

# UPSTREAM

## Women organize to combat discrimination in police force

Women are being effectively barred from joining the Ottawa police force by sexist hiring policies, according to the Committee for Equal Opportunity in the Ottawa Police Department (OPD).

The committee is investigating the cases of two Ottawa women who experienced discrimination

because of their sex and marital status. The two, Anne Colfer and Carole McAdam claim that the recruiting officers have been discouraging their applications by giving out different qualifications, by questioning the appropriateness of a marital status and by evading follow-up calls.

In March of this year, Anne Colfer was informed by Sgt. Amyott that the OPD followed the Ontario Police standard, minimum height requirement of 5ft 4in for female officers, minimum weight 110 pounds. Each applicant had to be a Canadian citizen or British subject, between the ages of 18 and 35 years, certified in good health, with unaided perfect vision and possessing an Ontario grade 12 diploma or equivalent.

Colfer applied in person for the position of regular police constable. She was measured (5ft 7in), weighed, fingerprinted and interviewed. She found that few questions were concerned with her qualifications (BA in sociology and extensive probation and parole experience) or her aspiration for a law enforcement career.

Instead, questions were largely focused on her sex and marital status. For example, she was asked if her husband knew and approved of her application; and, if she were pregnant and not aware of it, how would she protect her child. She was also asked if she would not prefer a big, strong policeman to come to her aid if she were in danger, rather than a policewoman. Finally, she was told she might not be accepted for the Board of Review even if she met all requirements.

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Dewar wrote to Chief Leo Seguin inquiring about Colfer's application for employment. She received a xeroxed copy of two pages of the Police Act with several sections circled. The sections stated, in effect, that members of the police force were not to take action upon any

request from a member of a board or council but should report the particulars to the provincial minister and attorney general.

On Easter Sunday Colfer was interviewed by Sgt. Rae in her home in the presence of her husband. She was asked if she realized she would be working with men, how her husband felt about her working shifts. Colfer thought it was a bit irregular to be interviewed on Easter Sunday but was told that loose ends had to be tied up.

When Colfer phoned to ask about the progress of her application she was told that her out-of-town references were being checked out. She had not supplied any out-of-town references.

Colfer went to the Office of Equal Opportunity to discuss her case. She was told she could apply for a hearing with the Board of Commissioners of Police for the City of Ottawa. The Board, in turn, informed her that her charge of discrimination was groundless. "We do not hire men or women, we hire qualified police officers."

Colfer's case attracted the attention of the media and that of another woman, Carole McAdam, who had similar discouraging experiences with the Ottawa police.

In July, McAdam applied for the same position of regular constable. She was given vague information about the next active recruiting period. When questioned about her height (5ft 6in) she was told she did not meet the height requirement of 5ft 10in for female applicants and could not even be considered for application.

McAdam met with Colfer to discuss their respective cases. They found that the OPP and the RCMP have established 5ft 4in as the minimum height requirement for female officers. When Colfer phoned the Ottawa police she was told that the height regulation for women had been 5ft

10in for the past two years. Yet she herself was only 5ft 7in and was given an application with no regard to her height.

Colfer and McAdam filed separate complaints with the Ontario Human Rights Commission claiming discrimination. They received support from various organizations including the Civil Liberties Association and several women's organizations active in women's rights.

The Solicitor General for the Province of Ontario, John P. MacBeth, Q.C., replied to Colfer in a letter that the authority for establishing hiring requirements rested with each municipal police force. The Solicitor General and Board of commissioners of Police could not interfere with that statutory right.

A group of concerned people met to discuss the cases of Anne Colfer and Carole McAdam, and the implications for women wishing to enter law enforcement. The Committee for Equal Opportunity in the Ottawa Police Force was formed. An ad was placed in the Ottawa Citizen informing the public about the status of women as officers in the OPD, providing data about the performance of police women elsewhere and asking for support.

According to Pat Hacker, member of the committee and ad-organizer, response to the ad has been low. 25 calls were received, but this does not indicate the number of sympathizers, she said.

Publicity surrounding the issue of OPD hiring practices has resulted in a motion proposed in city council last week, calling on police commissioners to rectify the discriminatory policies. City councillor Toddy Kehoe's proposal seeks to ensure "eligibility to an equal percentage of male and female applicants" by modifying present height stipulations. The motion will be discussed in council during the next two weeks, but ultimately it is the police commission that must decide to recognize and end the discrimination it is promoting.

### Where are the Women in your Police Force?



#### DID YOU KNOW THAT:

- since 1969 no women have been hired by the Ottawa Police Department
- there are 6 women out of 576 officers on the Ottawa police force
- most other major police forces in the country, including the RCMP and OPP have women performing full policing duties
- the Ottawa police force effectively excludes 80% of all women by retaining prohibitive height requirements
- Equal Opportunity policies have been adopted by the Ontario government and implemented by most police departments . . . but not in Ottawa

#### WHERE WOMEN HAVE ASSUMED FULL POLICE ROLES IT HAS BEEN FOUND THAT:

- trained women can protect themselves and others adequately
- their preventive approach has reduced the incidence of violence in situations of conflict
- the majority of citizens served by the police are women and children, many of these people prefer to deal with policewomen
- women have proven particularly effective in patrol, plainclothes work and eliciting information from both suspects and victims

In recent cases women have been unsuccessful in their attempts to join the Ottawa police force. If you believe that the police department should be more representative of the population of the community and are concerned about this issue call:

WEEKDAYS 232-3045

Help your police department become more responsive to the needs of all people

Committee for Equal Opportunity in the Ottawa Police Department

## How to say no to a rapist...

## OBE to use controversial film

The Ottawa Board of Education will continue to use "How to Say No to a Rapist and Survive," an American film denounced by every rape crisis centre in North America, in the classroom.

At a Sept. 15 meeting of the board's Status of Women Committee it was decided to fix a "Contents require previewing" sticker on the film in response to requests from local women's groups that schools stop showing the film. As well, an ad hoc group of committee members will prepare a statement on the sexist content of the film.

"I don't like the sex role stereotyping in the film. I don't like the idea of playing dumb if faced with a rape situation," said

Dale Hodorek, committee chairperson.

While all committee members attested to the film's sexism and male chauvinism, that is not the main problem in the eyes of the Ottawa-Hull Rape Crisis Centre. In a printed statement, the Centre says the film's mixture of truths, half-truths and falsehoods is detrimental to stimulating an informed discussion on rape. "The statement quotes police as saying 'the subject of rape in the Storaska (director Frederick Storaska) film is treated as an entertainment rather than a serious film about a violent crime.'"

"The film's sexy jokey format disguises the facts that is (a) talking about a serious crime (b)

promoting and manufacturing dangerous falsehoods about rape and women (c) ensuring that a raped woman who sees the film will find it difficult to recover her own sense of self-worth since the film says that she caused the rapist to act and her own incompetence caused the act to be completed," the statement says.

The Rape Crisis Centre Board member Cory Rundell told the Status of Women Committee she questioned the use of the film as an educational tool and suggested two alternatives: "No Tears for Rachel," and "No Pat Answer."

But after viewing "No Pat Answer" the committee decided that it was too "boring" to hold

students' attention and opted for the witty, snappy format of "How to Say No to a Rapist and Survive." Although, like everything, the film has its faults, the committee decided, it "can open discussion at the supper table."

The Rape Crisis Centre will

continue to urge community organisations to stop using the film and, its statement says, "is also requesting such groups to support its request for government funds to permit Canadian women to make a Canadian film on rape."

## The name game

SAN FRANCISCO/HERSAY — Hold on to your hats and cloaks... here's a Robin Hood story.

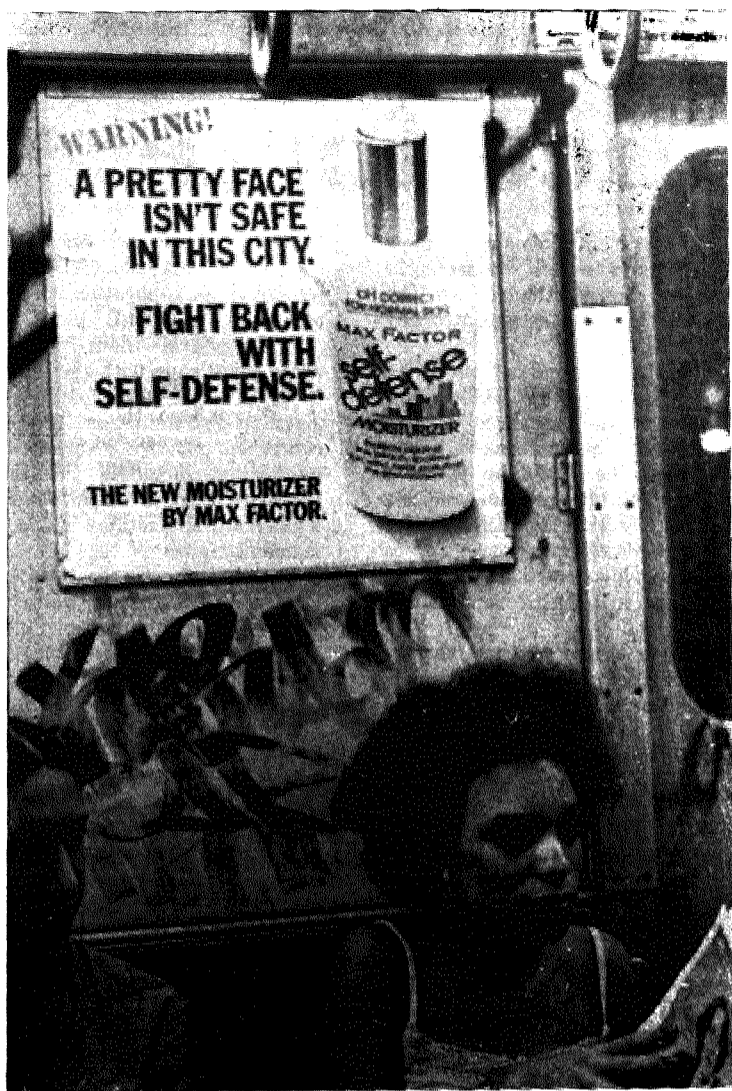
Stenographer Tuesday Hood of New York got an offer of matrimony from a man named Robin Friday...but she didn't

want to be known as Tuesday Friday.

So Friday agreed to take Tuesday's last name in marriage so that her name would remain Tuesday Hood.

Now Robin Friday is known as Robin Hood.

# Max Factor assaults women with ad campaign for "self-defense"



Max Factor spent \$1 million to advertise "Self-Defense" during New York's heavy summer rape season.

NEW YORK/LNS — Take one package of rape. Knead in some concern for the environment. Add a liberal pinch of "women's liberation". Half-bake in a public place, and wait for profits to grow.

With this recipe, Max Factor & Co. is hoping to cook up a national market for its new line of skin cleansers and moisturizers called "Self-Defense", using the slogan "A pretty face isn't safe in this city."

The multi-media promotion campaign "broke in 30 major U.S. markets this summer," according to *Advertising Age*, a trade journal of the ad industry. During the heavy summer rape season that reaches its height in August, women in these 30 "markets" are receiving Max Factor's "warning".

"Your face," reads the newspaper copy, mixing safety and environmental themes, "is under constant attack from pollution, smog, the dirt and grime in the air, heat and wind — all drying your skin, making it look older. But now, you can fight back. With Self-Defense."

In New York City, as the "Son of Sam" was being sought for the murder of five young women and one man, the newly-posted subway message that "a pretty face isn't safe in this city" hit especially hard.

"I live in Queens near the scene of one of the murders," said one New Yorker. "I noticed the ad the day before 'Son of Sam' was captured. I was immediately struck by — wow!

— this is a low way of merchandizing this product."

The blue and white poster ads, conceived by Max Factor's new ad agency, Wells, Rich, Greene of Los Angeles, are subdued and official looking — "so you think it's going to be about safety," as a woman librarian in New York described it. But as you read the copy and notice the lotion bottles with their city sky-line graphic, you realize it's "pH-correct" protection against "the beauty spoilers" that's being promised instead.

Max Factor has budgeted approximately \$1 million for the initial stage or "first flight" of the 1977 promotion for "Self-Defense." The product was first tested in selected supermarket outlets in the west and southeast. Now as the promotion goes national, a heavy TV and radio spot campaign is being planned for September and October, according to *Ad Age*, with a second push likely for the holiday gift-buying season.

"Self-Defense" is just one new product-line with which the newly-reorganized company hopes to rise in the intensely competitive cosmetics and fragrances industry to become a "billion dollar company in even less than five years," in the words of its chief executive officer Sam Kalish.

If the company succeeds, it will be doing well for its parent-corporation. The Norton Simon conglomerate, of which Max Factor is part, is one of the 200 largest U.S. Industrial corpor-

ations in terms of sales and includes Avis, Canada Dry, Halston Enterprises, McCall Patterns, Redbook, Norton Simon Communications, Somerset Importers, United Can Company, Wakefield Seafoods, and Talent Associates.

Max Factor itself ranks third in domestic cosmetics sales — after Avon and Revlon. With over half its sales in Japan and the United Kingdom, the company ranks 5th in world-wide cosmetics sales and plans to expand into Germany, Italy, Spain and South America, reaching new markets with new products like "Self-Defense."

"So far," Kalish has said, "we've had a lot of dialogue and expounded on the philosophy of 'being in the right place at the right time with the right product at the right price.' Now everybody is waiting to see just how much of this is going to be translated into performance."

"There's no question that I have the resources and with our new agency, Wells, Rich, Greene, the worldwide connections to support whatever I want to do."

Illinois  
governor  
calls  
abortion  
ban  
"cruel"

SAN FRANCISCO/HERSAY — Illinois' Governor James Thompson recently vetoed a bill that would have forbidden the use of taxpayers' money to pay for abortions for poor women.

Thompson warned that if his veto is overridden by the legislature poor women will have to retreat "to back alley butchers" for abortions.

The governor charged that the current ban on Medicaid payments for abortions is unconstitutional and "cruel". He added, "I cannot, in conscience, put my name on such a bill."

Governor Michael Dukakis of Massachusetts also vetoed a similar bill recently.

justice and the American family," many observers say that this legislation puts the U.S. government squarely into the baby business.

"First, administration policies create a supply of babies by cutting off abortion to the poor and subsidizing childbirth," notes the *Women's Washington Representative*, a legislative bulletin in Washington, D.C.

"Then (it) creates a market for these babies by paying adoptive families four times the amount a natural mother would receive to care for a minority, ethnic, or otherwise 'hard-to-place' child."

## U.S. gov't enters baby business

NEW YORK/LNS — The meaning of U.S. president Jimmy Carter's pro-family campaign rhetoric has finally become clear. The Carter administration is supporting pro-childbirth legislation that would pay adoptive families the amount paid to a natural mother on welfare to care for a minority, ethnic, or otherwise "hard-to-place" child. And some sources say the administration will complete the package in the near future by sponsoring legislation to pay maternity costs for poor women who agree to put their babies up for adoption.

Administration support of adoption subsidies comes hard on the heels of recent Supreme Court rulings that states are not required to reimburse poor women for elective abortions, and federal court rulings denying funds for elective Medicaid abortions. Frederick S. Jaffe, president of the Alan Guttmacher Institute of Planned Parenthood calls the adoption subsidy plan a way of "bribing an unfortunate class of women to be breeders for the more fortunate."

### The House Legislation

House bill, H.R. 7200, has already passed in the Congress and will be considered by the Senate Finance Committee when the Senate resumes meeting in September.

Also known as the Public Assistance Amendment of 1977, H.R. 7200 is a comprehensive welfare bill which includes a

provision for continuing support payments and Medicaid for families who adopt eligible AFDC (Aid to Families with Dependent Children on welfare) children.

Currently support payments to foster parents stop when the child is legally adopted, and Medicaid eligibility usually stops at adoption. Under the proposed bill this support would continue after adoption until the child reached 18 years of age or until the adopting family's income exceeded 115% of the state median income level.

Current support payments for a child in foster care in New York State, for example, are \$7,164 a year; while a welfare grant in New York for both mother and one child is \$3,516.

This means that the proposed adoption subsidy in H.R. 7200 averages four times the welfare payments made to a natural mother who keeps her child.

### A Cruel and Bizarre Bill

One of the strongest critics of H.R. 7200 at Senate hearings this summer was Maya Miller of the Women, Work and Welfare Project of the Women's Lobby. Together with House legislation restricting the use of Medicaid funds for abortions, said Miller, H.R. 7200 is a "cruel and bizarre bill to save the conscience of a society that would force poor women to breed children they cannot afford."

Opposing adoption subsidies for "do-gooders," Miller charged

that the proposed bill would coerce poor women to give up their children. She suggested that if the federal government wanted to subsidize child support, it could provide more funds for poor natural parents.

"Already states give more money to almost anyone — to foster parents, orphanages, children's homes, jails — than they are willing to give for AFDC (welfare)," Miller stated. "This bill aids adopting parents and exacerbates the differential."

The legislation also broadens the definition of "hard-to-place" children beyond handicapped and older children to include any child who has been foster care for at least six months and is determined by the state to be hard-to-place because of ethnic background, race, colour or language. For these children, adopting families would be eligible for a one-year assistance grant under H.R. 7200.

The bill also directs the Health, Education and Welfare Department (HEW) to establish a national adoption information system which would match up children needing adopting with families wanting to adopt.

### The Carter-backed Bill

The Carter administration at first opposed H.R. 7200 on the grounds that adopting subsidies are too costly. The administration has since reversed its position and has come out in favour of a more comprehensive

and expensive bill of its own, S. 1928.

Introduced in the Senate at the end of July by Senator Alan Cranston (D.-Cal.), the administration bill includes the House bill's subsidies and adds more subsidies for hard-to-place children — continuing Medicaid benefits for them after adoption, and offering additional subsidies to adopting families who qualify under an income eligibility test.

The Carter bill does not provide maternity care subsidies for poor women who agree to put their children up for adoption — a provision included in an earlier bill introduced by Senator Cranston. But some sources say that the administration will introduce separate legislation in this area in the near future.

The bills will be considered jointly in the Senate Finance Committee and it is expected that legislation including formation of a HEW adoption office and administration proposals for foster care and adoption subsidies will emerge.

Far from being, as HEW secretary Joseph Califano claims, "At the core of our nation's commitment to social

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# CPP amendments: don't benefit all

by Jane Arnott

The amendments to the Canada Pension Plan (CPP) presented in Bill-C-49 have been passed by Parliament, but will not have any force or effect until the Lieutenant-Governor in Council of each of at least two thirds of the nine provinces (Quebec is excluded because it has its own plan), and having a total of at least two thirds of the population of these nine provinces, consent to the amendments. Ontario, by virtue of its population, has veto power and at present does not support the childrearing drop-out provisions of the Bill.

Both the amendment concerning the splitting of pension credits and the amendment for childrearing drop-out provisions affect the status of women with regards to CPP.

## CPP

The CPP is a contributory and earning-related program of social insurance for workers who are disabled or retired, and their surviving spouses and orphans. Retirement pensions and death benefits are earning related; surviving spouses pensions and disability pensions are a combination of a flat-rate payment and an earning-related payment. Disabled contributor's child benefits and orphan's benefits are a flat-rate payment.

The amount of pension is calculated using the contributory period and the earning over that period. The contributory period is defined as the period of time running from the beginning of the Plan (January, 1966) or the contributor's eighteenth birthday, whichever is later, continuing to the contributor's sixty-fifth birthday or death, whichever comes first.

To be eligible for a retirement pension, one must contribute to the plan for a minimum of one hundred and twenty months (this is called the basic contributory period, or B.C.D.). The amount of pension is calculated by totalling the contributor's earnings for every month he/she contributed to the Plan (these are converted

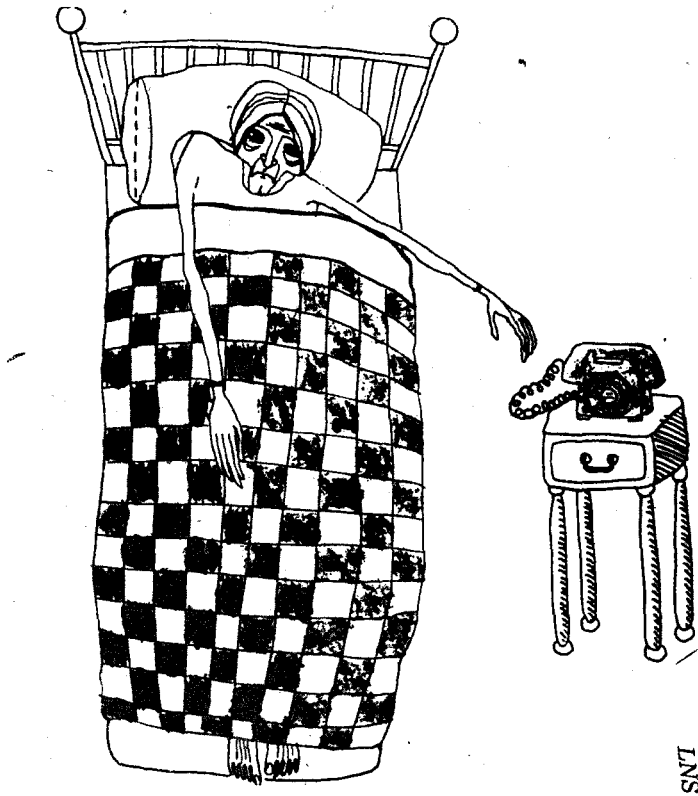
to dollar terms current to the year the benefit becomes payable), and dividing this total by the number of months in the contributory period. This yields the average monthly pensionable earnings — 25% of this is the amount of pension received. Now, the key here, is that to find the average monthly pensionable earnings, the total contributory period is used irrespective of the actual number of months of contribution. Thus months of unemployment, low earnings, and non or partial involvement in the labour force will be counted towards the pension calculation.

