

IWD: What are we fighting for?

by Pat Daley

Since its establishment 67 years ago, International Women's Day has been a day of women's protests and demonstrations.

On March 8, 1908, working women in New York marched under banners demanding equal pay, child care centres, the right to vote, and an end to sweatshop working conditions.

Two years later, German socialist leader Clara Zetkin called on the Second International Socialist Congress in Copenhagen to establish March 8 as International Working Women's Day. Demands at that congress included opposition to the impending World War I, the right to vote and equality with men in the work place.

"These obscure and anxious women of the poor (in New York)," wrote labour organizer Elizabeth Gurley Flynn, "with shawls and kerchiefs over their heads, with worn clothes and shabby shoes, did not know they were making history... This day became known around the world."

From 1917 when Russian working women held a demonstration and strike that helped set off the revolution to 1970 when Uruguay's Tupamaro urban guerrillas freed 13 Tupamaro women from prison, March 8 has been used by women around the world to make their voices heard.

During World War II, many women throughout Europe celebrated the day in concentration camps or in exile.

"Even in fascist and colonial countries, there will be manifestations in prisons and secretly among people," Elizabeth Gurley Flynn wrote in 1947.

To many Canadian women, that history may seem remote. Spared of the wars and tyrannical governments, we may ask what there is to protest on International Women's Day.

The federal government spent millions on International Women's

en's Year, devoted to changing our society's attitudes about women, and in October 1975 minister of health and welfare Marc Lalonde said, "1975 must not become the 'token' year in which women's rights and women's equality are subjects of major debate — a debate that might fade into obscurity at year's end." Since that time the government has been working slowly but surely on reforms in areas like human rights and Canada Pension Plan for homemakers.

But, a month after Lalonde's statement, Ottawa Women's Centre staffer Diana Pepall called IWY "a snow job." She said the government's emphasis on attitudinal changes before legislation made people "feel it is no longer a struggle."

Two years later, it seems Pepall may have been right; that 1975 was a "token year."

For, although women now have the right to vote, the other demands of New York's working women 69 years ago still stand. Daycare facilities are still inadequate and social service cutbacks at all levels of government are making the situation worse. Women are doubly-hurt by the cuts because of the decrease in jobs in areas which traditionally employ women. Working women are still living with poor working conditions and poor wages, most without the protection of a union. As for equal pay, the wage gap between men and women is constantly widening.

Women's organizations existed in Canada before IWY and many have sprung up since. Even those are finding it difficult not only to maintain the services they provide for women, but to continue the organizations themselves.

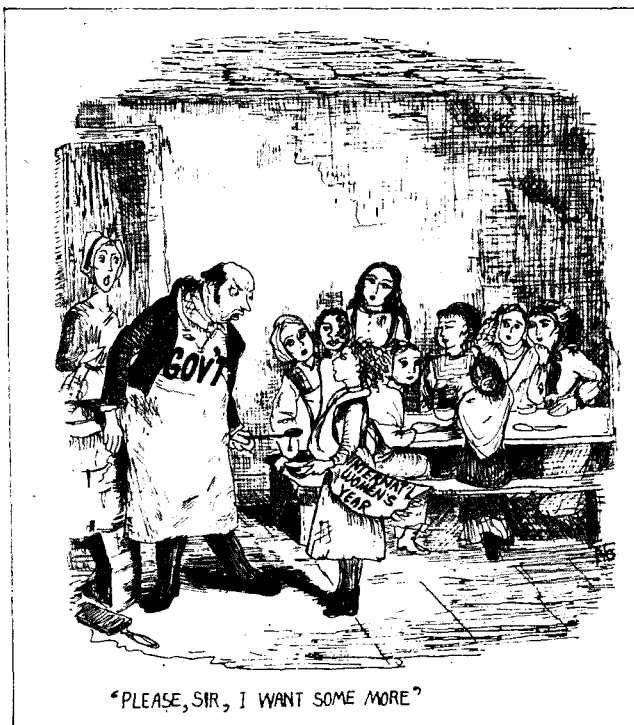
Funding seems to be the biggest problem now facing women's groups. In Ottawa, Women's Career Counselling is undergoing a Canada Manpower review to determine if it will survive. This newspaper is living hand-to-mouth.

And Interval House, a home for women and their children who leave home and find themselves in emergency situations, is just scraping by on a \$11.35 per diem for each person who stays there from the regional government.

"We have been going through somewhat of a financial crisis," says Interval House spokesperson Glenda MacPherson, "not because we have been going over

long term funding from local service clubs and donations from individuals through a fundraising campaign to be carried out in April.

"There's a possibility in some ways of getting some government grants but you have to come up with something quite interesting like statistical research. They might pay someone to do that but that doesn't help the regular running of the place.



our budget, as much as in the fall we didn't have the house running at full capacity." The house will hold about 20 people.

"Now things should be getting better because we have been having it pretty full lately. But we still have a large debt to overcome and the budget we are on is very, very tight," she said.

MacPherson said Interval House is looking at incorporating as a charitable institution which means it may be able to get a larger per diem from the provincial government. But, she said, that also means more expenses because the province has certain requirements for the houses.

She said they hope to get more

"We have some people from LIP working there and it's a help because they're doing some things our regular staffers just couldn't do, like programs for the children. But then, of course, programs like that always end. You have to find some other way of carrying it on or just let it go."

MacPherson said, "We feel that we are really filling an important need. We have to submit a budget soon to the regional municipality and we hope there will be a slight increase. We hope to get some long term funding from service clubs."

Interval House is not alone in its plight. Representatives of 18 national women's organizations,

at a consultation meeting with the secretary of state's Women's Programme in Ottawa March 3-4, also said they are fighting for survival.

Secretary of State John Roberts explained government funding, which, he said, "has to some extent been put in limbo by the restraint program."

Roberts said, "There is some advantage to say we are going to help a variety of activities start up, like drilling for oil wells. If they do, over a period of time, establish their worth, they will crystallize the need for those programs. Then they should be funded on a regular basis."

"It does seem to me that there's a certain sense in saying the federal government should finance most daycare services. But if they prove their worth and are strong, they should look for funding at the local level. The federal government may have a strong role in developing projects, but that is not to say the federal government should sustain them."

"I can see the advantage to a two level process. The federal government can start, then we say 'look you have proved your success but for sustaining in a permanent way, you should look for funds elsewhere.' That will free funds of ours to start other programs."

Roberts also expressed a potential concern for the autonomy of voluntary organizations, saying he hesitates about giving too much government funding.

"When you invite the government in as a funding partner, they gradually take more and more control because they are responsible to the House of Commons for policies and expenditures of money. You are inviting in somebody else who says we have directions and objectives. How do you get the advantage of public funding without the bureaucracy of public control?"

He admitted that "you might legitimately say that's a bridge we'll cross when we come to it."

Roberts also discounted rumours which arose from an internal report on reorganization of the department of secretary of state, that the government is considering dismantling the Women's Programme.

But, not all women's groups look to the government for money. One member of the Ottawa Women's Centre policy committee said they are hesitant about applying to the government for funds, "because when the government gives grants, they try to make you into a low-cost social service agency, which we're not. We are a political organization."

"The government funds us because they want to set up a cheap organization, to have women do the work that the government should be doing. The information and referral that we provide is a politicizing effort."

So, the Women's Centre too is looking at different fund raising projects to sustain it.

Sometimes the history of International Women's Day activities in other countries does not seem so far away. Women in Canada have been making the same demands — equal pay, universal daycare, the right to birth control and abortion and more — for decades, with limited success, at best. And the organizations working for women to get these changes are fighting a double battle. At the same time as organizing, lobbying and providing services, they are waging a life and death struggle simply to survive.

Women's Career Counselling Feeling the Squeeze



by Lucie Sawczenko

There is a strong possibility that the Women's Career Counselling Service may no longer be in operation a month from today.

"Changing priorities, that is what we're victim to more than anything else," says Pat Hacker, one of three counsellors at the centre. "My feeling is that women are simply no longer a priority, not since Women's Year".

The three-year old WCCS, an

Outreach project funded by Canada Manpower, is to be evaluated this month to decide whether it lives or dies. Based on questionnaires sent to clients, agencies and employers who have had contact with the service, as well as on information gleaned from the WCCS's quarterly news reports, the Toronto regional office of Canada Manpower will submit a written report of its findings to the local Ottawa manpower project manager later this month.

It is then up to the local manager to decide whether the service provided by the WCCS fits in with the designated priorities for this area. A frustrating history of lack of cooperation from the Ottawa manpower office has left the centre's staff pessimistic about their chances of being re-funded.

The service, informally organized over three years ago in the Women's Centre, arose out of a definite need to provide women with career counselling that was personally oriented. Specifically, the service was for women who had been out of the work force for a number of years and who wanted to get back in, but were faced with a variety of re-entry

problems. They varied from not having the proper skills or education and not knowing what they wanted to do, to knowing what they wanted to do but not how to go about it because of lack of experience and/or lack of funds.

Although Canada Manpower does provide counselling it does not attempt to answer the specific problems of these women.

The WCCS is concerned with individual career orientation and planning. Each woman who comes in for help receives personal attention in assessing her own specific needs.

The majority of women who use the centre are between the ages of 35 and 50, with an average grade 10 level of education, says Helen Dwyer, a counsellor who has been with WCCS for over two years. They usually have been at home raising children, have gone through a period of feeling isolated and scared and don't know what to do. Many are on public assistance and have financial burdens; others are single parents with child care worries, or ex-psychiatric patients with adjustment problems.

After individual counselling,

WCCS puts the women into support groups and workshops.

Their annual budget of \$60,000 pays the four salaries, maintains the office, covers rent and phone bills, as well as office equipment rental and photocopying services. The staff counsellors earn less than Canada Manpower counsellors.

How effective has their service been? "Manpower weighs success in terms of placement. We weigh success in terms of decision making and in terms of change", says Dwyer. If a woman walks out of here knowing herself, having made a decision and feeling good about it, then that is success, she stresses.

It is important to note, however, that the placement record of the WCCS has been quite respectable. Their average ratio is four referrals for every job placement while some Manpower centres have a ratio of eight to one.

Approximately 400 women have used the WCCS in the past year, a dramatic indication of

Approximately 400 women have used the WCCS in the past year, a dramatic indication of the need for such a service.

Saskatchewan gets rape crisis line

Saskatchewan's first rape crisis line was instituted in Regina in February, by the Regina Community Women's Centre, although Centre members feel its situation is less than ideal. "We applied for funds to set up the line and the crisis centre along with our operating budget to the Local Initiatives Project program," said Terry Kokotailo, a member of the Women's Centre. "However, a rape crisis line, and centre, such as we've set up should ideally remain anonymous, because similar centres in other cities have received weird and threatening phonecalls; some crisis centre workers have been attacked and raped themselves. There is no way, in our situation of having the crisis line right in the Women's Centre, that we can publicize the activities of the Women's Centre without exposing the workers to this danger."

Kokotailo said all four members of the Women's Centre would serve as staff of the rape crisis line as well. "There appeared to be no other way to get the line established in Regina," Ms. Kokotailo said. "There were only 12 reported rapes in Regina last year, not a number that could be used to justify the establishment of a separate centre. We know there are more rapes than that here, but until a centre like this is set up, the number of reported rapes will probably stay low. Also, there is a high number of non-reportable rapes — under the present laws, a woman can't charge her husband with rape. This doesn't mean she won't need help dealing with the situation, though. "We definitely hope that the setting up of this centre, and

the support we'll be able to give women who have been raped, will result in more rape cases being taken through the courts," Kokotailo said, "but is strictly the woman's personal decision whether she wants to go to court or not. She will be able to count on our full support, no matter what her decision is."

If called, the women of the centre will give assistance and

moral support to rape victims during police questioning, medical examinations, and through court proceedings should charges be pressed, Kokotailo said. The centre will also put rape victims in touch with each other, for mutual support, and offer self-defence courses for women.

Kokotailo said now that the centre is established, another problem is in getting assistance

in making the service, and the phone number, known to the public.

"We are having problems with Sask-Tel in getting the number published in the phone directory," she said. "They have some law that says you can't list a number without giving the address for it as well, which, of course, we don't want. We were also told that to get the number listed on the

front page of the directory, with all the other emergency numbers, we would have to state in writing our funding sources, and prove that we are the only such centre in the city."

Kokotailo said at present the rape crisis line number is being made known to all departments of social services, as well as being promoted in local radio and television interviews.

Chicago woman fired; Wouldn't make boss coffee

A legal secretary in Chicago's public defender's office has been fired because she refused to make coffee for her boss.

Iris Rivera, 35, was given a two week's termination notice Jan. 25 because she wouldn't comply with a new policy set by director James Geis at the office of the state appellate defender.

Iris Rivera, 35, was given a two week's termination notice Jan. 25 because she wouldn't comply with a new policy set by director James Geis at the office of the state appellate defender. The office represents criminally-accused poor people in their appeals.

"From now on," wrote Geis, "all secretaries will have responsibility for making coffee without assistance from the attorneys." But Rivera refused.

"I don't drink coffee," she explained. "It's not listed as one of my job duties — and ordering coffee is carrying the role of homemaker too far."



"If you're refusing to make coffee," responded Geis, "consider yourself fired."

Rivera, a former factory worker and widow who supports herself and three children on an annual salary of \$9,600, filed a sex discrimination complaint

with Illinois' Fair Employment Practices commission. At the same time, she appealed her dismissal to Ted Gottfried, the state public defender in Springfield. The appeal has been denied.

Area secretaries who heard

about the stand-off contacted Women Employed (WE), an organization of women office workers. The group organized a demonstration at Rivera's office Feb. 2. According to Jackie Shad of WE, 50 women "demonstrated for the ignorant executive exactly how to make a cup of coffee." Jean Hoffencamp of WE presented a bag of wet coffee grounds to one of the lawyers.

"It's incredible," a WE staffer said, referring to the response to the discrimination, "the phone hasn't stopped ringing for two days. Women from all over are registering their support."

Since Rivera's fair employment claim may not be heard for two years, she expects to lose her job and is worried about getting a new one, noting, "I'm afraid that I'm labelled a militant or a troublemaker."

But she says she hopes the support she's getting will force the public defender's office to rehire her.

"I'm getting calls from secretaries all over the country," she said. "Who would think that something so petty would brew up into something so big?"

Liberation News Service

Woman wins UIC Appeal

Vancouver - A British Columbia federal court judge ruled "inoperative" a section of the Unemployment Insurance Act last month because it discriminates on the basis of sex.

Section 46 of the act automatically disqualifies pregnant women, or those who have just given birth from receiving regular benefits regardless of their availability for work.

Judge Frank Collier said, "The right to equality before the law of those persons is... infringed because of discrimination by reason of sex," after hearing the case of a B.C. woman disqualified from maternity benefits and fired from her job four days before giving birth.

"It plainly denies benefits to certain claimants who might otherwise be covered by the entitlement provisions, even though those claimants prove themselves separated from employment, capable of and available for work, but unable to obtain suitable employment," he said.

In doing so Collier overturned a UIC board of referees decision which denied benefits for Stella Bliss. She was ineligible for maternity benefits because Section 90 of the act "basically says that a woman must be

working or collecting UIC benefits 10 weeks in and around the time of conception," according to lawyer Allan McLean who handled the case for Bliss and the Service, Office and Retail Workers Union of Canada (SORWUC).

Since Bliss was unemployed at the time of conception she did not qualify for the 15 week maternity benefits. Her application for regular benefits was rejected although she was willing and able to work.

Employed with a Vancouver car sales company, Bliss was fired four days before giving birth. According to her legal brief, she was ready to work one week later.

SORWUC president Pat Barter said the ruling "is really a breakthrough for women before the law."

McLean noted that without the union's "special privileges" the case would have died because "if the board of referees rules against you unanimously and if you can't convince the chairman to give you special permission to appeal, you are blocked."

The board of referees is the first step in the appeal process, followed by an umpire. UIC has the right to appeal the decision.

Students and Child Care

by Dan O'Connor

"Who has less money for extras than students?," asked Carol Massi, a student at Ryerson Polytechnical Institute in Toronto. Unhappily she found out that the federal government did not allow students to deduct their child care expenses.

Carol and other women students at Ryerson asked Ryerson Student Council to pressure for a change in the income tax policy. Ryerson gained support from the national Union of Students and its member institutions.

Ryerson and other student councils found that, although a working mother can deduct child care expenses if her husband quits work to further his education,

a working father cannot claim the expenses if his wife leaves work for more schooling.

Federal officials say that this is not really discrimination, it is just that one must understand the income tax act. They say the deduction exists to help working mothers and single-parent families.

Meanwhile, the taxation department changed the description of the child care deduction. In 1975 they said "Please do not claim expenses for child care which enabled you to attend school or university." How they say "new provisions for child care expenses will also apply to students." The rules were not

changed, however.

There will be further efforts to get either a believable explanation of the child care deduction for students or a non-discriminatory child care deduction.

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MADELINE PARENT

Women hit hard by inflation, cutbacks

by Philip Gibson

Women workers are hit hardest by the combined effects of the federal anti-inflation programme and federal social service cutbacks.

Madeline Parent, organizer for the Canadian Textile and Chemical Union, told a meeting organized by the Ottawa Committee for Labour Action that because women workers are lower paid and more tied to children and housework than men workers they suffer most by cutbacks in social services such as daycare.

Added to this burden is the bias created by the anti-inflation board (AIB) which calculates all wage increases by percentages. This, she said, is an incentive to employers and trade unions to negotiate percentage increases. A 10 per cent hike will increase the difference between a worker earning \$6,000 and one earning \$12,000 by \$600. The result is that lower paid workers (most often women) fall farther and farther behind higher paid men workers. This increases the segregation of women workers into the lower paying jobs.

"The higher the ghetto walls go up, the harder it is to jump over, especially in times of high

unemployment," she said.

Parent stated that after wage controls were introduced "it became a sin to ask for higher wages. It was theorized that wages caused inflation and prices just reflected increased wages. Profits, well they just were not important."

She said not only must workers fight employers for wage increases, but now they must fight the AIB which has been increasingly hard on workers even though "decontrol" is on the horizon.

She criticized recent Canadian Labour Congress (CLC) proposals for a tripartite national economic planning council made up of labour, business and government. It would have the power to manage the economy. Any labour leader, she said, referring to CLC president Joe Morris, who thinks it is possible to sit down and plan the economy with business is out of touch with the workers. They do not want to discuss with the business leaders who have "despoiled the country".

She questioned what labour has in common with Noranda Mines which is now investing in fascist Chile, or Dominion Textiles which is building in the

southern U.S. with profits made from Quebec cotton mills.

Labour leaders who advocate tripartism do not understand that the true fight is between workers and private enterprise, according to Parent.

"What else can Morris expect but more strife?" she asked.

Parent maintained that the only real strength workers have is collective bargaining and the right to strike. Tripartism would put collective bargaining in the hands of a few "labour bosses" and would take away the right to strike from the rank and file.

She said the current call by business and government leaders to keep permanent controls on public employees such as municipal and hospital workers must be resisted. This would only turn worker against worker and be a first step towards removing the right to strike from all workers.

Parent advocates increasing rank and file communication between public and private sector workers. This would increase their understanding of their common situation.

Larry Katz, research officer for the Canadian Union of Public Employees (CUPE) also spoke at the meeting.

Katz said the cutbacks in social



Madeline Parent

services and wage controls were part of a general assault by the state on Canadian workers.

He said a state such as ours has a threefold function. First, it creates and maintains an economic climate which will encourage private investment and growth. Second, it settles disputes among the different investment interests in the best interest of private enterprise generally. Finally, the state must make the capitalist system acceptable to the people and it does

this in part by providing social services.

During the current period of inflation and high unemployment the state has a choice to make. It can fulfill its third role and provide more services to satisfy public demand, such as more unemployment payments, welfare, and hospitals.

Or it can fulfill its first function and satisfy the interests of private investors. It has chosen the second path in the hopes that private investment will improve the general situation. The result is less social services pending and more spending to subsidize ("encourage") private investors, who of course still keep their profits.

Katz said one result is an attempt to isolate and impose further controls on public employees. He agreed with Parent that this attempt to divide workers has to be resisted. CUPE, he said, would do so by informing all workers of the causes and effects of cutbacks and by trying to dispel myths about public employees.

Women are affected especially as employees by the social service cutbacks because they are generally employed in the service sector.

Federal human rights act still wrong: NAWL

by Patty Gibson

Dissatisfaction with proposed human rights legislation drew several recommendations from the National Association of Women and the Law (NAWL) at their second bi-annual conference held in mid-February.

Despite basic support for principles contained in the proposed federal human rights bill, delegates attending the Ottawa conference raked section after section over the coals, passing amendments to be presented to the Standing Committee on Justice and Legal Affairs.

The two-year old association supports Bill C-25 in principle but fears it will be ineffective unless Canada's first attempt at human rights legislation "draws upon the experience of the provinces," said Peggy Mason, member of the NAWL national steering committee in a recent interview.

"Legislation needs teeth," she said. "Human rights legislation has been around the various provinces for many years and

people have found it has not worked." She said Bill C-25 ignores provincial experiences and must, if it is to be effective, provide adequate enforcement mechanisms.

"The single most important recommendation we are making is an amendment to section 41," said Mason. NAWL will propose that the tribunal, a special body instituted to hear cases of alleged discrimination, be empowered not only to force guilty parties to pay compensation, but be further empowered to levy fines that may act as a deterrent.

Mason said there is "absolutely no use in simply forcing a guilty party to compensate through back pay."

Unless employers acting against the act's provisions are fined, and fined heavily, there is no incentive to obey the law, said Mason. "The worst that can happen to an employer who has not adhered to equal pay provisions is that he will, if caught, be ordered to pay the employee the amount legitimately owed the employee in the first place."

Mason points to the Combines Investigation Act as an example where fines of \$1 million can be levied against those parties "making money illegally." She said Bill C-25 must spell out fines sufficient to act as a deterrent.

NAWL passed more than 20 proposed amendments to Bill C-25, "many of which deal with shifting the burden of proof to the employer where the employer is the one who has greatest access to relevant information," said Mason.

Once an employee shows there are reasonable grounds for believing that an offence against

the Act has taken place, NAWL recommends the onus should shift to the employer to justify his or her actions.

Also, NAWL will suggest amendments to section 14, dealing with bona fide occupational requirements.

The conference noted bona fide occupational requirements are not defined in the proposed bill and suggest a specific definition be included. Further, any employer wishing to benefit from section 14 must be forced to justify any desired application for hiring on the basis of sex.

Similarly, employers seeking

exemption from equal pay provisions should apply to and satisfy the commission that there is a reasonable factor justifying the exemption rather than leaving the burden on the employee to prove discriminatory pay practices.

NAWL delegates reaffirmed their disapproval of section 3's exclusion of "sexual orientation". NAWL supports the stand of the many Canadian gay groups who have lobbied unsuccessfully for the inclusion of sexual orientation as a prohibited ground of discrimination.

Women and law supports free choice on abortion

The right to freedom of choice on abortion, recognized as a fundamental human right by the National Association of Women and Law (NAWL), emerged as one of the major themes of their national conference held here in mid-February.

A series of resolutions passed by the three-day meeting clarified NAWL's position on removing abortion from the criminal code and developed positive policy on the provision of free access to abortion for all women.

At the offset of the conference, delegates voted overwhelmingly in favor of affiliating the national law association with the Canadian Association for Repeal of the Abortion Law (CARAL), noting shared goals on the abortion issue.

Not content with policy restricted to removal of abortion from the criminal code, the women and the law conference supported women's right to the operation "without compulsory consultation, paid for by health insurance and available in all hospitals and accredited clinics".

Delegates also supported a doctor's right to refuse to perform an abortion but agreed to bind a doctor to referring the abortion request to another doctor, clinic or hospital who perform one.

NAWL assumed an activist role concerning the entire issue of abortion when delegates approved a two-tier stream of activity concentrated on changing the existing abortion laws.

First, members of NAWL are required to lobby provincial and federal elected representatives in the association's name to repeal of the law and free access to abortion.

Second, the national steering committee was charged with preparing a brief containing practical legislative action at the federal level to follow a repeal in existing abortion legislation. Once the jurisdictional field is available local caucuses are required to prepare briefs regarding positive provincial legislation.

The conference recognized the problem of women exploited by agencies in foreign countries who

make healthy profits from Canadian women seeking abortions. NAWL approved a motion to urge the Status of Women Council and similar groups undertake 'exhaustive studies' on profit-making abortion agencies and recommended these studies be carried out by councils on the status of women and submitted to the ministries of justice and health at both provincial and federal levels.

NAWL's final concern involved "misrepresentation of the facts relating to abortion" by groups actively opposing a woman's right to abortion. The conference charged these organizations with posing "a threat to the freedoms of the women of Canada" and recommend the NAWL steering committee activate a lobby project to encourage the association and its local caucuses to compile and disseminate information correcting any misrepresentation of fact on the abortion issue at federal, provincial and municipal levels of government influence.

