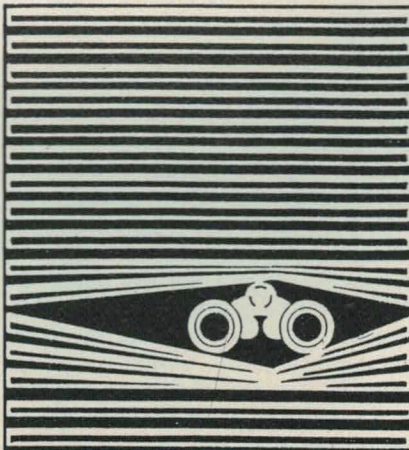
M A J A F R E I

gathered unless 'secrecy' is maintained.

CSIS agents do need judicial warrants to exercise these powers of surveillance, search and seizure. However, this is hardly a major constraint. In the past, judges have rarely refused to issue such warrants. In 1982, for instance, 1,170 warrants for wiretaps were applied for under the Official Secrets Act and the Privacy Act; not one was refused. Toronto defence lawyer Edward Greenspan estimates that, on a per capita basis, there are currently 20 wiretap authorisations in Canada for every one in the United States. With the CSIS, he forecasts an increase in this ratio.

While the lack of real judicial control on the issuance of warrants in Canada has always been seen as a joke in the legal profession (with police officers engaging in "judge shopping" or "dial a judge" practices), it is the CSIS which now has the last laugh. Bill C-9 sets up a secret spy court, where security agents will go to get their warrants. And in the rare case where there is not a sufficient guarantee that they get what they want, the Bill specifies that the CSIS will collect information "by investigation or otherwise" and that "nothing . . . restricts the Service from remaining informed" (Section I2). In other words, the investigative powers of the Service are practically unlimited.

As for the targets of warrant and their legal counsel, nothing in the law suggests that they have any rights to obtain disclosure of the warrant or of the infor-



mation provided to the judge in support of the warrant application. Indeed, nothing in the law permits an individual to find out from the CSIS if, or why, s/he is a target of surveillance.

At this point, you may ask what happened to the recommendations of the MacDonald Commission set up to investigate the powers of the RCMP five years ago?

The creation of a civilian security service separate from the RCMP was one of the recommendations of the Commission. Ostensibly, the intent behind this recommendation was to establish more control over the Security Service and in particular, to prevent those acts of terrorism and criminality practiced by the Service with the Commission documented. The MacDonald Commission Report insisted that agents of the Security Service should adhere to the rule of law and be made accountable for their actions.

Bill C-9 'implemented' these recommendations in the best Orwellian fashion: it legalised the formerly criminal actions of the RCMP Security Service so that when CSIS agents surreptitiously enter your house, plant bugs and steal your papers, they actually *do* adhere to the 'rule of law', and instituted 'formal' but meaningless 'oversight' mechanisms.

The CSIS is virtually a "state within the state", a body which is not accountable to anyone in Canadian society, which is set above the powers of the government, parliament and the courts, and which can perform acts which are illegal for ordinary Canadians. The lack of control and accountability was one of the major criticisms raised by opponents of Bill C-9. All western countries have parliamentary committees with effective powers to control their security agencies. Such is the case in the United States with a House of Representative Committee to supervise FBI activities. Bill C-9 does set up something called the Security Intelligence Review Committee, a much heralded "safeguard" provision. This committee is empowered to monitor — but not to control — the activities of the CSIS. Members of the SIRC are appointed by the government for renewable terms of five years. They are not accountable to the electorate or to Parliament. Moreover, they are sworn to secrecy and cannot reveal anything about the operations and activities of CSIS agents to the public — not even the number of warrants issued to allow the use of intrusive techniques, information which previously the Solicitor General had to release.

According to NDP Justice Critic MP Svend Robinson, instances of similar in-accountability for security services can only be found in right-wing dictatorships such as Chile or the Philippines. The only real control on the CSIS is the size of its budget. But this too remains a secret.

The most disturbing aspect of the new security agency concerns its mandate. Bill C-9 states that the CSIS will exercise its powers and direct its attention towards "activities that may on reasonable grounds be suspected of constituting threats to the security of Canada" (Section 12).

To most people, this phrase would suggest that the main function of the CSIS involves protecting Canada against the activities of foreign spies, a suggestion reinforced by the press which consistently labels the CSIS "the new *spy-catching* agency". However, three and a half of the four elements of C-9's definition of "threats to the security of Canada" (see box) refer to activities by Canadian citizens and permanent residents, who, therefore, qualify as targets for the zealous snooping of the "spy-catchers". This feature of Bill C-9 goes directly against another recommendation of the MacDonald Commission — that the Security Service should not use intrusive techniques against Canadians who have broken no laws.

The definition of "threats to the security of Canada" has been universally criticised for its vagueness. Even Roy McMurry, former Conservative Attorney General of Ontario, not noted for being a civil libertarian, has publicly stated that this definition "clearly contemplates activities that Canadians would have traditionally regarded as lawful and legitimate dissent". For that reason, he believes that the establishment of the CSIS with a "carte blanche to intrude on the privacy, dignity and lawful political activities of Canadians could bring an end to both freedom and democracy" in this country.

In fact, Bill C-9 does not specify what is meant by "interests of Canada", or any of the other essential concepts which appear in the definition of "threats to the security". Such specification is left to the discriminating and experienced 'judgment' of ex-RCMP security agents now staffing the CSIS — agents who, according to the MacDonald Commission, kept files on more than 800,000 Canadians.

During hearings by the House Justice Committee on Bill C-9, then Solicitor General Robert Kaplan who was in charge of defending the Bill refused to

elaborate on the meaning of the definition of "threats to the security". But on two separate occasions, Kaplan clearly indicated what he had in mind.

In 1983, Kaplan was interviewed by Jim Littleton for CBC's Ideas Series. He was asked to give examples of activities that would fall under the definition. The two examples he gave were the case of separatism within one region or province and the case of "an individual or group proposing to bring down the government by the means of a general strike", apparently referring to the Solidarity strikes in B.C., in the fall of 1983. From this, it is obvious that the entire Parti Quebecois, as well as individuals and organisations (such as Women Against the Budget) who have been or are still involved in the B.C. Solidarity Coalition, are likely to be presently under surveillance by the CSIS.

On another occasion, when, in May of 1984, Denis Lortie allegedly stormed the Quebec National Assembly, killing three people, Kaplan's immediate reaction was that such acts of terrorism vindicated his proposed legislation. His comments, however, disappeared from the media as soon as it was learned that Lortie was a corporal in the Canadian Armed Forces. Apparently, that breeding ground for psychopaths is not seen as a "threat to the security of Canada" worthy of surveillance by the CSIS.

Kaplan also observed that it is difficult to decide when 'lawful' dissent becomes a potential "threat to national security", a difficulty which precluded the drafting of more precise definitions. According to him, wording which would protect 'legitimate' groups from surveillance would also shield subversive ones. And hence that decision is best left to the experienced wisdom of CSIS agents.

CSIS Director Ted Finn has been tight-lipped on what he considers to be 'legitimate dissent'. Interviewed by Jim Littleton, he only agreed that, since the new law came into force, Canadians are still free to think:

"... the definition talks about activities. If one can say that thought is an activity, then I suppose (it might be subject to the definition). For my own part, I would say that free thought, which is guaranteed by the Charter of Rights and Freedoms... would not fall under the definition as being an activity which is directed by covert unlawful means to undermine the constitutionally established system. Nor would I say that is an activity directed towards the destruction or overthrow of that system."

If this were not enough, the language of Bill C-9 extends the concept of "threat to the security of Canada" to the protection of foreign states (Section 2) and empowers the CSIS to "enter into arrangements or otherwise cooperate with the government of a foreign state or an institution thereof" (Section 17).

It is well documented that the RCMP has developed over time an intimate relationship with the FBI. According to the Civil Liberties Action Security Project, the FBI has provided free training for RCMP officers. In exchange, the RCMP has applied its investigative zeal and police powers at the FBI's request. There is also documentation of RCMP work in collaboration with organisations such as the Chilean CNI, keeping tabs on Chilean refugees in Canada. In such cases, the RCMP may have acted, without a legal mandate, against the security or interests of legal residents in Canada. Now, the CSIS is legally empowered to continue such practices.

The collaboration between the RCMP/CSIS and their equivalent south of the border in the areas of intelligence gathering and 'counter insurgency' indicates that the CSIS has to be seen not only as a tool of the power structure in Canada, but also as an added element to the defense of American interests. This is clearly the case when those in charge of defining the "interests of Canada" or the "threats to the security of Canada" see them as including the interests and the threats to the security of another nation, the United States, as defined by that nation. For, we must ask, in what way do such activities as opposition to U.S. cruise missile tests, demonstrations against the U.S. invasion of Grenada, or support to the Sandanistas or to Salvadorean freedom fighters counter Canada's interests?

So, who does the CSIS really protect? The answer to this question becomes clear once we recognise that security services have historically been the product of the paranoid fantasies of those in power who view all 'dissident' activity however passive, as being in principle, 'subversive', 'terroristic', and, ultimately, 'threatening to the security of the country'.

Such paranoia on the part of those in power has led to some of the most disgraceful events in Canadian history: the crushing of the Winnipeg General Strike in 1919, the internment of all the Japanese Canadians in World War II, the 1970 War Measures Act in Québec, and now, with the CSIS, the permanent suspension of civil liberties in Canada.▼

POETRY

AFTER THE BIG BANG IS OVER

Forty seconds after the Big Bang
 A faraway child's molten skull cracked ajar.
 A startled eye with its usually protective socket
 Sprung sideways like a pocket watch lid
 Popped open by a movie sheriff
 Impatient for the noon shoot-out.
 Fifty seconds after the Big Bang
 The skull continued its flawless meltdown.
 While from its sideline view, the eye watched, curious.
 Too much was missing now from this mass
 Of melted bone and flesh for accurate repair.
 Not even the makers of the Bionic Woman and Bionic Man
 Could put this face and skull back together again.
 But the innocent eye waited patiently for parental rescue.
 The critical point: Sixty seconds after the Big Bang
 The little brain, as helpless as Dali's spilling clocks,
 Slid down the heat-curved backbone.
 And our mortified, spacetime universe
 Slunk away after it into a red, unseeing, event horizon.