How does this affect women? At present many women spend considerable period of their earning years in the home looking after children or running a household so that the spouse is maintained and made more fit and able to work. Under the present plan, these women receive no pension benefits for those years, and should the marriage dissolve they are left with no pension coverage.

Under the present legislation there are two corrective provisions to allow: 1) those who continue to work after the age of sixty-five to substitute those post sixty-five earnings in the pre-sixty five period; and 2) one to deduct an arbitrary 15% of the months in the contributory period. The latter drop-out provision is intended to cover months of illness, unemployment, studies and such, and can allow for up to seven years to be dropped out of a full forty-seven year contributory period. This provision is insufficient for many women with several children who stay at home more than seven years, or for those women who have a full time occupation as homemaker.

Also, as most Plan benefits are earnings-related, women—traditionally low income earners, are again at a disadvantage.

What is the function of the CPP. At present it is not an actuarially sound pension plan, but is operating on a modified pay-as-you-go basis. Current contributions are, in effect, paying



for the pensions of those who are now retired, and the fund is based on intergenerational transfers. There is a considerable amount of subsidization to pensioners at present. This subsidization, a form of income distribution, will decrease over time as the Plan matures. However the Plan is also underfunded, and unless the current combined contribution rate of 3.6 per cent is increased, the CPP fund will be exhausted by the year 2,000.

Those people not earning a wage are not eligible for the government plan and its subsidization, and can only fall back, if they have the money, on the more expensive private plans.

Should the CPP be a fully pay-as-you-go scheme available to wage earners only? Should the CPP be an instrument of income redistribution the costs of which will be borne by future generations? There are two basic questions to be kept in mind when looking at the amendments.

## The Credit Splitting Amendment

One amendment provides for the division between spouses of their combined pension credits for the months of cohabitation in a marriage on the dissolution of the marriage. Only legally married spouses may benefit from the splitting provisions, and since the splitting is not automatic under the plan, it must be applied for by either spouse within three years of legal marriage termination (divorce or annulment).

While the splitting of credits upon marriage breakdown does afford some protection to the low or zero earning spouse, it does not bring the homemaker into the CPP, and so, in essence, does not recognize the unpaid labour of the houseperson (housework-wages-pension credits). It is a recognition of the pension credits as family property, but the labour of the houseperson still does not get a wage and does not qualify her/him to participate in the CPP. As long as the marriage lasts the non-working spouse still remains financially dependent on the spouse that is working or has worked.

## The Child-Rearing Drop-Out Provision

Another amendment is the special child-rearing drop-out provision, under which either spouse would be permitted to drop from CPP pension calculations those years of low or zero earnings in which the youngest child is less than seven years old. (Thus three children spaced six years apart would permit up to nineteen years to be

dropped). No pension penalty would exist for the time a wage earner remained home to care for children.

This provision would be in addition to the existing drop-out provisions discussed earlier. One need not be married to benefit from this provision.

Also, at present, the eligibility for a disability pension could be lost, should a parent decide to remain at home for more than five years to care for children. Under this provision, this would no longer be the case, because eligibility would be maintained.

A number of concerns in regard to the drop-out provision must be examined. This provision will grant pension credits for the first time to a specific group of 'non-contributors' (in the wage sense), and inequities will result between them and the other groups of non-contributors.

It creates two classes of parents—those with ten years labour force experience can benefit from the provision, while those with less than ten years are not eligible for a pension and thus cannot take advantage of the provision even though they have raised children.

Also this provision benefits most those who can afford to stay out of work the longest. A parent can remain at home for up to seven years caring for a child with no pension penalty, getting in effect, a subsidy equal to the full value of the lifetime average pension contributions. If a parent cannot afford to stay at home and resumes work, they must resume compulsory Plan payments, losing a subsidy to which they are, in theory, entitled.

Like the CPP, the value of this subsidy is directly related to the person's average level of earnings, and thus the greatest amount of subsidy goes to the high income earner. Different values are being assigned to the child rearing function.

The principle of this provision is that no one should, under the CPP, suffer economic penalty for caring for young children. It seems reasonable, but the means of providing for this security are through and inequitable subsidy that most benefits the rich and those eligible for the Plan.

## Summary

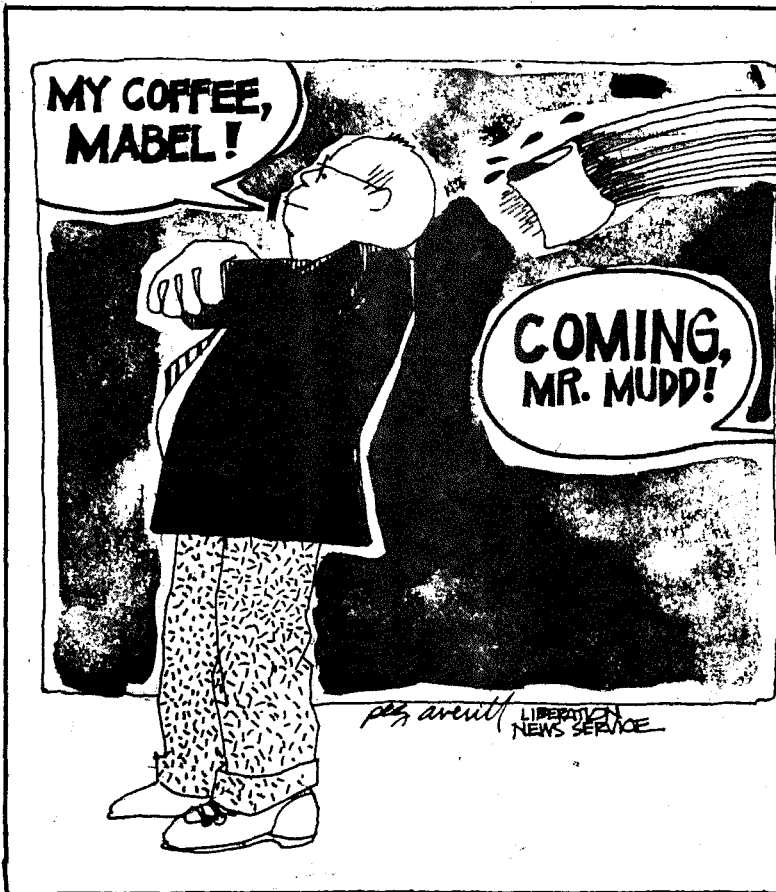
While the amendments to the CPP do provide some limited recognition of the 'economic' value of homemaking and child-rearing, it does so unequally and still does nothing to bring the traditional but essential labour performed by women in the home into the legitimate labour market. It benefits some women, but not all—is it enough?

## Prizes to the pettiest

NEW YORK/LNS — Protesting humiliation and lack of respect on the job, Cleveland Women Working recently ran a contest to pick the "pettiest office procedure." The women office workers' organization awarded first prize to the law firm Kelley, McCann and Livingstone, where a senior partner requires a secretary to keep on hand a fresh supply of carrots.

Second prize went to Universal Film Exchanges, whose women secretaries are not trusted around the telephones. To make sure they won't be used for personal calls, desk phones in that office have no dials.

Another secretary complained about having to "count and roll the coins from the boss's child's piggy bank." Another woman protested her job assignment of buying presents for her boss's mistress.



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# "Women are seen, in our culture, not as whole human beings, but as objects and authorized victims of male aggression."

from Against Rape

November 5, 1977. First, Women Against Rape (WAR) in British Columbia, then the B.C. Federation of Women and then women in cities right across the country have taken up this date as a national day of protest against violence against women. Why?

Rape and wife-beating — the two most visible forms of violence against women — have recently received more attention in the established media, where they are sometimes presented as titillating and other times as examples of particulars in an overall increase of violence in our society. But, they are not new (in "The Descent of Woman", Elaine Morgan suggests that rape, not murder, was the initial crime) and they are not alone.

There are the "little rapes" — street hassles. There are the laws on abortion and birth control, violent because they take away a woman's control over her own body and force her into undesirable and often harmful situations. And there is what Robin Morgan in her book "Going Too Far," describes as "the psychic violence done to female from the birth moment on."

But, do these things occur because males are inherently evil and violent? More likely, they are the strategies of a patriarchal system where the male power group must maintain the subjugation of women through the fear of death and mutilation.

Women are viewed in our society as objects to be owned or possessed at the will of someone else. We are seen as the providers of services — biological (bearing and raising children), sexual or domestic — for men. But this position is not one adopted voluntarily by any people, and so must be enforced with violence.

In "Against Rape," Andra Medea and Kathleen Thompson quote a man speaking at a conference on rape: "I've talked to a lot of men. You want to know why women get raped? It's because they got this attitude. Like, they're walking down the street and they're too good to talk to you. You know, some of the guys'll be hanging around the neighborhood, and this girl's walking around with this attitude. So maybe one of they guys'll decide to do something about it. I mean, that's why it happens to some of these girls. Like they got this attitude."

In other words, Medea and Thompson say, "he was talking about the attitude that you have a right to be where you are, that you are your

own person, and that you don't have to talk to any man who bothers you." And that's rebellion against the patriarchal code of behaviour for women. Rape is the punishment.

Violence is not only a reaction to rebellion, but a logical extension of the way women are viewed in our essentially woman-hating culture. It's a damned-if-you-do-damned-if-you-don't bind. For even the woman who performs her expected role perfectly may be beaten by her husband. Along with everything else, she is expected, as an inferior creature, to submit to violence.

Sometimes it comes as a shock that although women have been fighting against all manifestation of violence for a decade now, the acceptance of pornography, punk rock, sado-masochism and more is growing to the point of trendiness. But, Robin Morgan says, "The Mick Jagger/sadism fad, the popularity of transvestite entertainers, and the resurgence of "Camp" all seem to me part of an unmistakable backlash against what feminists have been demanding."

So now The Bay and Eaton's advertising and window displays show dead women or women begging men for sexual favours, the "bruised-look" in make-up is in, and the cover of Vogue magazine depicts a woman wearing a harness commonly used in sado-masochistic sex. The ultimate manifestation has come in the form of "snuff" movies which show at \$200 a seat to see a usually South American woman raped, murdered and dismembered.

All of these serve to condone violence in the name of openness about sex, the so-called sexual revolution. And it's confusing for women who are offended because much of the material, particularly in advertising, is aimed particularly at them and shown as desirable. The result, Robin Morgan says, is "the erosion of the virgin/whore stereotypes to a new 'all women are really whores' attitude, thus erasing the last vestige of (even corrupted) respect for women."

It is this violence and condoning of violence that women across Canada will be protesting November 5. In Ottawa, the newly-formed Feminist Political Action Group will be holding its first planning meeting for the day at 8 p.m. October 3 at the Women's Centre, 821 Somerset St. W. Information about future meetings and plans can be obtained at the Women's Center after that date.



## Public input sought in rape law reform

by Karen Markham

If you're interested in the reform of legislation dealing with sexual offences you may soon have a chance for input. Dr. Hans Mohr is putting the finishing touches on a working paper on sexual offences. His assistant, Joanna McFadyen, who is a graduate law student at the University of Ottawa, said Dr. Mohr will probably present his paper to the Law Reform Commission by October. If the paper is accepted by the Commission it will be presented to the public with an invitation for formal responses from both agencies and individuals. Ms. McFadyen said she expects this feedback period to last about two years, after which the paper will be presented to Parliament in its revised form.

"That's the time when lobbying by groups like yourselves

(the Ottawa-Hull Rape Crisis Centre) is very important," she added.

The working paper urges a fundamental change in the legal definition of rape, to an act of violence against another person, rather than its present definition as a sexual act. Rape, argues Dr. Mohr, has all the essential ingredients of an assault which include the intentional use of force on another person without their consent or with their consent if it is obtained either by fraud or by fear of bodily harm. The perception of rape as an assault would de-emphasize the contest over the victim's character at trial which, at present, is tested on the assumption that "if she said yes once to sexual activity, she'll probably consent in future."

At present, rape is defined in section 143 of the Criminal Code as a crime a male person commits when he has sexual intercourse

with a female person who is not his wife without her consent; or with her consent if it is obtained by threat or fear of bodily harm, is obtained by impersonating her husband, or is obtained by deceiving the victim as to the nature and quality of the act. Conviction for rape carries a maximum penalty of life imprisonment while conviction for attempted rape is punishable by a maximum penalty of ten years.

Dr. Mohr outlined several criticisms of this definition. A major criticism is the definition of rape as sexual intercourse, traditionally defined as penile penetration of the vagina, however slight, provided that seed is emitted. This concept fails to recognize the often more brutal and painful penetration of the mouth or anus by either the penis or by an object which are characteristic of many rapes today. Though these acts are

covered in sexual assault legislation they carry a maximum penalty of only five years as compared to life imprisonment for rape with its characteristic penetration of the vagina by the penis. The present definition also fails to recognize homosexual rapes as well as the forcible rape of males by females as for instance the rape of a boy by a woman.

Dr. Mohr criticizes "the concept that husbands have the right to their wives' sexuality without consent," which present rape legislation upholds through the qualification "a female person who is not his wife."

Dr. Mohr questions this concept "not only because of the increasing number of estranged couples but more basically because the law seems to support a proprietary ownership in the wife as a sexual object." Sexual assaults within the family are

perhaps better handled by a unified Family Court system rather than by the criminal law, added Dr. Mohr.

Our society still prohibits sexual interactions between children and adults, maintains Dr. Mohr, but he is critical of the present legislation regarding minors involved in sexual offences. Though the consent of the victim is irrelevant in sexual intercourse with females under 14, the law offers protection to females between the ages of 14 and 16 only if they are "of previously chaste character" or are "not more to blame than the accused." Dr. Mohr again advocated that all sexual offences committed either by or against juveniles (persons under 16) should be handled by the Family Court system rather than by the criminal courts.

Joanna McFadyen drafted a  
Continued on page 5

# Rape crisis centres: supporting and informing

by Maureen O'Hara

Lately, much attention has been given to the occurrence of rape in our society. Although rape has prevailed throughout history, refusal on the part of many women today to continue accepting such abuse, has drawn attention to the subject.

As more and more women begin viewing themselves as persons rather than property, some attention has been given to the real violence and psychological and emotional trauma of a woman who has gone through the terrifying and humiliating experience of a rape. In addition some consideration has been given to the problems that woman faces in attempting to legally act on the violence demonstrated against her.

Still, however, in most North American cities the reported incidence of rape is on the increase while it remains one of the most unreported crimes.

Realizing these problems, groups of women all over North America are setting up centres to aid other women subjected to the crisis of a rape situation.

In Canada there are 25 rape crisis centres; 12 of which are in Ontario.

Ottawa's Rape Crisis Centre has been operating since December 1974. Jen Sisler, a spokesperson for the centre, said about 15 calls are handled by the centre each month from the Ottawa-Hull area.

The organization, which provides a 24-hour service, gives counselling and support to women who have been raped. Women are accompanied through legal proceedings, medical examinations and police investigation. In addition, resources in the community that might assist a rape victim are suggested and arrangements can be made through Ottawa's Rape Crisis Centre for medical or psychiatric assistance.

Staff consists of 40 volunteers and four salaried members who have gone through a basic training course.

Rape as crisis is a relatively new concept, since traditionally it has been viewed as a sexual act and not a violent crime.

In the Criminal Code of Canada, Section 135, rape is defined:

- A male person commits rape when he has sexual intercourse with a woman who is not his wife, a) without the woman's consent b) with her consent if the consent i) is extorted by threat or fear of bodily harm. ii) is obtained by impersonating her husband or iii) is obtained by false and fraudulent representations as to

the nature and quality of the act.

Because the act of rape involves the act of sex many people confuse the sexual aspects of it with healthy sexual relations. And although most women have realized the violent nature of the crime, many men still perceive rape as a sexual act and consequently have difficulty in properly assessing victim reactions, says Martin Symonds in his study *The Rape Victims: Psychological Patterns of Response*.

"Rape is a total attack upon the person which affects physical, psychological and social well-being. Physically, there is immediate danger of injury, mutilation, or death, the possibility of infection or pregnancy extends the physical insult beyond the confines of the actual encounter. Psychologically there is violation of autonomy and intrusion upon inner space. The ego is threatened not only by the assailant's disregard for the victim's selfhood and humanity, but also by the trauma of sudden loss of control. Faith in the world as a safe predictable environment is shaken. Socially, the victim becomes vulnerable to the accusations of seductions or compliance that are often implicit, if not direct, in the public's attitude toward rape. She must deal with family and friends who are coping with their own anger, helplessness, or guilt at not having prevented the assault," states Sharon McCombie in her study, *Characteristics of Rape Victims Seen in Crisis Intervention*.

These realities are often obscured by myths surrounding the crime that include: a woman cannot be raped against her will, and men by nature have uncontrollable sexual passions. Consequently a victim is forced to deal with these attitudes on a personal level as well as when processing a legal action in a system that has been influenced by them.

A study on violence by James Selkin indicates the prevalence of these notions are evidenced by attitudes of rapists who, he says, "...tenaciously insist women encourage and enjoy sexual assault."

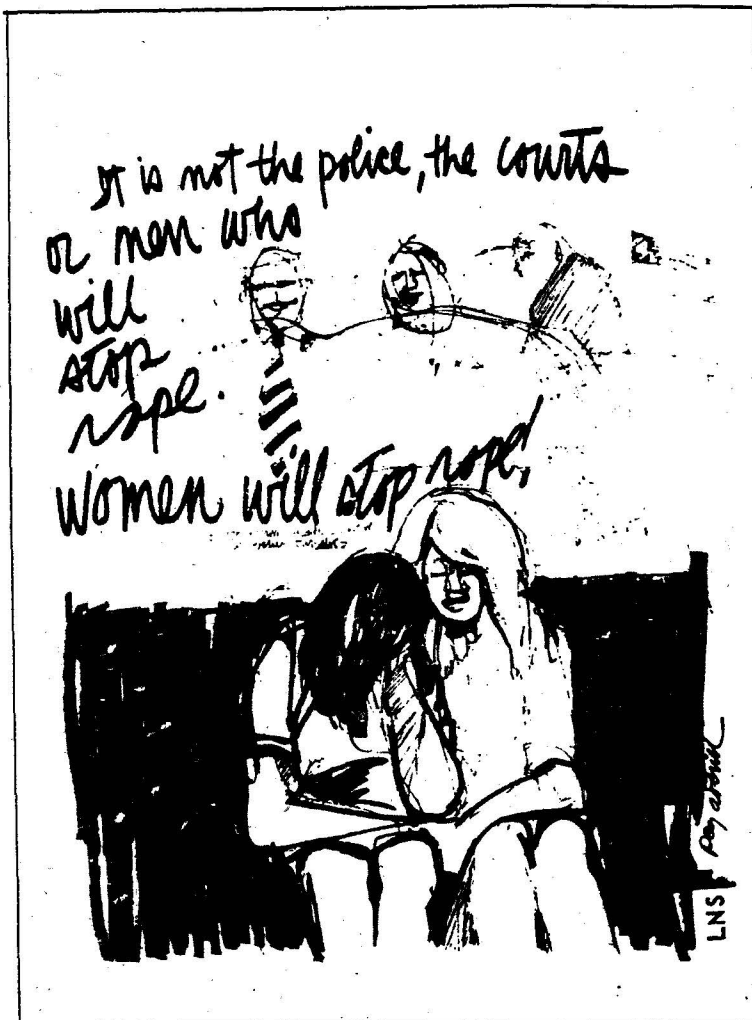
Rape more than any other crime committed against a person is the least likely to be compensated with a conviction if prosecution is even pursued.

In its handbook on rape laws the Ottawa Rape Crisis Centre lists the following reasons used by police in their decision not to advise or pursue prosecution:

- the victim, faced with the hardships of investigations, admitted no rape occurred.

tion advocated by McFadyen and incorporated in the working paper would include sexual contact, defined as touching, kissing or fondling of the sexual organs of the person or any touching of the person with the sexual organs of the offender.

Sexual assault as drafted by Ms. McFadyen and incorporated in the working paper would include everyone who has sexual contact with a person or who sexually penetrates a person or causes the person to sexually penetrate himself or herself without consent. McFadyen defined aggravated assault as inflicting or attempting to inflict



- The rape was reported under pressure from third parties to account for the victim's behaviour.
- The rape was reported by institutions in circumstances where the victim had no intention of reporting the crime.
- Lack of corroborative physical evidence to support the allegation.
- Victim intoxicated.
- Delay in reporting the crime.
- Refusal to submit to a medical examination.
- Previous relationship of the victim to the offender.
- Victim too emotionally upset, too young, too afraid, or too embarrassed to cooperate with the ordeal of an investigation.
- Victim's background deemed too shaky to stand up to a successful prosecution, i.e., no visible means of support, pregnant and unmarried, living in a common law relationship, believed to have had serious emotional or drug problems, known to be promiscuous, etc.

All these factors are irrelevant when considering whether or not a rape has occurred. Rape crisis centres are set up to help women who have been raped and are faced with these and other obstacles. The following is a procedure outlined by Ottawa's

bodily harm on another while committing or attempting to commit sexual assault as defined above. McFadyen stressed the tentative nature of this draft section which she said would undergo numerous revisions before the Commission and later be presented to Parliament.

The wheels of government bureaucracy are at last grinding toward consideration of changes in legislation dealing with sexual offences. McFadyen urged concerned citizens to keep abreast of the issue and to become actively involved in the feedback process of the discussion paper when the opportunity arises.

rape crisis centre for a woman who has been raped.

