

UPSTREAM

by Karen Fish

It has taken eight years, but the federal government has finally moved from its 1969 position that the dissemination of information concerning contraceptives, and the sale of contraceptives constituted a criminal offense, to a policy of active promotion and publicity of family planning information.

The change in policy was announced on March 4 of this year

Gov't. promotes family planning

by Marc Lalonde, Minister of National Health and Welfare.

In his statement, Lalonde called for a number of immediate actions: a reassessment of the age of consent (In Newfoundland a woman under 19 years of age cannot get a prescription or medical treatment without parental consent whereas in Quebec the age of consent is 14), a federal-provincial cost shared program to assist in the establishment and expansion of family planning services, allocation of funds for departmentally sponsored seminars and workshops, increased advisory and consultative services, and allocation of funds to local and provincial affiliates of national voluntary agencies.

"We will discuss with the provinces the feasibility of establishing women's clinics that are affiliated directly with the general hospital, to provide family planning, fertility counselling, cancer screening, abortion, general maternal health, breast self-examination instruction, and related community services, including counselling in parenting and family planning," the report

reads.

In a recent interview, Suzanne Brazeau, director of the family planning division of Health and Welfare commented on the controversies surrounding family planning policy in Canada.

The most crucial issue in family planning, she said, is that it falls within the jurisdiction of the provinces. Under no condition are the provinces obligated to adopt federal recommendations.

guide in family planning and family life education developed by the federal government.

Enrico Valente, public relations officer for National Planned Parenthood, a federally sponsored organization, praised Lalonde's aggressive stand on family planning particularly in light of sensitive federal-provincial relations.

"Mr. Lalonde has been brave in sticking his neck out on this,"

At the most recent federal-provincial meetings, June 22 and 23, this provincial power was re-emphasized. The only commitment made by the provinces and territories at this time was that they would review the findings of the Badgely Report and would consider a curriculum content

Valente said, "and we admire him for it."

In spite of his praise for the federal government's stand, Valente is pessimistic about provincial co-operation.

"By looking at the agenda (of the recent federal-provincial meeting) and where family plan-



One branch of the federal government is beginning to promote family planning...

UIC vs mothers

reprinted from Kinesis

VANCOUVER — A British Columbia judge's ruling that Section 46 of the Unemployment Insurance Commission (UIC) Act, which deals with maternity benefits, is discriminatory on grounds of sex may now be overturned.

UIC appealed the decision at the Federal Court of Appeals here May 18, but a ruling has not yet been made.

Stella Bliss was hired by Brown Brothers' Ford of Vancouver in September 1975, at which time she was pregnant. The following January she was fired due to pregnancy. After an appeal to the B.C. Human Rights Commission, she was reinstated and worked up to March 1976, leaving a few days before the birth of her child.

By that time, Bliss had worked far more than the required time to qualify for regular UIC payments, had she not been pregnant. Six days after childbirth, she was able and willing to find work, but no jobs turned up. Bliss applied for regular, not maternity, benefits, and was denied.

UIC stipulates that a woman must be working at the time of conception in order to qualify for maternity benefits, presumably to stop the "abuse" of unemployment insurance by women who become pregnant intentionally in order to collect!

Bliss never claimed maternity benefits. But, if pregnant women are not eligible for maternity benefits, which are restrictive to begin with, they are simply disqualified. They may not apply for regular benefits.

Bliss appealed the decision and won her case. The judge ruled that the Act discriminates by sex and is therefore contrary to the Canadian Bill of Rights. In her challenge, Bliss had the support of her union, the Service, Office and Retail Workers' Union of Canada (SORWUC).

Appealing the decision May 18, the UIC lawyer argued that Section 46 is not sexist, that it does not discriminate between women and men. He maintained that it discriminates between "classes" of women: pregnant and non-pregnant.

Bliss' lawyer argued that Section 46 is sexist because it disqualifies women for a condition to which they are susceptible by reason of sex. He noted that men who are subject to similar disabilities with predictable time limits, like prostatectomies, may apply for regular UIC benefits if they do not qualify under "sickness" benefits.

Bliss' lawyer said that while it is not acceptable to discriminate on the basis of sex, it is also not acceptable to discriminate between members of the same sex as a separate "class" and referred to an American precedent in support of his argument.

He noted that women are arbitrarily forced to leave their employment for a certain period of time while pregnant even though most are able to work right up to and immediately following childbirth. He implied that women are penalized by UIC maternity benefits.

As spectators in the courtroom, Vancouver Status of Women formed the following impressions of the proceedings:

The three federal court of appeal judges, all white males, seemed to us to have already made up their minds against Bliss.

The central judge repeatedly said that her lawyer had not convinced him that she was entitled to regular UIC benefits. By the smile on his face, he seemed to us to be proud of that fact.

Bliss' lawyer attempted to make his point five times, which gave us the impression that perhaps the judge did not want to understand and wanted to make a fool of him.

The panel of three judges made asides to one another under their breath, after which they would laugh at some sort of in-joke.

If the umpire's decision that Section 46 is discriminatory is now reversed, it will be a blow for all working women. If/when we become pregnant, UIC then uses that fact to deny us benefits to which we would otherwise be entitled.

ning was placed on the agenda, and the resolutions that came out of the meeting, we realized how much of a priority family planning isn't," he said.

Valente estimated there will be no great advancements in the area of family planning until 1978. "The provinces are not prepared to initiate discussion on the issue since it is such a controversial issue," he said.

According to Valente, family planning was neglected by the meeting of provincial ministers, largely because the members had not done their homework. In the future Planned Parenthood will attempt to do this homework for them he added, so that they will have the information and then be able to act on it.

Eleanor McDonald, director of the Ontario branch of Planned Parenthood, voiced similar concerns for the advancement of family planning in this province.

"I don't get any signs that family planning is a high priority issue with the provincial government," she said.

In Ontario the relationship between Planned Parenthood and the provincial government is distant, McDonald said. The organization has never received any funding from Queen's Park, even though the federal government has granted a certain portion of their budget to the organization every year.

One of the major problems in Ontario lies with the autonomy of local health units. The disparity in health services, a result of this autonomy, was one of the findings reported in the Badgely Report. Some health units push family planning and others do not.

In Ontario the control of family planning services is left entirely to the discretion of individual health unit boards.

"If local units see it (family planning) as a priority, the province will go along with them," McDonald said, "and if they don't the province won't push them. That's the way they operate... at least that's the way we see it."

McDonald said that the provincial government is dragging its heels in this matter because of

fear. "For reasons that escape me," she said, "they see it as a sensitive issue."

Teenage pregnancy is a health hazard to the mother and the child — this hazard was emphasized at a recent international conference on family planning, McDonald said.

"Therefore family planning is a preventative health measure," she said, "but the government only sees it as a sensitive issue."

As an example of this fear of public backlash, Ontario has set up an internal government committee to review the Badgely Report. To date, there has been no attempt made to solicit briefs from community groups or assess public opinion on the issue of abortion.

While Lalonde and his department wait for the provinces to catch up, the Family Planning Division of Health and Welfare will continue to push its pamphlets and training sessions and funding of national and provincial lobbying groups.

Last year the division financed \$600,000 of Planned Parenthood's costs, and \$175,000 of SERENA's costs. SERENA is a national organization that advocates natural methods of contraception. They teach a sophisticated awareness of periods of high human fertility in order to prevent conception.

Although there has been some controversy over this approach, Suzanne Brazeau said, "SERENA is 'couple' oriented and they emphasize that. It does not apply to everyone and they have no pretensions to do so."

The Family Planning division has developed a curriculum guide for family planning education in schools but, as with every other federal attempt in this area, the guide is subject to scrutiny by provincial authorities.

Brazeau said that up until March information pamphlets developed by the division were only distributed upon request. They are now working on an information plan in order to reach the greater number of people who, until now, have not been exposed to information on family planning.

... and unemployment insurance regulations can make no family look like the best alternative for the pregnant working mother.



Alisa Photography

Health activists charged

NEW YORK (LNS) — The local medical establishment of Tallahassee, Florida scored at least a temporary victory against the women's health movement when it secured the convictions in late May of four women health activists who had participated in an inspection of the Tallahassee Memorial Hospital (TMH).

The four were hit with harsh sentences and about \$12,000 in legal fees for participating in an orderly consumer's inspection of the hospital's maternity ward to document unsafe and inhuman childbirth practices.

About 30 women took part in the inspection, conducted March 6 during a national gathering of health activists to discuss harassment of the women's health movement. Two days later, the women were arrested and charged on a trespassing law that has previously been dragged out for selective enforcement against blacks during the civil rights movement.

Two of the women — Carol Downer and Ginny Cassidy — were sentenced to 60 days each in a county jail and a \$1000 fine. Linda Curtis and Janice Cohen each received 30 day jail sentences and \$500 fines. They are appealing the conviction on the grounds that the law is so broad and vague persons could be charged for entering their own homes. Following the conviction, the defense also learned of several prosecution actions that may constitute grounds for retrial.

Observers at the three day trial report that the presiding judge "basically let the prosecution bring in everything, and let the defense bring in nothing," and that the jury was incredibly

confused by being out of the courtroom during nearly half of the discussions. At the close of the trial, the judge "starved out" the jury by forbidding them to go out for or receive any food, despite the fact that the cases were rested around 8 p.m. and the jurors had not eaten since noon.

Health Movement Looks at Hospital Childbirth

In the wake of the convictions, members of the women's health movement are now gearing up for a national tour aimed at raising the \$12,000 in legal fees. They plan to address local women's studies, community and health care groups about the significance of the inspection: the first major challenge of childbirth practices in hospitals.

According to Janice Cohen, one of the four convicted, "The inspection was important as a situation where we're raising people's awareness about hospitals. Also, a lot of women, in fighting for abortion and the right of women to control over their bodies, and in fact not taken any real action on childbirth practices, trying to alleviate that kind of oppression..."

Women and organizations attending the Tallahassee conference organized by Women Acting Together to Combat Harassment (WATCH) maintain that natural birth processes are commonly disrupted by unnecessary practices in the hospitals. As the National Organization of Women (NOW) stated in a resolution passed in April to support the Tallahassee inspection: "Childbirth used to be a woman-controlled experience, but now we



are not even allowed to participate in our own experience of childbirth, let alone assist each other... We have no choice about the conditions under which we labour and give birth. Women still give birth strapped, draped, shaven, drugged and numbed."

The TMH inspection, for example, documented substandard, though typical, conditions including:

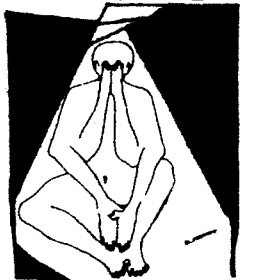
- Babies crying in sound-proof nursery, separated from their mothers, who had been given sleeping pills;
- Mothers kept in a prison-like atmosphere, forbidden outside the post-partum area of the hospital;

- Routine use of internal fetal monitors, by which a small electrode is put in the head of the baby before birth.

Harassment of Women's Health Movements

The Tallahassee convictions now under appeal are among many incidents of harassment that the women's health movement has undergone — particularly, Conen points out, as health care in various feminist health centres has become women-controlled. In Los Angeles, for instance, an undercover investigator was used in an attempt to close a centre down. The Detroit Feminist Women's Health Center was forced to move after it was consistently thwarted by zoning laws; in Cambridge, minor regulations were used to harass a women's community health centre.

And now, as one local woman put it following the convictions, Tallahassee too "stands convicted of subordinating the welfare of women and babies to the convenience and profit of hospitals and physicians."



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Group briefs gov't. on widows' pensions

by Pat Daley

The death of a loved one can come as a shock. But, for widows in Canada, that sorrow is often accompanied by severe financial hardship, according to the Northwestern Ontario International Women's Decade Co-ordinating Council (NOIWDCC).

In a brief submitted in June to health and welfare minister Marc Lalonde, the NOIWDCC recommends changes in both public and private pension plans to help alleviate the problem.

On the death of her husband, a woman between the ages of 60 and 65 who is not eligible for government pension loses her Spouses Allowance and also Ontario Health Insurance Plan (OHIP) coverage. The brief quotes a *Toronto Star* story which states about 200 elderly women a month suddenly have their income reduced to zero.

While waiting to reach the age of eligibility for old age pension, the widow must find alternative sources of money. As far as medical insurance goes, she can apply for premium assistance but must pay heavy premiums during the waiting period.

She can also apply for prov-

incial welfare, but, the brief states, "until application is made and approved there is a lapse of time of several weeks while ordinary living expenses still continue." Besides the wait, welfare recipients may have no more than \$1500 in liquid assets. That means the widow who is the beneficiary of even a small life insurance policy, say \$5000, must reduce that to \$1500 before receiving welfare.

Many women will receive survivors benefits from Canada Pension Plan (CPP), but, the brief states, that "would amount to \$107 monthly if the husband had been receiving the maximum CPP benefit. Such a reduction in income is a shattering experience."

In its recommendation, the Co-ordinating Council says: "The termination of the Spouses' Allowance, combined with the cancellation of Ontario Health Insurance Plan coverage, is an intolerable situation which adds more financial worry and greater stress to the widow who is already stricken by the loss of her husband. (The council) recommends that both benefits be continued without interruption until the widow who had been receiving the Spouses' Allowance

reaches the age of 65 and is eligible to receive the Old Age Security pension."

The council also recommends the passage of legislation which will automatically provide widows benefits for life in all private pension plans.



Only 15 per cent of private plans have widows' benefits, the brief states, and because workers are usually given the option of a small pension to the widow for life or a five or ten year guaranteed term after the date of the husband's retirement, "the husband is really being asked to 'gamble' on which of the marriage partners will be the survivor."

"This is not a justifiable practice, the brief says. "It can cause great anguish to a terminally ill pensioner to realize he has made a wrong choice of options. It is also a financial blow to the pensioner's widow, especially those in the 60-65 age bracket, usually out of the work force, but not eligible for OAS (Old Age Security) pension."

The brief clearly states that "protests against these injustices should be voiced and resolutions forwarded to all branches of government concerned with pension programs, urging correction of the existing conditions, and the inclusion of survivor's benefits in all pension plans."

"Almighty dollars" for equality

SAN FRANCISCO (HERSAY) — A coalition of Catholic groups is urging women to begin dropping fake currency notes into the church collection plates of priests and bishops who refuse to work for women's equality in the church.

The coalition, called the Quixote Center, in a project titled "Almighty Dollars," has begun issuing "Equal Justice Reserve Notes" to be dropped into the collection plates.

The notes quote St. Paul's teaching that women and men are one in Christ Jesus, and the Vatican II's edict that discrimin-

ation based on sex is contrary to God's will.

In direct contrast, Pope Paul VI recently handed down the decision that women may not be priests because, as he put it, Jesus Christ did not make any of his disciples priests and women were not make in the likeness of God.

The Quixote Center is urging women to save their dollars to fight discrimination in the church.

"If churchmen won't work toward equal ministry for women and men, then let them at least live leaner lives," the center says.



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Rights Of The Pregnant Parent — Elkins

A Harvest Yet To Reap — Rasmussen et al

All Work And No Pay — ed. Edmond and Fleming

But Can You Type? — Vickers and Adam

Rights And Wrongs Of Women — Mitchell and Oakley

Neglected Majority — ed. Trofimenkoff and Prentice

Ottawa Women's Handbook — Ottawa Womens' Centre

and many other books and periodicals of particular interest to women. Books from Feminist Press, Women's Press, etc. Periodicals such as Spare Rib, Branching Out, Red Rag, and others.

COMING SOON:

Rape: The Price Of Coercive Sexuality — Deborah Lewis

IN SEPTEMBER:

Feminist Revolution — Redstockings Collective

Sexism in the press studied

In its latest Annual Report, the Ontario Press Council included the initial findings of its committees surveying press sexism.

The committee was set up as a result of pressure from feminists following an article by Toronto Star's Helen Worthington. Worthington was advocating a code of anti-sexist standards for Canadian newspapers similar to that drafted for British ones.

The Council says it originally resisted pressure to establish such guidelines and decided that its normal practice of considering specific complaints about specific stories in specific newspapers was adequate to deal with the problem.

It changed its mind after reading the following letter: "Do you think that women in Ontario have nothing else to do but present oral or written briefs to the Press Council about specific sexist articles in our newspapers? To adequately deal with offences in any one day's issue would be a full-time job."

"I think you miss the point. No one article is worth a formal brief. But the sum total of sexism in Ontario papers is significant and should be ended. To ask women to launch individual complaints against specific articles instead of instituting appropriate guidelines is akin to asking black Canadians to offer written or oral briefs when offended instead of presenting appropriate guidelines with alternatives to the word 'Nigger'."

Three months after the Council started considering this letter,



Alisa Photography

er, it established a committee of four women to survey the problem. Two men were added three months after that.

The committee reviewed for sexism all October 1976 issues of Council members' newspapers. It says it found much objectionable use of women as sex symbols in sports, photos, and advertising;

a great deal of degrading images of women in advertising; all too common use of masculine pronouns when referring to either or both genders; far too much stress on marital status, familial, or physical aspects of women and professional aspects of men.

The Committee is continuing to survey ghettoization of news

about women; women's role in the communications industry; the media lag in reflecting changing lifestyles; and fairness in story treatment of issues of concern to women.

The Press Council has so far given no indication that it intends to act either on the committee's observations or its final

recommendations when these appear.

In Ottawa, Russell Mills, editor of the *Ottawa Citizen*, a Press Council member, has said "I would be opposed to general directives on writing that is intended to be humorous. That would be self-defeating."

Women's hostels

Region proposes funding changes

by Pat Daley

For the battered woman and her children the possibility of fleeing the family home in a crisis situation is very real. Luckily women in Ottawa have a refuge in the form of Interval House.

A new hostel, Maison Amitie, recently opened and with it has come a Regional Municipality of Ottawa-Carleton proposal for a new funding arrangement.

"With the recent opening of Maison Amitie," the policy statement reads, "there are now two hostels for women and children in the RMOC which are eligible for per diem payments under the Ontario General Welfare Assistance Act. Therefore it has been necessary to review policies that have been in force for Interval

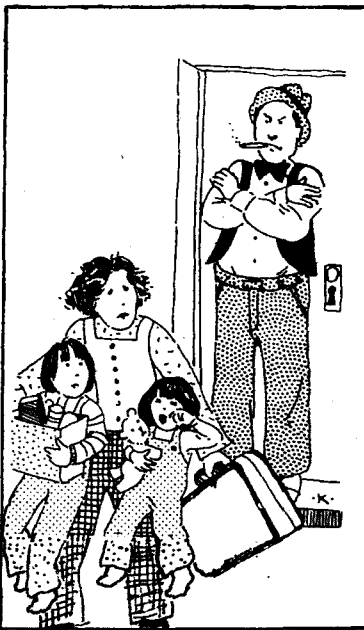
House up to now in order to ensure consistency and clarity for both hostels."

The houses currently receive a per diem rate for each resident, an amount which has never been enough to meet Interval House's financial requirements. Also at Interval House there is no per diem for working women, who must pay 50 per cent of their wages to the house.

The woman who receives government financial assistance — welfare, mothers allowance, etc. — is cut off when she enters the house because her room and board is paid for with the per diem.

Now, the region is proposing that the women also turn any cash assets (available income)

over to the house. The house would have to make monthly reports on the money collected from residents, the total of which would be deducted from the per



diem total.

In return, the house would pay a weekly allowance to each family for personal needs based on \$1 per person a day, including children. The municipality would then be billed for that amount.

"Indigent mothers", those who arrive without money, would also receive an allowance, while working mothers, still turning a portion of their income over to the house, would receive an additional \$4 a day to offset the cost of working.

The region is currently negotiating this proposed policy with Interval House and Maison Amitie. The hostels issued the following joint response to the proposal, emphasizing the increased paper work, bureaucracy and the effect on services:

1. We refuse to do financial assessments and bill collecting for the MOC. We are not welfare intake workers nor are we staffed nor paid accordingly. Furthermore, to do so would jeopardize the warm, supportive relationship between staff and residents which is essential to our service.

2. Women on FBA (Family Benefit Allowance) and GWA (General Welfare Assistance) or other government allowances have already been assessed financially. To do so again would be redundant.

3. This policy is inconsistent with the financial eligibility policies of FBA whereby the woman with three children in your example is allowed up to \$3100 and of GWA whereby this same woman is allowed up to \$350 before becoming ineligible for assistance.

4. Women arrive at Interval House and Maison Amitie under great emotional duress. This will be further compounded by the humiliation of having to relinquish all their cash assets.

5. Most residents at Maison Amitie and Interval House have had to abandon all their furnishings and belongings and face the financial burden of re-establishing a home. The surrender of all cash assets will greatly increase that burden.

6. Our experience indicates that women faced with the insecurity of relinquishing all their available cash will see no alternative but to remain in an intolerable and often unsafe environment.

7. We support the theory of a personal needs allowance for residents but are without the cash flow to make that a possibility.

8. We feel that Maison Amitie and Interval House provide a relatively inexpensive alternative to full-time psychiatric care and/or placement of children in foster homes which may result from women remaining in their home situations.

9. This policy penalizes the working mother who, without available cash, has no means of securing an apartment.

10. The absence of available cash will necessitate lengthy stays at Interval House and Maison Amitie which will be more costly to the RMOC than quickly re-establishing the family in a new home.

11. We believe that Maison Amitie and Interval House provide women in emergency situations with an alternative which is their right. It appears that the RMOC is unwilling to help us ensure that the alternative is a viable one."

Women in emergency situations are already struggling with Catch-22 style laws and experiences. (See *Law for Women*) If this new funding proposal goes through, the woman will find it even more difficult to establish herself and her family on an independent footing without ready cash. It is a frightening thought that the money you've been saving to get another home for you and your children will be taken away when you finally get the chance to leave an unhealthy environment.

Of course, as a spokesperson in the region's social services department explained: "If she didn't have any money to get an apartment, she can get it from the region." But that just starts the cycle of dependency all over again.

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Women and the penal system

by Nancy Rudge and Jane Arnott

On arrest women are taken to the nearest city/town jail or detention centre where they are booked and charged. There they are searched and can obtain legal assistance. Most often these jails have no or minimal facilities for women, although they do have matrons available to search and supervise prisoners.

The woman can be held a couple of days until a court appearance, at which time bail is set. A woman can be released on bail or on her own recognizance, but if no bail was set, or if a woman cannot raise bail, she will be kept in custody until the court hearing.

If, after her court hearing, a woman is found guilty, she is sent to a regional centre or provincial jail (for sentences not greater than two years less a day), or to Prison for Women in Kingston if the sentence is two years or greater.

In either case she will be stripped, searched, showered, de-loused and booked again.

It is left to judicial discretion whether any time served in a jail prior to sentencing will be contributed towards the sentence — it could be dead time.

The Ottawa Regional Detention Centre

In Ottawa, women on remand and women serving sentences of less than three months are housed in the Ottawa Regional Detention Centre (ORDC). The jail has a capacity for 12 women and is basically a maximum security setting with individual cells that are searched once weekly and locked between 10 p.m. and 8 a.m. According to A.J. Roberts, superintendent of the ORDC, an average of eight women are in the centre, many on remand. There is a 30-40% rate of recidivism (return visits), one-half of which are women with alcohol related short term sentences. The women on remand can wait up to seven or eight months for their final court decision in Ottawa... one of the longest periods of remand possible in the province.

