

## Indian women meet to discuss rights

by Esther Shannon

Indian Rights for Indian Women, a national organization formed by Indian women in the fall of 1971 to support each other in their efforts to change legislation that is discriminatory against Native women, held its fourth annual meeting October 22 and 23 in Ottawa.

Over 100 delegates and observers from across the country met to discuss such issues as: the federal government's proposal to revise the Indian Act in 1980, funding for a National Research Project on Indian Women, and alternatives to the present enfranchisement policy of Indian Affairs.

The highlight of the first day of the meeting was a speech by Noel Starblanket, president of the National Indian Brotherhood of Canada (NIB), and the question and answer period that followed it.

The NIB, whose executive includes no women, is the only Native group that has been recognized by the Federal government as having input on the present Cabinet committee on the revision of the Indian Act. Repeated efforts by Indian Rights for Indian Women to gain a place on the executive council of the NIB have so far met with no success. Starblanket's appearance at the conference marked the first time

that the NIB has appeared before any Native women's organization in Canada.

Essentially what the women said they wanted from Starblanket was a commitment that the NIB would use its influence to gain a place for Indian Rights for Indian Women on the Cabinet committee on the revision of the Indian Act.

In his speech Starblanket made no commitment other than to meet with native women to discuss their concerns.

Starblanket appealed to the women to enter these discussions "in a reasonable, logical, rational, way" and asked them to "put aside emotions."

He then warned, "I will not forsake or compromise any of the principles that I have been given to mandate and one of them is the joint NIB Cabinet committee and the Indian Act consultative process."

It was not easy to determine what exactly Starblanket was offering to the native women at the meeting.

Making an appeal to women to be "logical and rational" makes one feel that Starblanket has learned well the white male tactic of suggesting that women are inherently irrational and illogical. It is clear also that it is the NIB that will be defining what constitutes rational and irrational behavior.



More than 100 demonstrators protest violence against women on Parliament Hill.

### organizer says

## March against violence "success"

Saturday, Nov. 5, was a national day of protest against violence against women.

In Ottawa, the Political Action Group, which operates out of the Ottawa Women's Centre, with the help of groups such as Rape Crisis Centre, Interval House and the Ottawa U and Carleton Women's Centres organized the protest.

Information booths were set up at Ottawa and Carleton Universities during the week. On Saturday, during the morning and

afternoon, booths were set up at Ottawa shopping centres. These booths distributed information on the Rape Crisis Centre, Ottawa's two transition houses, Interval House and Maison d' Amitié as well as more general information on crimes of violence against women such as rape, assault, wife-beating and incest.

At 2 o'clock more than 100 women met on Parliament Hill for a demonstration and a march through the downtown and Mar-

ket area.

That evening, at Marion Hall at Ottawa University, there was a rally. Speaking at the rally were Rosemary Billings whose talk pointed to 20 calls to the Ottawa Hull Rape Crisis Centre, this past month alone.

Maudy Barlow spoke on Media Violence against women. In her talk Barlow said it was time for women to become aware that the media image of women is not improving and indeed is getting worse. She said it was time women put aside their fears of being labeled and initiated a discussion on censorship in this country.

Johanna McFadyen, a member of the Law Reform Commission of Canada, spoke about Rape in Marriage and the fact that in a legal decision that dates back to the 17th century there is no such thing in law as rape in marriage; part of the marriage contract that is considered implicit is the husband's full and absolute right to sexual intercourse with his wife. McFadyen advised those attending the rally that a working paper on sexual crimes against women is due from the Law Reform Commission soon. She said that unless women began protesting now the law in relation to rape in marriage will not be changed.

Deborah Gorham, another Ottawa feminist, presented the group with an historical perspective on crimes of violence against women. Gorham's text is reprinted in this issue under the History column. Helen Levine, one of the Ottawa women responsible for the establishment of Ottawa's Interval House, spoke on wife-beating, why it happens and how little is done about it in our society.

Jane Arnott, of the Political Action Group, when asked to comment on the success of the day in Ottawa, said, "On the whole the day was a success. We got the information to a lot of people and hopefully there are a lot more women aware of what the situation is and prepared to change it."



Jenny Margretts is the newly-elected president of Indian Rights for Indian Women.

While one can sympathize with Starblanket's determination not to jeopardize the NIB's place on the Cabinet committee (it is the first time in the history of the Indian Act that Indian people have had a voice in its revision) one wonders why Starblanket says he feels that pressing for an end to the blatant discrimination against Indian women in the Indian Act could compromise his mandate.

Starblanket concluded, "I will give every effort towards allowing people to be consulted and allowing people to democratically participate as the process will allow."

The unfortunate fact about this statement is that the "process" allows very little, if any, input from Indian women. The NIB is a male dominated organization that has shown little interest in the plight of Indian women who have lost their status as a result of the Indian Act. It has been and continues to be against the inclusion of the Indian Women organization on its executive council and it has continually referred the question of who is and who is not an Indian back to the 550 Indian bands across the country.

The Supreme Court of Canada in their decision on the Jennette Laval case, a non status Indian woman who challenged Section 12-1b of the Indian Act, determined it is up to Parliament to decide whether or not Section 12-1b of the Indian Act is just.

(In section 12-1b the Indian Act states: "a woman who mar-

ries a person who is not an Indian is not entitled to be registered" (as a status Indian). When an Indian woman loses her status she loses all benefits that accrue to status Indians as do her children. Indian men do not lose their status upon marrying a non-Indian woman and in fact the non-Indian woman and any children of this marriage gain full status.

Referring resolution of the question of Section 12-1b back to the Indian bands is nothing less than a refusal by the NIB to deal with this issue.

Starblanket also promised he would support their request for funding to the federal government for a National Research Project on Indian women in Canada. It is worth noting here that the NIB receives core funding from the federal government and in June the Native Council of Canada received federal government funding of \$500,000 to do research on land claims. To date Indian Rights for Indian Women has received no money from the Federal government and in fact has received no word from an federal government department that their request is being considered.

Jenny Margretts, newly re-elected president of Indian Rights for Indian Women said she felt Starblanket's commitment to start talks with Indian women was a "very positive step." When asked what she felt caused NIB's change in attitude

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# DAY OF PROTEST ACROSS THE NATION

by Canadian University Press

Women and men marched, talked and listened in major cities across Canada Nov. 5, the national day of protest against violence against women.

The marches, demonstrations and workshops — held in cities including Ottawa, Toronto, Vancouver, Winnipeg, Regina, Saskatoon, and Edmonton — protested the growing incidence of rape, both in the streets and in the home, battering, sexual harassment of women on the job, and media portrayal of women as victims.

Among the themes which emerged from the national protests were:

- Rape is less an attempt to gain sexual gratification than a way of asserting power, of dominating and humiliating the victim,

- Rape should be redefined in the Criminal Code, possibly as assault rather than sexual violation, so convictions could be gained more easily,

- Women should learn the physical and psychological skills of self defence, and

- Women, rather than politicians, police and social service agencies, are going to ultimately have to erase the existing stereotypes of men and women that are largely responsible for violence against women.

In Toronto, about 200 people attended daytime seminars at a community centre and later marched downtown. The Toronto march was capped by about 20

women rushing into and closing a downtown theatre which was showing *Snuff*, an American film showing rape, torture and mutilation. Snuff films, which have become increasingly widespread,

involve filming women, frequently South American women, being raped, tortured and then killed.

About 200 people stood outside the theatre during the spontaneous rush inside. Onlookers jostled with city police, as 10 police cars and a paddy wagon stood by. However, the theatre was open again for business the following day.

In Saskatoon, about 200 people attended a seminar in which speakers termed rape "just the tip of the iceberg of sexism."

Saskatoon feminist Wessia Kolasinska said rape is a way to humiliate and control the victim. "Rape should be treated as a political act. It is a part of the patriarchal system, an act by which men ensure that women are kept down and are too ashamed to talk about it."

She added: "We are taught that men are our protectors: the man takes you out, pays for your meals, opens the door, protects you from other men. Then he can take you home and rape you.

Yes, men are our 'protectors', but who is protecting us from our protectors?"

In Regina, about 50 people gathered at the city's public library to hear about what legal recourse is available for rape victims, preventive measures, reasons why rape occurs and personal accounts of how devastating rape can be for the woman.

In Edmonton, about 75 people attended a panel discussion in which speakers called for change in the restrictive definition of rape now in the criminal code. They pointed out that under existing law, a man cannot technically rape his wife, even if they are separated.

In Winnipeg, 125 women attended a panel discussion, a speak-out in which women talked about violence against themselves, and watched skits by a feminist theatre group. The program was closed to men because, organizers said, the presence of men would be intimidating, particularly during the speak-out session.

In Vancouver about 150 people stood outside the city courthouse in the rain. Speakers held a mock tribunal, in which they testified against each of seven institutions

that perpetrate the stereotypes that make rape possible.

The seven were: medicine, marriage and the family, economics, the legal system, education, the media, and the church and organized religion.



## *Paid my dues Back in business*

**Paid My Dues: A Journal of Women and Music**, has moved to Chicago from Milwaukee with the first Chicago issue scheduled for November, 1977.

Published since February, 1974, **Paid My Dues** is the only feminist quarterly devoted entirely to woman-made music. The magazine publishes original songs, interviews, reviews, "how-to" articles, photographs, drawings, and articles about women in music. Seeing itself as a meeting place for musicians, producers, composers, technicians and listeners, the magazine prints articles by and about each of these groups.

In the Autumn issue, **Paid My Dues** expects to feature songs by Maxine Feldman, Meg Christian and Holly Near along with articles and photographs about this year's National Women's Music Festival and Michigan Women's Music Festival. An in-depth interview with the singer-songwriter Maxine Feldman will be printed as well as the first in a series of articles by Kay Gardner on Sophie Drinker's classic book, *Music and Women*. Other articles will include an article on a dulcimer builder and tips for the non-camper on what to bring to a music festival.

Forthcoming issues of **Paid My Dues** will feature articles about Therese Edell, Andrea Weltman, Wise Women Enterprises and more. One issue will be devoted entirely to woman-made classical music.

Women who are interested in writing articles on topics connected with women and music should contact **Paid My Dues** concerning their interests. **Paid My Dues** especially needs women

who feel comfortable writing about and reviewing jazz and blues artists.

Subscriptions to **Paid My Dues** are \$8 a year (for four issues). Interested writers and subscribers should write to **Paid My Dues** at P.O. Box 6517, Chicago, Illinois, 60680.



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# Women strike for equal pay



Female workers at the British American Bank Note Company are walking the line for equal pay.

by Esther Shannon

Twenty-five members of Local 31 of the Steel Plate Engravers Union went on strike Oct. 27 at the British American Banknote Company in Ottawa.

The all-women local said that it is fighting the strike on the basis of what they see as discrimination by the Company against its women employees.

Shirley Cooligan, President of Local 31, said that "we feel we are being very modest since we are only asking wage parity with the lowest paid male worker in the plant."

According to Maureen McKenny, another union member on the picket line, the work that the women do requires a two-year apprenticeship and consequently is highly skilled and demanding work.

McKenny said that "after five years of talking to management about this issue the women have finally gotten fed up."

When asked what reason management has given for the difference in wage rates McKenny stated that "they say it's just tradition."

Upstream talked to the president of the British American Banknote Company, Ken Sargarent, about McKenny's statement on tradition. Sargarent wouldn't comment directly but said that "wage rates in the graphic arts

field are very complex."

Sargarent also said that the company was concerned that it will lose its competitiveness in the marketplace since the Steel Plate Engravers at the Canadian Banknote Company had just accepted an agreement limiting their wage increase to 10 per cent, the same increase that the British American Banknote Company is offering its employees.

Cooligan said that the workers at the Canadian Banknote Company were "pressured into signing because of job security and threats that they would lose their back pay." She said that unlike the Canadian Banknote Company, the presses at the American Banknote Company cannot run without the members of local 31.

At press time the women of Local 31 were still on the picket line and though management has met with them, they have made no real efforts to negotiate with the union since the beginning of the strike. When asked how long they could hold out the women said, "as long as we can afford to."

Local President Cooligan feels that the company can afford to wait. She stated that "the British American Banknote Company had a half a million dollar profit in the first six months of this year, they can afford to try and teach us a lesson."

## HUMAN RIGHTS COMMISSION:

# Equal pay action could take years

by Pat Daley

Equal pay for work of equal value is now guaranteed in Canadian law, but it may take up to 10 years to get any action on complaints, according to an Ottawa lawyer.

Speaking on a panel following a talk by first chief human rights commissioner, Gordon Fairweather, at the Civil Liberties Association National Capital Region annual general meeting (October 25), Peggy Mason said, "we are very happy to have

legislation which finally purports to end discrimination."

While other legislation contains provisions for equal pay for equal work, the Human Rights Act is the first to guarantee equal pay for work of equal value. Women are now earning an average of 60 per cent of male incomes for essentially the same jobs, Mason said.

She foresaw problems with an exemption in the law based on "reasonable factor" to justify different wages for men and

women. One example given by the government, Mason said, was the situation where there is more than one bargaining unit and they negotiate different wages even though men and women are doing work with the same value. This, she said, is essentially a description of the Public Service where women are ghetto-ized in low-paying jobs.

Mason's second concern was that the Human Rights Commission has responsibility for defining guidelines for reasonable fac-

tor. If those are now drawn up by January 1, when the Commission goes into operation, it does not have to take cases. And Mason said she fears the rumoured consideration of a national job evaluation program as a means of evaluating cases could mean it will take up to 10 years before solid guidelines are instituted.

The Commission itself is only just getting settled in its offices, according to chief commissioner Gordon Fairweather. He told the audience of about 100 people that they had a difficult time finding a building accessible to people in wheelchairs.

Fairweather said he "didn't want the first challenge to come because of the insensitivity of the Commission itself."

But they are already "running into a slight amount of flack" from those who believe affirmative-action programs are discriminatory. He personally hopes those programs can continue, he said,

because "the disadvantaged in society have had a long and difficult road."

Fairweather's main concerns right now are with the inclusion of sexual orientation in the Act as grounds for discrimination, and sections of the Indian Act which discriminate against native women in the areas of status and housing. He said he would recommend in his first report to Parliament the inclusion of both sexual orientation and the complete Indian Act which is currently exempted from the law.

Don Whiteside, president of the Civil Liberties Association, warned against including the Indian Act, because the whole act is discriminatory in the same way affirmative action programs are. He said a way should be found for native peoples to work out their own problems and suggested instituting an Indian Bill of Rights which would apply only to Indian people.

## rights for Indian women

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toward Native women she attributed it to "pressure from cabinet ministers and members of parliament to change the Indian Act and be fair to the women."

During the question and answer period that followed Starblanket's speech a different reaction was apparent. Woman after woman approached the mike to challenge Starblanket's "lukewarm" commitment to Indian women.

After the afternoon session Upstream conducted an informal poll asking 10 women their reaction to Starblanket's speech. With one exception the women all said they felt they would get no real help from Starblanket and the NIB.

Following the afternoon break the meeting reconvened to hear reports from Indian women from three reserves in Canada. Tobique in New Brunswick, Goodfish Lake in Alberta and Caughnawaga in Quebec. Women from these three reserves are facing critical shortages in housing, eviction from their reserves as a result of their non status under the Indian Act, and loss of oil and mineral rights. Their situation is desperate and they have appealed to all the government depart-



Mary Two-Axe Early, member of the Caughnawaga delegation, is the new vice president of Indian Rights for Indian Women.

ments that are involved with Indians in Canada, as well as the National Indian Brotherhood for aid. They have so far received no help from anyone.

Women from the Tobique Reserve are currently occupying their band office and have occup-

ied the building in an effort to force the band council and chief to take action to deal with the housing shortage. When a marriage break up occurs the husband inevitably turns the wife and children out of the house. Also the office was occupied because they have no other place to live. Once they are put out of their homes no alternative housing is available to them. The band office has 18 rooms for a staff of 8 people.

The final day of the conference was closed to the public. In the morning delegates attended workshops on: How To Lobby, Indian Women's Rights, Alternatives to the Indian Act and Human Rights.

In the afternoon the following resolutions were put to the floor and passed:

1. All Indian women should retain their present Indian status and no woman should be evicted from a reservation until the Indian Act is revised.
2. Indians who have lost their status because of marriage should have their rights restored under the revised act.
3. Native women who marry off the reserve in Alberta should be allowed to retain their oil and mineral rights.

4. Indians with one quarter native ancestry should qualify for Indian status.

5. The non-Indian spouse of any native should be allowed to live on the reserve and all children of a mixed marriage should retain Indian status.

On Monday, Oct. 24, members of Indian Rights for Indian Women went to Parliament Hill to present their concerns to the government and opposition parties. They talked about the revision of the Indian Act and the fact that Indian women have no direct input into the consultations now underway between the NIB and the government. They asked that funds be made available to Indian Rights for Indian Women to research and document the situation of Indian women.

Indian Rights for Indian Women received no commitment on their demand for input on the

joint NIB Cabinet committee and commitment on their request for funds for research.

Tommy Douglas, of the NDP, at least seemed to grasp the issues presented to the NDP caucus and promised his party's support for the demands of the group.

Margretts said she was "disappointed". When asked what the organization planned to do next she stated, "native women have to continue putting on pressure on every level to get recognition and to regain the rights that we have lost."

Indian Rights for Indian Women has about two years before the Revised Indian Act comes before Parliament, only two years in which to gain a voice that will enable them to reclaim their past and ensure their future and their children's future. That's not very much time and still nobody is listening.