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 King City, Ontario

EVE SAID TO ADAM

Eve said to Adam
 want some reality and
 the garden walls
 came tumbling down

© Beth Jankala
 South Burnaby, B.C.

IT IS TOO EASY

It is too easy
 amongst strangers
 to be anybody
 I could make myself up

© Beth Jankala
 South Burnaby, B.C.

WALKING THE BEACH

Walking the beach she took with her
 a hand mirror coaxing the image
 back she would say I love you

© Beth Jankala
 South Burnaby, B.C.

COMPULSION

Moving through the sun streams
 As a child, the dust motes
 Were my galaxies and I was
 Queen of stars and space.
 Had I known folding socks
 Plumping of pillows
 The abolition of dust
 Were chains I chose myself.
 If I were a starship captain
 Moving through dusty spaces
 Would I polish my controls
 To see my own reflection?
 Would I sweep corridors
 Between saving planets
 To see their long, white gleam
 As my own perfect image?
 Would my defensive gear
 Be neatly stacked in cabinets
 Each in its own right place
 For dealing with aliens?
 Is my life stored in rows
 Whatever my incarnation;
 Is my soul a neat place?
 Is there dust in the corner?

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MY ANGER

curled up
 motionless
 kinetically at zero
 potentially beyond readable scale
 wrapped around
 emotions
 squeezing so tightly
 suppress
 until a final straw
 then slowly initially
 but rising past the speed of light
 it forces out
 bursting through
 eyes nose mouth fists gut feet
 and you stand
 staring
 with the hurt and sorry look
 but I am now beyond
 the speed of light

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Claudia Lambert

Listen, why the hell did she have to show up again, after all this time? I thought she was dead. No one had heard from her for over three years and with the life she led, it wouldn't have been hard for her to die.

She was the one with the brains in our family. In public school, her I.Q. soared right off the top of the charts and as a result she was on national television. People were always saying how gifted she was and that made me think that for some reason God had given her a lot of things he hadn't seen fit to give me. Now, I think brains alone are nothing to be proud of, it's what you do with them that counts.

Myself, I was told I had talent for diplomacy, for smoothing things over. If that's the case, who do I confess to first? Her or the old man? Where is a confession going to do the least harm? I'd better tell you a little of what's going on; maybe you'll know what to do.

Her I keep talking about is my sister, Lily. My name's Marlene. You can see the way our mother's mind was working. I guess I have to be thankful 'Ruby Tuesday' wasn't written when we were born, or I would've gotten a bigger shaft. Lily's the older one by thirteen months.

And she's caused her share of grief in this world. With two husbands that I know of, this before the age of 21; God-knows-how-many lovers; the crazy revolutionary politics she got into, and the wild parties — you get the picture. I should mention her abortion, too. She

could have had the decency to keep this to herself, but to her it was a political matter so she went public with it.

The fact is though, the old man always loved Lily best. He couldn't help himself, it was all a matter of feeling and who can control such things? I really think she even rated above Mother. Not to say anything indecent ever went on between them, except maybe in his mind. But the love was there. And I swear it was knowing how he felt that gave Lily an extra kick when she went out and did all that she did. No matter what happened, the old man never said a word to her. What he said to me, and to Mother, was a different story.

Sometimes I've thought, if you accept the story of Adam and Eve — and I'm not saying I do, I'm postulating is all — then the real punishment God handed down,

after Adam ate the apple and Eve took a bum rap for tempting him, is the capacity of hindsight. The thing of how we torture ourselves with 'if only' and 'what if.' That's what was going on with the old man and it was eating him alive.

Lily's a person who makes others think of spring, of buds bursting and sap rising and all that stuff. Whereas my favourite season is fall. I swear, every rotten thing that's happened to me has happened in the warm months. And with a figure like mine, light clothes are a curse. I put on two pounds just walking past a bakery, never mind what goes on when I make a purchase. I could live on carrot juice for the rest of my life and I'd still be dumpty. But Lily always looked like a refugee, no matter how many pastries she pushed into herself. It's a small point, I know, but it adds on the whole.

A lot of what's going on now started on August 9th, going back just over three years. That day, about nine o'clock in the evening, a cop knocked on our door, and when I answered, asked to see the old man. I thought it was something to do with Lily, but the word was that Mother was dead. She got hit by a car and killed on her way home from the fortune teller's. (Just for the record, there was no mention in her fortune about the sudden death. I went in and asked.) The person that hit her drove away and they never caught up with him.

The old man's had high blood pressure ever since I can remember, and the day after Mother's funeral he had a coronary in the legion hall and had to be taken to the hospital in an ambulance. Suddenly everything was up to yours truly. At the same time, Lily disappeared.

I should probably tell you, Lily took after Mother as far as looks were concerned. Myself, I'm a dead ringer for the old man. And it's my guess the key to Father's whole life is right there, in the business of appearances.

To me, the main thing about Mother was her superstitions. She more or less defined herself by them. In her books, everything had significance and coincidence was a dirty word. If a hair fell into your soup, disease was just around the corner; if the dog coughed on his way out to relieve himself, the winter was going to be particularly harsh; if he did it in the spring, there would be a

crop failure. I won't list everything, it would fill a book.

Every time we sat down to a meal, some omen was pronounced. And there wasn't a single cup of tea poured in our house where the leaves weren't studied. And that's not mentioning the three coins under the carpet, or the crystal gazing, or the astrological studies.

By her own accounts, Mother was never wrong. No matter what the winter was really like, she found some way to justify her prediction. Lily, meanwhile, scorned everything to do with superstition and magic, and she was quick to point at the thermometer and laugh. To which Mother said, "What, are you crazy? Don't tempt fate like that. Besides, what kind of winter was it for Myrna Renata next door, with her Father dying just before Christmas?" Never mind Mr. Renata was 96 years old and had been on his way out for the past decade.



To the best of my knowledge, the old man's never had a single superstitious thought in his life. It's hard to say just what he does believe; I suspect he looks at life from a Christian point of view. But he never said a word to contradict

Mother. Once, when Lily went too far with her heckling, he said, "That's what dancers are like. The decks are stacked against them to begin with, because the human body wasn't meant to be tortured into grace. They have to worry all the time about a break or a strain, and about messing things up on stage. On top of that, everyone in the company goes around hoping something bad will happen to the next person. There's too much can go wrong, they need an escape hatch, something outside of themselves to blame." In his own way, the old man was a heavy thinker.

He met Mother when the ballet company she was touring with came to the playhouse here in town where he was working as a stagehand. For some reason, he would never let her off the stage in his mind. To him, she never became a housewife, but was forever waltzing around in a tutu and a pair of tights. Father married a beautiful ballerina, but Mother aged just like everyone else. And that's where his thing about Lily comes in, the way she looked just like Mother did when the old man met her.

But I'm a long way from my problem. Since you've stuck with me this far, I might as well spill the rest of the beans. After I checked with Lily's friends, which she had dozens of, and realized she had truly disappeared, and with the old man in the hospital and supposed to be avoiding stress, I told him one day during visiting hours that Lily had gone to Europe. Not only gone, but that she was living in Paris and studying at Sorbonne. With her brains, that was easy enough for him to believe. At the time, it was simply a matter of saying the first thing that popped into my mind to keep him calm.

There's an outfit that puts little classified ads in the backs of magazines, usually sleazy ones, saying that for a price they'll mail letters for you from any place in the world. I wonder who else uses this service? There can't be enough people like me to keep such an operation in business. Anyway, I started to send this place letters, signed by Lily and addressed to the old man. They were mailed to him from Paris. The odd time, I'd address one to myself, just to be realistic.

After a year, though, I started running out of things to say. What's to put in a

letter from Paris, when you yourself have never been out of the province? For something to write, I gave Lily a husband, another one. And following that, I let Nature take its course and gave her a baby, a little boy named Henry after the old man. By now, you can start to appreciate my problem. Personally, I blame Lily more than I blame myself. People that are loved the way she was shouldn't disappear and if they do, they should stay out of sight. It's just too inconvenient when they return.

Y

ou can imagine, it's with a heavy heart that I'm off to the airport to pick her up. Even though it's costing me close to

twenty dollars. I've taken a cab. The old man has a car and he's always after me to help myself to it, but I can't drive. Oh sure, I went to driving school when I was 16 — I had to have everything Lily had — and I passed the test after flunking twice, whereas Lily was a natural behind the wheel. I even used to borrow the car every second weekend because Lily got it on the other weekends. In downtown traffic, I'm not bad. But on the highway, when I see a car coming towards me I get the crazy urge to cross the white line and drive head on into it. Not that I want to kill myself or anything, it's an impulse that has no respect for the consequences. It's the same, maybe, as when you're petting a little kitten and suddenly you get the urge to strangle the creature. Not that you want it dead; the vulnerability is what gets to you. It's because it would be so easy that your mind takes a crazy twist.

Sitting in the back of the cab, I get the thought that maybe the plane will crash. I'll be honest, it's more than a thought, it's a hope. I know it's wrong, but I can't stop myself. And in my mind Lily's been dead for so long, I'm not really killing her now. The hope gets into my mind like a knife and turns into a mantra. I'm chanting plane/crash, plane/crash until I see the cab driver looking at me in his rearview mirror. For the rest of the trip, I talk about the weather and the times we're in.

At the airport, I find out Lily's flight's going to be a half an hour late and I go into a coffee shop to kill the time. My mind's still a blank when it comes to any kind of solution to the bind I've got myself into. Mainly what's churning around upstairs is the goddamn injus-

tice of things. Lily was the one who screwed up, but when the whole story comes out, I'll be the villain and she'll come up smelling like roses. It's a foregone conclusion that when the old man sees her, he'll be so happy he'll forgive her everything. He won't even see where any forgiving is necessary.

Suppose I tell the old man what I did, pointing out the situation with his heart attack and so forth. He'll say, "What kind of a sister are you? You made me think Lily was fine when all the time you had no idea where she was. You deliberately kept me from trying to find her with your stupid lies."

And you can see as well as I can, telling Lily anything would be a waste of time. I'm asking you, where's the loophole where I can win? Honest to god, for a couple of minutes I consider disappearing and letting the two of them have their reunion all to themselves. If Lily can do it, why can't I?