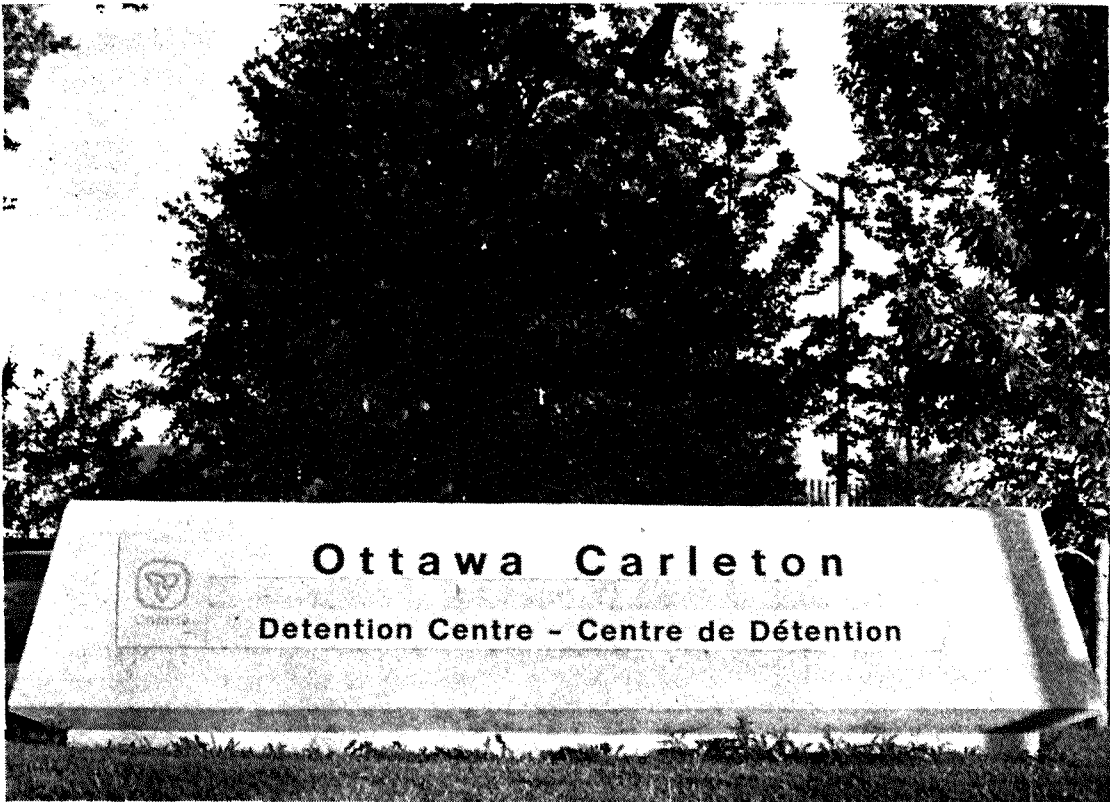
Facilities in the ORDC women's section are poor. There is one recreation room, complete with washer, dryer, irons, TV, a few magazines and the speakers from a stereo which is controlled by the matron.

The women here have a small outside exercise area (located on a rooftop) with a badminton net strung across the centre (compared to the men's access to field sport areas). Roberts stated that the women are allowed outside exercise for 1 hour twice a day. Elizabeth Fry Society workers indicate that the directives of the ORDC require only a half hour a day and Linda, an ex-inmate, laughed, "You get 5 minutes outside, if you're lucky, a day. And that you have to fight for, which isn't supposed to be — but it is."

Women here do not have access to the library, but have books sent up by a part-time librarian.

Provincial

Across the country, there were 413 women in provincial jails on Dec. 31, 1973, excluding Quebec and Alberta for which figures are not available.



Women in custody as of December 1974

	training schools	federal prison	provincial adult institutions
Newfoundland	20	-	8
New Brunswick	-	-	3
Nova Scotia	41	-	284 men & women
Quebec	457	-	1529 men & women
P.E.I.	-	-	44 men & women
Ontario	82	131	138
Manitoba	17	-	13
Saskatchewan	-	-	26
Alberta	-	-	56
British Columbia	-	-	122
Yukon/N.W.T.	-	-	10

At the provincial level, in Ontario, penal facilities for women are relatively good, as Lorraine Berzins, co-ordinator of the follow-up of the Report on the Female Offender for the solicitor general's department stated recently, "Ontario is the only region that really pays any attention to the female offender — the problem is immediate because the Prison for Women is in the province. In other parts of the country everything else takes precedence..."

In Ontario, the Vanier centre for women in Brampton, is regarded as an ideal jail. It holds 120 women in a minimum-medium security setting based on a cottage system. After about two weeks in the orientation cottage, women travel a progressive system of cottages working towards a minimum security cottage located outside the fence. Cottages contain a maximum of 24 women, each of whom has her own room.

Much emphasis is placed on rehabilitation. Jim MacLachie, director of the Elizabeth Fry Society of Ottawa, indicated that it is virtually impossible to serve 'quiet time' at Vanier, as can be done at Kingston. There is an average of one correctional officer to five inmates, in addition to social workers, psychologists, psychiatrists, etc.

Women are given choices between institutional work, industrial work, vocational training, and academic upgrading. While

institutional work earns 40 cents a day for women working in the prison kitchen or laundry, the industrial worker (industrial sewing or laundry and drycleaning) earns \$3.65 an hour. While this does enable a woman to save some money while in prison, it trains her only to work traditional low-paying industrial sweatshops on the outside.

Non-traditional job training for women is not overlooked at Vanier. Women can apply through the adult training centre to be trained in such fields as automobile mechanics, welding, etc.

The bulk of the medical and psychiatric staff at Vanier prison for women is male.

Recreation facilities are more suitable, security is less stringent than at smaller jails, giving the women more freedom of movement within the prison.

Federal

There is only one federal prison for women in Canada, Prison for Women in Kingston. In Dec. 1976 there were 150 prisoners, in 1975 the average length of sentence was 3,843 days. On arrival women are treated much as in the provincial jails.

Physically, the Prison for Women leaves much to be desired. Isabel Macneill, who was the director of the prison from 1960 to 1966 told the recent hearings of the parliamentary committee on the prison system:

"The physical surroundings are dreadful, unbelievable! To keep women at this point in time in cells that are only toilets is completely uncivilized."

Prison for Women has some recreation facilities, but is seriously short of workshop space. Presently there are 2 potters wheels, 2 firing kilns, 2 clay mixers and 1500 lbs. of clay sitting in storage due to space shortages. There used to be lifeskills programmes which were cancelled for lack of funds, and home economics courses, for which a little house was built, until the course was scrapped and the house turned into storage space. Further, there is a quantity of welding and wood-working equipment in storage, and an instructor who could teach shop courses... and no workshop space. The reason given is that the Prison for Women does not have enough money in its budget to set up space and programmes. Doug Chinnery, director of the Prison for Women, blames delay in fund allocation for training on the continual discussion about closing the prison (there has been discussion of closing it since the Archambault Commission in 1936-38).

He did indicate, however, that several non-traditional training programmes were being planned, although the only training presently available is hairdressing.

As in Vanier, upgrading courses are available to the women, as well as a secretarial programme and university level correspondence. Women workers within the institution receive one of four levels of pay, determined by work, attitude and participation:

grade one	\$5.50 every two weeks
grade two	\$6.50 every two weeks
grade three	\$7.00 every two weeks
grade four	\$9.00 every two weeks

From this amount \$.25 each pay day is placed in a compulsory savings plan. With these wages a woman can buy cigarettes, writ-

ing material, stamps, and can order from Simpsons-Sears.

The bulk of the medical staff is male. Also the entire senior administration under present director Doug Chinnery is male. Chinnery explains, "It is because of equal opportunities for women, which work in reverse in a male-oriented society. It is now mandatory to advertise for both women and men. When we open competition we're talking about senior positions that demand experience. Most women haven't been in the penitentiary service long enough." The request for experience is obviously not specific to women inmates and prisons.

With such hiring trends and inclinations the likelihood of having many male guards at Prison for Women looms. The inmate committee has expressed a desire not to have male guards, but whether this request will be respected remains an open question.

Common Problems

Both in Kingston and in Vanier punishment is still imposed on prisoners, either as a loss of privilege (such as canteen) or by solitary confinement (politely referred to as segregation).

Another problem that faces women in prison is one of transfers. A woman in Kingston has the right to request a transfer to her provincial jail. Many provinces, such as Quebec, accept many women back to serve out their time in a provincial jail, however the system does not always work. Women testified, during the recent hearings of the committee on the prison system in Canada, that often inmates request a transfer but never hear about it again.

Further prisoners in the Canadian prison system do not have the right to refuse transfers arranged by the administration in order to separate inmates.

Women in prison in Ontario — a few facts, a few figures, a few issues... there is much more.



The female offender

We have such a long way to go together and even the terms by which we try to redefine our situation have been given us by men. So it is not surprising that female criminals and women in jails just reflect the image of women in society — insignificant.

— Marie Andree Bertrand

Female Criminality

by Jane Arnott

In the last few years a number of reports have been prepared on the Canadian penal system. Some recommendations are restated each time; others change with the latest theories in criminology and penal reform. Very recently more attention has been given to the female offender in the Canadian criminal justice system. This spring the Report of the Advisory Committee on the Female Offender (RACFO) was published, and the Report of the Subcommittee on the Penitentiary System in Canada also had some recommendations specific to the female offender. This concern, prompted by a rising consciousness about women in society, has been a long time coming. Is it enough?

The incidence of female criminality is on the increase. The RACFO indicates that this is particularly true for offenses against property (fraud, forgery, theft). In Canada in 1966 there were seven men convicted of indictable offenses for each woman convicted. In 1972 this ratio was 5:1. A marked increase in the number of women convicted who were under 20 years of age was also noted. The report did not go deeply into the "causes" of female criminality and its increase, although it did suggest that as the number of women entering the labour force increases, so do their opportunities for criminal involvement, and also notes that, "With the pressure for equality for the sexes is coming reduced

paternalism on the part of police and judiciary. This could lead to increased charges against women and longer sentences if convicted." Both this report and Isabel MacNeill (director of Kingston Prison for Women 1961 to 1966) in her testimony to the Parliamentary Committee noted, as the RACFO states, "a more recent phenomenon of criminality involves females who break the law in support of political and social beliefs and ideologies." Neither the report, nor the Parliamentary Committee, however, incorporated this trend into their analysis of the female offender or made any further mention of women political prisoners.

In the criminology and corrections field, the emancipation brought about by the women's movement is often cited as the reason for the increasing rate of female crimes (crime appears to be equated with masculinity, and the women's movement is seen to liberate masculine tendencies in women). However, many feminist criminologists discount this argument. Marie Andree Bertrand, a Montreal criminologist, feels that it is not so much that there is more female crime, but rather that it is more visible. As for the emancipation argument, she states that "the majority of feminist movements that I know are too conscious of the dangers of imitating the negative aspects of masculine behavior."

The RACFO is in many ways a working document — a starting point for joint federal and provincial planning. It describes certain problems in the present system and suggest some first steps (see Box for report recommendations and report followup). Under the present federal system, jurisdictional hassles deprive many inmates of their rights and protections. A woman interred in Kingston is at severe disadvantage in any civil proceedings taken against her in any province other than Ontario. Also, on release, women can in effect become stateless, because Ontario can disclaim responsibility because the inmate has not been resident for a number of years.

The report and Lorraine Berzons, coordinator for the follow-up of the Report on the Female Offender, both stress the need for decentralization of federal services, so that a woman may be incarcerated closer to her home community. Doug Chinnery, the present director of the Prison for Women, who feels the RACFO had a bias against the Prison, does not see this as necessary, and communicated this view to the Parliamentary hearings.

Mr. Alkenbrack: Yes. We hear from time to time about the geographical location of this place, that it is not hospitable geographically to inmates who are sent here from the far west or the far east parts of our country. Nevertheless, it is fairly centrally located and amenable, I think, to all of Canada. Do you not agree?

Mr. Chinnery: Yes, I do agree. I think there is an assumption made by most people that women are severely disadvantaged by being moved thousands of miles to the prison for women. If I could cite one case without naming the inmate, we have a native woman here from Labrador who lives in a very remote and deprived environment. She came to this institution for



Graphic/Nicole LNS

smashing all the windows on a police cruiser. I think she was 17 years of age when she came here. I am convinced in my own mind that this woman is being provided with the finest program that anybody could design for such a person. She now reads, writes, and speaks English, which she could not do when she came here.

She was recently granted day parole after being prepared for this. She managed to survive on day parole, living in the Elizabeth Fry Society house for a period of time. She managed to hold a job for periods of time. They had to bring her back because of some involvement with alcohol but there were no offences — nothing at all — and she is doing well again in here. I do not think that same kind of program could be provided in a home setting.

Other issues of rights come into play — the rights of a mother to her child, the rights of inmates to wages (women at Kingston get a maximum of \$9.50 every two weeks); the censorship of mail; transfers that can't be refused. None of these have been examined by the RACFO. Inmates rights are not issues (yet). Rather, the attention is being given because, as Bertrand points out, "the fate and roles of women are changing so rapidly that the anachronistic character of our prisons is more visible", and that could be embarrassing.

Penal Institutions and the Special Needs of the Female Offender

The RACFO identifies factors contributing to the special needs of the female offender. These include: a low self-image, weak family ties and few friends, strong societal condemnation of the female offender, a tendency toward self-mutilation and depression instead of outward aggressive behaviour. These factors, it says, call for different solutions to straight incarcerations. What it did not acknowledge, is that these factors represent an extension of women's place in the larger society. Women are conditioned to be passive and internalize their anger. They are isolated, and assertiveness is discouraged (no wonder there is strong societal condemnation of the female offender, representing in her actions an identifiable form of defiance of these norms).

In this light, efforts at rehabilitation in the penal systems present definite problems. First, as Bertrand points out, "Women's prisons are not any worse than women's lives. They are a

very good relection, though archaic and anachronistic, of what we are, what we do, and what we live... We cannot expect jails to elevate the situation of women."

Also, in the institutional environment of penal institutions women are treated as children, given no responsibility. Being pleasant and cooperative are encouraged, it's quite a strong socializing force. Doug Chinnery states that, "Hopefully a pre-release program would start the moment that an inmate steps in the door of the institution." How can such planning take place in an institutional atmosphere? What reality can "outside" have? Many women who leave prison return, unable to make a place for themselves outside. After what could be years of imprisonment and total dependency they are released, often miles from home and with limited financial resources, and asked to cope independently. (See Box, *Getting Out*) These institutions confirm and reinforce the traditional dependent position of women in society. Yet none of the structures around which the inmates' dependency is built when inside (forced discipline, rules, meals, decisions made by others) exist outside.

Few studies look at the need to change the institutionalizing nature of penal institutions. However the RACFO, to some extent, does. It recognizes that facilities encouraging the gradual reinvolved into the community are not as available for women inmates as they are for male inmates, and recommends that temporary absences should be part of the overall plan for rehabilitation and release. It also recommends that most funds go to community based programs. Berzins also feels that "prison is a bad alternative." However, still being discussed are programs set up and run by the authorities, which are likely to replace one set of rules with another.

If inmates, convicted women, are going to do anything to affect themselves and their environment the initiatives must come from them. This, as the women's movement and other radical struggles have demonstrated, requires a consciousness, both personal and political, of their situation and oppression. If the correction system wants the cycle of recidivism and dependency broken then they should not suppress the development of political and consciousness raising groups. This would however mean more trouble for the authorities and make less certain the continued demand for their services.

Recommendations

The Report of the Advisory committee contained many recommendations. Some of them are listed below.

- For women not needing a secure setting, more contact with the community should be provided. Also a wider range of programs, counselling and treatment possibilities should be available and involve persons from the community.
- Clear guidelines for information about and monitoring of federal/provincial transfer of inmates should be developed and made widely known.
- Temporary release from an institution should be part of an overall plan for rehabilitation and release.
- The federal Prison for Women should be closed and either the federal government should develop regional facilities for federal inmates, or the provinces should take responsibility for all female inmates and upgrade their services.
- A National Advisory Council on the Female Offender should be established and a meeting to discuss interim measures for the Prison for Women should also be held.
- All criminal matters should be brought to trial within three months from the laying of information.
- Time spent incarcerated prior to case disposition should be counted as part of time served.
- Continuing education programs for judges should be encouraged.
- The Criminal Code should be amended to include alternative sanctions to incarceration and all mandatory minimum terms should be removed.
- The Federal Prisons and Reformatories Act should be revised to eliminate all provisions that discriminate on the basis of sex or religion.
- Only the dangerous, seriously disruptive and escape-risk type offender requires a secure setting.
- Institutional training programs adapted to today's new options should be promoted.
- The shortcomings in the available statistics on the female offender should be examined.
- Funds and effort should encourage the expansion of community-based facilities for those offenders requiring a supportive but not secure setting.

The followup to this report is proceeding to the planning stage. The report has been referred to the continuing meeting of deputy ministers and the terms of reference for a national planning committee on the female offender to look at the joint jurisdictional recommendations are drawn up. However, according to Lorraine Berzins, coordinator of the followup for the department of the solicitor general, many of the provinces have not yet appointed their representatives to this committee, even though they agreed to do so by the end of April. A report from this committee is requested in six months.

Also a meeting to discuss the interim recommendations for the Prison for Women was held, and although the Prison will hopefully be phased out, a decision was made to make no sacrifice in the quality of programming. The expansion of facilities there will go ahead.

A number of the recommendations called for the expansion and decentralization of resources. Examination of this process has been referred to the Regional Joint Federal/Provincial Committees and assessment of resources will go ahead without waiting on the broader policy decisions.

Berzins says "A big part of my role will be to remind regional administrators to include women in their planning and to provide them with the necessary information to do this realistically."

Half-way with E. Fry

by Nancy Rudge

In 1818, Elizabeth Fry, in a speech before the House of Commons, advocated the right of women prisoners to work, and to be paid appropriately. This pioneer woman also maintained that there should be houses in the community for women to live in after their release from prison, another concept far ahead of its time.

The Elizabeth Fry Society of Ottawa runs a halfway house for women who have been, are, or may soon be in conflict with the law. MacPhail house, named in honor of Agnes MacPhail holds eight women and is run by three staff, a director, a housemother and a counsellor. It has no services for francophone women.

The house, bought in January 1975, is also an official Community Residential Centre and is operated on 80% community social services and 20% regional government funding on a per diem basis with alternative funds coming from the national parole board for parolees and community correctional services when women on work release programmes are in the house.

MacPhail house is structured around a rather strict set of rules. Women have an 11 p.m. weekday and 1 a.m. weekend curfew; visitors are not allowed

after 10 p.m.; visitors are not allowed upstairs; drugs and alcohol are not permitted; prescription drugs are administered by staff; working women must contribute \$25 or 25% of their wages (whichever is less) to the house; and it is compulsory that women attend and participate in "house night" one evening a week.

Linda, a former resident, found it relatively easy to conform to the rules generally, but complained about the house night rule:

"A couple of weekends ago they wanted to play baseball. I said, 'Okay, go right ahead and play baseball. I don't play baseball'. I told them there's no way I'm playing baseball. I got told whatever the house decides it's a grand performance."

Jim MacLatchie, director of MacPhail house, stated that the rules are not inflexible and that if the majority of the women in the house requested that a certain rule be changed, the staff would consider it. In the past residents have changed house rules.

MacLatchie said the residents need these sorts of structures because often these women have problems with immaturity and "acting out."

The principle behind halfway houses is that they provide a medium from which people can re-integrate themselves into society after spending time in a dependency-producing institution. In order to allow this process to run smoothly it is generally recognized that responsibilities must be returned to the individual.

While MacPhail house has problems in completely integrating this philosophy into the running of the house, demonstrated by the rules and by all that is implied when women residents are continually referred to as "girls", it can be noted that there are halfway houses, founded and run entirely by ex-prisoners, in which this is not the case.

Only about a third of the women who stay at MacPhail house are coming from prisons, another third may be on probation or in the judicial process and the rest are women who are either self-referred, referred by the 'Y' or the Royal Ottawa Drug and Alcohol unit. The women in the latter category have not yet been in trouble with the law, but are in need of changing their surroundings before such becomes the case.

On arrival at the house women

must make a contract with the staff into which is written whether she will attend school, find a job or otherwise spend her time; it also forms an agreement on such things as behaviour and observation of the house rules. Should a woman find a contract impossible to meet, there is an option of renegotiating with staff.

The residents are all chosen after interviews with the staff members. During the recent hearings of the parliamentary sub-committee on the penitentiary system, a member of the Kingston inmate committee charged that the Elizabeth Fry halfway house in Toronto accepted only "the cream of the crop." Jackie Easby, a worker at Elizabeth Fry Society of Ottawa said that choosing the inmates who are expected to do well was making a natural choice, but MacLatchie said that while he does interview prospective residents, it is virtually impossible to tell who will do well in the community and who won't, that nearly any woman deserved that chance. He estimated that MacPhail house has a two-thirds "success" rate.

Presently there are only four halfway houses in Ontario, one each in Toronto, Kingston, Brampton and in Ottawa, giving a total of 30 beds. MacLatchie indicated that this was in no way sufficient. He felt that Ottawa alone could use three or four more houses.

MacLatchie said that it would be difficult to start more houses, as low-cost mortgages to charitable organizations were no longer as available as a few years ago due to changing priorities at CMHC, and as community social services have no further funding available at present. He said it was unfortunate that, sociologically, access to halfway houses was still thought of as a privilege rather than a right.

Elizabeth Fry Societies are one of the few groups who are actually involved with women prisoners. They have access to prisons and appear to have good liaison with the authorities, as women are continually released to their houses on work release programmes, to serve out mandatory supervision time, etc. They also maintain connections with other agencies, such as Manpower, who will provide services for women when they return to the community.

The Elizabeth Fry Society of Ottawa currently has a manpower project underway. It is in the process of gathering information on the legal rights of women across Canada, both inside and outside the prison system. The group conducting the research is hopeful that this information will be widely distributed to prisoners and communities alike, but this is dependent on money being made available to publish the booklet. The information is vital, one would hope that money will be found.

Linda:

An inside story

Linda, 18, was interviewed recently by Jane Arnott and Nancy Rudge at Ottawa's Macphail House where she was living at the time. She is on parole following a conviction for trafficking. Macphail House is an Elizabeth Fry Society half-way house for ex-convicts and a home for women with nowhere else to go.

Which institution were you in?

I was overnight in Pembroke and then I went to Ottawa for 2 weeks and then in Vanier. I did them all.

How long were you in Vanier?

Not very long, 3 or 4 weeks.

How did you find the security?

It wasn't all that strict really. After being in Ottawa it was a relief.

Were they watching you a lot in Ottawa?

Well, there wasn't too far you could go in one room. When you were outside they (guards) were right there, you know. There's always somebody around. In Vanier... well when you were outside there was security guards but they weren't walking beside you or anything. They were off in corners somewhere. As long as you were where you were supposed to be. Yeah, and I guess the security was in some ways strict but I didn't mind it that bad.

How long was your sentence?

Three months. And probation. We didn't mind.

How did the arrest and everything go? Did you have legal assistance and those sorts of things?

I was working in the Royal Bank at the time. And they came right to the bank. You know it was really too bad. I thought they could have been a little more tactful or something. I thought that was pretty stupid. They should have had a little bit of consideration. I mean one of them had the nerve to say to me, "Do you think you'll lose your job for this?" and I said "What do you think?" You know they walk in and there's the manager and the assistant manager, the head accountant, the head teller, all these customers running around and they're flashing their badges, you know. It was the RCMP, they're all screwed up anyway.

Getting legal aid was no problem but that was because I had to go on welfare because I couldn't get unemployment. The bank put me on leave of absence without any pay because they couldn't fire me. So they put me on that, they got rid of me that way. So I couldn't get unemployment so I had to go on welfare and I got legal aid without any problem. I don't know how it would have been otherwise, but...

So your case didn't happen until seven months after the arrest?

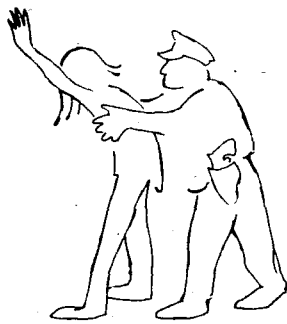
Yeah, well I went to court about ten times with the judge and my lawyer and the DA (district attorney). Everybody else took their little vacations.