# Prostitution crackdown in Toronto



by Anne McLean

Next month a couple of events are being planned in Toronto, in the first organized women's response to City Hall's recent crack-down on prostitution in the city's notorious "Yonge Street Strip".

Since the summer, when the murder of a twelve-year-old shoeshine boy (later found to have been involved in an underworld-run child prostitution racket) sparked enormous public outcry to have the Strip closed down, local politicians and jour-

nalists have been fuelling the campaign against Yonge Street's sex industry with a series of exposés and election-style promises which, if nothing else, have sold plenty of newspapers in a city traditionally short of real honest-to-goodness scandal.

As one Rape Crisis Centre worker put it, the crackdown accomplishes nothing: "it just drive the problem underground." Amid all the hoopla and grandstanding, the public has tended to forget the women who worked in many of the now-closed massage parlours, photography stu-

dios, nude ping-pong rooms, and the various other fronts for prostitution. Numbers of women previously employed in sex industry businesses currently face the choice of either going on welfare, leaving town, or earning a living by streetwalking. The official civic attitude has been to ignore the situation of these women, while focussing public attention on police efforts to sanitize the image of the Yonge Street district, an area slated for prestige development and already boasting two brand-new commercial complexes.

Apparently the City of Toronto is much more concerned about presenting a respectable image to potential investors, than with dealing effectively with the problem of prostitution or violence against women. Not surprisingly, arrest statistics for 1977 reveal that police are much more willing to bust women than men for "soliciting" on Yonge Street.

Between June 1976 and June 1977, 863 women were charged with soliciting, 275 with loitering. Arrests of males for the same offenses totalled 30 (soliciting) and 22 (loitering); hardly surprising given the generally-known fact that the blame for prostitution in our society has traditionally rested on the people who provide sexual services and not on those who create the demand for them. Presumably the men arrested were largely pimps and club owners or employees, not your average Yonge Street Joe, or the hundreds of men who prowl Yonge Street on foot and in cars (coming on to every woman they happen to pass). But that's another story altogether, just one more aspect of the double standard which

makes some forms of soliciting (by males) legal, and other forms (by prostitutes) a criminal offence.

Many people now predict that the sex businesses will gradually re-open farther east in some less eye-catching neighbourhood, or will relocate to the south along Toronto's harbourfront, under increasing regulation and supervision by City Hall.

Already bodyrub parlour licences are going for \$3,300, a whopping increase over the days when such licenses cost \$55 (still the fee for the more innocent "nude amusements" and when many unlicensed establishments operated openly, with apparent police approval. Because there is money to be made from the compulsory licensing of sex businesses, City Hall is likely to return to a more tolerant attitude in the future, once public indignation has cooled down.

It's this implicit policy of quasi-legalization which some women's groups, including the Toronto wages for Housework Committee, are protesting. They say it means more controls on prostitution and on prostitutes, disguised as a loosening-up of the official attitude.

The people who really stand to lose in the current game of nude ping-pong which is being played around Yonge Street these days are the women employed in the bodyrub parlours and other commercial-sex enterprises. Though there have been signs that some strippers are talking union, so far nothing has been heard from the hundreds of masseuses (many of them illegally employed because they are under-age) who worked in and around Yonge Street.

Meanwhile, a debate is shaping

up in Toronto's feminist community. The official feminist groups like Status of Women, anxious to avoid controversy, have not made any public statements or taken any initiative on behalf of the women of Yonge Street. But a coalition which includes members of Toronto's Rape Crisis Centre are taking the line that violence and the sexual exploitation of women are present everywhere in society, and will never be eliminated by police crackdowns on isolated symptoms and particular areas.

A third group has invited Margo St. James of San Francisco COYOTE (Call Off Your Tired Old Ethics), a prostitutes' organization, to come and speak at the end of November. There have been attempts by feminists who favour decriminalization of prostitution to gather support for Margo's visit among strippers and masseuses.

The arrival of the pro-decriminalization people should generate considerable controversy among feminists and general public alike. Because of the intensity of the Yonge Street campaign, Toronto has become a kind of focal point for the debate about legalization vs. decriminalization vs. rehabilitation, but feminists have yet to come to terms with many of the basic issues.

Toronto is not the only city to use the crackdown approach to prostitution. Similar campaigns have been mounted by police and politicians in a number of places, including New York, Boston, San Francisco, Vancouver, and Washington. If November's events in Toronto manage to expose the City of Toronto's puritan facade, or encourage Yonge Street's "faceless" women to start organizing, they will have accomplished something worthwhile.

## BCFW Resolutions

At its annual convention Oct. 7-10 in Abbotsford, B.C., the British Columbia Federation of Women, comprised of 47 women's groups, passed resolutions expressing the following concerns:

**LABOUR:** B.C.F.W. supports the principle of trade unionism and condemns any legislation that makes it harder for women to be organized into unions and will actively support trade unions formed of and by women, women's caucuses in existing trade unions, and groups of women attempting to affect change in the workplace.

**PORNOGRAPHY:** B.C.F.W. is opposed to allowing the distribution of pornographic literature against women and children and supports boycotting and picketing institutions that distribute these products.

**PRISONS:** B.C.F.W. supports a moratorium on any further prison and jail construction and calls for the decriminalization of all victimless crimes. All male guards must be immediately removed from women's units (eg. Oakalla) in the prison system.

**ALTERNATIVE MATERNITY CARE PROGRAMS:** B.C.F.W. calls for government to fund alternative maternity care programs.

**LEGALIZATION OF MIDWIFERY:** B.C.F.W. supports the legalization of midwifery with a system of training and licensing.

**MATERNITY RIGHTS:** B.C.F.W. demands changes in the federal Unemployment Insurance Act so that women in B.C. will not continue to be discriminated against through the denial of pregnancy benefits which had been obtained as part of their union's collective agreement and

the denial of unemployment benefits to which other members of the labour force are entitled.

**BATTERED WOMEN:** BCFW recommends to the Attorney-General's Department that police officers be instructed to lay charges in cases of wife assault; Justices of the Peace be required to accept assault charges laid by a wife against her husband; and that these charges be heard in criminal court, just as in all other assault cases.

**PATIENTS' RIGHTS:** BCFW supports the patient's right to access to all medical data, including medical records of the patient, and full disclosure of information regarding medical or surgical treatment so that informed decisions can be made regarding that treatment, including the right to refuse it.

Hospitals must recognize the right of a woman to have persons of her choice at the birth of her child, to keep her child with her from birth, to have the right of privacy and to expression of intimate personal needs.

**ABORTION:** B.C.F.W. calls for removal of abortion from the Criminal Code of Canada and that every Health Unit Region in B.C. provide services for all aspects of abortion including feminist pre- and post-abortion counselling and birth control counselling.

**TANKER TRAFFIC AND PIPELINE CONSTRUCTION:**

B.C.F.W. calls for a moratorium on all tanker traffic off the west coast of B.C. and supports an investigation of alternative energy sources and the institution of energy conservation programs because of the danger to the environment, the fishing industry, and the lifestyle of peoples dependent on that industry.

# HEAR YE! HEAR YE!

## TOWN HALL MEETING

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# London Strategy Conference

by Theresa Wallace

Results from last month's strategies for the Women's Movement conference were nebulous and vague.

"Although some ideas were kicked around, nothing really came out of it," said Pat Hacker, a conference delegate and employee of Ottawa's Women's Career Counselling Service.

She said workshop topics were exciting, but "...in response to various papers presented on the broadening of the base of the women's movement, people suddenly wanted to talk about feminist ideology and theory."

Responding to some delegates' demands, another workshop was created on defining feminist ideology. But many delegates couldn't attend because they said they felt committed to stay at the workshops they had originally signed up for.

About 50 women from rape crisis centres, women's centres, employment units, university campuses and church units across Ontario attended the Oct. 8-10 conference in Port Burwell.

Speakers included political philosopher Mary O'Brien, and Sandy Steinekyr, an Ontario feminist associated with the daycare movement.

The purpose of the conference, which was sponsored by the Secretary of State Department Women's Program, was to "provide an opportunity for feminists of Ontario for stimulation and development of awareness of specific political strategies and skills that women might take back to the local level."

Shelly Finson of the United Church spoke about strategies for getting a feminist perspective into the church, at a workshop dealing with acquiring power in existing institutions. From Ottawa, Women's Career Counseling with the Waterloo Regional Rape Distress Centre presented case studies at the workshop called analyzing alternative social services.

Other workshop topics included; the media as a vehicle for social change, militancy and civil disobedience as a tactic, and legislative changes.

Hacker said that while the conference provided an opportunity for sharing, there is a need for more women's conferences of a longer duration.

"We've got to get together and talk more often. People wanted to hammer away at an analysis of feminist options. Every issue you could think of they wanted to talk about, but there just wasn't time."



Kate Middleton

About 1000 people demonstrated outside the Ottawa Journal October 25 to protest a labour dispute which has gone on for one year. In October 1976, Journal management locked out printers and typographers and other unionized workers. There are currently still about 60 out of work. Demonstrators came from as far away as Quebec City and Montreal where members of the International Typographers Union are also involved in contract disputes.

## Blue Collar Women on Increase

NEW YORK/LNS — An increasing number of women are switching from low-paying clerical or service work to jobs in industry, according to the American Institute on the Church in Urban and Industrial Society.

Over five million women — one out of every seven working women — are classified as blue collar workers. And out of 28.9 million blue collar workers, one of six is a woman.

Although the term blue collar includes skilled and unskilled labour, women are still all but invisible in the crafts. One third of blue collar women workers are still in traditional women's industrial work, such as the textile and apparel industries. And the gap between men's and women's earnings keeps widening: in 1975, women were earning 57 cents for every dollar earned by

men — six cents less than the year before.

Women are changing to industrial work for money and benefits that clerical work and service work don't offer.

"I had no benefits, was paying \$60 a month on my own Blue Cross and getting \$1.50 an hour plus tips," said one waitress turned auto worker.

She now earns \$205 a week plus medical and vacation benefits for working with asbestos to make brake pads.

"I left waitressing to get security," she said. "Now I'll probably end up getting cancer..."

## Transition Houses Form Coalition

by Sandra Hawkins

Ontario interval and transition houses held a conference in Kingston Oct. 12-14 to develop consensus for a provincial working committee.

These houses are emergency housing primarily for battered women and their children in crisis situations.

A committee was struck representing the 13 houses which attended the conference. Objectives of the committee include:

1. to establish efficient communications between interval and transition houses in Ontario.
2. to encourage growth and development within a broadly based structure which will allow for common direction across the province but assure the retention of local autonomy.
3. to propose legislation.
4. to initiate dialogue with the Solicitor General's office on the question of amending the criminal code around common assault.
5. to organize province-wide education.
6. to initiate a dialogue with the Ministry of Community and Social Services.

## just whistle

SAN FRANCISCO/HERSAY — Prostitutes in Berkeley are taking a tip from the marijuana-smoking street people of the

'60's. They are using police whistles to warn each other when the police or the citizens' foot patrol are coming.

### 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?

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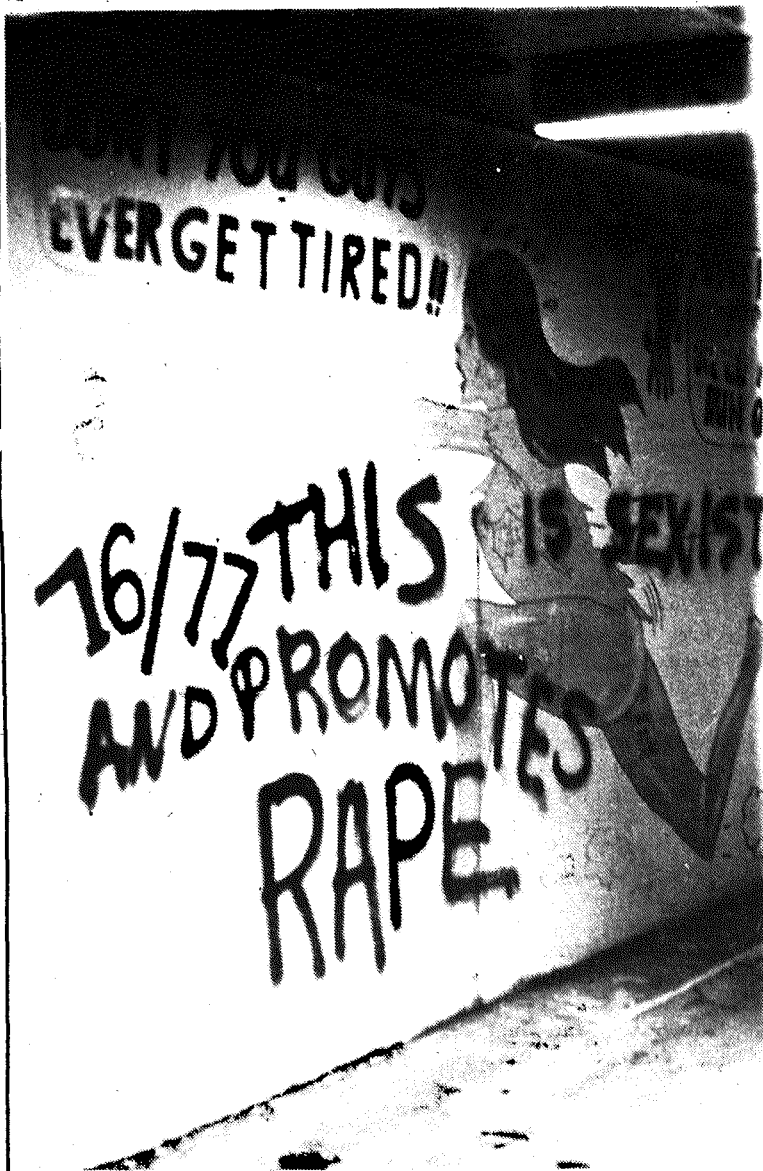
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Some of the "art work" in the Carleton tunnels.

Dennis Ruffo

# Carleton students confuse sexism with sexuality

by Rosemary Knes

Every building on Carleton University campus, including residences, is connected by underground tunnels.

In January, a week is set aside as "Res Week", and the students living in Carleton's five residences take paint brushes in hand and attempt to brighten the dismal gray walls of the tunnels.

Some of the tunnel paintings are violently sexist. One of the paintings is of a half-clad woman running in terror from hands and claws which are reaching out to grab her. Someone has written over it in spray paint, "This is sexist and promotes rape."

Another painting shows a woman giving birth—induced by being hit in the abdomen with a baseball bat. Someone has written over it in spray paint, "This is sexist."

The Rideau River Residence

Association (RRRA) in September proposed legislation to set up a review board, made up of on-campus students, governing the tunnel paintings. According to the proposal, residences would have to submit sketches of their paintings for approval. At the RRRA meeting, the Carleton Women's Centre representative approved the proposed legislation.

The students, however, yelled "censorship", confusing sexism in paintings and sexual paintings.

"We are not fighting bodies on the wall," said Jo-Anne Brown of the Carleton Women's Centre, "we're fighting a certain portrayal of bodies on the wall."

"I wouldn't say that someone who looks at these paintings is going to go out and rape someone," continued Brown, "but they legitimize an attitude. We're

fighting these attitudes. Why are they accepted as natural?"

A letter in the 21 October Charlatan, Carleton's campus newspaper, points out that "Violence is not only physical. Paintings which perpetuate the nervousness women feel in Carleton's tunnels are violent. Paintings which humiliate women are violent. This violence causes stress and anxiety instead of bleeding and bruises."

The proposed legislation establishing a review board was voted down by the RRRA. According to the RRRA, the issue now rests with Jim Whenham, the Physical Plant Director at Carleton.

The Carleton Women's Centre intends to stay with the issue. Says Brown, "It's a very important issue to the Women's Centre."



## Bogus Phone Survey

It has been brought to the attention of the Ottawa-Hull Rape Crisis Centre that a man posing as a surveyor employed by the Department of Health and Welfare is phoning women in the Ottawa area and stating that he is conducting a phone survey to chart women's changes in attitudes about children. Questions he is asking are extremely personal and answers given could be used to her or her family's detriment.

The Ottawa-Hull Rape Crisis Centre has checked with authori-

ties at Health and Welfare and has been informed that 1) no such survey is being conducted by their department and 2) Health and Welfare never conducts surveys over the telephone.

We wish to suggest to families receiving calls regarding surveys, that before answering any questions a) ask for the person's name, firm they are working for and phone number. Write these down and check with the firm. b) be aware of how information given could be used against you. c) don't give out personal family information, eg. family routines.



## Break-in may fold feminist press

Diana Press of San Francisco, one of the oldest and most successful feminist presses in North America, was the victim of a break-in on October 25.

Speaking to a concert audience in Toronto recently, Ginny Berson of Olivia Records, another

feminist business from the Bay area, said that Diana was broken into, ink was spilled on presses, plates were destroyed, and half-completed press runs of Diana's new fall line were ripped and torn.

Berson said that the break-in represented a serious threat to Diana's future. She appealed to the concert audience to help the press with letters of support or if possible by making a donation.