But I don't see why I should make things that easy for them. And a little part of me still has the crazy hope that everthing's going to work out, that for once in my life I'll come out of a thing all right. Another part of me — and believe me, this is a couple of atoms way out in left field — is even glad I screwed up, because screwing up and being forgiven is better than just being good. I'm like the Prodigal Son's brother, the good boy that stayed home and got exactly nothing for his pains.

T

he plane's finally landed. I head over to the arrivals section and I realize all over again how much I've built my

life around Lily's being dead. Or not so much dead as simply absent. People are streaking through the chute. All around me there's weeping and laughter, hugs and kisses and arms waving and happy grins. Maybe Lily's missed the flight; I don't see her anywhere. In a way I don't even want to look for her, I just want to stand and absorb all the good feelings going on around me. But the crowd in the chute's starting to thin out. It's down to old people, a man in a wheelchair, a blind woman, a nun.

For all I know, the blind woman could be Lily. I feel bad, but the first thought that comes to me here is at least she won't see how fat I am. It's not her anyway, a whole family rushes forward to claim the blind woman, the kids screaming, "Auntie Sarah, Auntie

Sarah." It's more Lily's style to be the nun. I play with that idea for a minute and it's better than the old Lily, but not much.

Four nuns I've never even saw in the crush call out to the nun in the chute, who waves and points behind her. For some reason, this gesture makes her look like she's throwing a hex on the plane. I'm not the only one to clue into this; almost everyone clams up suddenly, and turns to look at the plane.

There's one last person coming out — a woman. For a second I think, trust Lily to stage an entrance. But the woman turns around to get back on the plane. The nun plunges up the chute and grabs her by the arm. Fear radiates from the woman. The nun starts to coax her along the chute. The woman shakes her off with an angry movement of her body and I know for sure it's Lily. I remember her doing just that same thing when we were kids. She'd be trying to learn something new, and the old man would get overprotective like he had a habit of doing.

I call out to her and start waving like mad. Waving's stupid, I know, and I'm probably scaring her even more. Shouting's a mistake too. But I can't stop myself and I keep calling Lily, Lily, Lily over and over again, like I've gone crazy or something. I try to push through the crowd, but everyone's wedged tight, watching. The way she's standing there with her head cocked, trying. I guess to locate where my voice is coming from, she looks like some kind of bird, like a wild creature cornered by all the malevolent forces of civilization.

All I know for sure is something terrible has happened to Lily somewhere down the line. I guess you're thinking I must be happy things have gone wrong for her at last. To be honest, this is about what I'm expecting from myself. For a second, I contemplate faking a grave expression. But then I find I'm crying like a baby and I'd give anything to be able to turn the clock back and to be sitting in the coffee shop worrying. I'd give anything to be able to rewrite this whole scene and to have the old Lily coming through the chute. ■

Claudia Lambert has been a writer for the last four years. Her work has appeared in West Coast Review, Grain, Rats and Room of One's Own.

ENTERPRISING WOMEN

Home Fashions for Large Women

A small but significant change has occurred in women's fashion in the past few years. The increasing number of large women's clothing stores point to the fact that mainstream fashion is starting to recognise the large woman as an important market. But, most often, it is the unsung home-designers and sewers that cause us to change society's negative image of large women's fashions.

One of these pioneers is Paula Muise, a resident of South Bar, Nova Scotia, who teaches disabled children. As an avocation she designs clothes for herself and other large women. Paula is a committed feminist who actively participates in women's issues at home in Cape Breton Island.

Despite the fact that some feminists have labelled fashion as yet another force that constrains women, Paula does not see it that way. "I know that clothes make a political statement and I've examined the question carefully. Like everyone else, I went through the whole work-shirt, jeans and boots stage. Now, I dress the way I want to dress. If that means wearing a dress, I wear a dress. There are only two reasons why I wear the clothes I wear — they are comfortable and they look good."

And look good they do. Paula has an eye-catching wardrobe of pants, shirts, skirts, dresses and coats; all are handmade. (Her designs are so impressive that they have caught the eye of such luminaries as Kate Millet.) Sewing is an important source of self-expression, a means by which she can break the arbitrary rules of fashion. Paula says, "When you're talking about large women, articles tell you to look as small as you can. Because you're large, you're supposed to dress conservatively and not offend. There's no reason for this; I'm tired of apologising for being large."

There are no apologies in the clothes Paula makes. She uses satin, velvet, and bright metallic fabrics such as Lurex and brocade in her clothes. Bright colours also figure prominently. This shatters the unwritten rule that large women should fade into the background by wearing simple polyester dresses and pantsuits in navy, black or dull floral patterns. Wearing dull-looking clothes has a dulling effect on a large woman's psyche, she says; bright colours have an

CATHERINE YOUNG

equally brightening effect on morale. As a teacher of disabled children, she knows this intimately: "If I wear something bright, it makes the kids feel better."

This is not to say that Paula always opts for the flamboyant or iconoclastic in clothes. As a teacher of active children, she knows the value of clothes that move with ease. She knows the value of solid working clothes — clothes that create an impression of confidence and competence. However, she does not agree with the "Dress-for-Success" syndrome of wearing male-derived working clothes, such as suits.

"When you go for a job interview, you know you have to make an impression. But, to me, dressing like a clone of a male is not the impression I want to make."



Paula Muise

Paula is fortunate that she can design her own patterns but, she says, working from a commercially available pattern is easy too — even for the absolute beginner. A good article to start off with would be a summer sundress because of its relatively unrestricted shape. Pants are more difficult but "you slowly gain the ability to alter clothes to your own proportions," she says. More complex and constructed clothes, such as coats and bathing suits, may take time — and even a few lessons to learn to make, but they are well worth the effort.

"Making something that fits you per-

fectly makes the large woman feel really good."

Besides all of the important practicalities, there is another aspect that recommends the making of one's own clothes — taking pleasure in the sensuality of clothes. Paula prefers to use natural fabrics such as cotton, silk, and wool whenever possible; they breathe and feel good on the skin — two factors that are extremely important for comfort. Large women, she says, should learn to enjoy the tactile sensations that clothes can give you — the nubby, bumpy feel of tweed, the soft and slippery feel of satin. The total effect of well-fitting, colourful, and sensual clothes, is a noticeable boost in morale — not something to be ignored in a society that trivialises big women.

Paula also designs clothes for, pregnant women, disabled people and children; she has even designed a special foundation garment for mastectomy patients. In the area in which she lives, she enjoys a reputation as the designer of impressive theatrical costumes for local dramatic productions. In light of all these accomplishments, has she ever thought of becoming a full time designer?

"Sure, I've thought about it, but I couldn't make enough money at it. Why? Because sewing is considered women's work, so it's underpaid. Although people come to me for skilled work, they expect me to work for less than minimum wage. When I've worked in the theatre, the male carpenter gets three times more than the woman who makes 70 costumes does. So, sewing full-time is not an option for me right now."

As a sideline, it continues to offer a lot of satisfaction. For Paula, sewing and designing her own clothes is a creative outlet, a source of sensual pleasure, a means to create something that makes her look and feel good. As she says, there's nothing quite like entering a room and turning heads — out of admiration and not derision. While some might dislike this non-apologetic approach, it doesn't bother Paula: "For me to be large and look good, it's hard for people to accept. Maybe I'm not conforming to their expectations. But it still feels good." ▽

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SATIRICALLY YOURS

Crime and Punishment



LYN COCKBURN

AIDS, the disease which attacks the body's immune system, rendering it incapable of fighting off infection, largely strikes homosexuals.

According to Billy Graham, Jerry Falwell and various other fundamentalists, this statistic proves that AIDS is God's punishment of gays.

I couldn't agree more, but I don't think that God's punishment is limited to visiting a plague on homosexuals.

For example, I've long believed that premature ejaculation is God's judgement on men who tell sexist jokes and that impotence is a well deserved punishment for those who enjoy hard core porn.

Furthermore, ulcers are certainly caused by an inability to stomach the problems of others. People who ignore the plight of the unemployed, the elderly and the handicapped will sooner or later get ulcers and what's more, they deserve them.

Myopia is reserved for those among us who take the near sighted view that continued arms buildup constitutes the best method of maintaining world peace. Such people end up looking at the world through dark glasses which prevent their seeing the truth about a nuclear holocaust.

Those who refuse to listen to the opinions of others inevitably suffer from a

loss of hearing at some point in their lives. The only views they were ever comfortable with were their own, so those are the only ones they end up capable of hearing. It is interesting to note that Ronald Reagan is wearing a hearing aid.

False teeth are the lot of those who speak less than the truth. For example, while it is perhaps too strong to say that all politicians lie through their teeth, it is nonetheless true that many of them are guilty of half truths and promises they can't possibly keep. So it is not surprising that a lot of them disappear for a few days during election campaigns. Reporters then waste time frantically searching for them only to give up and inform us that they are "resting." They are not. Their teeth have fallen out and they're holed up in some discreet, expensive dental clinic waiting to have their new choppers fitted.

Deviated septums result from the inability of the moralists among us to keep their noses on their faces and out of other people's lifestyles. The incidence of deviated septums among the members of Jerry Falwell's Moral Majority, is I'm told, particularly high.

Constipation occurs when we do not speak up about injustice and prejudice. It happens to people who laugh at racist jokes; it strikes those who think it's just ducky that women earn less than men and is rampant among those who believe that old age pensions are adequate.

Diarrhea on the other hand, is the direct result of being a know it all. Show me a person who has instant solutions for everything and I'll show you a person with diarrhea. It is endemic among writers of pop psychology, for example. And a friend tells me that all economists and generals suffer from it, but I don't believe that for a moment.

Baldness is, of course, God's punishment for those who think that nuclear fallout is something that will only affect the Soviet Union. Lest some of you think I'm being a bit hard on the male half of the population, I hasten to point out that Maggie Thatcher's hair is not as thick as it once was.

Finally, it almost goes without saying that people who believe that AIDS is God's punishment of homosexuals inevitably suffer from hemorrhoids. ▽

A L A M O D *

How to Keep Fit as a Fiddle

Those of you who dislike violent exercise, but who feel guilty as the neighbours jog past your windows in the morning, snug and smug in their track suits and adidas, take heart!

You too are burning up calories all the time, whether you know it or not. By simply lying still in bed, while those detestably virtuous athletes are pounding down the streets in the rain, you are using up one kilocalorie per kilogram per hour; that is to say, if you weigh 60 kilograms and put off the evil moment of getting up in the morning for an hour, you will still lose six kilocalories.