Were you out on bail during that period of time?

No, I was out on my own recognizance.

Did you find the seven months of waiting and going to court really draining?

Well it was kind of, you know like, especially when you're trying to support yourself, it's kind of hard to get a job with that hanging over your head, you know. "Well, I have to take every Thursday off because I gotta go to court," you know. I was really having a hard time finding a job.



When you went to Vanier was there any kind of training program?

Oh yeah, they've got really good facilities there. I didn't really get involved in anything because as soon as I got there I started working on getting out. (laughs) The first two weeks they had what they called an orientation period and they'll take you around and show you all the things you can do. You can go to school or you can work. Mind you, 40 cents a day isn't too terribly much. They've got industrial sewing there too and if you get into that then you get paid \$3.65 an hour or something. But then you're working for an industry.

What other sorts of training?

Laundry and drycleaning. They've got a course in either one of them with a certificate. so you can go and work at that if there's work to be had. There's sewing and kitchen. So that's not too bad. And you can go to school and finish getting your credits.

It seems to me most of the courses are traditional lowpaying women's jobs.

(Laughs) Yeah. Although they could go over to the men's centre, the adult training centre for men and get courses in graphic arts and mechanics. They had to accept you over there. You had to go through a lot of rigamarole to get there. A lot of girls did go over. They come out with certificates, they could come out as licensed mechanics. There's not too much male chauvinism anyway. A lot of girls do take courses over there. It's an exchange. There are the girls who do all their laundry, but, you know... all the laundry from OCI and ATC. They do all the laundry. The equipment is big, big so it's not really that hard. They have all the equipment anyone would need in any drycleaning shop or laundry. I worked there; spent two days in the laundry. It was okay. didn't do much. Most of the time we sat around playing bridge.

At Vanier, do they do anything as far as your release goes like getting you on a Manpower program?

Yeah, we had people come in from different places, I don't remember if anybody from Manpower was ever there, I never saw anybody but I guess they do come in. They had different

people from different groups like this one group in Ottawa, the Fellowship Foundation. It's a group of ex-cons, it's really good. He was really good, he did 20 years or something, but he was okay. They seem to be willing to help you. But the staff... they don't do all that much. I mean, my CO I saw the last day I was there, the last day I was in the complex. And she didn't even wrote my report. She didn't even know me. I had to say hello to her as I walked out the door to go to Ingleside.

For some of the women who get one or two years, if they had money when they went in they're not really going to have any when they get out are they?

A lot of girls come out with a good bit of money actually. You get your canteen, that was \$3.05 a week. If you smoke that's about all you can buy. I don't think that's enough really because you've got to buy your shampoo and everything, your writing material, your stamps. So if you smoke and write letters, you have to cut down on one or the other. I don't really think that's fair.

Were you searched when you went in?

Oh yeah. It was just kind of dumb too. I mean, what could I have on me leaving Ottawa and going there? But, they searched me.

They searched you between each jail?

Yeah.

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Working in a women's prison

by D. Lawson

Working in a prison for women, even at the best of times, is fraught with contradictions. They seem stronger and clearer when one's world view is rooted in the analyses and strategies of socialism and feminism. Yet it is these values and beliefs that keep me, as a social service worker, at the prison.

I have daily contact with women who have been sentenced to terms of two years less a day or under. Ontario's facility for female provincial offenders is the Vanier Center for Women, built in 1969 near Brampton, as a progressive alternative to the fortress-like Mercer Reformatory. At least Vanier's creators and administrators (including one-time superintendent Donna Clark) recognized the existence of a whole person, who commits a crime for a variety of inter-related reasons. Vanier was conceived on a realistic assumption — that in order for a woman to change her lifestyle, she must have the necessary personal, social, and educational skills. And so the trappings of the institution are liberal ones. The inmates, called residents, can wear their own clothes, the rooms are without bars, inmates can go to schools or work in the community. They have some input into the planning of the prison by participating in resident committees. Comparitively speaking, despite modifications and reassessments, Vanier, its philosophies, programs and staff are also liberal.

But the circumstances that send women to prison have not changed. Most of the women sentenced in provincial courts have been convicted of illegal actions that were undertaken for financial profit. That can come as no surprise. Women, in the world of work, do not have equal opportunities with men to secure financially lucrative positions. Besides, women like Vanier's inmates rarely had this alternative. Their backgrounds are characterized by alcoholism, physical violence and incest, unemployment and poverty. Nowhere were the influences that could develop the attitudes that lead to a rewarding job and an investment in the status quo. To aspire for the good life tantalizingly portrayed in Coca-Cola commercials, to be a woman and to be poor, and to play by the

rules is an exercise in frustration. If she is a sole-support mother, a lesbian, a native, immigrant or black woman, the endeavour is fruitless and exhausting.

Already at a disadvantage in terms of background, women have to cope with sex roles as well. Women's context is limited, their milieu, the people they feel comfortable with, the areas in which they can gain self-confidence; for women like those at Vanier this is more so. A woman's conscious choices are restricted because she believes she must catch and support a man. Her partner is often involved in illegal activity himself and he takes advantage of the woman's tendency to sacrifice her own interests. It is not unusual for a woman to "take the rap" to keep her man out of prison despite the consequences to herself, her family and her children. Lesbians, alienated from mainstream society, are even more likely to remain on the fringes. Already rejected, they behave the way people who are ostracized have to behave — with a fury that has no other outlet except through committing crimes. And what is so much worse, is that many women in prison have, in the process, turned much of their anger in, upon themselves.

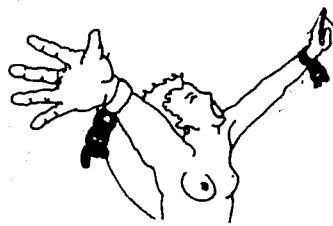


Ironically, by trying to beat this static social system, women end up in the system's most crucial self-perpetuating institutions, its prisons or mental hospitals. Prisons isolate what society considers the most dangerous non-conformists. The majority renounces responsibility for those driven to break the laws of the land, and instead eliminates from its vision those who deviate

beyond acceptable and arbitrary limits. Prisons are supposed to incarcerate (i.e. punish) and rehabilitate. However the numerous and frequent changes in the philosophy and programs of prisons reflect society's inability to achieve the aims. Statistics on recidivism are the most eloquent testimony to the failure of corrections to mete out appropriate punishments, to deter and to rehabilitate.

Despite Vanier's liberal inclinations, its residents who live, or believe they live, fulfilling lives are not given real freedom to serve their sentences without efforts being made to rehabilitate them. For those inmates actually wishing to become more legitimate, a basic contradiction exists because those two factors — incarceration and rehabilitation — simply cannot be reconciled. Prisons, by their nature, do not provide the atmosphere that will prepare a woman for the realities of the society that put her away. More important, the society into which a woman is released from prison has not changed. It hasn't developed the mechanisms for women to reintegrate at a profitable level. Naturally, the so-called "success rate" is greatest among women who come from middle class backgrounds and who consequently have middle class values and contacts. The others go back to the streets, to the broken homes and poverty with the same attitudes toward life that got them into prison to begin with. The only difference is that after incarceration they are more bitter. They have three options. They can reject any aspirations to upward mobility and be called "indigent" while adopting a marginal existence. They can attempt to move up illegally, be "criminals" and run the risk of losing their possessions, their family, and their pride. Or, they can struggle through legal channels painstakingly and alienate themselves from their previous experience.

Some women have benefitted from crime to be sure. The majority does not. Most women are apprehended time after time. Either way, it invariably turns out that misery is crime's bedpartner. While all crimes may be interpreted as political statements against our political and economic order it is a romantic, idealistic and dangerous conception that these women are political heroines and that we should



leave it at that. As long as they end up in prisons, unhappy and isolated, they are victims, nothing more and nothing less.

We have to alter the fabric of society if we sincerely want to end this victimization of women. I do not pretend to know or to be able to sort out the complex issues of dealing with crime. I do believe, at the very least, in expanding the opportunities for women to remain in the community while making retribution, in providing more than marginal work skills, in the voluntary nature of treatment, and in community access to prisons. In appropriate cases, the fledgling program of transferring women to mental health facilities should be expanded. And certainly, not only should women in the federal prison be returned to the provinces, but ideally all incarcerated should be close to their homes and families. Native women from Thunder Bay may never get a visit while in Brampton. Temporary releases are essential, particularly for those women serving lengthy sentences.

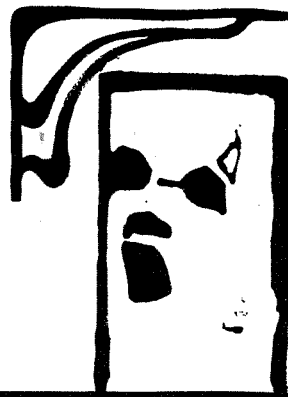
But, many of the recommendations in the Report of the National Advisory Committee on the Female Offender, which are progressive on the national level, are already in existence on the provincial level in Vanier. The statistics have not dropped markedly. These and other proposals are not inherently "the answer". No prison, probationary period, community placement or social service is "the answer". Nor will any plan alone become the answer as long as Canada's social and political system perpetuates sexism and mitigates against upward mobility of specific groups. As the ideas of feminism gain ground, and women are less willing to remain locked into roles and lower standards of living, more women will commit crimes.

Prisons exist. Women are in them. Progressive staff can take

certain steps to ensure that incarceration is more humane. Contacts, referrals and arrangements can be made for those interested to link up with psychiatric, medical, educational, residential, employment, and child care facilities that offer sympathetic support. There is a place for advocacy on many fronts and for policy input within corrections. But one of the most important reasons why I remain at my job is that I care about the women I meet. I believe they are important, firstly to themselves and to the world. Each has to fight for every conceivable opportunity and right. Not from a victim's position, and certainly not in a self-destructive manner. A woman must care about herself. Most of us have to have initial input to recognize that we can develop our unique self and to learn how to make and deal with options that will affect our future. This is particularly crucial for women who have taken their men's raps or for those who have struck against society without understanding that society is only too ready to deal with its rebels by further oppressing them.

I do not encourage women to give up fighting. I have never told a woman not to commit an illegal act. I do encourage women to care about themselves and to consider alternatives, to utilize what resources do exist to the fullest, and to struggle together with other women or other interest groups. The Women's Movement has taught us that by working together we are stronger, we are not alone. My message is simple: Your anger is real. You don't have to fight from a victim's position. What do you want? How can you best get there?

Outside of work, my actions are directed at that which I see as destructive to all women in society at large.



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Did you feel that in Vanier they sort of treated you like a child too?

No. I found that in Ottawa. I didn't find it in Vanier. The staff in Vanier were very good. I didn't mind it. Well, there were a couple there that if you didn't get along with them, you know, they could make things difficult for you.

Is the staff all women?

Yeah, except the security guards. And the superintendent and there's counsellors and that who are men but the CO's (correctional officers) were all women.

I think most of them were... well it's the only job they could find sort of thing. There's not much in the way of qualifications for the job. None of them were trained or anything.

You moved into the house that was outside the complex?

Yeah. It was really nice. They got all rambunctious there one night and tore the place apart. It was kind of funny. I didn't get involved with it, I was getting

out onto the street and I didn't want to get involved with that nonsense. What it was all over was rather stupid.

Is segregation used much?

Anybody who gets rambunctious, they'll just throw them in there for a while and let them cool down. You've got voluntary segregation, you can ask to go there for one reason or another and then there's minimum segregation which isn't so bad. You're just not with anybody, you're in your room all the time. When they use maximum all you get is a hospital gown, the walls are all padded and everything. I've never seen it but I've heard about it.

They read all your letters?

Yeah and they were censored which is kind of rotten you know, I don't like people reading my letters.

Was other information censored? Did you get newspapers and all that kind of thing there?

You can have magazine subscriptions of your own but they have to be sent straight from

the company. Somebody can't go out and buy you a magazine. You have to get it through the company. They can send you anything except for clothes. You know, they can get you candy but there's certain stores it has to be brought from and everything. The girls can order from Simpson Sears themselves. It was all right. Your clothes were the only thing really that you couldn't have brought in to you.

What does the isolation from the "outside world" do to women in there? You said people get rambunctious and that sort of thing

I don't know. I guess it's being confined. You don't have any choice of who you're going to live with and everybody can't get along with everybody. I took it a lot better than I thought I would. It didn't bother me that much. It's just sort of something you have to live with you know, there's nothing you can do about it. You'd get this odd 30 seconds where you just felt like screaming and running but other than that it didn't really bother me anyway. I don't think it really

bothered that many people. Not that fact anyway. You know, you just sort of accept it. It's not that hard to accept when you're in there.

What about medical services in the two places? Could you see a doctor pretty much on demand?

Yeah, you could put in a request to see a doctor. I wasn't too thrilled by the doctor in Ottawa. His complete physical I think consisted of looking down my throat and having me breathe three times. I couldn't believe it! You know, I heard I was going to get a complete physical. I thought it was a good idea. I hadn't had one in a while. Told me to breathe three times, looked down my throat, said "you're fine". I could have been dying of anything.

The one in Vanier, he maybe he wasn't quite so dumb but he had this thing about aspirins too. They think aspirins can cure all.

Was there much in the way of psychiatric services there?

There was if you asked for it. There were a few there that the court orders to see a psychiatrist. There were psychiatrists and psychologists. I guess a lot of

the girls went to see the psychologist, anyway. I think more people if they wanted to talk to anybody it would be the psychologist.

Was there any sort of condition placed on your release? Are you on parole, or...?

Yeah, I'm just supposed to find work. That's about the only condition I can think of.

Was that imposed by Macphail House, or by Vanier?

Yes, by Vanier. And I'm on probation for two years, that's on drugs and alcohol. No associating with drug abusers, or I don't know how they put it.

How did you come here [Macphail House]? Why?

Basically to get out of there. (laughs) I'd do anything to get out of there. I heard... one of the social workers was in and they told us about it and I thought about it for about two days. Uh, I don't like it here. But it's better than being in Vanier, it's better than that. It's not that the house is terrible or anything like that. For what they do, they're doing

continued page 12

Career: Stripper



Jean Flynn - Montreal

by Anne McLean

Margaret Dwight-Spore, a Montreal stripper, talks here about her work as an art form. She also discusses how she combines being a stripper with her feminism.

Tell me how you got started stripping for a living.

When I started out at the first club, I'd never been in a nightclub before, and the club was really a dive. There was a lot of prostitution going on. And being a dancer there, you were part of a whole hierarchy of activity, which you could see going on as you danced.

What do you mean by hierarchy?

Well, the dancers, the waitresses... I just got very involved in understanding the hierarchy, meeting the pimps, meeting the girls, knowing who were the prostitutes, knowing who was a man in drag. There was a place where people played pool, there were dressing rooms in the back: one side was for the strippers' room, one side was for the go-go dancers, and the band. There was a band.

Had you studied dance before?

No, not much.

That doesn't seem to be so uncommon. I was talking to another woman I know who was a stripper for a few months here in Montreal. She started out as a total amateur. She told me, "I was the type of person who at dances used to always sit in a corner and think 'Oh God, I hope nobody asks me to dance!'"

But the first night on stage, with the audience waiting for her to take her clothes off, she had to face up to it all at once. She had to establish her control of the territory. So, she'd make a clenched-fist sign and strike kind of aggressive poses. She used a bayonet for a while and she had to sort of lunge at the audience with it. And sometimes she's get down and gnaw on the chain that they had across the front of the stage. You know — real symbolic stuff. And the audience loved it!

Well there's a lot you can do in stripping. Strippers are really a form of clown. They're the prototypical feminine clown.

But this first place you worked in: was it a cheap dive or an expensive dive?

Well it was relatively fancy. It was in the west end of Vancouver. It was very middle class really.

As far as learning to be a nude dancer, I got most of my feedback from the band in that place. I ended up dancing for the band. But the dancing I did there was, well — I never loosened up at all. The reason for having dancers there was to stimulate the trade, because the better the dancers, the better the prostitution. You know, it was like you were bait to sell drinks and that sort of thing.

There were prostitutes working in that bar?

Yeah. A lot of them came up from Seattle. A lot of the pimps came up from Seattle.

I just did my job and I got paid very poorly. But I really dug the dancing. But then a friend of mine started working there too, and we got into turning tricks. See, what was happening there wasn't dancing, what was happening was prostitution, and I guess that's one of the reasons I first got involved with it. I found it very interesting.

But then shortly afterwards I left and went to this other club, and dancing took over my life for eight or nine months. Dancing became very personal to me at that second club. Every night things were discovered on that stage between me and the other women, me and the audience. And as a dancing experience, that's the experience I've wanted to get back to. Especially now that I'm trying to integrate my feminism with what I know about erotic performance.

In fact the club went to court on the grounds that it was an art form. You see at that time (this was 1972), they were nude dancing everywhere in Vancouver and then suddenly they started busting places.

But while I was working there I started blossoming. I kept thinking: we should have a troupe. We should hold this, this should be ours. We should have a troupe. But as soon as I started dancing that way I realized that several of the other women there were not prepared to examine it on that level. It was a job. Even though it was their life and soul. They just couldn't see taking it over. And it is difficult, to have a dance troupe. It's easier to have a job.

Were you involved in prostitution, there, in the second club?

No. I didn't need it, I wasn't interested. But I knew what the raps were, and I still got involved in raps with guys.

But I was really there to dance, and I think the dancing I did there was superior to the work I've done since. With the exception of the Victory Burlesque in Toronto. We moved to Toronto in 1972 because my husband and I needed money badly.

Did your husband accept the kind of work you were doing?

Oh, he was very happy with the dancing. He'd come to watch it, and recognized immediately that it was meant a lot to me. But this life was in complete contrast — I knew that, it was something I couldn't help but feel. Because when you live with someone and you love them and you see that they're very unhappy, your happiness just becomes very unimportant.

What he did during that period at the club, he took care of the housework and cooked. I came home to meals. It was nice. My daughter was taken care of.

How much were you getting paid at that club?

Not very much: a hundred a week, for five nights. We didn't have acts, the way strippers do. We just did turns. There were six dancers. But they also had a rotating day-off system, which was really nice.

We took turns. You'd dance to one song and sometimes the band would play long and you could get pretty tired. Then the next girl would come up and dance to a song.

Then when the jukebox was on, two girls went up and this is where the whole thing of dancing with someone else started. When the tapes came on, two girls would go up and we'd wear something over our genital area, like a G-string, and this was just to sort of change the mood. The live band, and the dancer nude and really interpreting the music, well that was a more powerful, dynamic thing. When the tape came on you went up with another girl, and it would be more predictable, quieter and more relaxed, because you knew the music.

You had a chance to develop your art because of the regularity, and because of the hierarchy and because you weren't getting fucked over within the structure, which is what goes on in most clubs. If you're a stripper in Montreal, for instance, you have to move around continually. But there we really did what we wanted.

Did the audience have anything to do with the conditions you worked in? I mean, was it a loose, West Coast hip type of audience?

Yes. They just didn't hassle. For one thing you weren't required to mix with the customers. And the boss wasn't putting the make on any one person. There wasn't a hiring-and-firing situation. There wasn't the hierarchy you get when you have strippers and go-go dancers.

Why do you say your dancing there was superior to anything since?

Because it was there that I discovered the importance of dancing. It became my life, right. I looked forward to going to work every night. The women, the working conditions there, were very unique. For one thing, they didn't hire and fire all the time which most clubs do because they feel they have to always be bringing in new blood. And also in most clubs they're usually trying to push the girls to do other things and when it doesn't work out they just fire them. But it's all very subtle. You don't even know about it: it just happens.

But at this club, the girls were expected to be responsible, to keep things together in the dressing room, to run the tape machine, to supply the tapes, to schedule themselves as to what order they went on, to decide whether they wanted to dance together or not. It was left open to us.

It wasn't a strip club. They didn't have strippers and go-go dancers. That's part of the hierarchy, to have strippers and then to have go-go dancers who may be waitresses. And you know maybe a go-go dancer is actually a hooker who just comes in and pretends to be a go-go dancer so that she won't get busted, and gets up and does this real cheerleader number so that later she can go out in the audience and then go at the money. It's like advertising for yourself.

Well, this club didn't have a liquor licence, so they sold drinks under the table. It was very dark in the audience, so mostly what you'd do if you were in the audience was look at the stage. And it was set up in a way that wasn't confused, it was aesthetic, so people in the audience tended to be quiet and to watch the dancers. And the dancers in response tended to be serious about what they were doing.

There was a lot of variety in the kind of women who worked there. These women would never have worked anywhere else.

Did they tend to be young women, or university-educated women?

Several of them were. One had studied mime and dance at Strathmore College in Pennsylvania. Sometimes the dressing room had that sort of atmosphere of Haight-Ashbury in 1967. It was a very intimate kind of scene.

There was one woman who was very thin, with broad shoulders and very, very small breasts. And had also had a child. She had really no waist, just went straight down. Quite tall. She didn't shave her legs at all. Had very full pubic hair, as all the women there did, actually. And long straight hair. And when she danced, all the time she only danced with her hands and her arms, but she didn't bend them much, she just sort of held her arms outstretched and pulsed the beat in her hand by opening and closing her hand.

And she'd smile. And that was male dancers. But I was her dancing. That was all she did. The other women were unconsciously feminizing.

Then about once every six weeks she would get really possessed by the music, and her whole body would enter into it. And we'd all come out of the dressing room when this happened because this was sort of "her time". And there was this great feeling of support. Like, it was really happening for her now, we'd think. And there was no pressure, people wouldn't say, "How come you don't do that every night?" No one minded because it was total honesty on her part.

Well that period must have seemed very unique, very ideal, when you started working in real strip clubs.

I wouldn't have been able to go through the stuff I did after, being a stripper in a place like the Victory Theatre, had I not had that period of self-growth which happened in a collective environment with other women. I wasn't aware that the important thing was that we were all women, because at the time I was pushing that club to have nasty.

"Now... the vol and tantalizing Sally... SMITH!"

They had a list, and went through that. It didn't matter who the object was. This is where the object comes in. It's like you really happening for her now, an object, but you don't think. And there was no personality. You're just a woman.

But they do say you're

Yeah. Your name those adjectives they of it could go with a name. And you could tone of the sound, whether he was involved or not.

But I did get involved at the bottom. The women were coming worked for ten years. There was one who had two children; boarded out in foster care. It was very sweet, but the women there were nasty.



When you started stripping at the Victory, what happened?

Well, stripping was very different. It was a solo scene. I'm glad I got into that next because I developed my solo personality, which I call *Baba Yaga*.

But it destroys you to be a stripper. There was a continual turnover of people. There wasn't any freedom as to the length of time you danced. You brought your own tape in and that was your music. You left it with these soundmen. These guys, these soundmen, had a list of introductions:

How much nastiness did you get into stripping?

You know who really that well is my friend.

I heard her when she of them sleep with the lery on...

I talked to her who made that discovery. She took me aside and kind of desperate feeling, like "I don't want that. I just don't want that. I saw this woman started to realize that took her mask off!"

. But I and some of men were probably feminist.

the voluptuous... antakizing... Miss... MITH!"

list, and they just h that list, and it who the girl was. the object part of it like you're not only you don't have any You're just a nude

say your name?

ur name. But all ves they put in front with anyone else's ou could tell by the soundman's voice was interested in you et involved in my in- racter. I was really om there, because coming in who had en years as stripp- as one women who'd ildren; they were in foster homes. She et, but a number of there were pretty

But a lot of people at that club thought I was weird. I had this little scarfy outfit, and I have very muscular legs. It was a skirt that ended in mid-thigh, and I had a leather G-string which somebody in Vancouver had given me, which showed off my legs.

Most girls wear a G-string, bra, dress, gloves, shoes, maybe stockings and garterbelt, hat, plus they have a negligee which they put on after they've taken everything off. All I had were the two pieces of the scarf outfit, plus a bra, which I didn't wear very much, and I had this leather G-string. And this other woman who was only sixteen and just entering the business, laid this whip on me. And I used to wrap it around my head. And the muscularity of my legs, plus the things I was doing to my hair, I thought gave me this kind of Christ image.