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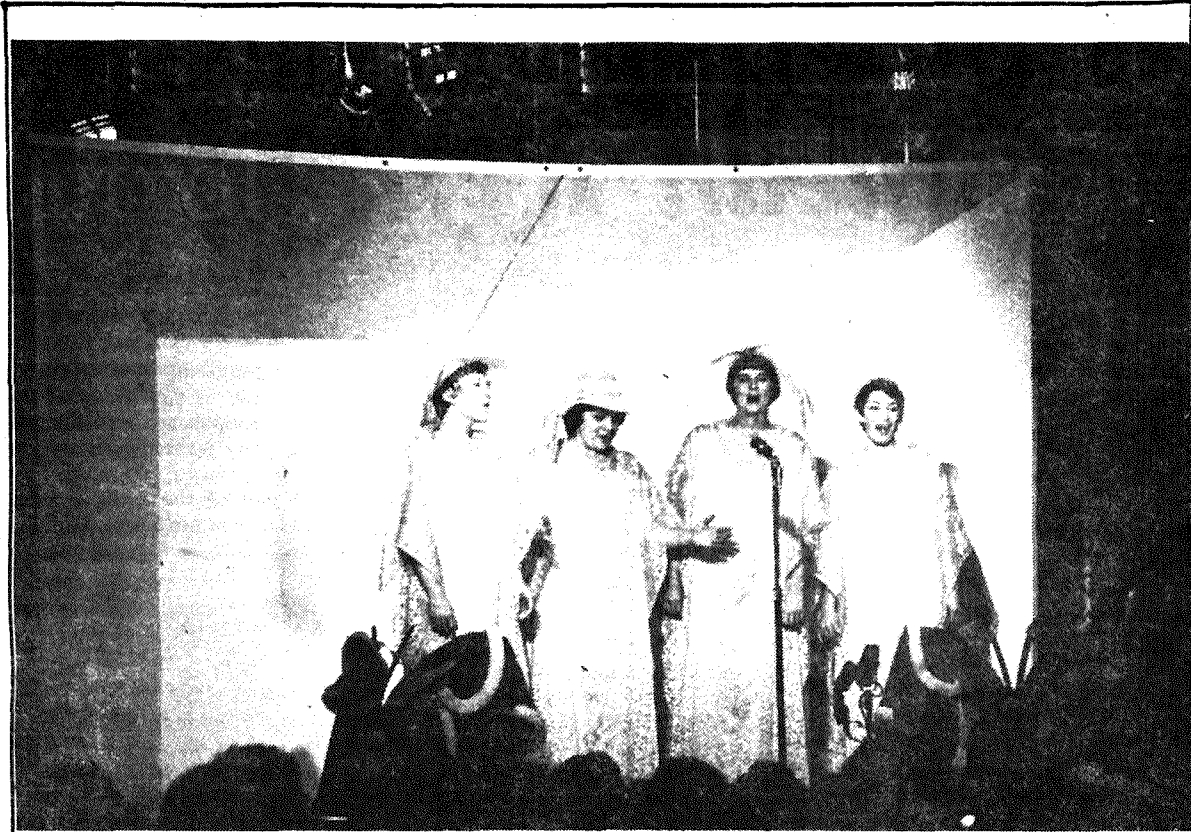
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Nancy Rudge

## Singing in harmony

by Jane Arnott

Harmony, Inc. is a womens' barbershop singing organization with 46 chapters in Canada and the United States. The local chapters, the Laurentian-Aires and the Capital Chordettes, were the host chapters to about 1,400 women who came to Ottawa for the 18th annual convention and competition held here November 3-6.

On Friday and Saturday, November 4 and 5, the quartette and chorus competitions were held. The finals of these events were open to the public, and what the crowd enjoyed was some fine music. The songs the groups sang are arranged for women and written with tenor, lead, baritone, and bass parts within "womens' range". The arrange-

ments showed variety and flair within the barbershop style. There were many fine voices, and the sound of women harmonizing together was a treat.

At the quartette competition on Friday, each of the "finalists" sang two songs, usually thematically connected. Most of the songs were oldies. Marilyn Wing, a member of the Laurentian-Aires, explained that the older tunes lend themselves more readily to barbershop arrangements, and therefore those songs are chosen by groups for competition since they highlight the harmonizing of barbershop. However, Wing also stated that many groups do adapt suitable new songs; and one group on Friday did sing a newer song that ably demonstrated that barbershop is not static and needn't

rely on a nostalgic image.

At the end of the quartette evening the 1977-78 harmony queens were selected, and the crowns were passed on from the old queens to the new. The next evening the international chorus champions were chosen. But while the competitions provided some focus in the convention, it seemed that most women were there to meet, talk, and sing together in a friendly, supportive atmosphere.

In Ottawa, the Laurentian-Aires meet on Tuesdays at 7:30 at the Kingsway United Church Hall, and Capital Chordettes meet at Glebe Collegiate, also on Tuesdays, at 7:30. New members are welcome. You don't have to have a good voice but be prepared for a lot of work and a lot of fun.

# Psychiatry: system of control

by Kathy Babcock

Endless household drudgery coupled with extreme role expectations leads to "exhaustion of the spirit" for women placed in a work situation where there are no rewards, where the work never gets done and where there are no vacations. This "attrition of the human spirit" is rampant in our society where women learn that it is wrong for them to take any kind of power or work in opposition to men, according to Dorothy Smith, co-author of **Women Look at Psychiatry: I'm not mad, I'm angry.**

speaking to an audience of more than 100 people at Carleton University, Oct. 31, Smith described this dilemma women face as a result of capitalistic society.

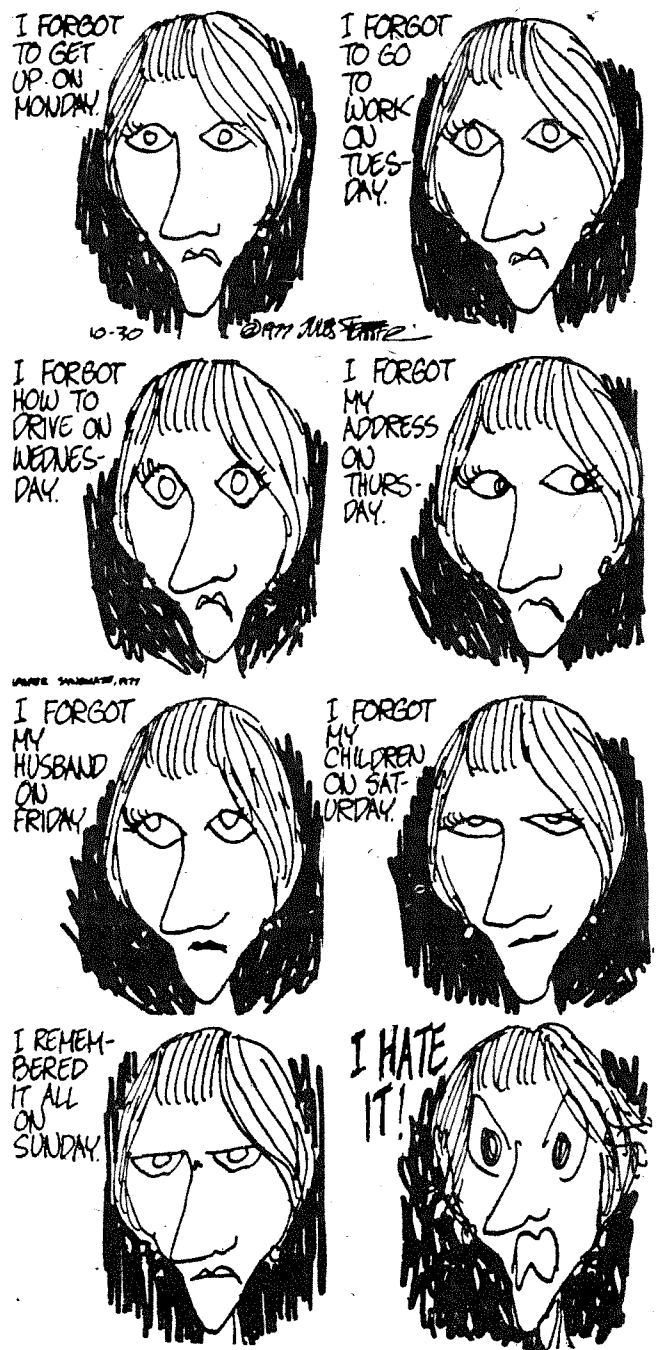
Smith outlined the development of a system of control detached from people's problems and the issues with which they are concerned. Methods of conceptualization and fact finding change these issues into something that can be dealt with dispassionately by people such as psychiatrists who stand outside the events, she said.

These control mechanisms are not simple functions of the system but are elaborated to respond and deal with the kinds of problems which emerge. When women fall apart, when they being to act in ways that don't fit the roles prescribed for them by sociologists, economists and other framers of the capitalistic system, psychiatry comes into play to patch up the established system of relations. We are maintained in a powerless and subordinate position, Smith said.

"This is one of the reasons why feminists must take the view that the personal is the political. We do not mean to reduce the political to the personal but to understand the nature of power relations in society at the level of personal relations," Smith concluded.

"When we take up these issues as feminists we can no longer separate ourselves from what is happening to women in society, we can no longer view individual breakdowns as 'cases' but we must understand it as part of an oppressive system of economic and social relations."

## FEIFFER



## Halifax gay conference

At the 22 October Halifax Gay Conference, approximately 80 to 90 people, half of them women, registered at the Turret Community Centre.

Of the women's workshops, the

one on Lesbian mothers seemed the most productive. Among issues strongly supported were the rights of gay people to be parents and further efforts to improve public education, particularly in

the areas of the misconceptions concerning gay parents and gays and children.

As is usual at gay conferences, the Lesbian Politics workshop had too much to cover in too little time. Women seemed divided in their political priorities. One particular problem encountered was the importance of organizational structure to the various women present, and until we learn to re-shuffle our priorities to provide a united front, an autonomous national Lesbian organization will never be established.

The final plenary, called "Dykes and Faggots: Can we work together?", provided interesting discussion and supported the need for an autonomous Lesbian movement. The conference ran smoothly, providing a "cozy" atmosphere for all who attended. A highly successful, well-attended coffee house completed the conference.

Despite the problem of providing a united front, the conference did provide a solid basis for further discussion and an exchange of ideas. Only through such meetings can we learn to work together towards achieving our individual and collective goals.

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*The following interview was conducted with a Chilean woman now living in Ottawa. She is just one of many who fled Chile as political refugees following the military coup d'etat in September 1973, when the democratically elected government was overthrown and President Salvador Allende assassinated.*

*The interviewers were John Malcomson and another Chilean woman who also translated the answers to questions. Both women wish to remain anonymous because they still have family and friends in Chile and also risk harassment in this country. The interview was transcribed and edited by Pat Daley.*

# Chilean Refugee Tells

say "If I could see my children here, that way I could talk with you." They didn't want to take the blindfold off or untie her and she maintained her resolution that as soon as she could see her children she could talk with them. As a result, she was tortured.

The torture consisted of the application of electric shocks in the breasts, in the head, in the hands and different places in the body.

She thinks that after that bad time with the torture and interrogations she learned how to be not scared of the fear. She thinks there is something growing in herself as a kind of force. And at the end, the only thing she could lose would be her own life. She knew that there were other people suffering in the same way, the suffering of all of them together was good in order to give them some internal force to be able to stand all the suffering they were facing at that time.

After those first interrogations, they were taken all together to a special room. They call it the room of the blind people. They were sitting on the floor in that room for about 48 hours. They were taken back to Cuatro Alamos where they were incommunicado again for 15 days. They were taken again to the Terror House. They started again the same procedure. They had the same experience again for three days.

They were again taken to Cuatro Alamos and held incommunicado. After 20 days incommunicado.

They were submitted there to the first another camp called Tres Alamos. She was in the company of another woman. The other teacher died as a consequence of the torture. We couldn't explain why we weren't killed but now we were found to be still alive. The student who was with them was freed afterwards. He was a boy of 15 years old.

They were in the concentration camp of Tres Alamos for nine months. The family of the assassinated campanero went to see us to see if it would be possible to declare that they had been with this other teacher. And that they were together in different places while they were in the concentration camp. They accepted the proposal of the family of this teacher with all the consequences they would have to face in the future. Because they accepted to go and declare somewhere else they were taken to a justice court. That was the first case where the military junta accepted that somebody could go and declare in front of the judge.

Nevertheless, they thought in the beginning that it would result in very bad consequences but it was useful to them because after that they were able to go free. She thinks maybe they were freed because they were able to assure the judge that they were in the concentration camp and that the assassinated teacher was with them until the end.

Two months after that declaration in front of the judge they were free.

**When did you first start to think about coming to Canada? What were the initial steps you took to immigrate?**

As soon as she was in prison, her husband went again to the Canadian embassy to find out if something could be done on her behalf. He was told that as soon as she could be freed they would get a visa to come to Canada. They would have to wait to see if she was going to be freed or if she was going to be expelled from the country. But they would have to wait by all means.

As soon as she was freed she received a call from the Canadian embassy to go there to fill in the applications again. They received as well the papers to go for a medical check.

Unfortunately she was in very bad health because of the conditions in the concentration camp, so they couldn't leave as soon as they wanted because she was sick.

At the end of the month the DINA appeared again at her house. The DINA at that time talked to her mother because she wasn't in. But what they wanted was to find more about the teacher who they knew was assassinated in the concentration camp. It was a coincidence that the newspapers said at that time that 119 Chileans were killed in Argentina. The name of the assassinated teacher appeared in the list of those people. But they knew for sure Arturo was with them in the concentration camp.

So they had to speed up all the procedures at the Canadian embassy because they knew it was a danger to live in Chile after the declaration they made before the judge saying that they were in the concentration camp with Arturo and that Arturo was assassinated in the concentration camp. The DINA started looking for her again and they had to go and live in different places; to hide with friends. In the meantime they were trying to speed up all the details at the Canadian embassy.

The visa came later on and they came here in 1975.

**You mentioned earlier that your papers were lost and the police came while they were missing.**

Yes, the first application in 1973 was misplaced but they appeared later on when she was applying from the concentration camp.

**Do you believe that they were misplaced?**

Her feeling is that it is quite suspicious because she knew for sure they could be in great danger.

**When you had contact with the embassy people did you find they were trying to be helpful or were they trying to stall things?**

The first time they were applying of course there was a delay. It was because of that delay that she was caught while teaching at the school. The second time they were quite sympathetic and quite helpful and just trying to help her.

Even the secretary at the embassy in Chile was kind enough to go to the airport to see them off. In that sense, well they were quite sympathetic.

**Tell me about the interviews you had at the Canadian embassy. You were interviewed by the immigration officers and by the police.**

One of the interviews was political, political questions, maybe with a representative of the RCMP. One of the questions was if they were politically militant. Her impression was that the person asking the questions knew a lot about the subject. Another question was: do you agree with violent revolution? What was their participation in the government? The interview lasted two hours. With the immigration officers it was just general details. One of their questions was if they could afford the tickets to come to Canada. And did they have the money with them, because they were teachers and as always the teachers were very badly paid in their country. So the embassy paid for the tickets. Now they are trying to give the money back.

**Were they asking you questions about other people you might have known?**

Yes, they were asking us questions about some other people who were in the concentration camp who were applying to immigrate to Canada. And what kind of relationships did they have among them and especially questions about Rosa who is another teacher who is new in Canada.

**First of all, maybe we could just get some background information ... if you could just say when you came to Canada.**

It was in 1973 after the coup d'etat. They applied for the first time at the Canadian embassy to emigrate to Canada because they were facing very bad times there with interrogation on the part of the director of the institution where they were teaching. The high school where they were working was military. They were facing the interrogation because they were philosophy teachers, both she and her husband. To describe that time is quite difficult because while they were teaching the military would enter the class and they had to continue teaching with the military inside the classroom. So in many cases they didn't know if they were coming for the teachers or for the students.

As happened afterwards, they entered the classroom and took her to the concentration camp. Before reaching the concentration camp several stages had to be passed. For the first step they were taken to the military school. They were three teachers and one student together.

They were submitted there to the first interrogation. The three of them were held incommunicado. Afterwards they were transferred to the high military commanders where they were interrogated again. At that place the student was tortured.

They were there 48 hours when they were suddenly taken and told they were going to be shot. They were thrown against a wall, they had their hands tied, and they were blindfolded. They were there for a long while with the impression that they were going to be shot.

After that they were taken in a truck or car — they don't know because they were blindfolded and tied — and they were taken to DINA, the secret police of the junta (now called CNI).

After that they were taken to the concentration camp called Cuatro Alamos. That concentration camp belongs to DINA. They were there for one month completely incommunicado.

They were taken twice to one of the Houses of Terror where they were sub-



LNS-CUP

mitted to interrogation and torture. The four people were interrogated in a different way. She was interrogated and she was told that if she would not tell them whatever they wanted her two children were there and they would be tortured. Because she was blindfolded and tied she didn't know if her children were there or not. They were so sophisticated in the interrogation that they were playing a record where you could hear some voices of children and some cries too. At that point, she wasn't able to find out if those children were her own children or just a record. She thinks she was quite wise to



# tells Her Story

## What is your impression of Bill C-24, the new immigration law?

Most of the articles in this new law are against fundamental human rights and they are quite dangerous. For instance, political refugees will have a lot of difficulties in being recognized as refugees.

In the case of security screening, section 4, 2(b) says that any refugee is obliged to undergo security screening. It's going to be quite dangerous because the Chileans came from a country where their own security was in danger, they come here to Canada where their own security is again in danger. So it isn't worthwhile to have come to Canada then. This is against fundamental human rights. Imagine if somebody invents that a certain person is a terrorist, that person could be deported. There is no security. On the other hand, the refugee is not going to have the right to appeal the deportation order. That is very dangerous as well.

## What are the problems you have faced since coming to Canada? And what will be the situation of all of you in the future?

The first problem as soon as they came here was to try to adjust to the new environment but that adjustment is just temporary because everyone is thinking of Chile of course. She thinks staying in Canada is just on a temporary basis because she thinks with the help of the Canadian people, of all the peoples throughout the world, the Chileans will be able to get rid of the junta.