If you decide to get up and sew for an hour by hand, you will lose 24 kc.; if you type rapidly for the same period, or simply wash dishes, you will burn no fewer than 60. Sweep your bare floors with a broom (for an hour!) and you can use up 84 kc. With a vacuum cleaner, the energy is almost twice as much. (Whoever thought that the Hoover was a labour-saving device?)

All this fascinating information comes from a book published way back in 1949, *Rose's Laboratory Handbook for Dietetics* (Macmillan) and is found in one of the kinesiology courses offered at Simon Fraser University, B.C. The reader is warned that the figures are not to be taken as completely accurate since people differ in their performance of any given activity, and basal metabolism is not taken into account. Nor, of course, is the influence of food considered. Nibble nuts while you knit, tipple Tio Pepe while you type, crunch crackers while you crochet, and your energy input will surpass your output. It stands to reason.

Nonetheless there is a lot of food for thought here in this table of statistics, especially for those who play a musical instrument. As an amateur musician I have never had much inclination for sport. Canoeists, kayakers and cross-country skiers abound in my family, but in my leisure hours I prefer to exercise my fingers at the piano, to wield a bow rather than a bat, to sing rather than to swim. Now I feel justified. True, I am not putting out as much energy in a short time as my neighbour who runs or rows, but the chances are that I can keep up my kind of activity for a longer period.

PAMELA FAIRBANK



**In my leisure hours
I prefer to exercise
my fingers at the
piano, to wield a
bow rather than a
bat, to sing rather
than to swim.**

Thus I am delighted to find that if I play Mendelssohn's *Songs Without Words*, I can burn .8kc. per kg. per hour, whilst if I aspire to Beethoven's *Appassionata Sonata*, the figure rises to 1.4kc. Better still, if I work at Liszt's *Tarantella*, my energy consumption could go up to 2kc. per kg. per hour — no mean feat for a pianist. The violinist in the experiment cannot have been very energetic, or maybe he was playing something slow and soulful, for an output of only .6kc. is attributed to him/her, whilst the cellist is credited with 1.3. The difference seems greater than that justified by the size of the instrument, and I am sure we would see a higher figure if our fiddler had chosen a breath-taking piece like the *Moto Perpetuo* of Paganini.

For singers there is good news too. Provided that you sing "in a loud voice", you will use up .8kc. per kg. per hour, and if you're taking part in a two to three-hour rehearsal, as so many of us do each week in our choral groups, that represents quite an output.

I have no comparable statistics for conductors, but I am quite sure that they too get all the exercise they need while they are at work on the podium. The longevity of conductors is legendary — perhaps because they are so good at beating Time — witness Toscanini, Sir Thomas Beecham, Sir Adriam Boult or Stokowski. Waving the baton is as good for the heart and lungs as swinging a racquet. Conducting an orchestra must rank as one of the most healthy occupations, even though it usually takes place indoors.

Conducting is not for everybody, however. Some of us must find other ways of expending our energy. Liszt's *Tarantella* may be beyond your scope but if, like me, you want to burn up more calories in order to defeat a middle-age spread, and just can't make it to a regular fitness class, why not try your hand — likewise your foot and mouth, head and knee — at a one-man (or one-woman) band? The results of your banging, blowing, clashing, clanging and shaking should really confound the joggers calorie-wise (acoustically, too, if they live very close to you) and perhaps you'll be the next one to look smug!▽

*mod - bold and free in style, behaviour or dress.

NOTIONS AND POTIONS

Chlamydia: A Common STD

KRIS ROBINSON

For the majority of women Chlamydia is an unfamiliar word. Many who read this will be surprised to discover that Chlamydia is considered by some to be the most common form of sexually transmitted disease (STD) in Canada. According to some officials, it is twice as common as gonorrhea and ranks number one among diseases that are sexually transmitted. In the United States, Chlamydia infects three million people per year — and an estimated 500 million people around the world are infected each year. The cost of treatment is high: one billion dollars in the U.S. where public health officials see it as a major epidemic.

In Canada the exact extent of the disease is unknown. Since doctors don't have to report cases to public health officials as they do with gonorrhea identification and control of the disease is difficult. Exact figures on Chlamydia are unknown but health experts familiar with STD's agree that its presence is widespread enough to pose a threat to women — particularly those of child-bearing age.

Until recently Chlamydia was linked primarily to eye infections and blindness, particularly in the Third World, but now it is known that it can cause infections of the genital tract in men and women, and pneumonia and eye infections in infants.

Because the infection may be without symptoms, particularly in women, it may be passed to the infant without any awareness by the mother or her physician.

Infants may develop an eye infection (conjunctivitis) or less commonly, pneumonia. U.S. statisticians estimate that of the 155,000 infants born to women with Chlamydia infections each year, 75,000 develop conjunctivitis and 30,000 develop pneumonia.

Chlamydia trachomatis is a form of bacterium. The word is derived from the Greek "chlamys" meaning to cloak. The earliest studies related Chlamydia to genital tract disease go back more than 70 years. However, it was not until 1965 when a special tissue culture was developed that research into the organism increased.

Chlamydia can be transmitted from one person to another during sexual contact and it can be transmitted to infants at birth through maternal vaginal secretions. There may be a period of latency before any of the symptoms of the disease develop.

In men, infection with Chlamydia may cause non-gonococcal urethritis (NGU), an infection of the urethra which may resemble the symptoms of gonorrhea. The symptoms of NGU include a urethral discharge and painful urination. NGU is twice as common as gonorrhea and if it goes untreated it can lead to sterility. It has also been linked to proctitis (anal inflammation) in gay men and Reiter's Syndrome (an arthritis-like condition).

In women Chlamydia can infect the cervix and ascend into the body of the uterus and up into the fallopian tubes


Chlamydia is considered by some to be the most common form of sexually transmitted disease (STD) in Canada.

SYMPTOMS — FEMALE

- vaginal discharge
- vulvar itching, burning
- dull pelvic pain
- bleeding between periods
- painful urination
- * Many women have no symptoms

SYMPTOMS — MALE

- urethral discharge
- painful urination



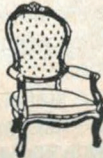
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causing inflammation (salpingitis). The subsequent scarring and narrowing of the tubes can lead to ectopic pregnancy (when the fertilised ovum implants into the tube and not the uterus). If the fallopian tubes are severely infected they may become blocked with scar tissue, causing infertility. According to some researchers, one half to two thirds of women who are infertile because of fallopian tube problems have had a Chlamydia infection.

Symptoms include vaginal discharge, vulvar itching and burning, dull pelvic pain, bleeding between periods and painful urination. One estimate is that 60 per cent of women and 10 per cent of men do not realise they have the infection because they have no symptoms. Young women who are just beginning to be sexually active appear to be the most susceptible to the organism. Also the chances of becoming infected increase with the number of sexual partners a person has.

Once recognised, Chlamydia is easily treated with specific antibiotics — usually tetracycline or Erythromycin. Penicillin, which is often used to treat gonorrhoea, is not effective against Chlamydia, so if both infectious organisms are present

another antibiotic or combination should be used.

Prevention is enhanced by using condoms or a diaphragm during intercourse. A test for the presence of Chlamydia is not usually part of a standard medical check-up so sexually active people should discuss the test with their physicians. Pregnant women should also be aware that the standard silver nitrate eye drops that are used in most hospitals to prevent gonococcal infection in the eyes of the newborn, are not effective against Chlamydia. If they are concerned that they have or may have had Chlamydia previously, they should request that their baby have Erythromycin eye ointment instead of the standard silver nitrate.

Intensive education efforts among both the health care worker and the general public are important in the fight against Chlamydia. Much emphasis has been given to herpes in the past few years, but it should be noted that although herpes is a serious infection, it does not cause PID (infection of the uterus, fallopian tubes, pelvic lining) and subsequently infertility in women, but Chlamydia can and does. Better identification and proper treatment of

people with Chlamydia will bring the epidemic under control. It is extremely important to seek treatment if you are aware of any symptoms and follow-up of all Chlamydia contacts is of utmost importance. ▽

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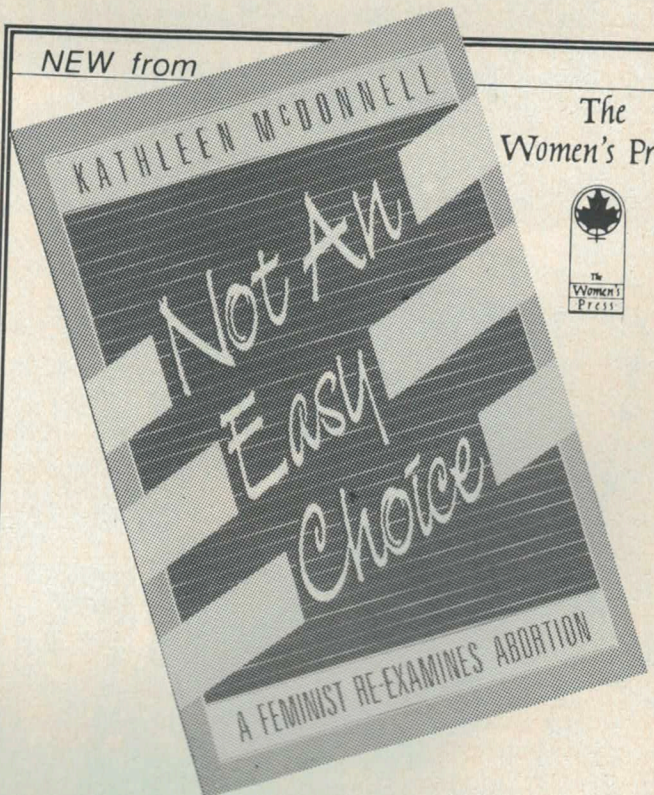
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REVIEWS

FILMS

PASSAGE TO INDIA

Reviewed by DEBRA PILON

Don't decide to read the book *A Passage To India* if you find the movie of the same name leaves you feeling unsettled about the two women — Adela Quested and Mrs. Moore — who are central characters in both. The novel by E.M. Forster, published in 1924, is no more sympathetic or enlightening when it comes to these two heroines or the mystery of the Marabar Caves than is the movie, written and directed by David Lean.