In stripping the thing is that you do develop a character. What there is is a regular audience, there are regular audiences who go to strip theatres. There are all types and they go there every single afternoon. Some of them are wealthy unemployed single men. Some of them are pensioners, they go alone.

There's something very unreal about one of those places. It's enclosed, kind of dark, and it's all very... nostalgic. The whole design of the stage and what the girls are wearing — none of it has evolved since the fifties.

And it's the regularity, the familiarity of it all. It's almost like going to mother's breast. They had it all set up, in the honeyed-ness of the announcer's voice, in certain girls who had been there and kept coming back year after year.

Was the stuff that you were doing more subtle than what other women were doing?

Yes, some of it was. But I was still learning from other people.

Was it less defined?

Well, it was a mixture. I saw other women and I saw how their stuff was dynamite, and it was more defined. When I started stripping in that little hippy costume, I was really adamant on this being so unique, and I wasn't going to get into stockings and garterbelts and high heels. It was just so cliché. I said, "Every girls here's wearing the same thing," and half of them were doing the same routine, which was the routine that Ralph, the man who ran that place, had taught them. And if one of the girls didn't know how to do it, he's just get up on the stage and show her.

But gradually I loosened up, and as I became stronger as a dancer, I realized that I could wear stockings and a garterbelt, and just because every other woman was wearing them, didn't mean I looked like every other woman.

Did you have any reservations about the clothes — about them being sexist?

I don't think I thought of them as sexist. I thought of them as being corny, or too cliché. But I'm sure actually I had some of the same reservations that many women have about wearing sexy clothes. But I got so into it, because stockings suddenly awa-

kened in me a whole knowledge about feminine history or something. I can't really explain it.

Stockings in particular are a classic in strip-tease. The stocking act is a very powerful thing to master. And I really got into it, especially at the Victory, where they have a beautiful stage. It's real theatre.

You see, taking off stockings: it actually takes quite a lot of skill to take off stockings and dance. What I was doing when I started was just wearing so few things, and using scarves, that it was more like the dancing I'd done in Vancouver. But when you've got stockings, gloves, garter belts, you've got to do the functional movements and dance at the same time. It means you have to become in tune with the functional movements, which is one of the therapeutic aspects of dancing in general.

But it's such oppressive clothing.

But you're taking it off!

But it's such a different kind of sexuality. Did you identify with it at all?

Yeah, I got into what I called the "macho" aspect of the shoes, in particular. Spike heels are like cowboy boots. They're the same idea. They're wicked. Whereas the stocking is very flimsy, though it suggests, you know — strangling...

But there's no way to talk about that kind of thing. To do it is what it is.

I just saw women doing things, and I recognized them as being extremely powerful. In dance. I mean I could judge things without the women's movement interfering. I could judge things artistically.

After a while I went on the road. One of the places I went to was Halifax. I had a lot of fun in Halifax because there you have all the men coming in off ships.

An eager audience.

Well, and also, one night they're all German, the next night they're all Japanese. When I used the scarves, for instance, the Japanese men just sat right forward on their chairs, you know. It was an ethnic reaction. I thought that was really interesting.

You started to see it as a job then, and you started to see yourself as a professional at that point: is that right?

Yeah, well I didn't give it up.

Did you change, or become harder?

No, I don't think so.

Did you see the possibility of becoming harder? I'm sure you must have.

Maybe I did become harder...

It seems that the strippers who are really dynamite strippers are acting out fantasies which pre-date the so-called Sexual Revolution. Is that right?

The thing about some of the things you do in stripping is that you could never do them in bed. Which is part of what you just said. Those women whose dancing was really just connected to loose sexuality were doing the kind of dancing that you see in

the West Indies, that whole looseness. They took the tease out, the tension. And then they'd try to put the tease back in. And what a mess! They'd start buying wigs, and they'd do all this stuff without knowing what they were doing...

Like trying to put it on the surface when it wasn't inside. That's the whole thing, I guess. You've got to believe in it a bit if you're going to play the part well. You can't just adopt the gestures. So how did you manage? Did you succeed?

Yeah, I succeeded, because I'm talented. What you do is you empty yourself first, you become a receptacle. I often use this a receptacle. I know it's a big issue in the women's movement, that a woman is not a receptacle, and so on. And yet once you get into the realm of dancing, it's not the same. In dance a woman is a receptacle for whatever she chooses to be a receptacle for. Which I think is something that's getting obscured. Women are refusing to be receptacles of anything. They're obscuring the fact that they have to be receivers, to receive from each other.

How do you reconcile being a feminist with being a stripper? Do you find that a heavy contradiction?

Well, first of all, you can't generalize about strippers, about their backgrounds or their politics. You can't generalize about any oppressed group.

The amount of work they do, getting their costumes together, making the tapes they dance to, is phenomenal. It's the only form of dance in which the dancer has to do everything for herself. Sometimes she might have an agent or a boyfriend or someone helping her. But largely it attracts extremely individualistic women. Which is why strippers are hard to organize.

And performing solo all the time — nobody who's not a real individualist could last three, four, five years.

One thing I've noticed is that marriage doesn't suit strippers. A lot of them are too high-spirited for marriage. They would need to be in a marriage that would offer a lot more opportunity to express themselves than the normal marriage. And dancing gives you a kind of hunger for exercise which being a housewife doesn't allow for.

The question people ask is: by stripping for women, am I trying to perpetuate the existence of something women need to get beyond or destroy completely? What *Lesbian Nation* showed me was that it was the environment I danced in that made what I was doing so threatening to women, who otherwise could benefit from it.

The fact remains that the knowledge I gained working in nightclubs is knowledge about myself as a woman. If women were at one time putting all their creative energy into sexually alluring, highly personal arts, why don't woman-identified women start taking this creative power and knowledge, and use it for the benefit of women? Don't abandon the territory, liberate it.

Now that I'm trying to get women to accept my dancing, I find I'm at a very crucial point in my life. More crucial than the decision I made to do this kind of work in the beginning. I could return to the clubs again for money, knowing there are a lot of women in them who are alone, and why should they be alone? But I need a way of regenerating myself in between.



Lem Lue

ness is there? Is type of woman who ping?

ho really describes friend Nancy.

hen she said some with their jewel-

er when she first overy, one night. side and I got this rate feeling from n't want to be like n't want to be like his woman and I ize that she never off" (Laughs)

Joan Flynn - Montreal

EDITORIAL

Penal institutions exist in theory to protect our society. Logically then, as members of society we have a right and a responsibility to be involved in decisions about how those institutions operate and to be informed about what happens to fellow citizens incarcerated there.

However, in our attempts this month to write about the female offender, we've begun to question just why and for whom prisons really exist. Officials at the Ottawa Regional Detention Centre and the Prison for Women in Kingston did their best to block our access to inmates, to prevent us from hearing inmates' own words about why they are in prison, what is happening to them there, and what the future holds for them.

Through the Elizabeth Fry Society in Ottawa, we learned that Doug Chinnery, Director of the Prison for Women, refused permission to interview and photograph inmates because we did not "play the game right." Our mistake was to write to the inmate's newsletter, *Tightwire*, through the prison librarian, asking them to make arrangements for our visit. The director wanted his own letter.

At the regional detention centre here, two of the Upstream staff met with the assistant-superintendent to discuss interviews and photographs for about half an hour. We were asked, naturally enough, why we wanted permission and what we were writing about. Was *Upstream* a radical, "underground" paper? Did we have criminal records? What was your name again (for the tenth time)? Can I check your identification? Following a cordial tour of the prison, we were told to call back the following week. It took the assistant-superintendent five days to figure out that the rules said remanded inmates, which constituted most of the women inmates in Ottawa, could not be interviewed or photographed. We were denied access.

An *Upstream* photographer then visited the detention centre to photograph its sign on the highway and the outside of the building. The grounds are quite open with no signs to keep away. She was confronted by no less than five guards equipped with walkie-talkies. They phoned Gloucester police (who didn't know what to do once they arrived), interrogated her extensively and confiscated her film, an infringement of her legal rights as a citizen.

The next day *Upstream* received an apology on the phone. They did not want any trouble over the incident. We were then told the film would be developed (we explained we needed it right away), the prints checked and returned to us. Two days later we called to see where it was. The sergeant who answered the phone would check. when he called back, he asked who he was speaking to and how to spell her name — without identifying himself. For some reason, the film was locked up and nothing could be done about it until the following week — after we had gone to press.

One bright light was the immediate positive response of residents at Macphail House to our request for interviews.

We said before it seems logical that citizens should be involved in the operation of their penal system. But that kind of logic does not exist in our society. Anyone in a position of power, whether a prison director, a government bureaucrat, politician or owner of a large corporation, has a vested interest in ensuring that we do not have the information to enable us to have control over our individual and collective lives.

Our prisons are a gross exaggeration of the oppression of every woman in our society. By not letting women prisoners speak for themselves, officials are ensuring that concrete changes for good

are not made and further that no fundamental changes are made in the society overall.

We did find out some facts in our coverage, but also realized we have only uncovered the tip of a monstrous iceberg. There are still innumerable questions to ask: what happens to women who are deported on release? How are women expected to re-establish themselves without money and other resources, when we who have never even been in prison find it so difficult? What of prisoners' rights and the concept of women as political prisoners?

We have made some concrete steps towards establishing contact with prisoners in order to begin exploring those questions. We will now be exchanging papers with *Tightwire* and plan to send *Upstream* to all prison libraries.

We'd suggest too that anyone interested in reading about prison life subscribe to *Tightwire* (Box 515, Kingston). We can't ignore our sisters in prison any longer. Free our sisters, free ourselves!

LETTERS

Dear Upstream,

A copy of *Upstream* was left at our home and we respond to your request for comments.

We too are feminists, but we do not appreciate the negative, belligerent tone of many of your articles any more than we (or you) would like to see a magazine entitled, say, "Hog".

We too are non-violent, and this is why we resent your commitment to free abortion. We do not see how "feminism" can be compatible with violence toward maternity (an exclusive feminine prerogative) or its product (half of the babies are female!).

We too feel that "every child should be wanted", but fail to see how killing a child is wanting it. We do think that family planning is necessary, but it should not be confused with abortion, which only a definite risk for the mother's life can justify (a very rare situation indeed, in the present state of medicine and obstetrics), and to which positive alternatives, including prenatal and postnatal assistance, and adoption, should be promoted.

You do well to report on the demonstration of the "Festival for Life", but fail to mention that it involved fully fifty times more people than the counter-demonstration. This, like the 1.25 million signatures, must mean something about how Canadians feel on respect for life.

It is naive to think that unless a child be "planned" he or she will not be loved and will not develop normally. Very few of us were actually "planned", but in most instances, once born, we were fully accepted and cherished. What the world needs is more love, not more violence.

Kindly do not leave *Upstream* at our home in the future.

Sincerely,
Mary de Bellefeuille
Dr. Paul de Bellefeuille

Co-ordinator's note: *Upstream* readers should know that Dr. de Bellefeuille, an Ottawa pediatrician, was one of the witnesses against Dr. Henry Morgentaler in 1973. Eleanor Pelrine, in her book, *Morgentaler*, writes that during his testimony "de Belle-

feuille... admitted that he knew little of the situation in Quebec, and was unaware that there are 6000 'unadoptable children' in the Montreal area alone." Also, in our article we explicitly stated the number of people attending both the Festival of Life demonstration (5000) and the counter-demonstration (85 to 90).

Dear Upstream,

I am writing in regard to Gay Bell's letter which appeared in the Forum section of your May/June issue. Her socialist principles and assumptions were severely shaken by me and my show last April. She finds my songs boring, my analysis simplistic and primitive. She states, "I am unnerved when it's (her interpretation of my analysis) taken seriously as being a still relevant mode of struggle." How easily she dismisses Lesbian oppression. But, of course, to a marxist, all other points of view are irrelevant and frivolous.

She is entitled to her opinion and her viciousness, I suppose, but does *Upstream* print every item it receives without checking into its accuracy? Did *Upstream* solicit any other opinion about any of the three Canadian appearances I had within the last year? How do you decide what to print? There are radically differing opinions about my music and about me. I've heard many of them myself from many Canadian women. Most of what I hear is as favorable as Gay Bell is nasty.

There are some pretty hysterical accusations in her letter to Forum. For example: "Alix managed to cruise off with \$350 instead of the contracted \$150 without acknowledging that she had signed the previous (eh?) agreement." Sloppy research plus hostile grudges do not make for good journalism. In fact, my agreement with the 3 of Cups as far back as February was for "\$150 or 50 per cent of the net proceeds, whichever is greater". Gay Bell does not know what she is talking about or else she is deliberately lying because the truth does not serve her purposes.

Lies about me hurt my feelings, hurt my livelihood and mislead women about me. Please print this letter because your readers should know, as I do, that Gay Bell does not represent Canadian women and does not speak truthfully.

Thanks for your cooperation. Take care.

Alix Dobkin

Note from Gay Bell: It is true

that there was such a contract, but following that the 3 of Cups ran into financial difficulties and wrote Alix asking if she would agree to \$100 for singing and \$50 for expenses. Alix signed and accepted this agreement (proof at 3 of Cups office); but ignored it after the concert. Walk into our lives and treat us like shabs!

Dear Upstream,

Enclosed is a copy of a letter sent to Sheldon Wilner, Programming Director of the Carleton University Students' Association. We are hoping that *Upstream's* readers will share our concern.

Dear Mr. Wilner,

It has been brought to our attention by a number of women that during the Festival for the Folks a couple of women's workshops were held.

We assumed that by including these women's workshops in the programme you and/or the other festival organizers acknowledged a need for women to have a designated time and place to express themselves within the musical arena. We would expect the content of the workshops to reflect a political purpose, i.e. addressing ourselves to the lack of women's participation in mainstream popular music. However, the first workshop was a severe disappointment and an outright contradiction to this purpose. The second workshop made a semi-successful attempt.

More specifically, on Friday, July 1, the women's workshop featured Watson & Reynolds (both female). When they got on the stage, not only did they ask Bowen (male) to accompany them, but they ignored the protest from the audience and allowed him to lead the first song. Mr. Bowen had, in a previous workshop, made some very derogatory remarks about women. He was certainly not welcomed by the feminists in the audience.

We realize that you have no direct control over the performances artists choose to give, but you do, as organizers, have a responsibility to book appropriate musicians for certain workshops. Since you agreed to have a women's workshop, we suggest that you should have put some thought into choosing the musicians for it. In the future, we urge you to familiarize yourself with feminist musicians and include only them in women's workshops.

Call us for names.

Jen Sisler
for
the Policy Committee,
Ottawa Women's Centre



Letters to the editor and Forum are not edited. Opinions expressed are not necessarily those of the *Upstream* collective. We welcome reader's opinions and comments.

FORUM

Upstream would like to provide this space for reader debate of issues they see as important.

Abortion and Berger

Dear Upstream,

Fine to see the photo on the back cover of May/June Upstream: a big sky with an airplane pulling the words: "MOTHERHOOD BY CHOICE NOT BY FORCE." That plane was an inspired idea by the group who demonstrated against the Alliance for Life in Ottawa on May 6th. The photograph gave me the idea of writing an analysis of the abortion situation in Toronto.

On April 20th some women involved in abortion referral, and some individual women organized a public meeting sponsored by CARAL (Canadian Association for Repeal of the Abortion Law) to describe the outrageous difficulty of obtaining an abortion for women in Toronto and Canada. This followed a noon-hour demonstration at Women's college Hospital due to that hospital's closing its gynecological clinic to abortions, thus severely limiting access to the operation for working class and poor women.

We are accustomed to think that because of the hard work of the women's movement, abortion is easy to get in Canada. However, the *Toronto Clarion* quotes Cathy Skinner, a Public Health Nurse: "The Toronto General Hospital has a quota of 6 abortions per day on a first come first served basis. Women seeking abortions must call before 3 a.m. in hopes they will be one of the first six." Many hospitals and doctors charge above the OHIP rates. Imagine if this sort of humiliating and discouraging practice went on around appendectomies! The federal government report on the operation of the abortion law in Canada, The Badgely Report, proves the law is unworkable and then concludes that it needs no changes. By leaving so much choice up to the hospitals of whether or not to interpret the law as liberally as possible, the government is leaving the door wide open for anti-feminist attitudes.

The April 20th meeting concluded with a decision to build a demonstration on May 28th. The May 28th Coalition for Abortion Rights demanded: Repeal of the Abortion Law, Abortion: A Woman's Right to Choose, Abortion: A Legitimate Health Need. The subsidiary slogans were: No hospital quotas, No forced sterilizations, Abolish therapeutic abortion committees, Total procedural coverage by OHIP, Free contraceptive and birth control information and that clinics be created that are

easily accessible to and controlled by women.

The planning meetings made many women aware of the difficulty of wording and choosing slogans which are clear, and which attract people to march. "Repeal the Abortion Law" was chosen as an umbrella slogan instead of "Free Abortion on Demand" because the majority felt that the demonstration's purpose was to change only the law and to get clinics set up. The "no forced sterilization" slogan was inserted thanks to Erica Mercer from the Immigrant Womens' Centre who also warned us of the ensuing problems around discrimination.

Following the choice, printing and distribution of the above slogans on the flyer, the Coalition was contacted by the Immigrant Womens' Centre who said they would boycott the demonstration unless the emphasis were changed on the front of the flyer/poster from choosing abortion to being able to choose to bear the children we want to bear. In other words, choosing abortion is a fine thing for those anglo and middle class women who can afford to bring up a child if they wish; but the whole concept of "choice" is an outrage to women who often have to "choose" what they don't want — abortion rather than child-bearing. Further, as Erica pointed out, they are in danger of being sterilized when they go for an abortion. Nevertheless, the Coalition voted not to change its umbrella slogans for Repeal or a Woman's Right to Choose Abortion a Legitimate Health Need. Some feared alienating sponsors by changing in mid action; others were opposed to the slogans.

There were accusations of middle-class bias in the Coalition and of racist attitudes towards immigrant women. The Immigrant Womens' Centre took their beefs to the (patriarchal) media and sent a letter to women's groups in the city. At the press conference called by the Coalition only the *Clarion* ("Toronto's Newspaper for Social Change") and the *Star* showed up — the reporter for the latter paper was instructed to cover only the accusation of racism rather than the abortion issue! In other words, I think it was essential that the Immigrant Women's Centre made the points about class discrimination. I think that we, the Coalition, were insensitive to these women and their ideas; but that also we all have to fight to have ourselves heard and show ourselves continuously, even in our own movement. Also there

was a good sign in that a meeting was called by the Women Working with Immigrant Women after the demonstration to discuss how to deal with a split so that a minority group can be heard. It's not as if, just because we are for women's liberation, that we have get perfected our processes.

As for press coverage of the demonstration, Dick Beddoes of the *Globe and Mail* mentioned "a pro-abortion rally at Queen's Park that aborted because no politicians showed up to be harangued at". The *Star*, although it did manage to list the demands, concentrated on the proliferers and on the fact that politicians didn't show up as if that somehow made the demonstration less important rather than saying that abortion is an issue no politician wants to touch. According to Mary Stern, president of CARAL, the radio stations gave the best coverage.

At the last meeting before the demonstration, the Coalition decided to place an advertisement in the *Star* which would cost \$500. They are now trying to retrieve that money because, despite instructions to put it under metro news, the ad appeared in the sports section! It was suggested that next time we get a sponsoring organization to put in the ad because they can be billed and thereafter refuse to pay because the ad was misplaced. Also it should be placed 48 hours before printing proofed so that "mistakes" can be avoided. I also think that \$500 could have been used to produce countless large colourful posters which would have brought out more women than the small blue leaflets which were used as posters.

As for the demonstration itself, about 300 people showed up, hardly a mass mobilization; and most of these people were already politicized. The demonstration did, however, meet its purpose of getting many organized women's groups to participate again around an issue; but there is a definite problem of getting enough women out in the streets to protest. It has been suggested that the abortion issue could be broadened to include other control-of-our-bodies type issues. For example, I notice that the Regina march on the same date put forward demands which speak to the fact that women are being severely affected by government (NDP) policies. The demands were: free abortion on demand, universally accessible birth control, free 24-hour quality worker-parent controlled daycare, for sexual liberation, gay rights, equal work and equal pay, the socialization of housework, jobs for all, the organization of the unorganized. Those demands certainly would reach more potential women participants than ours did.

As for the effectiveness of the demonstration, since May 28th the situation is worse than before. Toronto Western Hospital has closed its clinic to abortions.

Abortion referral groups say they have to scramble harder to find services for their clients and the clients have to pay more.

The meeting called to assess the demonstration pointed out that it is important to have a place at least — better still a person, as the Anita Bryant rash of demonstrations has indicated — to focus anger around. Our most militant and together part of the demonstration was in front of Women's College Hospital where Susan Cole gave an excellent speech rhetorically focussing on the irony of the name of that hospital. We also felt a need to practise more around marshalling and chanting in order to increase the energy and thrust of the march.

In terms of future strategies, the Coalition has agreed to prop up the defunct-from-depression Toronto chapter of CARAL as an already established focal group during the summer lull while waiting to hear the particulars of Lalonde's proposal for the provinces to set up women's health centres and the women's health brief. As to the form of future protest, it is clear both here and in the U.S. that lobbying or demonstrating (given the small number of demonstrators willing to go out in Canada) is not effective to change legislation though it does have a consciousness-raising effect and it does bring women's groups together — both very important to get this women's movement cooking again. If we are going to really effect some change in the availability of abortions for women in Canada, we might take notice of the Italian women's movement which set up "consultore" or women's health clinics through private funding, occupying buildings (as the daycare centre at University of Toronto began), and then through dealing with the legislators after the fact. Clinics have already been set up in Montreal.

Next time a group is deciding on slogans, not only will the importance of relating these slogans to the attention and interests of poor, working class and immigrant and native women have to be paramount (it is evidently not just a legislative change that is needed but a whole change in women's economic living conditions); but also I think we will have to be aware of what Wages for Housework (working out of the Immigrant Women's Centre in this case) can do on the occasion of a split by unscrupulously polarizing the issue and capitalizing on the alienation of women's groups from the action group when all concerned could have dealt with the actual problems of a legislative approach rather than an economic and class approach in a women-supportive manner. Perhaps, however, we needed such a local shocker to make us realize this.

Gay Bell
General Delivery
Arden, Ontario

Dear Upstream,

I appreciated the attention paid by Nancy Rudge to the *Berger Report* in last month's *Upstream*. I was interested in her assertion that men make the decisions while women cope, and her reference to the brief in 1976 by northern women to the socio-economic hearings in Yellowknife: "perhaps the most political aspect of development is that women have to voice in whether or not it (the pipeline) is to take place."

This same realization came home to me four years ago when the James Bay Hydroelectric Project go ahead was announced as a fait accompli and a suddenly conscious group of biologists, environmentalists, artists and scientists from the southern intelligentsia began to freak out at the project's implied environmental and sociological consequences. It was a graphic case of the boys pushing the earth around (one hundred and seventy thousand square miles of bush land) for their economic priorities, most of them American oriented, though that's not even the point I am concerned with here.

The point is that four years ago there was no concerted women's lobby in tune with the events. I suppose at the time we were all too busy with ourbodiesourselves, street hassles, and the other time consuming struggles of liberation. Although I am not suggesting that the James Bay project, which is well under way now, would have been stopped by women's organizations, I do think it would have been better investigated. Today we

can read in newspapers about the extraordinary sums of money made by southern, on-location workers on the project, their difficulties in maintaining relationships, and other effects of isolation. The project, in other words, has melted into the fabric of what's new and fit to print, with the essential message missing: what of future preparations, after the flooding has become fact, when migration has become reality?