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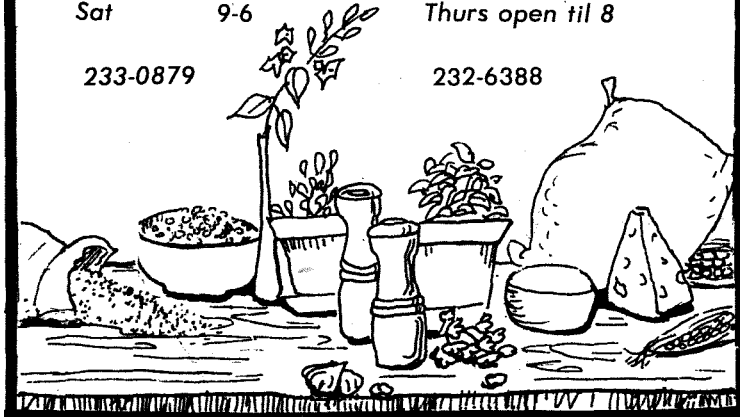
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Ron Basford, Minister of Justice, who might consider running-on-the-spot a valid abortion procedure.

BADGLEY COMMISSION REPORT

The Alarming Facts . . .

by Jane Arnott

On September 26, 1975, then Justice Minister Otto Lang announced the appointment of a fact-finding committee to investigate problems relating to the operation of therapeutic abortion committees and also the extent to which the procedure for obtaining therapeutic abortions is operating equitably across the country.

Dr. Robin F. Badgley, a sociologist, was appointed to chair the committee. A professor at the University of Toronto, Badgley has done much work in the fields of community and child health. Dr. Marion Powell, a physician with a specialty in public health and an associate professor at U. of T. was also appointed. She has worked with Planned Parenthood and the Sex Information and Education Council of Canada. The other appointee, Denyse Fortin-Caron, is a lawyer involved in Civil Code revision and family law.

The committee started its work on Nov. 3, 1975, and held nine meetings in the course of its study. **The Report of the Committee on the Operation of the Abortion Law** was presented to the House by Justice Minister Ron Basford on Feb. 9 1977.

The report contains a good deal of information gathered and compiled by the committee in its work. As well as information collected from available statistical sources, the committee visited 140 hospital sites; developed questionnaires for a national hospital survey and survey of hospital staff, a national physician survey, a national patient survey, and a national population survey; sent a questionnaire to out-of-country abortion centres; and obtained counsel and information from several national and provincial voluntary associations.

In all its work with patients, physicians, hospitals and voluntary associations, the committee gave assurances for confidentiality at present and in the future. Special precautions had to be taken in this regard, proving necessary since in the course of the work the committee's premises were broken into twice, and lawyers and physicians falsely claiming to represent the committee sought information on therapeutic abortions from various sources.

This committee was given a fact-finding mandate to ascertain if the procedure set out in the abortion law is working equit-

ably across Canada. The committee was also specifically instructed to make no recommendations on the policy underlying the abortion law.

OCURRENCE AND AVAILABILITY

In 1974, 19 out of every 2,000 women between the ages of 15 and 44 had a reported induced abortion in a Canadian hospital. This represents 13.9 induced abortions for every 100 live births — an increase of 10.9 since 1970. When the estimated number of illegal abortions and out-of-country abortions are added to this, the figure increases to 17.1.

Taking into account a number of ambiguously classified abortions that may have been "assisted", the committee estimated that in 1974 a total of 21,703 induced abortions were not obtained under the procedure set out on the abortion law and that the number of induced abortions per 100 live births was closer to 20.2.

The committee looked at the "availability by location and type of institution of the procedure provided in the Criminal Code". The abortion law stipulates that the procedure must be done by a qualified medical practitioner who is not a member of the hospital's therapeutic abortion committee (TAC); that the therapeutic abortion committee must be made up of not less than three qualified medical practitioners appointed by the hospital board; that the procedure must be approved by this committee; and that it must be done in an accredited or approved hospital.

Provincial and hospital regulations in many cases further restrict the eligibility of hospitals. In Ontario, for example, ten or more members on active medical staff are necessary to establish a TAC.

In 1975, 490 of the 906 general hospitals across the country were accredited. Of these, 251 had TACs. Forty-six of these did not do any abortions in 1974. Provincial criteria by themselves exempted 317 general hospitals from setting up TACs, and the federal requirement for 4 physicians on staff eliminated 331 hospitals. The committee generally found that across the country, no uniformity existed in the facilities or quality of service required to set up a therapeutic abortion committee; that almost one half of Canadian women could not apply for a therapeutic abortion in their own community. In Quebec, 100 per cent of the reported hospital abortions

cities, and this pattern of concentration of hospitals with TAC's in major centres was to a slightly lesser extent common throughout the country.

One other factor affecting availability was the residence and quota requirements applied by some hospital committees, usually in large hospitals in major urban centres.

These requirements existed in an average of 38 per cent of committee hospitals across the country (from 31 per cent on the Prairies to 67 per cent in Quebec). Whatever the reasons, these requirements limit the access of many Canadian women to the abortion procedure. The committee questioned the validity of such requirements in terms of provincial statutes.

The boards of 288 eligible hospitals did not establish therapeutic abortion committees. Five categories of reasons were given by boards for this decision:

- the professional ethics of medical and nursing staff;
- religious denomination ownership and/or affiliation of hospital;
- avoidance of public controversy;
- no demand for abortion;
- inadequate facilities and specialization of medical staff.

Religious morals and professional ethics dictated the decision of 63 per cent of eligible hospitals without committees.

For Canada, the average number of women between the ages of 15 and 44 per hospital with a TAC, regardless of geographic accessibility, was 23,036. This varied from a low in B.C., the Yukon and N.W.T. of 10,594 to a high in Quebec of 96,733.

The abortion procedure is performed mainly by obstetrician-gynecologists, half of whom in eight provinces did not do the abortion procedure in 1974-75. The percentage of induced abortions performed by this specialty ranged from 53.1 per cent in Nova Scotia to 100 per cent in P.E.I., with a seven province average of about 85 per cent. When the provincial distribution of this specialty is considered (from 1 gynaecologist per 16,253 people in Ontario, to 1 per 41,993 in Newfoundland), the regional disparities in accessibility to the abortion procedure appear more acute.

In the words of the committee, these figures show "that the procedure provided in the Criminal Code for obtaining therapeutic

Abortion Reform in Canada A Delay Tactic?

THE ABORTION LAW

Criminal Code, Revised Statutes of Canada 1970, Chapter c-34.
Section 251.

251.(1) Everyone who, with intent to procure the miscarriage of a female person, whether or not she is pregnant, uses any means for the purpose of carrying out his intention is guilty of an indictable offence and is liable to imprisonment for life.

(2) Every female person who, being pregnant, with intent to procure her own miscarriage, uses any means or permits any means to be used for the purpose of carrying out her intention is guilty of an indictable offence and is liable to imprisonment for two years.

(3) In this section, "means" includes,

- [a] the administration of a drug of other noxious thing,
- [b] the use of an instrument, and
- [c] manipulation of any kind.

(4) Subsections (1) and (2) do not apply to

[a] a qualified medical practitioner, other than a member of a therapeutic abortion committee for any hospital, who in good faith uses in an accredited or approved hospital any means for the purpose of carrying out his intention to procure the miscarriage of a female person, or

[b] a female person who, being pregnant, permits a qualified medical practitioner to use in an accredited or approved hospital any means described in paragraph [a] for the purpose of carrying out her intention to procure her own miscarriage,

if, before the use of those means, the therapeutic abortion committee for that accredited or approved hospital, by a majority of the members of the committee and at a meeting of the committee at which the case of such female person has been reviewed.

[c] has by certificate in writing stated that in its opinion the continuation of the pregnancy of such female person would or would be likely to endanger her life or health, and

[d] has caused a copy of such certificate to be given to the qualified medical practitioner.

(5) The Minister of Health of a province may by order

[a] require a therapeutic abortion committee for any hospital in that province, or any member thereof, to furnish to him a copy of any certificate described in paragraph (4) [c] issued by that committee, together with such other information relating to the circumstances surrounding the issue of that certificate as he may require, or

[b] require a medical practitioner who, in that province, has procured the miscarriage of any female person named in a certificate described in paragraph (4)[c], to furnish to him a copy of that certificate, together with such other information relating to the procuring of the miscarriage as he may require.

tic abortion is in practice illusory for many Canadian women."

VIEWS AND EXPERIENCE WITH THERAPEUTIC ABORTION THE PROFESSION

There appeared to be no relation between physician's decisions to support or reject a woman's request for a therapeutic abortion and their age, sex, religion, primary language, specialty, or region of practice.

A majority of physicians saw abortion as a human right and preferable to an unwanted child, even though a slight majority also felt it lowered the value of human life.

Again over half felt abortion should be removed from the Criminal Code. One in five physicians had served on a TAC, and 40 per cent of those surveyed said they would be prepared to do so. (25 per cent gave no reply). Only one in 10 physicians felt an abortion decision should be the woman's alone, and one third felt it should be between the woman and her physician.

While there was no consensus with regard to the TAC procedure, many physicians felt it was not working equitably and could be simplified.

Four out of five physicians felt abortions could be carried out up to and including 12 weeks of

gestation and, while 37.5 per cent endorsed present interpretation of mental health as an indication for abortion, 43.9 per cent felt it was being interpreted too liberally.

The nursing and social work staffs of hospitals were also interviewed. While 97 per cent of the hospitals reported few problems in staff recruitment, 15.7 per cent of the hospitals would not employ staff who felt they could not give care to all patients. Of the 1,513 staff employees in 70 hospitals, 65.1 per cent felt they had a free choice involving their work with abortion patients. However 30.5 per cent felt they did not.

About one half of the social workers who responded were involved with some aspect of the abortion procedure. More social workers favoured changes in the abortion law than nurses or physicians, with a majority feeling the present law was too restrictive.

KNOWLEDGE OF THE LAW

In general the committee found that knowledge of the law was imperfect. Among physicians, nine out of 10 reported a legal length of time set out in the law after which an induced abortion should not be performed, even though the law had no such stipulation. While most of the

Report continued

hospital staff felt they know the abortion act, similar misconceptions existed about the length of time stipulated. Among those surveyed in the population at large, two out of three persons did not know it was legal under any circumstances to obtain a therapeutic abortion. Among women carrying pregnancies to term who were assisted by welfare agencies or living in maternity homes, two out of five thought the procedure was illegal.

THE ABORTION PROCEDURE

Women seeking abortions went variously to their physicians, community agencies, university health services, or directly to the United States for an abortion. From these places they were referred either to a TAC, to a clinic in the States, or decided to carry their pregnancies to term.

Incomplete information was sometimes given to women who, as a result, did not seek a hospital abortion or were delayed in doing so. Of the women surveyed who went to the States, 22.6 per cent had been told by their physician that abortion was illegal, 41.5 per cent were told abortions could not be obtained at a Canadian hospital and 13.4 per cent went to a physician who would not refer patients to other doctors or hospitals.

For those who did apply to hospitals, an average interval of eight weeks existed between the time the physician was first contacted and the abortion operation. This delay, the committee states, "resulted from direct delays in how physicians and hospitals handled these patients, and this in turn often extended the length of pregnancies and increased the likelihood of complications. It was noted that only one out of 200 physicians in the national physician survey reported eight weeks as the average interval. While almost 80 per cent "preferred" not to answer this question and 4.4 per cent admitted they did not know, 17.3

per cent estimated the interval to be less than 28 days.

A number of criteria are used by different TACs across the country. Almost all require written documentation, and about 68 per cent require the consent of the spouse. Length of gestation is considered by almost 90 per cent of the hospitals with almost one half imposing a twelve week gestation limit. Other requirements include specialist consultation, social service review, residency, patient interview, contraceptive counselling, and tests for congenital damage. Of ten hospitals, 18.4 per cent require consent of spouse even if separated, and some require consent of the father even where the woman never married. At certain hospitals women are required to agree to be sterilized if they are seeking a repeat abortion.



COMPLICATIONS

The rate of complications with therapeutic abortions increases as the length of gestation increases, and was found to be higher in the younger age groups. Generally, the committee reports, the rate of complication was highest at those hospitals performing less than 100 abortions annually. On a study of

before and after use of health services in Saskatchewan, it was found that women having spontaneous or other abortions, or who had been sterilized, subsequently consulted physicians for reasons related to mental health twice as often as women who had term deliveries.

CONTRACEPTION

The report states that 85 per cent of those women seeking induced abortions were contraceptively experienced. Among sexually active women less than one fifth used no form of contraception when they had intercourse and these women were more usually young, single and with a high school or elementary level education. The two major types of contraception reported in the national population survey were oral contraception (44 per

the pill and 10 per cent the IUD at the time of conception. Whether the methods failed or were used incorrectly cannot be determined. A far greater percentage of abortion patients used foam, rhythm, or withdrawal than in the greater population.

From its national population survey, the committee found that at least 40 per cent of Canadians have no formal instruction in the use of contraceptives. While the physician was a chief source of information, the committee found that many physicians had no formal preparation on contraceptive issues.

About 30 per cent of physicians surveyed would not give contraceptive counselling to anyone under 17 years of age. Notable by its absence as a source of information were the mass media. The findings also suggested that the effectiveness of current contraceptive and family life education programs at schools in Canada is not high.

The committee concludes that "the extent of induced abortions in the future can be expected to rise, unless there are effective changes made in the contraceptive practices of Canadians, particularly among high risk groups". It calls for increased efforts to find more effective and acceptable methods of contraception and for coordinated family planning programs for public education and health promotion.

STERILIZATION

In 1974, 12.3 per cent of the total terminations of pregnancies were concurrently sterilized. The prevalence of sterilization among abortion patients was significantly higher for those women who were less well educated. Based on information from Statistics Canada about abortion patients who were concurrently sterilized, the regional breakdown was 8.3 per cent in the Maritimes, 9.5 per cent in Quebec, 13.4 per cent in Ontario, 15.6 per cent in the Prairies, and 9.7 per cent in B.C.

The likelihood of sterilization increased with age and with the number of previous births. With the exception of Quebec, most

hospitals required the consent of a married woman's husband prior to sterilization (65 per cent), 3.8 per cent of the hospitals required consent of her former partner if she was separated or divorced, and 7.7 per cent required consent of the male partner if the woman wasn't married. An interesting fact reported was that between 1970 and 1973 there were 9,880 male sterilizations and 244,963 female sterilizations.

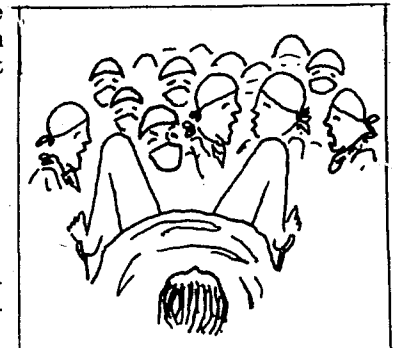
OTHER ISSUES

While three out of four hospitals took special precautions for the records and the minutes of the TAC, only one third of these hospitals took comparable precautions for the handling and storage of the charts of induced abortion patients.

Extra-billing of abortion patients was found to be more common than would be expected in five out of eight provinces. For one out of five abortion patients in 1976, financial deterrents did exist. The largest fee charges, and most extensive extra-billing involved women who were young, newcomers to Canada, and less well educated.

The average hospital and medical costs for the treatment of a woman having a therapeutic abortion dropped between 1973 and 1974 by 5 per cent. In 1974 these costs varied in the 10 provinces from \$195 to \$320. The report states that the per capita costs in 1974 to Canadians for the medical insurance payments for all therapeutic abortions was 58 cents. If these pregnancies had gone to term, the per capita cost would have been \$1.61. On a per capita basis, as comparison, the costs paid by Canadians in 1974 for the use of contraceptives was \$1.85 and at the same time 24 cents per capita was spent on federal and provincial family planning measures.

The report will now be taken to the provinces by the Honourable Ron Basford and the Honourable Marc Lalonde for further discussion.



... that lead nowhere

by Nancy Rudge & Jane Arnott

Otto Lang, on his last day as justice minister, announced the establishment of the \$680,000 Badgley Committee, Sept. 26, 1975.

Justice minister Ron Basford announced in October 1975 the intent and mandate of a committee: "To conduct a study to determine whether the procedure provided in the Criminal Code for obtaining therapeutic abortions is operating equitably across Canada." The Badgley Committee was to "make findings on the operation of the law, rather than making recommendations on the underlying policy."

Around the same time, a motion came before the House which was submitted by Stuart Leggatt (NDP justice critic) prior to the summer recess. It asked that all correspondence between the minister of justice and attorneys-general and ministers of health of the provinces dealing with the subject of abortion and/or section 251 of the Criminal Code be laid before the House.

Francis Fox, parliamentary secretary to the minister of justice, was able to defer to the abortion committee saying that: "Since that motion has been tabled, the government has set up the Badgley Committee which was instructed to investigate, look into the application of sec-

tion 251 in all provinces and report at an early date." Although asked, Leggatt did not withdraw his motion and the vote was lost.

When the committee was established, Fox said in the House: "The facts as reported by that committee will undoubtedly pave the way for a debate to throw more light on that important question (abortion)." The terms of reference also stated that "the results of the study will be made public and will be tabled in the House for debate."

When the study was tabled fifteen months later, Basford indicated that the promised debate would not occur immediately but "It would be desirable for the minister of health and welfare and I to have the opportunity of raising some of these issues with the provinces before there is such a debate."

AVAILABILITY OF INFORMATION

Around the time of Leggatt's motion, a number of questions were asked about the abortion issue. These questions, fact-seeking about the prevalence and costs of abortion, were answered quite easily from information made publically available by Statistics Canada. Lang in his 'raison d'etre' for the committee's establishment said: "The law has been in operation for several years, the available statistical information in its opera-

tion is extremely limited. I believe that a comprehensive factual analysis is now required."

When the report was tabled, Conservative justice critic Eldon Wooliams questioned: "Wasn't this information known to both the national department of health and welfare and the department of justice long before the Badgley Report was issued?"

Basford did not deny that much of the information was available previously, but suggested that it had been necessary to analyse and place the information in a comprehensive form for study by government.

There seems to be no precedent for a committee of this type. According to Peter Omen, at the justice department, this was the first time that a committee has been established solely to investigate the equitability or inequity of the operation of a law.

FINDINGS:

- The report illustrates the lack of knowledge of the laws surrounding the issue. A survey showed that 9 out of 10 doctors reported a maximum legal gestation period after which abortions could not be performed, when in fact the federal law makes no mention of a maximum gestation time.
- The people in the national population survey were equally uninformed; 2 out of 3 reported

that it was illegal under any circumstances to obtain a therapeutic abortion in Canada.

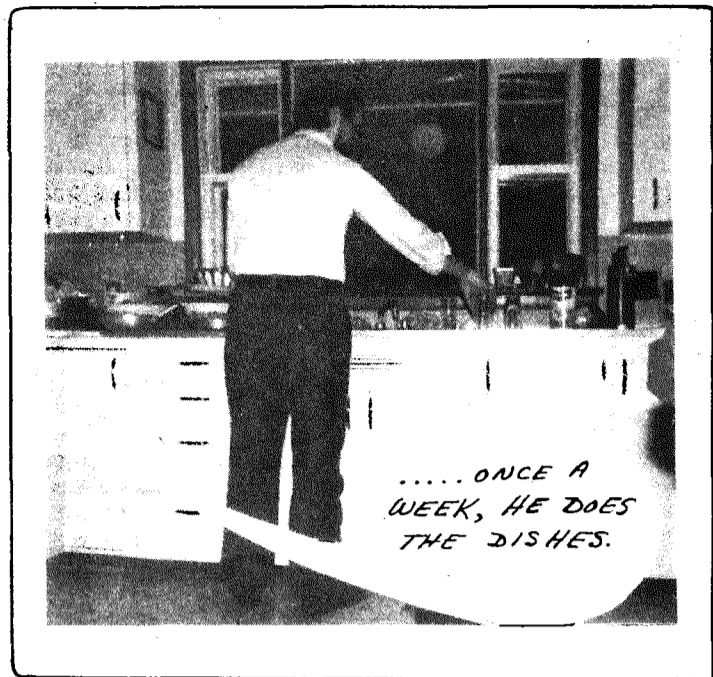
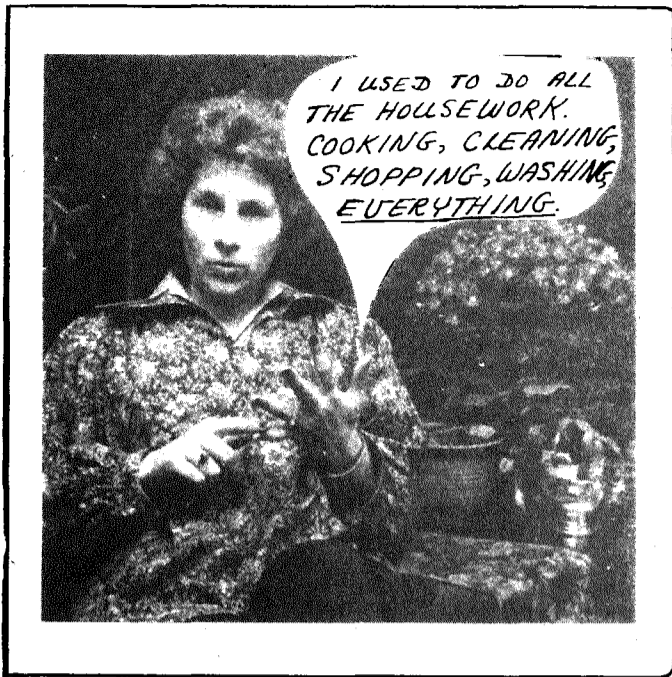
It would seem clear that there has been an inadequate dissemination of information surrounding the federal law and the abortion issue.

- The report found that 288 hospitals eligible to do so under the federal law had not established therapeutic abortion committees. It seems this decision was based on religious morals and professional ethics. Stuart Leggatt asked in the House whether the minister would change the federal law to require that provincial authorities set up therapeutic abortion committees.

However, in most provinces the Bill of Rights recognizes the right of individuals to refuse to perform any duties that are in conflict with moral and religious beliefs. It is unlikely that the provinces, any more than the federal government, could legislate the mandatory establishment of therapeutic abortion committees.

- The questionnaires used in the national surveys were neither included in the report nor available from the department of justice. The format of the questionnaires is not linked with the confidentiality of reply guaranteed by the committee and the vacuum left by this omission makes analysis of the committee's findings difficult at best.

MAPPIN'S RAG



NORTHERN IRELAND

Peace Movement—Silent But Strong

by Wynne Jordan

Leeds, England - Although the movement for peace in Northern Ireland has moved away from the attention-getting rallies and marches it held last year, there is little sign of dwindling support.

Formerly called the Ulster Women's Peace Movement, the organization has changed its name to Peace People, reflecting the increased involvement of men and children.

Much of the criticism of the movement has come from Irish Catholics, who feel that by stopping the war and declaring peace the Catholics of Ulster would be no closer to political self-determination than they were before the latest fighting began in 1968.

Marie Moore, speaking for the Provisional Sinn Fein (the political wing of the Irish Republican Army), has accused the Peace People of being used by the British government to put forward British ideas.

But the Peace People have always refused to attach themselves to a political side in the Nationalist-Unionist dispute, which is not to say they are apolitical. Organizer Betty Williams, asked to comment on killings so far by the British Army, said the IRA, the Protestant Ulster Defence Association and the British troops are all armies.

"The British army has killed 62 people," she said in a January

television interview. "Who killed the other 677?"

Leaders of the peace movement say the only way a lasting solution can be reached in Northern Ireland is by stopping the fighting and talking out restructuring of the country among themselves.

"They've got to stop the fighting first, and then let people come together and say what they want and organize themselves... not as Southern Irish or British people, but as Northern Irish people," Williams said.

Another woman admits that solutions will take a long time, "but the first thing that'll happen will be an easing of tension, and then an opening for hope."

Since its conception, the movement has gained a vast membership and over \$800,000 in donations from foreign well-wishers. However, many Northern Irish are cynical about the recognition they have gained abroad. An only half-joking question asked in Ulster at the end of last year was, "When will the Peace People come to Northern Ireland?"

But the important work for the movement is gaining confidence among the Catholics who either do not want to support it or are afraid of IRA retaliation if they do.

Part of the community work planned for this year are regular visits to schools to try and open the minds of children to accept-



Wynne Jordan

ing different religions. On one visit, Mairead Corrigan succeeded in signing over 90 teenagers. Among other things, she talked to the boys about the changing image women have for the ideal man.

"We as women no longer look up to the John Wayne type as our heroes," she said. "Our heroes are gentle, not afraid to cry. They care for their neighbours." By the end of January, 15

schools had started their own peace groups.

Another tactic the Peace People are using is the appointment of "escape officers" to get reluctant terrorists out of Northern Ireland. Currently, the pressure is very great on a terrorist to remain in the para-military or else risk retaliation from his "colleagues." In one instance, a young man with a family refused to go on an IRA bombing campaign and had to run for his life. The Peace People's escape officer was instrumental in helping his family secretly follow him.

To ask Catholics to forget the past, put down their arms and rationally negotiate a new social contract is asking them to forget

400 years of oppression and take the risk of losing anything they may have gained since beginning to fight back. It's even more difficult when the Peace People have no solid platforms to present but ask them to have faith in what will follow peace.

But the rapid spread of the movement so far is a tribute to the determination, hard work and courage of Betty Williams, Mairead Corrigan and Liaran McKeown, who must be aware that they are putting themselves in daily danger of death by a terrorist bullet.

"We'll never get anywhere if we sit back and say we're afraid," says Corrigan.

Resource Handbook: Aids Survival

One of the basic tenets of the women's liberation movement is that women just help each other, both to survive in this still sadly sexist age, and to work to improve it.