On the other hand, it is quite impossible to use her own expertise to work in her own profession. Her husband now is a worker after being an apprentice of philosophy. He's working in the Revlon cosmetics factory. He is giving a philosophical touch to all the cosmetics.

The first limitation they were facing at the very beginning was the limitation with the language. Even if they could get the language, there is always something missing. It's not possible to translate the taste of the native language.

They were given six months of English training courses at Algonquin College. Those courses were so elemental, just so they would be able to construct some sentences. That kind of training did not make it possible for them to express their own feelings at all.

The other problem is that in order to apply to any kind of job, they are asked to have Canadian experience. As they are not quite fluent in English, it's going to be difficult for them to acquire that Canadian experience.

Her impression is that Canadians are not aware of their problems, that they are interested in their own problems and not those of somebody else. "Good morning" "how are you" and "fine", it's her impression, is the only dialogue possible between the Chileans and the Canadians.

## Have the police been keeping up surveillance on people they know were politically active in Chile?

She hasn't been bothered by the RCMP but they visited her husband at the factory where he is working. He was told it was just routine. One of the questions was when he arrived in Canada. Why did he come here? And one of the stupid questions: are you a tourist? Her husband asked the RCMP if there was any problem and they said it was just routine.

## Have you found problems getting a place to live, getting work...

She says there is discrimination when they are applying for several jobs. There is discrimination as well in the case of renting an apartment. She knows of a case

where coloured people wanted an apartment and they were denied.

In the case of the Chileans, when a Chilean and a Canadian are applying for the same job of course the Canadian is going to get the job. But she doesn't know of any kind of discrimination in the case of housing.

## What about the future? Do you think you will be staying here in Canada?

She says their stay here in Canada is just for a little while. The feelings of all the Chileans, 99 per cent of the Chileans, are put in Chile and going back to Chile and not to be integrated into this society, this consuming society, but to go back to Chile and to work for Chile and to try to recover Chile for the Chileans.

## Is it realistic to be optimistic?

She says every human being has to be optimistic. And more when they are able to interpret historical events from the point of view of one ideology. So she thinks that that is another point why the Chilean living is so worthwhile. She would like to show the case of a visit by her mother who came here. She would like to talk about that case.



LNS-CUP

Her mother came here to visit her after not seeing each other for two years. As soon as she reached Toronto, the port of entry, the immigration officers were going to deport her. She was going to be submitted to a special inquiry. The reason for the deportation was that she was considered persona non grata in Canada and that she had intentions to work here in Canada. She was misunderstood because the person who was translating at the airport was a boy not more than 15 years old. When she was answering the question "with whom are you going to stay here in Canada?" the translator misinterpreted and said she intended to stay here with her daughter forever.

Her mother was granted permission weekly so every week they had to go back to the immigration officer and ask for more permission to stay. That way she was able to stay here for four months going to the immigration office weekly.

The immigration officer didn't give her the opportunity to clarify the problem. The immigration officer limited her stay here and after that date she was going to be deported. She was a person of 60 years old.

She was quite upset with the attitude of the immigration officers because her mother came here as a visitor. She came to tell them goodbye because, she didn't know at that time, she didn't know that her mother was quite sick with cancer.

She had a breast removed before and the cancer wasn't removed at all. Her mother came here to visit her for the last time so she was quite upset with the misunderstanding, the lack of sympathy from the immigration officer. She could have stayed here for a year as any other mother of refugees.

So those are the pains she has from the Canadian officers.

## So you don't have any intention to work here in the near future, you are quite happy with the job your husband has already got?

She has every intention to work here because she needs to work and above all she is a professional and she has always worked. She was working as a teacher in her country but first the limitation with the language and with the Canadian experience and that there is not possibility to work in her own profession, she has to be at home at this moment but she feels she has to go out, she has to be working somewhere and she considers herself to be able to work in any kind of job. She has been filling out applications at different places but until now nothing has appeared.

As a woman she feels that she has to work.

The main problem here is all the professionals; a group of Chileans is quite different from any other group coming to Canada because almost all of them are professionals. The problem here is that they do not have the facilities to work in their own professions. According to her own knowledge almost all the immigrants don't have those facilities to work in their own professions. They are condemned to work in poor salaried jobs and to work always as cleaners.

She knows of only two cases of people working in their own professions. It's the case of two carpenters, specialized in making furniture, who are going to work now in their own professions. But that's because they were fortunate enough to meet a partner with enough money to set up a shop. She knows of a doctor now in internship in Ottawa, but that is the only case. There is the case of another doctor who is assistant nurses aide at the Civic hospital.

## The Canadian authorities are not recognizing the credentials of these people?

In the case of the professionals, the Canadian authorities don't recognize their degrees. In the case of the medical doctor, she says they have to go through the internship for two years here in Ontario, but in some other provinces four years are

necessary. Before that they have to take a special examination. They have to take that examination in English and French, both languages.

She wants to say that the Chileans didn't come here to make money, just to stay for a while and try to keep the status they had as professionals in Chile. The group of Chileans don't want to take all the jobs of Canadians. All they want is the opportunity to be able to demonstrate their expertise.

On the other hand, they have been realizing that the only way to continue here and to try to get a job is to go back to the university and to get a masters degree. But they face another problem there because the bursaries and scholarships they can get there are so low that there is no way to maintain a family. At the same time if any Chilean tries to get a masters degree while working as a cleaner there is not every to be successful in getting a Canadian degree. Being a cleaner, you have to work during the nights and study during the day.

## Do you have anything to say to Canadian women?

She would like to ask Canadian women for all kinds of solidarity with Chilean women. First of all with the Chilean women who are facing the terror of the junta in Chile.

Secondly, solidarity with all Chileans to try to stop the different investments that Canadian corporations are making at this moment in Chile. For example, Noranda Mines are investing a great amount of money in the copper mines in northern Chile. She would like to ask the Canadian women who are quite well organized, to send a brief to stop those investments in the future because with that help, that aid going from Canada, the military junta is going to stay in Chile forever. So, she would like to get that kind of conscious solidarity from the Canadian women.

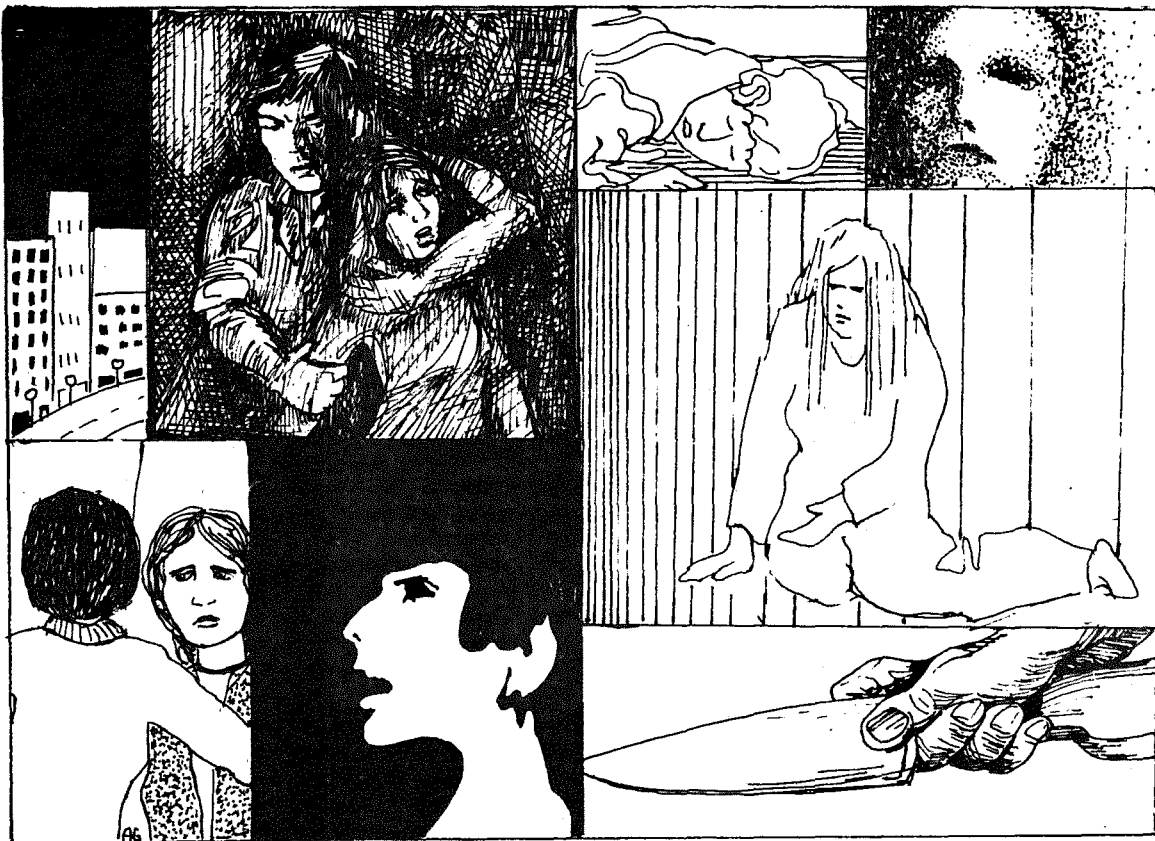
She thinks that in saying solidarity, she is saying everything. She says solidarity with the Chilean women who are facing the junta in Chile itself and says solidarity with the Chilean women who are here in Canada already.

She would like to ask as well the help of Canadian women who are quite well organized here in Canada to send some telegrams to the United Nations to ask the military junta to make "appear" the 2500 people who are "disappeared" at this moment in Chile. Almost all of them are women and if the Canadian women through their organizations could send telegrams they would be quite welcomed. They will hear not only the gratitude of Chilean women in Canada, but the gratitude of Chilean women spread all over the world, and that is the kind of solidarity Canadian women could give.



## EDITORIAL

## LETTERS



Ours is the first generation to grow up with the atom bomb. On television we've watched civilians being slaughtered in modern day military operations, and learned about genocide while witnessing criminal violence working within our political systems.

Yet in spite of its overwhelming presence, violence remains a phenomenon in itself that rarely receives special attention. In her book *On Violence* (in 1970), Hannah Arendt points out that "violence" hadn't even rated an entry in the latest edition of the Encyclopedia of the Social Sciences.

And because of this general reluctance to deal with it as a phenomenon in its own right, the specific manifestations of violence became obscured.

Having traditionally worked as the savage arbiter in disputes from personal to international levels, violence continues to be viewed as necessary in this role in our highly sophisticated cultures.

At this point, however, cultures have channeled so much technical development to the improvement of their tools of violence that no political goal could ever correspond to the destructive potential of these weapons. A nuclear war could never be justified but at the same time the international balance is still maintained through this threat of violence. Nations continue to amass weapons with the perfected ability to completely destroy. And the arms race escalates.

Power struggles are becoming obscured as they move further and further from the realm of actual occurrences. Billions of dollars are put to collecting weapons no government would dare use while theoretical strategists create hypothetical situations of danger that require more and more of these perfected implements of destruction.

Our councils in government reckon with the consequences of these

hypothetical situations without being able to test them against any real situation. And a true sense of the terrifying potential of violence is lost in the preoccupation with desensitizing war games.

As Richard Goodwin points out in a February 1968 article in the *New Yorker*, all this theorizing leaves us in the dangerous position where we are encouraged to believe we have an understanding of events and control over their flow that we really don't have.

The absurdity of the way violence is dealt with at its most powerful place in our cultures is frightening and an indication that we must stop ignoring violence as we experience it at all levels of our existence.

Consider a neutron bomb, designed to destroy just people, not property; or sports events like roller derby that draw crowds because of their violence not their sport.

Consider the fear of violence a woman must face in simply walking down a street; or the fact that the average child has witnessed 35,000 television murders by the time s/he is 17 years old.

November 5 was the National Day of Protest Against Violence Against Women, in which women as the victims of all forms of violence spoke out against it.

This kind of public demonstration can only encourage others to realize we don't have to accept abuse as an integral and correct part of our social and political situations.

As well as reacting publicly and personally to the various forms of violence directed against us, we have to begin exploring the various forms violence takes and the more subtle ways it has worked itself into the fabric of the cultures we live in.

We will have to think about violence rather than just reacting to its more obvious forms to ensure that our energy is being properly and effectively channeled.

Dear Upstream,

I was most interested in reading your articles on the female offender and pleased to see you draw to attention some issues about which little is known to the general public.

For the record, I would like to clarify that, where you quote me on page 4, second column, as stating that Ontario is the only region that really pays any attention to the female offender—I was referring to the **federal** regional organization of the Solicitor General's Department—and **not** the provincial level, as inferred by you in your lead to this paragraph. Although it may well be true that the Province of Ontario offers fairly good penal facilities for women, never did I address myself to the question of the relative merits of the facilities offered from one **provincial** jurisdiction to another.

Some of the issues which you raise present particular problems for women. Others are shared equally by our male prisoners, which is not to say that they require any less attention for this reason.

I personally endorse your advocacy that initiatives come from inmates themselves to affect their situation: the people with a vested interest in solving the problems have the best motivation for getting things moving. This does, however, as you have yourself pointed out, require a consciousness and mobilization of energy beyond one's immediate personal situation, and this presents at least as great an obstacle as any suppression such as you impute to the correction system and its authorities.

Any efforts that you may continue to make towards the sensitization to these issues of women offenders, women's groups and the community at large will receive my personal support.

Lorraine Berzins  
Coordinator  
Female Offender Program  
Community Resources  
Development

Dear Upstream,

I read your review of *Star Wars* with great interest since it echoed one of the feelings the movie left me with. Although I enjoyed the film muchly there was a little voice all the way through that kept saying "where are the women?" Granted, this is supposedly long ago (and far away) but women weren't represented enough to even reflect a normal population. To my mind any culture as mechanically well developed as that has the technology to reduce any physical differences between male and female.

Isn't there something in the stereotype file about women having faster reflexes and better digital skills (you know, that's what makes them such great typists and key-punchers).

Surely if a 16 year old boy (18?) can fly one of those fighter ships

any woman could — given the automatic controls and droid-assist aside.

It would have been so easy for some of the technicians, pilots, etc. to be female — not a big to-do, just have half of the actors female and half male, the way the world is (even though current films don't even have any women in them). This movie doesn't show things as it might have been, nor even as it is.

Oh well — keep up the fight  
Susan Phillips

Dear Upstream,

Am I to assume from your front page story and editorial in the September/October issue that you support the censorship of materials presented to young adults, that you wish to protect them from the reality that we live in a sexist, violent society?

The OBE Status of Women Committee acted responsibly by making sure that any teacher who wishes to use the film "How To Say No To A Rapist" is made fully aware of its sexism and its inaccuracies. We are as concerned as you are about the effects that such a film has and we have serious reservations about its use. We also realise that even the worst material can be used in a constructive way, as you yourselves demonstrate, for example, by publishing the "Rolling Stones" advertisement.

The search for better materials is continuing. In the meantime I hope you would not have us emulate those who would have banned "The Diviners" because they did not like the attitudes and behaviours it portrayed.

Helen Slater  
Trustee, Ottawa Board of  
Education  
Vice-Chairman,  
Status of Women Committee

## UPSTREAM replies

*UPSTREAM does not support the censorship of this film. We do, however, support its being banned from use in a crime prevention or educational context since its "sexism and inaccuracies" make it useless and dangerous for these purposes.*

*We support Professor Deborah Gorham of Carleton University who uses the film to teach students about sexism and Professor Lorene Clark of the Toronto Institute of Criminology who uses it as an example of how not to make a film about rape.*

*Regrettably, the OBE does not use the film for these purposes. UPSTREAM does not believe that any film which treats rape as a joke, as does *How To Say No To A Rapist And Survive*, is educating young adults to the fact "that we live in a sexist, violent society."*

# FORUM

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

## The subtle tyranny of tranquillizers

by Emily Jane Nunn

I am a schizophrenic who has been under tranquillization for more than half my life. My story has not been a pretty one; I have my medication to thank for much of that. Although, of course, it is not the only influence which has ruined my youth, and which has made my life a thing of constant anxiety. However, I am talking about medication for the mentally ill, and its oft-ill effects in general here.

Major tranquillizers were originally intended to handle unruly patients in psychiatric hospitals. In the beginning, this usage seemed highly practical. However as time passed, and science and progress marched on, tranquillizers, and especially major ones, came to be newly-defined in both purpose and intent. If a patient in a hospital, for instance, became disturbed or terrified, and thus 'violent', a hypodermic could work wonders. No sympathy, no attempt to get to the bottom of the fear. Just a needle, which would, for instance, dissolve all will, and thus dispose of the nuisance of an hysterical patient. This, indeed, was progress! Disturbed patients were admitted to a gigantic complex which resembled Donnelly Beck's Sausage Machine, (to quote an old song about a murderer,) and were ground out in a reasonably sane condition, to cope with the cold cruel world, until it all became too much. They needed some more re-grinding, so in they went again. What a wonderful way to secure the status quo!

Although shock treatments are still in medical vogue, tranquillizers of all varieties remain the best method of dealing with the majority of the victims of mental illness. A patient (who is patient), can return home and even find a job, under the TLC of drugs that deal effectively with the anger and frustration, and 'anti-social' tendencies that are a result of a deprived and miserable life. No matter that the patient suffers the insidious side effects which her tranquillizers produce. She is happy. (Or so it seems.) She can also be docile and even productive. She could have a job as a government clerk, for example. Or she could be jobless and on welfare, and in a position to benefit from therapeutic exercises or occupations, that have been carefully planned for here. 'Get out on your bike and grow! Join us for a good time on the Driveway. Starts at 10 a.m. We will meet in front of the court house on Rideau Street. Refreshments will be served after at the club. Y'all come now.' These are the sorts of fun activities one is eligible for once one has entered the fable kingdom of Looneyville!