Today, in 1977, most of the clamour about the pipeline, where, when, and how, is again voiced by men who stand on both sides of the fence. To me this raises a disturbing question: do women particularly care about the shape of northern development? Or is this an issue too far from our own concerns? Just think of how the Vietnam war, thousands of miles away, affected north american daily life. so the northern caper will penetrate our daily existence in years to come in ways we cannot yet imagine. Of this we can be sure. To me it is a frightening fact that the women I have talked to about southern domination of the north shrug and say, we do not have the power to change things... political and corporate power lies in the hands of men. Bla bla!

I feel personally that I've indulged my feelings for the unblemished romantic horizons for too long. In 1973 I wrote an article in *The Other Woman* entitled: "Please Move, You're Standing in My Sun, Dear" after facing the facts of James Bay. I mentioned the traditional references of land and woman: "The vocabulary of the land is the vocabulary which de-

scribes classical woman, lush, subtle, virgin, barren, abundant, gentle... wild." A few years later, the facts still stand, but this rape of the land analogy has become too simplistic in the face of contemporary industrial needs.

It is foolhardy to suggest that we don't need the gas and oil from the north, because we do. We do need heat and light and power and we do have problems with alternate energy supplies. Strip mining for coal has its own environmental drawbacks, nuclear energy is a monumental contemporary exasperation, and anything else such as solar or tidal energy may partially heat some homes but won't feed industry's hungry needs. Therefore, northern development is only in temporary abeyance.

The problem at hand is not when and where will the pipeline be built, but how to prepare both north and south for northern development. I feel that this is an area where women can throw some weight around. Since we can do little about blatant, white, male opportunism in the north, we can effect the education of southerners, especially the children. School texts today are still loaded with Eskimo myths about the charms of the hunt. It is not beyond reason to demand textbook updates and curriculum changes to accomodate contemporary Inuit, Dene and Metis culture content. To me this would not be a mere extension of the government's already existing "multicultural" or "ethnic" programs, because we are not talking about a cultural mosaic here, but a threat of colonial mentality

creeping into future generations' consciousness? What's to prevent your kids from thinking of the north as another reservation? Education in the north is apparently not in too terrific a state because the notion of bringing northern children "up" to southern standards is having a confusing, fragmenting effect on many northern youngsters, but here in the south we can take steps to bring about some revolutionary attitudinal changes. We have vast educational institutes and equipment to implement them.

Back to the question of men make the decisions while women cope. It took the gunfire death of two children in northern Ireland to begin the organization of the northern Irish Peace Women's Movement. this movement, of course, includes men, but is led by a group of women) Although women's participation in the hatred and violence in that country was substantial, the war was and is a men's war. Yet the women in that country are standing up to it. What needs to happen here in Canada before we women, in a country deep in the throes of convincing itself of its internal unity, become convinced of a collective stake in the future populating of the northwestern hemisphere?

In my opinion, sentimentalizing about lost caribou herds and grieving over raped Inuit daughters has had its hey day. While our liberal hearts bleed, our foggy thinking will allow the "inevitable" to happen. What do you think?

Alexa De Weil
Ottawa

Women Helping Women

by Rosemary Billings

There are two general categories of resistance to women's liberation. Resistance by individuals and resistance by institutions (government, church, business). The latter reinforces the former. This column will talk about individual resistance.

Individuals say things like "Feminists aren't feminine", "Women don't work; what have they got to be liberated from?", "Girls (sic) don't have to demand; they just have to bat their eyes", "They're ruining things for the rest of us", "Why don't you people work on real problems?", "I'm all for equal pay but...", "I'm not a women's liber but..." etc.

To experience resistance for yourself, try to persuade someone who calls women 'girls' to accord us adult status by calling us 'women' instead. Draw, if you like, the analogy with southern whites who called black men 'boys' until anti-racist pressure made them stop. Even those who buy your argument will discover 'reasons' not to change their own individual behaviour. "It just doesn't sound right (or respectful) to me", "I've always said 'girls'; it's too late (or hard) for me to change", "Nobody else has ever told me she objects", "O.K., but can I say 'ladies' instead?"

The way resistance is expressed depends on whether the opponents are con-

servatives or liberals. Conservatives simply oppose any fundamental changes to anything. The degree of opposition depends only on the degree of change threatened. A conservative will say "I'm a male chauvinist pig and proud of it". Give us a conservative anytime; at least you know who the enemy is.

No so with liberals. Liberals are more flexible. They are prepared to accept some changes in the name of 'justice'. But when the claims of justice demand rethinking of the liberal lifestyle, liberals react by trivializing the claims: "So the ad's sexist, so what, people are starving in India". Or, they smugly demand 'the evidence'.

When the evidence is produced (documentation of rape, wife-battering, death from illegal abortion — assaults that are as specific to women as lynching was to southern blacks), liberals 'resolve' the contradiction by trivializing the evidence: "Women wouldn't get raped if they didn't tease", "A battered wife who doesn't leave must be a masochist", "Adoption, not abortion".

Resistance to liberation, conservative or liberal, comes from those who consciously or unconsciously know they benefit from women's oppression and are afraid of losing those benefits. Resistance comes therefore from men, and from those women who fear that the limited freedoms

and security they have gained under sexism will be lost.

Men know they have something to lose if feminism wins. Economic survival, public recognition become tougher to achieve when the competition is doubled. In addition, feminists' assertion of themselves as worthy people entitled to exercise adult power over their own lives undermines the 'kick the cat' principle whereby men and women tacitly agreed that any man, however low in status, could always boost his self-image by putting down any woman.

Women too can see themselves losing if feminism wins. Those who have learned 'slave-power', the tricks of sexist manipulation, fear to find their tricks ineffective. Those who have bargained in good faith for sexist marriages (wherein security is guaranteed in return for sexual and domestic services) fear to find their bargains requiring renegotiation. Even women who have 'made it in a man's world' often oppose feminism because, despite their success, their idea of what is valuable in women is based on sexist images. Take away the images, they say, and how are women to be valued? Like pushing, pressured men? Heaven forbid.

Fortunately, more and more women are seeing that the rewards of liberation are worth far more than sexism's illusory promises. What good is being a sex-god-

dess if you can't control your own fertility? What good is being the best wife in the world if, when the marriage breaks down, your economic security depends only on the man's good will because the laws governing support payments are unenforceable? Women are seeing also that it is necessary to value both women and men by androgynous human standards — not by arbitrary and sex-typed ones.

Women's increasing acceptance and practice of feminism's aims affect the non-feminist women and men to whom they relate. Examples set by feminist women disprove the stereotypes. Women accepting responsibilities and exercising power relieve men of the traditional pressure on men alone to be economically productive (and unrelentingly or uncomfortably macho). Men are thus finding their own rewards in feminism and, in varying degrees, committing themselves to it.

As feminism continues, women are getting the power, men are getting the time, and both are getting the political analysis needed to challenge sexism's greatest supporters — government, church, and business. These are the institutions of society that depend for their preservation on the continued twisting of the human spirit through insistence on women's oppression and male domination.

Coming next: 'Institutional Resistance'

Seeking a promotion

This is part three of a five part series about women in the public service sponsored by the Office of Equal Opportunities for Women, Public Service Commission of Canada. Reprints of previously published articles are available from the EOW office, Esplanade Laurier, 15th floor, Ottawa.

by Beatrice Baker

To seek or not to seek promotion. That is a question few men ask: they already assume that in their life time as a worker they will, as a matter of course, seek greater job satisfaction, whether they define it as increased responsibility, more power, higher pay, better working conditions, public recognition or an internal sense of accomplishment. This notion of sought after and planned for changes, whatever they may be, marks one of the essential differences between having a career and having a job.

It is still all too usual for women to "have jobs" rather than careers. The causative and contributing factors are many and complicated. Discrimination does still exist. Many women are afraid of failing and some, conversely, are afraid of succeeding. Some women do not want to accept a work ethic that places the demands of a job above personal and family life.

In spite of the increasing number of women who must be self-supporting, western society still peddles the diamond on every ring finger and a wage-earning husband in every household myth. And yet it is a fragile, made for TV, laundry soap bubble that can burst at the touch of unemployment, illness, accident, divorce or death. Having been socialized to accept this image of their future, few women are prepared to plan in the long-term, hard headed way necessary for creating a successful career.

Long range planning is a crucial element of occupational development whether one works in the civil service or in the private sector. Perhaps the most important work related question anyone can ask themselves is: "What do I imagine myself doing five years from now?" To get from now to then may require further education, relocation, changing jobs, attaining new skills, or any number of efforts.

Hand in hand with planning goes self appraisal. "What do I want? Why? How will it change my life? Am I really willing to make those changes? How does my family feel about it?" And of course such an appraisal must include an honest evaluation of skills, abilities, and personality traits. The self appraisal is the starting block from which one leaves to get from now to then.

The federal public service, in others reimbursing provide education and development opportunities, in some instances offering courses themselves, in others reimbursing employees partially or fully depending upon the circumstances. An employee should always investigate these possibilities before investing her own money and resources.

Of course any addition to a person's experience should be added to her resume or CV and put on her personnel file. This applies not just to material directly related to the job at hand but also to courses taken in preparation for changing fields.

A current CV and up to date personnel file are important tools for advancement. They should in fact reflect not just past experience but reflect that experience in such a way that it indicates a person's aspirations for the future.

This applies equally well to Data Stream, a computerized inventory system for government employees in the Administrative and Foreign Service, Scientific and Professional, Technical, and Executive categories. Employees in these categories who fill out a Data Stream questionnaire are "on tap", so to speak, every time a search is made for a job for which they may be qualified.

EOW series

However, the Office of Equal Opportunities for Women advises women who are actively seeking promotions not to rely solely on Data Stream or on any one technique. As with any job search, the method with the greatest probability of success is one which utilizes all opportunities available. No avenue should be ignored.

Men have used "old boy" networks with great success because one to one contact is highly effective. Women seeking promotions or a change in jobs should not ignore this type of contact. Personal contact or a personal letter along with a CV should inform people not just that a position is being sought, but what kind of a position.

Shyness is a liability for any woman seeking career advancement. It is possible that a manager may assume that a woman is not going to be interested in a promotion. An open and frank discussion may clarify the situation and lead to increased responsibilities and a chance to show capabilities.

Women not uncommonly feel guilty over wanting and trying for advancement. That period between initiating a career move and the actual promotion may be difficult especially if peers and colleagues do not understand that it is as natural for a female employee to want a better position as it is for a male employee. Sometimes a supervisor's first

reaction to a secretary's desire to become an officer is puzzlement. And it is not unusual for a secretary to pass up opportunities because she enjoys the ambiance of the particular office she works in or has a comfortable working relationship with her supervisor. While these things are important criteria in work satisfaction, the supervisor may leave or transfer away and the office staff may change and regrettably the opportunity for moving up may no longer exist for that secretary. The emotional and personal aspects of a work situation must be balanced against all the other aspects. EOW officers advise women not to burn their bridges when stepping from one position to another, but to be firm against pressure to remain in a position; no one likes to see a good worker moving out of their department.

Another bit of counsel that addresses a problem that seems to beset women more frequently than men, is to resist the temptation to take a demotion or cut in pay in order to switch fields. It is too likely to result in frustration and resentment to be worth it and frequently women can get the position they want if they stand firm.

Confidence is part of the career game. Women playing the career game should take that old sinatra song to heart: "I tell you chum, it's time to come blow your horn."

interview
continued from page 7

their job. But, I don't like living with a bunch of people. I like living by myself. But, I can put up with the other girls, I can get along with them.

Are you required to stay here a certain length of time?

I have to stay here until the sentence is finished, and then I'm free to go. I don't like doing things and then they have things here, like they have a house night. I don't mind that so much, don't mind staying in one night a week. I stay in all the time anyway, I don't have anywhere to go.

Are there house rules?

What sort of rules are they?

Well, there's no drugs or alcohol.. perfectly obvious rule.

You've gotta be in for 11 o'clock on weeknights and 1 o'clock on the weekends. That's if you're 18 or over. If you're under 18 you have to be in at 11 on weekends, which I don't really agree with because you get things like concerts and that and they're not over at 11 o'clock usually. What else is there? You get your house duties which aren't much. You do dishes one night and vacuum next night, sort of thing. It's nothing too difficult, and you can't take your visitors to your room, male or female. (looks at rules sheet) There's house night ... and remove all your prescription drugs, they go to Mary (house mother) which is reasonable.

Are there money controls?

No. Well, the only thing about money is if you're working a quarter of your cheque goes to



the house. Only up to \$25 a week which isn't too bad.

What about coming in? You requested to come here. That's the basic procedure that everyone goes through?

Yeah, I guess some of the girls here just didn't have any place to go.

What if you were caught with alcohol or drugs or something that's a parole violation here?

For the first offense they give you a warning. And the second offense, if it's not parole or

something, like if you're just sort of here because you had not place to go, they'll kick you out. If you are on parole or probation it's against your parole or parole. They'll tell your parole or probation officer. I'm not sure. They'll probably let it go a couple of times or something depending on the person. They're not very strict around here.

Why do you think that women commit crimes?

Mainly because they're human. For the same reason a man would, whatever their reason may be. I think there's any

number of reasons: they need the money or they need the thrill or they just do it out of impulse. I don't think there's any difference though, but I found there's just as many girls in there with the same charges as there are guys probably. Although the majority of them are fraud but there are a lot of manslaughter and armed robbery and things like this. I don't really feel there's any difference as far as the difference in sex goes.

Do people in there talk a lot about what they're in for and how they did it?

You don't hear that too much. You might hear about it occasionally but you don't dwell on the topic at all. They talk about the outside but they don't talk about that. It's sort of your business, not theirs, and they know that.

Law For Women

by Shirley Greenberg

Domestic violence is nothing new in our society, but the abused wife's situation has yet to become a public issue (unlike the situation of the abused child). The shame and fear that an abused wife is subject to ensure that physical attacks are seldom reported, and wife battering is even more unreported than rape at present. Until this changes, remedies will remain few.

In the past, if the abused wife sought help she would be lucky to find any at all. It is natural to turn to the police when violence occurs, but the police usually do not feel competent to deal with family violence. And if a woman goes to the police, she may enrage her husband even more. Even to leave him may be no solution, for some husbands are relentless in searching out their wives. Some husbands consider wives their lifetime property, even after separation or divorce.

Only recently has practical help become available in the form of houses of refuge such as Interval House in Ottawa. Here a woman and her children can get shelter and assistance while she decides what her future will be. Unfortunately, there is little possibility for assistance that will permit her to remain in the family home and exclude her husband, although sometimes that can be arranged with legal methods.

Generally, the policy of the law is to protect the family. The method is to encourage the wife to stay with the husband. If assault occurs between spouses, it will be treated differently than if unmarried strangers are involved. The principal difference is that the wife is denied access to the criminal process to press charges, begin routed instead to Family Court. An arrest is made only in extreme situations, and when there are witnesses to acts of violence.

The Family Court Judge has the power to issue an order requiring the husband to stop his abusive conduct. Or he can hear the wife's application to have her husband "bound over to keep the peace." Both parties have to appear before the court, the husband being summoned by the court, and the judge must be convinced that a peace bond is both necessary and desirable.

It is possible, if a civil action has been launched or a petition for divorce filed, that the wife can get an injunction restraining the husband's conduct, even excluding him from the family home. But she will have to have very convincing evidence that his conduct is threatening and abusive and that she is in need of protection.

The effect of a peace bond or an injunction is to give the impression that court action will definitely follow should abusive acts again occur. By going to the trouble of appearing in court and by convincing a judge to issue an order or require a bond, at least the police know that the wife is serious about pressing charges and the need for protection is real.

Note that although the peace bond is authorized under Criminal Code section 745, it is a preventive measure and no criminal record results. Note also that it may take some time to get before a court and get such a bond. In the meantime, the wife does not have any protection.

It may require persistence to get an order or bond, because wives sometimes end up reconciling with their husbands and withdrawing their charge. It is quite usual for a husband to be contrite, apologize, and beg his wife to return, promising never to attack her again. Sometimes the promise is kept.

The situation for married women today is not helped by the fact that wife-beating was a common aspect of marriage traditionally. In fact, a husband was expected to chastise his wife if she was disobedient, although he was not to be cruel. The husband still has a "right to restrain" his wife in certain circumstances, such as if she threatens to cause him embarrassment.

The fact that criminal law protection is reduced for wives more than for strangers suggests that wife-assault is still tacitly approved in our society, as long as it is not violent. In a recent case, consent was pleaded by the husband as a defence to a charge of assault laid by a police officer. The judge rejected this defence on grounds that she could not consent to such

a brutal attack. But again this suggests that consent to an ordinary attack is possible. And in some cultures, wife assault still may be expected and customary if not quite welcome or accepted.

Since 1975 in Ontario, a wife who suffers damage at the hands of her husband has had a right to sue him for expenses and damages. This provision is not likely to be helpful to a wife who suffers assault unless it is particularly severe. But this change in the law (after



many centuries) is important as recognition of the principle of equality for women and redefinition of the husband-wife relationship.

If the husband owns the family home, it is unlikely that a wife will be able to get an order excluding him as property rights take precedence over personal rights — at least until family law reform is in effect. A rented home would be subject to an order for possession as well as one owned by husband or wife, according to proposed reforms.

REFORMS IN LAW AND PRACTICE

In cases of violence, the police will be called, but unless they have special training they are reluctant to "interfere". So far only the London, Ontario police have special domestic units, trained with the assistance of the University of Western Ontario psychology faculty. Other family service agencies undoubtedly are useful, but no other community resource will ever quite replace the police and hopefully

some kind of program will be instituted for the benefit of Ottawa citizens.

A strict policy in the courts of penalizing offenders, especially repeaters, would probably eventually get the message across that wives are inappropriate subjects for attack. Sentences could be served on weekends and fines levied only in cases where the wife and family is not also penalized.

It would help also to encourage police or third parties to lay a charge whenever possible in order to remove the onus and

risk from the wife-complainant. And where a wife is uncertain whether to proceed, a consent adjournment would give her time to consider the issue while continuing the pressure on the husband to restrain his conduct.

Under Ontario's family law reform, it is expected that a spouse will be able to get an order excluding the other spouse from the family home, and the necessity of the wife and family having to flee will end. This will not be very useful if delays are long, so that special procedures should be provided to allow for speedy remedies.

In this connection, England recently introduced a statutory remedy which permits a wife to get an injunction in a matter of hours to which a power of arrest can be attached. The power of arrest is important because one difficulty of enforcing the peace bond or injunction is the lack of enforcement procedures.

It would be ideal to redefine women as inappropriate objects of aggression and re-direct hostility. But since centuries of conditioning have to be overcome, we must in the meantime support alternatives such as Interval House as well as working for reform of laws and practices.

Women are also well advised to achieve independence economically and look for alternative sources of emotional and social support. It is important to build self-confidence because wife-assaulters are frequently bullies, more likely to attack a woman who is easily intimidated especially if she will be too ashamed to talk about it.

In the meantime, the law and practices on which it is based ensure that one outcome of marriage is increased risk of physical attack. In fact, one is safer on the street than in the home. That this is so can be attributed at least in part to weak protection by law for the abused wife.

The Healing Arts

by Beatrice Baker

The gruesome tortures concocted by male fantasy and depicted in the James Bond genre flicks are namby-pamby stuff compared to the real torture familiar to most women who have experienced a severe vaginal infection. I can't think of a worse curse to wish on a woman.

Unfortunately, at one time or another, most of us will have one. Their prevalence is not due to the vagina being "the dirtiest part of your body" as I was once informed by a young, misinformed nurses' aid. That is completely untrue; in fact, just about the opposite is true. The vagina has a far greater capacity for self-cleaning and controlling germs than, say, the mucus lining of your nostrils or the salivary action of your mouth.

Under normal conditions a healthy vagina has a transparent or milky white discharge given off by its moist, mucus lining. It is part of a self-cleaning mechanism. In this warm, moist environment a great many bacteria flourish. Most of them function to maintain a slightly acid balance that discourages the growth of harmful yeast, fungi and other organisms.

When this balance is disturbed then harmful organisms proliferate and their waste products irritate the walls of the vagina and may cause infections. The symptoms may include: mild to excruciating itching, burning, chaffing, frequent urination, an abnormal and sometimes smelly discharge.

Among the commonest problems are yeast infections caused by *Candida Albicans*, a yeast fungus that normally grows in controllable quantities in the rectum and vagina. Another common infection is caused by *Trichomonas Vaginalis*, often called *trich*; it is a one-celled parasite that can be found in men as well as in women. *Trich*, like yeast fungi, is very commonplace; as many as 50% of all women may have *trich* organisms present although frequently without any symptoms. Other vaginal infections are often lumped into one diagnostic category: nonspecific vaginitis.

Our Bodies Ourselves explains the treatments usually prescribed and the pros and cons of some of them. It is an excellent source of information. Be sure you understand any treatment that may

be prescribed and don't be afraid to question your doctor until you do understand.

A vaginal infection is not always easy to treat because of the many individual lifestyle factors involved in its cause. For example, a diet high in sugar and refined carbohydrates is capable of altering the normal pH balance of the vagina thus making a woman more susceptible to infection. Likewise, taking birth control pills, or other hormones, or being on antibiotics can increase susceptibility.

Other causes of vaginal infections are: douching too frequently or with the wrong type of solution; dry or otherwise irritated vaginal lining; pregnancy; having diabetes or a pre-diabetic condition; a generally lowered resistance to infections; and/or poor health habits.

Good health habits can help prevent infections and they should be a matter of routine for everyone. Of course that includes overall good health habits such as eating a balanced diet and getting enough sleep, etc. Eating badly, going without sleep, too much alcohol, overreliance on drugs (legal or illegal), lack of exercise; all of these contribute to lowered resistance and can cause a myriad of health problems. Our bodies are complicated organisms with intricate, interdependent systems — every part of us needs loving care.

As usual what's good for us often goes against the grain of fashion, fad, and fancy. The proper care of, and respect for, vaginas includes wearing loose, clean cotton underpants — not the easy-to-wash, colourful nylon bikini briefs many of us took to wearing as soon as our mothers stopped buying our underwear for us. (You were right on this one, Mom!) Panty hose are another villain. They trap heat and moisture creating a playground for bacteria.

For blue jeans addicts: give yourself a break, especially during the summer, and let your body breathe. If not around town, then at least at home wear loose and light skirts or dresses.

Girdles and each and every one of those "five pounds slimmer" devices are the devil's own inventions. Please don't wear them. Not only do they provide that playground for bacteria, but they also restrict

blood circulation and weaken abdominal muscle control.

Girdles and such are industry's attempt to sell us a solution that doesn't work. Feminine hygiene sprays and douches are industry's attempt to sell us a solution when there isn't any problem. Clean, healthy bodies smell good. All by themselves. Vaginas included. If they don't smell good then something is wrong. Masking an odor with deodorant or perfume won't make the problem go away.

And most importantly: feminine hygiene sprays and chemical douches can be harmful. The skin of the genitals and the lining of the vagina are delicate. Shortly after these products were placed on the market, doctors started reporting cases of allergic reactions, rashes, and painful side effects caused by these sprays.

Another product with good intentions and terrible consequences is designed to stop "feminine itching." *Vagisil* and all its ilk are dangerous: women may use them and avoid treating an infection until it has gotten way out of hand and requires serious measures. Itching is a symptom. Symptoms are the body's way of communicating that something is wrong.

Washing regularly and drying off carefully with a clean towel is good infection prevention. Staying dry, especially in hot, muggy weather, can be difficult. Take a tip from good baby care: corn starch powdered lightly around the thighs and bottom can help you to stay comfortable. Don't use dusting powders. The extra added perfume and deodorant ingredients may be irritating to the genitals.

After urinating or a bowel movement wipe yourself so as to avoid spreading bacteria from the anus to the vagina and vice versa.

Cleanliness habits won't do you much good unless you also ensure that your sexual partners are considerate and clean. It's not too much to ask. And if intercourse is difficult because of insufficient lubrication be sure to use a sterile, water-soluble jelly, such as a birth control jelly, not Vaseline which can provide a breeding ground for bacteria.