The Ottawa Women's Centre has done us a great service by publishing the **Ottawa Women's Resource Handbook**. A modest soft-cover book, 8½ by 11 and containing 75 pages, it is packed with advice, information and encouragement.

The handbook is composed of section on such topics as "health", "education", and "media"; each with a brief discussion of the subject from a feminist's viewpoint, followed by a list of various resources available in the area.

A section on "daycare" describes what types of daycare are available in Ottawa, from nursery schools to home help, and how to find them. It tells how to locate the right type of care for you and how to apply for it. Of special interest too are the several avenues which are detailed for your

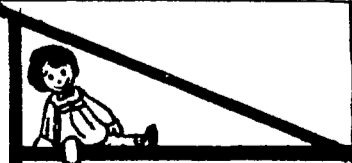
use should you encounter any difficulties with the care provided by any agency.

The "law" section is likely to be of especial interest to Ottawa women as more and more they are becoming aware of how little the average women is helped by the law and how important this can be. Locating legal assistance for anything from a bureaucratic snarl-up to a divorce action can be traumatic for women, who traditionally have not regarded such aid as their due, and this sections

gives a nice perspective on the problem. The introduction to the list of available resources leaves the clear message that women must come to regard lawyers as tools to help them in this often complicated life. It ends with the point that women must get to work to change our laws to reflect a more equitable society.

The book is a pleasure to read. It is available at the Ottawa Women's Centre, 821 Somerset St. W., for \$1.95, and is a bargain for every woman in Ottawa.

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Law For Women

NOTES ON THE LAW OF RAPE

by Shirley Greenberg

What does one have to do today to get a conviction in a rape trial? It is said that juries won't convict unless there are bruises. Why?

As a rape victim, these points may be useful to know, if you plan to go to court:

[a] resistance must be proved beyond a doubt, your non-consent must be unmistakable to the rapist. If anything allows him to think you are consenting, the balance will tip in his favour, in court.

[b] Your subjective state of mind (saying "no" inwardly, not outwardly) is not resistance. Resistance must be proved by observable conduct.

[c] Consent obtained by force, threats, fear, or fraud, is not consent. But you must convince the jury that you had no reasonable option (see below).

Consent is the primary issue in a rape trial, given that identity of the accused and commission of the act have been proved. Then it must be proved, beyond a reasonable doubt, that the victim did not consent, that the accused knew she was not consenting, or that he recklessly disregarded obvious signs of her non-consent.

A frequent quotation from a law report of a rape trial tells you what must be done: "It is not enough for the woman to say 'I was afraid of serious bodily harm and therefore consented.' She must prove in evidence that she had dire reason to be afraid and that she took every reasonable precaution to avoid outrage." Women will be comforted to know that another frequently quoted authority makes it clear that you need not by violent conduct induce the man to murder you (**Black Bob** [1897] 7 S.C.R. (N.S.W.) 120, still good law today).

Major problems also occur in the areas of corroboration, credibility and character, as well as consent. All four of these issues bear on a woman's

reliability and rationality. The view that women are not reliable or rational, and therefore not in the same class as men, seems to be especially current in a certain stream of society.

This idea is thought by some to have its origin in the locker rooms of the nation. It is not difficult to find examples of such thinking in law reports and legal texts, especially in the context of rape. Women who claim to be rape victims are sometimes said to be acting on the basis of fantasy, motivated by a desire for revenge, or attempting to cover up adultery.

A stir was created recently because a judge cast doubt on a woman's testimony solely because of her age and supposed condition. However, this is only one aspect of a much larger and very serious problem, of doubt when women's reliability, rationality, and credibility are concerned. This is especially serious should it influence the administration of justice, procedures in a courtroom, or decisions of members of a jury.

CORROBORATION

Corroboration is a factor in all trials. But until last year when the Criminal Code was amended, a judge was required to warn a jury in a rape trial that it would be dangerous to convict the accused without corroboration of the witness's story. This rule applied in situations involving evidence likely to be unreliable, such as that of children, accomplices, and rape victims.

Corroboration is not a technical term but a matter of common sense: it merely means independent evidence tending to confirm other evidence. Corroboration exists if there is independent evidence which confirms the story of the victim and implicates the accused in a "material particular."

Evidence is not to be digested in isolated fragments but in the context of all the circumstances of a case. If the evidence is capable of assisting the jury to arrive at the truth, it is evidence capable of corroborating the victim's

story.

Recently the Supreme Court of Canada decided in the case of **R vs. Warkentin et al.** that the following pieces of evidence corroborated the victim's story: (1) a written admission of facts as to ownership of a red Mustang, and as to placement of the accused at the scene of the crime; (2) the distraught condition of the complainant when seen after the rape occurred; (3) the existence of seminal fluid on clothing and in the victim's vagina; (4) human scalp hair found on the victim's jeans, and (5) pine needles found in the victim's underclothing.

CREDIBILITY

The defence counsel attempts to break down the victim's testimony in order to get at the truth, in order to give the accused the best possible defence. Cross-examination is a test of a witness, and it is said that any witness with nothing to fear should be able to withstand the process. The victim can be questioned on any fact which tends to show a defence, and can be asked questions with no factual basis, such as "Did you ever sleep with X?"

A lack of credibility in any witness will destroy their testimony. The case can be won or lost on this point alone. It is especially important if the rape victim is the only witness. In our system the accused need not give evidence and need call no witness. The whole burden of proof is on the prosecution and proof must be beyond a doubt to overcome the presumption of innocence of the accused in a criminal trial.

But in directing attention at the issue of credibility or similar issues, the trial becomes a trial of the witness. This could be good or bad, but it is a dreadful ordeal for many witnesses.

CHARACTER

The character issue in a rape trial often zeroes in on past sexual conduct. If a woman has previously consented, to this man or any other man or men (to whom she is not married), then a pre-

sumption may arise that she is likely to consent every time. Strong differences of opinion exist over whether a woman's refusal can be taken seriously after she has said yes once before, or ten times before.

An attack on character — which is usually sexual character — is another method of getting at both consent and credibility. Apparently a "loose" woman is not a credible woman, and a "loose" woman is one inclined to say yes rather than no. This is trial by insinuation, frequently destructive to the witness's testimony and of prejudicial effect on a jury.

Recent amendments to the Criminal Code require defence counsel to obtain judicial permission before the questioning of a witness as to past sexual conduct. Defence counsel have made their opposition to this amendment known: questioning should be unfettered, they say.

OUR DECISION

The recent amendments have not improved the law's effectiveness, either as a deterrent to men or a protection to women. Obviously the situation will improve as soon as women's role as sex object is de-emphasized and men no longer have to prove their sexual prowess and superiority in a malignant way.

This won't happen overnight and may not happen at all if sexist assumptions remain embedded in our laws and practices. Especially insidious is the image of women as unreliable, irrational, subject to fantasy, etc., particularly if it prevails among any persons responsible for the administration of justice.

The federal Law Reform Commission is soon to publish a special report on rape. Contact the Commission at 996-7844 or write it at 171 Slater Street, Ottawa, or your Member of Parliament. Let them know you care.



The Healing Arts

MYTHS OF MENSTRUATION

by Beatrice Baker

Euphemisms are soft words for hard to take realities. Generally, the more euphemisms we use, the more embarrassing or taboo the subject.

And menstruation has been all but buried under euphemisms such as: the curse, on the rag, flying the red flag, falling off the roof, the hit, the blues, the blahs, a female problem, Aunt Tillie is coming, the British have landed, Charlie, Millicent, or in the saddle again.

Some euphemisms require vocal quotation marks: being "unwell", "sick" days, or "that" time of month. Or they're spoken with delicate irony: you again? or my friend. There are also the genteel excuses: "I've got a headache", "my stomach is upset", or the ubiquitous "I've got cramps".

We have surrounded the menses with this verbal smoke screen because it has been a topic of the utmost sensitivity. While the bounds of propriety have in all times and places been overstepped with ribaldries about adultery, infidelity, or pre-marital sex, women's menstrual flow has been historically regarded with such fear, awe, loathing, and ignorance that rarely has it been the topic of jokes.

In *The Second Sex*, Simone de Beauvoir systematically summarizes the taboos, myths, fears and superstitions about the menses. She reports that as late as 1878 the **British Medical Journal** declared that, "it is an undoubted fact that meat spoils when touched by menstruating women." For centuries menstruating women were regarded as unclean, evil, and capable

of harming men and any number of growing things including bees, gardens and crops.

For their very life's blood, for their ability to reproduce the race, women were condemned to a burden of shame, guilt, fear, inferiority and anxiety.

Most certainly in contemporary Canadian society our behaviour and attitudes have changed substantially; the extremes of our fears and prohibitions have been blunted. But we still carry a residue of embarrassment, uncertainty and, still, ignorance.



The domination of the medical professions by men and the inability of men and women to communicate freely and openly about anything related to sexuality, has inhibited the discovery and dissemination of knowledge about menstruation.

With no understanding of the experience of menstruation, or any inkling of

the physical or psychological felling of it, doctors have over and over again dismissed women's complaints as instances of malingering, neurosis, bids for attention, or hypochondria. Not infrequently women were counselled (sometimes indignantly) to "grin and bear it"; after all, it was women's lot.

In an attempt to counter that attitude, Hilary C. Maddux has written a book which vigorously assures women that they are not alone in their complaints, that it is not all in their heads, that they do have the right to demand more research, more attention and to be taken seriously.

Unfortunately, Maddux's *Menstruation* tries so hard to reassure women that they aren't freaks if they have menstrual problems that it creates the false and dangerous impression that menstruation is abnormal, debilitating and a handicap.

When discussing dysmenorrhea, that is, menstrual periods which are painful, difficult, or in some way dysfunctional, she claims that 80% of all women "suffer, to one degree or another, from dysmenorrhea." Although there is a bibliography included in the book, Maddux does not footnote her material; there is not way of knowing where this 80% figure comes from.

Conversations with a nurse practitioner and two nurses from the Centretown Community Health Clinic elicited the same reaction: the figure is grossly inflated. One nurse estimated that between 5 and 10% of the women they see suffer from dysmenorrhea.

This discrepancy in estimates is a reflection of two problematical questions. How broadly can dysmenorrhea

be defined? Maddux's "to one degree or another," must include every woman who experiences a twinge or headache during her period for that 80% figure to be valid.

Secondly, how can such a subjective experience as pain be objectively defined? No two women will experience cramps in the same way. Nor is it likely that they will react the same way.

Men have used menstruation as a rationale for excluding women for important decision-making positions on the grounds that the potential pain, difficulty, hormonal changes, etc. would negatively affect their ability to work and think.

Because of the subjective nature of pain this is a false issue; who questions the abilities of a man with a corn or hemorrhoids or jock rot?

Indeed, one could as well argue that a woman in her mid-thirties, who is likely to have experienced between 200 and 300 menstrual periods, can, with a bit of awareness, be far more capable of controlling her existential situation than a man with any of the aforementioned disabilities.

Menstruation is a normal aspect of almost every woman's life. More significantly it is one of the essential defining characteristics of woman. We must pay great attention and take great care in how we choose to speak of it.

Maddux defines menstruation saying, "... it is the monthly shedding of the uterine lining resulting whenever a woman fails to conceive a child...". What a subtle distinction to say rather: menstruation is the monthly reaffirmation of a woman's being and the celebration of her potential to reproduce the species.

SINGLE PARENTS

LEARNING TO

by Susan Wisking

Eight months after her son was born Elizabeth left her common-law husband with whom she was "just totally incompatible". At 25 she has been a single mother for almost two years.

Money was, and still is, her greatest problem. Her son's father, who has not contacted her for more than a year, pays no support. She receives \$300 a month from family benefits and pays \$115 for rent. She says a night out on her income is "only possible once a month."

Now that her son is almost three Elizabeth, who has a degree in sociology and would like work to reduce some of her financial pressures, has discovered her researching, writing, and social work interests are undermined by lack of experience in the job market.

Elizabeth must consider retraining or face a continued below the poverty-line existence on welfare.

"I think the financial aspect is the hardest, the fact that you're living in poverty... you're living on \$3,600 a year..."

She has had to learn to cope with a lack of emotional support and extended periods of loneliness.

When the separation had just taken place, Elizabeth suffered from prolonged bouts of depression but, she said: "You tend to make friends with individuals who are in a similar circumstance just to get the emotional support... you'll be the other parent for

usually mothers, has an office at 449 Somerset St. W which is open from Tuesdays through Thursdays on a part time basis.

The women involved in this group are determined to help themselves by having input into policies which affect their lives. They have sponsored a series of lectures which covered everything from The Children's Aid Society, The Landlord and Tenant Act, to the Family Benefits Act.

Valerie Bruneau, an information officer with the Ottawa Children's Aid Society, said this government sponsored agency deals with both unmarried mothers and single parents. Under their guidelines they offer assistance to unmarried mothers both prior to and following birth. This involves referrals to other organizations, such as homes where expectant mothers can stay before the baby is born, and counselling. The focus of this service, she stressed, "... is to help them make their own decisions according to their own individual situations."

Ms. Bruneau said "... people tend to believe the Children's Aid means adoption of a child." In 1976 of the 292 unwed mothers helped by the Ottawa Children's Aid Society, 153 chose to keep their babies. These statistics, Ms. Bruneau said, prove the unbiased nature of the agency's counselling.

While no official breakdown is currently available for Ottawa, she said there has been a notable increase over

approximately 950 individuals. This could indicate not only a growth in the actual number of single parents, but growing awareness among these individuals that they require a source of help and encouragement in their role as parents.

Single Parents organizes dances, educational programs, rap sessions, and family outings. They sponsor a Big Brothers program and last year organized a Big Sisters group. Last summer they ran a two week camp for families in the Gatineau.

Every second Wednesday a speaker is invited to the meeting. Topics have ranged from love and development to transcendental meditation. Mr. Buxton, president of the Association, said the emphasis is more on self-help than pure information.

He estimated that two-thirds of the membership are women. Between 30% and 40% of the male membership have actual custody of their children. Mr. Buxton said the number of men granted custody is steadily increasing but in most cases this arrangement is reached by mutual consent.

He said that although men generally tend to be more secure financially they experience unique problems as single parents. Babysitting services was one example he cited. He said difficulties often arise when young highschool girls were hired to sit for an evening. Many parents are reluctant to allow their daughters to remain overnight in the house of an unattached man.

If a woman is destitute, he said, she always has recourse to family benefit payments. Men, on the other hand, are not entitled to this form of social assistance.

Mr. Buxton believes he is very fortunate to have custody of his 3 year-old son in the former family home. At the moment he shares this accommodation with another separated father who has custody of two children, a boy and a girl.

Mr. Buxton was awarded custody as part of his separation agreement by mutual consent. His wife takes their son for one weekend every month.

In a separation, he said, a parent has to learn to adjust to being an individual and not acting as a pair. "The pursuit of mundane activities," he said, "like doing the dishes, wards off loneliness."

Men, he said, who are not awarded custody may suffer. "Feelings of loss, of worthlessness" are very common, he said, among men who are not awarded custody.

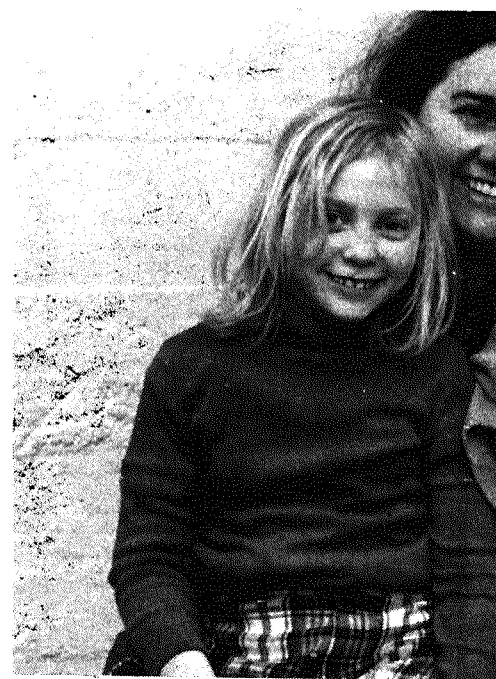
Mr. Buxton noted that "in a marriage breakdown it is often the man who moves out and the woman is left the remnants." The disastrous effect of this isolation from the children can be seen, he said, in the rate of suicide for divorced or separated men. According to Mr. Buxton, divorced or separated men are four times as likely as married or single men to commit suicide. Divorced or separated women are three times more susceptible to suicide.

Mr. Buxton said the parent without custody is frequently left at the mercy of the other parent. Generally, he said, they are relegated to the role of occasional babysitter.

For Mr. Buxton the ideal way to raise a family is with two parents. "The good union of a man and a woman," he said, "is the best for the children."

As the divorce rate steadily climbs so do the number of single parents. Another factor in the growth of single parents is the reluctance of unmarried mothers to put their children up for adoption. Society no longer demands a woman conceal an illegitimate child by being parceled off to some home for unwed mothers and giving up the child to a two parent family.

Urie Brofenbrenner, a psychologist at Cornell University, discovered that for the first time in the history of the United States the majority of children

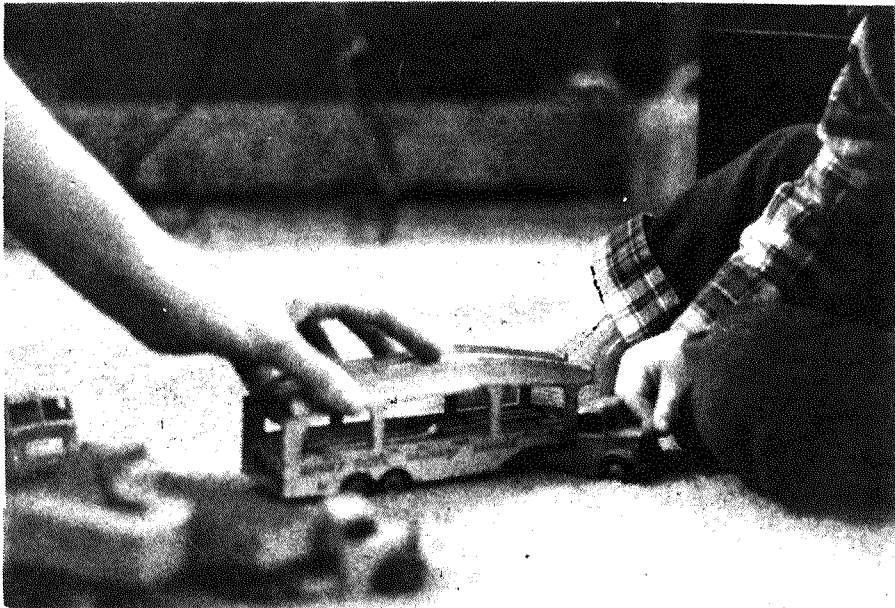


Alisa Photography

had mothers who worked outside the home. In the States one in every six children under the age of eighteen live in a home headed by a single parent.

Almost half of all married women in Canada are in the labour force. One fifth of all working women are heads of households.

Yet 43% of families headed by a woman fall in the low income group while only 9.3% of families headed by a man are at or below the poverty line. A family of five with an annual income of



Susan Wisking

each other..."

Although Elizabeth considers marriage to be possible at some point in the distant future, she would not base her decision on her present situation. At one time she worried about bringing up her son without a father, but now is convinced it is possible to be an effective single parent.

The total responsibility she now has for her son is not anything new. Even when she lived with the father she found she had to accept almost total responsibility. Over the past year she has found that she can cope and takes pride "... in having done a good job in raising the child so he's well adjusted." If she were more financially secure she would consider being a single parent again.

In Ottawa there are 7,500 single parent women like Elizabeth, raising children on some form of public assistance. There are over 15 thousand women in Ontario on family benefits classified as head of the household. Over fourteen thousand of these women are unemployable as either their health or family duties prevent them from holding a job.

The Well-Fair Rights Organization, "... a group of women on public assistance, trying to help each other", is a year-old group encouraging women on any form of social assistance to work together and share their experiences and information. The organization, funded by a grant from local churches and staffed by volunteers who are

the past few years in the number of younger women becoming pregnant and choosing to keep the child. Ms. Bruneau cautioned that "... while this is not necessarily bad, they (expectant young mothers) do need to mature awfully quickly."

Under the Children's Welfare Act the Children's Aid Society can intervene directly on behalf of a child whenever a need is determined. Unmarried mothers, on the other hand, must seek out the agency on their own initiative. Ms. Bruneau said, "We can't go to them. They have to come to us."

Under their family services division this organization deals with many single parent families. Individuals with children under the age of sixteen who "... are having problems coping with their role as parent" are offered counselling to encourage "... them to help themselves." The society also helps parents improve their job skills and to secure adequate housing.

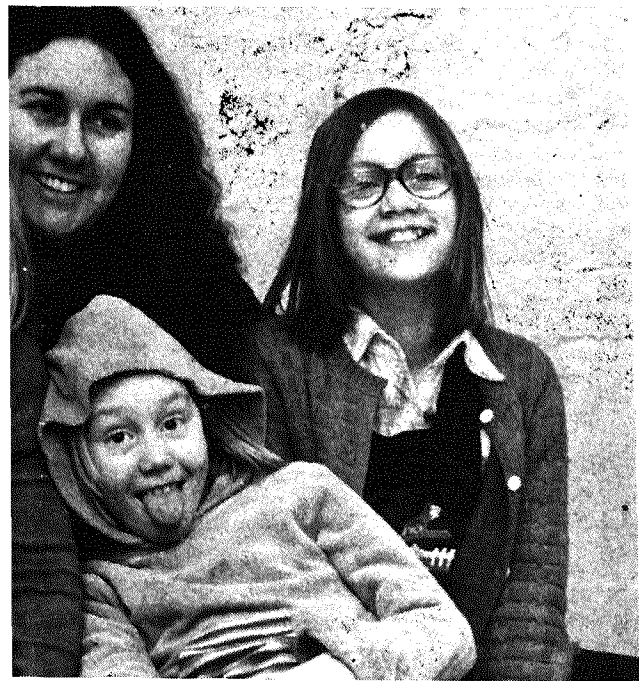
An organization that deals exclusively with single parents is the Single Parents Association of Ottawa. This group, originally the Ottawa chapter of International Parents Without Partners, is not a government sponsored or controlled agency. Single Parents operates on a membership basis with one criterion for membership: you must be a single parent, with or without custody of the child.

In 1966 this group had 25 members. Last year its members swelled to



Wendy Tjebke

DO IT ALONE



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less than \$5,000 would be considered as low income or at the poverty line.

The unemployment rate for women who are heads of households is 7.3%. For men in the same category it is 5.3%. Women overall have an unemployment rate of 9.6 per cent compared with the national average of 8.8 per cent. Men remain slightly below the average at 8.3%.

Sheila is the head of her household and is currently employed on a part time basis with an After Four program

at a local Ottawa grade school.

She was married at 22 on Feb. 8, 1966. Nine years later with three children she was granted a divorce. Her children, all girls, range in age from 6 to 10.

During her marriage she was supported by her husband. The day he left was the day she found a job for three months in a store. The transition from housebound to workbound was, she said, "scary". The girls see their father for one weekend once every three weeks. She has established a friendship with her husband whom she dated for six years.

At the moment she manages "but has very little money." Her ex-husband does make support payment, though at one point in the very early stages of their separation he did not.

Sheila refused to accept guilt for the breakdown of her marriage. Although she felt badly for her children who would have to grow up without a father she said she "didn't feel it was my guilt. It was his. He left."

With her husband gone she came to realize that she had always had total responsibility for the children. The real issue was money.

I had always had to spend very little money. But that was a big problem. Trying to make enough money. And trying to make enough money to live on. I worried about it.

But I always seemed to have more money in my pocket after he left. And the feeling that if I made a mistake it was all right because it was my mistake. That was really a big thing that got me through.

Initially her husband left with the idea "that we were going to work out what was best for our children." The reason for their separation precluded any considerations of reconciliation.

At one particularly low point Sheila went to welfare to inquire about social assistance but decided the money they offered "was impossible to live on".

The youngest child was only two and a half when the marriage broke down. Initially she paid for daycare out of her own pocket until she learned she was entitled to subsidization.

In order to counteract unsatisfactory babysitting arrangements Sheila accommodated her working life to her role as a mother. She was fortunate to be able to arrange to be at home when her children returned from school.

She found her emotional needs extremely difficult to cope with. In retrospect she believes she was always independent "in every way except emotionally." While "the other things took care of themselves" it took Sheila a long time to successfully confront the absence of emotional support.

By surviving on her own she has come to like herself better. The children, with only one set of rules to

answer to, are, she says, easier to discipline.