Few seem to realize the problem lies deeper than things like flab. The source of the lethargy seems to lie within the patient's nature. And medications that effectively tie a person down through sheer chemical force, are not really thought of as the villains at all. But how can mere medication ruin a person's chances? For the incredible answer to this, read on.

In the first place, major tran-

quillizers take subtle hold of a person's body. This is done so gradually, that one doesn't really notice the pain which comes to characterize her 'body image'. The mental pain is never unbearably painful to the veteran. Thus its effect is felt without a vital and alarmed awareness of the tyranny that is being practiced on her mental state. There is no time, for instance, when she can honestly say, "God, this hurts!" There is always a psychosomatic explanation close at hand, viz: "It's my state of mind which is causing the pain!" However, we all know it is the miracle drug that is working its insidious black magic.

In the second place, a person's lifestyle can be successfully altered in early or even later life through maximum utilization of therapeutic drugs. It's a vicious circle, really. Lethargy (ensuing with the beginning of medication intake), breeds a boring lifestyle, which causes a person to, in turn, be bored. With no 'get up and go' one avoids competitive sports, grows apathetic about appearance and life in general. The person becomes the victim of a lack of motivation and loses her social graces through pure loneliness. They become 'strange' or 'weird'. This weird state, therefore merits the continued use of therapeutic drugs. And so we go on ad infinitum. When will the schizophrenic get a better deal? When can these naturally mercurial people be trusted? Sometime soon, hopefully.

In the third place, a person's very nature can be modified; at least in an external sense. For instance, a naturally fun-loving person can act uncharacteristically neurotic and grim. An ambitious person could become unwillingly lethargic. And so on. It is hard to say how this happens, exactly. It's like the chicken and the egg argument. Suffice it to say that the individual's moral integrity comes under fierce attack. One feels different, thus one acts differently. To all appearances, one becomes changed. How does a normally spirited person become listless and disagreeable? Well, she may show signs of anti-social behaviour or unruly high spirits. Do the drugs which are prescribed make her docile, withdrawn? And, perhaps, strange? It would be better to say that the drugs mutate a perhaps unstable personality in the name of law and order. The victim is out of trouble, of course, if zombification can be termed a positive thing. But where is that effervescent charm? Channelled into rage, resentment and hate? Perhaps. No-one will know until her agony builds up, until she cannot physically contain her rage, and a violent explosion of feeling and resentment occurs. That person's 'true' nature is showing. This is what she has been hiding hypocritically beneath the politeness all along. Time for the hospital.

I'll now proceed to discuss the way mind-limiting drugs can create 'miracles'. I'll deal with just one aspect of this, the ability drugs can have to stifle creative output, or, indeed free and unimpeded creative energy of any

kind; (casual conversation for instance).

Before I was initiated into the usage of prescription drug-taking at the age of 16, I had many symptoms of a hyper-active child. I didn't achieve much of anything. My days were helter-skelter, I flitted around from one thing to another. However, my restlessness never really got the better of me. I could endure high school, sit through a movie; even a church service didn't drive me to distraction. I was the possessor of my own time, my own body

ment from those who care. Major tranquillizers are one way to perpetuate this psychological rut.

These drugs can help submerge one's self-seeking or one's life's goals. Although they help submerge one's libido they can't effect this all by themselves, really; they are important and highly effective contributors.

Once, long ago, when I asked a particularly doomsday-oriented doctor what exactly was the purpose of my drugs, he remarked dryly that they controlled sensitive thinking. This reply troubl-



Alisa Photography

and my own emotional desires and motivations. However, with the advent of drugs, I felt drowsy much of the time. But the horrible fact of the matter soon became clear. Paradoxically, although I felt drowsy, lethargic, and bored, I also felt restless. In short my natural energy wasn't being channelled properly. As the years passed, habitual boredom became a way of life. My life had neither shape nor volition. My primary concern for almost 20 years now has been - "Whatever will I do with my body?"

One's access to pleasure becomes limited; one's drives become thwarted. One's condition is that of continual apology. Thus the patient's condition conspires that of being beaten down into submissiveness. But this is presented as being for the person's welfare; it is the patient's doing that this state has been brought about, thus deserving punish-

ed me. However, I recently asked the question of my current doctor, who being a decent individual, really wants me to be happy and fulfilled. His answer was both provocative and, again, disturbing. My drugs are now better able to keep me down due to various calculated factors. And, because he wanted to try his best, and was also interested in informing me of the truth, unhappy as he likely was about it, he told me.

Apparently, a very potent drug, which I have been taking by injection for more than two years now, Modecate, is the reason for many heightened symptoms. I have felt sleepy, restless and lethargic for years, but never to such an extent! Well, I soon found the reason for my recent woes. 'My' drug is a conditioner. What it does is to block the adrenalin flow to such an effect that the unused adrenalin builds up

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in my body without being properly and naturally facilitated. Now, let's take a closer look at this. An unimpeded adrenalin flow in the human body is a basic necessity. The adrenalin flow is the instigator of action. It says to the human machine; "Hey, let's get this thing rolling now!" It prompts a person not only to begin a project, but to stay with it. In other words, it constitutes a person's ambition and self-seeking apparatus. A person may want to do things under 'my' drug, but though the spirit be willing, the flesh is rendered weak: to the extent that one can't do things to fulfill one's own basic needs, let alone others! Of course, in vital situations, when that person needs a rush of adrenalin to steer her through, the pent-up adrenalin arrives in a veritable flood!

Thus a person's self-centred desires are turned against her and she is the victim of the non-utilization of her own dreams and hopes.

As we look around us, we seek the bleak landscape that has taken root with the nuclear ideology. Instead of a free flow of self-seeking human energy, we have despair, ugliness and ennui. We don't know how to have fun anymore. Maybe all of us are victims, in a sense, of the vast machine that condones the therapeutic use of tranquillizers. But perhaps a step ahead could be made if good people could be reassured that their 'disease' is not any ugly fault to be disguised or hidden away. Perhaps if more love and affection and encouragement could be given to temperamental people. We would find they weren't such nothings after all. And just think of the billions of dollars we'd save on psychiatric care. We might even discover that these unfortunate outcasts are often creative and gifted people, characterized by a warm heart and a healthy appetite for living!

I have been through the mental illness rat race and back. Although I still take an anti-psychotic drug, my dosage has recently been decreased, so of course I feel better. I'm not as apathetic or bored. And I don't feel as dragged-out and unutterably weary. But let's hear it for countless others who have to live with the very quality of their personality and zest for life diminished. We can't do much about the casually prescribed drugs that keep the unfortunate down, but we can try and be more understanding about people who can't help being less than what they are.

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## Child molesting

## A crime shrouded in secrecy

by Shirley Masuda

Sexual abuse is more or less a taboo subject, and sexual abuse of children is generally ignored, even though it is much more frequent than simple physical abuse. Even people who work with children fail to report incidents of child abuse, despite strong evidence, when they do report physical mistreatment.

It is my intent here to make you, as mothers, as sisters, or even as victims yourselves, aware of the prevalence of this problem and so to protect those girls who cannot protect themselves. It is only when we accept the fact that sexual abuse of children does exist will we attempt to do anything about it.

When we think of child molesting we are inclined to visualize the dirty old man in the movie theatre who puts his hand on the little girl's knee, or the man who lurks around the school yard. But there is much more to it than that. Child molesting or sexual abuse is anything from a kiss on the cheek and a pat on the rear to fondling, fellatio, cunnilingus, sodomy and vaginal intercourse. It is an unpleasant thing to think a child of three could be subjected to such things, but girl babies as young as 18 months have been found to have semen in their vaginas (discovered when investigating the cause of blood in their diapers) and other babies have been found to have semen in their mouths. Little girls in kindergarten, when medically examined because they were too tired or too sore to join in the class games, were found to have semen in their vaginas. One ten-year-old girl slept with a knife to protect herself and her sister from two men, and it took three trips to the police station before anyone decided there was something to her story. Many children have been found with venereal disease. For many years we've known that VD is transmitted only through sexual intercourse, and still we explain these cases away by contaminated towels and bedding.

These cases are shocking, but even more shocking is the fact that one girl in every four will be molested in some way before she reaches the age of 18. The age of the victim ranges from infancy to 18 years, usually beginning at five years of age and peaking at 11 years. Ten girls are sexually molested for every boy, yet it is only the case of the boy being molested by the homosexual that we hear about, and then in hushed tones. Only the extreme cases of sexual assault followed by murder of the girl are worthy of public notice.

We would like to think that such things happen only among the very lowest of human beings, but they happen in all classes and in all cultures. Incest, when the molester is a member of the child's own family such as a father or brother, may be more traumatic for the child since there is no way of escape and the abuse usually continues.

Because of the secrecy surrounding child molesting not even a rough estimate of its true incidence exists, but we must assume that the reported cases represent only a small percentage of the total. However, a study of the known cases gives a good overall picture of who the victim and the offender are, where, and when the incident

occurs, and the effects on the victim. Most of the time the molester is known to the child (only 22% of the time is he a total stranger), 30% are casual acquaintances, 29% are friends of the family, 18% are relatives, and 14% are fathers, brothers or other males living in the same house as the child. The incident usually occurs at a time when the child is unsupervised, 35% of the time in the child's home and 22% of the time in the offenders' home. Cases involving a stranger were usually one-time occurrences; in other cases it went on for months or even several years.

No force was used in 54% of the cases. However, the child may have been bribed or threatened. The child's strong emotional attachment to the offender, fear of loss of his love, or simply the fact that he is an authoritarian figure, would be enough to make her comply with his demands. A very young child may not even be aware that there is anything wrong, or, as sometimes happens in incest, the child is told that all little girls do this for their fathers or brothers.

The young child may think of this as a way of expressing affection, but as she grows older, she realizes there is something wrong and would like to stop, but finds herself trapped. She begins to feel guilt, fear, and confusion; these feelings are intensified when the offender is a member of her own household. Just because the child cannot express her reactions they are no less real or agonizing.

Even as an adult I find it extremely difficult to express the anger, the fear, the humiliation, and the helplessness I felt as a victim of child molesting. Every woman who suffered sexual abuse as a child will testify to that. A high percentage of prostitutes were victims of child molestation, incest in particular. Many adolescent runaways are trying to escape sexual abuse at home. Studies of drug users show a high proportion are caught in sexually abusive situations at home. When a girl reaches adol-

escence she will take any means she can find to escape, and when she cannot physically get away she may well turn to drugs or alcohol.

Many women, victims of child abuse, have been unable to develop meaningful adult relationships with men. One study in Chicago showed that almost every girl in a home for disturbed children had been sexually abused. Often when this kind of situation is discovered at home, the child is sent away. She thereby loses the support of the mother and other members of the family, adding further to her feelings of guilt and worthlessness. She may see herself as the offender rather than the victim, and during any investigation of the episode the child must tell over again and again all the details of the encounters, deepening her psychological trauma.

The medical profession has given the child molester the name of pedophile, and has given society the picture of a nice, timid man, lacking self-confidence and unable to satisfy his needs through adult relationships, turning to children for gratification. Statistics do not bear this out. Most offenders are average men with regular jobs, married, with normal sexual and social lives. (It is of interest to note that in the hierarchy of the prison, the child molester is considered to be the lowest of the low and there is no place for him.)

Ninety-seven per cent of all child molesters are men and it is very rare, even in large cities, to find records of women molesting little girls. Of the cases that do come to light very few ever reach the courts because of lack of evidence. The mother or other members of the family may refuse to testify because of fear or embarrassment.

The medical profession concentrates all its efforts on treating the sick offender, while the torment and anguish that the little girl has suffered is shrugged off with "don't make an issue of it or she may think it's important."

But it is already important to her, and unless she is allowed to clear up her feelings of fear, guilt, and confusion, the wounds may never heal. In my opinion, it is the child that needs help more than the molester. Society and its professionals somehow excuse the molester and make the victim seem guilty.

The child is completely helpless and completely at the mercy of the molester and her defense depends upon you, her protector. There are some things you can do to protect your child.

- Be aware of the prevalence of this type of abuse. Only when we are willing to accept the possibility that such a thing could happen can we think of protecting our children against it.

- Educate your child. Even a very small child can be made to understand that no one should touch her intimately nor should she be made to touch him, and if this happens she must tell you about it.

- Teach your child never to accept treats from strangers, neighbours, or relatives unless you are there.

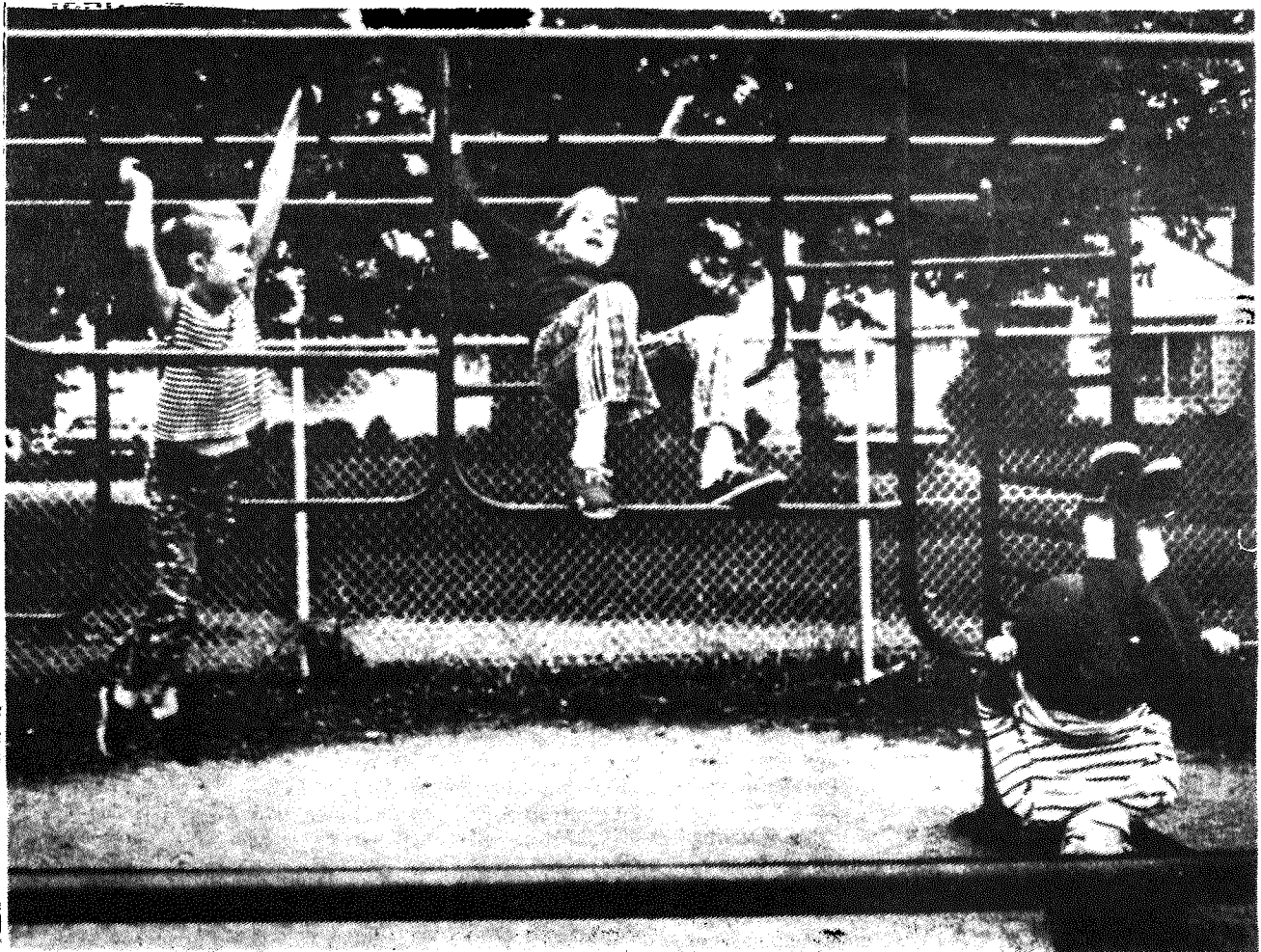
- Know where your child is at all times.

- Carefully check out baby sitters and get references, especially if you have little girls and the sitter is a young man.

- Teach your child never to hitchhike, get into cars, or go anywhere with strangers or anyone else unless they have your approval. This includes going to their house, to a movie, or for a drive.

- Be suspicious of friends, neighbours, and relatives who want time alone with your little girl.

- If you suspect the worst talk to your child and try to find out what went on at these secret meetings. Remember if your child is very young she may not know there is anything wrong and in her innocence may even have enjoyed his attentions if he was not physically abusive with her. Never make her feel she was bad or dirty, but make her



off our backs

understand that it was wrong for this man to touch her like that.

- How you handle the situation is your decision. If you confront him he will very likely deny it; if you go to the authorities you may be accused of being a hysterical woman with a lying child. Whatever you intend to do, if you suspect your child has been made to perform sexual acts with a man, you must see that she has a thorough medical examination by a competent and sympathetic doctor for injury and the presence of semen and venereal disease. Even the child's hands and clothing should be checked for traces of semen.