Finally, if a problem does develop don't wait thinking it will go away. Have it treated before it gets worse.

What is being done about sports?

by Amy Chouinard

Women at the Regional Detention Centre near Ottawa can mark time while they await release or transfer to the provincial or federal institution, but that's all the exercise they are likely to get.

At present, there are two women at the centre, and according to the sole recreation officer, John Lay, the only things that restrict their recreation are space and motivation.

Space certainly is a problem; the women are on the second floor, and they are not allowed access to the exercise facilities open to the men. They may use space on the roof for exercise, but Lay says as far as he knows they only go out for sunbathing.

Even access to the roof can be limited due to staff shortages. The women do not have a recreation officer so they must rely on the availability and inclination of a female correction officer. Normally, it's not too much of a problem, but the centre can theoretically house 16 women, and at maximum capacity there would be an impossible strain on staff.

Lay, who has only been on the job about a month, has never been asked by the women's staff to oversee exercise periods or provide programs for the women residents. He says he doesn't know why but hints the reason is that the women inmates are not motivated to be physically active. He admits that no measures are under way to promote exercise.

"I can't say that I really even motivate the men... I don't see it's my responsibility to push and prod them if they don't want to do it." Thus far, he hasn't taken a page from the books on new findings in behaviour modification, but he agrees there are positive methods of motivating people. "You can use a reward system to get them interested, but I haven't tried anything with the women's programs yet. The men have a ping pong tournament, and the prize is two packs of cigarettes."

The ping pong tournament is only one of many noticeable differences between the activities for men and those for women.



The men use community facilities — like Carleton swimming pool — for exercise, and they travel to other correctional institutes for competition.

The recreation officer fills out a temporary absence pass request for those who are interested, and the superintendent approves it. Lay comments that it would be feasible for the women as well, but "if you wanted to take the girls, you'd have to take a female correction officer."

Luckily most of the women who enter the Regional Detention Centre are awaiting remands in their sentences and are going elsewhere. But they can stay a maximum of six months after sentencing, and some may serve their time there.

For the few who remain in the centre, the recreation picture is

bleak, but those who go on to Vanier Centre for Women or to the Kingston Prison for Women will have greater opportunities for physical and social activity.

The Vanier Centre, Brampton, Ontario, is the correctional institute operated by the Ontario Ministry of Correction. Women whose sentences run up to 2 years minus a day enter Vanier, and they may number as high as 130, but the average is 80 or 90.

When a woman arrives, she undergoes a 2-week assessment during which she is tested for her academic and recreational needs and desires. The battery, which includes a physical fitness test, provides the basis for Roelie Eisinga, the recreational director, to suggest a physical and social program.

The program is flexible and

may include bolleyball, basketball, softball, badminton, tennis, shuffleboard, swimming, croquet, jogging, etc. According to Eisinga, it varies depending on the women's ages and interests.

"We try and go with a group of a minimum of five in any activity, but we have worked with one or two." She stresses, "We are into a number of physical activities, but it would not represent what's going on in the centre, and what we're trying to do is look at the whole person... To introduce residents to a more constructive way of using their leisure time, and the programs we offer cover a wide variety of social cultural, and recreational activities."

Eisinga has one full-time, two part-time, and one student staff. But she relies a great deal on the community. Volunteers teach yoga and interpretive dancing. At present, members of the Brampton Trail Hiking Club are going into the centre and explaining the trails available in Southern Ontario and how to use them.

Residents can take an outdoor course, and Eisinga says there are at least eight women who will eventually test their skills on trips of around 10 miles each.

There are also two planned excursions with a guide to Georgian Bay this summer and regular jaunts to the community pools for swimming.

For the last two years, the Vanier Centre has been coordinating coed recreation with the two nearby men's institutions. The three facilities share expertise and operate coed archery, bridge, volleyball, etc., and they often hold dances together.

Activities outside the centre are limited to those who can obtain temporary absence passes, but inside the centre, everyone can attend. Eisinga feels this is because the institution directors have recognized the value of social and physical participation.

Directors at the federal prison for women have also seen the light. Kingston has a social development department and two recreation supervisors with staff. One supervisor, Dorothy Klassen, heads sport and physi-

cal activities and the other, cultural and social events.

Klassen says, "I feel it (sport) is terribly important — emotionally, physically — for every reason. It's a way of releasing tensions; they can sound off a little."

Motivating the 90 or so women at Kingston has really not proved difficult. Klassen says her group tries to make it as attractive as possible by enlisting in outside leagues and running intramural competitions.

She feels that the recreation officers have a lot to do with the strong participation. "I have two new rec officers who are terribly enthusiastic and I feel their enthusiasm is contagious."

Kingston's facilities include a large gymnasium and ball field; residents play volleyball, basketball, softball, badminton, table tennis, bean bag, field hockey, shuffleboard, and golf. There is also a tennis court but it badly needs repair.

There are winter and summer sports days, which are annual competitions, and the prison fields basketball, volleyball, and softball teams to compete in outside leagues.

The softball team this season has about 20 members, and they play against each other when they are not playing teams from the community.

There is also a swimming program on Monday nights, when the women travel to Anderson pool. Swimming instruction is under way now, and is slotted to continue until funds run out.



Wen-do's and don'ts of hitch-hiking

This is the first in a series of articles based on Wen-Do, Women's Self-Defense, which was developed especially for women by the Paige family in Toronto. Shirley Masuda, a qualified Wen-Do instructor, initiates the series with a look at self-defense in hitchhiking.

by Shirley Masuda

Warm weather not only bring out the flowers and the sun-bathers, but also the hitch-hikers. Hundreds of young women, and those not so young, take to the roads hoping to reach their destinations at the cost of nothing more than the effort of holding out their thumbs.

Unfortunately, drivers who give the hitch-hikers rides frequently feel they have the right to a fee, usually sexual favours, and that any girl who is hitch-hiking must be prepared to pay. Very often female hitch-hikers are molested, raped, assaulted, and robbed so the best advice is: don't hitch-hike.

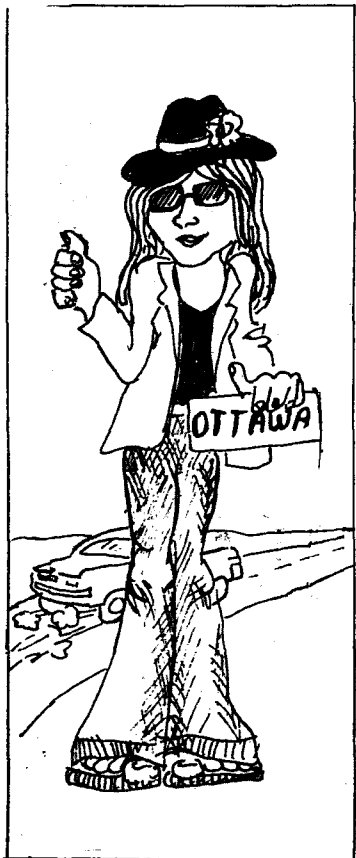
Mothers, teachers, counsellors and police repeatedly point out the dangers of hitch-hiking, but there are always some who will do it anyway. That's the real world and self-defense must be geared to it. Since being prepared is about 80% of self defense, here are some tips for those who hitch-hike anyway:

- go with a friend if possible; there is safety in numbers.
- avoid late night hitching, and give yourself lots of time to get where you are going.
- wear appropriate clothing; hitch-hiking is dangerous enough as is so don't be suggestive or naive and invite trouble.
- avoid sparsely populated areas and lonely roads.
- don't get in a car with more than one man.
- if the driver is a man, check to see whether he's fully clothed.
- check the colour and make of the car before getting in; also make a

mental note of at least three numbers on the license plate and the province or state.

- never get into the back seat of a two-door car.
- make sure there is a handle on the inside of your door so you cannot be trapped once you are in the car, and check to see if the car has electric windows and locks that can be controlled by the driver.
- don't wait for the driver to ask where you are going, ask where she is going, and if you don't feel comfortable about him/her say you are going some place else.
- don't get out at your destination; it's safer to walk a few doors.
- when introducing yourself, give only your first name or an alias; never give your address, telephone number or place of work, but ask the driver's name and line of work if you can do so discreetly.
- always remember you can refuse a ride and wait for the next one.
- if you are being attacked in the car, try to attract someone's attention — turn on the lights, blow the horn, scream, and try to get out of the car and run for help. If you are going to fight, then do so with all your effort, using feet, knees, fists, fingernails, elbows and teeth. If you are overcome, then co-operate as much as you must for your own personal safety. Leave some piece of evidence in the car such as a comb, a pin or an earring, it will help the police in identifying the offender. If you are threatened, assure your attacked you will never tell anyone, but report it to the police as soon as possible.
- remember, hitchhiking is always dangerous, and avoid situations that you can't get out of.

It is as dangerous to pick up hitch-hikers as it is to hitch-hike, so summer drivers too must be careful. But, if more women gave rides to women, hitch-hiking hassles could be cut significantly. Women who are hitch-hiking are not looking for trouble; they are going some place are just trying to save bus fare — maybe you can help.



Motorcycling!

by Kate Middleton

Motorcycling is one form of recreation gaining widespread interest among women. The proportion of women to men at the Ottawa-Carleton Safety Council motorcycle courses is increasing by leaps and bounds. With courses, such as those offered by the Safety Council, many women are coming to understand and respect the motorcycle as another form of transportation.

It is not hard to discover why this surge is occurring. For years the motorcycle was a heavy, unreliable piece of machinery that took a lot of muscle and daring to drive. Today, with automatic transmissions, lighter frames and greater reliability, the motorcycle is suited to the safe driving needs of more people.

Motorcycles can be divided into two classes, on-the-road bikes and off-the-road bikes. On-the-road bikes are the motorcycles most of us are familiar with — they range in size from under 100cc to over 1,000cc. A good highway bike has a displacement of at least 350cc and the necessary safety features — lights, signals, mirrors and a horn. Motorcycles smaller than this should be kept off the highway. They have neither the power nor the weight to guarantee a safe ride in the presence of giant double diesels barreling alongside. However, they can be quite useful for local driving and as a first bike.

Off-the-road bikes are motorcycles adapted to survive travelling over rough terrain, anything ranging from gravel roads to streams and mud patches. They generally exhibit a modified suspension, a protected muffler, special tires, larger sprockets and a stripped-down assembly. There are practical reasons for this. Travel off-the-road requires a bike designed to take the many unseen bumps and obstacles with the least amount of injury to the bike and the rider. Hence, they are higher than street bikes, lighter and more manoeuvrable.

Racing bikes are another class of motorcycle again. If your idea of a good time is accelerating from a standstill to over 60 mph in a few seconds and cornering around a track at dizzying angles — then racing may be for you. A racing machine is the penultimate (next perhaps to an airplane) way of leaving the earth's surface in this mundane world. It requires a great deal of dedication and skill to drive such a machine and does not classify as a typical first bike.

One problem most novice riders face is choosing the bike to buy. It should be light enough to move manually but heavy enough to hold the road. Most motorcycles for highway driving, at the moment, have the unfortunate feature of being too high from the ground when the average woman is seated. This is an important point which has not gone totally unnoticed by manufacturers. Honda has a very comfortable CB400F bike incorporating a smaller saddle-to-ground distance than most other bikes. Try to imagine how it feels trying to balance 400 pounds of motorcycle under you with the tips of your toes — it's not a pleasant experience.

You should analyze your motorcycle requirements very carefully. How often will it be used? Will it be for street or dirt riding? Do you hope to tour long distances? How will it fit into your budget? The list of considerations is pretty extensive. The one most important considera-

tion should be the dealer's service department. It can make all the difference in the world. Poor service is a nightmare. Excellent service not only guarantees your bike is running at peak performance but also teaches you how to maintain your bike too. When you're 1,000 miles from home, little tips picked up from your friendly service department can be a blessing.

No-one should mount a motorcycle without first learning the basic mechanics of the machine. You should know where the clutch, gas, brake, gears, signals, and horn are and how they function. Better still, have a know-

Council's introductory course and practising as much as possible. The course aims to provide the novice rider with the information, skill and confidence needed to become a safe driver.

The Ministry of Transport has changed the licensing qualifications in the last year. In order to qualify for your motorcycle class R license you must first achieve an acceptable mark on a multiple choice test concerning the driving laws and basic information on motorcycles. Then, after an eye test, you go before an examiner, with your bike. Here you must exhibit a working knowledge of your controls and pass a skill

unless, of course, you enjoy playing teeter totter on two wheels at 30 mph. Educate your passenger and your trips tandem will be pleasant and unmarred by unfortunate surprises.

Well, assuming you have your bike, what do you do now? Introduce yourself. The moment you first release the clutch you are beginning a relationship with a machine that should last for many years.

The first step is to acquaint yourself with the mechanics and servicing of the bike. De-mystify those bolts, chains and wires until you can almost see the reactions taking place inside the

enemy, next to yourself. Car drivers rarely see motorcyclists and when they do they are apt to forget you're there. Countless times bikers have been sideswiped and blocked by drivers who missed seeing them. Always travel in the left hand third of the lane, except when cornering or going up hills. By doing this the drivers can see you in both their rear-view mirrors. However, you shouldn't count on it. Be prepared for the car in front of you to stop, turn, slow down, whatever. Keep your distance — at least one bike length for every 10 mph.

Driving on curves and hills can be hazardous unless these rules are followed. On approaching a left hand curve or crest of a hill stay on the extreme right hand side of the road until the curve starts. This allows you to see more of the road and avoid any cars that may carelessly wander into your lane from the other side. When approaching a right turn stay close to the centre of the lane. And, oh yes, watch out for the oil slick in the centre of the lane and gravel near the edges. It's not pleasing to find yourself travelling sideways on a bed of gravel or oil.

The Ottawa area is a fantastic place for a biker to live. Just minutes away are innumerable lakes, scenic small towns, rivers, falls, mountains and parks to delight even the skeptic.

The Gatineau Park is a good riding experience. At the end of the Park road are three lookouts with a vista of at least 100 miles on a clear day. There are picnic areas along the route with all the facilities needed for an enjoyable rest.

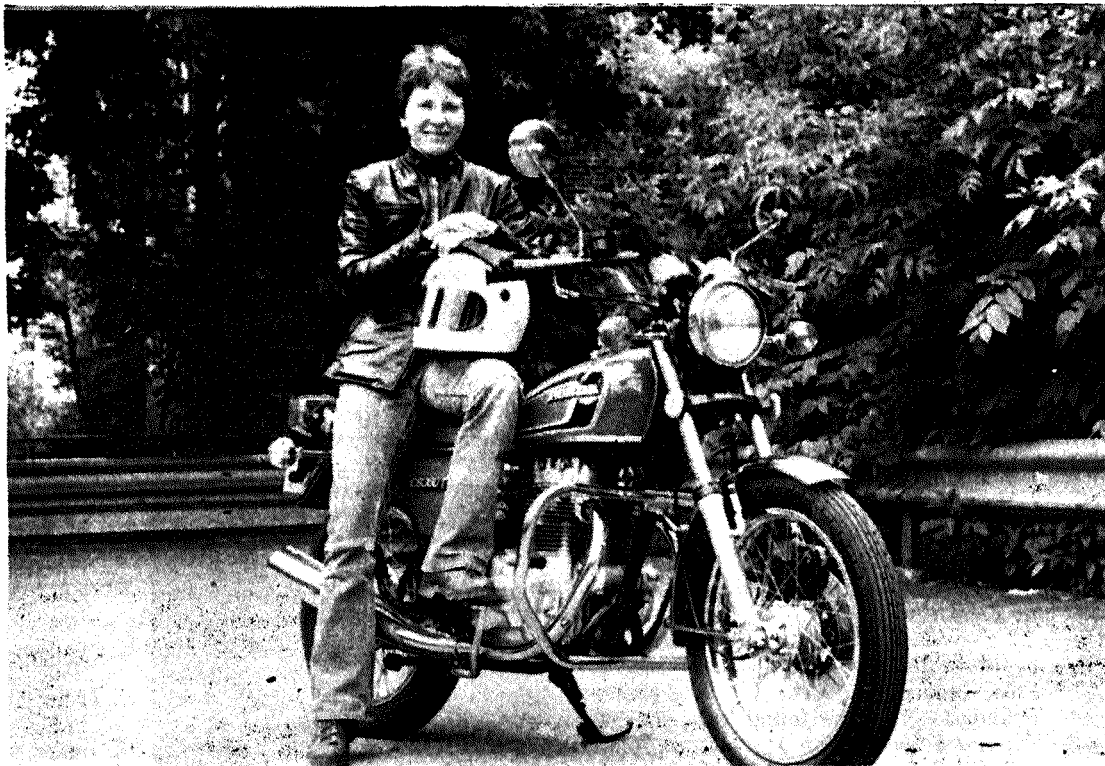
To the west of Ottawa are the Calabogie Hills. To get into them, take Highway 17 out of Ottawa to Highway 7 and follow it until you are just outside Lanark. Follow Highway 517 through the hills until you get to Calabogie then follow through to Arnprior and back to Ottawa. Rumour has it that most of the 500 highways in the area are a biker's paradise.

Finding new routes is no problem. Ask your neighbourhood motorcycle dealer or club. They're quite willing to share new scenic discoveries.

If you decide to do a lot of touring, go accompanied. Touring with other cyclists is enjoyable and a little safer than solo. Motorists sometimes take delight in sweeping within inches of bikers. When there are two or more bikers on the road this game decreases proportionally.

Dress warmly if you expect to do late night or morning driving. Scarves, down vests, sweaters, wool socks and extra gloves will keep you flexible and prevent the situation occurring where you have to pry yourself off your bike to defrost.

The list of motorcycling tips is endless. As long as you follow the basic rules: drive safely, maintain your bike in good running order and keep your eye out for obstacles and changes in the weather, you will no doubt have many pleasure-filled years of riding.



Kate Middleton

ledgeable person teach you how to adjust your chain and brake, check and change the oil and read the battery and spark plug for signs of weakness.

Read anything you can concerning motorcycling. A motorcyclist is always learning different ways of riding and different ways of achieving the service needed from her motorcycle. New products, such as throttle controls, etc. are always coming on the market. While it is not advisable to deck your bike out until it looks like a careening Christmas tree, it is a good idea to use whatever tools the manufacturers may produce to make motorcycling safer.

Speaking of safety — don't forget your leather jacket and boots! The relaxed biker is a protected biker. Buy a good, specially designed motorcycle jacket. Expect to pay around a hundred dollars for the jacket. Your helmet should be Schnell approved. A good dealer will usually carry only approved helmets. Forget about helmets used in skidooring — they're not designed to absorb the impact of your head at 60 mph against a brick wall.

Wear tough leather or suede boots that cover at least your ankles, if not your calves. Gauntlet gloves will also come in handy. If you ever fall off your bike (it happens!) they will save you at least one layer of flesh.

Horrors — one layer of flesh? Accidents do happen. The best way to avoid an accident is by taking a comprehensive course in motorcycling from a local service or safety organization. Ottawa is fortunate in having the Ottawa-Carleton Safety Council which offers a variety of courses on driving a motorcycle for the novice or more-experienced rider. They also distribute an excellent booklet on the subject entitled "Intelligent Motorcycling".

The safest way to get on the road is by taking the Safety

manoeuvres test. This test consists of walking your bike a certain distance, starting the motor, putting the bike in motion, driving through a serpentine course and a straight line and coming to an emergency stop.

After you receive your Class R license (which is good for 60 days) you are eligible to take the road test. For the road test you must ride through a course making the proper signals and respecting all road signs. By passing this test you become a fully licensed driver of motorcycles only.

Once you get your license you'll probably want to carry a passenger with you occasionally. Be cautious. Don't carry a passenger until you have spent a great deal of time riding solo under different road and weather conditions. Only carry a passenger if your bike is equipped with the proper seat and an extra set of footpegs. Take it easy, accelerate more evenly and stop smoothly. Watch out for bumps and pot holes. Your passenger sits right over the shocks and feels every bump much more than you do. Safe driving will benefit you also — there's nothing worse than having someone slipping forward on the seat after a quick stop. You may find yourself on the gas tank and experience an annoying earache as your helmets hit.

No doubt you will notice a change once you carry a passenger. Your shocks will react differently to the road and when you corner or stop you will find you're putting more energy into controlling the bike. This is only logical. A passenger is a mystery object, they can change the balance of the bike at the most crucial instant. Be prepared. Tell your passenger to sit upright in the seat and hold on securely. Under no circumstances tell your passenger to lean around corners

engine. Listen to the sound of the bike. Is it smooth — or spluttering? Hopefully it is the former. If you do hear discouraging sounds from the engine, check it out. Usually, it will be nothing more than an open choke or a high-running engine. If you have any doubts contact your service department — that's what they're there for.

Read your manual, time and time again. Each bike has its own quirks. Learn them and be prepared for the unexpected — even quirks can change.

Take your bike in for regular service checks. It may cost money but look at it this way — it's an investment in your life. And that's exactly what a worn clutch cable could cost you.

Local high schools and colleges usually offer courses in small engine repair. In the winter, when your bike is stored away, it doesn't hurt to study, in even greater detail, how it works. Who knows, you may end up with a new occupation — mechanic. One thing you will probably learn if you become a motorcyclist — you're not alone on the roads. There are thousands of bikers just like you, waving as they pass, sharing tips at lights and in parking lots. Motorcycling is a very educational experience. The entertainment value is also high. Bikers tend to travel a lot and the stories told by some of the veterans are priceless.

Along with those thousands of bikers are hundreds of thousands of cars. They are your worst

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Sterilization protects U.S. interests

Population control is needed to maintain, "the normal operation of U.S. commercial interests around the world," elaborated Ravenholt. "Without our trying to help these countries with their economic and social development, the world would rebel against the strong U.S. commercial presence. The self-interest thing is a compelling element."

According to Ravenholt, the population explosion, if it went unchecked, would result in such terrible socioeconomic conditions abroad that revolutions would result. These revolutions, he believes, could be harmful to U.S. interests.

AID also justifies its interest in controlling population on the grounds that poverty and world-wide hunger are the result of overpopulation. Critics assert, however, that this obscures the more basic problem of U.S. economic exploitation and an unequal distribution of wealth.

Poor Women Targeted

The funding of population control programs in the Third World and within the U.S. is indicative of the U.S. corporate and government interests in restricting population increase only among certain groups of people.

Although previously supported by large U.S. corporations, primary funding for population programs in the Third World today comes from the Agency for International Development. In recent years, AID has spent more in population control programs (\$125 million in 1973) than in agriculture and rural development planning combined.

Massive sterilization in India has been based on findings of the Khana Study of 1954, funded jointly by the Rockefeller Foundation and the Indian government. The Ford Foundation has set up "pilot programs" for population control in Latin America which guarantee any individual \$5 to \$7 a month if the person agrees to permanent sterilization.

Sterilization of poor women has been particularly pronounced in Puerto Rico, Brazil, Colombia, and India. Between 1963 and 1965, more than 400,000 women in Colombia were sterilized in a program funded by the Rockefeller Foundation.

In Bolivia, a U.S.-imposed population control program, administered by the Peace Corps, sterilized Quechua Indian women without their knowledge or consent, according to the Committee to End Sterilization Abuse.

And statistics from the Population Studies Department of Puerto Rico confirm the practice of sterilizing primarily working class Puerto Rican women. Of all women on the island with a family income under \$5,000, 43.8% have been sterilized. In addition, almost two-thirds of sterilizations are done on women under the age of 30, making Puerto Rican women among the youngest in the world to be sterilized.

The case of Puerto Rico also illustrates how the bulk of funding for sterilization programs has shifted from U.S. corporations to the U.S. government.