1. Preserve all evidence. Do not wash, change your clothes, nor bathe or douche, until you have had a medical examination. Do save torn clothing articles which may have fingerprints, anything broken in the struggle, or any weapon used by the assailant. Remember the assailant's description, his car, the licence plate no. etc.
2. Call the police immediately. Remember, should you not want to call the police, call the Rape Crisis Centre at 238-6666. It is important that you call the Rape Crisis Centre, a friend or relative. It is legally essential that a complaint be made to someone at the first possible opportunity. The Rape Crisis Centre will be able to provide you with information as well as moral support. A staff member will make herself available immediately and will accompany you through the police investigation and medical examination.
3. The police will investigate immediately and record your statement. They will then take you to the emergency ward of a hospital for an examination. Be sure to take a change of clothing with you. Even if you don't call the police, seek medical attention on your own.
- a. For a complete medical examination the doctor should check i) the whole body for injuries ii) presence of torn clothing iii) for internal injuries (including vaginal samples). In addition, the doctor should make sure all injuries are treated, take cultures for gonorrhoea (4-7 days later), syphilis (4-8 weeks later), and pregnancy (6 weeks later).
5. When a suspect is apprehended by the police, you will be asked to identify him. You may be asked to pick him out of a line-up.
6. Court Proceedings. The decision to prosecute must be your own. It will be a long and difficult

process. You must be able to keep the facts firmly in your head, and not allow yourself to be intimidated. The major issues of a rape case are the identity of the accused, penetration of the vagina, and lack of consent on the victim's part. The Rape Crisis Centre will provide you with information, accompaniment and moral support for all court proceedings.

7. Preliminary Hearing. This will take place a couple of months after charges are laid. The prosecution may talk to you about your case beforehand. The purpose of the hearing is to establish whether there is enough evidence to warrant a trial. This hearing may last several days. You, important witnesses (police, doctor, etc.) and perhaps the accused will testify and be cross-examined before a judge.

8. Grand Jury hearing. At this hearing it will be necessary for you to testify before the jury and a crown attorney. They will be the only people present.

9. Trial. Here the case is finally decided. It may not occur until several months after the grand jury hearing. It is generally heard before a jury, but the defense can elect to have it heard by a judge alone. The same individuals are present at the trial as at the preliminary hearing, plus any other relevant defense witnesses.

10. Criminal Compensation Board. Even if a rape case is dismissed or the offender never arrested, the victim may be entitled to compensation for medical expenses as well as costs to her in pain and suffering. The Board will need legal documents, but conviction of the offender is not necessary for a case to be reviewed.

In explaining the occurrence of rape, most people with a particular concern about the subject attribute it to an attitude on the part of some men who view women as property rather than as a person and hold a basic contempt for women.

In her book *Against Our Will, Men Women and Rape*, Susan Brownmiller uses the example of rape as an integral part of the history of war to explain that viewpoint.

"War provides men with the perfect psychologic backdrop to give vent to their contempt for women. The very maleness of the military — the brute power of weaponry exclusive to their hands, the spiritual bonding of men at arms, the manly discipline of orders given and orders obeyed, the simple logic of the hierarchical command — confirms for men who the long suspected, that women are peripheral, irrelevant to the world that counts, passive spectators to the action in the center ring."

Brownmiller says rape has accompanied wars of religion and revolution, and has been used as a weapon of terror and revenge.

"Rape flourishes in warfare irrespective of nationality or geographic location...Rape reared its head as a way to relieve boredom as American GI's searched and destroyed in the highlands of Vietnam."

A current manifestation of that contempt and denial of personhood is the brutal treatment of women in pornography. The most outrageous example being

Continued from page 4

revision of rape legislation for Dr. Mohr's working paper which redefines rape as sexual penetration of any orifice of the body by a sexual organ, or where not by a sexual organ, of the vagina or anus with any object. Penetration is defined as penetration of any degree providing seed is emitted. This section of sexual assault would replace the present definitions of rape, indecent assault against a male or female, buggery, and gross indecency (oral sex).

In addition to sexual penetration, the sexual assault sec-

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# "Who can you turn to?"

by Catherine Boucher

Women who come to Interval House are, for the most part, victims of physical abuse. The public is becoming more aware of the incidence of physical abuse of women by their mates as the number of transition houses increase. There are now numerous articles published in the press describing the horrors of wife battering. It is unfortunate that many of these articles as well as verging on titillation and sensationalism also detract from a very real aspect of the physical abuse problem — the psychological abuse that accompanies it.

In the past year, 40-50% of the women who came to Interval House returned to their mate. In a few cases there had been an agreement to seek counselling, but in most cases this was not so. It is important to talk about the reasons why women remain in potentially violent situation and why they often feel forced to return to them.

One of the most common remarks that women make at Interval House is: "I thought it was all my fault." Similarly, many women state: "No one believed me", "He didn't let me have any friends" and "He called me all kinds of things."

If a woman has found herself in a situation where her mate is constantly putting her down, making sure that she is getting absolutely no support for what she is going through and compounding it by using physical violence to drive these point home, it's not surprising that the woman starts believing the negative input she is receiving from her mate. It is from this point of psychological disadvantage that a woman must begin when she finally decides that she has had enough.

What does she do now? Who does she contact, and what help does she get?

Often she will contact police, usually after being beaten. The police (men) might or might not answer the call. Should the police respond to the 'domestic' call, the worst will have happened by the time they get there and they will have little recourse but to calm the guy down and leave.

They might ask the woman if she wants to press charges against her mate, but will offer no protection against him when he receives the summons. Police often complain that women later drop charges, thereby wasting valuable police time. What woman would be crazy enough to lay charges against a violent mate on recognizing that she has nowhere to turn when he realizes what she's done?

The response of the police to this woman has effectively re-enforced all things that her mate has been telling her. What they have told her is that she is not worth their time and attention, and further that she doesn't really know what she wants.

Another person a woman might turn to for help is her doctor (usually a man). For most women who come to Interval House, doctors equal downers. This is symptomatic of the way the

medical profession treats women generally. In the case of a woman who is living in a potentially dangerous situation, not only does it seem unethical to prescribe tranquilizers, but it almost seems as if the doctor is accomplice to potential crime, by taking away her ability to make decisions which might save her life. Once again someone is saying that they do not have time to deal with her, that 'she is not worth it'.

Variants of this same message come from counsellors and psychiatrists. Psychiatrists have left many of the women who have come to Interval House with the feeling that problems were indeed 'their fault', that they weren't trying hard enough 'and even that they should 'try and understand his (the mate's) point of view.'

Let's assume that a woman has received this sort of 'help' from the police and the medical profession. Add to that the fact that often these women have very few friends, as a result of their mates' behaviour, and that they seldom receive much support from their family because of the shame and guilt associated with wife battering. Let's further assume that this woman still feels she will no longer stand mistreatment and that she calls and moves into Interval House with her children. It would be too easy to think that she has finally made a decision to give her children and herself a better life. But options to provide a better life are something that she has never been given the opportunity to consider. She knows that she doesn't want what she had, but often can't see what could be ahead that could be better. She has put herself in a situation where she is forced to make major decisions, often without the self confidence to do so.

This woman must take steps to ensure that she gets custody of the children. This means trying to get legal aid and starting what are often lengthy and very trying court procedures.

She must also make decisions about her children's and her own financial security. Trying to obtain public assistance is never an experience that gives the ego a boost, but it is often the only recourse for a woman with children, as she has likely been out of the workforce for a number of years.

The support that she gets at Interval House for making these decisions can depend on her sense of herself. Because Interval House is poorly funded and consequently lacks adequate numbers of staff, she will often receive attention only if she can feel good enough about herself to ask for it. One staff member dealing with eight women and up to fifteen children can only give so much. Even the government, through its lack of proper funding, is saying that she is not worth the public's money.

Adding up all these things and tacking on the fear of the unknown, of a life where finances are always low, of being alone when the kids act up, of her mate

## Sexism means defeat for judge

SAN FRANCISCO/HERSAY — Judge Archie Simonson, the Madison, Wisconsin judge who told a courtroom that rape was a "normal reaction" to sexual permissiveness, was defeated in a recall election last week by feminist attorney Moria Krueger.

The special election was called after Simonson sentenced a 15-year-old teenager to one year's court supervision in his parents' home. The youth was convicted of participating in the gang rape of a 16-year-old woman.

Simonson told the court that he gave the light sentence because the teenager convicted of rape was simply reacting

"normally" to the so-called sexually permissive climate in Madison.

Attorney Krueger defeated



Simonson by a margin of nearly 9,000 votes. Some 35,000 persons had signed petitions seeking the judge's removal.

## Yang madness at NRC

Dr. K. Krenz, of the Atomic Energy of Canada Limited (AECL) is rumoured to be the new information director at the National Research Council (NRC). NRC women should know what they're in for.

In 1976, Krenz wrote a briefing paper warning AECL engineers about the questionable people they might meet at seminars attended by anti-nuclear critics.

The paper was called "Nuclear Critics: The Yang-Yin Syndrome" (sic). The Yin-Yang principle is a basic element of Chinese thought. Yin and Yang are the two primal force of creation which people must develop equally within themselves in order to achieve harmony.

A true product of western culture, Krenz takes these complementary forces and puts them

in opposition. "To succeed", he says, "one must call upon the Yang (the male principle) side of one's nature", not let the Yin side which "will lead to doubt and indecision" take over.

The AECL Candu reactor is, of course "a Yang achievement". Its opponents "see approximately the same reality as do the proponents; but they see the dark Yin side".

Such intellectual shoddiness is appalling. Feminists, however, will find even more distressing the easy equations which Krenz makes between Yang and biological males, and Yin and biological females. This is contrary to the Chinese tradition which philosophically, if not culturally, is androgynous.

Krenz's attitudes are illustrated in the following statement:

### Handbook for N.Y. battered wives

SAN FRANCISCO/HERSAY — A New York lawyer, who handles divorce cases for battered wives, has written a handbook for women who want protection from violent husbands.

The handbook, prepared by feminist lawyer Marilyn Fields, is not optimistic. Although it is against the law in New York for a man to beat his wife or woman friend, the book warns "even a woman who has been badly injured must fight hard just to get her case before a judge, and then to get the judge to believe her story instead of her husband's."

Fields, who handles 15 divorce cases a week, says that while beating may be grounds for

divorce, a mere "...one or two slaps will not do but if you have four attempted chokings..." a judge will be likely to grant the divorce.

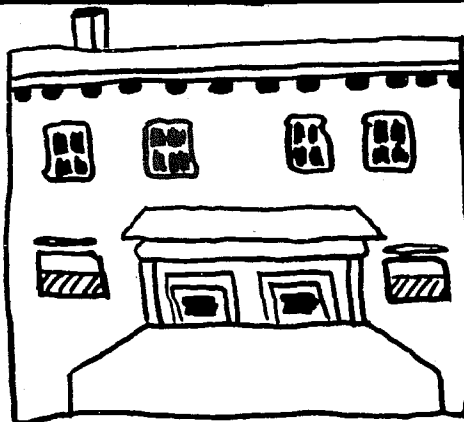
The outlook for beaten spouses was also grim in New Hampshire recently. In that state, a commission on the status of women appointed by Governor Meldrim Thompson rejected a proposal to aid battered wives because, according to one commissioner, "Those women libbers irritate the hell out of their husbands." Thompson's appointees have also gone on the record recently against abortion, lesbianism and the "Mary Hartman, Mary Hartman" television show.

The bright Yang signifies the positive, the optimistic, the constructive, the bold or male aspect of reality. The Yin signifies the negative, pessimistic, the deprecatory and timorous or female aspect of reality.

(The critics of nuclear power)... are not called upon to achieve and they can therefore abandon themselves to the Yin aspect of their characters. Is it a coincidence that these critics can rely upon a large female element among their supporters?

The male supremacist assumptions in these statements are astounding. No mention is made of the harmful traits of Yang — bullying, obstinacy and recklessness — or of the positive ones of Yin — forethought, caring understanding. One can "abandon" oneself to the Yin. Yin is therefore allied in Krenz's mind to lack of control. It is subdued by Yang (the force one "calls" upon by effort of will - "courage and faith in one's ability", he says elsewhere). The "female element" are only "supporters" of nuclear critics; they are not themselves critics. The male critics are insultingly labelled 'non-achievers'. They are Yin or (implicitly) male women — an even more insulting epithet by Krenz's standards.

There is no reason to think that Krenz, a senior civil servant, is unique in his personal attitudes. What is unusual in these days of 'equal opportunity' here and 'status of women' there, is that he still dares to express them publicly. Women of NRC, you have been warned!



## interval house

finding her again and forcing his way in, makes it possible to understand why women go back to bad situations. Often the

known certain is less terrifying than the unknown uncertain.

The violence these women have suffered and will continue

to suffer is being condoned by the police, the medical and legal professions and by the government.

# I knew I was right

Record of a telephone conversation which took place on Thursday, August 11, 1977.

*Jane had been married six years, had one child. Within the first two years of marriage she and her husband began having difficulties related to his drinking problem. He would come home drunk and begin to abuse and threaten her. On a few occasions she was beaten.*

*When she first attempted to get help because of the abuse her husband was subjecting her to, she assumed that as a matter of right she would get protection. She never lost this conviction and it sustained her throughout her many experiences with police, court officers and lawyers. She argued and fought for rights, believing that she had a right to do so, not knowing that in fact either the law itself or the practices of police, lawyers and courts, really provided no basis for the exercise of rights and no protection for abused women.*

On one occasion when the police were called to my home, my husband was on the telephone threatening me and calling me names. When I handed them the telephone so they could hear, they said there was nothing they could do because they could not swear that the caller was my husband. My problem at this time was that my husband continually harassed me, by telephone at home and at my office.

The police refused to do anything unless they witnessed a physical beating. If they came to the home when violence occurred, they (Nepean police) would take my husband away, let him cool off. They would not charge him. Ottawa police would not even take him out of the house.

Even after a separation occurred, the police did the same thing, gave him the same treatment. I was no better off for having left him.

This made me so angry that I went to court myself, tried to lay charges but they would not let me do it. I got a lawyer and the lawyer refused to go to court on this matter.

My husband went so far as to call my office, carrying on his harassment there. My supervisor called the police. The police refused to lay a complaint, to accept a charge laid by my supervisor, because they said it was a "domestic", and also that

they were Ottawa police and we lived in Nepean and it was a problem for the Nepean police, not Ottawa.

In fact, that time I was living in Nepean, he was living in Ottawa. My lawyer was willing to charge him with something connected with use of the telephone to harass me or the office staff, but the police made every excuse not to act.

One time before separation, when a physical beating occurred, I thought if I called police I could get him taken out of the apartment and kept out. The police told me that I needed to go to family court to receive a restraining order as they had to protect a man in his own home; that a man must have his privacy; that a man's home is his castle.

I went to Family Court. My intention was to press an assault charge and gain access to the apartment. I saw the clerk, who told me it would take a week to get before Mr. Golding, who arranged for the hearings, deciding whether or not cases got put on for trial...

After a week I was told that I needed a restraining order, and that it was only possible to lay charges within three days of an occurrence.

The police can lay the charge. They did it once when my husband went after a cop, threatening the cop. The police charged him, I did nothing, signed nothing. They took him in custody, kept him in overnight. But at the time we were living together. Because of this, they said there was no chance of getting a conviction. I argued that they should proceed but they refused, insisted on releasing him. The police also pursued me to request of them that they drop the charge against my husband.

Will the police take a husband out of the house? No, not in Ottawa, not even if the house belongs to the wife, or the wife pays the rent. Not even when the couple are separated. They told me as long as we are married, he can enter my home and stay there, at any time, because he is my husband.

I could not get a restraining order. They refused to grant one.

When I got a lawyer I was not much better off. I went to Family Court to settle maintenance for the child and access. The lawyer

wanted me to take \$50 for the child, \$1 for me, so that it would be possible to vary the order when it became clear what my husband could afford. I got \$50 for the child; the judge objected to the \$1 order.

At this time there was no dispute from my husband. Thus in effect he was admitting to desertion.

I wanted all the facts brought out in court. My concern was over access to him. I could not deal with the alcoholism, the effects on my child after inci-

but the police said they would release them only to the lawyer. The lawyer told me he couldn't get them for this purpose. I believed him, but he misled me. I should have fired him, got a better lawyer, but I didn't know if I could get any better treatment.

The lawyer should set out the alternatives before the client, explain the consequences of each action. This lawyer told me nothing, expected me to go along with him, even when he was going against my instructions. he

police had some excuse why they could do nothing.

My lawyer refused to go to court and ask for a restraining order. If I had this to do over again, I'd go through every lawyer in the book until I got one who would act in my interest. I think this lawyer was just doing it for the money, he didn't want to bother himself with actually looking after my interests, the interests of my child.

My concern for my child and control of access of her father was because of the problem of handling the emotional aftermath of one of the incidents of verbal abuse, provocation and humiliation he subjected me to. If I had not spoken up in court, he would have had full weekend access.

I am aggressive, independent, and I have only one child. What happens to women with two children, or with six children? I had a good job, social contacts, I felt good about myself. Women caught in the trap become demoralized, beaten down. The situation is detrimental to the personality, they lose their dignity, self-respect. A woman may be angry, but she sees the situation as hopeless. If she doesn't get out before that state occurs, she's caught in a position where she feels she has to hang on to the guy.

I broke out of the trap partly because I knew I was right. I expected to get protection from the law. I did not create the situation, my husband did. Why should he get the protection and not me?

I couldn't get the courts or lawyers or police to work for me, even though I fought for myself, believing I had rights. It would have helped to know someone who managed to get the system to work. It has to be made public, when someone succeeds. If one can do it, then others will follow. Women should find out how to protect each other, then share the knowledge.



*the family*

dents occurred. My lawyer did not want to go along with this. He refused to bring out the whole story in court, adultery, cruelty, etc. If I said nothing, no evidence was presented, then no one would know that I was not responsible, as I had objected and been overruled. I might have had trouble later having the access right removed if something happened, as a judge would think that I hadn't objected to access initially. My husband might have been given another chance — at my expense.

I had to believe the lawyer. Although I thought I should have rights, I did not know how the legal process worked.

Even in dealing with the police and court officer, I have always insisted on what I believed were my rights.

There were several police reports to substantiate the abusive behaviour. I tried to get them

was willing to let my husband have full access. This was wrong.

I made objections in court, the judge called for an adjournment while we straightened out the situation. I wasn't going to let the lawyer get away with letting my husband have the child without any conditions. Finally it was made conditional that he be sober. He eventually broke this condition.

One time my husband began threatening me in court, right in front of the court clerk and the lawyers (but not the judge). The lawyer could do no more than to tell me if I wanted to protect myself I should leave town, that there was nothing else they could do.

The police would have nothing to do with it, but my lawyer said if I could keep on telephoning the police they might eventually do something just to get rid of me. Every time I telephoned, the

Continued from page 5

the sexual violence basic to most pornographic films.

Carrying that outrage to its ultimate limit has been seen in the creation of what are called "snuff" films, which culminate in the actual dismemberment and brutal murder of the actress. These films were reportedly made in South America and made available to a select audience at \$1500 for eight reels.

Kinesis, May '77, reports, "At one private showing in New York City, each viewer paid \$200 to see what he believed was a record of real horror on a surprised woman's face as she realized the playacting had turned into a nightmare reality in which the knife attack upon her by her male sexual partner was only too genuine."

The "snuff" films (Charles

Manson used the term "snuff" for murder, and reportedly filmed ritual murders during the late sixties in California) have been called the "ultimate obscenity" by Detective Sgt. Joseph Horman of the New York Police Department's Organized Crime Control Bureau.

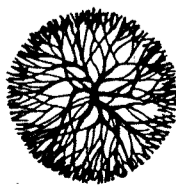
Kinesis goes on to report that since pornography is basically sexual aggression toward women and it would seem inevitable that the logical consequence of it would be rape, then it is reasonable to expect that rape sometimes ends in death.

"In sexual crimes against women pornographic fantasies become reality. Winston Molsely, the New York murderer of Kitty Genovese, raped her while she lay dying of the stab wounds inflicted by him because, as he

later told police, he liked his women quiet."

The frightening presence of this kind of hate propaganda illustrates the immediate need for women to support each other in the face of the overwhelming demonstration of violence against them on the basis of their sex.

The formation of organizations like the rape crisis centre provides women with a base for organizing, supporting and informing each other.



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## New Brunswick occupation

**San Francisco / Hersay**—About 40 Maliseet Indian women are still occupying the Federal Indian Services Building in Tobique Narrows, New Brunswick. The occupation began in late August.

The women are protesting a section of the Indian Act which states that if an Indian man decides to separate from his wife, he has merely to order her and her children to "get out of the house."

The law also allows a man to retain legal ownership of the house after the wife and children have been forced out.

Says one protester: "We have one woman with 10 children who has been living in the Arts and Crafts building since December when her husband threw her out. The government still says it can do nothing."

The band council and federal government have begun meetings to try and solve the dispute.

# Michigan

## A fe

by Kate Middleton

On August 25 the first of the over 3,000 women that were to arrive for the second annual Michigan Women's Music Festival began surging through the gates of the festival site. Women, covered in the hoar frost of the night before, acted as parking attendants and registrants for groups of women arriving from as far away as San Francisco and the Canadian Maritimes. Tent sites quickly became overcrowded and workshop areas were converted into emergency camping areas.

Why a 'women's' music festival? In the words of the Festival Collective: "The political basis of the festival is the creation and affirmation of women's space. We feel it essential that women can come together to learn through music and through collective sharing of our cultures, skills and energies. This growth process is we feel, strengthened by an all-women environment. In terms of the festival this means if men come, they will be asked to leave. Our intention is not necessarily to totally exclude men from our lives, nor do we wish the focus of our efforts to be on such exclusion. We see the inclusion of women as our primary political focus, and we see our decision to omit men from this process/event as an ultimately positive one.

"We are aware that this decision may cause problems, especially in the area of security. Local men will be curious and possibly threatened by us, but we do not foresee their resulting actions as a physical or psychological danger to us. Consequently, our policy regarding security is that of non-violence...