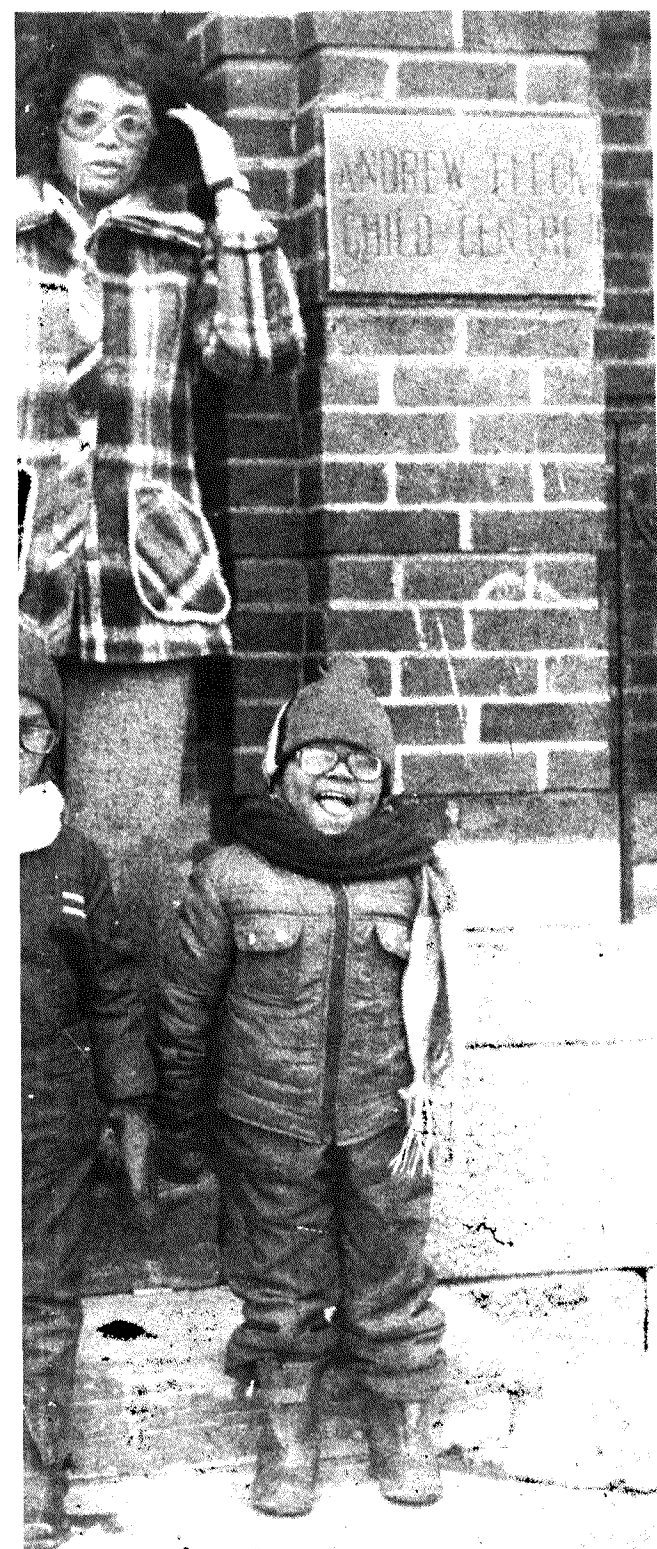
Before she married she had worked as a computer programmer. With pride she points out that she was the only woman in a group of thirteen. But in the eight years of remaining at home many changes took place in the field. "When he left," she said, "I didn't feel I had the emotional stability to get back into that."

Sheila would now like to arrange for some improvements in her economic situation. In order to do this she will probably have to undergo some form of retraining. Then her financial state may continue to get healthier.

But the prospects for women in the labour force are not very encouraging. The average income for a woman in Canada is \$4,710 while the average for a man is more than twice that much — \$10,770.

Only 2.2 per cent of women have an income in excess of \$15,000 compared with 23 per cent for men. Over 25 per cent of men have an income of between \$10 and \$15 thousand a year. Less than 8 per cent of women fall into the same income range.

If finances are the greatest problems facing single mothers the position of women in the labour force indicates little relief. Income distribution coupled with unemployment rates suggest that the situation will not improve, but will deteriorate.



Up - and - Down

Judith, 34, was married for 12 and a half years, has two children, both boys, age 9 and 11. She has been separated for about two and a half years.

She is attending university and expects to graduate this year with a Bachelor of Science in dietetics. The job prospects in her field are not, she says, very encouraging.

She has few outside interests beyond her family and school. The few social outings she undertakes are either done with her own brothers and sisters or in the company of a very few close friends.

When her husband left the family home she was devastated. Though the marriage had begun to deteriorate three years before the actual split occurred, the shock of being on her own was still hard to handle. In the beginning she compared it to a "bad dream".

I didn't believe it was happening. Within six to eight months you come to realize that this is a permanent state that will not change and you let up. You realize that yes, you really are all on your own.

Her husband has made regular support payments and she admits the terms of her separation agreement are generous. By mutual consent she was awarded the family home.

In order to keep her children in a stable setting she decided to remain in the same neighborhood. The development where they live is populated by a fairly large income group. Her financial limitations are clearly apparent. In the entire neighborhood her children are the only ones from a broken home.

She feels her life is very mundane and though she believes "things will get better" cannot see any relief at the moment.

Judith bears animosity towards her husband for opting out of his responsibility to the family: "We are underprivileged at this point. The children need a father. I expect things to change

when I become more independent and able to provide the children with the things we cannot afford now."

She finds the total responsibility for raising her children the most difficult aspect of her separation. "There's nobody to help you. There are agencies but nobody but you really cares about how your life is going."

She no longer suffers from severe depression but is constantly aware of her isolation and loneliness. In the future she would like to remarry to reduce her responsibilities and her sense of being alone.

Her oldest son is harder to discipline now and refuses to talk about his father. He attaches great importance to his weekly visits with his father and demonstrates, she says, feelings of confusion and insecurity.

Maureen is a small, lively individual who looks back upon her marriage with humour and few regrets. Though only 24, she has spent the past seven years working. Except for three months before her daughter was born and five weeks after she has never had a vacation.

She works as a clerk with the regional government and has an annual income of \$9,400. Her ex-husband is supposed to pay \$120 a month for support; to date she has received \$57.

For a year and a half she lived with her husband, marrying after her daughter was born. With the arrival of Jennifer the relationship took a sharp swing downwards. Maureen believes her husband "wanted a girlfriend and found himself not only with a wife but the added responsibility of a child."

She said he would go out for the formula on Wednesday and return home on Sunday. Though they originally

separated in Feb., 1975 it was not until Nov. 1975 that the final break occurred. Maureen said she went to a marriage counsellor because she felt

responsible for making the marriage work. At that time she worried about Jenny being raised without a father. Since going on her own she has noted great improvements in her daughter who used to be exceptionally quiet and reserved.

Her husband has been twice charged and twice placed on probation for threatening her with assault. One time he came after her with a tire iron that he had placed in boiling water. She has had to move seven times in the past two years to escape her husband.

During their periods of separation her husband would volunteer to buy food or other necessities in exchange for sex. Maureen said she lost all her self esteem.

Jennifer visits with her father once a week but his sister must pick her up and return her home. She must also be present at all times when her brother is with his child.

Financial worries are familiar to Maureen. Although she shares her apartment with another woman she pays \$200 a month for rent. Maureen might consider remarrying at some time. At present she says "I don't feel I could handle a serious involvement. I just like to meet friends and go out in crowds." She says she is not bitter and has "no regrets" about her daughter.

In retrospect she realizes the marriage should have ended earlier but that her emotional dependence and feelings of guilt prevented her from taking decisive action. She believes her child can be well adjusted and happy with only one parent.

Since she has been on her own she likes herself better and has a renewed pride in herself. While finances are limited she is not destitute and fully believes she can manage forever on her own as a single parent.

Childcare deductions:

Understanding income tax

by Jane Arnott

At present the child care expense deduction outlined in the Income Tax Act is both discriminatory within its specific provisions and inequitable in the context of the tax system as a whole.

Eligibility for the deduction is restricted to working mothers, single parent fathers, and fathers whose wives are infirm or institutionalized. There is an implicit assumption that the woman shoulders child care responsibility and her absence from the home requires that non-parental child care be provided and usually paid. Families in which the mother works and the father does not are potential beneficiaries of this deduction, while families in which the father works and the mother does not are unable to benefit. This static family concept does not encourage or allow changing parent roles and division of responsibilities.

In a situation where both parents work and share financial responsibility for the children, the act is again restrictive because only the mother can claim. The mother either pays fully for child care expenses and effectively reduces her disposable income, or the real expenses of the father are understated.

The \$1,000 per child maximum placed on the deduction, if it is intended to represent the real level of expense of child care, could be called into question.

The usual cost for non-subsidized child care in the Ottawa area is \$35 a week. If the working year is 50 weeks, 5 days a week, and if child care is required for this time, then the cost per year would be \$1,750 — almost double the allowable deduction.

The law also does not provide for parents engaged in full time study at an accredited institution; nor does it allow persons collecting unemployment insurance to claim any deduction, even though child care is necessary for job search.

These problems are all inherent in the present child care expense deduction allowable under the tax act. A more fundamental issue concerns the nature of the deduction itself. To look at this, the nature of the tax system as it exists in Canada must first be examined.

THE TAX SYSTEM

The tax structure in Canada is based on an ability-to-pay principle which recognizes that as a person's income increases so should the proportion of income paid in taxes. This principle is made operational by a progressive system of tax rates under which the first few dollars of taxable income are taxed at a very low rate, the next few at a greater rate, the next few at a still greater rate, and so on.

If a person's taxable income can be pictured as a series of blocks piled up on each other, the bottom block represents the first few dollars of taxable income, the second the next few dollars of taxable income, etc. Each block, or tax bracket, is taxed at a different rate. In Canada the system is progressive, which means that the higher the tax bracket, the higher the tax rate applied to it. The rate of taxation applied to a person's highest tax bracket is known as their *marginal tax rate*.

The diagram represents a hypothetical progressive tax structure with the shaded area indicating the amount in each tax bracket that is taxed. As we can see from the diagram, the person whose marginal rate of taxation is 40 per cent does not pay 40 per cent of the total taxable income in taxes. They only pay 40 per cent on that portion of their taxable income that falls within the \$12,000 to \$14,000 range. The rate of tax actually paid on the total taxable amount would be calculated by dividing total tax paid by the total taxable income — this would give the average rate of tax. If, for example, a person had a taxable income of \$17,000, the marginal rate would be 50 per cent, but the average rate would be 29.2 per cent.

This system of tax brackets is applied to taxable income to derive the amount of tax due. However, actual income and taxable income differ by the amount of deductions and exemptions allowed under the Income Tax Act — that is, by the amounts of money not subject to taxation. (So, if you were to calculate an average tax rate based on actual income, it would be lower still than the rate calculated on taxable income.)

This distinction between actual and taxable income is important in the discussion of the tax subsidies that deductions and exemptions represent.

The blocks in the second diagram represent the income of two individuals. One earns \$7,000 and the other earns \$20,000. The shaded area indicates the income exempted or deductible, and conversely the unshaded area indicates the amount of income actually taxable. Deductions and exemptions are effectively taken off from the "top" of a person's income.

In both these cases the amount of deductible income is the same, \$2,000. However, the amount of tax lost by the government (an effective expenditure) differs. For the individual earning \$7,000 the exempted income falls into the 27 per cent and 25 per cent tax brackets and the amount of foregone tax is \$520. For the individual earning \$20,000, the amount exempted would have been in the 48 per cent bracket and so the amount of foregone income would have been \$960. Thus the tax lost by the government from the same exemptions on two different levels of income

is different, and is greater in the case of the individual with the higher income.

Deductions and exemptions give greater benefits, though somewhat hidden, to those in higher income brackets. Given that these deductions represent a form of government grant to individuals, those in higher income brackets in essence are receiving a greater grant.

As the National Council of Welfare points out in *The Hidden Welfare System*, its report on the personal income tax system in Canada, there are two welfare systems in this country. One, for the poor, is highly visible in its programs of social assistance and income security. The other is a spending program that transfers money from the governments to individuals and its chief beneficiaries are not the poor. This latter system is called the Income Tax Act and it operates through such means as deductions and exemptions by allowing

individuals to "keep" a share of the taxes that would otherwise be owed.

These tax subsidies or tax expenditures, as the report calls them, represent the "spending" side of taxation — that is to say they are effectively government expenditures accruing because the government has chosen not to collect the tax. Such subsidies are hidden in the tax system and never appear in government expenditures.

If, on the other hand, the government chose to collect full taxes owing and then transfer by grant the amount of money that

seldom examined and made public; the social and economic effects are rarely analysed; their redistributive effects are generally ignored; and they are not viewed as public charity and subject to the concomitant levels of judgement and stigma.

CHILD CARE DEDUCTIONS

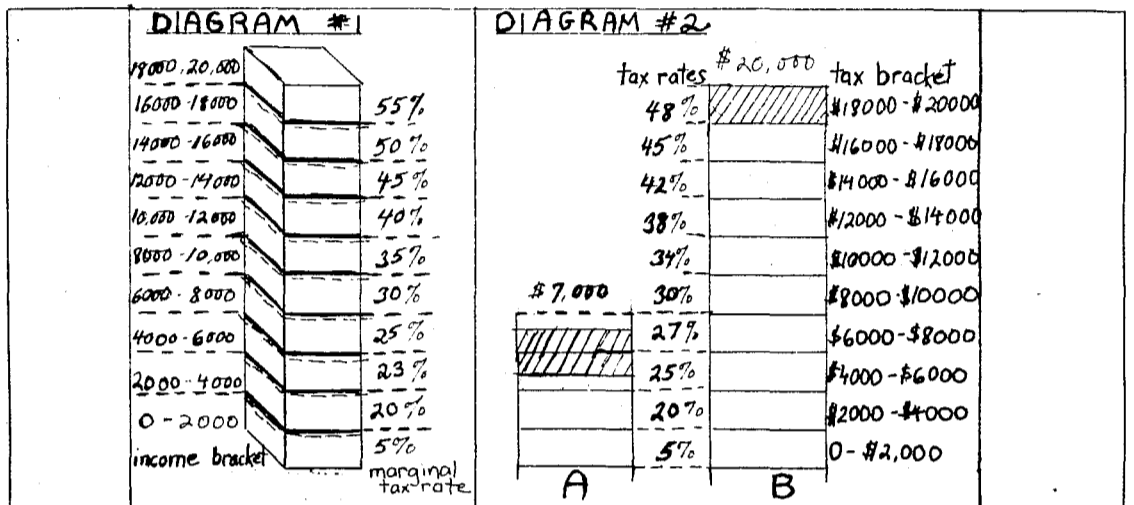
Deductions are subtracted from the total income and serve to put taxable income into a lower tax bracket. The amount of tax lost by the government through deductions is greater, the higher the level of income.

Look at the child care expense deduction in Canada and consider

The deduction benefits the woman with the greater ability to bear the expense and represents a considerable inequity in the tax system.

If the deduction was replaced by a child care expense tax credit, the effect would be quite different. If, in the example above, the deduction were replaced by a tax credit of \$350 per child, each woman would get a credit of a fixed amount to apply against her tax bill and reduce the amount of tax payable by the amount of the credit.

For the woman earning \$5,000, the credit of \$350 applied against



would have otherwise been a tax saving, the basic situation would not have changed — the government's net revenue and the individual's net income would be the same as under a tax subsidy system, and furthermore the subsidy would show up as a government expenditure.

Through deductions and exemptions a second hidden system of subsidy exists, still transferring money from government to individuals.

While the hidden system may have the same overall effect as a direct transfer payment, it possesses a number of unique characteristics. Tax subsidies are not explicitly visible and thus are not subject to the same level of public or government scrutiny as welfare programs are. The amount of revenue involved is

the case of two working mothers. Each has one child, and each lives in Ontario. Both are entitled to deduct \$1,000 under the child care expense deduction.

One woman earns \$5,000. The deduction (assuming for simplicity in both cases that it is the only deduction) makes her taxable income \$4,000. Under the 1976 tax schedule, tax payable without the deduction would be \$968, with the deduction \$694. Thus her tax saving of subsidy through this deduction is \$274.

The other woman earns \$22,000. Without the deduction her tax payable is \$6,969, and with the deduction it is \$6,540 — a tax saving of \$429.

Thus, while the amount of the deduction is the same, the larger tax saving goes to the woman with the higher income.

her tax payable (\$968) would reduce her tax bill to \$618. This represents a bill that is \$76 less than that under the deduction method.

The woman earning \$22,000 would apply the credit to \$6,969 which would reduce it to \$6,619 which is \$79 greater than her bill under the deduction method. So, the credit system places greater burden on the woman more able to bear the expense.

Such a credit system would also be accessible to those with no taxable income who could still claim on the tax credit (like the rent credit system in Ontario.)

In terms of ability to pay criteria, a system of tax credit thus lends a greater degree of equity to the tax system.

Badgley report analysis

continued from page 5

The findings of the report also show clearly that the delay period found in obtaining an abortion, which increases the gestation period and the health risk to the woman, could not be blamed, as physicians quoted in the report tended to do, on "socially irresponsible behaviour" of the woman. Rather it was specifically the fault of the medical professionals and institutions.

At best alarming is the statement that "It is apparent that an agreement to be sterilized has been used on occasion as a prerequisite to obtaining an abortion." As was pointed out, "the emotional vulnerability and the feeling of being under duress of a woman either at the time of a delivery or an abortion makes it somewhat easier for her to agree or to be persuaded to have the sterilization done. Abortion related sterilizations were more prevalent among women with lower educations, an indication perhaps of their greater vulnerability to medical authority.

Further, the committee was led to conclude that "The mood of physicians about abortion was

that the medical profession should retain its autonomy in this matter, that it was competent and should be trusted to do so. Government, most felt, should have no direct involvement in this matter."

Lack of government involvement in the delivery of abortions brings up the issue of private enterprise in the abortion dilemma. Mrs. Peron of ARCAL (the Ottawa abortion referral and counselling service) indicated her fears of Canada developing a clinic situation, as presently exists in the US and the UK, where women are financially and emotionally exploited by the medical profession, if the government does not retain some form of control over abortions.

FUTURE:

The report has shown that the law is unenforceable and that the distribution and accessibility of therapeutic abortions is inequitable, with the burden of this inequity falling on the lower income, less well educated women and those who live in small centres and rural areas.

Soon the federal departments will begin talks with the provincial authorities. No time limit has been indicated by the minister. Leggatt's motion of October '75 would have given the public access to correspondence which would be vital in these talks.

For the present at least, debate of this issue in the House has been delayed.

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Problems with lobbying

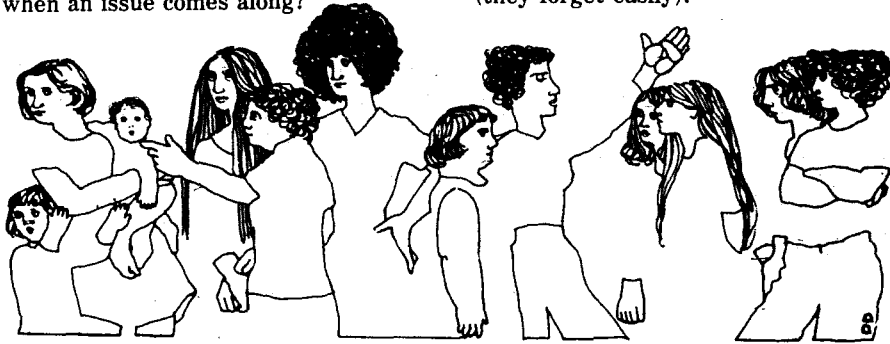
We will have two major problems in getting our lobby tactics to work effectively. As women, we are simply not plugged into the old-boy network where a casual and outrageously prejudiced, ill-informed word dropped to cabinet ministers on the cocktail party circuit mean as much as the well-argued briefs received the next day from people such as us.

As people working in groups that operate totally differently from the 'normal' decision making structures, we are simply not yet aware of the various constraints and decision points affecting the development of legislative action to constrain or liberate us.

As in everything else, women lobbying for women will have to be twice as good and work twice as hard as men to exercise the same influence over governmental decision-making. So, here are a few guidelines — on when to push, where, who, and how.

- First, be informed. Read newspapers. Read Hansard. Read Annual Reports of government advisory bodies and law reform commissions. These contain the between-the-lines information about areas the government is working on and where they should ask (if they haven't already) for public input.
- Make an alphabetical card index of every potentially helpful person you know (someone on a municipal committee, a minister's secretary, a riding assistant). The list will be small at first but will grow as your lobbying experience increases. Call these people for help, for advice at various lobbying stages.
- Join or form national and local issue-oriented lobby groups and keep them gingered with the information you're pulling in.
- Keep in touch and be ready to participate in what other women are organising... through Upstream, the various women's centre newsletters, and the Ottawa Women's Centre's new telephone tree.
- Learn how to use the media: to give an interview, to hold a press conference, to write and get out a press release. (The Women's Centre can teach you all these skills).

Informed, plugged in, and equipped with media tools what do you do now when an issue comes along?



Tackling the issues

Identify the level or levels of government you'll have to work with. Municipal and or regional issues are easy because the politicians are the most accessible. Write to your councillor and send copies to the mayor, and other people involved in the issue you're raising. Publicise the issue with letters to the editor, local press conferences, hot line shows and television appearances. Use organisational contracts to get other women and groups to issue press statements supporting your position. Bug councillors until the issue is raised in Council.

In municipal politics, remember that a no vote rarely means no (and a yes rarely means yes) — committees get overruled by Board of Control, Board of Control by Council, Council by itself and by Board of Control. A friendly council member can be most helpful in advising you on the particular tactics to take at each stage of the game. Praise people when they do things right — even a mayor likes a pat on the head!

For provincial and federal lobbying, the tactics are very similar. The main difference between the two is the unimportance of the committee stage at the provincial level and its importance at the federal one. At the provincial level, bills are so watered down by the time they hit the legislature for debate that referral to

committee is almost a sure-fire signal of impending doom. At the federal level, committee scrutiny is probably the most intense and important the bill will ever receive.

The reason the government takes action on an issue is that somehow, somebody out there has persuaded them that this is a politically expedient thing to do. Sometimes the government tests the wind before they go too far into a potentially tricky area by getting a Royal Commission, Committee of Enquiry, Law Reform Commission study, etc. to gather public opinion. Occasionally they charge ahead and ignore us completely.

You of course will be prepared for such events by your reading and information gathering. You will, with as many organisations as you can muster, prepare and present a brief to the investigative body outlining your views on the issue under study.

Governmental procedures

The study's findings are reported to the responsible minister and to cabinet and then, perhaps, to the public. Depending on the government's feelings about the volume, strength, and unanimity of public response, cabinet will decide whether or not to take the issue further.

Use everything in your power to convince the Government that yes, this is a priority and yes, there are a lot of people waiting to see what they do about it. Refer to your list of contacts, or your friends' lists and find out everything you can about what cabinet is planning or not planning to do. If it doesn't seem to be enough, write, phone, visit MP's, cabinet ministers, and if the delay is long enough to make it newsworthy, use the media.

You can make the job a lot easier by forming committees to look after each aspect of the lobby, i.e. telephone committee, media committee, brief writing, etc. If cabinet approves, and if legislative action is required, the inquiry recommendations go off for legal drafting. Ask for a conference with the responsible minister to guarantee your input at this stage. You might not get him/her, but you will get somebody.

Use this person to find out when the bill is going to the House for first and second reading. If things bog down, repeat all your earlier writing and phoning moves to remind the government that this is a priority item on which they're working (they forget easily).

If possible, get a copy of the bill well before the first and second readings. Go over it carefully. Brief opposition critics, Ministers and their parliamentary secretaries on the strengths and inadequacies of the bill. Plant questions to ensure that all horrors in the bill are exposed in debate. If they aren't, call a press conference and discuss your objections

You should be checking Hansard before and during the debate which follows second reading. This will provide the names of committee members who will be studying the Bill after debate.

Ask the Committee secretary for permission to present a brief. Your brief should go over all the inadequacies in the bill as you see them. It should also refute any objections to the good parts of the bill that its opponents will have raised in the House.

If the Secretary seems reluctant, ask your representative to speak up for you. Ask the Secretary to put you on the mailing list to receive the minutes of the Committee relating to the Bill if you don't have time to attend all the meetings yourself. This lets you monitor the Bill's progress. One can also lobby Committee members individually on their lack of clarity around certain points. As well, you can counter an argument you know is wrong.

If the Bill is taking too long in Committee, put pressure on the Cabinet. Throughout the process keep your local members informed, even if they disagree violently with your positions. The knowledge that there is strong informed opinion in the riding is important. It may stop people from speaking out publicly against your issue — even if it won't change the way they vote.

The final form of the Bill is clearly visible near the end of the Committee stage. A bill containing a few improvements but falling short of your overall expectations poses a problem — what to do.

Do you support it publicly for the sake of those changes in the uncomfortable knowledge that there will be no further changes for the next 10 years? Do you start working against the bill you previously supported knowing that no improvements will occur for at least three years? Each person involved in a lobby will have to make this decision. And it's not an easy one.

The Bill is now out of Committee. If it comes out with government support, its passage is guaranteed because the government commands the majority of votes in the House.

If it comes out as a free vote (i.e. members don't have to vote along party lines) and if the debate after second reading was long, rancorous and indicated sharp divisions of feeling, it is necessary to continue lobbying. Sympathetic elected representatives can be helpful in telling you which MP's or MPP's exercise the most influence on others, so that you can now focus your lobby on these members directly.

With any luck, all that hard work will pay off in the passage of the bill you wanted or at least one with which you can live. Easy wasn't it? (And don't forget to say thank-you to the people who helped along the way!

USEFUL NAMES AND NUMBERS FOR LOBBYISTS

Community Caucus, National Association of Women and the Law: c/o 11 Clemow; membership \$10 per year.

Canadian Research Institute for the Advancement of Women: 415-151 Slater St., Ottawa; membership \$10 per year.