From 1954 to 1965, the Rockefeller-funded Population Council subsidized sterilization in private facilities for 11,000 Puerto Ricans. Sterilization was advocated as a contraceptive method by doctors who claimed that other techniques were too difficult for poorly educated Puerto Ricans to understand. As a standard part of their training, medical students were taught that any pregnant women who already had two or more children must be sterilized during childbirth.

Since the mid-sixties, however, a string of federally funded Health, Education and Welfare (HEW) sterilization clinics have taken over the job.

In the United States also, the HEW has funded sterilization campaigns since 1966. Between 1969 and 1974, the family planning budget of HEW increased from \$51 million to over \$250 million. HEW now funds 90% of the cost of sterilization of poor people, but is prohibited from dispensing federal funds for elective abortions. (This ruling is currently being fought in the court) Since 1970, female sterilizations in the U.S. have increased almost 300% from 192,000 to 548,000 sterilizations performed each year.

An estimated 32% of all black women in the U.S. are sterilized before the age of 30. High rates of female sterilization among Mexican American and Native American women have also been reported.



AID Pushes Sterilization

Because of the controversy that AID's PIEGO program has generated in places like Washington University in St. Louis and in certain Third World countries, AID's emphasis is on exporting sterilization techniques is being publicly downplayed.

In a letter to the Chancellor of Washington University, who had asked for a clarification of PIEGO's aims after Ravenholt's statements in April, AID hedged. The agency claimed that Ravenholt's comments were "seriously distorted" and that sterilization training was only one of the many aspects of the PIEGO program.



Ravenholt, however, has made other statements, on public record, that AID aims to sterilize 25% of the women in developing countries.

In his testimony before the House subcommittee on Appropriations, April 6, 1976 on page 977 of the record of the hearings, he states: "Five (well run)... surgical clinics should be able to provide the 50,000 sterilizations needed to reach the level of 25% prevalence among the 200,000 women of reproductive age in a general population of 1,000,000."

And further evidence of the aims of AID's PIEGO program comes from the agency itself. In what AID intended to be an internal or "family" report on the AID Advanced Techniques for the Management of Fertility Course (ATMF) in Barbados, conducted by the staff of the Washington University Training Center, the author of the report says: "Our position has been from the start, that only an academic framework can protect American Institutions from the criticism that they export fertility control techniques to lesser developed countries (LDCs)... A restricted program (sterilization techniques only) may generate resistance and apprehension and easily be exploited politically."

The Barbados training course was held in 1974 by the staff of the Washington University Training Center. During that time, 72 doctors from Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Ghana, Guatemala, Guyana, Honduras, India, South Korea, Pakistan, Philippines, Taiwan, Thailand and the Islands of the West Indies were trained in "fertility management."

The conclusions of the report on the Barbados project revealed that: "As stated already," we hoped that they (the trainees) would eventually come to us during the Course, requesting assistance for resolving their regional problems in fertility management. Did we achieve this goal, the salient point of the Barbados 'experiment'?

The graduation ceremonies "reassured us," the director of the Barbados project said, "that the most effective and constructive way of promoting fertility control in LDCs is (our) policy of 'non-interference'... we offered facts, scientific and clinical accomplishments, technical refinements and repeated expressions of our sincere concern about their regional problems. To these their response (requesting sterilization information and equipment) was startling."

"The Minister of Health himself arranged for an elegant graduation party...." the report continued. "The most significant part of (the Minister's) address was his reference to energy shortage, famine and imminent global disaster, due to uncontrolled population growth, a subject which we carefully avoided discussing during our academic Course."

NEW YORK (LNS) — According to remarks made in St. Louis, Mo. in late April by the director of the U.S. Agency for International Development's Office of Population Control, the U.S. is seeking to provide the means to sterilize one fourth of the world's fertile women in order to protect U.S. commercial interests.

AID director Dr. R.T. Ravenholt, in an interview with the *St. Louis Post-Dispatch*, said that as many as 100,000,000 women around the world might be sterilized if U.S. goals are met. AID is an arm of the State Department.

"Fertility Management"

St. Louis's Washington University Medical School houses one of the programs that the U.S. governments uses in trying to reach this sterilization goal. It is an AID-financed program for foreign doctors whose main purpose, by Ravenholt's own admission, is to train doctors in "advanced fertility management techniques," including sterilization. Johns Hopkins University in Baltimore, Md. also participates in the program, which is called PIEGO, Program for International Education in Gynecology and Obstetrics.

In the six years since PIEGO was created, Dr. Ravenholt said, more than 500 doctors from about 60 countries have been trained. This year, about 70 doctors are being trained at Washington University.

As far as the PIEGO program is concerned, Ravenholt put his foot in his mouth by admitting that the main goal of the program was "fertility management" with "surgical sterilization (becoming)... increasingly important."

Last June, Washington University officials denied that the PIEGO program was basically a training program in female sterilization for foreign doctors.

Under fire from a group of student, faculty, and community members called the Ad Hoc Committee to End the AID Sterilization Program at Washington University, both Dr. Arpad I. Csapo, co-director of the program, and Dr. William H. Danforth, chancellor of the University, publicly characterized the program as a broad brush-up course in obstetrics and gynecology.

In private, however, Dr. Csapo told two medical students that the emphasis was on sterilization — in particular how to perform laproscopic tubal ligations (surgical sterilization) — with lectures on the importance of population control in preserving social stability in the trainees' various countries.

Sterilization Equals Economic Control

Two of the reasons cited by Ravenholt for the U.S. aim to sterilize one-fourth of the world's women were to protect U.S. commercial interests and to forestall revolutions which he says could be harmful to the U.S.



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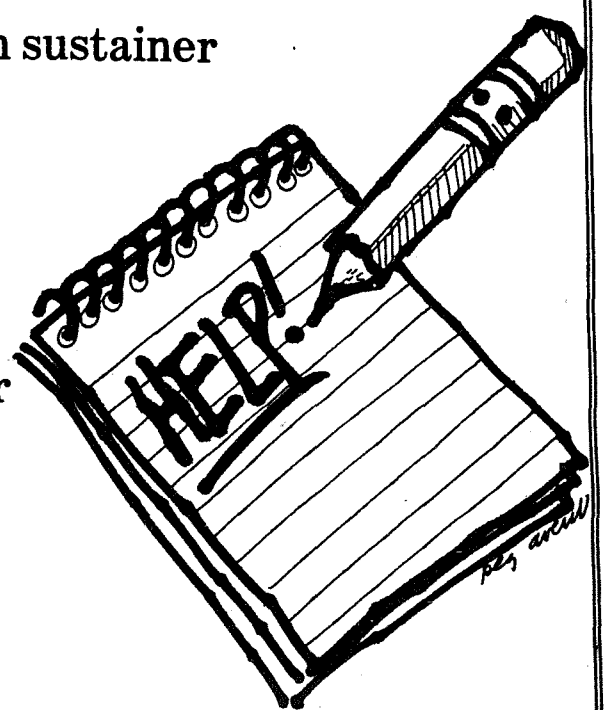
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See page 23 for details





Until recently all women sentenced to terms of 2 years or more were incarcerated in the Women's Prison in Kingston. This photo, taken in 1895, of the original Women's Prison. When the new prison was opened in 1936, it was reported to be even less desirable than the old one.



Inflation in 1947 prompted women to form consumer organization to protest rising prices. As part of their campaign, the Housewives Consumer Association of Toronto made tiny rolling pins bearing the words "Roll Back Prices". Activism takes many forms.



By 1930 a few farms had acquired the new threshing machinery which women were not allowed to handle. There remained many who still relied on human-power to harvest the crops. Women worked with the men in the fields, then retired to the kitchen to work some more.

PHOTO JOURNAL

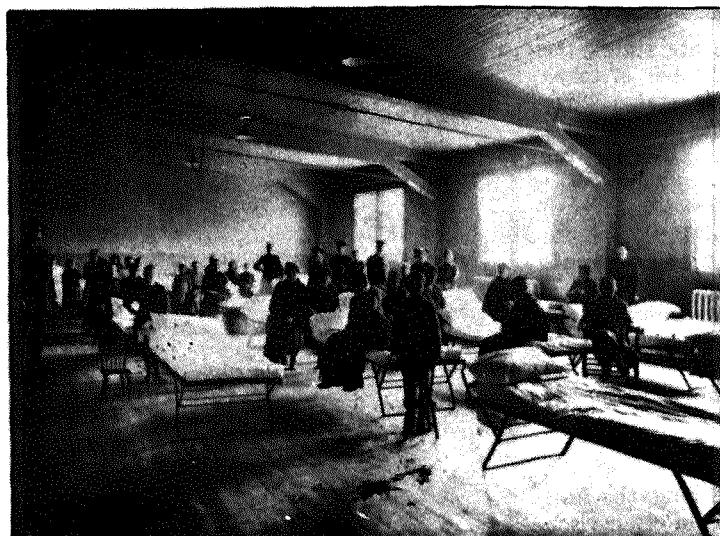
Photos from Public Archives Canada



Women arriving in the Canadian West usually settled here with nothing more than the luggage they carried and a great will to survive. Pictured above is a settler's house in Grande Prairie, Alberta, 1912.



Sawing wood in their negligees was not a regular task for these ladies of Dawson, Y.T. [1898]. The brothel was considered a type of community centre for the mining towns, and the turnover in women was quite high because most ran off and married the miners shortly after arrival.



Immigrant women and their children spent days in dormitories like this one in St. John's, Nfld. [1920] waiting to be processed into the land of opportunity.

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Pierre Gaudard

The pen is mightier than...

by Jane Arnett

This journal, *Women's Pen*, contains poems, stories and illustrations by women about their prison experiences. It grew out of a Creative Writing Workshop held once a week at the Kingston Prison for Women, and I hope more issues will be forthcoming.

The works of a number of women are represented, and throughout the quality of life in prison is reflected.

*I knew as I touched my desk
I was not free to touch the earth
and, aware,
still enclosed in my space
in this new place
in here I prefer the dream
to the reality
when I can. [Twitchin]*

Images of coldness and loneliness are common, as is a strong sense of time suspended.

*waiting for no one
yet the tap drips
and silence is shrouded
in others living*

[Vicki]

In a few of the pieces a certain anger and sense of injustice come through, as in Rose Wu's *Psyche of a bank robber* which looks at causes behind a crime.

*It just seemed that they hadn't had the chance
to flourish, to make use of their talents,
their energy.
Nor their brains, their initiative.
No opportunity, no encouragement.*

*Like the others Ann felt oppressed finally
by the poverty and the isolation.*

Generally, I think the quality of the works varied from weak to good, with much potential throughout. But I tend to feel that the literary excellence of such a journal is neither its *raison d'être*, nor a criterion by which it should be solely judged. Women in prisons in Canada are a very oppressed group. Generally female criminality is thought to be pathological — a weakness of the individual, not of society. The works in this journal counter this myth, and I think *Women's Pen* provides an excellent and needed forum for women who are having or have had prison experiences to share them with themselves and others, and to grow in their own awareness of these experiences. What slapped me in the face, when first reading this volume, was a sense of futility communicated in different ways in almost all of the works. This is a starting point. Women have generally been conditioned to internalize their anger and frustration, turning it against themselves. This is reinforced by the kinds of isolation we experience as women. I would hope that *Women's Pen* will grow and reduce that isolation among women with prison experience. I would hope too, that as these women talk, read and share their feelings, the awareness of their oppression will become more focussed and their work will become a means for directing their angers and frustration outward to the cause.

Copies of *Women's Pen* are available from:



Tightwire Press
P.O. Box 515
Kingston, Ontario
K7L 4W7

Mariposa low key

by Kate Middleton

TORONTO — June 24th marked the beginning of the 1977 edition of the Mariposa Folk Festival, held on the Toronto Islands.

This year the festival embraced a theme based on the four major influences on North American music — anglo, afro, french and spanish. Estelle Klein, artistic director of the festival explained, "to present this theme in total would be impossible in three days. What came out was a condensed version."

Some participants stated the festival had a number of token performers. Klein stated, "We have more than a little 'tokenism' going here... perhaps the tokens are the beginning of a recognition of how we touch each other and how difficult it is to compartmentalize the elements of folk we attempt to present."

Interestingly enough, a great number of the performers were regulars who had appeared at the festival some time in the past.

Politically speaking, the festival was low-key. In comparison, two years ago Alanis Obomsawin, a native organizer, broke down during one workshop trying to relate a native defeat which had occurred in B.C. and Rita MacNeil received thunderous ovation after ovation for her songs concerning the women's movement and her life. Obomsawin was noticeably absent from this year's organization of the Native People's Area. Vera Johnson, a plucky performer well-respected in the festival circuit, was reduced to singing for dimes and quarters just inside the gate. Her songs are amazingly radical in theme and well-received. Why she did not have a spot on stage is a mystery.

David Bromberg filled in for the McGarrigles when one of them was once again held up by gestation problems. David Campbell, an Arawak Indian, entertained to warm applause at both the special areas and various workshops. His songs are about the struggles of the indigenous people of the Americas and included a few jabs at white society.

ways, songs and stories. Such wild foodstuffs as pickled dandelion, salmon, kelp and beets were exhibited while the native maritimers footdanced and played their instruments.

A few performers had the fortune to receive incredible response from the audience. Among these were David Amram, first composer-in-residence of New York Philharmonic, David Campbell, Taj Mahal, and Rita MacNeil. MacNeil stole the show with her Sunday concert.

"I looked out and there was a sea of people, and they kept on coming," she remarked. Her broad range of music is beginning to catch the ears of more and more people year after year.

Notably lacking in the schedule were workshops on women's music. In 1975, Mariposa hosted a "Bread and Roses" workshop including Malvina Reynolds, Rita MacNeil, Vera Johnson, Rosalie Sorrels and Margaret Christl. During the 1972 season a workshop was included entitled "The Woman's Image in Song". Hopefully, next year Mariposa will not make such an oversight.

Mariposa began its history surrounded by financial problems. In the last few years it has pulled itself out of the hole and is able to sponsor additional programs in the schools. Noticeably lacking, among other things, at this year's festival were the new Canadian performers, unnamed, who are in desperate need of assistance from Mariposa coffers. Also lacking are the voices of the oppressed political organization in the Americas, people such as Holly Near and Willie Dunn. Perhaps, in time, Mariposa will realize its liberal tendencies and instill more life into the diversity of performers. When that happens its roots, based originally in Baez and Dylan, may once again shoot into the mainstream of American music.



Rita MacNeil

Traditionally, Mariposa encompasses a few "special areas." This year, in addition to the Native People, Children's and Craft Areas, there was an area set aside for the Newfoundland community. Here native Newfoundlanders shared their culture through crafts, food-

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WE LOOK FORWARD TO WELCOMING YOU

Bonnie Buxton

Women in print

"Publishing is like childbirth: if you knew what you were getting into, you might not do it, but by the time you're into it, it's too late!"

by Marilee Winter

Bonnie Buxton, writer and co-founder of an Ottawa publishing house, radiates a calm intensity of purpose and sincerity of commitment. One's immediate impression is that she knows exactly what she's doing, where she's going, and relishing every challenging moment.

After several years of writing advertising copy and travel articles, Buxton persuaded the Montreal Gazette to carry a column, co-authored with a friend, of information on shops, services, and unusual places to explore in Montreal. The ultimate fruition of gleanings for the column resulted in the Guidebook **Montreal Inside Out**. Involvement in the intricacies and pitfalls of developing and marketing this book created a desire to establish an independent publishing house, Waxwing Productions. Buxton's most recent achievements include winning a National Film Board prize in the 1976 "Women in Film" competition, as well as editing and publishing Valmai Howe Elkin's **The Rights of the Pregnant Parent**.

The following interview with Buxton took place July 19, 1977.

How did you get started in publishing?

There's a catch-22 to it. It's like childbirth: if you knew what you were getting into, you might not do it, but by the time you're into it, it's too late. The column I was doing for the *Gazette* was the research for **Montreal Inside Out**. Then I started talking to publishers and found out that they were offering a royalty of eight to 10 percent on the jacket price. I began wondering what's happening to all the rest of that money. My husband had a background in advertising, knew all about production and printing, and was a crackerjack salesman.

I costed the project and then he went out gathering orders and came back with 5000 of them. We then printed the first edition and I distributed it myself, in my little red truck.

What major problems have you encountered?

One of the first was a matter of pirated material. In 1976 we decided to do a revised version of **Montreal Inside Out**. Probably because of the Olympics, three other people brought out guide books. One was an American who had moved to Montreal quite recently. In the 1974 edition we'd included lots of funny little off-beat places you couldn't possibly find easily in a city of two million. My friend and I had really done our legwork. For example, we'd gone out to the west island to find a store that sold edelweiss. And for the 1976 edition we had a crew of research people checking out every bit of information. When we looked at these other guidebooks we found lists of places that were just like ours and references to places that had closed since the 1974 edition. It was really frustrating.

Couldn't you retaliate in some way?

You can't copyright facts. Anyway, I'm glad knowing I would never be involved in an operation like that. We spend lots of time on research and hard work in completing our projects. The other, more important problem, has been a matter of funding. Waxwing specializes in information and self-help type books. We've put out two interesting little books, **Great Montreal Walks** and **New Brunswick Inside Out**. We wanted to do another guide, **Ontario Inside Out**. We had found a woman with excellent qualifications to do the field work and research for us but we would need a basic grant of about \$5,000 for her expenses and so forth. Since this would also be an excellent promotion of the province, especially with tourists, we applied to the prov-

ince for funding. But they turned it down with the excuse that although we did good work, this would set a precedent; just couldn't see beyond the end of their noses the possibilities that could develop. Because these aren't "artsy" books, a lot of governmental funding resources are unavailable to us.

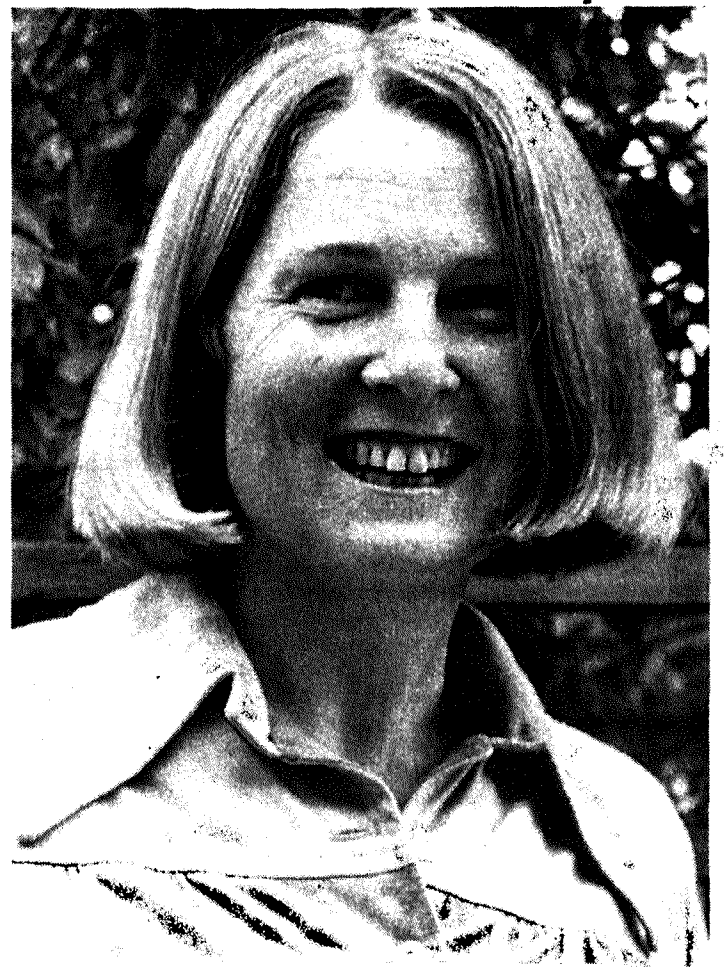
Would you please comment on the article *Why We Have No Children* which you published in *Chatelaine* in 1974?

Apparently they received more mail on that than any other piece that year. At that time I discovered I had no good reason to have a child; when I talked to other people, I discovered they didn't either. Although I wasn't saying other people should not have children, some people took it this way. One of my main points was that in this modern mobile society children don't have the benefit of knowing certain people, such as grandparents, that they once did. And I also wanted to make the point that a childless couple could contribute to the lives of other people's children. It's great to be friends with a child, in a way a parent often can't.

One of my favorite letters was from a young woman in Viking, Alberta, of all places, who was childless and had been getting a lot of pressure from other people. She said the article gave her some ammunition, and made her realize she wasn't alone. All the things I'd said were things she'd been feeling and didn't know how to express. I also received a letter from a woman in B.C. who ran a ranch and had six kids. She wrote, "In my opinion, kids are kind of like Christmas — an awful lot of work; but those that can choose it, can really enjoy it." She really got what I was saying.

What was the theme of the story you submitted in the National Film Board competition?

I had an idea in the back of my mind while we were in the midst



Alisa Photography

Bonnie Buxton sees a similarity between publishing and childbirth — the subject of her latest release.

of completing two books. Then we finished them just two days before the deadline and I sat down and started writing until it all came out in the first draft. When I had finished, I didn't necessarily think it would win, but I was really pleased with myself that I had tried and completed it. It was called "The Coat", and was loosely based on the life of a friend of mine in Montreal, a struggling free-lance writer. It concerns a woman who uses the money from a divorce settlement to buy a fur coat but can't get it out of storage at Holt Renfrew because she's broke, about to be evicted, and her married lover suddenly arrives in town. The coat becomes a kind of symbol of the only thing she has left. It's a black comedy, the antithesis of Mary Richards.

How did you become involved with *The Rights of the Pregnant Parent*?

I met Valmai — she's a Montreal childbirth educator in the Lamaze method — through a series of television interviews of Montreal women. She was so terrific, and had so much to say,

that after the show I asked her, "Why don't you write a book?" And she said, "Who would publish it?" And I replied, "I would." We finally sat down and figured out where it was going to go and started sending the chapters back and forth. This went on for two years.

The book is quite controversial because Ilkins questions the necessity of so-called standard obstetrical procedures, like episiotomies, in normal births. She's very critical of the idea of women being drugged up, of women not being knowledgeable and actively involved in the birth process. The book is already having a concrete effect. I specifically know of a woman doctor in New Brunswick who said it made her stop and rethink attitudes and procedures she had simply accepted unquestioningly at medical school; after reading it she found she related in a much more positive manner to a patient who was about to deliver and who had expressed doubts about some of the procedures."

Note: The Rights of the Pregnant Parent will be reviewed in the next issue of Upstream.

Ragtime women



SAN FRANCISCO (HERSAY)—

Pianist and musicologist Max Morath will release an album of ragtime music this fall which features the songs of women ragtime composers. Morath hopes the album will help dispel the notion that the greatest ragtime composers, like Scott Joplin, were males.

The album, titled "The Ragtime Women," will feature the works of women such as Muriel Pollock, Julia Niebergall, Mabel Tilton, Louise Gustin and May Aufderheide. Morath pointed out that "hardly anyone is aware that some of the most musical ragtime tunes were composed by female musicians back at the turn of the century."

Beauty contest takes minds off war

LEBANON — To take minds off the war, the country's rulers have invented two contests: "Miss Peace Beauty" and "Miss Beautiful Eyes." The first Miss Peace Beauty is 16, loves dance, travel and flowers, and dreams of a "peaceful homeland." The first Miss Beautiful Eyes is 21 and loves jasmine and erotic poetry. Neither winner revealed

whether she loves the Syrian troops occupying her country. *Seven Days magazine*



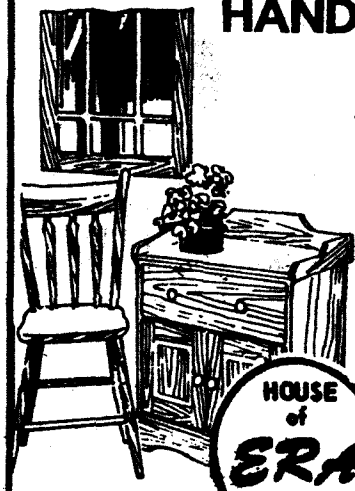
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By the shores of the poison lake
Among the towers of the dead
Where lightning crackles overhead
And thunder makes the sidewalks shake,

There all the dull-eyed zombies pay
And dig through bins of tawdry trash,
Then heedless of the rain of ash
Look up at Moloch's face with awe,

While far away beyond the farms
Their banished souls lay bleeding green
And gasp and writhe and die unseen
Cradled in Diana's arms.