With the exception of congenital syphilis and gonococcal eye infection in the new-born, if in a medical examination the presence of gonorrhea or syphilis infection is found then child molesting must be considered. You must have medical evidence if you intend to take judicial proceedings against the molester.

As a victim of child molesting, I believe that it is one of the worst crimes against our sex. It is time we took the wraps off and make society aware of how evil it is. It is time that we, as women and as feminists, made an issue of the sexual abuse of children and made our daughters' safety our business.

*Suggested readings in sexual abuse of children:*

*Brownmiller, Susan, Against Our Will: Men, Women, and Rape. New York: Simon and Schuster, 1975, 271-282.*

*Peters, Joseph, "Children who are victims of sexual assault and the psychology of offenders." American Journal of Psychotherapy 30 (1976): 398-421.*

*Sgroi, Suzanne, "Sexual molestation of children: the last frontier in child abuse. Children Today (1975): 18-21*

# Women Helping Women

Rape - it happens all the time, all over the world. Sometimes, as in Bangla Desh where 200,000 women were raped in 1970, it's a deliberate part of "military" strategy. Sometimes, it's a husband exercising his legal right to use the property the marriage laws give him - the sexuality of his wife - with or without her consent, whether or not they are still living under one roof.

In the past month alone, the Ottawa Hull Rape Crisis Centre has had 20 crisis calls. This compares to only 60 rapes reported to the Ottawa Police Department during all of 1975. Quebec accounts for 27 per cent of the Centre's calls, but in Hull, according to the Hull police, there is no rape.

Working with Statistics Canada figures of reports to police, and police estimates of what percentage of assaults are actually reported, we arrive at the fact that the average Canadian woman has a 1-in-77 chance of being raped or indecently assaulted in any given year. Based on police figures the same chance in Ottawa of being raped is 1 in 250, and of being raped or indecently assaulted, 1 in 50.

## The Police

The national unfounding rate for rape is 37 per cent. In Ottawa in 1975 it was over 50 per cent. By comparison, the national unfounding rate for assault is 8 per cent. (Unfounding does not mean that a crime has not occurred, just that the police think a conviction isn't possible).

In Ottawa, there are only six women on the police force and none on the morality squad which deals with rape. Not only does this mean victims have no choice should they prefer to talk to a female police officer, it also means that when men have been reported to the police for using *newspapers' classified ads to trap women* into a rape situation, the police have been unable to send a decoy to catch or stop them. The police have refused to publicize composite pictures of rapists because they feel women would just make up stories to go along with the pictures.

The major educational aid used by police on rape is a film that tells women to go along with the rapist, both verbally and physically. But if she then wants to press a charge against her assailant, it will be automatically unfounded because in following the film's advice, she is held to having "consented" to the rape, at least in so far as the law is concerned. Thus, no "rape" or even attempted rape occurred, and thus there is no job for the police to do. The Ottawa police started showing this film in 1976. From 1975 to 1976, the number of rapes founded by the police declined from 26 to 19; the number of indecent assaults founded declined from 124 to 96. Although reporting figures are not available from the police for 1976 there seems to be no doubt whatsoever that since the Crisis Centre report rates have increased between those two years, that this reduction presented by the police does not mean that the rate of indecent assault or rape has

fallen, only that the police unfounding rate has increased.

(For those fortunate enough to live in Aylmer or Vanier, these police forces have quite favourable reputations with regard to rape prevention and support of the rape victim.)

## The Courts

Your chance of seeing your rapist go to jail in Ottawa is 40 per cent of the rapes which go to court, less than 50 per cent of the rapes that the police found, which is less than 50 per cent of the rapes that are reported to the police, which is, at most, 10 per cent of the rapes that occur. In other words, if you have been raped, there is a 1 in 300 chance that your assailant will be convicted. By comparison, the conviction rate for robbery is 81 per cent, and almost all robberies are reported.

The average sentence for rape is 5.3 years - about the same as the average sentence for armed robbery. However, statutory remission knocks one third off the sentence and puts the rapist back on the street again in 41 months. In addition, if he behaves himself in jail, he is eligible for parole after serving one third of his sentence. He can be out in 22 months.

## The Schools

Studies have proven over and over again that a woman's positive self-image is enhanced by self-defense training, and that positive self-image is a major factor in a rapist's decision not to select a woman as a victim. Local boards of education, however, include neither self-defense nor assertiveness skills in the school curriculum. Instead, Dr. Gordon Mutter, the Ottawa Board of Education Health Education Consultant, recommends for school use the same film that the police are using - the one which advises rape resistance techniques which have been shown over and over again to be the ones most likely to get a woman seriously injured in addition to the rape, and one which reinforced the very sex-role behaviour that experts say leads to rape.

## Employers

The reaction of one government department on being advised and after verifying that an employee was an unconvicted rapist, was to say that since he posed no threat to the security of the department there was nothing they could do about it. The security of the department's female staff was not a consideration. At the same time, government security in another department is running a series of checks to try and identify employees with sexual "perversions". Rapists aren't included but homosexuals are. Presumably a hetero who rapes is safer than a homosexual who doesn't!

## You Can Stop Rape

So what can you do to ensure that if your 1-in-77 number comes up this year, the authorities will be acting differently?

1. You can support your local rape crisis centre - as a public speaker, as a researcher, a counsellor, a cash contributor, or member of the risk area poster squad.

2. You can support other women: pick up your sisters who are hitch-hiking; if you see a woman struggling in a car, follow, get the license number, call the Rape Crisis Centre and the police; if a woman sitting beside a man on a bus looks uncomfortable, go over, stand beside them, ask if she's all right.

3. Report - and encourage friends to report - all incidents of sexual aggression to the Rape Crisis Centre: rape, indecent assault, child molestation, incest, flashing, obscene phone calls, sexual harassment on the job or on the street.

4. Write today to the police commission, board of education, city council, provincial and federal representatives and ministers, saying that you don't want a film called **How To Say No To A Rapist And Survive** shown in your community or to your children. You don't have to see the film to support this recommendation made by organizations from the federal Advisory Council on the Status of Women to the National Conference of Rape Crisis Centres. Let the Rape Crisis Centre know what

kind of response you get.

5. Post **Upstream's** "Know Your Local Rapist" column in your school or office washroom.

6. Write to the federal law reform commission supporting the removal of "consent" as an issue in rape and the removal of the "interspousal exception". That should wipe the smile off the face of the police officer who recently smirked "At least we can still rape our wives."

7. Let people know you don't think rape is funny and that you won't tolerate anybody or any institution that portrays it that way.

8. Protect yourself. Wen-do courses, coordinated through the Ottawa Women's Centre, teach both self-defense and assertiveness skills. If you ever are in a rape situation, remember that you are in all likelihood not in danger of your life however much he threatens, and make assertive refusals to his demands in the most effective way you judge.

9. And finally, if you live in a risk area, you might consider forming safety squads with other women and regularly patrolling your neighbourhood to provide each other with the protection your tax-money isn't buying.

## Know Your LOCAL RAPIST

*This is a sequel to the October, 1977 edition's article entitled "Know Your Local Rapists".*

Rape is a crime of violence. Many rapists are seeking violence and usually rape repeatedly. In doing so, many use a set pattern to victimize women. Several reports have been made to the OHRCC about the following tactic.

A man knocks on the door of a house or apartment and asks if John is home. The woman will say 'no' and he goes away only to return and ask further about John and the address. This may give the woman the impression that he is lost and it is John he is seeking. He then asks to use the phone. Once inside, he sexually assaults the woman.

A variation of this phone routine is - "Well, while I'm here, may I use your bathroom?"

The following descriptions of rapists in Ottawa may give readers further insight into how some rapists operate:

1. Two men operate together in a car. They pick up a woman hitch-hiker or force a woman who is walking on the street into their car. They both rape the woman. They take care not to bruise her or tear her clothing so that there will be as little evidence as possible that a rape occurred. They obviously feel that it is an easy, safe crime to commit. They boasted to one of their victims "We do this all the time".

One is tall, has a moustache, long brown stringy hair, 'shifty' green eyes and has unusually large forehead and jaws. One

victim said he was 'smelly and scuffy'.

The other is described as tall, blond, is well groomed and sometimes wears gold, square-framed glasses.

2. **The Prowler**—this man appears to select his victim in advance when she is in a public place, e.g. a bar. He makes some contact with her maybe to test her assertiveness, find out who she lives with and then leaves. When the woman leaves the public building, he follows her and gives her enough time to get into her home.

He then rings her bell, when the door is answered, he uses his 6 foot stature and 175-200 pounds to knock the door open and overpower the woman. This rapist has dark brown hair, a moustache, thick protruding lips and is about 25 years old. He can easily be distinguished by a prominent mole under his left eye. He is known to operate in centre town and Alta Vista.

One way that women can help other women is by reporting criminals. First, a description of the criminal will alert other women about specific men. Second, information can be accumulated until a complete description of the man, his habits, etc. are available. This information could be used to apprehend a criminal.

If women wish to report any type of sexual assault, the Ottawa-Hull Rape Crisis Centre phone number is 238-6666. The information will be considered confidential. However, if a woman's consent is obtained, the information may be used in fighting the crime of rape.

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## SPORTS

# Federal government leaves women out of the "green"

by Amy Chouinard

To judge from the federal government's green paper — "Toward a National Policy on Amateur Sport" — ignoring the special problems of women in sport will make them go away.

The 27-page paper, which was tabled two weeks ago by Fitness and Amateur Sport Minister Iona Campagnolo, skirts entirely the issue of women in sport, although it calls repeatedly for equal opportunities for all Canadians in sports.

The concession it makes to women seems to be in the photographs illustrating it — more than half portray women — and in a cursory mention of duties of "program coordinators".

This group of personnel is charged with developing, implementing, and evaluating "special new programs in the areas of youth development, women in sport, and programs to teach sport skills to school-aged children, fostering mass participation in sports."

The program coordinator's mandate is positive recognition of the need for special input into women's programs and it would be admirable if there were someone to take it on. But of the 88 sport-governing bodies in Canada, only seven employ program coordinators.

The Canadian Amateur Hockey Association is one of them, and it has taken small steps toward reviewing the special problems of women. Recently, with the help of \$15,000 from the federal government, it sponsored a seminar aimed at planning the future of women's hockey. At present, that's the size of "special new programs in ... women in sport".

Not a very impressive record,

and the green paper doesn't brighten the picture much. It throws the limelight on the Coaching Association of Canada, devoting to it most of the funding recommendations and praise.

The Coaching Association, which was established in 1971 by the federal government, is dedicated to expanding the country's coaching base and upgrading the quality of volunteer coaches. To date, it has trained 12,000 coaches. The number of women trained is not known, says the association's executive director, Lyle Makosky. He stresses that the programs are open to both men and women, but as far as he knows, no special efforts are aimed at bringing women out to the coaching clinics.

Makosky admits, however, that some promotion measures may be necessary to increase the numbers of women coaching, since the field has long been perceived as men's domain.

He says the coaching association is computerizing its operation and will be undertaking a survey to find out who is into coaching.

"We are intending to look into the profile of the coach ... No one has a handle on what the Canadian coach is right now. We are going to do a marketing study and out of that we will know what the Canadian coach looks like and we can certainly identify where we should start promotional programs," Makosky said.

So the marketing study is one place Fitness and Amateur Sport will spend money. Another is on an information system that is already operated by the Coaching Association — the Sport Information Resource Centre (SIRC). The federal government

proposes to increase funding for SIRC and also recommends providing more monies to the Coaching Association to prepare audio-visual aids and manuals.

But that's not the end of the green for the association — another possible is an "officiating unit", which presumably would work to standardize and upgrade refereeing in Canada.

All in all, the Coaching Association seems to be the favourite son of the federal government, although Gameplan rates some applause and proposals for increased funds for improving international performance of Canadian athletes.

One of the most striking features about the green paper is its vagueness. Its preface suggests

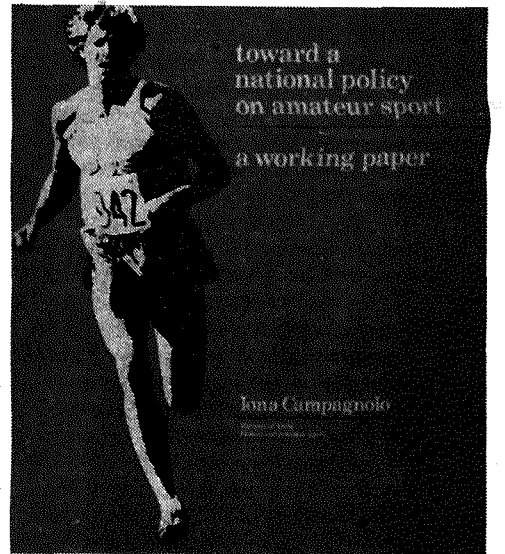
that it contains solid proposals for the future but that seems questionable. One thing is sure — it is a starting point for discussion. It invites Canadians to public meetings to oppose or support the proposals within it.

Ottawa women will have their chance at a public meeting in January 1978. No date or place has yet been decided, and according to a public relations person for the branch, Richard Paradis, there won't be any particular efforts to encourage participation in discussions. He says that sports bodies will know about the meetings because of the green paper and that local media will probably publicize them. In other words, the sports elite will be there, and that's enough.

Perhaps that's enough for some of the staff at Fitness and Amateur Sport, but it may not be enough for the minister, who has gained a reputation for listening to her constituents. She has promised to heed suggestions from the people attending the thirteen public meetings which will run throughout November and December, and if women are not satisfied with her proposals in the green paper, they have a chance to let her know.



Is national policy to ignore women?



## Government's good intentions not backed up with funds so far

by Amy Chouinard

In 1976, the federal government invested \$31 million into sport, physical fitness, and recreation — a powerful lever to promote equal opportunity — but the sport powers chose not to pull the purse strings against discrimination.

There were no riders requiring money be devoted to remedying the inequalities based on sex, although the minister responsible, Iona Campagnolo, has publicly voiced her desire to better women's opportunities.

What she has failed to do so far, however, is to put her money where her mouth is.

In 1976-77, the federal government supported the Canadian Amateur Hockey Association to the tune of \$277,225 for programs, executive and technical directors' salaries, etc., and at the same time, the CAHA's provincial members close their door to girls and have entrenched sex discrimination in their constitutions.

Discriminatory policies, even when implicit, are powerful means to exclude minorities, and when explicit, they create a neg-

ative impact on youngsters the extent of which is not yet known. When a no-girls-allowed policy must be tested in the courts to be seen as unfair, it is just a wonder that it is ever tested at all.

Can the federal government continue to fund groups that deny access on the basis of sex, and what is the alternative? One possibility is to base federal funding on positive evidence from associations that they are encouraging and effecting participation of both sexes and that they are devoting equal monies to boys' and girls' programs — whether in promotion or in practice.

According to Gail Gibson, Sport Canada consultant, at some point people have to stop viewing programs as men's or women's, and she pointed out that the federal government also funds sports that are open only to girls and women or are primarily meant for their participation.

It may be that women must also forfeit privileges based on sex, but the answer seems logical: to open all sports for participation on the basis of ability and

to support ability with equal instruction and encouragement for all.

And Minister Campagnolo could learn a monumental lesson from the USA where the federal government has already exerted dollar pressure to end discrimination in sport and physical education.

The US does not subsidize sport through the sport-governing bodies as does Canada, but through its school system, so that is where the pressure was applied.

Like Canada's sports bodies, virtually every single school receives federal funding, and in 1972 amendments were introduced to the education act forbidding discrimination in any activity at schools receiving federal monies.

And the results of the legislation have been spectacular, almost unbelievable, considering most schools are dragging their feet in case the act should disappear before they are forced to comply.

The ambiguity of the law and the grace period for compliance have combined to allow many

schools to hang back, although July 1976 marked the end of grace for elementary schools and July 1978 is compliance-day for high schools and universities.

Already there are overwhelming numbers of complaints of discrimination being reviewed by the Office of Civil Rights, and the arm of justice, which moves slowly normally, is showing the strain.

Still, progress is substantial. Since 1971, girls' participation in interscholastic sports has increased 460%, and the Association for Intercollegiate Athletics for Women, whose members numbered 260 educational institutions in 1971-72 now has 860 members. The number of sports offered by members has also grown from an average of four in 1971-72 to 10 today.

Women in the U.S. have literally jumped, run, and dived at the new opportunities opened to them by the educational amendments. Would the story be different in Canada?

There is one way to find out, but it means the federal government must demand its dollars support equal opportunities for both sexes.

For awhile, that would mean playing "catch up" for women and girls who have not benefitted from existing or past programs. There would likely be cries of reverse discrimination, and a men's sports lobby would probably emerge to fight positive action.

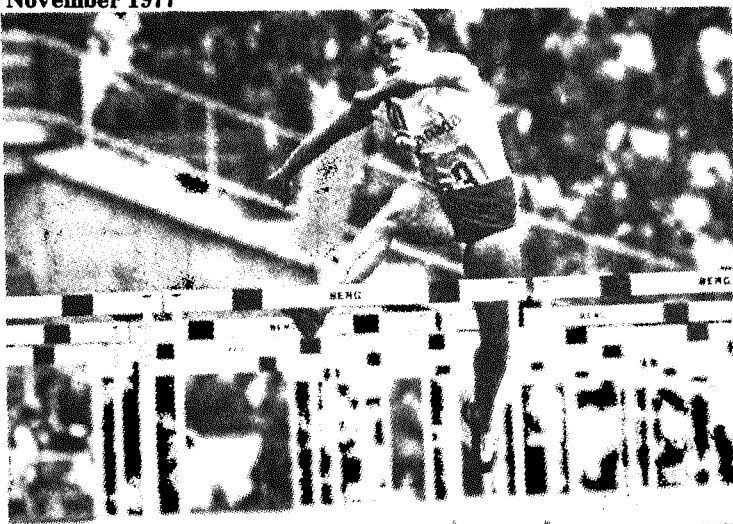
This has certainly been the case in the U.S. where the National Collegiate Athletics Association (NCAA) has launched an all-out campaign to impede the implementation of the education amendments. The organization has cried "wolf" steadily since 1972 and has forecast the end of intercollegiate athletics and the ruination of big-time football and basketball. At present, in Kansas, the NCAA is involved in a lawsuit against the federal government, claiming that it has stepped outside its jurisdiction.