Ottawa Women's Centre Telephone Tree: 233-2560, 821 Somerset St. W., Ottawa.

National Action Committee on the Status of Women: 922-3246; 40 St. Clair Ave. E., Suite 300, Toronto.

Advisory Council on Status of Women (Federal): 63 Sparks Street, Ottawa; 992-4975.

Ontario Council on Status of Women (provincial): 801 Bay St., 3rd floor, Toronto, 965-1111.

Ottawa Municipality: General Enquiries: 563-3111, 111 Suxxex Drive, Ottawa

Ottawa-Carleton Regional Government: General Enquiries: 563-2622, 222 Queen St., Ottawa.

Party Research Units (federal):
 Liberal - 995-0886
 PC - 995-7496
 NDP - 995-6289
 Socred - 995-6489

Party Research Units (provincial):
 NDP (- (Toronto) 965-5592
 Lib - (Toronto) 965-1676

Experts on Women's Issues (federal):
 NDP - Ed Broadbent 995-7224
 Lib - Marc Lalonde 996-5461, special assistant: Patrice Merrin 996-5461
 PC - Gordon Fairweather 992-4121

Critics on Women's Issues (provincial):
 NDP - Julia Sanderman (Toronto) 965-9071
 Marion Bryden - 965-4726
 PC - Betty Stephenson - 965-4101
 Roy McMurtry - 965-1664
 Lib - Margaret Campbell 965-1122

Law Reform Commission (federal): 130 Albert St., Ottawa, 996-7844.

Law Reform Commission (provincial): 18 King St., Toronto; 965-4761.

Ottawa MP's:
 Hugh Poulin (Lib) 995-8343, House of Commons Ottawa.
 Jean Pigott (Cons) 995-1427; House of Commons Ottawa.

USEFUL REFERENCE
Women Rally for Action - A Lesson in Lobbying, Humanist in Canada No. 39. (excellent on the various committees needed to run a successful lobby)

Women Helping Women

But we have been shown to exercise similar power at provincial and federal levels. And for good reasons, we think. Feminists try to work through collectives and by consensus. To be in developmental stages with such fundamentally new and different structures and at the same time to comprehend and grapple with traditionally organised decision-making bodies is an impossible task. One risks corruption of the former coupled with ineffectiveness in the latter.

So we have wanted (over-long, some have said) until experience and confidence in our own unique methods have become second nature. There is a growing feeling now that we can deal with our society's existing power structures because we know exactly where we're coming from — and exactly how that differs from their starting points. An examination of governmental decisions being taken at provincial and federal levels shows convincingly that it is time to make our voices heard.

Look what's happening at the provincial level: Family Law Reform, a committee to respond to the federal Badgely Report; at the federal level: Human Rights Act, Badgely Report, Rape Law revisions etc. etc.

It is our demonstrations, letters to the editor, shouts and screams that have got the legislation this far. Our loosely organised ways have been fairly successful in getting governments to react to our demands (not overlooking, of course, the sloggish work put in by traditional women's groups that have tended to pick up where our demos leave off). The trouble is, we have not consistently asked governments for anything beyond their first horrified and placating reactions to our pickets and anger.

We have assumed, naively, that after the government's first gesture, all the implicit improvements would be made.

We've been frustrated and heartsick to see results like the neutering of the federal Human Rights Bill (no sexual orientation clause, a laughable privacy clause, no costs or appeal provisions worth mentioning, and the infamous "reasonable factor" clause negating any attempts to establish equal pay for work of equal value).

We have seen the dreadful revisions proposed to family law. They are far removed from even the marginally acceptable Ontario Law Reform Commission proposals. Similarly seen is the disappearance into limbo of the proposed revisions to the Change of Name Act; or the federal Pontius Pilate number with the abortion law.

The lesson taught by such disappointments is that governments react only as long as people push. They will work for us only as long as they feel their re-election will be assured, or at least not hindered, by the legislation they pass. And the only way they receive such reassurance is through our constant input — letters, phone calls, visits, briefs, media reports of our activities and positions. Lobbying.

EQUALITY IN THE WORK FORCE

HUMAN RIGHTS CODE NOT ENOUGH

by Karen Fish

Despite a wave of anti-discrimination legislation at the provincial and federal levels since 1970, the status and remuneration of working women in Canada has been slow to change.

In fact, statistical evidence indicates a continuing and ever-increasing segregation of the female labour force into low-paying occupations.

In 1977, almost every jurisdiction in Canada has laws which stipulate that where men and women do approximately the same work in the same establishment, they should be paid the same wage without regard to sex. In spite of these laws, wage differentials on grounds of sex persist. The 1974 Labour Force Survey by Statistics Canada revealed that ghettoization and pay discrimination for women in the work force had improved minimally over the previous decade. In several instances the position of women in the Canadian economy had regressed.

There were 3,324,000 women in the total labour force of 9,662,000 persons in 1974, representing 34.4 per cent participation, and a 6.6 per cent increase over 1964.

Women employed in medicine and health occupations in 1974 numbered 292,000, representing 73.9 per cent of all persons so employed. There were also 1,119,000 women employed in clerical occupations, representing 72.9 per cent of all persons employed in such occupations and 32.9 per cent of all working women. A decade ago the percentage was 29.9 per cent, revealing a trend in increasing segregation. The 1971 census revealed that 80.1 per cent of all elementary and kindergarten teachers, 97.0 per cent of secretaries and stenographers, 94.5 per cent of typists and clerk-typists, 88.2 per cent of tellers and cashiers and 95.3 per cent of telephone operators were women. Compare this with women who comprise 6.0 per cent of financial and management occupations, 1.1 per cent of architects, 4.1 per cent of lawyers and notaries, 7.7 per cent of physicians and surgeons and 2.5 per cent of general managers and other senior officials.

Average hourly industrial wage rates for men exceeded those of women in nearly all similarly described occupations for which data was available in 1973.

In one instance, male machine operators were earning \$3.99 per hour compared with \$2.68 per hour for women within the same industry. In the inspector occupation within the motor vehical parts and accessories industry, women's average hourly wage was \$3.00 an hour compared with \$4.44 for men.

Statistics Canada reported in 1972 that the average annual earnings of women employed in service occupations were \$2,926 compared with \$7,507 for men. This represents a difference of 156.6 per cent. In professional and technical occupations, women's average annual earnings were \$7,220 compared with \$12,405 for men. The earnings of men exceeded those of women by 71.8 per cent.

Enough? The statistics make their point.

It is now 26 years since the first equal pay law in Canada was placed in the statute books of Ontario.

In 1970 the Report of the Royal Commission on the Status of Women drew attention to the omission of any prohibition of discrimination in employment on grounds of sex from federal and certain provincial fair employment practices legislation.

Today, 12 jurisdictions include provisions relating specifically to equal pay, nine jurisdictions prohibit, in some measure, discrimination on the basis of sex in all conditions of employment, and three provincial jurisdictions have incorporated equal pay provisions into their human rights legislation.

The gap, however, remains. There is no federal statute prohibiting discrimination in employment on grounds of sex, other than the equal pay provision set out in the Canada Labour Code.

Federal legislation applies to workers in industries declared to be of general advantage for more than one province or for the nation. The list includes air transportation, radio and television, telegraph, telephone and cable systems, shipping and banks. At this time, a bank teller with a discrimination grievance on the basis of sex would have no recourse, other than the labour code.

Addressing a Women in the Law conference held in Ottawa in February, Lorna Marsden of the National Action Committee said, "A great many of us have come to the realization that we have been naive in that we thought that if we get the legislation in

that we need, all our problems would be solved. It's a matter of using that legislation to benefit women. We've got to go further than legislative change.

"We've also been naive in our blind faith in women in power. It comes home to us clearly that there are tremendous limitations to what women in power can do," she said.

Marsden's comments are echoed by many bureaucrats working in the area of equal opportunities for women.

Kristine Furlough, program officer for the group understanding and human rights division of the secretary of state says that substantial progress in the area of employment opportunities does not lie with legislations but with extensive public relations/education programs.

"The argument has been going on for years," she says, "Which comes first, legislative change or attitudinal change? Legislation is of no value unless people know it exists, for the first part, and know how to use it effectively.

"If the populace really believed in women as equals," Furlough adds, "then there would be no need for anti-discrimination or equal pay legislation."

Aileen Manion, a director of the Public Service Alliance, comments, "The trick to anti-discrimination legislation is monitoring it. Employers are getting away with it because no one is squawking. We need a P.R. job. It's like PROBE that had to use all sorts of horror stories to make people realize what's going on. The thing is to make women aware of their rights and get them monitoring their own situation."

The Canadian Human Rights Bill, bill C-25, is now in second reading. If it is passed, sex, age,

and marital status will be included as bases for discrimination for the first time in federal legislation.

Although the bill will directly affect only 10 per cent of the Canadian work force (the majority of human rights violation claims come under provincial jurisdiction), it is anticipated that its liberal tone will be precedent setting for the provinces.

One of the most significant improvements of this bill over its ill-fated predecessor, bill C-72, which died on the order paper before adjournment of the House last year, is the provision for equal pay for work of equal value. The equal pay for equal work formula was amended so that equal work is now defined as work of equal value rather than similar work. The criteria for work of equal value remain the same as before: skill, effort, responsibility and working conditions.

Justice minister Ron Basford

Human rights legislation is not the sole device for preventing discrimination — it is only the beginning.

"People who go to court on human rights legislation are usually scraping the bottom of the barrel," she says.

The history of charges of discrimination on the basis of sex being rectified through legislation is gloomy. There have been few cases death with, and fewer settlements arrived at, over the past 10 years. This is partly because the law, in most cases, puts the burden of proof in the courts on the person laying the information. Several women's groups want amendments to bill C-25 so that once a case of discrimination has been established, the onus of proof should shift to the employer to justify his or her actions.

"No jurisdiction in Canada has achieved any measure of success in eradicating the practice of paying women less than men for the same or similar work through

tirely on a volunteer basis.

"Ultimately," Weir says, "the success of the program rests on the ability of the field workers to sell it to business."

The employer is asked to collect data on the percentage of women in the labour force, the percentage of women in the total population, the extent of unemployment among women, the availability of women with required skills, and the institutions in the community capable of training people in the needed skills. In other words, employers are being asked to self-educate themselves in the realities of discriminatory practices that exist.

The brochure then asks the employer to survey the attitudes and expectations of female employees in the organization.

Under the heading of "results" the brochure states, "This preliminary analysis may indicate that women as a group are under-utilized and concentrated in certain areas of your work force in spite of their qualifications."

If this is the case with your industry, the brochure says, we suggest that "the chief executive issue a statement of firm commitment to equal opportunity as a personal and business goal."

"It's their program," says Jean Weir. "They develop it on their own. We try to approach them on a utilization of human resources basis. Look, this can make your organization more efficient. That usually hits home."

But affirmative action alone is not the answer. Since the women's bureau has no legislative power, the 1400 companies and firms can take as little or as much as they want — or nothing at all — of the program.

Canada has little experience in the administration of affirmative action programs, particularly programs designed to eliminate both present and future discrimination in employment.

"The only way we can deal with this is to get it moving and then see what happens," says Weir.

There appears to be a consensus that job equivalency standards are necessary now, if equal pay legislation is going to be effective.

"Experts are needed to develop a job evaluation system so that equal pay for work of equal value will mean something," says Rita Barril. "Most large companies now have some sort of evaluation system to deal with their own companies. The trick is who decides what is more important: a construction worker or a secretary?"

The trick is also to extend inter-company equivalency standards laterally to include all industries within the province or region.

No one has the answer. The rigid occupational distribution of women is resisting with the vast majority of women still concentrated in a relatively small group of so-called "female" occupations ... dead-end occupations that are consistently associated with low levels of pay. In the end, equal pay legislation isn't the issue; equal opportunity is.

Equal pay laws only prohibit the payment of differential rates because of differences in the sex of workers engaged in the same or similar work. Where all the workers are of the same sex, the principle of equal pay is irrelevant.



said prior to introducing bill C-25 to the House of Commons, "The fact is that women are often not allowed to do work similar to that of men and are hired and hived off into female work ghettos. Thus, they are often paid less, even though what they do is of equal value. To provide truly equal opportunity, regardless of sex, we have decided to accept the recommendation of the women's groups and to adopt the definition proposed by the International Labour Organization of equal pay for work of equal value as the governing criteria."

Jean Weir, of the women's bureau, does not see the human rights bill as the panacea for equality for women.

"Human rights laws are the last resort. We want to get at the root of the problem so that cases of discrimination don't come up again," she says.

"We want to change the situation of working women. Human rights don't promote equal opportunity, they just set the limit. But I'd like to see it passed so that at least it's there and we have something to aim at."

its equal pay laws," according to Women's Bureau '74, a publication of Labour Canada.

The problem then remains. If legislation is less than 100 per cent effective, what is the government doing to improve the position of women in the work force?

The women's bureau of the department of labour has recently instituted an Affirmative Action Program which will go into effect this month.

Jean Weir explained that affirmative action can range anywhere from simply allowing qualified women to apply for traditionally male jobs to choosing a less-qualified woman over a more qualified man for a particular job.

According to Weir, the department of labour has taken the middle route. Its affirmative action program is "aimed at making women aware of the training programs and advancement avenues available to them... to extend traditional limits," she says.

The program is operated en-

The Hill: Unemployment Still The Issue

by Susan Wisking

In February the Liberal government struck upon another of their dubious money-saving schemes.

By extending the qualifying period for unemployment insurance from eight to twelve weeks the minister responsible, the Hon. Bud Cullen, claims workers with a low attachment to the labour force will be disqualified, once and for all.

The minister argues the majority of these claimants, youths and housewives, "... receive a significantly higher degree of subsidization from the unemployment account and have a much more unstable attachment to the labour force than any other category of insured worker."

Yet in Canada, as the unemployment rate wavers around 8.7 per cent, the largest group affected are people between the ages of 16 and 24. This group has a rate close to double that of the labour force as a whole.

In addition, 62% of uninsured recipients working 8 to 11 weeks are located in Quebec and the Atlantic provinces, the areas with the highest rates of unemployment.

John Rodriguez (NDP M.P.) said a study on unemployment published by Statistics Canada that examined unemployment patterns in 1971 and 1973 found "... in both years unemployed wives tended to come from families with low incomes." In 1973 the unemployment rate for all wives was 13.5 per cent; for those in families with an annual income between \$4,000 and \$6,999 the rate was 21.4 per cent. When women in this category were working they contributed 22% of the family income.

The Liberals, aware of who unemployment hurts worst, have decided to appease certain sections of the population by getting tough with individuals confronted with an almost nonexistent job market. Ever aware of their need to boost their Gallup Poll image, they estimate, with pride, that only 2% of those individuals no longer entitled to unemployment benefits will have to turn to welfare.

In discussing the new bill on unemployment, the minister explained:

There are three major changes proposed: first, an increase in the number of weeks required to qualify for UI benefits, so called entrance requirements,... second, a change in the benefit structure which is the framework used to determine the duration of claimants' entitlement to benefit; third,

the authorization of more productive or developmental uses of unemployment insurance funds, including the use of such funds as income maintenance for claimant's participating in approved training courses, job creation projects and work sharing programs.

In effect, people will have to work longer to get less.

By investing in job-creating and retraining schemes the number of unemployed persons may statistically decrease slightly, or at least be held at bay. But the cause for the epidemic of unemployed persons will remain essentially untouched.

Manpower retraining is not noted for its success. John Rodriguez pointed out:

... these programs will never work unless the government is committed to a philosophy of full employment. Otherwise, you will be training people for nonexistent jobs, and by the time you have trained them, what few jobs existed will have disappeared.

He told the house of commons that in Sudbury every second person on Manpower retraining is retraining to become a stationary engineer. "We will have so many stationary engineers in the Sudbury basin that we shall be able to man every furnace and boiler from Vancouver Island to Newfoundland with a stationary engineer." The government plans for job creation are, at best, half-baked. Recipients of unemployment insurance will be permitted to work, on a voluntary basis, on federal projects. What the nature of these projects will be is anybody's guess.

Under the rules and rights of unemployment benefits, as presented in slide show format to every new collector, a recipient must be ready, able, and looking for work every day. By participating in a project an individual could be penalized. Maybe this is a further government plot to cut people off.

Another problem yet to be discussed is how any project with inconsistent input will be effective. Individuals who are not bound to show-up and perform have a tendency to opt out, unless the project appeals to an interest.

Canada Works and Young Canada Works are two further examples of the government's attempts to create employment. On the average an individual employed by Canada Works will receive \$122 a week. Those operating under Young Canada Works, students, will receive even less.

The qualifying process and the rules for conducting the project

are enough to dissuade even the most eager of the unemployed. While individuals will be considered for funding the emphasis of this project is on finding money in the community.

Ideally, and application should be forwarded by someone wishing to temporarily expand the

operation of their own business.

This vital presence is referred to in the application as a sponsor.

If you are in an area of high unemployment, which means above the national average, and if you are fortunate enough to get hold of some business or organization willing to place an applic-

ation then you must begin to make the plan conform to the aims of the program.

You must ensure that the project will not leave a hole in the community when it ends, will not generate any revenue, will not last for over a year, and will not employ less than five people. After submitting the application the department responsible will contact you, when and if you are accepted. Frequently applicants are not informed of their status and assume they were disqualified when the starting date for the project has come and gone.

Another discouraging factor in the nature of unemployment is what politicians refer to obliquely as the "hidden unemployed". These individuals do not hold jobs and do not appear on labour force statistics.

The opposition parties, of course, tend to have a higher estimate for this group's size than the Liberals.

Like money, unemployment keeps growing. In February the situation took a sharp swing downwards. For the first time, heads of households were appearing in the statistics above the "safe" level.

While young people continue to be most affected by unemployment, the situation for all groups is deteriorating. If unemployment rates continue to climb, (and reports commissioned have indicated they will) by 1978 over 10 per cent of the labour force could be without jobs.

The government can continue to blame the population or it can decide once and for all that the situation can only be aided by direct intercession.



Alisa Photography

HANSARD'S GOODIES FOR THE MONTH

Mr. J. Larry Condon
[Middlesex-London-Lambton]
Liberal

... I rise on a matter of pressing and urgent necessity, namely the banning by the Public Transit systems of Toronto, Ottawa and Vancouver of an advertisement supporting the anti-abortion group known as Valade Vitae Cervice of Winnipeg which depicts a pregnant woman in an

advertisement protesting the killing of 172,265 babies by abortion between 1970 and 1974. This responsible and legitimate message asking the Canadian people to respect the rights of babies is being denied by certain individuals in these transit systems who feel the issue to too controversial.

Mr. Don Mazankowski
[Vegreville]

... While I realize the minister's desire to improve efficiency

and to establish greater awareness for the care of government property I wish to ask him about statements contained in the publication [At Home With Transport] to the effect that employees should not stand, walk or crawl on their air conditioners, that they should leave pencils at their desk when they go to the wash-room, because... those walls are for privacy and not for poetry and... that employees should face the front of an elevator at all times lest they be backwards and miss their floor.

Women Protest School; Police Use Of Rape Film

by Susan Bristow

The film, *How To Say No to a Rapist and Survive* by Frederic Storaska, which has been condemned by Rape Crisis Centres across North America as victimizing women, will continue to be used by the Ottawa Board of Education and the Ottawa Police Department.

According to Dr. Gordon Mutter, consultant for health and physical education for the board of education, the film has the approval of students, teachers, and principals and is to be used as a starting point for discussions about rape.

Upon a recommendation from the Rape Crisis Centre of Ottawa, the film *No Tears for Rachel* has been screened and ordered, but Mutter says the film deals with rape after the fact and not prevention.

Staff Sergeant Rawlins, spokesperson for the public re-

sponse. lations branch of the Ottawa Police Department, says they too will continue showing the Storaska film to community groups and high schools around the city.

To date no lobbying has been started by the Rape Crisis Centre, but Jutta Teigeler, educational and community liaison coordinator at the centre, says they have now received funding and a placement student from Algonquin College and will begin to produce their own film designed to destroy the social myths surrounding rape which the Storaska film perpetuates.

The Ottawa Women's Centre has been active in its opposition to the film. The centre has contacted city councillors, Ottawa MPP's, the chief of police, and the board of education in an attempt to have the film stopped. To date they have received no response.

On March 3, representatives of the Ottawa Women's Centre attended a meeting of the status of women committee of the board of education to discuss halting the film being shown to high school students, and the head of media resources for the board of education has been supplied with an alternative list of films approved by rape crisis centres.

The Women's Centre is also attempting to obtain future viewing dates from the Ottawa police department and will attend when the film is being shown to community groups around the city. They intend to distribute material pointing out the destructive qualities of the film to women.

The Women's Centre would appreciate hearing of the film being shown at places of employment or community groups. If you know of any dates, please contact the Women's Centre at 238-2560.

Womens Self-Defence Course

The course involves basic self-defence techniques and physical fitness. Integrated into the course is discussion to aid in understanding and coping with irritating or violent situations. Common sense hints, attitude, and the role of weapons will be considered.

course length: 8 weeks
Wednesdays 7-8 pm., beginning March 16
course size: minimum 10, maximum 20 students
cost: \$35.00: \$18.00 at registration,
\$17.00 at first class

Registration required before March 16

CANADIAN ACADEMY OF SELF-DEFENCE
200 First Avenue (at Bank)
238-5312

SPORTS

ADVANI:

THE ARCHERS SKILL

by Amy Chouinard

In a day or so, Jean Advani will find out whether she's the new Canadian indoor champion in women's bare bow shooting; meantime she can't let the suspense interfere with her concentration — March 13 she defends her title as provincial champ.

Advani competed in the national archery championships last week along with about 800 other archers across the country; no one yet knows who won.

The time lag is due to the system for conducting the indoor championships. Competitors shoot in their respective regions and their scores are sent to the director of tournaments in Winnipeg. There the points are tabulated. Ottawa archers met in Hull for the event, but other Ontario hopefuls travelled to Galt.

Competitions, which included events for archers of all ages, were basically divided into the two styles of shooting — bare bow and free style. The difference is simple: bare bow shooters do not use a sighting device but free stylers do.

There is a series of seven steps in shooting:

□ First the archer takes a stance — square, open, or closed. Advani uses a modified square stance; this means her feet are spread, weight evenly distributed, and her body is at a right angle to the target. In an open stance the body is turned slightly toward the target and in the closed, slightly away.

□ She selects an arrow, picking it out with the hand that she will place on the bowstrings.

□ She loads the arrow with the same hand, bringing the bow up in front of her. There are three feathers on an arrow — two are the same colour. When an arrow is loaded, or "nocked", one of the two like-coloured feathers is on the top and the unlike feather is on the outside. The piece on the end of the arrow that is notched is called the nock, the origin of the term nocked.

□ She then places the other hand securely on the belly (inside) of the bow.

With a relaxed shoulder and hand, she straightens the arm, holding the bow and tightens ("sets") her elbow.

□ Slowly she draws the string back to the "anchor point". Bare bow shooters usually pull the string to the corner of their

mouth, and Advani is no exception. Free stylers, because they must shoot longer distances, use a lower point, such as their chin. The arrow travels farther because it has a slightly greater arc.

□ Her last step is to decide whether or not to shoot and then to carry through. She concentrates on the bulls-eye in the target, and if she feels "right" she relaxes her grip on the arrow and lets her hand drift back to her shoulder.

These basic steps are utmost in Advani's mind as she prepares for the provincial championships. She says she will think each step out over and over before she steps to the shooting line. "Then my mind is like a programmed computer, and all I have to do is plug it in and let it take over."

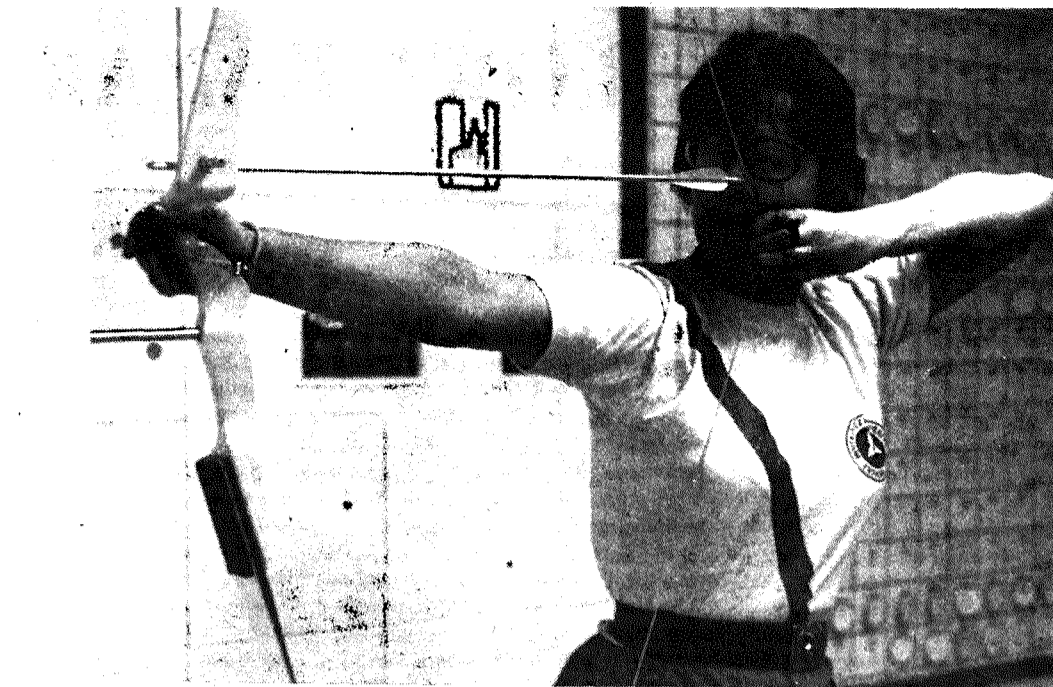
This sort of concentration is the soul of archery, according to the 31-year-old Advani who entered the sport 4½ years ago. She says, "If you're not sure you're going to hit the target, you won't. I have known people who shoot a whole tournament in their mind the night before so the next day they're not worried about what's going to happen — they know already. It sounds a bit mystical, but it's true."