- Gina Clarke

The
Neighbour

She means well, I say it all the time,
She is my sister in the broader sense.

She's really kind

— if one could

just remove the carping

She's really wise

— if one could just forget she prys.

I look at her and

have this dreadful feeling

That God has sent her here

to prove that loving aint easy

It must be quite a trick

to make your hair quit standing

up on your neck

when you see someone coming
up the lane.

- Gert Beadle

Two
Gardens

Two gardens
divided by one lat
bridged by mutual
to recognize garde
is an expression
of the soul
not to be tamper
His west is virtuo
measured like a d
He sighs the row
his eyes to feast b
his back upon her
Her east lies lazy
where vines and fl
and lay their gold
as carelessly as ea
She loves this wan
and shields her ey
Oddly enough wh
He'll freely admit
But he won't cons
The east grows be
because it's free

- Gert Beadle

Waspy Suburban
Suicide Attempt

Wow I go rolling down a hill

in disillusion

on a bicycle with wings

if I hit a stone

christ I'll go flying

over the freeway

into the Ford plant

looking back on

four bedrooms

and family size vehicles

I better not

I'll be late for dinner

don't want to miss

another version

of family soap opera

even though

we're too classy

to admit to it

But god

I'd love to fly

into red sun

through those smokestacks

- Heather Tisdale

Truck-d
Woman

She passed me wh
slides into town,
snaking through th
on a thousand smc
like a pro,
I could feel the vac
slip-stream she cre
passing by
and through the w
see her hair like
wheat against the f
Roll on through I
make every game y
You are the cutting
that must go throu

- Gert Beadle



Thanks to Gert Beadle, Thunder Bay poet. These poems will appear in her new book.



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lens

ens.
 r one lane
 y mutual consent
 ze gardening
 ession
 l
 tampered with.
 s virtuous and clean
 like a draftmans dream.
 the rows
 feast but turns
 upon her east.
 ies lazy in the sun
 es and flowers freely run
 eir golden pumpkin eggs
 sly as easy virtue can.
 this wanton dissaray
 ls her eyes from wests display.
 ough when visitors come
 ly admit she has a green thumb
 on't consider the reality
 grows best
 's free



Men and Me

I was taught to watch and wait.
 I am
 A room with ever changing wallpaper
 Dissolving one pattern into another.
 You were taught to want and take.
 You are
 Furniture within the room
 Unnecessary, yet essential.
 Setting the mood,
 You stand like success
 A noun.
 I am a verb in agreement.

Inert from understanding
 The intrinsic,
 My learnt perception (with all its love)
 Paraylses me.

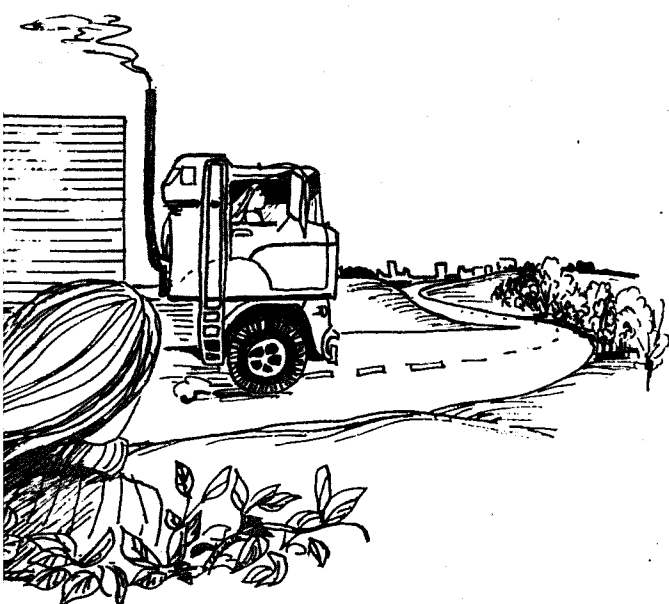
- Mary Ambrose

k-driving nan

l me where the hill
 town,
 ough the traffic
 and smoking horses
 l the vacuum of the
 a she created
 gh the window
 ir like
 inst the pane.
 ough I whispered,
 y game your own
 e cutting edge
 go through stone.

My mind wakes
 quick and eager still.
 Dawn is the rooster
 on the hill.
 It's off and running
 like a hound
 it sniffs the air
 and paws the ground.
 The rest of me
 lies like a stone
 all lump and puff
 and aching bone.
 To rise above
 this circumstance
 takes more
 than self delusion.
 It takes a kinda
 cock-eyed grace
 to keep this spirit movin'.

- Gert Beadle





Friedan reveals changes

If *Changed My Life*: Writings on the Women's Movement
Betty Friedan
Random House
\$11.50, 388 pages

by **Barbara Sandford**

Betty Friedan's first book, *The Feminine Mystique*, pinpointed accurately the problem of women in the early 1960's, "the problem that has no name": that they weren't being taken seriously, by themselves or anyone else, that they were given neither encouragement nor the opportunity to use their human talents and energies for anything beyond

housework and their families. But it left us with several unanswered questions. Did many women really feel they had this problem? If so, what could we do about it? And many of us wondered, just who was this Betty Friedan anyway? A brilliant writer, yes, but what gave her the credentials to speak for the rest of us? In a consciousness-raising session, would we have found that we really had much in common with her, as women?

Women all over the world have answered the first two questions, and in her latest book, *It Changed My Life*, Betty Friedan chronicles the way women have recognized and dealt with "the problem". She begins with the hundreds of letters she has received from women, telling how her book, and the women's movement, did indeed change their lives, and goes on to describe the formation and activities of NOW, the National Organization for Women, of which she herself was founder and first president. Women could and did change things, both in their personal lives and, by organizing, in society as a whole.

As for our last question, who is Betty Friedan? — *It Changed My Life* finally satisfied our curi-

osity on this point, for Friedan this time has written an intensely personal, as well as political, book. In describing how "the writing and publication of *The Feminine Mystique* changed her own life, she reveals herself as a woman like the rest of us, with a woman's doubts, fears and confusions, still searching "for personal truth", and realizing that the ideals of the women's movement are much easier to put on paper than to put into practice in one's own life. She records her experiences as a housewife, a writer, and an activist, her divorce and her relationship with her children, the conflicts of her work and personal life.

It Changed My Life is a rather loose collection of Friedan's speeches and writings concerning the women's movement in the last 13 years, put together with introductions and epilogues. The organization of the book is rather confusing; the reader sometimes wonders if what she is reading was written recently or ten years ago.

Of particular interest are her descriptions of her visits with Pope Paul and Indira Gandhi. The story of her audience with the Pope gives some behind-the-scenes glimpses of what is really

going on at the Vatican as it fame as a leader of the women's wrestles with the questions of abortion, women priests and other issues which concern women. Friedan discovered that much study of these issues is taking place, although there may seem to be little evidence of this in the Pope's public pronouncements. Her portrait of Indira Gandhi is a fascinating study of a woman who has achieved great political power and status, has earned the respect of her people and other politicians, and has not had to sacrifice her private life to do it.

Also fascinating are her accounts of the ideological disputes and power struggles within the women's movement, and of what she terms the "scary doings in Mexico City" at the International Women's Year Conference. At Mexico City, she felt there were organized efforts to disrupt the conference, by mysterious people (complete with guns) whose power was being threatened by the power displayed by such a large and united group of women. Certainly, spooky things do go on when people fight for power, and the fact that "sisterhood is powerful" may be threatening to some very powerful and ruthless people.

In spite of her world-wide

the play to a full gamut of derogatory stereotypes of women — Win, the eternal wife and mother clinging viciously to that as her sole validation; Calla the seductress; Vicki the unstable child; Aunt Luell the screeching, silly old woman. Jory, the career woman, is the most interesting character in the play, but the asylum-like atmosphere of the whole performance unfortunately lent no credence to her development. The play is a barrage of jokes, and the characters are caricatures with no depth and present us with a totally insulting view of women.

Vicki's breakdown is, I found, the most painful aspect of the experience. Despite all the jabs and jokes her chaos comes through, and the scorn and lack of compassion she faces is excruciating. That the process of breakdown is set up to be comic is a sad comment on the ways in which women are not taken seriously in our society.

The production itself was very poor, with Bill Law's direction overlaying a blanket of overplayed bedlam. Staging was bad and scenes with characters trying to outtell each other were trying on the ears, to present a play intended to be comical by overstating it is foolish and denies the abilities of the actors.

As for the actors, I'm sorry that as women they agreed to perform the play; but that aside, I would say that there were some very good players among them. Michel Vinet (Jory) was notable and both she and Valerie Desjardins (Calla) showed great potential for control and subtle delivery. Paula Dugdale (Win) was also comfortably relaxed with her material for the most part.

I was disappointed by the play — incensed and depressed at the same time. *Shelter* is an outrageous example of the warped sexism that passes for humour in our society and I was angered that it was pushed as a play of relevance to women. GCTC seems to think that by putting on a play with an all women cast, they will reap automatic praise and audiences from women in the movement — a sad reflection on the GCTC.

“Shelter” example of warped sexism

by **Jane Arnett**

Shelter, a play by Carol Bolt, was presented by the Great Canadian Theatre Company (GCTC) at St. Patrick's College in Ottawa this past June. The poster advertised it as a comedy, a play about "the role of women in public and private life." What I saw was a tragedy by virtue of the fact that it was ever performed at all.

As the play opens we see Jory, totally catatonic as a result of her husband's death, being attended

by Vicki. Win and Calla. Win and Vicki are old schoolmates of Jory and Calla was the secretary of her late husband, an MP from South Saskatchewan. Jory is miraculously revived by the suggestion that she run to replace her husband in Parliament, and a campaign is begun. At a later point we are introduced to Aunt Luell, Vicki's mother, who is eagerly planning Vicki's marriage to Arthur, a foreign journalist, the play takes place entirely in Jory's living room and

we "drop-in" at various points as the campaign progresses. In this overall framework are other 'sub-plots'. Calla is having an affair with Win's husband, Vicki, marrying Arthur to get out of South Saskatchewan, is having a nervous breakdown; Vicki runs the campaign with cheerleading tactics; Calla ends her affair with Win's husband and starts going after Arthur. No men are in the cast, and any communication with men is by telephone. We are subjected throughout

the play to a full gamut of derogatory stereotypes of women — Win, the eternal wife and mother clinging viciously to that as her sole validation; Calla the seductress; Vicki the unstable child; Aunt Luell the screeching, silly old woman. Jory, the career woman, is the most interesting character in the play, but the asylum-like atmosphere of the whole performance unfortunately lent no credence to her development. The play is a barrage of jokes, and the characters are

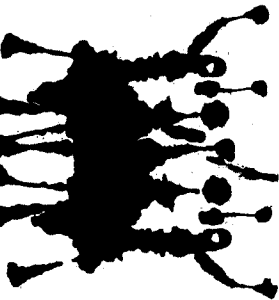
Jill Johnston in Toronto

by **Joani Flood**

I wait for her to come in wondering if my image of her will be turned about — how will she come — like the goddess' gift to womankind? — like a woman seeking? like what? — she comes in like anyone else through the door queueing smaller than I thought — like her pictures — like herself — she spoke of self-oppression — of anger held like snow suits in summer against the winter — of women as victims — she wouldn't let us set her up as prophet or villain — she talked of co-opting the language used against us and making it ineffective — she talked & talked & listened — & threw our responsibility back on us — she held us responsible — we worried about this not being used to it — we worried her like a dog a bone — "yes but — yes, I understand what you're saying, but" she was patient — she changed her mind about some things — a woman of courage — she is deciding new things — she is growing new skin she says she wrote a silly book 'lesbian nation' she says she rationalized many things to fit her time of being — she said we must walk around with all our consciousness' operating — all the time... she, scared us — she showed us a wider road — a bigger nation to belong to — she talked about self-oppression — of self-responsibility — she said while we see ourselves as victims we are victims — she laughed and listened — she held herself leaning on the piano & snuffed — she took her glasses off after a while — someone asked her about ideology & she said: first define this thing — she talked of karma — cause & effect — she said we rationalize a lot "in new york when we have a lover we believe in monogamy — when we don't we believe in multiple relationships" — she said we all have our horror stories how long do we want to hold on to our anger — she said we each have our work to do — writing is hers — she said — be aware — be responsible — know what's going on around you all the time — take responsibility for yourself — she said learn from what happens to you — know how you made it happen we didn't like some of it — we were angry & defensive — we said "yes but — yes but" we said there is a system out there waiting to get us — she said why let it — she talked of oppressing ourselves of being responsible for/to ourselves — of making ourselves victims by seeing ourselves that way — we said yes but there is a society out there against



us — she said oh yeah? be aware be responsible fight back — don't be a victim — don't oppress ourselves — she walked in the door, queueing, like any of us.



CURRENTLY

July 30

Festival Canada 77 presents *The Magic Flute*, to be broadcast live from the National Arts Centre on CBC-TV and CBC stereo radio at 8:00p.m.

Special events for the opera's intermission will include an interview with director Jeannette Aster.

August 3-20

NAC presents cabaret revue — *Blue Champagne* in the studio. A review of more than sixty songs of the World War Two years, presented as a vintage radio broadcast.

August 6

National Gallery of Canada film series — *The Artist in Film* presents *The Agony and the Ecstasy* directed by Carol Reed — 3:00 p.m.

Protest the *Wet T-Shirt* contest being held at the *Black Swan Pub*, Rideau Street near King Edward.

August 8 to 13

Lily Tomlin will be appearing in her new hit Broadway play at the O'Keefe Centre in Toronto.

August 11 and 21

National Gallery of Canada — *Gallery Talk on Eve Observed* by Jennifer Dickson R.A. August 11th at 8:00 p.m. and August 21st at 3:00 p.m.

August 25 to 28

Second Michigan Women's Music Festival in Mount Pleasant, Michigan — four days of women's music and workshops. Camping facilities available. For tickets or more information send self addressed envelope to:

We Want the Music Collective
1501 Lyons Street,
Mt. Pleasant, Michigan
48858

Programs for children

August 15 to 26

National Gallery of Canada presents 2 week session of activities for children six to ten. Children should be registered in advance by telephoning Education Services at 995-7476.

The Ottawa Public Library offers a program of films, stories and puppet shows for children age 3 and up every Saturday. For information call 236-0801 and ask for the branch nearest you.

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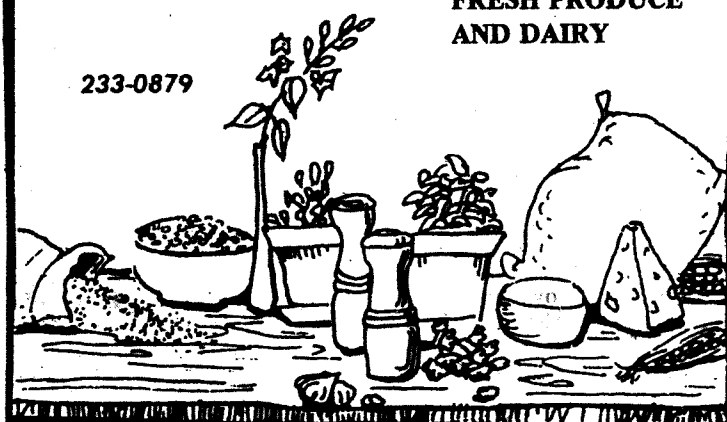
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We need sustenance

When the *Upstream* collective started work on a women's newspaper in Ottawa, we knew it wouldn't be easy. The first step was to make sure the paper was readable and credible so we could build our circulation and an advertising base. We think we've done that — subscriptions now number close to 600 and the paper is distributed at several locations in Ottawa and across the country.

Advertising revenue, which we hope can eventually support the paper, is growing at a much slower rate. In the meantime, that source has been supplemented by a grant from the Saidye and Samuel Bronfman Foundation and donations from various organizations and individuals. Even so, *Upstream* is going increasingly into debt.

Now we are asking our readers to join in a new *Upstream* sustainers fund. It involves making a donation of \$10 a month for one year — or \$120. One issue of *Upstream* costs about \$1500 to publish, including overhead. One hundred \$10 sustainers can keep *Upstream* publishing for a full year. In return, you'll receive not only the satisfaction of helping build an ever-improving newspaper for women, but a free subscription and a special gift. (If you already have a sub, it will be automatically renewed.)

For those who find \$10 a month too much, but still want to help out, there is a \$5 sustainers category which also includes a subscription. And we're maintaining the special \$12 supporting subscription for one-shot donations.

Please consider becoming an *Upstream* sustainer. With your help we can continue putting out a newspaper for and by women which is getting better and growing stronger every month.

Dear Upstream,

Please accept this cheque for sixty dollars as a sustainer of *Upstream*.

Your publication has now become an integral part of my life — it gives me strength to live my convictions. Thank you for your efforts, which are tremendous.

In sisterhood,
D. Vardanega

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The administration exerts great power over the women, and the threat of segregation of loss of parole is used to back up this power. Women may face charges in wardens court for such things as brushing one's teeth after 11 o'clock p.m. or for being disrespectful to the matrons. Adding to the confusion is the inconsistency of the administration. Behaviour that is allowable one day may be forbidden the next.

— Toby Vigod

We are always saying that if only we had fewer men (prisoners), we could really do something. What irony! Here we have a small number of women and instead of taking advantage of the situation, we use it as an excuse for not doing anything because the numbers don't justify the resources."

— Lorraine Berzins

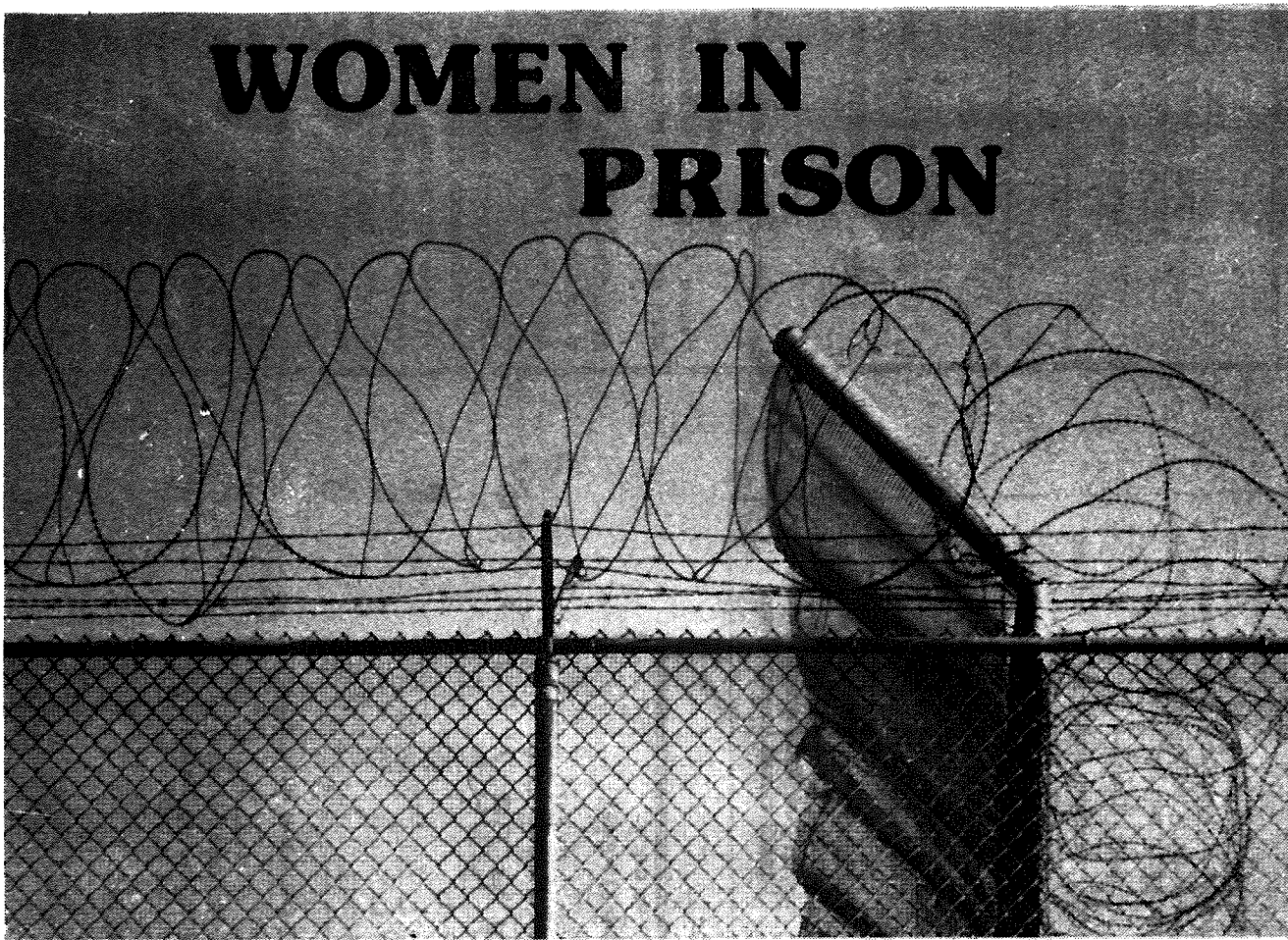
Of course, the Elizabeth Fry lady who was in to see me the other day said her organization will help girls on pre-release to obtain work. "What kind?", I enquired. "Housework, a few times a week.", was my answer. Shit, I can make more on welfare.

— Nancy Ward Armour

50¢

UPSTREAM

AN OTTAWA WOMEN'S PUBLICATION July/August 1977



WOMEN IN PRISON

Report on female offenders

Working in prison

Half-way houses

Vol.1 No.9

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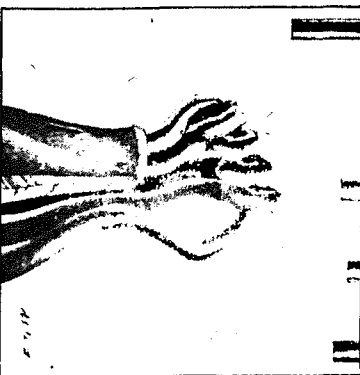
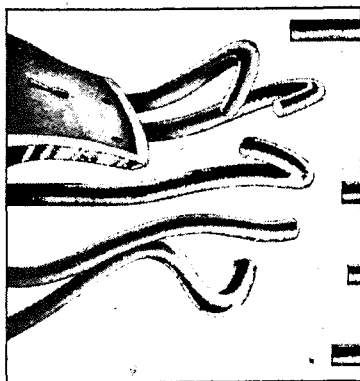
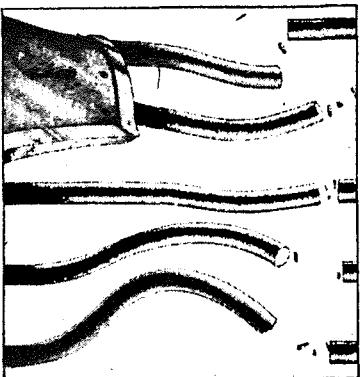
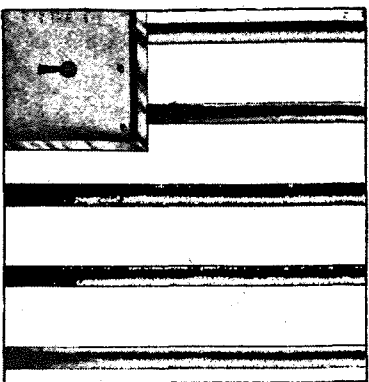
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