"Women will be coming to the festival with different backgrounds and different political points of view. Not all will agree with the political perspectives upon which we've decided to base this festival. Some will want men to be able to come; others



will not want to be around male children. We as a collective have tried to incorporate into this event a variety of political points of view (both in structure and in selection of performers) in hopes that every woman who comes will be able to feel a certain amount of support for her own individual space. And during the festival we will respect the different spaces (whether it be camping space that bars male children or activities organized especially for male children). We feel such sensitivity and respect from each woman, regardless of her place on the political continuum, will not only be unifying in terms of the festival, but will be vital to the solidarity of women's culture as a whole."

A woman's culture definitely did exist at the festival. An observer walking into the site would find herself entering a different world. The food, clean-up, sound, medical system and security were all organized and run by women. Once, when the portable toilets reached an unbearable level from over-use, a man did enter the site to check them. However, the whole community present worked together to affirm, whether collectively or individually, a women's space.

Mundane reality poked its head into many areas of the festival. Ideally, each woman participant was to work three hours fulfilling one of the many tasks at the site. However, food assistants did not show up for the preparation of many meals and volunteers in other areas found themselves overworked. Evidently, the promise of four days of Utopia left a

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Kate Middleton



Kate Middleton



# an Two estival for wimmin



number of women forgetting their responsibilities for the festival as a whole.

Wet weather caused an overloading of the sound system which took some time to repair. On Saturday a patient audience entertained itself for three to five hours waiting for the repairs to be finished. Performers sacrificed the first songs in their sets as sound checks to make up for the missed performance time. The recording collective vainly attempted to edit squeals and feedback out of their tapes of the performances.

The festival was free flowing, highlighted by many spontaneous outbursts and surprises. For instance a drum workshop meant to last a couple of hours, continued for most of the day as a result of strong audience participation. During one of the sound system delays, the stage audience was treated to the arrival of many of the children from the child care centre, costumed en masse weaving their way through the crowd to a pulsating rhythm.

Workshops covering a wide variety of topics sprang up, both formally and informally. These included, massage, violin repair, flamenco guitar, natural healing, battered women and re-evaluation counselling. A workshop on women's newspapers was organized by Upstream and brought together approximately 10 different papers which all seemed to be sharing many of the same problems, the largest one being lack of finances.

The music at the festival was excellent. A tremendous amount of talent and potential was displayed by the musicians, who ranged from seasoned performers to performers new to the professional field. The music presented ranged from classical, to folk, to jazz. Most of the material played was the artist's original compositions. A wide variety of instruments were predecessor of the lute) double bass, cello, tamburines, to more popular instruments such as guitar, piano and fiddle. Musically, it was a very supportive atmosphere with musicians freely accompanying each other on stage.

The festival was not perfect because women's music is still just emerging and there are many aspects of it that still need to be developed; such as sophistication in performance techniques and the production of high quality music. Unfortunately, there is a lack of woman power in the musical field at the present time. For instance, there are only a couple of feminist record producers and studios existing in comparison to the great numbers of studios and producers at large. Similarly, survival in women's music is very hard at the moment. Performers are faced with compromising their politics in order to get more gigs in their area or bearing the expense of touring from women's community to women's community across North America.

The Michigan Women's Music Festival made some things very clear about the women's community and women's music. The spectrum of women's music and politics is diverse and as events such as this festival continue to emerge and grow there is a greater potential for us to realize that our direction in art and politics is not limited.



# EDITORIAL

Editorial writing can be overwhelming when you're dealing with a topic so far-reaching as violence against women. It requires condensing the subject of innumerable books into a few short paragraphs.

But, looking at the stories in this issue, we can find a common thread concerning the responsibility of law-enforcement, educational institutions and the mass media.

If we look first at our police force, we see that the victims of wife-beating often have a great problem in getting police co-operation, mainly because our society still considers the family a sacred place where no man dare interfere, even if one member is in constant danger. For rape victims, just getting their story believed can be a problem. Even when the police are co-operative, our laws make prosecution in either case difficult and frightening because of possible retaliation.

Now we come to the Ottawa Police Department which appears to be adamantly opposed to hiring women despite facts proving women officers can be extremely more effective than men in situations involving violence against women. Given that the police force exists, and exists in theory to serve everyone equally, we feel the Police Commission has at least a responsibility to ensure adequate service for the majority of the population — women.

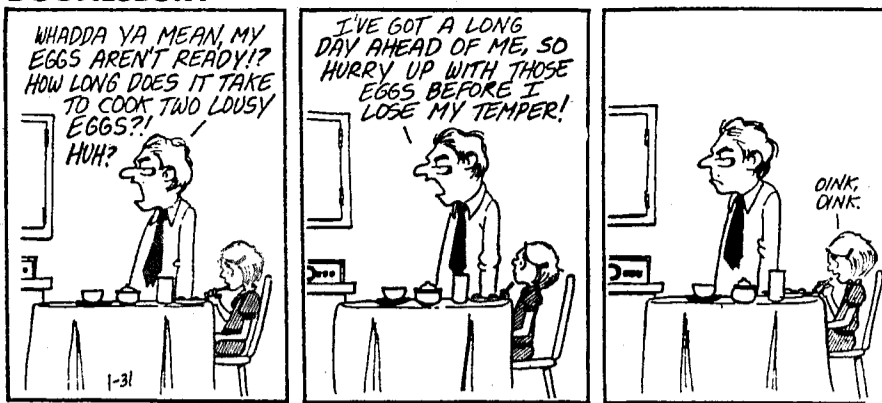
And what about the young victims of rape? Right now those responsible for their education, the Ottawa Board of Education, have decided to continue showing young women and men a film which provides erroneous information and perpetuates the view that the onus for rape is on the victim. To add insult to injury, this film, *How To Say No To A Rapist And Survive*, has a tendency to treat a crime of sheer violence as a funny joke about men not being able to control their sexual urges.

Finally, providing the news about these different areas are the media — responsible to no one but their advertisers and political patrons. The newspapers where we may see a sensational and horrible article about the rape and murder of a six-year-old girl and right below it an ad for the Rolling Stones' latest album with a woman tied-up and beaten saying "I'm black and blue and I like it." Complain about this kind of content and all you get is whining about "freedom of the press" and "this is what people want to read." This is what people are given to read, not what they have asked for.

These three institutions — respected and so powerful in their ability to mold — have a responsibility to begin listening to the demands of women. Of course there's always another way of looking at it.

Women have a responsibility to take these institutions and make sure they are working for the good of all.

## DOONESBURY



## LETTERS

### "Petty details" add up to valued financial support

Dear Upstream,

Now that I've got a (paying) job I can do something about helping Upstream financially instead of just worrying about it. I'm prepared to make a commitment to pay some particular expense every month, and I'd like to suggest that Upstream list the various kinds of expenses that one woman, or a group of women, might reasonably underwrite. For me at least, and I'm sure this is true for lots of people, There's something satisfying about knowing that your contribution is fully meeting one expense, instead of going into a general fund. I'd like mine to go into something with distribution — publicity since I'd really like a great paper like Upstream to get out and be read.

A point I'd like to make, too, is that the very fact that as women we tend to be low earners, opens up possibilities for us to contribute co-operatively. Upstream's postage for a month must be pretty high, maybe too high for one woman to cover. But 2 or 3 could undertake to pay the postage, or the phone, or some other specific expense each month. It's often condescendingly said that women think small and concern themselves with petty details. Well, if a number of "small and petty details" are put together something pretty important often emerges. One thing that might emerge from financing Upstream this way is that the Upstream collective would expand to include women who don't have the time nor perhaps the inclination to work on the paper but want to keep

Upstream afloat, and will help provide the financing to do it.

Alma Norman

### Shelter review shallow

Dear Upstream,

Your recent review of Carol Bolt's *Shelter* has left me a little perplexed. Your reviewer was quite content to decide that the production ran against the grain of the "movement", whatever that word implies, and offered us a rather superficial criticism based on the fact that the various characters appeared to be stereotypes.

Rather than refute the various points raised in the review, may I suggest that the reviewer learn a little of Ms. Bolt. She is one of the more enlightened artists working in Canada today, and I am suggesting that the unexplored undertones of *Shelter* cannot be dismissed or ignored as was the case with your article. Criticism addressing complex drama does not necessarily have to be complex, but it does help to have a grasp of the issues; it appears you sent a girl to do a woman's work.

An example of this shallowness is the reporter's disappointment that the all-female cast even consented to play these roles. This approach is illogical in that it assumes that *Shelter* was not a performance. Similarly, I would have to assume that the women who pose for pornography are responsible for the

sexploitation of women. Like the questions raised in Bolt's play, some notions just cannot be oversimplified.

Increased success to your efforts,

Reid Feltmate

### Thanks from E. Fry

Dear Upstream,

I would like to express our sincere appreciation for your July/August edition on "Women in Prison".

We were pleased to be of assistance to your staff as they attempted to make some kind of sense out of our Criminal Justice System and most particularly how that system affects women offenders. You have noted in your editorial that you were aware of having "uncovered the tip of an iceberg" and we readily concur. There is more to look into — much more, but once having done that the task will always be to attempt to sensitize the public to the need for a rational criminal justice system.

Thank you for the initiative you have taken in this direction. We look forward to follow ups and will keep in touch with you.

Thanks again.

James M. MacLatchie,  
Executive Director and  
Case Counsellor,  
Elizabeth Fry Society of Ottawa

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# FORUM

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

## Looking into our spiritual selves

by Josephine Edgar

I think that the rebellion begun by women in the late sixties has led many of us to recognize that we have an obligation to become our whole selves, taking responsibility for our lives and for the lives and events that touch us. This more personal approach to women's issues is known to a lot of people as the "spiritual trip", and is supposed to lead in all kinds of bizzare, occult, and socially irrelevant directions. I must admit it certainly can.

Still, all through my involvement in political activities from about 1968 onward, I felt myself being pulled in this other, "apolitical" direction. But it was only when circumstances (a particularly unpleasant set of experiences at a women's centre where I worked) made it impossible for me to continue trying to be a Marxist feminist, that I let the other tendency take over and decided to explore aspects of myself which could be called "subconscious". It began to appear that the women's movement was not allowing me to express the positive irrational parts of myself, with the result that negative irrational forces ruled supreme in the form of (private) bad dreams and (public) squabbling and political factionalism: not just in me, but in the "surroundings", in the women I worked with. It is overwhelming the amount and intensity of subconscious activity that goes on in the women's movement.

When we began the process of rebelling against patriarchal institutions, against male dominance, we were taking the only road open to us, given the oppression we'd had to live with for so long. The revolt that we imagined would free us has led into places where we probably never pictured ourselves in the beginning. In a sense we've already made the ground shake, we've moved a few mountains, and maybe the momentum has only just started to build. But in the process a whole equilibrium has been upset: not just in the world outside, but in us, in our deepest selves. Our hidden personalities are beginning to erupt, faster than we can invent names and images for them. We're discovering powers we never knew we had. But at the same time we're losing many of the myths that for centuries have been the basis of women's existence.

One thing we're losing is our belief in romantic love, transcendent love, between men and women. Another is our former reliance, because we had no other choice, on male "protection": which meant marriage. Another is our traditional immersion in a feminine world centred around *Kinder, Kirche, Kuche*, as it has been put so poetically. And another is the whole concept of male superiority which, talking to quite a few women including my mother has convinced me, is a sort of religion in itself, a communal belief which has held society together and at times has (strange to say) even helped women to gloss over the bitter realities and go on working-not for wages, but out of love.

It's as if our boundaries have been removed, the answers aren't handed to us anymore by father and husbands, or even by the super-daddies like Marx and Freud. We have our own reality to affirm; what we have to realize is that power, no matter what kind of power, has the capacity to corrupt us just as it has corrupted everyone else who has ever enjoyed it. As women in the process of struggling to free ourselves to get power over our own lives, we're as capable of doing evil as we are of doing good.

We have it in us to betray our own cause no matter what line of action we choose. We can very easily become co-opted bureaucrats, we can set up women's centres funded with government money which do no more for women than any social service agency. Or we can



become mouthpieces for a theory, a revolutionary strategy, and surrender our hearts and minds to a movement or a party, and on the basis of our theories become so thoroughly cynical about the world that almost any action taken "against the system" becomes justified.

As a movement, we ought to start paying more attention to our collective unconscious, not as an excuse for ducking real responsibilities, but because that mysterious female collective unconscious

is already at work whenever get together over anything. It works negatively in the movement as "hexing" of women by other women, as covered-up hatred, as factionalism, as fear and hysteria — and when it operates this way, negatively, which means unconsciously, it can have incredibly destructive results.

But the female collective unconscious also works very positively, expressing itself in love between women, in discussions and debates, in women's art, in

the way we can all feel deeply, inexplicably moved and transformed in ourselves by another woman's courage and strength. All we need to acquire is a collective ability to swim in deep waters without drowning, to take risks. Every act we perform to free ourselves is a blow against the old mythology, and a blow against our own, old selves.

When we realize there's no easy salvation inside or outside any movement, when we see there's no floor to hold us any longer, no solid ground underfoot, maybe we'll finally become nimble-footed as we were meant to be. When we have abandoned our dependence on all the comforting subclauses in our lives, that come from having a good education, or a little money to fall back on, or the possibility of a comfortable marriage, and have faced life as it has to be faced every day by women who don't have a hope in Hell of selling out for security and privilege, then maybe as a movement we will be able to understand and do something about class differences.

The Salish Indians on the west coast have a figure in their mythology, called a "spirit dancer". The spirit dancer is ugly and wrinkled and hairy and sexless and above all EARTHY — as if its ability to be a spirit dancer came from having two feet on the ground and from being just so ugly, so hopelessly trapped by death and decay. To stop being "just women" we will have to become human just that hideous, earthbound, no exit sense. Before we can heal ourselves, we have to stare a bit at our disease. I think we can go far, together, toward self-healing.

### out of my life—

by Gina Clarke

Serving coffee is a bone of contention among secretaries, one that sticks in their craw.

Myself, I never minded. Maybe because it usually meant free coffee for me. And, in my role of ego-massager, if I get paid a bonus I'll provide "extras".

And sometimes I just plain get off on it. Like the time I served coffee and sandwiches to a boardroom of solemn grey-suiters, and me with this terrible case of poison ivy that made my arms all bumps and scabs, some clear fluid leaking out here and there, pink flakes of calomine scaling off. Bon appetit!

Or the place where, for an encore, I'd rush in with a handful of paper towels and help Old Elbow sponge off his top-secret documents. (His lap I let him take care of himself.)

At one office all I did was serve coffee. I figured it paid me about \$5 per cup, so who can complain.

Some job. And to think they had to hire me, a "temporary", to fill it. Regular secretaries kept walking out. Because of the pressure. Pressure? Well, once a month the Deputy Minister screamed for something and my boss screamed and I ran to my desk and typed frantically. By me, it was just to dispose of the chore and get back to my novel. *The Godfather* it was, and in comparison the Deputy Minister was small-time.

That was a good example of secretary-as-machine, under-utilized category. You are expected to sit and wait with blind patience until someone presses your "on" button and then you spring to life.

There's also secretary-as-machine, full-exploited category. You doze through hours of droning dictation, or scramble to keep up to the speeders, or perform simultaneous translation on the surrealistic utterances of those to whom English does not come naturally. Or serve as the flesh-and-blood link between dictating machine and typewriter.



LNS

Then there's secretary-as-carpet. No, not to be walked upon (necessarily), but as a mark of status. I remember one office where I was incarcerated for the sole purpose of keeping the chair warm. I'd open my door seeking some kind of human contact, be it only to gaze upon the profiles of passers-by, and they kept shutting it. My boss could no more admit he didn't need a secretary than he could relinquish his carpet despite his allergy. As unthinkable as saying to his rivals, "Gee, guys, I hardly ever look at the view — might as well let somebody else have my corner office."

And there's secretary-as-wailing-wall, but that's too terrible to cry all over you about.

Finally there's secretary-as-decoration. But nobody's ever hired me as one of those.

Sometimes — rarely — a boss treats you like a human being. I remember one

### —and mind

who spent a lunch hour just before Christmas choosing a book for me, while all the other secretaries just picked up their box of Laura Secords from the truck backed up to the door. And while the other secretaries were buzzed, my boss always came to my desk and smiled and said, "Mrs. Clarke, would you mind taking a letter?" When I followed him to his broom-closet of an office, he promptly lit up a cigar. Well, nobody's perfect.

The bosses you really got to watch are those who yearn for secretary-as-help-mate. "The difference between a steno and a secretary," one of them told me, "is that a secretary puts her heart into her work." He could have said the same thing about whore and wife, maid and mother. Keeping his words of wisdom in mind, I'm always careful to leave my heart at home and just hire out my body. Any employer who doesn't like it can lump it — yessir, yessir, will that be one lump or two?

# Know your local rapist

The following descriptions are of known rapists in the Ottawa Centretown area. These men have never been brought to trial for their crimes. The Ottawa-Hull Rape Crisis Centre has verified the descriptions. Information available indicates that each of these men has raped more than once. All the men are white.

## Male Bonding

A two man rape team works the Bank Street strip. The men, who say they are from Cornwall, are between 23-25 years old. One is 5'10" tall, 180 lb. in weight, has a blonde Afro haircut, and a triangular tattoo on one arm. He speaks with a French accent. The other is 6'2" tall, 165 lb., and has stringy shoulder length brown hair, he has a moustache, green eyes, and a tooth missing from the side of his mouth.

These two cruise the street in an old blue chevy (about 1963 model). The car has a big rust spot on the hood and a broken steering wheel.

Their method of attack is to pull up beside a woman late at night and ask her over to the car — presumably to give them advice on directions. One gets out of the car and forces the woman in. The two then drive her to a parking lot behind Bank Street. After raping one woman, they told her "That'll teach you to walk alone at night."

## The Professional

This man is a practiced rapist. He appears to specialize in daytime assaults of women who live in high rise apartment buildings. He observes his intended victim's habits, learning her name, her routines, and so on. He breaks into the apartment and hides until the woman returns. Then he steps out from behind and overpowers her. He forces anal intercourse on the woman (and brings his own vaseline). During the rape, he talks to her trying to convince her that the whole grisly assault is just a simple seduction.

Because he never lets the victim see his face, the physical description available is sketchy. He is described as "huge" (over 200 lb with dark hair). Call the Rape Crisis Centre at 238-6666 if you have any information about this man.

## Lothario

This man has used sex-role stereotypes to convince himself (almost) that what he does is not rape. He calls himself a great lover and brags openly of having introduced hundreds of virgins to sex. He particularly preys on young women with traditional views on how a woman should be have. He is an intuitive expert on their psychology and skillfully uses their socialized inability to make assertive refusals. Through aggressive and persis-

tent manipulation, he places his victims in increasingly difficult situations.

He will ask a woman (even one he does not know) for a date. On the date and on subsequent occasions he pressures her into a situation involving sex. The woman does not want it and normally says so. But because he has set up a pattern of ignoring her other 'no's', he justified disregarding this one too...and overlooks the fact that the result of disregarding this objection will constitute a criminal act.

He rarely beats up his victims. He does, however, use his size to overwhelm women and tire them out in long arduous wrestling matches. He also uses macho displays of strength to reinforce a woman's doubts about her ability to resist (such as picking her up bodily and dumping her on a bed). He has been known to use drugs and alcohol to pacify and compromise his victims.

When he was at Carleton University, his picture was posted in the women's residences with a warning that he was dangerous to women. He now uses clubs, organized sports outings, and discotheques as his hunting grounds. He has also been known to spend his holidays watching rape trials.

As he gets older (he is now about 33), and as more women



reject traditional roles, he is meeting fewer and fewer of his preferred victim type. The Rape Crisis Centre is concerned that as 'easy' rapes become rarer, he will drop the pretense that what is doing is not rape and, in the classic sociopathic manner, turn to extreme violence to secure his victims.

This man is apparently a civil servant. He is described as having pale skin, and mousey blonde curly hair that is just starting to thin. He has a boyish almost good looking face. His eyes are blue and prominent ("almost bulging" said one victim), and they have a "strange look about them". He is about 6'2" tall and weighs 180 lb.

## Help stop rape

Women can help to stop rape in Ottawa by reporting men who have been known to rape to the Rape Crisis Centre. Any information you can offer will be used, if you consent, to build up a composite description. Any information you don't want used, will be kept confidential. **Upstream** will continue to publish such descriptions.

The Rape Crisis Centre hopes that women will share this information with other women (by posting it in the office or school washroom, for example). By keeping tabs on those who match, and by warning each other, women will be protecting themselves — and all other women.

# Women Helping Women

by Rosemary Billings

To survive in their present form institutions need sexism. Institutions (church, state, business) are the mechanisms the dominant group in society uses to achieve its goals. In our society, that group is men and their primary goal is to continue their domination. The primary goal is therefore inherently sexist. And since the dominant group within the dominant group is also white and wealthy, the goal is also inherently racist and capitalist.

The most blatant example of institutional sexist oppression in Canada is the denial of status under the Indian Act to native women married to non-native men. On the basis of shared genitalia, men from the Government and from the national Indian Brotherhood agreed on a male supremacist law stating that native women married to non-native men could not own or inherit property on reservations.

A native woman who marries a non-native man will be thrown off her own land and the reservation (often violently). The same cannot happen to a native man who marries a non-native woman. In fact, the non-native woman can end up owning the very property forbidden to the native woman. The purpose of this, pure and simple, is to ensure patrilineal descent and patriarchal control of native lands by controlling the behaviour of native women.

Other examples of the way woman's role is policed and her autonomy restricted are perhaps not advocated by institutions, but they certainly are not opposed by them. Rape, for example. Enforced childbearing. Wife-battering. Compulsory poverty for women living without a man. When have you heard government, church or business wholeheartedly support women's demands to end these injustices?