At times, this sort of concentration can be a drawback. When the archer steps to the shooting line, there is a 20-second interval before she gets the go ahead, and Advani says she has come very close to letting fly during that 20 seconds. "I'm concentrating so hard on the shot the last thing in my mind is the timing."

However, she has never been seriously bothered by the 2½-minute limit for getting her three shots airborne. The closest call she has had was in poor weather conditions when the wind was blowing. "I've had to put a couple arrows down and that means I've been through the sequence (of seven steps) five times instead of three," she says.

A timing light, which is green for the first two minutes, yellow for the next 30 seconds, and red at "stop", is visible to the archers as a reminder of their limit. If the final arrow (of three) is not in the air when the light turns red, the archer only scores the points accumulated by the first two arrows.

Scoring can be done at any time. The target, which is paper spread over a tightly-coiled straw backing, serves as a permanent record. It contains circles



of white, black, blue, red, and gold. The circles are divided in half so that there are actually 10 circles — a hit on the outermost white circle is worth one point and one in the innermost gold circle (the bull's eye), 10.

Because of the simplicity of recording scores, archery clubs around the country can participate in "mail matches". At present, Advani and her colleagues in the RA Archery Club are competing in a 12-week match. Each Tuesday and Friday she scores about 60 shots for the

competition.

She also practices approximately 9 hours a week and has a target set up in her living room for her free moments.

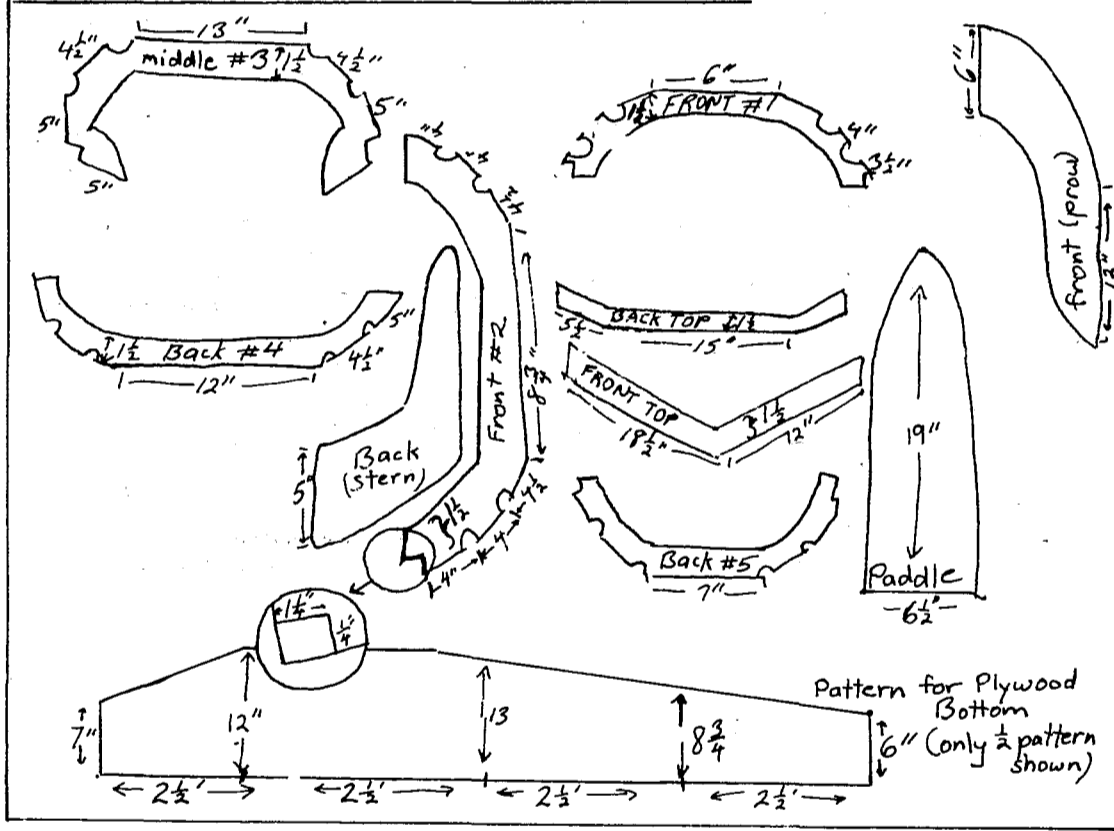
She is a provincially and nationally certificated coach and teacher. Since October she has been teaching 29 would-be archers from ages 10 to 16 and has more recently taken on a course for handicapped teenagers.

She is also the director responsible for one of the five divisions in Ontario. Basically, her duties are coordinating programs and

advising officials in disputes on scoring, etc. She also arranges tournament facilities and is planning a clinic for archery officials.

In her capacity as teacher, she has a few things to say about the Ottawa schools' archery courses. She comments that most of the teachers have not had training in archery and many of their students develop poor habits and bruised forearms. "Why don't they come see us first?" Perhaps this year they will. Adult courses begin at the RA Centre in April so the possibility is there.

KAYAK DIAGRAMS - PATTERN FOR RIBS, ENDS + PADDLE



sports calendar

Archery

March 27 - Provincial indoor championships, eastern region, RA Centre, all day, starting at 9 a.m.

April 5 - Adult classes, RA Centre, registration 7 p.m.

Badminton

March 18, 19, 20 - Provincial B and C Tourneys, Trenton

March 27 - Gloucester Invitational Tourney, Montpetit Hall, Ottawa U. 9 a.m. to 6 p.m.

April 1, 2, 3 - District Open Tourney. Location to be determined.

Fencing

no date given - Governor General Fencing Tournament, RA Centre

Orienteering

The Ottawa Orienteering Club is holding its Annual General Meeting at the Lynwood Tennis Club on April 22 at 8 p.m.

Sailing

The Ontario Sailing Association is holding its Annual Yacht Racing Seminar at the University of Ottawa, Montpetit Hall on April 16. Registration is at 9:30 a.m.

Water Sports

The Forces Subaqua Club (Ottawa) started a 16 week SCUBA training course last week. Almost half of the participants are women. The Club has been holding regular outdoor underwater activities throughout the winter.

sport short

Capitalettes and Webb's Motel Cardinals were in the dark about who would advance to the finals when their playoff game was foiled by a blackout at the Nepean Sportsplex. The two teams had been virtually equal all season and had played to sudden death overtime in the first game of their playoff.

Capitalettes took that game 5 to 4 but were upset in their second game by Bayshore Marine.

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BUILD YOUR OWN KAYAK

by Kate Middleton

Kayaks have been around for a long time. As a method of water travel they are very efficient and graceful. Perhaps this is where their appeal lies.

The kayak was first used by the Inuit who needed a boat to brave the waves of the Arctic. The basic Inuit kayak was first designed like its predecessors — once a good design emerges there's little need for revision. The kayak consisted of ribs carved from driftwood which were drilled and joined by skin thongs to longer, horizontal strips of driftwood. This frame was covered by stretched skins which were sewn onto the frame to form a watertight covering. At the top of the central balance point of the kayak a hole was cut into the skin and a hoop was inserted and sewn to the frame and covering. This is where the paddler sat. The empty space inside the kayak was used to store the supplies and game that the hunters carried. The kayak was primarily used as a means of obtaining food — seals, etc. directly or indirectly, by transporting the hunter to ice floes or other inlets known for their game. In our culture the kayak is a device used for pleasure, and this is what this article is devoted to — the pleasure of building your own kayak.

Traditionally, the Inuit passed their knowledge of kayak-building down from generation to generation by orally illustrating the technique with bits of driftwood and skin at hand. Our culture leans more towards the written tradition — hence the

format appears on paper in type and is more difficult to understand.

I learned to build kayaks from two friends of mine who spent some time building and paddling their kayaks near the Queen Charlotte Islands on the west coast of B.C. They picked up their knowledge of kayak-building from other friends. Up to this point little more than a few diagrams and some words of encouragement were all that was needed to build a 12 to 14 foot ocean-going kayak capable of withstanding ten-foot waves. Now, in order to pass this knowledge into larger circles I am breaking from the oral tradition. Hopefully, the technique will be just as understandable.

Building the Kayak

The kayak being described here is a 12 to 14 foot structure capable of ocean travel. It is not the type of kayak you may have seen on T.V. racing down narrow gorges through whitewater. The whitewater kayak is a different creature — it is built either of fiberglass or plastic parts and can take an occasional brush with a river rock. A canvas/plywood kayak (the one pictured here) is built to take the strain of waves, not rocks, and is shaped differently from its whitewater cousin. It is closer in construction to the original Inuit kayak.

There are basically five steps to building this kayak. In order they are: preparing the ribs, attaching the lower wood stripping, joining the top ribs to the frame, securing the frame with the top dowels to the prow and stern, and nailing on the canvas. The greatest trick in the construction is improvisation —

just about anything goes as long as it guarantees the structure will be sound. I had to drill some of my ribs and stripping and hold them together with lashing. Don't be afraid to experiment.

MATERIALS

1 4' x 4' sheet marine grade plywood 1/2" thick

1 4' x 8' sheet marine grade plywood 1/4" thick (or any 1/4" plywood finished on one side.)

30' of 2" x 4"s (to build base for ribs.)

3' 1" x 2" (for rib frame)

20' 1/2" dowelling - preferably fir

4 pieces - 20' 1/2" dowelling or 1" x 1/4" fir or mahogany trim

2 pieces - 20' 1" x 1/2" or 1/2" x 1/2" x 1/2" pine or fir

Wood for cowlings

Screws - either #6 or #4, 1" and 1 1/4" round-headed brass

1 lb. 1" copper nails

Canvas - 16 oz. for the bottom, 14 oz. for the top

1 gal. copper naphenate or zinc naphenate

2 qt. Airplane dope

2 qt. Airplane thinner

Marine glue

1 qt. polyurethane

TOOLS: jig saw (for cutting ribs), backsaw, drill, screwdriver, hammer, knife, scissors, wood file, ruler, pencils, paint brushes, chisels.

Method

Take the pattern for the ribs and draw it to scale on the sheet of 4' x 4' plywood. Cut out the pattern with the jig saw. Where the notches have been marked, chisel, or saw and chisel them out



Kate Middleton

and smooth the joints with the wood file. Polyurethane the ribs.

Measure the dimensions for the plywood bottom onto the 1/4" plywood, outline, and saw it out. Urethane the bottom.

Each rib needs to be held in the rib frame so you can attach the stripping. Cut pieces of 2" x 4" to match the open length of the bottom ribs. For example, if the rib is 2' long cut the 2" x 4" at both ends, so that the rib is held securely in place. You may have to spend some time on this in order to make sure the ribs can't move. Take the long piece of 2" x 4" remaining and nail it onto the rib frame, so that it is in the centre of each frame and perpendicular to the rib. The measurements for the spacing between the ribs for a 14' kayak are given.

Attach the 1/2" x 1" (or 1/2" x 1/2") wood to the ribs by drilling, glueing and then screwing it to each rib at the bottom notch. (use 1" screws) Bend the prow and stern ends of the wood together, scissors-like, until there is little play in them. They will be hard to bend any further). Tie the ends together securely. Repeat this process for the rest of the stripping. When the stripping is screwed onto the ribs, join all the ends together.

Attach the plywood bottom to the frame with 1" screws, making sure to glue and screw it onto each rib. Keep the screws at least 8" apart.

Release the ribs from the rib frame and turn the kayak over. Attach the top ribs to the ends of the bottom ribs with 1 1/4" screws. Don't forget to glue each joint.

Take the front dowel, holding it flush to the top of the second rib, outline its diameter on the rib, then mark the centre of the circle and drill through it. Hold the dowel to this spot with a 1 1/4" screw and glue. Trim enough wood off of the dowel top above the point where it rests on the first rib. Drill through to the rib and screw the pieces together. Repeat this process for the back dowel pieces. Gently tie the dowels together with the rest of the stripping at the prow and stern end.

Attach the prow and stern pieces to the kayak plywood bottom, using 1" screws placed 4" apart.

The next step is perhaps the hardest one to carry out. This is where intuition, skill and innovation come into play.

Align each piece of stripping with the prow and stern pieces of plywood keeping the plywood flat on the ground. Measure the angle at which each piece meets the prow and stern and saw. Drill the ends of each piece, then

glue and attach them to the prow or stern with 1" screws. Start with the 1" x 1/2" pieces first, then the rest. Check the alignment constantly to make sure that the boat is on an even keel. If one piece of stripping is longer than the other or at a different angle re-align them or the kayak will list over to one side when you are paddling it.

The kayak will look quite spectacular at this stage. Polyurethane the whole structure, using 2 or 3 coats.

Take the 16 oz. canvas, on the bias, and keeping the bias on the centre of the kayak, stretch the canvas over the bottom of the frame (tacking it on the top of the frame — see the photo for illustration) With a friend, stretch the canvas from both sides, standing opposite to each other, and nail it to the 1" x 1/2" pieces every 6" with copper nails. Repeat this process for the top but instead of tacking, attempt to nail the canvas (14 oz.) directly to the 1" x 1/2" pieces. Stretch the canvas, then told it so that the fold is even with the bottom edge of the 1" x 1/2" pieces. At this point nail it on while it is still tight. Nail the canvas, both on the top and bottom of the kayak, at 8" intervals along the ribs (:Note: not the stripping).

Stretch and fold the canvas over the prow and stern and nail. At the centre of the kayak, on the top, cut out a hole 1' in diameter, get two friends to hold the kayak in the air while you pour the naphenate inside. By turning, tipping and shaking the kayak after each time you pour, you should be able to coat the inside canvas so that it will not mildew or rot. Let dry.

Mix the dope and the dope thinner together. With a brush or spray gun apply up to four coats of dope to the outside of the kayak.

Form a wooden frame to hold the cowlings canvas in place with the frame.

Using 1" x 1/2" cedar design and build a removable slatted frame for the bottom of the kayak. This is quite necessary. Without it you run the risk of going through the bottom and getting wet from the water that will run down your paddle as you stroke along. Don't stop here, you can also add a real seat and foot rests (to cut down on the risk of your feet going through the canvas.

SALUTE TO THE SUN: WITH YOGA

by Bertie Lawton

Yoga, a Sanskrit word meaning union — a whole woman as opposed to one inwardly divided, combines the physical, mental, and philosophical. However one doesn't have to stop living a normal life to reap many of its benefits. Tantric Yoga says a woman can go on living her life naturally and add one activity — Yoga. Yoga exercises are designed to stretch, relax, and strengthen the body's muscles and joints and flex the spine. They also balance the secretions of the endocrine glands, which include the thyroid, pituitary, and pancreas. Deep breathing is important as it increases the body's energy, and meditation after exercising produces an inner calmness and improves concentration.

In Yoga all movements are slow and gradual with proper breathing and relaxation. Circulation and muscle elasticity — important in keeping the body youthful — are improved. The exercises or 'asanas', as they are called by Yogis, pay great attention to making the spine more flexible and mobilizing the joints. As a woman grows older her backbone tends to stiffen because the ligaments become tighter. Excessive stiffness can also be due to different causes such as faulty body alignment and poor balance, which cause shortening of the ligaments. This occurs particularly in the vertebral columns of people who sit much of the time, such as office workers and students. Sitting thrusts the head and neck for-

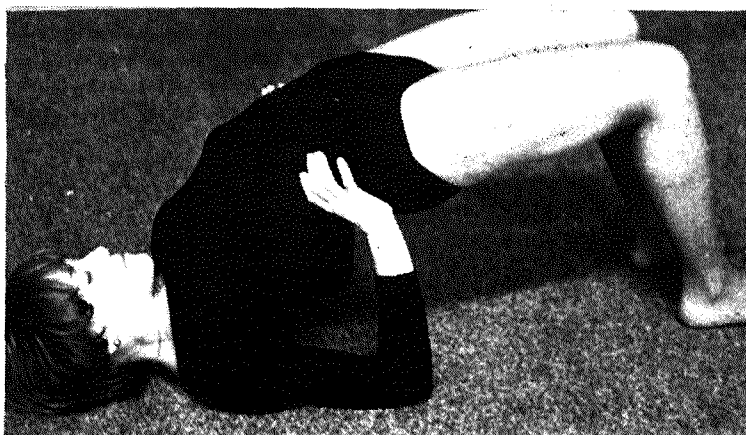
ward and the spine becomes rounded often resulting in severe back and neck pain and headache. However practising Yoga reverses these conditions and helps maintain a flexible spine.

The Salute to the Sun is probably the best all round exercise in Yoga. It consists of twelve postures, each of which in its own way keeps the body healthy and gets rid of superfluous fat, and combines both forward and backbending exercises. It is well worth learning and is illustrated in the books mentioned at the end of this column. Undoubtedly the best way to learn Yoga is from a qualified teacher and there are many classes available in the area; however many postures can be learned on your own if you find classes inconvenient.

Meditation is important in Yoga, although the exercises alone provide a general feeling of well-being. Meditation is usually practised in a quiet place with eyes closed. The first step is to

concentrate. You will perhaps want to choose a particular word or mantra to focus your attention. Now your mind has something to hold on to and allows everything else to slide past. An example of a mantra is the Sanskrit phrase So-Ham — 'I am she'. This word or symbol or one of your own choosing is repeated over and over silently and the mind lets other thoughts float away and relaxes. Meditation practised regularly helps get rid of depression and compulsive thoughts and provides extra energy. Most meditators practise it for two or three fifteen-minute periods a day.

To those of you who would like to learn more about Yoga I recommend either of the following two books: **The Complete Illustrated Book of Yoga** by Swami Vishnudebananda and published by Pocket Books or **Yoga, Tantra & Meditation** by Swami Janakanda Saraswati and published by Ballantine Books.



Amy Chosinard

CURRENTLY

Mar. 11

Women in Transition - a self-help group for women preparing for separation or divorce. Open to all women, the group meets at the Women's Centre, 821 Somerset St. W., at 8:00 p.m.

Gallery Talks on Paul Klee by Marilyn Schiff at 3 p.m. at the National Gallery and again on March 16.

Mar. 12

Berczy and Girodet is the topic of gallery talk given by Rosalie McCrea at the National Gallery, 3 p.m., and again on the 27th.

Mar. 15

Rachel Rachel, a translation of Margaret Laurence's novel, *A Jest of God*, centred on a woman's exploration of the limits of her existence in a small town, will be screened at 7:30 at the National Library and Public Archives.

Hedda Gabler, by Henrik Ibsen, is presented by the University of Ottawa Drama Guild until March 19. Directed by James Dugan, the play is staged at 8 p.m. every evening at Academic Hall, 133 Wilbrod Street. Admission is \$1.50. Students 50 cents.

Making a Will, the fourth informational meeting in a series presented by the Ottawa Community Law Program, will begin at 7 p.m. at the Ottawa Public Library. Admission is free. For more information contact Richard Nolan at 232-1161.

Mar. 16

Carol Laing shows new drawings and paintings until April 2 at SAW Gallery, 72 Rideau Street.

Orientation to Feminism This session on lesbianism will look briefly at some of the major forces and concepts behind the creation and evolution of the lesbian movement in Canada. The major part of the discussion will centre on the present day situation and how societal trends relate to it. Discussion begins at 7:30 p.m. at the Women's Centre, 821 Somerset West.

Mar. 17

HAPPY ST. PATRICK'S DAY
Myths and Masks, story telling and mask making is offered at Main branch, Ottawa Public Library for ages 6 years and up. 2 p.m.

Ordinary Tenderness, a film by Jacques Leduc, sponsored by the Carleton University Women's Centre at 8 p.m., 492 Tory building. Tickets on sale at the Women's Centre, 504 Unicentre.

Women's Centre Policy Meeting, open to all women in Ottawa, begins at 7:30 p.m. at the Women's Centre, 821 Somerset West.

Mar. 18

Poppinplayer Puppets entertain at Centennial branch of Nepean Public Library at 2 p.m.

Mar. 20

Pianist Angela Hewitt and a string quartet led by Walter Prystawski appear in concert at Christ Church Cathedral at 7:15.

Mar. 21

Women and the Law - *The law from single to married to single* will be presented by Shirley Greenberg at the Women's Centre at 7:30 p.m. Shirley will be discussing what the law means for you, covering the gamut of legal status from single to married, separated, divorced, widowed, or remarried.

Mar. 22

The Luck of Ginger Coffey, adapted by Brian Moore from his own novel of the same name about a never do well Irish emigrant. Screened at 7:30 p.m. at the National Library and Public Archives.

Mar. 23

Orientation to Feminism, Women, Health, and Self Help groups is the topic of discussion beginning at 7:30 p.m. at the Women's Centre. The discussion will touch on women's specific relation to the health care system; alienation from their own bodies, especially reproductive systems and the notion and significance of self help as it has evolved in the feminist movement.

Mar. 24

Varda Burstyn on Strategic Perspectives for the Women's Movement. Varda will begin her talk at 7:30 p.m. at the Women's Centre.

Jean's Wife, a film by Bellon (France), sponsored by the Carleton University Women's Centre at 8 p.m. 492 Tory Building. Tickets on sale at the Women's Centre, 504 Unicentre.

Mar. 25

Women in Transition, a regular workshop on women in situations involving separation or divorce. Discussion begins at 8 p.m. at the Women's Centre.

Mar. 28

Rape Workshop This will be a general discussion centering around the myths and legal problems a rape victim encounters in Canada. Hopefully a film will be found which discusses rape in its proper context. If so, there may be a small charge to cover the rental and handling costs. The workshop begins at 7:30 p.m. at the Ottawa Women's Centre.

March

Works by Helga Palko are displayed until March 27 at the Algonquin College Gallery, 281 Echo Drive.

The Madwoman of Chaillot, presented by the Ottawa Little Theatre, is staged at 8:30 p.m. at 400 King Edward Avenue until March 19.

Private Lives, a comedy by Noel Coward is staged by the NAC Theatre Company at 8 p.m. until March 19. Ticket information 237-4400.

La Leche League - at any time you may call a leader for breast feeding information or help, or to request a copy of *The Womanly Art of Breast Feeding* (\$3.50). La Leche League telephone 238-5919 will be answered by a qualified leader in her home.

Home-oriented Maternity Experience. Registration is open for pre-natal classes in mid-March. Pre-natal yoga continues on Saturday mornings. For more information call 521-6658.

Natural Foods Cooking every Sunday at 2015 Banff Ave., K1V 7X6 and the **Heavenly Art of Bread Baking** every Wednesday.

April

The Women's Centre is sponsoring a weekend Wen-Do course, scheduled for April 22 and 23 (6 hours per day). If you are interested in attending, call the Women's Centre immediately, since enrolment will be limited. Exact details of time, place, course fee (tentatively \$12.00) were not available at press time. Those who have taken a Wen-Do course before are welcome to attend the weekend free of charge, but registration is still necessary. Daycare will be provided.

Upstream is a monthly newsmagazine published by Feminist Publications of Ottawa. The staff is a collective with departmental co-ordinators. Upstream subscribes to Co-operative Press Associates (CPA), a national labour news service. We solicit readers' views and opinions. All correspondence should be addressed to Upstream, 227 Laurier Avenue West, Suite 207, Ottawa K1P 5J7. Phone 232-0313.

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Upstream wishes to announce the addition of a Literary Section, containing poetry, prose, and graphic art, from new and established artists.



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PRAIRIE WOMEN: A HARVEST YET TO REAP

"Born an' scrubbed, suffered an' died"
That's all you need to say, elder.
Never mind sayin' "Made a bride,"
Nor when her hair got grey.
Jes' say "born 'n worked t' death";
That fits it — save yr breath.

Hamlin Garland
"The Farmer's Wife"
The Saskatchewan

by Alma Norman

When Nellie McClung and the other suffragists presented the case for woman's vote to the premiers of the prairie provinces they were speaking on behalf of women of proven toughness. These were prairie women, wives and mothers and daughters of homesteaders. Somehow they managed to wrench time from their pressured lives to collect the tens of thousands of signatures on the petitions which finally persuaded the honourable gentleman prime ministers that women did indeed really want the vote.

The determination of these women was formidable. Lacking labour saving household appliances, unprotected by the pill or indeed any other reliable birth control measures, these settler women could count on an annual pregnancy to add to their already overwhelming tasks.

Since the purpose of homesteading was to establish a commercially viable farm, it is not surprising that any money saved by a frugal woman went to ensure the farm's economic stability. Good stock, improved seed, farm machinery were bought; there was no cash left over for such frivolities as labour saving devices in the home.

By the end of the 19th century women were seen as one of the most vital components in the opening of the west, for the government envisaged family farms. And how were families to be established without women — to bear children, and to bring their civilising influence to the wilderness?