Both the novel and the film are masterpieces which take their respective audiences into a luxuriously painted still-life of India during the days of British colonial occupation. The country's charms are lovingly reflected in both the literature and the film. Care is taken, too, to craft complex male characters

whose actions and reactions are mirror images of the trying times in which they live.

Enter Miss Quested and Mrs. Moore. The former is an intelligent woman, dowdy in appearance, who is made dowdier still because the director has her constantly pursing her lips and squinting her eyes, whether indoors or out. She is portrayed with grim dedication by Australian actress Judy Davis, the spunky star of *My Brilliant Career*. Miss Quested has come to India from Britain with Mrs. Moore, an elderly mystic with a heart of gold who, when the two arrive at Chandrapore (a fictional city depicted in the film by Bangalore), seems destined to become Miss Quested's mother-in-law.

The meat of the story is not so much whether this possible wedding engagement will occur but whether Adela will be able to stomach India — something most of her Anglo compatriots find exceedingly difficult to do. Being innocents abroad, both Mrs. Moore and Adela are eager to experience the "real" India, the one outside the white-washed Club where bureaucrats loyal to the King drink gin-and-tonic and fantasise about civilization (i.e. Britain). A sight-seeing trip to the nearby Marabar Caves is arranged by their mutual friend Dr.

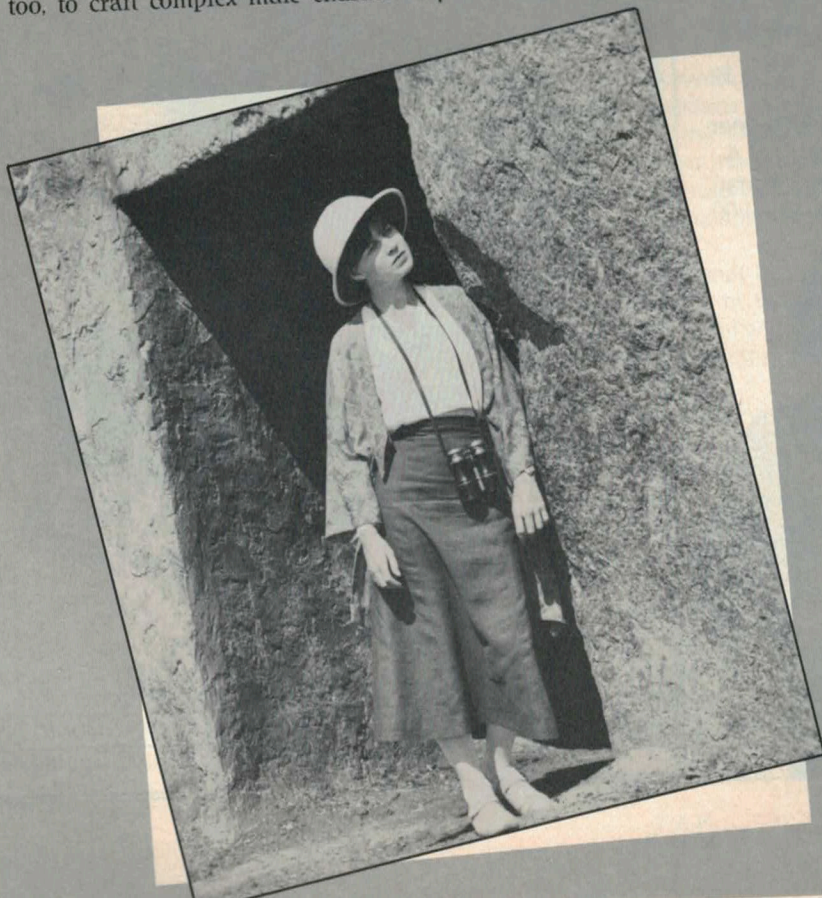
Aziz (Victor Banerjee) to sate the visitors' curiosity about mythological India, but all hell breaks loose when Miss Quested returns bruised and shaken from the picnic to accuse the young Dr. Aziz of attempting to rape her in one of the dark caves.

Neither the book nor the movie clearly explains what happens in the cave; in fact, the novel is even more nebulous than the film on this score. At the colonial kangaroo court convened to convict Dr. Aziz, Miss Quested stuns everyone by withdrawing the charge. This is where the consternation begins for women.

I'm not sure if this is to its credit or not but the film, by injecting a scene which is *not* in the novel, alludes to Miss Quested's repressed sexuality as a possible explanation for the charge she makes against Dr. Aziz. The scene depicts Miss Quested fleeing frantically from a jungle clearing filled with erotic stone statues. She has come across the clearing while exploring the countryside on her bicycle and is spooked, not only by the statues, but by some noisy monkeys. Following the events of that hot afternoon the camera shows her sleepless beside an open window into which wafts the sweetly sensuous aroma of blooming frangipani. (Even a first-year psychology student will be able to figure out the sexual allusions.) Soon the day's excursion with Dr. Aziz and Mrs. Moore to the Marabar Caves begins.

In spite of the fact that Dame Peggy Ashcroft brilliantly portrays a kind and spiritual woman who has no patience with the racism she sees in her son and his fellow British officers in India, Mrs. Moore suffers terribly in the film by being made to simply disappear, leaving poor Adela to cope alone with the fiasco of the trial and her considerable emotional turmoil. In Forster's novel, Mrs. Moore's sudden departure from India after the disasterous day at the Marabar Caves is made more understandable by alluding to the strong premonition she feels of more evil to come. The novel is, overall, far more concerned with plumbing the depths of Mrs. Moore's emotional and intuitive nature than is the film.

Both the novel and the film are sensitive and majestic pieces of writing, cinematography and film characterisation. In the end, though, we mustn't feel we have to unequivocally like everything that comes before us, even if it is art. ▽



MUSIC

JANE SIBERRY,
NO BORDERS
HERE

Reviewed by JUDE GAAL

Prompted by frequent exposure to the name Jane Siberry on television and newspapers, my curiosity got the best of me and I purchased her album, *No Borders Here*. Although she may be new to the radio waves her musical career has spanned quite a few years. The past has seen her play folk music in Toronto's coffeeshouses while the present finds this artist in quite another space.

As the album title suggests, there are no borders here. She hints at many different musical landscapes from the spacey feeling on *You Don't Need*, to the oriental flavour of *Follow Me*. *Dance Class* creates a light, music-box sound juxtaposed with the unmelodic jazzlike backup vocals. *Muse Aloud* has a slightly calypso sound and *Extra Executive* is a funky, danceable tune with a deft political message.

She tries to break through the listener's conventional ideas of what a song should sound like by creating a layered effect as the vocalists interact lyrically bringing into being a distinct sound on *Map of the World Part I*. Jane breaks away from convention by using the spoken word instead of singing many of the lyrics on the album.

The lyrics sever the traditional, mediocre boundaries giving the listener an alternative point of view. *The Waitress* is a comical, poignant glimpse into the life of a neurotic woman trapped by and obsessed with the role of being a good server. Instead of the usual ravings of a jealous woman wanting to possess her man totally, we find a woman confident enough to sing 'and if he want to be/with all the girls he meets/it's cuz I make him feel so good.'

She deals with the larger social issues of becoming trapped by appearances; the false sense of happiness that materialism can seemingly buy; of being afraid to believe and be oneself, 'there is nothing you need that you don't have or can't do.' Of the bogus young woman molded by the advertising media who

believes in taking what you can get; 'and see the girl with perfect teeth/she picks up lonely guys in bars/then she takes off when they've bought her drinks/don't you have money? I ask/of course I do. . .'

Yet, with all its good qualities there is definitely something lacking on this vinyl effort. Even though the musicians do evoke some interesting sounds these are far too little and overall the sound of the album verges on the monotonous, repetitive and uninspiring. It is unfortunate that this album is so lacking 'musically' for I was truly hoping Jane would be Canada's musical breath of fresh air. ▽

BOOKS

LIFE PENALTY

Reviewed by ADENA FRANZ

Life Penalty, written by Joy Fielding. Doubleday; \$19.95.

According to the latest police reports, the elusive murder suspect Dennis Howe is still at large. He is believed to be a prime suspect in the sexual assault and strangling 21 months ago of Sharin Morningstar Keenan, a nine-year-old Toronto girl talented in art and drama. His face recently appeared in 170 Mediacom sites along with a \$100,000 reward offered for a tip leading to his arrest. ". . . there will be no peace until their (the grief-stricken parents) daughter's murderer is brought to justice." (Macleans, October 29, 1984, p. 8b)


Horror stories such as this and thousands like it are part of the motivation behind Joy Fielding's latest novel *Life*

Penalty. Her gripping story echoes the most horrible fear of all parents. In it, Gail Walton's life is nearly destroyed by the rape and murder of her six-year-old daughter Cindy. While most media reports of violence focus on the offenders, Joy has, first, captured the essence of what it means to be the victims of violence, frequently women and children. Secondly, she has established herself firmly as an important and insistent voice on their behalf.

As the mother of two daughters, Shannon, 8, and Annie, 5, Joy told me during her promotional tour that the subject matter of this book was very close to her and that writing about child molestation, murder and especially about the fear, was not easy. Joy has, however, turned this into her greatest asset for dramatic storytelling.

Many readers will remember *Kiss Mommy Goodbye*, the poignant story of a woman's agonising struggle to find her children after her husband kidnapped them. In that novel, as well as in *The Other Woman*, Joy literally climbed inside her female protagonists to relate how their lives were turned upside down by events outside their control.