In fact, most institutions have at one time or the other practiced those in-

justices, and many continue to do so. The difficulty of obtaining a conviction under the rape laws almost makes the crime legal. Until 1969, even birth control information was banned in Canada. The average woman's full-time salary is half the average man's. And so on.

Historically, all institutions have supported (many still do) discrimination based on class, race, religion, language, etc. Institutions have used these characteristics as convenient keys for distinguishing between the people who control those who produce for the institution (i.e. bosses), and the producers themselves (i.e. workers). They have found, however, that in large part these keys are really superfluous. There are subtler ways of keeping people in a production role (co-opting or discrediting their leaders, for example, as is regularly done with large U.S. unions).

As a result, we have a society in which institutional control of workers, if not invisible, is certainly a lot less apparent than it was in England or North America a century ago. Yet when women ask institutions to regard gender as being as invalid or dangerous a distinguishing mark for their purposes as, say, race, we encounter an unprecedentedly fierce and consistent opposition. To take one example, nine months of lobbying against one sexist film by every women's group in Canada has resulted locally only in the Ottawa Board of Education sticking an 'information' label on the film's container.

Institutions' extra commitment to opposing women comes from the difference between our struggle and that of minority group males. Their struggle is economic — to gain some measure of control (more or less, depending on their analysis) over the means of institutional production so that the institutions will grant them at the least, fair wages, voting rights and equal job opportunity. They are also, it must be remembered, struggling against institutions devoted to preserving male dominance; in a slightly perverse sense, therefore, there is a sense of one-ness between

the oppressor and the oppressed.

For women, this is not true. We are quite obviously different from the oppressor. And our primary battle is rooted in that difference. Not only do we want all that minority group men want, we also want total control over our sexuality and the means of our own reproduction. It is the latter half of this joint demand that upsets the institutional psyche (far more, by the way, than it upsets the average male).

As Gordon documents in *Woman's Body, Woman's Right*, birth control practices had been around for centuries before laws against them were passed. It is no accident that these laws were passed by one institution (the capitalist state) just as it was consolidating and during the establishment of another (capitalist business).

Capitalism relies on a labour force always equal to or greater than the number of jobs available. During the industrial revolution, institutions took harsh measures to force artisans and peasants into wage-slavery. Laws against birth control were the means used to ensure that, for the future, a surplus labour pool would be guaranteed by virtue of woman's natural surplus birth rate.

In opposing modern day efforts to end fertility control laws, institutions are therefore, consciously or not, continuing to protect their essential labour pool.

Because the average male is a worker, not a boss, he has less to gain from laws against fertility control than do the boss-controlled institutions he works for. His opposition to this demand of women is therefore less vehement than to our other claims. The average Catholic husband, for example, does not force his Church's view of contraception on his wife.

Nevertheless, he may feel uneasy about the concept of "motherhood" being controlled by 'mother' herself. It is at odds with his view of woman as a sustaining nourishing life-source. It feels wrong to have someone other than himself be able to turn the life-source on and off. The same

feelings make the average male far more uneasy than the institutions are at the thought of a woman controlling her own sexuality. 'His' woman being able to give her (previously 'his') sexuality to another man? Horrors. And he tends to go bananas at the thought of any woman refusing him her sexuality or even preferring to share it with another woman.

This uneasiness, shared by the majority of men including, of course, those in the dominant group, reinforces institutional opposition to women's sexual and reproductive autonomy. It paves the way for ready acceptance of 'against God's command' and 'natural sphere' arguments upholding the laws which make 'motherhood the property of men.'

Feminist demands for autonomy in areas other than sexual politics, are similarly resisted (although in varying degrees depending on the threat they pose to the power the institutions are set up to preserve).

The demand for women to be able to wear pantsuits to work, for example, isn't really opposed very seriously since the institution only needs to change a procedure and there is no change to the holders of power.

The demands for equal pay and equal opportunity are opposed more strenuously since there is genuine reduction in the level of power (i.e. profits which equal power are reduced by the need to pay more people more). Nevertheless, the bosses/institutions holding the power remain the same.

The demand for sexual and reproductive autonomy is wholly opposed because the women exercising it would be in effects another power base, another institution, whose very existence presupposes the destruction of the institutions of business, church and state as we now know them.

No wonder they're fighting so hard.

We're the biggest threat they ever had.

# Law For Women

by Shirley Greenberg

Every woman should know that once she marries she loses the right to charge the man who becomes her husband with rape, because our Criminal Code at present contains an exemption from this charge for husbands.

Thus, the effect of marriage is to grant the husband a perpetual licence for sexual access to his wife; her consent to sexual intercourse with him is good for life or as long as the marriage lasts. If conditions are not what a wife anticipates, she still cannot retract her consent. But a single woman's consent is required to each and every act of intercourse: without consent, penetration of the vagina by the penis is rape — unless you are married.

Separation or desertion makes no difference to a husband's rights, because our Criminal Code states expressly that a husband is exempt. To alter his status, you must end the husband-wife relationship, which is done only by divorce.

The wife's status is intimately linked with the sexual aspects of the marriage relationship: the wife is expected to provide sexual services, and to provide them exclusively to the husband. If she fails to provide "adequate opportunity for sexual services", she may be barred from ever succeeding in a claim for alimony, even if her husband deserts her without justification, under present Ontario law. This rule was applied to the wife's detriment in the recent case of *Fenik vs. Fenik*, 16 R.F.L. at page 22, an Ontario case.

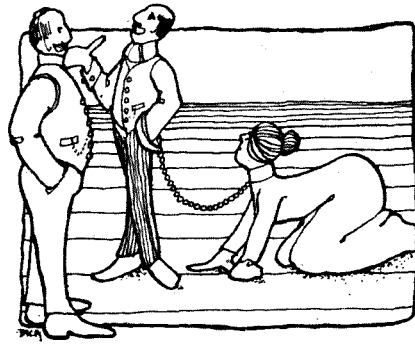
The effect of uncondoned adultery underscores the importance of exclusivity in the legal relationship of husband and wife. Not only does her adultery provide grounds for divorce and end any hope of success in a wife's application for alimony or maintenance under the Deserted

Wives' and Children's Maintenance Act, but a naughty woman can have even her own property taken away from her by the court. This has been done in Ontario, and not too long ago.

If you think these laws are barbaric, you have much company. Proposed law reforms do address themselves to remedying such unjust laws, and in Ontario changes will make it possible to look at a wife's or husband's contribution to the family and give it credit regardless of any indiscretions that may have occurred. But these changes are yet to be made.

The question of rape in marriage has been addressed by the federal Law Reform Commission as part of its examination of sexual assault in Criminal Law, and it is rumoured that its recommendation will be to remove the exemption of the husband. But recommendations do no change laws, and until new laws are passed we are stuck with the ones we have. At the present time a husband is permitted to use coercion and force as long as the marriage continues and up to a final divorce decree, but he must be careful if he wants to avoid an assault charge.

While some people find the present laws offensive, a very vocal group does not, and the wife's promise to supply sexual services for life is regarded by some as an integral part of the marriage relationship, differentiating it from single people's relationships. The two positions were argued at the Conference on Violence in the Family, held at McGill University in Montreal last June. Those against change held to traditional views and had no sympathy with or understanding of the movement for change in women's role. Underlying the traditional position is the view that women are destined to supply domestic and sexual services to men and husbands have the right to such services



on demand. Marriage in this context means that a woman is viewed as property and can exercise autonomy only in those areas allowed her by her husband. This is not mutual accommodation, and a wife will always lose out unless she is either very persuasive or devious — her choices when the system is structured to her disadvantage. Change in the system means the husband will lose power and control of his wife's conduct, as well as exposing him to the possibility of rejection as a sexual partner and increased vulnerability to a charge of rape.

To others, the sexual act appears to be inherently violent. This quality may not be obvious but violence is a potential as long as there is a dominant partner who can demand sex at his whim without regard to the wishes of the other partner, as the husband can now.

As expressed at the Conference, the uppermost concern is the likelihood that the law would not be enforced if such changes took place, thus bringing the law into disrepute generally. But speakers on this question did not seem to realize that women today consider the present laws disreputable.

Two reasons were advanced for expecting lack of enforcement: one, that com-

plaints would not be genuine, because women generally are being vindictive when they seek to charge a man with rape, and their scope would be widened with removal of the exemption; and two, that the police would react as husbands and so their investigations would be biased against women. Both of these views were advanced by an RCMP officer attending the Conference, and were supported by other speakers. Their conclusion was that attitude change would have to precede change in laws if the changes were to be successful.

On the second point, the situation can be ameliorated simply by changing police personnel policy. A remedy for police bias in favour of husbands is to recruit women for active duty, and to sensitize both sexes to the need for protection of citizens regardless of sex. It is surely an indictment of our administration of justice if the police regard themselves as protectors of husbands only. Are not the wives due full protection as citizens? The police should not be expected to be superhuman, but to be effective in their role they must treat both sexes equally. If unequal treatment results from police policy, then such policy must be changed, since it is not in accordance with our society's fundamental values.

At the present time, then, it appears that one result of marriage is to reduce respect for a woman, reflected in the lesser amount of protection she can expect and the greater amount of licence given her husband in their relationship. This is reflected in law and practices in the areas of rape, assault, and property, in particular.

Readers are invited to submit questions to this column on matters related to law and the legal system.

# The Healing Arts

by Beatrice Baker

## Some Facts About Breast Cancer

1. Of all women who die of cancer breast cancer is responsible for more deaths than any other form. Early detection and treatment can save lives and early detection allows greater latitude in type of treatment.

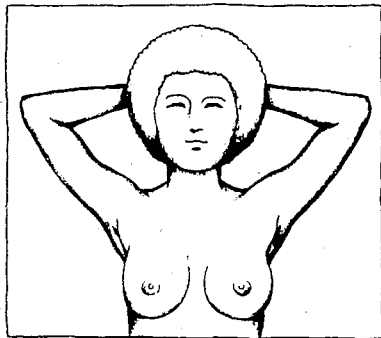
2. Breast self-examination (BSE) should be a standard health care practice for every woman from the time her breasts start to develop. Over 90% of breast cancers are detected by women, not their physicians. Since each woman's breasts are different, and moreover, each woman's breasts change both cyclically and over time, no physician's examination can be as expert as an individual's monthly examination.

3. There are many common, non-cancerous conditions which affect the breast; in fact, 80% of all "lumps" are benign problems.

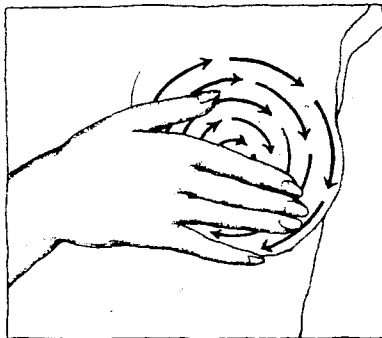
4. Surgery is not the only form of treatment for breast cancer; type of treatment depends on a number of variables including type of cancer, how early it was detected, etc. When surgery is necessary a radical mastectomy (removal of all breast tissue and some muscle and lymphatic tissue) may not be required or advisable. Always get a second opinion.

5. Don't hesitate to take a close friend or a relative to the doctor's with you. They can act as advocate and support in what may be an emotionally difficult time. They are in a better position to ask questions and push for answers if a doctor is reluctant to discuss alternatives.

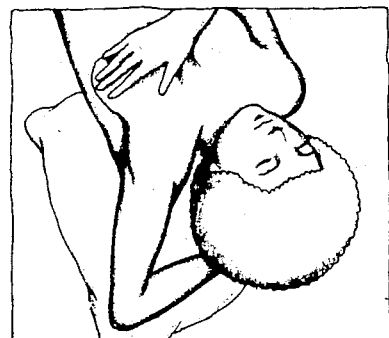
6. Besides getting complete medical information and advice, women should find someone to talk to about the emotional repercussions. Doctors and nurses may not be a good choice; they may be too busy, they may not be sensitive to the problems involved.



then with hands raised...



a small circular motion...



raise arm beside breast...

We have nothing to fear but fear itself, if it is fear that keeps us in ignorance, keeps us from facing reality immediately, keeps us from seeking treatment promptly.

## BSE — HOW TO DO IT

1. Stand in front of a mirror and first with hands at your side and then with hands raised, check for any of the following symptoms: differences in shape (not size) since the last examination, flattening or bulging in one breast but not the other, puckering of skin, or any discharge, redness or scaly crust on nipples.

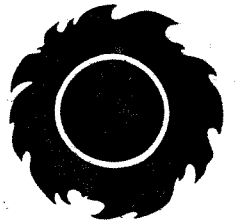
2. Lie down on a bed, or stretch out in a bathtub when bathing, and raise the arm beside the breast being examined and with the opposite hand gently and systematically, with the flat of the fingers, not the tips, examine the breast and the area between the nipple and the armpit. A small, circular motion, or a slight back and forth motion of the fingers can be used. Either work in a spiral starting at the case of the breast or examine it in quadrants.

3. When first starting BSE do it every 2 or 3 days for a couple of months because there are systematic changes in the breast that correspond to phases of the menstrual cycle. Once you are familiar with your own changes, choose a convenient time and do BSE at the same time each month.

4. Lumps may appear and disappear during a menstrual cycle, so if you find a small lump for the first time, you can wait for another cycle before seeing a doctor. If it doesn't disappear at the end of a cycle go to a doctor immediately.

For more information read *Our Bodies, Ourselves*; chapter 12 of *Vaginal Politics* by Ellen Frankfort; *Ms Magazine*, March 1975, Vol. III, No. 9, pp 23-éc.

(Illustrations from Ms.)



## Art for Everyone by Selected Ottawa Artists

Saturday, October 1, 2 pm.

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350 Sparks St.

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# ART AUCTION!

# Self worth: key to effective self defence

This is the second in a series of articles based on *Wen-Do, Women's Self-Defence*, which was developed especially for women by the Paige family in Toronto. Shirley Masuda, a qualified *Wen-Do* instructor, continues the series with a look at self-defence as a change of attitude.

by Shirley Masuda

As women become more self-sufficient we realize that we can no longer rely on men to protect us, and indeed, it is from men in most cases that we need pro-

tection. Consequently, self-defence is increasingly popular with women who want freedom of movement without constant fear for their personal safety.

Women over the years have been forced into traditional social roles of loving, nurturing and defenceless — leaving them completely unprepared to cope with an attack situation. Many women would rather suffer a brutal assault than fight back for fear of injuring their aggressor or betraying society's image of what is feminine. The same woman who

could never hurt anyone, even if that person were attacking her, is the same woman who would fight ferociously if someone endangered the life of her child. Why? The role of loving, nurturing mother and protector enables her to fight like a tigress to protect her child. So women are not physically incapable of protecting themselves, but they are paralyzed by society's expectations. Self-defence for a woman, then, must necessarily begin with a change of attitude toward herself. She must look within

herself, find her true worth, and discover her inner strength which in *Wen-Do* we call our KI.

It is a fact that women show more courage in times of crisis than do men and it is this strength that we must call upon if we are ever to defend ourselves. It is our inner strength that helps to balance the scale against our lesser physical strength. When men must defend themselves, it is against another man or men and when women must defend themselves, it is usually against a man or men. We must be mentally

prepared to fight a greater physical strength than our own. Women do, however, have some advantages other than their greater inner strength. The man attacking someone who is physically weaker than he is thinks he doesn't have to use as much strength as he would against another man, nor does he expect that his victim would dare to resist him. Psychologically he is not prepared to defend himself against a mere woman, and this alone leaves him open to our defensive techniques.

There is yet another hurdle on the way to self-defence, that of achieving self-worth. No woman will fight for herself unless she feels she is worth it. Women have been defined and given value only in their relation to men — man's wife, mother, sister, mistress, and so on — which has robbed us of our self-worth; we see ourselves through men's eyes, without value in ourselves. Because society sets less value on women than on men, our laws can somehow excuse such things as rape, wife abuse, child molesting, incest, and countless other crimes that Medea and Thompson call "little rapes" in their *Against Rape*. We must rise above these psychological rapes, look within ourselves, and know ourselves and our worth — because only when a woman values herself more than her aggressor will she put all her strength into defending herself. No matter how good her defensive techniques are, unless she is prepared to use them they are useless.



Effective self-defence does require a certain amount of physical strength and co-ordination. Self-defence classes should encourage women to build strength, co-ordination, balance, and suppleness. A good course not only teaches a woman how to get out of holds, to kick and punch, and the vulnerable areas to concentrate on, but also how to avoid dangerous situations and when to run. Mental conditioning prepares a woman for an attack, increasing her chances of remaining calm, alert, and ready to use her defensive skills. Since most women have no idea how great their own strength is, a good self-defence course should teach a woman to feel her strength, how to use it, and what she can do with it — this more than anything gives a woman confidence in herself and in her ability to defend herself.

In most cities it is not safe for a woman to be alone in her home, on the street, or at work. Dr. Paige and his family have spent many hours developing a simple, effective type of self-defence for women called *Wen-Do* that can be taught in only a few hours, with the hope that one day it will not be safe for anyone to attack a woman alone in any city. If you have not yet taken a self-defence course, we urge you to do so. Information on *Wen-Do* courses in Ottawa is available at the Ottawa Women's Centre.

## Sport Speculum



Alisa Photography

by Hope Cadieux

Have you ever wandered through Brewer Park during a soccer match and, after contemplating the aesthetics of lithe young bodies cavorting about the field, encumbered by the minimum of equipment, pondered the significance of all that fancy footwork and brilliant use of the head? Has it occurred to you that this game, which incorporates the maximum of action with the minimum of violence, attracts more fans than any other spectator sport?

Football — as soccer is known everywhere outside Canada and the United States — is a sport that is played between two 11-player teams. One player is the goalkeeper, while the other 10 are strikers, linesmen (or midfielders), and backs. Teams are easily distinguished from each other, and goalkeepers from each other and their teams, by distinctively-coloured uniforms; all players except the goalkeepers play both offence and defence.

The game is played on a rectangular field that may measure no more than 130 by 100 yards and no less than 100 by 50 yards. The boundaries of the field are marked by "goal lines" and "touch lines." Both goal lines and touch lines are part of the playing area but beyond them, players or ball are considered "out of play." Goals, 8 yards wide and 8 feet high, are backed by nets and set in the middle of 6- by 20-yard "goal areas" at either end of the field. In front of each goal is a "penalty spot", located 12 yards from the goal. A circular line outside the penalty area — a rectangle bounded by lines 18 yards from the goal line and 18 yards from the goal posts — delimits the segment that is off-limits to other players during penalty situations. And, finally, a circle 20 yards in diameter in the centre of the field constitutes the "midfield" while a line bisecting it separates each team's half of the field.

Not the least of the game's attraction, to viewer and participant alike, is the simplicity of the equipment and uniform involved: a ball that is 27-28 inches in diameter, weighs 14-16 ounces, and is inflated to a pressure of 15 pounds per square inch; and a simple costume consisting of jerseys or shirts, shorts stockings, and shoes (which may possess cleats, but only of the rounded kind). Shin pads and gloves are optional, but players are prohibited from wearing anything that could be dangerous to other participants.

Soccer officials consist of a referee and two linesmen. The referee has the power to call penalties and to stop — or even terminate — the game in cases of spectator interference. She also keeps a record of the game, acts as timekeeper, and cautions or removes players guilty of misconduct. In the performance of these functions she is assisted by the two linesmen, who act only if the referee has not seen the incident in question.

Now for the game itself. The ball is put into play by a kickoff from the centre while each team is confined to its half of the field. No opposing player is allowed to be within 10 yards of the kicker (remember that circle in the middle of the field?). The kicker must kick the ball forward and may not touch it again until it has been touched by someone else. A coin-toss is used to determine which team

will kickoff at the start of the game, the other team kicking off the second half. After a goal, the team scored against kicks off.

The game is played in two 45-minute halves; the clock is never stopped except in cases of serious injury or extreme emergency and there are no timeouts. The object is to kick the ball or butt it with the head into the opponent's goal. Only the goalkeeper is allowed to touch it with her hands or arms while it is in play, but a player can use any other part of the body to propel, pass, or stop the ball.

An *offside* rule, intended to prevent an offensive player from waiting in front of the goal for the ball to come within striking distance, precludes a player being nearer the opposing goal line than the ball is at the time that a teammate passes the ball to her unless there are at least two opposing players (counting the goalkeeper) between her and the goal. A player may be offside, but a penalty not called, unless the referee deems that the offside has a bearing on the course of the play, that is, that the offside player was seeking to gain unfair advantage.

When the ball goes out of bounds over the touchline, it is put into play by an opponent of the team who last touched it by means of a "throw in". A player stands out of bounds and with both feet on the ground, throws the ball in with both hands over her head. A goal may not be scored directly from a throw in and the thrower is not permitted to touch the ball again until some other player does so first.

When the ball goes out of bounds over either goal line, one of two methods is used to put it back into play. If the attacking team caused it to go out, a member of the defending team takes a goal kick, which is a kick from within the goal area (the small rectangular area in front of the goal) to beyond the penalty area, (the larger rectangular area) within which no member of the offending team is allowed. Again, a goal may not be scored directly from a goal kick, and the kicker may not touch the ball until after another player touches it.

If the defending team caused the ball to go over the goal line, the offensive team receives a "corner kick." The ball is placed within a one-yard arc at the corner of the field and the defenders are required to stay at least 10 yards away. A corner kick can lead directly to a goal, but again the kicker may not touch the ball again until after another player has done so.

Soccer infractions are punished by an indirect free kick, a direct free kick, or a penalty kick being awarded the non-offending team, depending upon the seriousness of the infraction. The essential difference between a direct and an indirect free kick is that on the former, a goal may be scored while on the latter, the ball must be touched by another player of either team before a goal is scored. The former are occasioned by such actions as charging from behind or in a violent fashion; kicking, tripping, hitting, holding, pushing, or jumping at an opponent; and playing the ball with the hands or arms. The latter are occasioned by less violent actions, such as charging in a legitimate manner but at a player who is far from the ball; purposefully charging an opponent while far from the ball; wasting time; and offside. Both take place at the point at which the infraction was committed. A special infraction in this category relates to the goal keeper, who is penalized for taking more than four steps or delaying when getting rid of a blocked shot.