"Women — simply women," was one observer's solution to the problems of settlement. As to the immigration literature, it invited these women to a "leisurely and refined domesticity, untroubled by worry or fatigue."

What most women found was a life where:

"I've carried the little ones to the fence corner, made them as comfortable as possible, and then helped stack hay, stook grain, build fences and harrow the ploughed fields, having done my housework and churning before coming out."

"You did everything by hand, the hard way," whether this meant milking a dozen cows, preparing 100 pounds of butter for the market, or washing long underwear and flannel shirts for your family and the hired men.

Endless backbreaking work was but one of the settler woman's burdens. Worse, perhaps, was the loneliness — the "long cold winter (when) it seemed that all our effort and energy were spent in just keeping us alive."

One woman recounts how:

Once I visited another of the early settlers. She was a young woman with a baby and she was lonely too... When we met we ran to each other; we each had to speak to a woman, and put our arms around each other's neck and had a good cry... All the hunger and longing which we had stifled for so long, came to the surface..."

Under such conditions how great a light must have been spread by the burgeoning women's groups: the Women's Christian Temperance Union (WCTU), begun in Ontario, but established in the Prairies by 1896; the Women's Institutes (WI) by 1910; the farm women's groups — United Farm Women of Alberta (UFWA) and the Women's Grain Growers Association (WGGGA) in Saskatchewan by 1914 and in Manitoba by 1918. Such organizations, though very different in their emphasis, met a common need for

social intercourse and exchange. In their own way each provided a framework within which women otherwise isolated could broaden their intellectual and political horizons.

To Nellie McClung, they were the "white hope of the progressive movement... for they offered a forum where women were not afraid to tackle social problems and their reading courses and discussions showed serious purpose."

That the women had any time at all to consider social issues is astonishing when one considers that in one chapter of the UFWA more than half the members had babies under three years old.

As political training grounds the farm women's groups were the most radical and most effective. Unlike the WI which tended to concentrate on homemaking and family issues, the UFWA and WGGGA realized early that only changing laws would improve their lot.

Then, as now, women in the eyes of the law were often separate and unequal. Particularly galling to the farm women because it concerned their security, was the question of dower rights, the uncertainty that a woman would be assured of her share in the homestead she had helped to establish.

"A Saskatchewan Farmeress" writing to the Grain Growers Guide was surely speaking for many women when she said in 1910:

Having waited for neighbours to write as I heard them say they were going to... Will write for them... [for] Most of them have small clothes to wash, and small faces too... Pray tell me, what incentive a woman has to worke very day, longer hours than her husband, if she has no say in the selling



and mortgaging of the land her hard work had helped to pay for?"

Through the columns of the Grain Growers Guide and the Western Producer, among others, settler women were beginning to learn that woman's place was not forever fixed in the universe. They learnt of growing opportunities in the working world and in education. They heard, increasingly, of the campaign by women to get the vote. It was inevitable that the more radical women's groups should involve themselves in political action. In many ways this was a more difficult task than any as yet undertaken.

Physical activity, emotional fortitude, tenacity — these were qualities

the farm women had in abundance. They were about to operate in another context under more critical public gaze. Irene Parlyb, first president of the UFWA recalls how, in their early meetings:

"... We were scared to open our mouths; afraid to frame or move a resolution. Shaking knees! Trembling voices.... We had no money to work with, no prestige..."

Despite these obstacles, with babies in their arms and toddlers underfoot, they fed their households, laboured beside their men, and — somehow — went out and collected those signatures that finally convinced their governments that women wanted the vote and meant to get it.

By 1916 prairie women, rallying behind the Nellie McClungs, had won the franchise, but they had by no means won the battle.

In 1973 a prairie woman named Irene Murdoch separated from her husband. An Alberta court awarded her an income of \$200.00 a month. The Supreme Court of Canada in its appeal judgement dismissed her contribution of work and management which was about the same as her husband's, as being what was expected of an ordinary ranch wife.

There is indeed "a harvest yet to reap".

(For most of the material in this article I am indebted to a history of prairie women: *A Harvest Yet to Reap*, published by The Women's Press. This excellent book contains photographs, extracts from letters and newspapers, thumbnail sketches of outstanding prairie women, and an annotated bibliography.)

The Palladium Reports

AN EARLY FIGHT AGAINST RAPE

by Ron Verzuh

"At the Toronto Assizes last week, George Tait of Brampton, a tailor, was tried for the offence of inveigling Eva Kenny, a young girl in his employ into a house of ill-fame. It was the first case tried under the Charlton Act."

Just as today's newspapers have brought Canadian abortion and rape laws into question, so it was on Feb. 6, 1886 when the Hamilton weekly, *The Palladium of Labor*, reported on the trial of a tailor for the rape of Eva Kenny.

John Charlton, member of Parliament for Norfolk, Ont., was not as newsworthy as Dr. Henry Morgentaler is today. But in the 1880s he could be seen in the House of Commons battling tooth and nail for the passage of "an act respecting offences against public morals and public convenience."

The honorable member's valiant efforts to pass laws protecting Canadian women from the likes of George Tait landed him a place in the Who's Who of 1901. It noted that he had "secured passage of a bill punishing seduction and fixing age of consent at 16."

As we shall see, *The Palladium* argued strongly with the many amendments Charlton's bill underwent before it became law.

The record of debates for May 17, 1886, shows that the member was aware of the pitfalls *The Palladium* had earlier criticised.

The MP, addressing the House, said: "The Senate has provided that a male shall not be liable until after he is 21 years of age and a female shall have no recourse after she is 18 years of age. This amendment is of course not satisfactory to the friends of this measure (the bill).

The Charlton Act, as it relates to the Tait case, read in part:

"Everyone who, by false pretences,

false representations, or other fraudulent means, — ... (b) Inveigles or entices any such woman or girl (under the age of 21) to a house of ill-fame or assignation, for the purpose of illicit intercourse or prostitutions, or who knowingly conceals in such house any such woman or girl so inveigled or enticed, — is guilty of a misdemeanor, and is liable to two years' imprisonment."

Here is what *The Palladium* published regarding the act as it was used in the Tait case.

"Though it was clearly proved that the prisoner had seduced the girl and treated in a shameful manner, no case was made out under the law, and the scoundrel was discharged.

"It will be remembered that when the act was introduced into the Dominion Parliament its principal provisions, under which the fact of seduction would have been sufficient to render the offender criminally liable, were strongly opposed by Sir John Macdonald.

"The course of the debate showed that a very large proportion of the members were opposed to any effective legislation on the subject.

"Many of them are personally men of low and licentious lives, and others were no doubt influenced by the spirit of English legislation and public opinion, which holds the virtue of the poorer classes in slight estimation as compared with the amusements of the wealthy.

"Actuated either by a desire for personal immunity from the consequences of their vices or the natural sympathy of depraved and cynical natures with the brutalities of the seducer, they defeated the really important clauses of the bill and it passed in a greatly curtailed and emasculated shape.

"How useless it is for the purpose intended by its framers may be seen by

the result in the Tait case. Seldom has such a flagrant instance in the abuse of his position by an employer come to light.

"The poor girl's innocence was taken advantage of and not content with effecting her ruin, the lustful black-guard enticed her to Toronto and induced her to enter a house of prostitution.

"Yet the law is powerless to punish him. It is to be hoped that there is manhood and sense of justice enough in Brampton to make that place too hot for him and drive him out as a social outcast.

"This is not by any means an isolated case. Employers of female labor frequently take every advantage of their position to debauch those whom circumstances have placed to a certain extent in their power.

"That the law provides no effective remedy is due to the shameless profligacy of our rulers. — How can we expect that drunkards and debauchers will be solicitous to punish assaults on female virtue?"

"The only satisfactory feature about this revolting case was the manner in which Judge Rose gave vent to his feelings of indignation and contempt towards the prisoner in words which, unless he is utterly callous and lost to sense of shame he will remember as long as he lives.

"But is it more than probable that such a cur as George Tait is destitute of any feelings except in his hide and pocket, and that expressions of moral scorn and loathing are wasted on the wretch.

"We can only echo the judge's advice to his townsmen to show their opinion by ostracizing, or in other words boycotting him."

[Research for this article was done with the assistance and patience of the workers at the Canada Labor Library, Hull, Que.]

CRAFT SPIRIT:

"the ability to know what the material can do and what you can do with it."

"Whatever women do they must do twice as well as men to be thought half so good... luckily it's not difficult."

Charlotte Whitton

by Sandra Schofield LeGroulx

Judy Reil and Daphne Goodwill went into business together March 1, 1976 and opened their shop, the Gilda Lily.

I interviewed Judy, in the shop where they sell their personally hand-crafted silver jewelry and stained-glass crafts made by friends, February 22, 1977.

What occupational title do you give yourselves?

"I'm afraid jeweller would be a misconception of what we do. People would think you're working at Birks setting diamonds. It's hard to say. But it involves setting stones and manufacturing by hand.

What kind of qualities do you feel are necessary for this type of work?

"Patience! First of all. Patience! More than anything. And, well... I don't know if it sounds snobbish to say sensitivity but (sensitivity) to the material particularly — the ability to know what the material can do and what you can do with it.

What are some of the basic skills involved in silver jewelry crafting?

One of the basic things is soldering which involves heating the material with propane/butane torches because you have to heat the material to 1600° fahrenheit. You use pliers and hammers to form the shape. If you're making a ring you take a strip of silver wire or a silver sheet and bend it around a ring mandrel to the appropriate ring size and use a rawhide hammer to bend the material without marking it or

over stretching. (If that's the desired effect) If you use the hard hammer you actually make silver thinner as in forging.

Usually what happens is that a person sees something they like and they ask us for something similar with perhaps a different type of stone. (Judy and Daphne will sit with you, draw the design you want and draft it for you.)

What was your background before choosing this field?

Before crafts I worked as an assistant lab technician for a couple of years with the federal Department of Agriculture. It was my first job and interesting to an extent. But it was the Government, quality-control which is fairly limited, just doing the same tests over and over and over again. It wasn't research. It was really repetitive.

I had gone as far as I could go with my two years experience. Then I worked at the Bell Telephone as a long-distance operator for awhile. I worked at the Riverside Hotel for two months."

How did you decide to choose this area?

I guess it started when I was in high school. There was this art teacher that I really identified with. She was like my second mother. And she was the only one that ever encouraged me to do anything in the arts/crafts field.

My father wanted me to be a dietician and my mother wanted me to be a school teacher. You know — the whole thing.

Anyway I applied for a grant to go to Sheridan. It was the only craft school in Ontario at least in those days (1968). There were courses around, but nothing where you could major.

I went to school for a year at Sheridan, just outside of Toronto. I went there to take weaving and textile design because I had always been sewing and knitting and all those sort of things that you learn as a kid.

The way the course was set up then, we took each of the four craft areas for the first part of the year and then you decided what you wanted to major in. And the one that I took was metal arts — that's what they called it. And the guy who was teaching jewelry at that point, really turned me on... not because he was young and beautiful, he was a really old guy. He wrote a book that I have on jewelry making. (*Contemporary Jewelry*, Philip Morton) We worked on copper, brass and silver. But I didn't go back for the last two years.

What did you do after you left school?

I acquired a few tools and worked at home in the evenings. Went to a few little craft markets but never considering that it could earn a living. It was eight years before I considered making a living at it.

How did you obtain your craft market training?

I worked at Canada's Four Corners for a couple of years. I was hired to answer the telephone. The telephone happened to be in the antique department and the weaving section, which were combined. So while I was there I learned to weave because they had a weaver who came in twice a week to give lessons. And I learned a lot about antiques there because I got into buying for them.

After that I worked at Ovgem (for about a year) which was more specifically involved in silver supplies.

And after that I went to work for this guy who manufactured (turning around to her partner) how would you call it Daph? (came the answer) Semi-hand crafted jewelry. It was sterling silver jewelry called... and it was done on an assembly line sort of basis, using minimal kind of skills. But I went to work there and Daphne was already working there.

But I found out that it wasn't that he was particularly liberated... I know that at one point... we were probably doing up to six dozen pieces of jewelry a day, each.

We were probably underpaid for the work that we produced. And it was just sort of another situation of... He had an Indian guy, working as a fitter, who did all the more complicated jobs rather than Daphne or I. He got to run the machines and do all the typical male-typed things.

And after awhile I just started thinking... Christ! Obviously there's a market or else we wouldn't be making that quantity. And they guy wouldn't be supporting his family; three kids, a wife, a house and two cars. So I said: "What the hell is this trip! Let's get out of here, Daphne!"

At that point we started working in my basement. And we produced... mostly for wholesale, for other shops and for craft markets.

Were there any problems - such as landlords - along the way?

No, not at all. It's been fairly easy in that respect.

But if you want to mention something about women in the jewelry business...

When I first came out of school... In school they always make you feel like you're going to step right out and become a famous artist. I left school thinking I'd get out and maybe get a little bit of experience in the trade.



Alisa Photography

So I went to the two service shops in Ottawa to see if I could get a job. They do repairs and custom orders but they don't have large workshops. Well... (name of company owner)... said "No, we don't hire women. And I said "Why is that?" And he said "Because women are too much of a distraction in the workshop." And... (the other company owner)... said "No, we don't hire women." And I said "Why is that?" And he said "Because there is too much larceny amongst women." And that was flat out to my face.

And my teacher at school had said to me "There is an international bias against women in the jewelry trade." And I sort of thought, well he's an old man. He's probably thinking about twenty or thirty years ago. And then I came out and the first things that happened was just that.

When I questioned (the second company) about it further, he said "We do a lot of custom work for fairly prominent people like parliamentarians and big shots" And he said "A lot of the work we do, are orders for their girlfriends as opposed to their wives... And that women tended to talk too much and they wouldn't want that sort of information leaking out." (There was also mention of a store in Hull which refuses to hire women)

How do you feel about the work that you are doing?

Sometimes if I have an idea and I just don't have the ability to express it the way I want, I'm really frustrated. Yet you realize how much money you have tied up in the material and you think — what am I going to do with this, with X numbers of dollars sitting there and it's just a pile of junk.

But you have nobody else to blame for the frustrations that you have. You realize that it's self contained.

What concerns do you have about the business?

When you're running a business you're always thinking in terms of dollars and cents, and the number of hours that you put into a piece and the return that you get for it.

There's a lot of time spent

aside from production when you're running a business, when actually you're interested in producing. But there are also other things like going out and getting orders, doing the bookkeeping, serving customers. Between the two of us we do everything.

Did you ever think of giving up?

No. I think it's because we had very limited expectations. Like, we knew we wouldn't earn a living at it for awhile, but that we were both prepared to do without for a certain period of time. We ran the business without paying ourselves anything for four months.

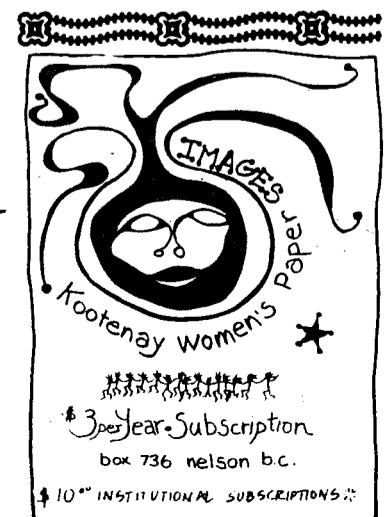
We're not earning minimum wage yet but we take home a regular salary. So we still have minimum wage to look forward to.

Is there anything that you would like to say to women - in business - in the jewelry area - or in regards to career reflections?

Nothing specifically about jewelry. Because I don't think of it as a jewelry business in competition with, say Birks or Peoples. It's a totally different aspect to me. Our silver jewelry is a craft and the only thing else you can relate it to is a Craft Spirit which is not always totally involved in making large sums of money. And it takes a long time to get a reputation, to develop a name.

"When we women knock down a wall, let's not use the same bricks to build another."

Jean Little, 1976



Alisa Photography

de Beauvoir: The Texture of a Legend

Memoirs of a Dutiful Daughter
Simone de Beauvoir
(translated by James Krup)
Penguin Books (paperback)
360 pages
\$2.95

The Prime of Life
Simone de Beauvoir
(translated by Peter Breen)
Penguin Books (paperback)
607 pages
\$3.95

Force of Circumstance
Simone de Beauvoir
(translated by Richard Howard)
Penguin Books (paperback)
674 pages
\$3.95

by Betsy Struthers

Simone de Beauvoir's autobiography is a fascinating history of the formation of the twentieth

century intellectual conscience. In it, she traces the development of the three fundamental doctrines of our time — existential philosophy, left-wing politics, and feminism — and offers unique insights into the theories, ideologies, personalities, and events which form our cultural heritage. The first three volumes, published in inexpensive Penguin paperbacks, cover the period 1908 to 1963.

De Beauvoir was born in 1908 in a petty bourgeois Parisian family. Her upbringing stressed the traditional middle class virtues of obedience, piety, and chastity. Her mother read all her letters; her father censured her books; and her teachers restricted her education to religious moralizing. Nevertheless, her native intelligence rebelled against the intellectual stagnation and innate hypocrisy of her class's morality and religion. This perception was strengthened by her hatred for the parents of her best friend, Zaza Mabile, whose ideas and ambitions conflicted disastrously with her parent's strict moral and social standards. Unable to break away, Zaza's conflict between these expectations and her own desires ended in her death.

BOOKS

De Beauvoir was able to reject the stifling life of middle class respectability and studied philosophy and the classics at the Sorbonne where she met Jean Paul Sartre with whom she formed a lasting alliance. She taught school in Paris, Marseilles, and Rouen; sympathized with the socialist movements of the thirties; and followed the rise of the Nazis in Germany with frightened indifference.

Back in Paris in 1939, she assisted various resistance activities throughout the war. Her first novel was published in 1943; a second novel and a play appeared in 1945; a third novel and a work of philosophic criticism in 1947. Investigating a theory sparked by the tragedy of her friend's death, she studied the role of women and, in 1949, published *The Second Sex*, one of the classics of feminism. Her novel, *The Mandarins*, published in 1954, won her the leading French literary prize, the Prix Goncourt.

In 1959, de Beauvoir published *Memoirs of a Dutiful Daughter*. She meant this to be her sole autobiographical work, covering as it does the formative years of her childhood and adolescence to the age of twenty and including the story of her friend, Zaza, and a record of her moral and intel-

lectual rebellions. However, she realized that the book left a major question unanswered: how did the optimistic, inexperienced girl of twenty become the woman she now was?

To answer this question, she wrote *The Prime of Life* (1963) which discusses the years 1928 to 1944, a period when her philosophical and political commitments took root. The third volume, *Force of Circumstance* (1965) chronicles her increasing political activity from 1945 to 1963, especially in relation to the Algerian war. As well, she has written an account of a trip to China, *The Long March* (1958), *Djamila Boupacha* (with Gisele Halini — 1963), *A Very Easy Death* (1966), *The Woman Destroyed* (1969), *La Vieillesse* (1970), and *All Said And Done* (1974), the fourth volume of her autobiography.

Memoirs of a Dutiful Daughter is a very self-consciously reflective novel, modelled in many ways after Proust with its evocation of nature, of physical experiences, and of the adult perception of psychological motives not understood by child and adolescent. Written when de Beauvoir was fifty, it retains a certain nostalgic flavour which enhances the vitality and veracity of the portrait of a girl's growth to maturity. On the other hand, the two later volumes were written much closer in time to the events described and lack this reflectiveness.

One of the most exciting techniques evident in all three volumes is the inclusion, at moments of emotional stress (i.e. Zaza's breakdown, the Nazi occupation of Paris, the height of OSS activity during the Algerian war) of passages from contemporary letters and diaries — these achieve an immediacy impossible in the autobiographical format and add liveliness and sympathetic insight into the events described.

De Beauvoir is candid about her errors of judgement, harshly treats her critics, and is somewhat too reticent about her amorous affairs. Self-justification aside, what emerges from these books is the portrait of an amazingly vital woman who, somewhat crippled by her conventional upbringing, strives to find order and meaning in the world. De Beauvoir's prime concern is the human condition: the individual's despair under the tyranny of oppressive political and social systems. How she develops these ideas is the subject of these books.

For obvious reasons of space in reviewing fifty-five years of such a woman's life, I must omit many interesting views concerning people (artists, writers, politicians, revolutionaries, and the "beau monde"), places (most European countries, Scandinavia, Russia, China, Africa, South America, Cuba, and the USA), and particulars (the conception and writing of her books, critical discourses on a variety of topics, and personal adventures). Instead, I will concentrate on three fundamental aspects of de Beauvoir's life — her relationship with Sartre, her politics, and her philosophy.

De Beauvoir's relationship with Sartre is her central joy and the most misunderstood aspect of her life. She claims that "There is one undoubted success in my life: my relationship with Sartre". The development of this alliance is a major concern of her autobiographies. Brought up as she was in ignorance of sexuality, de Beauvoir early framed her own morality, which, acknowledging the nonexistence of God relied on the individual to form her/his own ideas of acceptable behaviour — ideas founded on honesty. She rejected the double standard of her society which excused men's infidelities while damning "fast" women: integrity, she felt, should be the mark of both sexes' actions towards one another.

Moreover, she longed to meet a man intellectually superior to herself who would help her through the morass of theories to a true understanding of herself and the world. In Sartre, she discovered this ideal companion: with him, she explored ideas of being, nothingness, contingency, and political action. His, she said, was the "ideologically creative" mind; she was willing to follow his ideas — after due consideration and examination to discover their validity for herself — because they did agree with what she thought.

The real betrayal of my liberty would have been a refusal to recognize this particular superiority on his part; I would then have ended up a prisoner of the deliberately challenging attitude and the bad faith which are at once an inevitable result of the



battle of the sexes and the complete opposite of intellectual honesty. My independence has never been in danger because I have never unloaded any of my responsibilities unto Sartre... He has helped me, as I have helped him. I have not lived through him.

Whether one will or will not accept this justification, it is fascinating to trace the development of their relationship as unconsciously portrayed in the tone of her writings about him.

In the beginning, they must have been wildly in love, for they willingly tossed aside convention (and this in 1928) for a "morganatic marriage". Living apart, but constantly together, they shared philosophical discoveries, films, books, music, and friends in all-night discussions in bohemian cafes. Although they both agreed not to limit sexual adventures, Sartre was the first to have an "outside" affair.

Although de Beauvoir claimed, in *Prime of Life*, that this did not affect their friendship, her attitude became somewhat more critical and she seemed to have a number of adventures herself (this is where that sexual reticence comes in!) However, the war and Sartre's imprisonment in a German POW camp brought them closer together; sexuality took a back seat in their relationship. During the fifties, de Beauvoir herself has a passionate affair with the American novelist, Nelson Algren (beautifully recreated in *Force of Circumstance*). This event served to strengthen her relationship with Sartre: when age made sexual

adventures uninteresting for both of them, what remained was an indissoluble bond of understanding and commitment, a bond so deep that she says:

Yet so assiduously have we always criticized, corrected or ratified each other's thought that we might almost be said to think in common... Very often one of us begins a sentence and the other finishes it; if someone asks us a question, we have been known to produce identical answers.

This achievement, of a truly mutual bond of experience and ideas, is a deeper love than the merely sexual exercise we commonly suppose to be the real thing. Many people assumed that Sartre wrote her books and formed her ideas and ignored the fact that the relationship was reciprocal. De Beauvoir played a vital role in forcing Sartre to formulate and elucidate his theories into a coherent philosophical system.

The supposition that her thoughts come totally from him, she discusses contemptuously, "But people in our society really do believe that a woman thinks with her uterus — what low-mindedness, really!... It was no matter of chance that I chose Sartre; for after all, I did choose him. I followed him joyfully because he led me along the paths I wanted to take up later we always discussed our itinerary together". It was not an easy path for a woman with her background — but it was the only one possible. The relationship they created is indeed an impressive one.

But de Beauvoir's life has not simply been the working out of her role as a woman in relation to men. As well, she is a writer, an intellectual, a political activist. She wanted to write from the age of 15; she sought philosophy as a method of providing reason and order in a universe that, without God, seemed meaningless.

But not until World War II forced her to examine her own conscience and convictions was she willing to play a part in political history. Although she hated the injustices of the capitalist system and sympathized with communism, she had felt, prior to the war, that her role as a middle class intellectual restricted her to a passive, critical standpoint. However, the Nazi victory convinced her that this dilatory attitude on her part and on the part of other liberal intellectual bourgeoisie (including Sartre) was morally irre-

sponsible. Disagreements with the Communist party caused by the Stalin trials and the Hitler-Stalin pact evaporated in the camaraderie of guerilla resistance and in the hopeful vision stimulated by Stalingrad's defence.

Neither Sartre nor de Beauvoir ever joined the party, but they sided with it, in spite of ideological differences, by lending the weight of their presence to public meetings, demonstrations, journals, and petitions. Both spoke in support of the oppressed: to de Beauvoir, this class included women.

The Algerian war provided the last straw in their resistance to political involvement. So disgusted was de Beauvoir by French apathy and complacency over the atrocities committed by their imperialist government in Algeria and Viet Nam, that she could not stomach social contact with the middle class: they made her sick. Totally aware of the individual's inability to change the world. She found action preferable to disinterest and travelled, spoke, and wrote in support of the independence fighters.