In *Life Penalty*, Joy's pencil has been sharpened to capture each scar of reality turned fiction, all the while commenting on the absurdity of commonly held perceptions. Gail, frustrated with the police's futile attempts to trace the killer of her daughter, goes out on her own manhunt to find him. In the searing drama that follows, she becomes a desperate victim seeking revenge. Unmindful of the danger she provokes upon herself in the process Gail becomes the epitome of obsession: she frequents seedy areas of the city, she opens accounts in recently-robbled banks, she roams a deserted park on Halloween night and isn't stopped even after she's mugged. Her search for the stranger lurking in the bushes takes her not only down danger-



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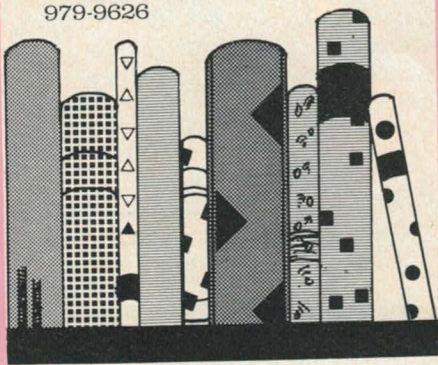
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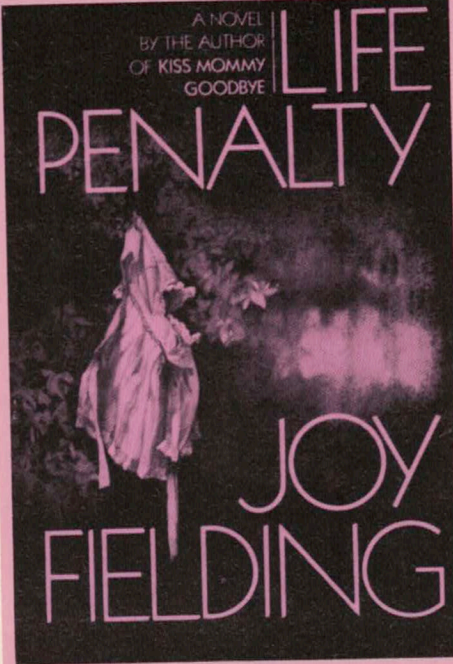
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ous highways, but into the habit of renting spaces in rooming houses. Her apparently incomprehensible behaviour alienates her from her friends, even from her husband and their older daughter.

Joy crushes Gail's illusion that people get exactly what they deserve: victims get more than they ever dreamed possible and criminals get a slap on the wrist and a request not to do it again. "Haven't you heard," Gail asked. "You don't have any rights until you kill someone."

This all ties in with Joy's strong belief that society's level of tolerance for deviance (not overt) has increased dramatically over the last few years. Gail, reading the current characteristics of criminals finds that: "Even the hard-core deviant, the sexual psychotic, who didn't ask but took, who violated and destroyed regardless of age and beyond all reason, was being viewed in a more sympathetic light, no longer held responsible for his actions."

"It's time," Joy told me, "that we put the blame exactly where it belongs: on the shoulders of men. Most criminal acts are performed by men. And that's because they have physical strength. From that stems their power to dominate the streets, their homes, to rule the economy." There is hardly a stronger feminist voice amongst successful Canadian novelists.

"Women are gradually changing the concept of power in the economy," Joy continues, "by gaining financial independence. It is no longer feasible for the

so-called nuclear family to live off one income. Mother needs to work."

With this change comes about a greater demand for daycare and nursery facilities, a real concern for Joy. "What happens to the children?"

Her own career allows her to stay at her Toronto home for which she is grateful. She will soon be celebrating her 11th marriage anniversary with her lawyer husband. She believes that individual women can change the accepted mores of society. "I don't know how anyone cannot be for women's rights. We must stop blaming ourselves for everything, stop being riddled with that horrible monster guilt and get on with our lives. Although I'm not a strident feminist, I believe we can make changes happen."

Especially strong is her anger towards those who blame the victim, above all children, who are frequently blamed for adult (mis)behaviour. "Somehow," Joy said, "it makes society feel better if it can make the victim responsible for the crime. It can say, 'Well, I would never have put myself into a situation where something like that would happen.' An attitude like that relieves society of having to deal with the pain of being a victim."

"You'd be surprised how sexy some of these five-and-six-year-old girls can be," Laura told her matter-of-factly.

"Laura!" Gail gasped.

Laura suddenly realized all the implications of her remark and pulled her car over to the side of the road. "Hey now, wait a minute. What are we talking about here?" she demanded, turning in her seat to face Gail head-on. "I was not talking about Cindy--"

Gail didn't let her finish. "It doesn't matter who you were talking about," she exclaimed. "Did you hear what you said? You said that five-and-six-year-old girls are sexy!"

"Some of them are," Laura defended herself shakily. "Look, Gail you don't know. You don't see what I do. In my office every day, families come in, all torn apart. I see this little prune of a wife who puts out for her husband maybe twice a year when she has to, and I see a little girl openly flirting with her father. A lot of men aren't strong enough to resist--"

"They damn well better resist," Gail shot back, tears springing to her eyes. "They damn well better stop using their wives as an excuse, and start assuming their responsibility as adults! . . . If there's a problem with society, don't look at the perpetrator, look at the victim! Don't put the blame where it belongs; put

it where it's easiest to disregard. Blame it on the women! If a man rapes his five-year-old daughter, blame his frigid wife. Blame his 'sexy' child. God forbid we place the blame on the man responsible!"

Three years ago, while advocating a fair judicial system for dealing with child abusers, Joy proposed a maxim: "Broken bone for broken bone. Since I recognise this solution has little chance of adoption, I present a compromise worthy of Solomon. People who abuse their children should forfeit the right to have more." Further, "There should be no discussion here — convicted child abusers should be immediately and irreversibly sterilized."

*Although Joy does not have the child abuser in *Life Penalty* sterilized, she allows Gail to deal with (in)justice in the only way that can balance the scales. The ending of the novel, undoubtedly a point of controversy, is yet another indication of how powerfully motivating Joy's writing has become.*

It has been said that Joy's writing topics are not only provocative but timely. Of course it is popular now to talk about victim's rights, equality for women and child abuse, but when the fashion passes, Joy's message will still be insistent-ly strong, calling attention to the eternal search for justice. ▽

TEST-TUBE WOMEN

Reviewed by LIBBY BARLOW

Test-Tube Women: What Future For Motherhood? Edited by Rita Arditti, Renate Duelli Klein and Shelley Minden. 1984. Pandora Press (Routledge & Kegan Paul plc). London, Boston, Melbourne. 482 p. \$11.95.

Women's procreative powers have, throughout history, inspired envy, awe and fear in mankind. Faced with such powers man has felt himself to be inadequate: inferior to woman. His attempts to compensate for this inadequacy are apparent in the very existence of patriarchy, defined by Jane Murphy, a contributor to *Test-Tube Women* as "a tradition or society in which men dominate and are preoccupied with acquiring the power to control, manipulate and exploit others in order to establish their own identities."

The pervasiveness of creation envy, its workings in the male psyche and the ominous consequences for women are most graphically illustrated in the field of modern reproductive technology. It is here that men are acting out their 'creative fantasies', fantasies which depict a nightmarish reality for women and human life as we know it. Artificial wombs, frozen embryos, surrogate mothers. . . . Where is it all leading? What does it all mean?

Test-Tube Women: What Future For Motherhood?, a collection of articles written by lay and professional women from the international community provides both a fascination and frightening overview of developments in reproductive technology, and most importantly, examines such developments in light of their far-reaching implications, for women and other groups.

Much of reproductive technology and the accompanying research is viewed as providing infertile women with a choice and thus giving them more control over their lives — certainly a position which no feminist could argue with. Or could she? In her article, "The meanings of choice in reproductive technology," Barbara Katz Rothman, while not taking issue with 'a woman's right to choose', be it contraception, abortion, amniocentesis, pregnancy by in vitro fertilisation. . . . does question the social context in which such 'choices' are structured and made. "The social structure creates needs and creates the technology which enables people to make the needed choices (thus) for those whose choices meet the social expectations, for those who want what the society wants them to want, the experience of choice is very real."

Are the infertile in fact "being used by the medical profession in order to gain funding for research which is not necessarily intended to help the infertile person", as Robyn Rowland suggests in her article entitled, "Reproductive technologies: the final solution to the woman question?"?

And if assisting the infertile is not the point, what is? Rowland suggests that "What may be happening is the last battle in the long war of men against women. . . . There is nothing 'rational' in this. . . . 'there are also dreams at work, and ancient aspirations!" Noting that throughout the history of patriarchy women have been defined by their child-bearing capabilities, Rowland asks, "if that last power is taken and controlled by men, what role is envisaged for women in the new world? Will women be-

come obsolete? Will we be fighting to retain the right to bear children?"

In a similarly insightful and thought-provoking manner, contributors explore a vast range of reproductive issues in articles with such titles as: "From mice to men? Implications of progress in cloning research"; "Calling the shots? The International politics of Depo-Provera"; "Technology and prenatal feticide"; "Refusing to take women seriously; 'Side effects' and the politics of contraception"; "Born and unborn: The implications of reproductive technologies for people with disabilities" and "A womb of one's own", to list but a few.

Alarming as this collection is, the editors' intention in compiling it, and indeed the authors' in writing it, was not to shock us into fear and silence but to alert women to the necessity of educating ourselves around these issues.

Scientific literacy is mandatory if we are to monitor developments, share information and organise an international feminist network to expose the politics of reproductive technologies. It was to this end that the editors contributed their energies in the hope that "this book will contribute to women's active resistance." If it does not achieve this end, it is through no fault of the editors. ▽

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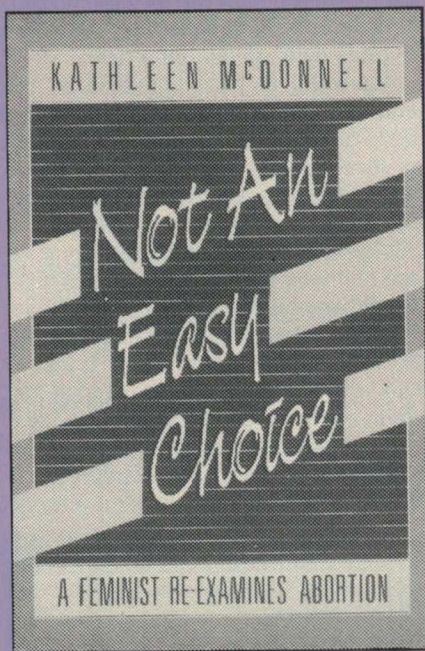
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NOT AN EASY CHOICE

Reviewed by ERICA SMITH



Not An Easy Choice: A Feminist Re-examines Abortion by Kathleen McDonnell, The Women's Press, Toronto, 1984, \$8.95.

It took considerable courage to write this book. Kathleen McDonnell confronts some thorny issues head on — issues that pro-choice movement has not yet seriously addressed. Stating her unwavering commitment to a woman's right to control her own body early on in the book, McDonnell then examines with a clear eye the ambivalent, paradoxical nature of abortion. She recalls her own secret "harbouring thoughts and feelings that seemed to clash with the official 'line' on abortion", and the discovery that many women feel the same conflict. Because this conflict is rarely discussed and not often validated, many women feel alienated from the women's movement.