If an infraction that calls for a direct free kick is committed by the defending team in its own penalty area, a penalty kick is awarded to the other team. The ball is placed directly in front of the goal — on the penalty spot — 12 yards from the goal line. Only the kicker and the goal keeper are allowed within the penalty area and the latter cannot move until the ball is kicked. Nor may any other player enter the penalty area until the kicker has made contact with the ball.

In addition to the penalties associated with playing the ball, the referee can penalize for misconduct, i.e., obvious disagreement with an official decision, serious fouls that could result in injury, abusive language, and any form of "unladylike" conduct. Continuous and flagrant misconduct can result in a player being removed from the field and her team playing shorthanded for the remainder of the game.

Offensive strategy consists of either the "long passing attack" or the "short passing attack." The first is based on a series of extended but accurate passes designed to get the ball up the field toward the goal in the quickest and easiest way; the second is designed to bring the ball into scoring range via short passes blended into well-planned combination patterns. Defensive systems may be based on the woman-to-woman principle, whereby each player is assigned to an opposing player, or the zone principle, in which players cover certain sections in the vicinity of the penalty area. Whatever the strategy, however, the secret of success in soccer depends on economy of movement and mastery of the fundamentals of controlling the ball by means of kicking, passing, dribbling, trapping and tackling it with the foot, and, of course, heading — that butting of the ball with the head that we so admired before we knew anything about the game!

Sound like fun? Now, here's the rub. Ottawa has at present some 23 soccer teams for men. The only women's league beyond the high school level has only 13 members — not enough to form two teams. If you think you would like to take part in this exhilarating sport, the organizer of the women's league would be happy to hear from you. Her name is Gloria Mills, and she can be reached at 722-7042.

# Assistance for athletes

by Kate Middleton

Gameplan, a financial assistance program for Canadian athletes, has expanded its funding one hundred per cent over last year's amount. Approximately 550 athletes will receive assistance under the new Game Plan Athlete Assistance Program. The increased funding brings the total Game Plan support for competition, training and athlete assistance for the year to \$5.8 million.

According to the Honourable Iona Campagnolo, Minister of State for Fitness and Amateur Sport, "The program is intended to provide Canada's card athletes with basic financial assistance enabling them to pursue their athletic careers without financial hardship. In our society the incentive for performance comes from national recognition of difficult personal goals. The Game Plan Athlete Program is designed to assist young Canadians in the pursuits of these high goals."

Sportsperson Roger Jackson originally conceived the concept of the Game Plan in 1972. It officially began in 1973 as a partnership between Sport Canada, the Canadian Olympic Association and the provinces. Its original purpose was to develop and prepare Canadian teams for the 1976 Olympics and other international events. Since that time the Olympics Association and the provinces have accepted mandates focusing on related areas in sports.

The provincial governments are currently focusing on bringing their athletes up to national level of competition. Their mandate is not to prepare "elite" athletes who participate in international competition; this is being left to the federal government. The Olympic Association is turning its attention towards club assistance and the "Young Olympian" program sponsored by the Royal Bank.

Game Plan is the Sport Canada Program for the development of excellence on an international level, geared particularly to the Olympic, Commonwealth and Pan-American Games. The Athlete Assistance Program, latest in a series of programs developed by Game Plan to improve performance, will be the single national financial support system for Canada's best amateur athletes. The athletes receiving this assistance are all carded by the Athlete Classification System as A, B, and National Card athletes.

These athletes must belong to sports qualifying as 'major games', which include at present: alpine skiing, archery, badminton, basketball, canoeing, cross

country skiing, cycling, diving, equestrian riding, fencing, field hockey (men), figure skating, gymnastics, judo, rowing, soccer, shooting, speed skating, swimming, synchronized swimming, track and field, volleyball, water polo, weightlifting, wrestling, and yachting.

However, not every athlete in a 'major game' qualifies. Each national sports association has a number of cards to give to its members athletes. These athletes must pass through qualifying rounds and enter the national championships. Athletes given A cards are world champion athletes, athletes within the top eight of their sport. 'B' athletes are those occupying the positions from nine to sixteen in their sport. C cards are given to athletes of Olympic calibre who may belong to a qualifying team or who belong to a club who has a good quantity of A and B athletes. For instance, in swimming there may be perhaps 10,000 competitors across Canada. In order to be considered eligible to compete for a card the

athlete must be in the top 60 swimmers of the country. There are approximately 500 cards for all the qualifying sports.

The Athlete Assistance Program is geared to provide basic assistance enabling athletes to continue their sport and academic or working careers without suffering financial hardship. Eligible athletes will receive a yearly financial commitment and, in return, will be expected to train intensively in pursuit of world class performances.

Card athletes will receive financial assistance in the following areas: living support for full-time student athletes, lost-time payments for working athletes, training support and tuition fees. In addition to the financial support, the Athlete Assistance Program will aid athletes in special areas involving job placement and equipment requirements.

This long-term program will be reassessed each post-Olympic year. It is designed to integrate with the responsibilities of the individual athletes, their clubs

Summary of Assistance Available to Athletes

| STATUS   | Living Support | Training Support | Lost Time Payments | Tuition |
|--|----------------|------------------|--------------------|---------|
| Working Athletes                                   | --             | \$50 / month     | *                  | --      |
| full-time University Student Athletes**<br>at home | --             | \$75 / month     | --                 | *       |
| away from home                                     | \$215 / month  | \$50 / month     |                    | *       |
| Full-time College Student Athlete**<br>at home     | --             | \$75 / month     | --                 | *       |
| away from home                                     | \$215 / month  | \$50 / month     | --                 | *       |
| Full-time High School Student Athlete**<br>at home | --             | \$50 / month     | --                 | --      |
| away from home                                     | \$215 / month  | \$50 / month     | --                 | --      |
| U.S. or foreign schools [where eligible]           | --             | \$50 / month     | --                 | --      |

\* denotes eligibility

\*\* Part-time student athletes attending university, college or high school are eligible to receive the same training and tuition allowances as their full-time counterparts, but are not eligible for living support if they are living away from home.

and to study as full-time student. Under the 1977 Program, she would receive a total of approximately \$3,880.00 which can be broken down as follows:

Living allowance: \$215 monthly  
Training allowance: \$50 monthly  
Exact tuition: \$700

(approximate average fee)  
TOTAL \$3,880

In 1976, this athlete would have received a total of \$2,700.00 which was made up of a \$1,800.00 grant-in-aid, a \$600.00 bonus for living away from home and a \$300.00 training allowance.

3. A central office will be established with employees to administer the Program and to respond to the enquiries of athletes, National Sport Governing Bodies, the media and the general public. Employees of the Program will also be travelling to training and competitive environments to discuss aspects of the Program with athletes and coaches.

The National Sport Governing Bodies will designate a liaison person who will be directly responsible for determining athlete's needs and who will confer with Game Plan officers on a regular basis. Administration of the Programme will be in accordance with amateur rules as specified by the International Olympic Committee (IOC) and the various international federations.

Should budgetary increments become available in subsequent years, both the value of the assistance and the number of athletes assisted will be reassessed.

Accompanying the game Plan Technical Program, responsible for athletes' training is Game Plan Information. This is the Public Relations arm of Game Plan. It services media with releases on Olympic, Commonwealth and Pan-American game standings held by Canadian athletes.

Basically, Game Plan Information Program provides information on the progress of Canadian athletes in various international sports events and fulfills media requests for this information. In this way, athletes are not only receiving financial support in order to compete but also announcements of their standings to the folks back home - providing extra incentives for them to achieve full results.

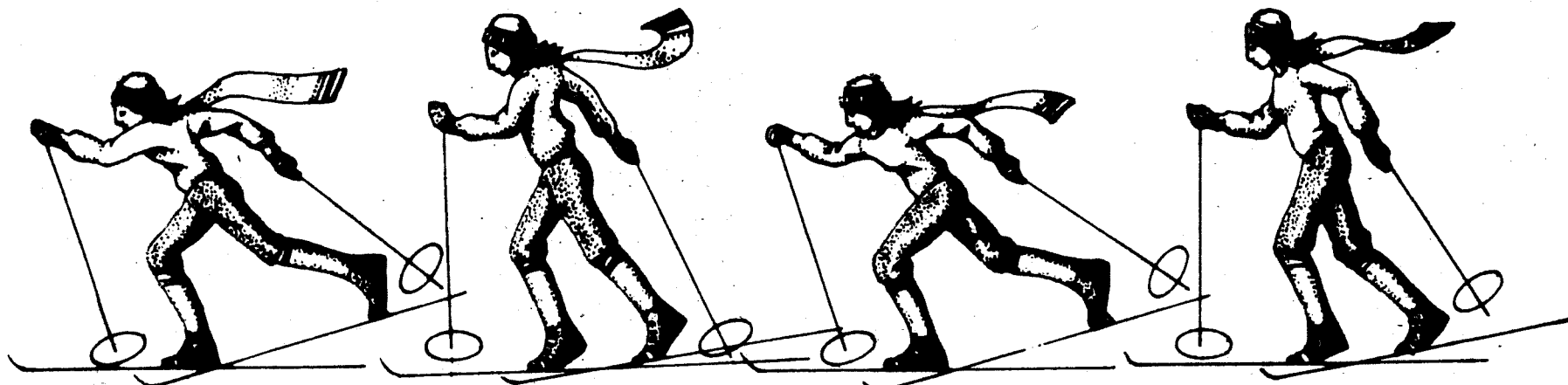
Results, in the way of medals and high standings, are what Game Plan is investing in. Someday, when more funds become available to Canadian citizens for recreational and fitness pursuits, programs such as Game Plan may become a natural end to a grassroots fitness movement where national health is the reward.

and the national Sport Governing Bodies in providing facilities, coaching and competitive programs.

The new Program will differ from previous programs in the following aspects:

1. Previously, financial assistance to card athletes was provided jointly by Sport Canada and the Canadian Olympic Association (COA). In August 1976 the COA ceased support. To fill the void created by the withdrawal of the COA, funds were allotted from Loto Canada enabling the creation of the Game Plan Athlete Assistance Program. The Program was reviewed and accepted by the COA and the National Sport Governing Bodies.
2. The federal government is prepared to commit to the Program more than double its previous allocation so that athletes will receive assistance that realistically meets their requirements while engaged in serious training.

For example, a volleyball player moves from her home in Toronto to Vancouver to train



Donna Kaluza

# Being an RCMP officer is "just part of me"

by Janick Belleau

*I wanted to interview this particular RCMP woman, Constable Donna Kaluza since I had a quick glance at her, driving her car while on duty. She looked very much in control! I made inquiries to find out if an interview was feasible.*

*After being introduced, she takes the initiative of asking the first question:*

*"What is Upstream about?"*

*"I'd say, it's a feminist oriented newspaper. What do you say?"*

*"Oh! I don't think I'm a feminist."*

*Constable Donna Kaluza just set the pace of the interview!*

**Why did you have the desire to become a policewoman to begin with?**

I come from Pugwash, Nova Scotia, and I was acquainted with many male RCMP friends; plus, my parents are pro-cops. Besides, I found the idea appealing because it's different. Plus, I like dealing with people. The ones I deal with aren't always the best kind of people, but still! I'm outside a lot. I'd hate working in a windowless office.

**What are the criteria in order to be a member of the RCMP?**

You have to have a minimum height of 5'4"; be healthy; be between 18-29 years of age; be a Canadian citizen or British subject; have your driver's licence.

**What about the training?**

It's a concentrated one that lasts 6 months. It happens in Regina, Saskatchewan in the training academy. We live in barracks. There's 32 women in a troop. We're up from 6:00 a.m. to 10:45 p.m. Would like the run-down of a day?

**You might as well for the benefit of the interested.**

Up at 6:00; dress for the inspection by the Senior Troop at 6:30; breakfast until 7:30; back to the barracks for dusting, cleaning and buffing floors (I mean BUFFING). At 7:50 we line up in front of the barracks and walk with the troop marker wherever she decides to go.

We have 7 classes a day which end at 4:30 p.m. Then we have supper. In the evening, if you're lucky, you'll have only to polish your shoes, iron your blouses and then you'll go to the Constables Lounge and just... relax. If you're unlucky, you do your home-work and extra duties.

**What about... how would you say... graduation day?**

It's a big thing! It lasts a whole weekend. Parents usually fly over. There's a shooting demonstration; swimming and self-defense displays; drill demonstration: it's like the Musical Ride. In other words, you show off what you've learned to your family and friends. Of course, there is also the valadictorian speech and the presentation of badges. On the last evening, there is a banquet and a dance. I mean, everybody is almost in tears. When you're having your training, you swear you'll never go back again but when you leave, it's a different story. We have become dependent on each other and when you

leave you know, you'll miss them.

After that drastic training, you have 6 months of practical probation.

We wait in turns until the Force is ready. Now, I'm waiting for a transfer to B.C. I hope I'll get it! Let's say someone is stationed in a city in Nova Scotia, then the Personnel Office would transfer him faster because the area would become too familiar and consequently too easy to handle.

**Are you restricted to certain fields being a woman in the RCMP?**

I can be faced with anything that breaks the law. What guys do, we do. Personally, I chose to

**What are masculine reactions towards feminine authority?**

In most cases, men are surprised and very curious. I have to be in control. You can't have somebody calling you "honey". It's not professional! If a man yells or screams at me, I can't yell or scream back because you lower yourself to his level. When you deal with someone you have to be fair and use discretion. I cannot dislike a man because I don't like the way he combs his hair. You have to make your own judgement, regardless. Some will call me 'female pig'. It just proves that they are rude and ignorant. Some people think they get you down but it doesn't bother me anymore.

**What are your feelings when you**



Janick Belleau

be in the Traffic Section but I could have chosen the Drug Section, Commercial Crimes, Immigration and Passport, Customs and Excise, etc... there is no sexual discrimination. There's a rapport, a feeling between us. It might be the consequences of the training. Each one looks out for the other. Protection is for each other. It doesn't boil down to whether you're a man or a woman.

**Can you explain your feelings while wearing the uniform — different situations?**

It's part of me! It's like wearing jeans! At the beginning, I was conscious. It felt like I was sticking out in the crowd. I was conspicuous. Because I'm a woman, it has a great impact on people.

**are faced with arresting another woman?**

I have never arrested one, yet. I just did searching. Actually, it's embarrassing enough! It's not easy for them and neither is it for me. It's always done for the person's own good. I don't like to see anybody damaging their life. I like to think, I am human! We had a lecture lately given by the head of the women's prison in Kingston. Let's say there would be a strike or mutiny, we in Ottawa would have to go and replace the guards. We wouldn't go in uniforms because it causes more problems. All we want is to bring back peace.

**What would be your reaction if you had to arrest one of your friends?**

When you take your oath, it doesn't matter who it is you are faced with: it could be your mother or husband; if they break the law, they are guilty of crime — big or small. No matter how close to me they would be, I have to do my duty.

**Sometimes you work night shift. Are you not afraid of being alone in a car on a dark street and having to stop somebody?**

I am not afraid of the dark. Actually, I'm best at night, like a prowler. I'm scared when I have to be. One gets the feeling! But then, there is the radio in the car. I always take the licence number and the names of the streets on which I am before I make any further move.

**Out of curiosity, Donna, in your opinion, do you believe the statements about the RCMP being "out of control?"**

I knew it! I knew you would ask this question. I don't have much experience in the RCMP. I wouldn't like to jeopardize my position by making any kind of statement... But, it's no ball game... Anyhow, it has nothing to do with me!

**I'd like to take a few photographs of you in your car. Would you mind?**

Well, I'm not so photogenic!

*All the same, we leave the windowless office and walk around, Donna seems to be on quite good terms with the male members that we pass. She's so amiable. Light voice. Mischievous smile. Although she claims to be professional she seems to remain open to all.*

*Down on the street, she pulls the car up in front of me and offers to take me for a ride, or at least a visit to the car wash. I can't help but ask on the way a question that would clarify my frame of mind:*

**You seem to get along well with your male companions?**

Why not? Most of them are a good bunch of guys. Since I'm working with them, I might as well get along. Otherwise, life would be miserable.

**True enough! Listen Donna, I have to go. Thank you for taking the time to spend with me.**

I thank you for the interview. It will give me some publicity! It was fun! ... It was flattering! (Big smile) Since I didn't even make my hometown newspaper.. I was heartbroken!

Many thanks to Sgt. Stu Lowde, Police Community Relations Coordinator, for permitting and arranging the interview and approving of the article.

## New style for pregnant soldier

SAN FRANCISCO/HERSAY — A sign of the times is the recent move on the part of the Danish army to come up with a fall collection of uniforms for pregnant soldiers.

The army decided to hire some maternity designers for their soldiers after two women reported for duty in battle dress, saying their normal working uniforms were too tight.

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# The labour farce: part 1

by Alma Norman

"If women work they will destroy their femininity."

"Work will only coarsen women and they will lose their force for moral good."

If we substitute the word 'vote' for the word 'work' we note a depressing similarity between the attitudes to female employment and those to female suffrage. The only way for women to remain morally effective, gentle and sympathetic, was to remain in the protective cocoon of the home, where the only hardships they might face would be excessive childbearing, unjust marriage laws, the double burden of homemaking and farm labour, poverty, possible brutality, and similar encouragements to their femininity.

The suffrage battle has been won since 1917. That for equal employment opportunity continues. The issue revolves around the definition of work. In the 19th century, as today, work meant paid employment. And in a "properly functioning society there was no need for women to work as their husbands and fathers would provide for them."

Alas! Even the most perfect of societies occasionally fail to function properly. Thus, in 1876, the *Christian Guardian* observed sadly that "... considerable proportion of the males...count for nothing as breadwinners...", and, more ominously, "...a considerable number obstinately refuse to wed." Faced with this tragic situation there were always unfortunate women forced to support themselves. For single women awaiting marriage this was acceptable; for the unfortunate spinster (she whom "obstinately refused to wed") it was a choice; for the widow or deserted wife it was a necessity.

Wage work, of sorts, was always available to women. Throughout the 19th century domestic work headed the list, immigrants often being brought to fill the demand. It was an ideal occupation, we learn: "the demand is large and not subject to fluctuation...and household work is suited to the capacity of women and the experience useful to them." Domestic workers earned from \$6 to \$14 a month with board and lodging. They had, too, the assurance of an all-too-supervised (but not always an all-to-safe) living environment in their employer's home.

Many young women sought work which offered more freedom. They flocked to the factories, and eating establishments, to the laundries and shops. For this freedom they worked at such satisfying tasks as filling packets with seeds; colouring bamboo sticks, pasting labels on biscuit tins, sorting rags into separate piles of wool, silk and cotton; stitching gloves and corsets; ironing, washing, waiting on table... They earned from \$1.00 to \$9.00 weekly.

Some women, especially after the introduction of the typewriter, found employment as clerical workers (where, according to the Royal Commission on the Status of Women Report of 1970, the majority have stayed.). Owing to the increasing popularity of this kind of work, however an exploitive situation developed, with so-called "Business Colleges" springing up. These, bound by no standards and fewer

scruples, sent out inadequately trained women to compete with each other for jobs. Naturally these bargain basement skills netted bargain basement wages — as low as \$3.00 a week, as high as \$8.00.

Other women were scarcely better off. Typesetters, of whom there were admittedly very few, earned \$4.00 weekly. Telegraphers, on the other hand, might earn as much as \$55.00 a month. Sales clerks, predictably, were near the bottom of the pay scale; they also might earn \$4.00 weekly, but it was a respectable job for women with no training. (In 1917 the B.C. Minimum Wage Board recommended a minimum wage of \$12.75 a week for women store clerks.)

Incomes were appreciably higher for those few women fortunate enough to have a profession. By the end of the 19th century this usually meant teaching or nursing. To no one's surprise, however, there was an enormous difference between the income of male and female teachers: in 1889 Ontario women elementary teachers working in the city earned an average of \$358.00 per annum; the male income was \$776.00. In other provinces salaries were lower. Professional nurses might have earned up to \$16.00 a week. The head library assistant earned \$450 a year; the head, of course, was male.

A few women were lawyers and doctors; some women ran their own businesses. The occasional woman, like Cora Hind, became influential journalists. And for those to whom other options were closed or were unappealing, there was always that standby, prostitution.

For some women prostitution offered an essential supplementary income; to others it had the apparent advantages of part-time work, low overhead, on the job training, and self employment. Well aware of the temptation to resort to prostitution (by whatever name) Minnie Phelps in 1890 pointed out that one way to discourage this would be to "give women the same preparation for her...calling as her brother — all sons are expected to learn some trade or profession, why not all daughters...". (Why Not? Indeed, one asked in 1975.)

At the beginning of the 20th century, 1 in 6 Canadian workers



was a woman. Most were single, but by 1921, studies showed that increasing numbers of married women were joining the labour force. Many of these took part-time work in such establishments as laundries or local shops. Between 1947-1977 the proportion of married women in the labour force jumped from less than 4% of the total work force, to approximately 22%.

The increased participation of women including married women in wage work was accelerated by two world wars, especially WWII. Under pressure of the need for war materials and of patriotic fervour, even women with families were pressed to enter the labour force, a move enthusiastically supported by the National Council of Women.

So great was the need for women's labour, that the part-time work that many mothers had been doing since the early years of the war was no longer felt to be sufficient. Measures were taken to encourage them to commit themselves to full time work. In 1942 the Dominion-Provincial Day Nurseries programme was instituted, in which the two levels of government

could co-operate in offering subsidized (but not free) day care to mother engaged in the war. Only Ontario and Quebec took up the offer.