Despite interference, the U.S. is pressing forward toward equal opportunity in sports and physical education programs, and federal money is the reason why.

In Canada, there are \$31 million and the more than 50 sports-governing bodies depending on it are a good starting point.



November 1977



Health and Welfare

Abby Hoffman:

## Government increases bureaucracy, not money, in Gameplan

by Kate Middleton

*Gameplan, a program of financial assistance for Canadian athletes, was discussed last month with respect to the role the government has played in its implementation. This month Upstream interviews Abby Hoffman, one of Canada's leading sportspeople on the topic of Gameplan, and the role of the provincial governments and the Canadian Olympic Association in Canadian sports.*

### How did Gameplan come into existence?

Gameplan was run by an outside agency one and a half years before the Olympics. The Canadian Olympic Association (COA) put one and one half million dollars into the program along with

provincial funding but there was not much federal government funding. It was a very successful program.

Athletic groups did lobby for Gameplan with the federal government. Lalonde replied promptly to the athletes' request for funding but we never heard from him again. That was the end of the relationship.

After the Olympics the program was responsible for giving good P.R. for the COA. The federal government then put student aid program money into the Gameplan program.

### How is the present government-run Gameplan different from the original?

There is more bureaucracy. The program is very similar to

the program run by the private sector before the Olympics. It is a very high profile program that is run with little cost. The concern of athletes focuses on the fact that there is not enough money in the program. There is not the same amount in Gameplan as there was when the private sector ran it.

### What criticisms are there of the present Gameplan program?

There are a large number of athletes that are national team members and are not good enough for funding according to Sports Canada. They must go to the provinces for funding if it is available. If provincial funding is not available they must go on their own.

A major complaint concerns the funding for working athletes. They are expected to receive nine hundred dollars a year. (Note: Gameplan training support for athletes is six hundred dollars a year). No one could cover even minor expenses with that amount.

It is implicit in the Gameplan program that athletes are people who are students, middle-class students with education beyond high school. The assumption is also made which expects every athlete has a job to cover sports expenses. In brief, Gameplan assumes each athlete will be able to maintain themselves in a high-paying job to cover their expenses.

According to recent statistics the gap in wages between women and men is widening. Women athletes, as distinguished from men, have somewhat less chances of having a job that pays well.

### How do regional differences in athletic facilities and coaches affect athletes?

People in the rural areas don't have access to the coaches and competition that urban and metropolitan athletes have. If an athlete is not in a big urban area she must move to one. However, not all urban centres have the facilities for the particular sport in which the athlete may be involved. Thunder Bay is a good example of an area, an isolated urban area with good coaches in swimming and wrestling, but lacking training facilities in most other elite sports.

### Where did Gameplan originate?

The COA originally had the concept of Gameplan. Roger Jackson was the first actual head of the program. The structure of Gameplan included representatives from the provinces — the Provincial Sports Director's Council, the COA, and the federal government. It was a joint effort with the acknowledgement that no single agency could plan and fund elite sports (Olympic and international) in Canada. The federal government then appropriated the planning and policy powers from the other agencies. By the time of the Olympics, 85% of the funding came from the federal government.

### How did the COA and the provinces react to this?

The COA and the provinces were aggravated by this. As a result, provincial sports money went into fulfilling a provincial mandate on sports development while the COA ran an athlete assistance program outside of Gameplan according to its own priorities. Today the mandate of the COA is still elite sports development. The provinces have ceded that the national elite development of sports is the responsibility of the federal government. The primary aim of the provinces is to be responsible for programs of leisure-time sports and physical recreation. They

provide the assistance to develop people up to national calibre who are then funded by the Federal Government.

### Has this Provincial/Federal relationship been acceptable?

Not quite. Many athletes from the provinces should qualify for funding from Gameplan, but according to the federal government they do not.

For instance, bobsledding and luge are not on the Gameplan roster of sports available for funding. But they are Olympic sports. Ontario is picking up the tab for the funding of its national elite athletes in these areas. This is a problem for competitors in these sports from other provinces where funding is not available.

**NEXT MONTH:** *The Canadian Olympic Association and its mandate and future plans for Canadian sports.*



Health and Welfare

## Ski Marathon nears sign-up deadline

The Canadian Ski Marathon, longest cross-country ski tour in the world, strides into action February 26, and the deadline for entering the two-day event is December 9 or 3,300 entries, whichever is first.

The marathon, which was begun in 1967, covers 100 miles from Lachute to Hull — 10 sections or legs of about 15 to 20 km. Checkpoints at each section provide toilet facilities, hot drinks, and snacks, and travel to and from the checkpoints is by marathon shuttlebus — a service that recruits most of the area school-buses.

Awards for completing 2-8 sections are based on age and sex, and there are nine categories, including single tourers, touring teams for men, touring women's teams, families, and schoolchildren. But the coveted prizes, called Jack Rabbit Johannsen Coureur de Bois Awards, go to single racers who finish the course.

There are two levels of Coureur de Bois — silver and gold. To win the gold, marathoners have to carry a minimum 5 kg. pack and sleep under the stars after the first day's skiing.

Last year, about 700 women participated in the marathon, and 15 skied the full 100 miles. Registration capacity was reached two weeks before the deadline, so interested persons should call Susan Sharp at the Canadian Ski Marathon, 236-3342, as soon as possible.

## Women's seminar on hockey nets \$15,000 from feds

by Amy Chouinard

On the eve of the federal government's release of the green paper on amateur sport, the Canadian Amateur Hockey Association sunk \$15,000 government dollars into a women's hockey seminar.

The three-day seminar, which was heralded by a press conference attended by Fitness and Amateur Sport Minister Iona Campagnolo, hosted 18 representatives from across Canada. The purpose, according to CAHA technical coordinator, George Ward, was to discuss the "status of women's hockey, familiarize leaders of women's hockey with the services available to them from CAHA, identify problems, and plan action for women's hockey in future."

The delegates, the majority of whom were women, were selected by the local CAHA branches and the provincial sport and recreation bodies. Ward, who arranged accommodations and generally coordinated the event, said delegates were chosen for their active involvement in women's hockey, demonstrated leadership capability, and ability to represent provincial associations.

But Ward didn't know what came out of the conference; the only information he had was that a committee of seven was formed to take responsibility for "follow-on action for some of the things that happened at the seminar." He said the committee would be getting together in the next year and funding would be provided courtesy of the Fitness and Amateur Sport Branch.

Fortunately, the committee was not the only seminar outcome, and the other endproducts pleased at least one seminar observer, Doreen Howes. She said, "I went into it thinking... well, I didn't expect much to come out of it. I'd been to large meetings before and most of the time is spent nit-picking about getting ice time, equipment, things like that... But this one got on to a higher plane." The result, according to her, was a philosophy on women's hockey, which she feels is essential. "Once you have a philosophy you can get down to specifics. Then you can draw up a constitution. That has been the main problem with Ontario women's hockey; they were trying to draft a constitution without a philosophy."

The workshop participants devoted a full session to the philosophy and dedicated other sessions to rules and media relations.

Although they had no official status, they recommended the CAHA rules for men be adopted as minimum standards for women's hockey, that body contact be limited to senior hockey, and that the CAHA slapshot rule (relaxed this year in Ontario) be accepted.

# Sport Speculum

by Rose Jones

Can you imagine trying to play hockey without body checking? It's like taking the spirit out of Christmas or moving Halloween to October 29. The body check, which is simply using the body as a wall to prevent a player's advancing down the ice and maintaining control of the puck, is often the only means a defensewoman has of freeing the puck from a superior skater. And yet, some associations that sponsor women's hockey have forbidden body checking.

In fact, an Ottawa committee under the Canterbury Community Hockey Association has ruled that girls playing on house league teams in D division are not allowed to check unless they are willing to suffer the consequences. In other words, for throwing a clean check and coming up with the puck, a Canterbury player is awarded a two-minute penalty and leaves the rest of her team short-handed.

In the U.S. many women's teams have built in the no-check rule, and the results in international competition have been disastrous — when they come up against teams like Ottawa's Capitalettes.

Don't misunderstand me. I'm not saying that checking should be permitted so that one player can intentionally cream another. The point I want to make is that

this rule is ridiculous when applied to girls' or women's hockey. Any player who has mastered the art of using hockey skates can easily outmanoeuvre her opponents to score. Therefore, the team with the best skaters will always win. Whereas that may be the case anyway, the body check can throw a little excitement into the game.

Since most girls do not learn to skate on hockey skates, the only way to take the puck from a good skater is to body check. Besides, even people who are not hockey enthusiasts realize how effective checking is in the game of hockey. It was demonstrated repeatedly in the first Canada-Russia hockey series.

There are no men's hockey leagues where checking is taboo and there are no physiological reasons to forbid it in women's hockey.

What are the reasons some clubs choose to check the procedure? According to a Canterbury player: "the committee never gave us any reasons why checking was not allowed; we were just told it wasn't."

*This article does not reflect the feelings of the Upstream collective on the subject of violence in sports or on proper hockey techniques. We invite reader response on this subject.*

# Jean Pigott: "don't look back"

by Janick Belleau

Jean Pigott, the present Member of Parliament for Ottawa-Carleton, was president of Morrison-Lamothe Foods since 1966. She was at one point president of the Ottawa Regional Hospital Planning Council; also president of Windsor Park Village housing corporation. In November 1975 she received the Ottawa Board of Trade award for service to the business community. Then, last year, she tried her hand at politics. On the 18th of October 1976 she won the seat left empty by the departure of John Turner. In April 1977 she was elected by her party to be the spokesperson regarding the future of the National Capital Commission [NCC].

The following thoughts were recorded last July.

## The listening MP

"I wanted to make my office like a living room because when people come in here to see me often they are very upset, you know. They come to see their MP because they don't know where else to go with their problems. So I felt that if it wasn't like an office, they would relax.

"Like, the chair you're sitting in right now, one day a doctor came to see me with a very severe problem, an adult man and all of a sudden he was crying. He said to me, 'This is terrible. I see 40 patients a day usually and I listen to them. I've never done this in my life before.'

"I think this is part of our problem: our MPs have become remote figures. I really believe that I am here to listen to what the people are saying.

## Learning the ropes

"Now, the House of Commons work: within my own party, I've been given two jobs. I speak for the National Capital area, which is anything to do with the Public Service or with the NCC, Public Works and that kind of thing.

"The second one, which interests me very much, is Mr. Clark's policy advisory committee — this is for long term policy. I've been given food policy, which is food policy for the future and for the world. I believe that Canada in the future has the right food policy. It will be the cornerstone of our quality of life and also for our foreign policy.

"With the population of the world doubling in the next thirty-five years, food as well as food technology and education is going to be a very major interest to the world. Food, energy, and water supplies, I think, will be some of the critical areas.

## Job opportunities

"I have calls from people looking for work and there's a great deal of it. Now look, we have to face the facts: we are in an economic crisis at this point. The economy has slowed down. We have a half-million young people coming into the work force every year and we're only creating 200,000 jobs. And with immigration it's a prominent problem. This is a young country — it still has to grow.



Alisa Photography

"I say to young people with degrees, 'Look, we still need your brain. I'm glad you got a good training. But let me tell you, for the next four or five years you need to go and be a technician. Go work with a computer. Go work on a pipeline. It won't hurt you and it will make you understand. Go to university still, at night, and keep your mind fresh and alive.

"I am in my fourth career and I'm only 53 which I think is young. You have time for many careers and remember — it's not what your country owes you but what you owe your country.

## Focus on targets.

"What I'm focusing on right now is how to become an effective MP. I find it's almost in three areas that people are concerned:

- Great morale problems in the public service. Real morale problems based on the implementation of the bilingual program. Not the concept, the implementation.
- The bigness of the government departments. People work in these big departments. They're lost in them.
- The decentralization: PEI, the boot to Hull, all of these things are coming and have caused a great deal of trouble within the departments.

"So the people are talking about unionization. Five or six years ago the unions came. People have to get used to the unions. How do you have a good union? It's a whole new thing. You don't learn that in sitting down and reading a book. That takes time! So, while these things are happening I'm listening. I'm talking to the Alliance,

I'm talking to the Commission. I didn't know anything about the Public Service before. I didn't know the rules about implementation of the bilingual program. I'm learning.

"Then, I'm learning another thing. People are very interested in the city they live in. People want to have input into what Ottawa is going to be like five or ten years from now. So I've become interested in rapid transit, roads, the NCC; all of these things because this is what my people are interested in.

## About women

"I believe that I'm a person. I see myself as one, first of all. I've also looked at people as people, not male or female. I think that's important. Now, I have also recognized that I am a woman, and I love being a woman. I wouldn't be a man for anything. I know that in my life I've been a token. So, the key for me is never to act like one. Never act like one! I think, I have been able in my careers to try to use my talents to the best.

"I feel that there is such a future for this country. And the only way it's going to be that way is with men and women working together. If men only make decisions and plan the strategy, it's wrong! It's got to be a complement!

"Our problem is that we have not learnt to develop the humanism and we have not learnt to humanize what we have. When you get men and women working together, there's good chemistry! I think sometimes all women working together or all men working together is fine. But, normally when you're attacking a

big challenge, you need both. You need both!

"I do believe women, whether it's our nature, whether it's our training, tend to bring in the human side of things. I find that men are programmed much more to confrontation, to look at things as games, battles and/or challenges. I think women, because we have the responsibility of children, of bringing up future generation, we seem to have much more sense of destiny. I find women, especially women that are secure, have a humanity that is needed. I find women basically believe in solutions: there must be a way!

"I had a wonderful mother, very strong, intelligent — a delightful mother who always said you only see the start when it's dark; there's always a light at the end of the tunnel. She instilled in me the fact that 'get a gang together, sit down, analyze the problem; you'll find some way in.'

"I say to women 'Don't look back, look forward'. Never in history have we had such an opportunity! Look what we had to face in drudgery! The housework, the cooking, the cleaning. Today we have time! Technology has given us time! Education? Women never had opportunity for education. The pill has given us time, a chance to plan for pregnancy if we want. We never ever had time since the dawn of history. I say to women, how wonderful to be alive today!

"It's terribly important that we don't look back. Oh! there's been wrongs! The laws are still stacked against us. But, we must fight so that men change a lot of those laws. Women won't change them alone. We need men! That's why, for example, Mr. Clark said to me when I came in the Party 'Do you want to take on the women's role? Flora MacDonald has carried it for quite a long time.' I said 'no, it's wrong for a

woman to do that. Take one of your best men! It must be a man that does it. I'll help him. It takes a man to stand up and say to the other men 'Look, the women need a square deal!' Another woman would sound like a broken record. Of course, that's my feeling. I may be wrong, but I still think we have to keep the pressure on.

"Oh! The next five or ten years is going to be so exciting. My greatest concern, and I have been doing most of my speaking about the subject, I feel the need to break the moulds in women's thinking about their children. I feel that one of our greatest problems is still in families' minds and in schools' minds about the roles of people. I stand up on so many platforms and say to women 'Do you have a girl child that is musical?' They often say yes. So, I say that she would probably be good at mathematics. So, why don't you make certain that she takes higher math so that she can turn into an engineer and build our hydro plants and our bridges of the future.

"Because this is one of the things that's wrong. We program girls very young to become a secretary, a nurse, a teacher. I speak to a lot of children now and I'll talk to the girls: 'Remember girls, you can be where I am. You can be head of a business. Think that way, program yourself, study!'

"Again, I say to women 'go prepared to meetings' One of the things that women must remember if they are going to take some of these key positions and be effective in them: it doesn't come easy! You know that expression of Mr. Truman 'If you can't stand the heat, get out of the kitchen'. Up here, it's a hot kitchen! You are faced with some pretty tough things up here. So you have to be tough inside.

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# Violence against women:

## *an historical perspective*



by Deborah Gorham

There are two main reasons why our society accepts, if not condones, violence against women — wife battering, for example, or the humiliations of rape trials, or the treatment of child abuse.

First, even though our twentieth-century legal system has made great advances towards equality for men and women, our society still sanctions male power and female powerlessness through its economic structures and through other agencies of social control.

The second factor is more difficult to identify clearly, because it operates at a non-rational level, but it is probably of even greater importance than the first: in much of the sexual imagery of our culture, female sexuality is portrayed as dangerous and destructive.

In contemporary society, those improvements in the legal structure that were won for us by feminists in the late nineteenth and early twentieth centuries tend to obscure the fact that the attitudes of an older, frankly patriarchal tradition still persist. Our western European heritage has bequeathed to us a tradition in which patriarchal control was the cornerstone of the dominant group's conception of both the family and the state, and uncluttered by the rise of democratic individualism in the nineteenth century.

The ideology of patriarchy reached its fullest development in the seventeenth century, and in this period the relationship of power and subordination deemed necessary in the family came to be seen as symbolic of the power relationships that ought to exist at all levels of society. As one historian of seventeenth-century puritanism has put it, "the essence of the social order lay in the superiority of husband over wife, parents over children, and master over servants in the family, ministers and elders over congregations in the church, rulers over subjects in the state" (Edmund Morgan, *The Puritan Family*, p. 19).