Extensive critiques on violence, rape and pornography exist but with abortion, we're still marching with many of

the same slogans and with much of the same general position of a decade ago. Says McDonnell: There's a hidden face of the abortion issue, a deep-rooted ambivalence that we must look at squarely and integrate into our political stance if it is to reflect the broad range of women's actual experiences of abortion. Does morality enter into an abortion decision? Feminists, for a number of very good reasons, have been uncomfortable with the whole notion of "morality" and its connotations, so the right-to-life movement has filled the vacuum: it at least appears to be concerned about the moral dimension. McDonnell agrees with the findings of psychologist Carol Gilligan, who has written about the difference between male and female morality. Female morality is based on an "ethic of care" which is rooted in human relationships and every-day concerns, not abstract theory. Any woman's decision will involve considerations of others — the fetus, the father, the family.

The physical progress of the body itself can complicate a woman's response to abortion. Despite any intellectual reasonings, the body wants to stay pregnant. Abortion involves invasion of the body by surgical means, interruption of the pregnancy, severance of the connection between mother and fetus, and post-abortion grief. The fear of being rejected by some for sorrowing over what has been described as a lump of cells can also make the post abortion period traumatic without counsel from people who share a reverence for life and death. The author advocates that abortion must be available to women in an atmosphere of love and respect for women and their right of integrity over their bodies.

The role of men in abortion is re-examined as well. McDonnell feels that the man is intimately and inextricably connected to abortion, whether or not he has faded out of the picture or is actively supportive. She points to a number of good reasons why feminists have relegated men to auxiliary roles in the abortion decision, one of which has been the unresolved question of how to involve a man in the decision without giving up control. The contradiction is that we are encouraging just the opposite behaviour in men in every other area; we want them to take equal responsibility for contraception, pregnancy, parenting and childcare. But not in abortion. A woman should not have to face this agonising choice alone.

Another enlightening chapter deals with the role of the anti-abortion move-

ment which, McDonnell says, cannot be simply dismissed as a bunch of right-wing fanatics. It has enormous "complex emotional appeal" for women who believe that abortion is antithetical to peace and non-violence.

The issues of the future are discussed in "Controlling Reproduction", an interesting chapter on reproductive technology: genetic pre-testing through amniocentesis, fetal surgery, sperm-splitting and artificial insemination. These new aspects of technology have irrevocably changed the nature of the abortion debate. More than ever there's an urgent need for a solid feminist analysis on all of these important reproductive issues. ▽

WOMEN & WORDS

Reviewed by JOY PARKS

Women and Words: The Anthology Edited by the West Coast Women Editorial Collective; Harbour Publishing Co, Limited, 1984; \$10.95.

Women and Words; Les Femmes et les Mots is a project of the West Coast Women and Words Society, the same group who organised the tremendously successful Women and Words: Les Femmes et les Mots conference held in Vancouver in the summer of 1985. As the conference brought together almost 800 women writers, editors and publishers so the anthology brings together the poetry, fiction, drama, journal entries and critical writings of nearly 80 Canadian women.

In the preface to the anthology, the editors state that the french selections were chosen on the basis of their variation and their innovation of theme and style. The english selections were chosen to reflect as much as possible the diverse cultural and racial backgrounds, ages, sexualities and regional identifications of the authors — quite a tall order. To satisfy these requirements, the anthology's english works vary greatly in both skill and the author's range of development, making for an overall unevenness.

For the most part, the selections of poetry were lacking in both focus and development when read against the fic-

tion. This isn't surprising when one stops to consider that many of the most highly regarded women writers in Canada write short fiction. While many of the individual works in *Women and Words: Femmes et les Mots* deserve mention, a few of the most memorable fiction selections included: Margaret Leyland's "Earth Mother" which contains a wonderful subtle tension; Veronica Ross's strong and terrible "Stinky Penny"; and Beth Cuthland's remarkable "Grandma's Laugh Too" which depicts, without sentimentality, the mixing of cultures within the world of a contemporary native woman and also shows how our friendships can lead us to a better understanding of our own lives.

Despite its unevenness and particular weakness in the area of poetry, *Women and Words: Les Femmes et les Mots* makes an important statement. By bringing together the work of both beginning and established women writers from across Canada, the editors of this anthology have made a wonderful case for the variety, strength and energy of women's creativity. The anthology also reveals that there is a very real and vital network across the country of women with stories to tell and thus it should not be the climax of this great surge of women coming together to share their writing with other women. Let us hope instead that it is the beginning of a strong women's literary subculture that will grow to be a viable literary (and political) force. ▽

DES FEMMES, DES MOTS À DÉCOUVRIR

par JANICK BELLEAU

Les Femmes et les Mots: Une Anthologie
Harbour Publishing Co. Ltd., Colombie
britannique, 1984.

Découvrir avec enthousiasme *Les femmes et les mots: une anthologie*. Quelle que soit la raison qui vous poussera à vous procurer ce recueil de poèmes, incluant essais et nouvelles, vous y trouverez votre compte de géantes: Nicole Brossard, Louky Bersianik, Jane Rule, Marian Engel, Dorothy Livesay; d'autres toutes aussi connues: Jacqueline Pelletier, Germaine Beaulieu, Anne-Marie Alonzo, Betsy Warland, Daphne

Marlatt, Gay Allison, Mary Meigs; de découvertes — les miennes; pas nécessairement les vôtres—: Maryse Pellerin, Danielle Thaler, Annick Perrot-Bishop, Maguy Duchesne, Francine Pellerin, Sylvie Sicotte, Phyllis Webb, Smaro Kamboureli, Penny Kemp, Helen Potrebenko.

J'ai lu et relu. . . et relu l'anthologie en gardant en mémoire l'avertissement de Nicole Brossard: "Il faut pour écrire, être un sujet en mouvement et en recherche. Pour écrire, il faut d'abord s'appartenir ou être sur le point de s'appartenir." Les écrivaines célèbres ou obscures qui paraissent dans ce premier ouvrage de la Société du même nom me semblent bien convenir à la définition de l'acte d'écrire de Brossard. Elles sont "en mouvement et en recherche". Elles s'appartiennent ou sont "sur le point de s'appartenir". Et c'est là l'intérêt du volume! Dans dix ans, nous serons en mesure d'apprécier le chemin parcouru par la prise de parole écrite des femmes. Que nous, les femmes, ayions pris d'assaut l'écriture signifie déjà que l'ère du silence est révolue. J'écris donc je suis? Pas si vite. . . Que de balbutiements avant de vivre l'affirmation de soi. D'être bien dans sa peau, dans ses mots.

Les femmes écrivent. Des femmes écrivent. Quatre-vingts ont contribué à *Les femmes et les mots: une anthologie*. Trente ont déjà été publiées, au moins une fois. Six se sont mérités des honneurs littéraires; dont deux ont reçu la distinction canadienne la plus convoitée, le Prix Gouverneur général. Oui, des femmes écrivent. En anglais, en français. Oh! pendant que j'y pense, je regrette que la voix des Francophones soit si peu (re)présent(é)e. Vous me direz qu'une sur quatre c'est déjà pas si mal mais. . .

Métamorphose de la poésie

La poésie en soi ne m'intéresse pas plus qu'il ne le faut même si j'ai grandi avec les plus grands poètes sous le bras tels Baudelaire, Verlaine, Rimbaud, Éluard et Prévert. Oserais-je snober Nelligan? La seule poésie qui trouve encore tant soit peu grâce à mes yeux est celle écrite par les femmes. Encore faut-il qu'elle soit féministe et/ou lesbienne. Ou comment dirais-je sans trop me compromettre? À qualité égale, je préfère la poésie d'une femme à celle d'un homme. Peut-être parce que la prose d'une femme n'en est pas vraiment une, i.e. qu'elle semble virtuellement, ou est-ce le fruit de mon imagination?, se transformer en une nouvelle extrêmement courte ou en un roman elliptique. La symbiose des mots ou leur anarchie, le rythme, les sujets, les idées, les sen-

timents, bref, tout dans ce genre appartient à la femme. La poésie a trouvé la voix de son maître. De sa maîtresse? Au risque d'être lapidée, j'ai presque envie d'en remercier les symbolistes et les surréalistes, auteurs de nombreuses innovations telles la prose, la négation de la strophe, l'absence de ponctuation et de majuscules, les néologismes.

Pour quelqu'une qui ne vibre pas particulièrement à la poésie, je recommande fortement une mise en scène personnalisée, soit la lecture à voix haute —avec intonations, s'il vous plaît— des morceaux choisis. Si vous saviez la différence que ça fait! Les méchantes langues diront que la poésie c'est du passé; moi je dis que c'est passion. . . quand on s'accorde le scénario proposé. Que la modestie ne vous empêche nullement de sortir votre lutrin —la poésie n'est-elle pas musicale?— et de vous croire devant un auditoire illimité. Lue à haute voix, la poésie c'est un peu comme le théâtre : un jeu, une métamorphose.

Un dernier conseil si vous ne souhaitez pas une lune de miel-éclair avec la poésie : doser vos lectures sinon l'hermétisme des poètes risque de vous fatiguer; à moins que pour vous, impénétrable signifie excellent. ▽

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cont'd. from page 4.

"If the payment is for the benefit of the children, does it matter which parent receives the Family Allowance cheque?" the Justice Department queries. In many instances, Family Allowance is the only income a woman earns; to rob her of that in the name of "equality" is a cruel insult to mothers. Shame on you, Mr. Crosbie.

But mothers aren't the only oppressed group singled out. The section of the paper dealing with The Armed Forces and its policy of barring gays and lesbians from service, is hypocritical and dangerous, but not without comic relief. Allegedly gay men and lesbians are barred on the grounds that in isolated areas, they may get beaten up by their comrades. And if that isn't enough to stir your patriotic inclinations, then you can probably appreciate Mr. Crosbie's concern that "in a great many cases, homosexuals or lesbians would be ineligible for such services (overseas military) because of the laws or the social mores of the host country." Sure *we're* all for gays, I can hear Mr. Crosbie saying with a straight face, but what will the (NATO) neighbours think?

Combat duty for women.