Under the programme, foster home care was provided for children under two; day care for preschoolers; school day care for children between 6-16, and after school supervision during the school year. The fees were \$.85/day for the first child (in day care) and \$.15 for each additional child in Ontario and \$.35 and \$.20 respectively in Quebec. The programme ended as the war ended in 1945; women being no longer required to work for patriotism, were not encouraged to work at all.

The women themselves had regarded war work in a somewhat different light. In response to a questionnaire on their motives for working in war plants, 59% of women replied, "to make money." In Quebec, 31.4% of women replying to a similar questionnaire from *La Jeunesse Ouvriere Catholique*, reported that the wages earned doing war work were their only source of income. Nonetheless, day care was seen by legislators

as a needless expense, and women retreated to their pre-war bliss of domesticity as men returned from the war to take up former jobs. The Public Service encouraged the great trek homeward, by restricting employment of married women, in order to help returning servicemen re-establish themselves in civilian life.

But surely the situation has changed since 1945?

Certainly more women are working. Over 22% of married women are employed, and 1 in 3 workers is female. And what work do these women do?

According to the Royal Commission (1970) most are employed in clerical, service and recreation jobs, with a few to be found in professional and technical categories. In 1967, women held 2.3% of management positions. In almost every category they did the bulk of the routine, low paid, support jobs. High earning, decision making posts were held by men. Until 1951 pay differentials based on sex were the rule. In that year, Ontario passed the first equal pay legislation in Canada, followed by the federal government in 1956. Rug ranking as a salary determinant was not even questioned until the mid 1970's.

In fact, the Royal Commission report only highlights the tortoise pace of women's advance in the field of paid employment. One brief after another presented to the Commission documented instances of unequal pay, despite equal pay legislation; of generally lower salaries paid to traditionally female professionals, e.g. nurses, as compared to male, e.g. doctor; of reluctance to admit women to senior levels of management; of women's skills and abilities not being fully used.

Meanwhile, however, a growing labour movement was determined to improve both pay and conditions of work in Canada. The relationship between women and this labour movement will be the subject of part II of this article.

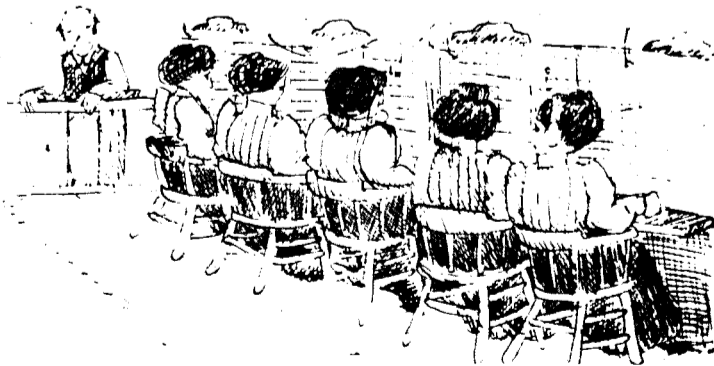
*Information on women at work, whether paid or unpaid (e.g. housework) is not easy to come by. However, the following sources are helpful:*

*Trofimenkoff & Prentice: The Neglected Majority*

*Mitchinson and Cook: The Proper Sphere.*

*Report of the Royal Commission on the Status of Women in Canada (1970)*

*The Corrective Collective: Never Done: Three Centuries of Women's Work in Canada, published by Canadian Women's Educational Press.*



## UPSTREAM 2

♀

"If I am to keep on as I have begun [in public life] that means one unending struggle...However, for me, more pleasure will come going upstream than down, but believe me it is no enviable position."

Agnes McPhail -1922-

# Star Wars: And the short end of the wookie

by Rosanna Desmeules

A long time ago in a galaxy far, far away, women were obviously still getting the short end of the Wookie. *Star Wars* offers only one female character of any interest, the princess Leia Organa, whose sole function in the movie seems to be to provide a damsel-in-distress motif and a romantic interest for the heroes. Granted, a few efforts have been made to placate the modern, liberated woman: the princess is also a sort of political ambassador (representing her father, of course), who does manage to endure an unspecified amount of physical torture (although this is more apparent in the book than in the movie), outsmart the villains in a battle of wits, trade cutting remarks with the cockier of the heroes, and by her ingenuity extract herself and others from a tight situation. And throughout all her adventures, including a plunge into a collapsible room

full of wet garbage, she remains perfectly groomed, in an immaculate white dress, with not a hair out of place — probably the most remarkable of her achievements, and one I could certainly never hope to emulate!

However, one plucky princess is just not enough, especially in comparison to the plethora of male characters who inhabit the rest of the movie and creator George Lucas' imaginary galaxy. In this universe of incredibly advanced technology, social institutions have apparently not changed one fraction of an angstrom. Women still follow their traditional roles of princess or wife-and-mother (Luke's aunt), with the totally insignificant exception of two alien bar-flies of indeterminate profession wearing Cleopatra wigs and the occasional woman in a crowd scene. My powers of observation are not the greatest, and I only started to think about this after-

wards, but I do not recall seeing a single female technician, soldier, guard, pilot, or even a villainess. The unrelenting maleness of this universe extends even to the robots and individualized aliens like the Wookie copilot, who are all referred to as "he". This perpetuation of the western image of male-dominated society in a movie that is going to reach so many adolescents and children is alarming. I would really have expected alien races to do better.

And am I honestly supposed to believe that, at the moment of truth, when the noble, Force-fearing rebels have pitted all their puny strength against the wicked, greedy despoilers of the universe, not even one woman pilot or technician turned up to fight for the good guys? Surely there would have been good gals too, and George Lucas could have done so much to improve the immature audience's image



of female role models by simply including a few unsung heroines among the men in the white hats. But when the only female role model he has to show the young and the young-at-heart is a beautiful princess clad in bridal white, I object, I object, I object!

No doubt Mr. Lucas would be quick to point out that the film was cut and edited by a woman who, admittedly, did a wonderful job. But I wonder if she would have gotten the job at all if she hadn't also happened to be his wife?

## Rights of the pregnant parent



The Rights of the Pregnant Parent  
by Valmai Howe Elkins

Published by Waxwing Productions

by Gail Rock

This is a book about information and the public's right to know. In this case the information is about pregnancy and delivery. The book states that, in most cases, circumstances surrounding a delivery are far from ideal at Canadian hospitals, and in Chapter 11 presents a list of 13 rules to "help you get what you want." These rules begin with such pointers as "Read and Investigate" followed by "Choose your doctor and hospital carefully" — certainly common-sense suggestions with which no one can disagree.

It is unfortunately true that a hospital visit, for whatever purpose, is frequently regarded with great trepidation simply because it is foreign territory. The practices and even the language are different and there is frequently a sense of urgency and immediacy in the air which can contribute to an overall tense environment. In this regard the 13

rules would certainly help the average couple approach a hospital delivery in an informed, and it is hoped, enthusiastically logical, way.

However, while the author gives a list of specific rules to follow she is really not very informative about pregnancy itself, that is, the reader will not be much better informed about the physiological or other changes occurring during pregnancy or labour. The reader will also not learn much about how to work co-operatively with the other parent to achieve an 80% unmedicated and largely pain free delivery." In particular I was interested in details on how to "become one with her body," but no such instructions were given.

What is given are a long series of anecdotes, most of them negative and most of them attempting to reflect the way the present system has let us down. Indeed these anecdotes read rather like the "Why divorcees date married men" type of article in one of the popular "womens magazines". They are not really informative; they are simply

gossipy.

One story I found particularly annoying:

"One of my friends, an intern's wife, ate "junk food" throughout her pregnancy, while her husband pooh-pooed my gentle urging that she seek nutritional counselling. I looked on helpless and horrified as Maria breakfasted on toast and jam, lunched on doughnuts and — on the many occasions when her husband worked evenings — dined on sandwiches and diet colas. She was determined to not gain 'too much weight' and craved only junk food. During her pregnancy she developed the 'mask of pregnancy' attributed by many researchers to vitamin deficiency, and later developed toxemia, a disease of high blood pressure related to diet.

"Maria's son was five and a half pounds at birth. He is now three years old, has suffered from chronic diarrhea since birth, has been diagnosed as hyperactive and is now taking daily doses of the powerful and disturbing drug Ritalin, to make him bearable to live with."

The cause-and-effect relationship here is so nebulous that it taxes the imagination.

Another problem I found with this book was the repetitive and surprisingly uninformed manner in which two of what appeared to be major (for the author) complaints about hospital deliveries, the pubic shave and episiotomy, were reiterated. Again a story: Andrea F.: "I remember the itching and prickling when the hair was growing back. That may not sound like much, but when you have to wear a pad for a couple of weeks and you're sore from episiotomy it amounts to a lot — if shaving could be avoided a lot of women would be much more comfortable."

Sure it would be more comfortable but routine shaving is done not to facilitate episiotomy but rather to facilitate its repair. If episiotomy is necessary or if a perineal tear occurs it is very much easier to approximate the edges of a clean shaven surface than to suture great bunches of

hair into a wound. Indeed, at no other site on the body would a physician elect to suture through a hair. We shave chests, we shave legs, and we shave scalps before we suture. Certainly an evenly closed wound without scar tissue is of particular concern in the perineum since scarring or skin tags can seriously impair the woman's future sex life.

This leads to the authors' other major bug-a-boo: the episiotomy. Briefly, an episiotomy is an incision made from the opening of the vagina for several inches, either directly down toward the anus, or at an angle toward the thigh. It is done to enlarge the opening and prevent a tear. Deliberate cuts are easier to repair than jagged tears; furthermore, if you get a tear and it runs straight back into the anus it can destroy the anal sphincter.

It is true, as the author states, that many women do not require episiotomy and that children can well be born without them. Physicians would like to avoid them. However it is done prophylactically — before the fact

— to prevent a tear, and it is very difficult to absolutely predict beforehand who will and who won't tear. One thing is certain, it is very disconcerting to explain to a 27-year old woman that she is incontinent of stool because you did not make that cut and she has now lost the function of her anal sphincter.

Do not read this book if you want to know how to use the Lamaze or other prepared methods of childbirth. Read it as a book which gives 13 good rules of thumb by which to get yourself organized at the beginning of a pregnancy. Then follow the rules: go out and get yourself some information on pregnancy and some training in prepared childbirth methods if you want them.

Valmai Elkins obviously is a dedicated woman who effectively supports her groups in personal contact situations. Unfortunately her ability to instruct and support are not transmitted in this basically negative report.

Next issue *Upstream* hopes to present another review of this book.

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# BOOKS

## Encyclopedia of hard feelings

### SITA:

Sita  
by Kate Millett

reviewed by Alexa DeWiel

*"We will never be free unless we relinquish the comforts of our disguises" — Kate Millett*

Contained in all the beloved hoopla on the subject of sapphic recitals these days — a myriad of new books and poems about women loving women — there is an obsessive quality to the "circle of celebration" which I'd like to address in reviewing Kate Millett's newest book *Sita*. A phrase which describes my own reservation about the idealism emerging from all this "organic" closeness comes to us from British writer May Sarton: "Women," Sarton says in *The Small Room*, "tend to wear each other out with their incessant touching on the nerve."<sup>1</sup>

In *Sita*, Kate Millett has presented us with a fully annotated description of just such a slow and nerve wracking obsession for another woman. Their affair is ending and their nerves are placed sensitively close to the skin. Passion red is my true love's heart, and here (I shall refer to her with organic familiarity) Kate has accomplished in the genre of woman's journals what she did when she presented the world with her academic brimstone for the women's movement, *Sexual Politics*, in 1970.

Kate met Sita later, much later, after she had already written and published her second book, *Flying*, which was a recording of the events in her life post dating *Sexual Politics* ("my poor damned thesis") and Time Magazine's goading of her to "come out of the closet" and proclaim her lesbianism to the public at large. She had come to no firm conclusion about her sexual persuasion then and this event led to some obviously difficult times.

Sita was married. Sita and Kate grew crazy with joy, which was their cherished beginning. For some time they shared a house in California, until Kate, in an artistic burst of self affirmation, decided she also needed to keep up her loft in New York where she had been a sculptor, a film maker, a writer. After putting in time in New York, she returned to the west coast to find that everything in her living situation with Sita had altered. The atmosphere in the house had shifted to accommodate Sita's children and their friends. From these outward symptoms moving inward, where was the old life, the old passion between these two? This is where *Sita* begins.

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*Sita* is Kate's scientific, didactic recording of the malignant demise of their love affair. Written in a time when healthy people do not fall in love but have Relationships, it is a stunningly ironic tribute to the pervasive demands of the human heart.

In order to survive the situation, Kate begins to live within the descriptions of her notebook: "It, (the notebook) has become my friend, solace, obsession. I live in it in the ability to record experience which makes me more than its victim." Even though she knows it would be better to stand alone, pack her bags and move back to New York City permanently, she cannot leave, as if spellbound by her own misery: "I am recording a process, keeping track of an event, noting with almost clinical observation and accuracy the death of something organic." In her zeal for observation, like all North American scientific types,

she isolates the obsessive nature of the dynamic between her and Sita from its context and resultingly goes through a stage of undermining even their happier moments. She routs out the worst light in every situation and positions herself directly underneath its glare, hunting and hunted in the pleasantries of the days.

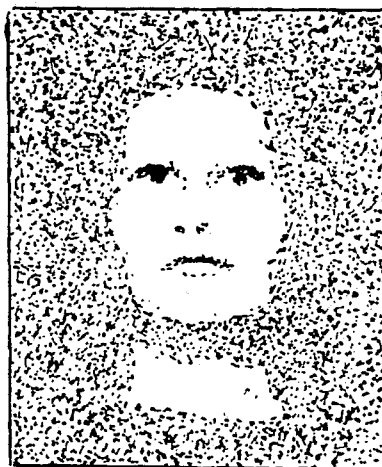
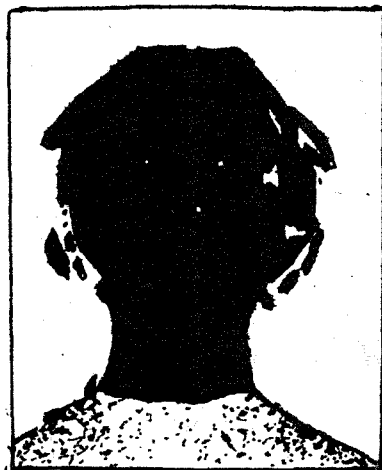
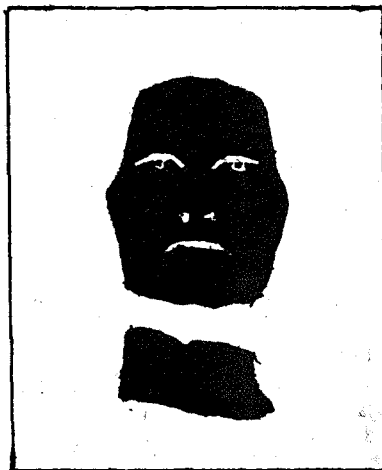
If you do not want to hit on this particular nerve, my advice is not to read the book because you won't be able to avoid it. However, be clear that it is the emotion itself which may be frightening. Her style has evolved considerably from her previous autobiographical *Flying*. However feeble you may find the feeling, they are well expressed: "As if tongue-tied, becoming a moron, a cretin, an idiot. Does the withdrawal of love produce all these symptoms of degeneracy?" A balm to the heart of anyone who has ever been obsessed with

another. "This love affair is dying. Slowly, slowly, like a diseased plant."

This is wom/lit's version of cinema verité, complementing a heralded tradition among woman journal keepers and publishers. I believe, in fact, that Kate has gone all the way within this genre. In one case she even spells it out. She opens one of her passages with an Anais Nin title: "I am a spy in the house of love", and proceeds to dissect the nuances of each degree of temperature change between the heat of sheets and the cold bare facts of rejection and change.

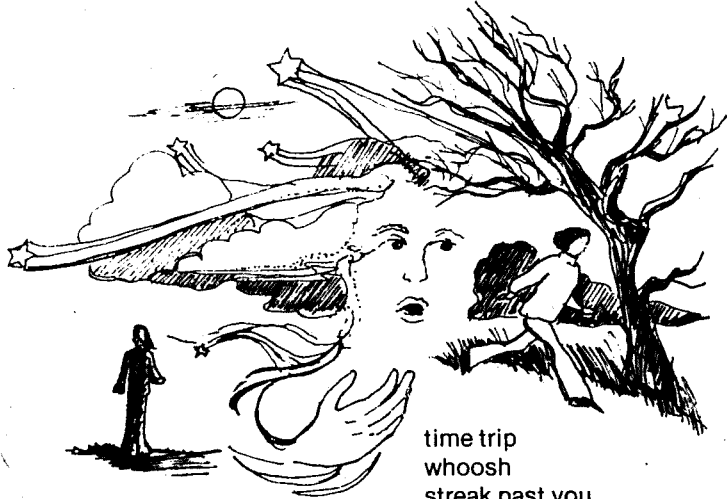
In *Flying*, Kate had been concerned with many things: the women's movement, culture, global politics, lovers, friends. In *Sita* she skins herself of all these outer preoccupations and focuses totally on one woman. Though her poetic insights have a melancholy pleasure in the reading, I found myself wondering from time to time if they were but a poignant exercise in humiliation, another womanly masochistic number. Again, it is Kate's own affirmation of her right to love, her own courageous tribute to her love, which conquers my reservations. The worst thing about obsession is that it becomes an addiction like any other extreme. Oxford defines obsession as the state of besetting like a besieging force or an evil spirit, to haunt, to trouble as a fixed idea. It is exactly this nutty nerve I have come to resent in the obsessive nature of such passions. It seems the Muse is alive, munching away at her own tail in these instances. Kate aches over her "allotments of proximity to Sita, who is surrounded by a flurry of admirers and activities." She has no time for similar activities during this period of her own subjugation to the queen. "She is a being made for living, I am not." What happened to the Kate we respected and admired in her two earlier books? She is struggling to keep on writing under the odds of emotional duress. "Artists who hazard their work for love commit a terrible sin," she pronounces.

This is an encyclopedia of hard feelings, and like an encyclopedia, not a book many people will likely read more than once except in small, commemorative doses. But to the critics and readers of *Sita* who cannot help throwing up because of what I have heard described as self-indulgent drivel, there is a passage near the end of *Flying* which is very instructive. Kate has lunch with Doris Lessing during which Lessing, an admirer of Kate, says: "The most curious thing is that the very passages that once caused me the most anxiety, the moments when I thought, no, I cannot put this on paper, are now the passages I'm proud of. That comforts me most out of all I've written. Because through letters and readers I discovered these were the moments when I spoke for other people. So paradoxical. Because at the time they seemed hopelessly private..."



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# LITERARY



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 no stop  
 no i split  
 i streak past you  
 i stop  
 trying to touch  
 ready to flee  
 from a stranger  
 in case  
 you are  
 one  
 hello  
 can i touch  
 but how  
 we both stand  
 neutral  
 no direction  
 no decision  
 to move closer  
 months of not seeing  
 and life stales  
 old sparks  
 is it safe  
 to light  
 another match  
 to move  
 by a candle  
 back  
 no ahead  
 no together  
 wounds that  
 drew us  
 have hardened  
 this is a time  
 to wait  
 this is a time  
 to breathe  
 and threaten  
 that candle  
 and touch  
 that candle  
 to kill  
 this disease

-k. middleton

I walk to the EXIT.  
 The elevator to Legal Aid  
 has broken down.  
 Some cable fragile, but necessary  
 has snapped.  
 So I walk the stairs slowly — one step  
 at a time.

the plants for me  
 open a new checking account  
 which pots pans pillows  
 explain to daughter — How  
 to pack my new FM  
 mother cannot explain to  
 My ancient lover, stranger gets the rest.

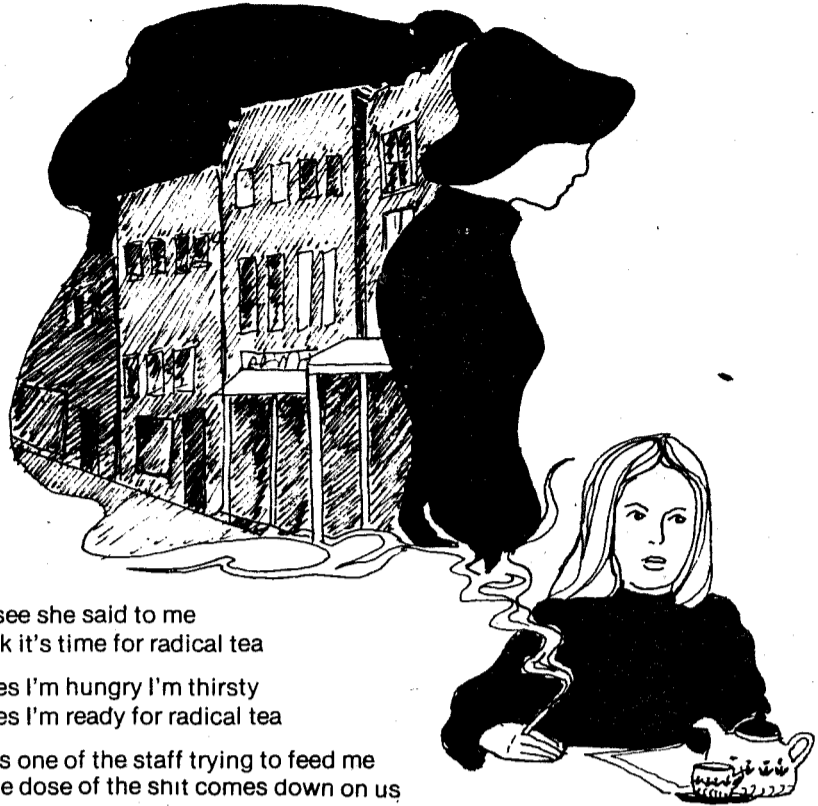
4 flight up I sign then dash  
 down the stairs  
 but trip  
 on the last and gash my knee.  
 I will bandage myself from head-to-toe  
 like an accident victim in a soft  
 transparent roll of gauze.  
 Invisible except for my eyes I'll be.