One of her books, *Djamila Boupacha*, was the account of the torture of a young Algerian girl and around it revolved a growing movement to end that war. Her perceptions of the cold war were anguishing: she perceived the futility of the fifties' chauvinism in the face of nuclear destruction and watched the resurgence of fascist nationalism with America's McCarthy and France's De Gaulle in horror. Hope for humanity's future seemed to lie with the third world, with the communist experiments of China and Cuba. Yet, even these could not cancel the futility of existence:

For now I know the truth of the human condition: two thirds of mankind are hungry. My species is two thirds composed of worms, too weak ever to rebel, who drag their way from birth to death through a perpetual dusk of despair... They will die, and that is all that will have happened. The void frightens me less than misery made absolute.

Having faced the reality of collective despair, de Beauvoir is left with the individual dilemma: the inevitability of death. In many ways, the writing of these memoirs served as a slap in the face of nothingness. By recreating the texture and tempo of her past, she prolongs her life beyond its eventual demise, as her books live for their readers.

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LITERARY



In Her Place

This rain does insist; the wind howling encouragement, egging it on, finding the cracks in my walls, windows, chimney. But I refuse you both. Your shining only background music. The wood in my fireplace hisses with your tears, challenges your wet insistence. We both refuse you, will not play mother to your tantrums. My feather comforter and glowing fire must know their roles by now. We wait.

She will arrive soon. With the sureness of the passing seasons, with the changing of the moon's faces, we evolve towards each other. I close my eyes so I may see her better. Her serious, loving glance as she crosses the kitchen to stir the soup. I hear the rustle of her skirts over the stone floor, the faint humming sounds from her throat as she does her chores. Lost in her own thoughts. I do not insist by opening my eyes. I will not batter her but wait patiently with the sureness of one who was borne of her, knows her from the inside out. Now I feel her warm breath on my neck as she bends over my resting body. Thinking me asleep she brushes her lips along my long black hair and whispers to herself, "my life". I dare not breathe. Her presence so precious from this sleepless hiding place. Having asked for nothing, she gives me all. The room is quiet now. She has left me to sleep.

I open my eyes carefully, Your hiss has become a growl. I will feed you. You must stay with me, my warm companion. Here, does that feel better? Don't be so greedy. You know those flames won't last. Gently. Yes. We must make it last, must keep warm while we wait for her. That's better. Is that a voice I hear? No, just the wind making a fool of me again. Teasing me with imitations of her voice. How could I be so deceived? I know that tiny voice better than my own. She is asleep now, wrapped safely in her bed. I must wait until she wakes, her sleep so precious at this age. So delicate that skin. I can see the tiny blue webs through its transparency. Could she really be mine? Ownership is not the sensation running through my arms as I hold that fragile body. I long to squeeze, hold her so close our breath is one again. Yet this love kills. I know it. I must be careful not to crush her with my love. Listen. It is not the wind this time. I heard her sign. I'm sure of it. Dare I ask why? No. I must not insist. She will tell me when she's ready. I wait in my comforter, in front my warm reminder.

But I am so weary. Perhaps I can sleep a little. She will wake me when it's time, Patience is my name and so I must be. A lullaby. Sleep my child. Float in her arms. A waitless sleep.

We are together at last. Strange, I don't remember hearing her enter yet there are her arms around me, her breath in my ear. She is

humming the same tune. It is she. Dare I open my eyes? But there is no need. I am sure. The weight of her body, mine pressing down. Heavy, yet so good this feeling. I am home, safe. How I can ask her. Finally when I am sure I can ask. Why did you leave me here? Was it a test? You see I trusted you. The doubt was never mine. It was the others'. What do you mean when you ask what I did in your absence? I am your life. We have always lived together. Then I was you and you became smaller while I protected you. Surely you didn't forget! I never forgot. You named me Patience and you Persephone. Perseverance? No, it's not the same. Doesn't that mean enduring hardships? Don't you understand? There was no inbetween. The others didn't matter. A life to be lived within these arms. Then, now, later. You embrace us all. No, I am happy now. You are here, your sweet breath on my neck, in my lungs. You have returned to find me. See, here I am. Waiting in your arms.

Granny, Granny. Wake up. She doesn't hear so well anymore. Ah, now she's opening her eyes. Sometimes she sleeps so deeply it frightens me. You never know at this age. Look, she's confused, pretends not to know us, hardly speaks. No, she's not sad really. Look how she stares into the fire, always with that distant look, that smile on her face. Sits here alone for hours, never complains. A good thing too. Since her fall she can't move much. I'd be so bored. Can't imagine what she thinks about day after day. Granny, look at all the people who came to see you today. Do you know why? Do you remember what today is? Her memory isn't so good anymore. Sometimes I don't think she recognizes me. She calls me by my mother's name... a little disconcerting since even I can hardly remember her. Or she calls me Persephone. I have no idea who she is. Look, she heard me say that name and she's smiling. Good. Granny, make a little effort. Look at these nice people who came to see you. I'll tell you why. It's your birthday, Granny... and you know what? You're the oldest woman in the country. You know how old you are? No, of course a lady doesn't like to reveal her age, not usually, but this is an exception. You are an exception Granny because you're one hundred and one years old today! I'm not sure she understands really but look, she's smiling. Quick, take the picture while I stand next to her. That's it, keep smiling Granny. You'll have your picture in every newspaper in the country. Look, she's so cute holding her arms out like that, like she's hugging the world. That a girl, Granny. This is your day. You're famous!

Sylvia Spring

Kate Middleton



Dream

water
cool tumbling
explodes
smacking rocks
sucking trees
lifting children
death-untied
through the rage
three heads bob screaming
the father plunges twice
but cannot touch his youngest
who floats serenely down
father wakes
in fear-chilled clothes
shaking

years later he stands
crying
his third child in sheets
neck cancer-swollen
and dreams of white water



kate middleton



a wild dan
a little far
for her son
but it beat
at the back
moving m
through tl
of housew

i have a he
night light
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sleeping c
of heartbe
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Easy Street

Everybody's got their credentials hitched up good
here on Fashion Central Easy Street

The owners ride around in their fat business bananas
Harmony floats in the air like money

every day day shift
every night night shift

Below the model suites sewing machines clatter
on and on no time for lunch break the women eat
their bread in silence beside the Christmas mink jacket
and in the bathroom
tell stories only other women would believe:

"He threw me on the bed
and I was his,
now I got love trouble,
can't go before Jesus
all dressed up in white"

every day day shift
every night night shift

After six o'clock the sun goes down in orange
and red jags of glass splattered
across the parking lot

After six o'clock the kids from over the restaurant
come out to play cowboys and Indians
leaping on the baby's pram
in the empty parking lot

Rolls Royce pulls up to shoulder the day's take
and arrange next week's fur trade
with the sweet tooth cloth man with his silver cane
and cocky ascot polka-dot, bi-
sexual
Mr. I-can-make-it-on-the-phone in between the seats
kissing the driver, Mr. Two-
tone

Lost colours after infrared, sweatshops on Easy Street

Raccoon coats to keep mama doing dishes all year round
on the hill back home in the outskirts of the city,
just her and the kids and the valium

You know she wouldn't be caught dead
in an old sweatshop working

every day day shift
every night night shift

Alexa de Wiel

wild dancer in the fields
little far off
her song to reach
it beats and howls
the back of my head
moving my hands and feet
through the chorous
housework

have a heart in two worlds
light lights dancing over me
children like stars in my skies
eping curled in heat
heartbeats
ging the song of the
d dancer.

joan flood
(excerpt from her
soon to be published
book)

Now Justice, Now Safety

The tension in the courtroom was evident she thought. She could not hear a high pitch whine of intense feeling. Certainly all her senses had a painful clarity — hearing each whisper, feeling on the side of her neck the breath of those behind her, smelling waves of heat and perfume. The putrid pink colour of the defendant's shirt bled through her eyes, bored into her head.

"God," she thought, "How much longer can they be?"

The jury had been deliberating for two hours now, six men and six women. She had searched their faces quite often through the trial, trying for clues as to their swaying sympathies and judgements. A hundred times over she had found herself trying to guess how each would vote.

The defendant! Such a mild label for the thing he is" she thought. He sat there, too smug — anger welled up in her again, and indignation. Short and stocky he was, with red hair and a pock-marked face. Her frame shuddered from the memory she could not erase. His hands, those filthy, clutching hands — one tearing at her hair while the other held a knife at her throat. Violent, brutal hands. He laughed the maniacal laugh that was so full of hate. His obscene body pressed against hers, thrusting his grotesque cock at her, into her. She winced in the shame welled. How often she had tried to wash it away — scrubbing, scrubbing again and again. But still she'd wake up at night, her skin crawling with disgust, still smelling the loathsome smell, still unable to rid herself of it.

The court-room suddenly went still. She looked up to see the jury coming in. How justice, she thought, now safety. It had taken a lot out of her, this trial. The indignity, the constant suspicion. Over and over again they had pressed her to say she had wanted it to happen. Over

and over again her anger had been denied as she was asked what she had done to bring it on — by the police; by the doctor whose clumsy hands had examined her; by the lawyers, hers as well; and by the cold faces that stared at her in the courtroom. So often she had thought to call it off, caught in the web of doubting as she had been, but she would only have to remember his limp prick dangling in her face, the knife still at her throat and, nausea rising, her resolve would be set again.

The judge entered and all stood. Chairs shuffling, people coughing as they sat down again.

She had wanted to kill him and watch his pain. She dreamed of a ritual castration, his cowering frame surrounded by strong women who would show no mercy as he pleaded and begged. She wanted retribution and this was the hour.

"How do you find the accused?" silence, her next breath suspended. "Not guilty, your honour."

Not guilty! Not guilty! Had she really heard those words. The gleeful look on his face mocked her and told her she had. The sounds in the room blurred indistinctly. She stared unbelievably at the jury — had they really accepted his, of all people, his words "she didn't resist; yes, I had a knife but it posed no reasonable threat." Hadn't they listened to her pain, her shame. None of them would look at her — out of embarrassment or disgust she didn't know and didn't care. They too denied her her anger, her reality, and she hated them all.

He was free, and what fears would hold her as she went home alone to her apartment tonight. He was free, and she? — she was not.

- jane arnott

ARTS

PRIVATE LIVES

A LOST WORLD OF INNOCENCE

by Dawn Amott

Noel Coward's *Private Lives*, playing at the Theatre of the National Arts Centre, depicts a world now past, if indeed it ever existed. It depicts characters who, with their strange and elusive blend of jaded cynicism dreamy romanticism, and suave sophistication tinged with virtuous innocence, belong as unmistakably to the theatre of the Thirties as *Hamlet* belongs to the theatre of Shakespeare.

The play concerns a divorced couple, Elyot Chase and Amanda Prynne, who, after five years apart, meet in adjoining honeymoon suites with new spouses. Their passionate and turbulent relationship, poignantly remembered, is soon renewed, and — their new marriages primly unconsummated, of course — they flee to Amanda's flat in Paris and a new life together no less turbulent than the one they had previously abandoned.

Elizabeth Shepherb and Neil Vipond as Amanda and Elyot are bound to be compared with the legend of the original performances of Gertrude Lawrence and Noel Coward himself. Inevitably, they do not quite match up with the myth. Elizabeth is close. Her performance crackles with wit and elegance, and is enriched with warmth and sensuality. Neil Vipond is convincing — perhaps too convincing for the brittle

charm of the play — as Elyot. His interpretation, however, is, I suspect, more forthright and less petulant than Noel Coward's original. In consequence, the contrast between him and Victor Prynne, Amanda's husband, is less funny than it may have been. Raymond Clark plays the deserted Victoria, an atrophied public

Raymond Clarke plays the deserted Victor, an atrophied public school type, as a bore while he avoids boring the audience. As Elyot's wife Sibyl, Barbara Gordon wrestles energetically with the unsympathetic role of the now outdated character, an ingenu of childlike loveliness and incredible stupidity. As the play ends (most satisfactorily) with Sibyl and Victor shouting at and brawling with each other, it seems likely that Coward enjoyed demolishing that particular female stereotype.

Michael Eagan's sets, especially Amanda's Paris flat, complete with grand piano and carefully accurate Thirties floral arrangements, are excellent. As usual, Brian Jackson's costumes are stunning and meticulously authentic. The silk stockings even had seams.

After almost half a century, the play is dated and the springs of its wit almost forgotten. But the production, though not perfect, is well worth seeing. It is fairly certain that the chance will not occur again.



Cross Canada Cooking

Creating the Canadian Cuisine

by Stephanie Gatzegi

Sondra Gotlieb, author of the recently published *Cross Canada Cooking*, started her writing career when she discovered that "gastronomic books concerning people and their eating habits, existed everywhere in the world except in Canada!"

She has always been interested in food and restaurants and considered herself as well qualified as any and subsequently

began writing witty reviews of her dining out experiences. The writer co-authored the first edition of *Where to Eat in Canada* and her first book *Gourmet's Canada* was a success. Requests for articles from Macleans, Chatelaine and Saturday Night followed.

Her latest book was commissioned by the Multi-Cultural Department of the Secretary of State. It was to be an ethnic cookbook and so the author felt

"that in order to write about different kinds of cooking, something should also be written about the people who cook and eat it". Many of the cooks were complete strangers whose names were passed on by friends and acquaintances, and who came from all socio-economic backgrounds. The result was *Cross*

Canada Cooking with not only a collection of recipes from across Canada, but also a series of anecdotes to accompany them. "When people heard I was going to write about their home cooking they put themselves out tremendously". Gotlieb says that "there is no such thing as a typical Canadian recipe. Cooking in Can-

ada is either regional or ethnic."

The author tests all the recipes in her own kitchen and says "its either feast or famine" for her family since she can't always complement a fancy dessert with an appropriate main course. The recipes in the book are those she felt could be done in any kitchen.

Although Gotlieb has established her reputation on the subject of food, she feels she has also proven her versatility by writing on such diverse subjects as slimming with the rich in Arizona and political wives in Ottawa.

"Being a woman writer today is an advantage rather than a disadvantage" says Gotlieb. But she feels that many women have rather short-sighted views and "that they are surveying their own belly-buttons." She is contemplating an article which will explore the negative side of such publications as *Cosmopolitan* and *Ms*.

The writer feels that many current women's magazines have brought out "terrible feelings of inadequacy in women". "They are downgrading family life which is a life many women enjoy, myself being one of them".

For women pursuing a career "it is a lonely life, leaving your husband and family, taking a job — it is a selfish life". Sondra Gotlieb feels that women are not being honest with themselves if they don't admit to these feelings however much they may enjoy the outside work they are doing.

In the future Gotlieb hopes to write various articles for *Chatelaine*, about Ottawa and "is in the midst of writing a book which I can't bear to talk about".

TASTE TREK

Cross Canada Cooking
by Sondra Gotlieb
Hancock House Publishers, Ltd.
160 pages, \$8.95

by Julie Chadwick

Many people enjoy reading cookbooks as a source of ideas and entertainment. From its attractive cover onward, Sondra Gotlieb's personal peek into Canadian kitchens is fun to read and will doubtless bring back memories and images of past experiences in various parts of Canada.

The taste trek begins in unique and rugged Newfoundland and works its way west, giving glimpses into the lives of many colourful Canadians.

There is a chapter on Quebec cooking with the emphasis on traditional country food rather than the more elegant French cuisine found in urban restaurants. Through multi-cultural Ontario, the Prairies, and B.C. she describes what is typical and often the best of German, Icelandic, Jewish, Austro-Hungarian, Italian, Japanese, and Chinese delicacies.

There are many valuable recipes and some that may startle less than adventurous guests — seal flippers, pease pudding, uncooked rose petal preserves and for variety, a little dulce. As with most ethnic and regional food, ingredients are for the most part very fresh — which may create some difficulty in reproducing them economically.

However, recipes are not the most important part of the book. Gotlieb has captured an integral part of our national mosaic. She describes not only the food, but the people who prepare it with pride and care, and the people who enjoy eating it in different parts of the country. It was obviously well researched and is a stylish treatment of one aspect of our heritage.



Edith Dalochon

Photographic Exhibition

Technique But Little Content at NFB

by Bruce Paton

I was at Canadian Tire on Kent Street last week buying a new tire iron for my car when I decided to drop into the photo show at the National Film Board's Kent Street gallery.

That's quite the location for a gallery they have there: you don't have to go much out of your way and if you're any good at all, you can pick up needed items at the Tire and maybe slip over to the Unemployment office to kill a few hours in the waiting-room.

I moseyed over to the Mocambo Restaurant and wrote this little item:

The building commissionaire was deep into his Journal, the gallery receptionist was nearing the end of her novel and I was the only Public in the room. Nomadic, in a big, bright white room. I began viewing Arnaud Maggs' work — about whom the little booklet says: "Maggs background and training is in design and drawing. He studied typography in 1950 under Carl Dair at the Montreal Museum Fine Arts."

Maggs' background best explains this symmetrical package of 55 prints of which 28 are photos of women and 27 of men. Maggs has taken profile and head and shoulder shots of persons representative of a large part of Canada's ethnic mosaic.

The quality of these prints is excellent but anything less coming from studio conditions, large negatives and precise equipment would be an exception; an affront to photography.

Since the National Film Board Still Photography Division demands high technical quality from its photographers, we can take it for granted that we'll see quality in their exhibitions. Consequently, we cannot use quality as a standard of evaluation, except when it is poor.

I was mildly impressed with Maggs' work because it overwhelmed me to see so many

faces on a wall and I had not realized the difference in appearance between a frontal and a left profile view.

Ray Van Dusen's 20 brown-toned prints of usually cut-off faces, cars streets and bodies were something I had seen a couple of years back at an Ottawa Camera Club meeting. Advanced photographers had been invited to show a few samples and say a few words to budding new eyes.

Van Dusen chose to show slide copies of his original prints.



Left profile view by Arnaud Maggs. Work by seven photographers is on display at the NFB Photo Gallery, 150 Kent Street, noon to 6 p.m. every day until March 21 — Spring.

Looking at slides projected on a screen 25 to 75 feet away is not the same as holding a print in your hands or even looking at plexiglassed specimens on a freshly-painted white latex wall complemented with eye-seducing chromed frames.

Some camera club members asked Van Dusen what he was saying and he replied in a similar vein to this quote found in the little promo booklet:

"I am presently focused upon extending my own perceptions and concerns in making images

Some of the camera club members replied that his images communicated nothing to them.

Across the floor John C. Walker presents 16 prints from Prospect, Nova Scotia, Saint John and Sudbury. His line-up begins with two texture and form shots, one of a nude female torso sitting on a stool beside a window and another of a large rounded boulder, probably from

sented in the show, greets us with a selection of ballerina shots. Ten of these are behind long sheets of plexiglass screwed to the wall. Five of the ten are photos of the ballerina being pulled out-of-frame by a rubber tube of something attached to her waist. The other five are pencil sketches of the photos.

Her most impressive and very large photograph shows the ballerina complete with a flash of Pas de Deux motion with a lush yet subdued forest scene hand-painted on a black background.

The picture is framed in what appears a once-natural-wood frame now painted gold which in turn is enclosed in popular, durable, practical plexiglass. The NFB does not seem to recognize that eyes do not have to be protected from photographs with plexiglass and plexiglass, being plastic, emits chemical gases which degenerate their otherwise archival prints.

While Lake gives us interesting form she offers us no titillation for the mind — not an iota of content. Her work does however stand out in this form over content exhibition and that's something to her discredit.

Serge Clement's 18 prints are similar in style and content to Walker's aforementioned work. Both seem to have been influenced by the school of photography initiated by the American realist, Walker Evans. Evans did a thorough study of American life during the Great Depression. Evans, like most, did not approve of the depression and ensured that its effects would not be forgotten.

Clement and Walker come across as trite to the point of cringing sentiment with their all-is-well-nevertheless images. Although Clement, 26 years old, has not demonstrated a developed means of expression in this work, his approach is highly commendable:

"Photography explores the cultural, psychological and pol-

itical relationships of man and his environment. It is a way of capturing changes and of understanding the accidents, the struggles and the needs of man and nature."

Shun Sasabuchi gives us a selection of hazy, sooty nuances in nature — the likes of a full moon, a cypress tree and a rock in a forest with a little puddle of water trapped in a crevice. He also offers us a variety of Japanese statues photographed rather dramatically. Stuff we've all seen before.

The petite gallery and slide show feature work by Shin Sugino whose series of rugged land and rock shots strive to lust the eye with surrealism and saturated colour. He has taken a nosedive into cliché rock-formation photography complete with an overview of the four seasons and a pair of summer boots mystically contrasted later with a pair of winter boots. His very small prints in the petite gallery, incidentally, are glazed with inch-thick chunks of plexiglass.

I did not like this photographic exhibition because it communicated nothing to me, taught me nothing new and had no significance beyond the perimeter of the gallery. No more meaning to the viewer than a mildly amusing way to spend a few hours and more often than not, no more meaning to these seven photographers than an inane exercise in image-making.

The National Film Board has not given us a substantial photographic meal — lots of wine, steak and bread but no greens, salad or soup. And I must say, the steak was considerably underdone. The NFB has not transcended the simple-minded notion that photography is pretty pictures.

If every photograph, film, book, painting and other medium of communicative art were as superficial and piffing as these images, we wouldn't know anything.

Everyone Wins With Rocky

by Rose Desmeules

Rocky is a movie about winning. In spite of the enormous gap between the Philadelphia slums and the playing fields of upper-crust Britain, this movie is a direct and touching illustration of the stiff-upper-lip adage: "It's not whether you win or lose, it's how you play the game." When you play it properly and wholeheartedly, losing (to the accompaniment of agonized audience protests) can be even better than winning.

The average woman's reaction to first hearing about Rocky is probably, "A movie about boxing? Ugh! Stupid sport." (This very same woman will most likely find herself cheering like a maniac at the end, her emotions totally involved in — of all things — the outcome of a boxing match.) It is a tribute to Sylvester Stallone (as both scriptwriter and Rocky himself) that he can overcome the ingrained distaste for violent sports common to many of us.

However, boxing is only an incidental subject of the movie. For boxing the viewer can substitute any dream that he or she

has ever had and imagine how it would feel to get one last shot at it. Boxing just happens to be Rocky's dream. And the prospective viewer will be happy to know that there are only two actual boxing matches. The opening one may leave you cold, but if the second one doesn't warm you up, there's something wrong with you!

This movie could have been full of stereotypes — the dumb boxer, the ugly girl who wears glasses, the old ex-boxer burned coach who never made it himself — but somehow it isn't (or else I just haven't seen enough boxing movies to recognize an honest-to-God stereotype when I see one, which is entirely possible). Rocky is a good-natured, inarticulate chump with a strong resemblance to Paul McCartney, but even that doesn't stop him from being a loser. One suspects that he hasn't come to grips with that bit of reality yet. By the time that he does realize it, it doesn't matter any more. He is certainly not the stuff that movie heroes are normally made of, but he does very nicely for a movie about real people, thank you.

His continual awkwardness causes moments of exquisite em-

the pre-Cambrian shield.

The next, of a fisherman at the front of his boat, challenges the texture shots for banality and opens debate for incongruity.

Four more are of people standing around and four are old-town street and building scenes. The last five of miners show us faces without stories.

Around the corner Suzy Lake, the only woman repre-

barrassment for those of us who claim to have "taste", which Rocky does not! Instead he has an underlying streak of gentleness, loyalty, a great deal of determination, and one hell of a capacity for pain.

Rocky the loser more or less leads a whole string of other losers to victory. His most striking parallel is his girl friend's brother, who works in a meat-packing plant and gives Rocky the opportunity to practice punching sides of beef in the ribs, an absurdity at the time but also an experience that turns out to be of great value to him later. This poor schlep wants the same things that Rocky (and the rest of us) wants, but he doesn't even have the faintest glimmering of a dream to help him escape. He's one of those "there but for the grace of" characters, whose only excitement is to bask in Rocky's reflected glory. But we all know that Rocky could easily have been in exactly the same trap.

Rocky's girl friend Adrian is equally inarticulate and awkward and wears horrible glasses. One wonders, looking back on it, how all these characters, who are so obviously supposed to be choking on their inexpressible

emotions and groping for words, relay the movie's message across so accurately. It can only be attributed to superb acting. At any rate, Adrian is every teenage girl's nightmare of the future — unmarried, almost thirty, and



(horrors!) still a (presumably) frustrated virgin. Her first date with Rocky is absolute, writhing agony for the viewer, who experiences a strong desire to knock their heads together. However, the movie proceeds to do something which should earn it an Academy Award even if nothing else does — it presents a sensitive, sympathetic love story with no sex scenes. Which proves that it can be done, with a little thought and talent.

The thing is, a sex scene would not have been out of place in the movie — it would have been a logical development of the action and a great relief to the audience! Nevertheless, we have to be content with a typically awkward and tongue-tied seduction scene culminating in an awkward but absolutely delightful, long-drawn out kiss that ends the scene and, in the good old Victorian tradition, leaves everything else to the imagination, which, as we all know, if infinitely more titillating. Fortunately it becomes apparent, in a delicate way, that their relationship is progressing, so that the viewers can switch their emotional attention from that to other aspects of the movie.

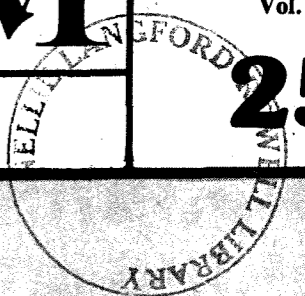
UPSTREAM

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but
every
other
day
is men's day