Historically used as a last resort to threaten women who argue for equal privileges to men, the decision to use this argument as a basis on which to question 'the woman question' is probably the most revealing of the Justice Department's unofficial stand on equality. The argument begins by questioning whether women could be barred from combat duty if equality legislation were entrenched. The right-wing fundamentalists used the same scare tactics in the U.S. to fight the E.R.A. If the reader agrees that women should be barred from combat duty, then the logical conclusion is that it would be in their best interests not to entrench their equality. It virtually ignores the fact that the issue of whether women should have the right to kill people in wars is not exactly a priority issue for those seriously concerned with the real issues of inequity in Canada.

But the Justice Department thinks there might be other reasons for keeping women out of combat. Just think about it. Crosbie's discussion paper asks the reader to consider the enemy's perception of "our side" if women were among the combat ranks. We must be perceived as being strong, unified and, well maybe just a little bit macho, at all times.

In all sincerity, the paper implores us to consider:

"Unrestricted employment of women may jeopardise national security, because a potential enemy may view a mixed force as less capable."

Sheesh, maybe women's liberation isn't such a good idea after all.

How would men and women get along together the paper asks, if they were both assigned to combat duty? Consider the following. Two soldiers, one a man, the other a woman, are in combat together. As they head for the trench five metres in front of them, an enemy tank opens fire on them and their fellow soldiers. . . who goes first into the trench? Does "ladies first" apply to trenches, or just the mess tent?

Worse yet, what if it's "that time of the month and the women's feet swell so much that their army boots don't fit. Is it morally defensible to send them to the front in just their pantyhose?"

Maybe Mr. Crosbie should take another look at the equality issues related to war and combat duty. Should men be extended the same right as women have enjoyed in the past; the right not to be forced into combat duty? Mr. Crosbie doesn't mention at all the moral debate over the need for maiming and killing people in the first place. Perhaps he just ran out of room.

At best, "Equality Issues in Federal Law" is a poor excuse for a discussion on equality; it acts as an even poorer smokescreen for Crosbie's real motivations. The premise of this paper seems to be not so much *what are the limitations on equality issues*, but *what can we do to stop them*.

Penni Mitchell

Among the letters of support sent to the Employment Minister Flora MacDonald and *HERIZONS* during the recent anti-abortion attacks on *HERIZONS*, was one sent by the Canadian Periodical Publishers' Association (CPPA). The letter is reproduced in page 5 in the Letters to the Editor.

We've received phone calls and letters of support regularly, and if our recent subscriber renewal campaign is any indication, support for *HERIZONS* is stronger than ever! We sent out over-500 renewal notices last month, and Debbie estimates a more than 60 per cent response rate — considered a very healthy return in the publishing industry. Thanks for your support!

classified

VACATION ON BEAUTIFUL MAUI. Share my condominium. Call or write Margaret Burke, 50 Waiohuli-G, Kihei, HI 96753, (808) 879-0765.

CLEANING PERSON will ELFize your home with Love (good references). Phone: (204) 774-6000.

LILITH PUBLICATIONS is looking for serious creative writers to work on a long-term project: production of an encyclopedia of feminism. Reply: Lilith Publications Inc., 32 Lipton St., Winnipeg, Manitoba, R3G 2G5 (204) 774-7960.

THE SOCIETY FOR MUCOPOPYSACCHARIDE DISEASE INC. is a national charitable non-profit organisation. We act as a parent support group; bring about more public awareness of MPS diseases and raise funds for research into treatment. For information: Sheila Lee, 382 Parkway Blvd., Flin Flon, Manitoba, R8A 0K4 (204) 687-6061.

SURVEY OF COTTAGE INDUSTRY by the Island Women's Society on the Queen Charlotte Islands. We are looking for material to provide development resources, education, training and skill programs, financial sources, business management and planning, marketing strategies. Many women hope to work in cooperatives or self-employment out-of-the house. Can you help with information? Write IWS/EMPLOYMENT OPPORTUNITIES FOR WOMEN, Box 176, Port Clements, B.C. VOT IRO.

CONSCIENTIOUS OBJECTION FOR TAXPAYERS. A growing number of taxpayers today see the preparations for a nuclear holocaust as immoral and sinful, and object to their taxes being spent for mass murder and suicide. Write: Conscience Canada Inc., The Peace Tax Fund Committee, 505-620 View St., Victoria, B.C. V8W 1J6.

BATTERED WOMEN'S DIRECTORY. Over 2,000 geographically ordered entries of shelters, services and educational resources for battered women and service providers in the U.S. Cost \$10 U.S./ind., \$15/inst. Order: Directory-T. Mehlman, Box E-94, Earlham College, Richmond, IN 47374.

Tax-funded smut has no place in school libraries

Magazine review studied

Even if you don't wear t-shirts, and even if you send money, please also send your support for HERizons to Flora MacDonald, Minister of Employment and Immigration, House of Commons, Ottawa (no stamp necessary). Tell her why you think HERizons is an important magazine for Canadian women. We need to ensure that HERizons will be judged on its merits as a viable business project, and not on the basis of anti-abortion mail received by the government in Ottawa.

Culture Minister Eugene Kosyga says he will consider Opposition requests that HERizons magazine be removed from a provincial library subsidy program. But he rejected demands either HERizons or Midcontina magazine be denied the right to apply for funding through the Manitoba Arts Council or any other provincial department. Under the subsidy program...

Meanwhile, back in the finance department, we're just starting to get response to our fundraising appeal launched last month (press time is March 20th) and we still need to raise \$8000 before we appear before the government board which presides over the budget. Any amount you can donate will be very much appreciated. This month, for people who give more than \$30, we'll give a free HERizons t-shirt. Send in your donation today before all the t-shirts are gone!

TRIVIAL PURSUITS

QUESTION

WHAT IS HERIZONS?

- A** "an official publication of the militant feminist movement." (Claire Toews, Winnipeg Free Press letters to the editor)
- B** "pro-abortion, anti-Catholic, pro-Humanist and promotes alternate lifestyles and expression of same, such as fellatio, etc." (Roy Watt, Winnipeg Free Press letters to the editor)
- C** anti-male, pro-violence and pro-abortion. (Joe Borowski, Winnipeg)
- D** "Tax-funded smut that has no place in school libraries" (Headline of Free Press article by columnist Fred Cleverly)
- E** "An important tool in opening the eyes and the ears of our society" (Manitoba Action Committee on the Status of Women)

If you guessed E, please sign the donation card below. If you guessed A..., B..., C..., D..., you probably shouldn't be reading this magazine. If you give more than \$30, we'll send you a free T-shirt.

Yes! I want to see an alternative voice for women in Canada continue to grow. Please accept my donation of \$ _____

NAME _____

ADDRESS _____

PREFERRED T-SHIRT SIZE S M L XL

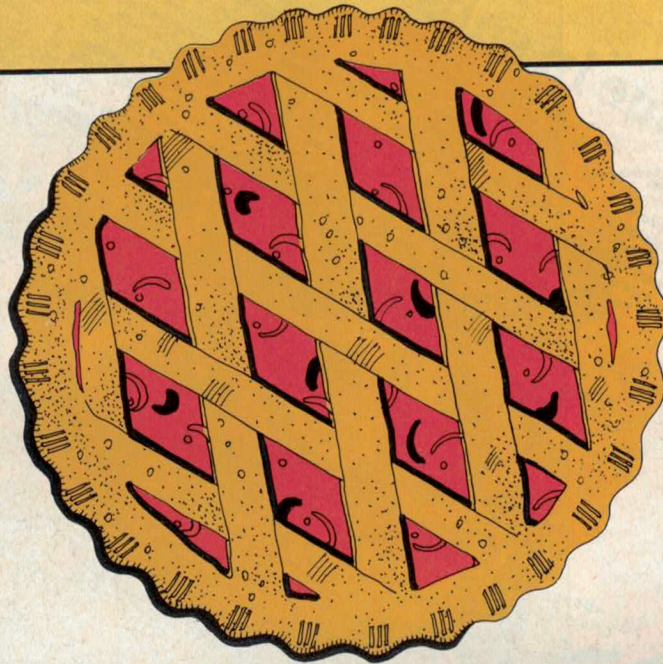
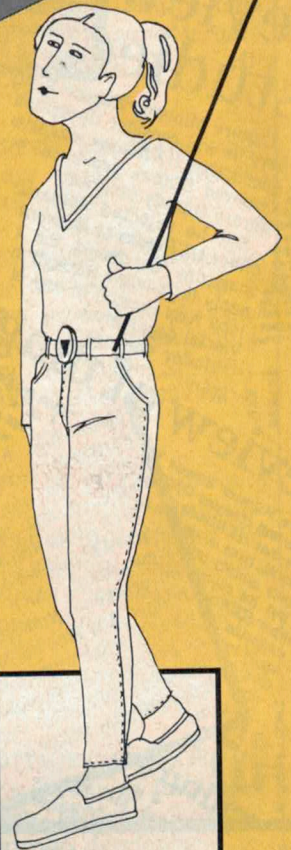
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 200 - 478 River Avenue
 Winnipeg, Manitoba
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Sincerely,
Flora MacDonald
 S. Dangerfield
 Violence Against Women Sub...

THE BAKE SALE

TO END ALL BAKE SALES



WE WANT A BIGGER PIE

CALLING FOR A NATIONAL PROTEST & BAKE SALE ON MOTHER'S DAY, MAY 12, 1985

- To protest the low budget priority given by governments to concerns of women.
- To demand a fair share of public funds to adequately finance the work of women's organizations.
- To demonstrate and promote the contributions of women's organizations to society.

In WINNIPEG this protest bake sale will be held on May 12, 1985 from Noon - 3 p.m. on the legislative grounds.

Many Winnipeg based women's organizations will be participating. To get involved in Winnipeg or in your own community contact women's organizations you are involved with and volunteer to help organize, to help promote the real value of women's work at this event, or to donate goods for this bake sale to end all bake sales. Constant financial crisis and stress unites women in our struggle for equality. A united protest across Canada on Mother's Day on legislative grounds will be a strong political statement demanding adequate funding for the services provided and work being done by women's organizations in Canada.

If your women's organization has not received information on organizing this event please call Winnipeg — (204) 453-3879 or 945-6281.

This ad was paid by the Manitoba Action Committee on the Status of Women.