No hospital bed, flowers, cards,  
 but my knee will heal routinely.  
 And slowly gently I'll unwind  
 the strips to see the gash  
 changed to a thin sealed line.  
 Like the doubter Thomas I will poke  
 my body and find it whole and clean.

*Joan Marie Goodreau*

runaway

legal separation



You see she said to me  
I think it's time for radical tea

Oh yes I'm hungry I'm thirsty  
Oh yes I'm ready for radical tea

That's one of the staff trying to feed me  
a little dose of the shit comes down on us

From the ad-min-is-tra-tion  
Reminds me of con-cen-tra-tion  
CAMP, not a GROUP HOME

She's on the way to lay a coupla joints on me  
A little smoke before I crash you see  
Got to write some poetry.  
It been two days since I had my own dope  
And I am freaking out, panicking  
Even though I did smoke during that time  
It enables me to think clearer you know  
It enables me to be creative you know  
I am a scared of being without my grass  
Especially that nice strong colombian.

Coming back in the middle of the night on late  
Infrequent buses arteries of the cities heart  
It's cold to wait, heartless  
cops slow down to stare at me  
Because the hat I wear be funky eeoo freaky  
Black or hippie

Oh the man hate me not half so bad as I hate him  
This is was, the woman in Marge Piercy's novel  
has finally realized this is war  
By the time they actually tried to implant  
A computer in her brain

Oh brain drain, rain on us, keep this matter up in the air  
That it may appear to be poetry  
That it may appear to be poetry  
Let it rhyme that the cops may never suspect  
That the rhymes do not compute  
The crimes perpetuated on us by too many  
fancy stupid unhealthy  
shoes in that display window

Do not compute  
I am cold and I don't have enough for a taxi  
And I cannot go up to any stranger and ask for help  
Because he might be so fucked up as the kids would say  
That he'd take it out on me

By now I've transferred to an old leather-seated streetcar  
Whose late-night patrons somehow resemble its shoddy  
dignity

Men dressed in uniforms or carrying thermoses  
Greyfaced with exhaustion  
Circles under their eyes huge  
Mock socialist realism  
Others drunk with slopppy smiles  
Loll in their seats

A young guy barfs out the window  
in front of me so I have to move  
Or get splashed with vomit.  
Getting closer to home.  
One woman comes on the car all dolled up  
And pale as a sheet we must be so weak  
So weakened  
That nothing'll nourish us like radical tea.

-Betta B. Anon

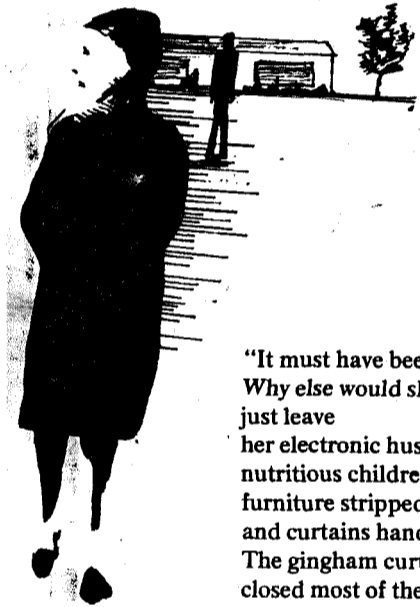
radical tea

"It must have been another man."  
Why else would she leave  
just leave  
her electronic husband, oven  
nutritious children,  
furniture stripped with care  
and curtains hand-sewn.  
The gingham curtains are  
closed most of the time  
now the husband echoes  
his girls' names for supper.  
"What makes a woman do that,"  
the neighbours say.

Alone, across town, she has  
no answer, but sits at night  
doing needlepoint in time to FM.  
Up and down the needle goes  
sharp and precise, making  
a pattern too slow to show  
yet. "A wall hanging maybe,"  
she thinks, but knows it will be  
thrown away along with old photos.  
There won't be enough room  
in the trunk that bumps  
the rails to Toronto  
or  
Calgary  
maybe  
Vancouver.

Joan Marie Goodreau

way wife



# Letter from within the movement

June 1977

Dear Rainbow Rush,

(She is my dear friend and nom de plume of a woman in the revolutionary marxist group with whom I have day and night dialoguetical encounters. She also identifies with the Great Goddess and so understands my lunar warpings and excuses my imprecise defining for the purpose of inventive rap.)

I have some musings on the nature of demonstration (sparked by the Pro-Abortion demonstration in Toronto on May 28) which I want to tie in with the courtings between socialist and feminist and lesbian feminist sisters which occur at sweet intervals in our busy lives.

In reproaching or rather approaching the feminism of the socialist woman with the feminism of the lesbian, I find the lesbian has got more body. If socialist women were to defy the Man individually with their bodies the way we do, then they'd have analysis of the patriarchy culled from the very streets and alleys. However, demonstrations are **groups** of people, and there the lesbians did not perform in a more dynamically anti-patriarchal way than did any other sisters.

We got to develop heads for chants. I get out there and the line gets a renaissance of voice power and I need a chant to start her rolling. We could listen to singers who wing in overlapping parts, jam and scat off each other. A funky/gospel/reggae sort of chanting style could be worked on which would be energizing instead of enervating. After all, we need to show the Man that we are strong and tough and clearspoken in a language which reaches people.

I think we need demonstration workshops. In these workshops we could work out collectively 1) how best to chant (a few claps matching the number of beats of the previous words is a fine technique which your group taught me — that way one does not lose all one's breath in keeping a popular momentum); and 2) how best to move for what effect (arm in arm and many abreast for strong effects, or a Zen-wandering through Mt. Pleasant cemetery might be effective for another mood). Again it is time to invent striking forms of expression which will lure the press in and which will surprise and inspire our sisters with the lively resurgence of the women's movement. We have learned a lot of music, spiritual communication, women strength and style in the last few years of our feminist radicalizing. How I think we are ready to make use of our discoveries in tentative skirmishes on public terrain. We can show ourselves alive as we are — not beaten.

You know, we lesbians and you marxist women remind me of butterflies courting, as I imagine the insects do: all of us want to show only our pretty sides to each other, and the disagreements we seldom have the nerve to describe to anyone but our immediate sisters in the same camp. The fact that these arguments have already been hashed out on a grand scale makes us unwilling to get into them again; but without having them out, we are still alienated from sweet each other.

"I don't like the fact that you sleep with men". "Well, I don't like the fact that you pressure me about it". It seems like such an insoluble conflict that we're all stuck with. "You wouldn't sleep with a capitalist, would you?" For sure, I think you and I are doing well talking it out carefully as we do, trying to define, explain, understand in detail about our particular lives. There are those who would say that I am wasting my energy, that I should concentrate only on women identified women; but for me the creative well runs deep between you and me and I am inspired by this contradiction.

I want deeper dialogue between lesbian feminists and predominantly heterosexual socialist women. One of the reasons I want this is because I think what lesbians have discovered will enable us all to act ourselves out more fully, to express ourselves better — specifically, that we do often alienate men and then they sit up and take notice and start listening. But I also want it because I see qualities in you and yours which are so beautiful but that you do not dare to show because you'll get trampled on. That's what lesbians are fighting for, is to be able to show how beautiful we are, without getting hurt.

If some women do revolution your way, that means working inside the movements where there are men (notice I didn't say 'male movements') and turning them on to the significance of sexism. The question is whether that ever works, whether people ever hear you unless you pose some threat to their goodies.

So if you, who have committed yourself to work within the left, should move out from living with a 'male companion', the implications are not only that you want to build yourself outside of a male contest (oops, slip of the finger) context for a while but also that you're not going to give all that delicious warm energy of yours to the men so much. However, as you and I know, in general the process, the all hailed historical process, becomes ugly at times because people don't give up their goodies with good grace.

The women's movement recently has tapped extraordinary energy by "excluding" the patriarchy and building our own world. Of course, we are still oppressed by patriarchy and capitalism. So I think we need to hook into the leftist women's

movement because if we lesbian feminists do not develop an historical analysis and strategy in relation to that analysis, we along with other women, are going to be decimated, dessicated and destroyed (in your lingo "smashed", in the patriarchy's own words "screwed") within a period shorter than it took us to build our culture. But we continue to be skittish about engaging in protest which is still tied into the patriarchal style (such as, getting angry and demanding our rights, and marching with a left group who are so unaware of their own sexism that they can make the tactless error and freudian slip of trying to put males carrying a banner at the front of a march for women's rights). We want just women energy exercised in a positive direction for us. Unfortunately that usually expresses itself only in concerts, dances and wicca happenings which are very high energy and sisterly but which give us little political analysis or clout. The way we turn politics into a very fine examination of how to interact in non-patriarchal ways is a possible contribution to the leftist women's movement.

My point is, Rainbow, that if women who come from a lesbian space are to contribute to political action in the interests of all women and ultimately in the interests of non-sexist men, if we are going to fight along with you, it is very important that you pay attention to us. I find the attitude amongst marxist women that they **know** all about feminism to be very degrading and quite ignorant. Feminism like marxism bears "living it through" to understand it. You don't know what the energy is until you have experienced it: "equal pay" demands are only one kind of energy. or example, lesbian feminists can flow into each other's bodies without the shock, and sudden efforts at self-definition which that sort of activity causes in a group of political/leftist women. I very much want these groupings of women to come together and to open our minds to each other because I think the lesbian's self-assertion and attention to women and the socialist woman's drive, clarity, historical analysis, and her vision of the coherence of all oppression can mix in a witches' brew which can heal all people. Herstory and history? If we can just get used to being freaked out by each other's being so close and yet so different.

I just came from walking home across the city in the summer night, after leaving you and the class struggle at the bottom of your steps. You kissed me clear lively wet: dear woman, to you I dedicate this white rose glowing in candlelight. May the great socialist vision have the insights we have when our lips touch. I don't understand your defining yourself as heterosexual — most **lesbians** don't kiss as lingering and true as that.

I think it's because you like to **engage** in struggle, to **do** the fighting as much as



talk about it; so you declare yourself heterosexual (even though your lovely body declares herself differently) trying to neatly fasten a tie-pin across your heart, which lives in a body which has no name for its rushes and opening chaccras; so you attempt to define yourself and wait for me to feed back differently. Can we contest definitions of our sexuality to see what we really are like?

I want to see the photo of you and me marching in a comically lean-back funky manner at the Abortion demonstration. We march and contest our wee bodies to the state. Diane di Prima wrote

*I have just realized that the stakes  
are myself  
I have no other  
ransom money, nothing to break or  
barter my life*

- Revolutionary Letters

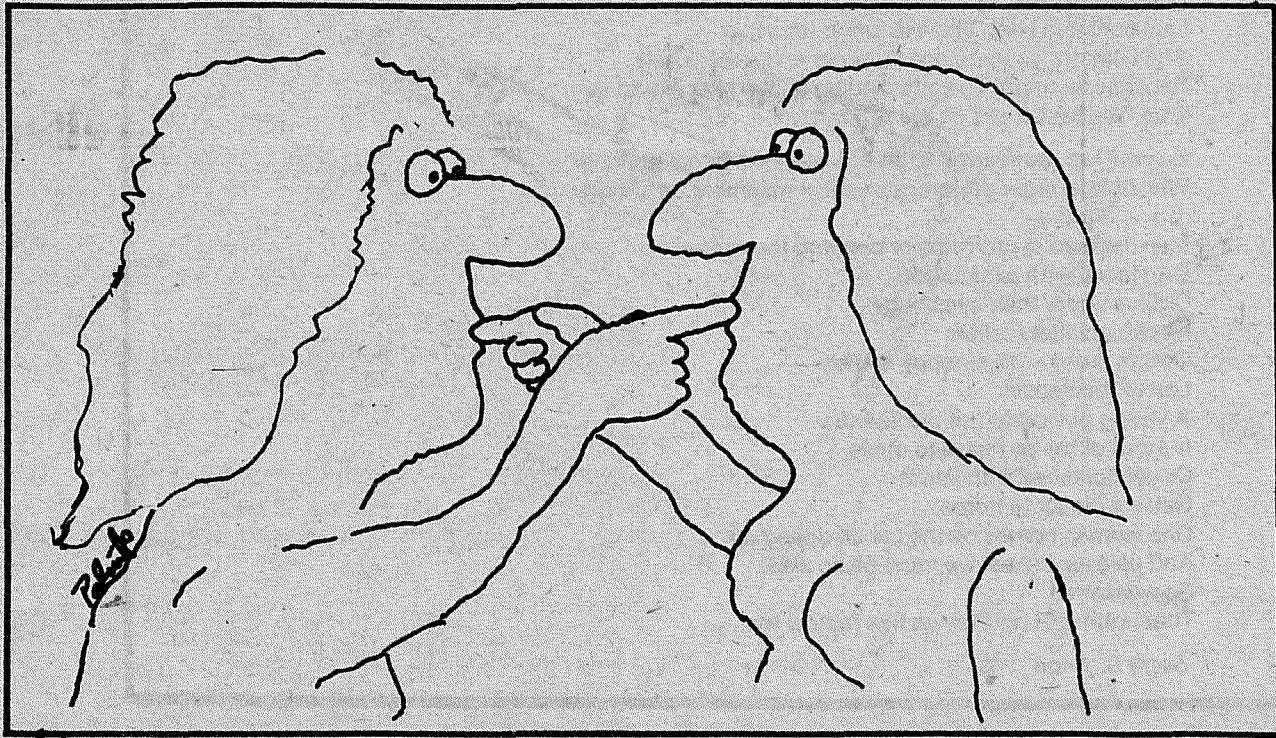
I have to recall deep buried survival skills: **deep breathing** keeps you going long after you expect to drop, puts your head into acid time, space, power. Be **colourful** so that you realize bang on who you are and that you exist and that you **want** what you are making demands for. Wear red type of vibration. Get excited, because if this demo isn't the ultimate demo/struggle/change, then it is practice for the Great Somersault into Feminist Socialism. When you're excited you're very open to ideas — that's the way artists create, I think. Being so open, you can create concepts out of the air. Be bold, remember there aren't many women like us in the world, so we have to speak extra large. Do you understand? I mean we must become much bigger than ourselves. It's like, if we choose guns and heavy duty macho numbers to express ourselves we bring our vibes down to such a low level that we cannot communicate; but if we can lie open to each other unafraid, then there is almost a universe of information which we can tap and convey. If I am not afraid of you I can act out my visions for you and give you important information. I need your support for my projections.

Similarly, if we can support each other's vision, we can actually create a "new" form of expression, such as dramatic thought projection. I am sure that in concentrated situations we could communicate telepathically. I just need to learn a lot of your language and you to have confidence to journey into my language. (I have not, by the way, jettisoned rational discussion). A whole 300 women (such a number attended the abortion march), if they are into a space of woman-energy can blow a whole city's mind once they learn to concentrate!

I thought of a pseudonym for you, "Rainbow Rush", because you give me them. Tonight your skin was satiney, and with a little pink velvet vest... I have a friend, Maryanne; she is so into costumes, and into women, the sexiness of women, yes but in their **stylish** everyday lives. Style is what protects to be outrageous in. So if a manifestation has a kind of psychic, emotional, playful style! The state will not wither away, it will freak out.

I need to think about circles, the moon, other important stuff about energy building. March 8, 1978, for the women's demo better be on a favourable astrological time!

In love and solidarity  
Gay Dreamboat



# CURRENTLY

Oct.

The Pickering Institute for Living is offering a variety of programs, including assertiveness training, Gestalt groups, and personal crisis workshops. For more information call 233-9821

Oct. 1

Art Auction of works by selected Ottawa artists. This benefit for Upstream will take place at the Inn of the Provinces, 350 Sparks St. Preview from 12 noon.

Women's Centre Pub and Dance at the Sandy Hill Community Centre, 9 PM to 1 AM. Everyone welcome, children free. Admission \$2.50.

Oct. 3

The Ottawa Women's Centre is organizing a **Wen-Do** course to be held every Monday night for four weeks. For more information call 233-2560.

Oct. 4-Nov. 22

Planned Parenthood is offering an 8 week course on birth planning and sexuality. Tuition \$40. Call 232-3594.

Oct. 7 and 21

Lesbians of Ottawa Now (LOON) sponsors women's dances every second Friday at the Town House Motor Hotel on Rideau. Admission \$2.00. Call 238-1717 for more information.

Oct. 8,9,10

"Strategies for the Women's Movement" Conference in London, Ontario. For more information call the Ottawa Women's Centre 233-2560.

Oct. 31-Nov. 19

W.O. Mitchell's play *Back to Beulah* in the NAC Studio. "...About three eccentric ladies living in a half-way house who turn the tables on their patronizing female psychiatrist with hysterical results."

Nov. 7

Charlotte Bunch, well-known feminist author and theoretician, will be speaking in Ottawa. More information next issue or call us in a few weeks at 232-0313.



## Upstream Needs

At present our expenses are outrunning our revenue. To publish Upstream we have to allocate more money to production than to our on-going costs. But this means that sometimes bills don't get paid, or necessary supplies run low. In the long run this affects the paper itself, and in the past has delayed publication. This is not an unusual situation for a young publication (many fold within the first six months), but it is a serious problem.

In order to continue channelling our energies toward the paper we need others to help us take care of the equally essential financial aspect of our operation. Can you help Upstream by covering all or part of a specific monthly cost?

## On-Going Sustenance



telephone \$30.00/month  
rent \$130.00/month  
hydro \$15.00/month

distribution \$60.00/month  
postage \$35.00/month  
office and layout supplies \$35.00/month

If you would like to help us in any way, call 232-0313, or write to:  
UPSTREAM 207-227 Laurier Ave. W. Ottawa K1P 5J7

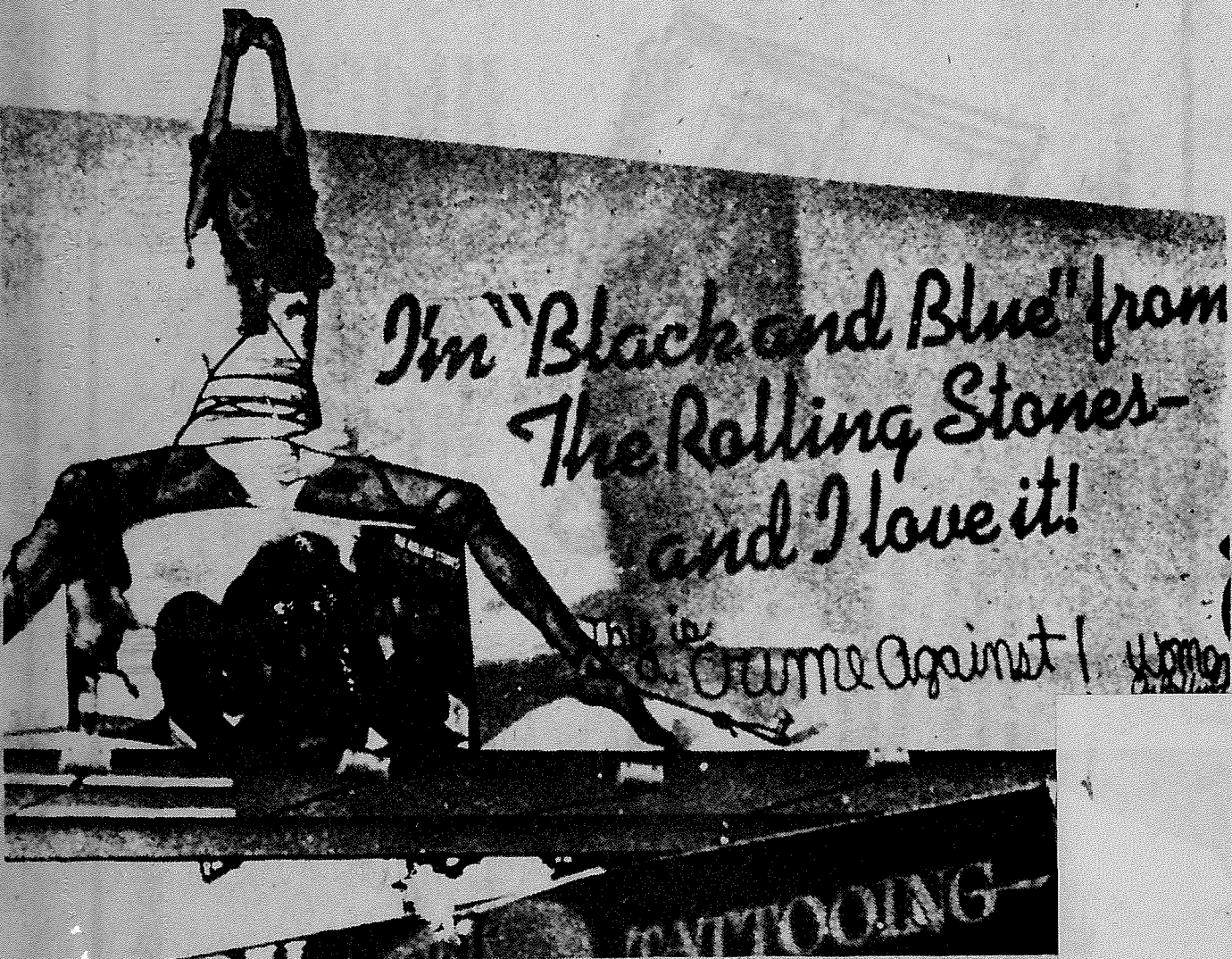
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# UPSTREAM

AN OTTAWA WOMEN'S PUBLICATION

September  
October 1977

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