It should be pointed out that women were not alone in being excluded from power; in theory, all children, all young men, and all poor men shared this powerlessness. But woman's position was unique, in that it was only women who were in theory perpetually subordinate and controlled. Not only did most women have less autonomy than men of equivalent social status, but also being female became symbolically connected with being subordinate. In the ideology of patriarchy, the subordination of the wife to the husband was perceived as analogous to the subordination of man to God — part of the natural order of things.

Today, feminists are working to eradicate such patriarchal features of the law as the husband's right to consortium and his right to select the family's domicile, but it should be remembered that these inequities are vestiges of a much more pervasive system of male domination that goes back to Roman times. The Roman "patria potestas" gave the father-patriarch life-and-death power over his wife and minor children. His control over his daughters continued until they married, at which time they came under the control of their husbands. Although the position of women did improve to some degree over two thousand years, up until the reforms to English law of the nineteenth and early twentieth centuries it was still true that by what was known as the "doctrine of coverture" a wife's person was subsumed under that of her husband. Thus, in becoming married, a woman submitted to remaining a perpetual minor. In theory, she could not make contracts, own property, or sue or be sued in court. (In practice, exceptions were sometimes made). Her children, if they were "legitimate", were in law the children of her husband — she had no legal authority over them.

And what of the husband's right to physical control of his wife? In English law, the wife's promise in the marriage ceremony to obey the husband was reflected in his common-law right to restrain her, and beat her. However, I should point out that there were limits, both in law and in custom, to the husband's physical power over his wife. By the eighteenth and nineteenth centuries, legal commentators did say that a man's right to beat his wife did not allow him to be "violent or cruel" to her; nevertheless, his right to "restrain" his wife, that is, force her to return to live with him if she ran away, continued to be upheld by English and Canadian courts until the late nineteenth century.

The patriarchal tradition still is relevant to us today. Although many policemen, judges, and lawyers give lip-service to the idea of legal equality between men and women, in fact this tradition is relatively so new that the older tradition, in which the wife was seen as a child in need of control, is still with us, even though those who subscribe to it are no longer likely to admit to the fact openly.



Now I want to turn to the second factor that I mentioned at the outset: our society still associates female sexuality with danger and evil. I think that this deep-felt tradition is of great importance in explaining not only why violent crimes against women occur, but also why it is that men, including police officers, physicians, and judges often feel that a woman has violence "coming to her", that she "deserved" to be raped, beaten, or molested.

In this century, women have been perceived as less, rather than more, sexual than men, and although this view has been

challenged in recent years, it is still, I would suggest, the way many people think a "normal" woman should be. But this view dates only from the Victorian period, and supercedes a much older ideology, with a much longer history.

According to this view, women were seen as sexual devourers. As an example, here is a quotation from a learned fifteenth-century text, in which two Dominican fathers explain why women, rather than men, are likely to become witches: "All witchcraft comes from carnal lust, which is in women insatiable. See Proverbs



XXX. There are three things that are never satisfied, yea a fourth thing which say not, It is enough: that is, the mouth of the womb. Wherefore for the sake of fulfilling their lusts they consort even with devils" *Malleus Maleficarum* (1484).

In this imagery, women are quintessentially sexual, forever a temptation to men who are forever in danger. Through the process so well described by Simone de Beauvoir in *The Second Sex*, women represent physicality in the male ideology, both benevolent, symbolising birth and fertility, and malevolent, symbolising death and decay. These images of women exist in other cultures, but they are especially strong in the European tradition, where they were maintained and enforced by the imagery of the Judeo-Christian religion. Beginning with Eve the Temptress in the Genesis myth, sexual women are portrayed as gateways to Hell. In the ideology of the medieval Church, the only good woman was an asexual woman, represented by the Virgin Mary. The best place for real women, said the Church fathers, was a nunnery. There, by practicing poverty, chastity, and obedience, a woman might possibly overcome the misfortune of her pervasive sexuality.

In an earlier period, the belief that women were more sexual than men was used to justify male control over women

because sexual frailty was presumed to make women less capable of moral judgement than males. Although this delief is not openly advocated anymore, it is there when we are told that a rape victim must have tempted her rapist; it is there when we are told that a woman must have "provoked" her husband to violence; it is there when psychiatrists imply that the daughter, in a father-daughter incest case, must either have fantasized the abuse, or else have provoked it in some way by her own expressions of sexuality.

Until we eradicate both patriarchy and the male dominance of our ideology about female sexuality, I believe that the implicit condoning of male violence against women will continue to be an integral part of our social structure.

### Some References:

- Natalie Davis, "Women on Top," in *Society and Culture in Early Modern France*. (Stanford University Press, 1975).
- Edmund S. Morgan, *The Puritan Family* (Harper Torchbooks, 1966).
- Mary Nelson, "Why Witches Were Women," in Jo Freeman (ed.), *Women: a Feminist Perspective* (Mayfield, 1975).

# 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-



## ARTS

## Looking for Mr. Goodbar

by Joyce Rock

In a display of craftsmanship that is nothing short of pathetic and by means of insipid thematic, raving misogyny and virulent homophobia once more parade themselves for moviedom, this time as a product called *Looking for Mr. Goodbar*. For the telling of the movie tale of the once-good-Catholic-girl-from-externally-good-Catholic-home-who-falls-from-the-path-of-Catholic-redemption-by-means-of-non-denominational-lust, we've the directorial personality of one Richard Brooks whose dubious talents brought us *In Cold Blood* a few years back.

As the film presents its dynamic, the morals are not only loud and clear but relentless in their suiting of deserving ends to those of questionable behaviour (much in the manner of medieval morality plays).

The storyline is insultingly simplistic and loaded. Theresa (Diane Keaton), stricken with polio and a spinal ailment as a child for which her menacingly Catholic parents (read father, as in father figure, as in Irish Catholic/illusion ridden tyrant) assure her God must have seen her as deserving, frees herself from their statue laden, vigil-candle burdened and novena-compulsed household by the financial leverage that is hers as a teacher.

Lest you dismiss her professional character look again. This miss is no cog in the inner city American public school wheel. Ah no. What she is, resembles far more closely the white blond worker of miracles, here on the personalities and in the frustrated lives of her multi-ethnic deaf pupils. At work, this miss is goody-two-shoes through and through.

At play however, the story is different. You'll not be able to miss the demarcation point when the images are yours to see. The switch from the in-school environment to her own personal one has its own symbolic personality. Simply put, you'd swear someone turned off at least one third of the lights on the set, that the projection bulb is fast failing. But wait. You've missed the further club-wielding symbolism that is Brooks'. You know, shifts from light (GOOD) to dark (BAD) (oh the burden on those whose penchant is the obvious). So much for the complexities of her professionalism.

Just as there is no beat missed, no doubts to assume or express about her teacherly touch, nor is there any grey area in your perceptions of her extra-professional personality. Theresa Dunn in a Catholic girl gone astray. One whose sister Catherine (Tuesday Weld) is the stereotypical bleached blond stewardess who's not only into booze and pills but who has the high-pitched tone of frivolous indifference that Brooks seems to think of as requisite for a woman who not only sleeps with one man but two. He introduces her in the family household in the context of Catherine's announcement to Theresa that the wages of sin are now exacting themselves upon her and that she's on her way to Puerto Rico to abort god knows whose babe. The enraging business about the Weld character is how his



Diane Keaton  
Portrays Theresa Dunn

generally competent actress and this potentially interesting character are collapsed into yet another symbol (there are so MANY in this movie) of total worthlessness. Both sisters may be morally lapsed, but this one's job is whorey by definition and one which she soon abandons to marry the rich Jew who is anathema to any true Catholic family unit.

Since we are witness to nothing approximating character development that might make somewhat organic the behaviour of Theresa, Catherine pops in and out of the movie as an artificial means to the sighting and reasonings of the moral decay of sis.

There are more than enough embarrassingly naive representations of Catherine and her Jewish consort lolling about sofas and beds with other pairs of well constructed and placed asses. Excess rears its inebriated head far and wide as sister miss pokes her unknowing head through the very doors behind which this debauchery takes its mighty toll. No amount of blatency seems enough for Brooks, for there's a dark-haired woman on the same sofa and in the same bed as those other curvaceous folk who pays particularly lascivious eye attention to Theresa and off of whom one can only read further decadence — that of 'DYKEDOM' — in this movie's terms.

But group sex is not the sole means to moral degeneration as far as the code of *Goodbar* has it. For Theresa has the audacity to enjoy not only the act and art of fucking, but with varied partners — and to accommodate this she looks to the singles bars of the no-name sleaz city in which

she lives. Here she meets the series of basically weird sexual partners that will be hers and in one ridiculously artificial and heavy-handed foray into a gay men's bar with one of them we see the very fellow who will do her in.

This scene encompasses most strikingly all that is inept with both the characterizations and stylistics of Brooks. It is fairly easy for us as viewers to identify the nature of the bar well before anyone verbalizes it, but totally gratuitous to the scene is the introduction of the future killer and his aging (as opposed to older) lover. The killer follows the dress code of the gay male stud — young, lean and taut — and the attention of Brooks' camera and our eyes (as slaves to its poor choices) is fixed on the two men as the one approaches the other and they kiss with an average sort of inbar enthusiasm. This focus is so totally unwarranted by anything that has preceded it that it calls unnecessary attention to itself and sticks out like the sore thumb that it is. These men are dropped as randomly as they were introduced — without context and without motivation.

Meanwhile, the more constant male presence in K's bed is that of an unpredictable and violently play-acting dude whose ego she finds overbearing but whose companionship within their sexual rapport she long enjoys before the costs of catering to his ego overwhelm her comfort with him sexually. *Goodbar* has some sort of press trumpeting it (whether it be promotional hype or critical) that intimates extensive sexual explicitness — far from the truth.

The film is coy in its sexual manoeuvring. Coy in terms of explicitness as we've come to define and identify it on the screen, but worse still here, coy in its inferences about female sexuality in practice. In those terms, the movie is more protestant than catholic in its depictions of flailing bedfellows.

Consistent too with the rest of the film, it affords no maturation of Theresa's sexual ego. As such, it is a mind boggling interpretation of a supposedly active (dare I assume on the term liberated?) woman. She is consistently anything but active (you know, sex as something that is done TO you, specifically if you number among those women who do 'IT' with men) and the insult that registers on a few levels is that it is only when she finally couples with her killer that she is seen in any position other than missionary, subset 241.

Continuing with the exigencies of good and bad, Brooks provides our misguided (i.e.: lecherous) heroine with the perfect (i.e.: nonsexual) man, James (William Atherton). He is the essence of liberal looks and familially-approved intent. James typifies the boredom of the would-be lover who is overly tentative and far too dependent on the assurances of total commitment and the general superiority of all things non-physical.

Just as insidiously venomous as the portrayal of women in *Goodbar*, is the depiction of the killer — not for the killer in him,

mind you, but for the homosexuality that is his.

Among other obscenities that this film quantifies is that of the trivialization of violence against women as a real and integral part of society as we know it and walk its ominously shadowed streets.

As *Goodbar* has it, one need only fear male homosexuals. For its purposes, all male homosexuals are by definition misogynist, unsure of their sexual preference and prowess and fearful of loneliness in old age (an inevitability in the eyes of the movie). All in all, they are to be taken as the whiny, effeminate (in the derogatorily male defined sexist sense), basically impotent and woman-fearing creatures we always knew them to be, gay liberation notwithstanding.

It is in the act of 'proving' himself that the killer takes up with Theresa that fateful night, when her bar use of him is to dissuade the saintly James from hounding her (shades too of the traditional tease bitch who manipulates men to suit her passing fancy and aspiring sexual ego).

Once in her dingy abode, the actions of sex and violence — so glibly intertwined in moviedom and yet so statistically real on and off the streets for all women — come fast and furious.

Being Brooks' sex-baiting whorey lech, Theresa is of course insensitive to any but her own needs and wants and when the man is impotent (you know those faggots, so undependable and insecure) and she asks him to leave, the switches that trip his violence are not sufficiently documented in their ensuing dialogue. Rather, the scene is played for its woman hating and faggot baiting. Naturally (if you

watch enough movies to recognize it as the norm) it is his own violence which allows him the erection that so shortly before had been the object of her desires and is now instead part of the system of physical violence to which she will be subjected. Keeping with this she is taken from behind though screaming and resisting as best she can and then turned over onto her back that he may better 'fuck' her in the traditional manner.

This is the added kicker to the movie, because it's at this point — him bearing down on her in violent wrath, sexually and physically — that she turns from screaming resistance to pleading submission. Pleading with her

rapist/murderer to in fact 'do it'. Incensed, ladies? Well might you be. But then haven't we all been warned? Didn't we always know? That to give reign to our sexual appetites, for our sexual egos to assume their appropriate proportions, would (will) only lead us to that point where self-debasement at the hands of one who is using violence yet once again against us turns in on itself and us and becomes too a source of pleasure for our wayward cunts.

The sheer grossness of this last bit of *Goodbar* may be the most thoroughly insulting and denigrating inference on women and our sexual deportment yet to come out of Hollywood. It is in keeping with the spirit, but beyond the proportions of the previous weight lent in our culture by its artifacts (no matter what the form or genre) to the socially reinforced tenet that when all is said and done every woman wants to be raped — every woman can only and does in fact enjoy it.

## W.O. Mitchell: turning the tables on madness

by Glenda MacPherson

Much of what is defined as mental illness in women is, in fact, a quite reasonable response to the role definitions and oppression experienced by them in a sexist society. Those who rebel against this violence against their psyches, as well as those who accept it too well, are punished by being called mad. When they prove disruptive or embarrassing to those in power, they are locked up, treated with drugs or electric shocks, and "cured."

In "Back to Beulah," W.O. Mitchell shows us three women who have been through this process and are supposedly on their way back into society. Harriet, Berry, and Agnes are inmates of a half-way house run by a young woman psychiatrist, Dr. Margaret Anders. It is an experimental project in which the doctor as well as the patients have a stake. The women, understandably, do not want to be sent back to the Beulah Institute. Dr. Anders, who must prove to the authorities at the mental hospital that her idea will work, is very anxious that the women make it out in the world.

Harriet, a middle-aged woman, whose family background steep-

ed her in puritanical religion and male authoritarianism believes that sex is sinful and dirty and has learned the lessons of wielding power through fear. Something in her rebels at the repression of her human desires and spirit. The resultant anger is expressed in her bullying behaviour towards the other women and her deliberately hurtful acts. This underlying anger provides her with a kind of destructive energy making her a natural leader in the household. As played by Joan Orenstein, Harriet, with her dynamic energy, keeps the action moving and the audience involved throughout the play. She is strong, mean, menacing, and only occasionally do we get glimpses of the anxiety lurking underneath her aggressive behaviour.

Betty, who has been brought up to be a "lady," is a classic schizophrenic. When she finds too much unpleasantness around her, she retreats into her own world of fantasy. She sees herself as genteel and well-bred and is upset by lapses in manners and proper English. In spite of this, she is capable of compassion for her roommates and has an excellent grasp on the reality of the women's relationship with Dr.

# the ideology of language

## BOOKS

**Words and Women**  
**New Language in New Times**  
 Casey Miller and Kate Swift  
 Anchor Books, 1977. 177 pp.,  
 \$2.75  
 reviewed by Jannette Hofstede

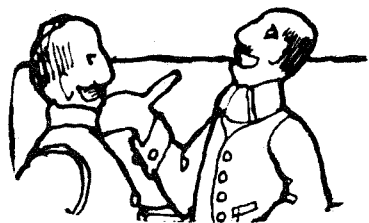
While keeping themselves firmly planted on a solid linguistic background, Casey Miller and Kate Swift have created a highly readable and even humorous account of how our language has been used to reinforce patriarchal tradition. Women have been kept from having a healthy sense of their own worth in a number of ways, and language has played no minor role in this process. As a major determinant in our formation of self-image, the use of language can be both blatant and subtle as an instrument of repression, and in the hands of concerned and committed people it can become an instrument of liberation as well.

The authors carefully explain the many instances of discriminatory language use and lead the reader into an awareness of the patriarchal nature of the English language. Beginning with a description of women's dependence on men for social titles and last names (either a father's or a husband's), Swift and Miller explore the connection between naming and power, the namer as master, the named as subject. The common practice of calling men by their last names and women by their first, and the absence of any indication of female ancestry in most naming

schemes are indicative of and contributory to promoting a weak self-image and a flexibility rarely expected of men.

The historic use of the term "man" for the entire human species is examined, and is shown to have been an accurate description up until the seventeenth century. As "monn" or "mann", the word could and did originally indicate either male ("wer" or "carl") or female ("wif").

Through the passage of time and society dominated by males, the second "n" was dropped and a word resulted with the original meaning intact but with a more persistent image of man as male attached to it. The powerful myth that the human race is essentially male has received no better support than this. The association of man with male activity is well documented and discussed and is shown by the authors to be heavily ingrained from an early age.



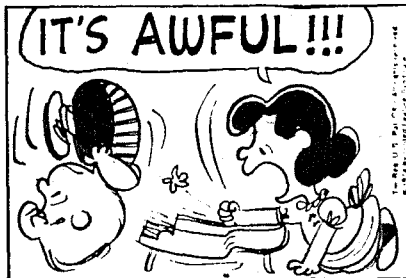
Miller and Swift quote Alma Graham's mathematical proposition to explain the situation neatly: "If you have a group, half of

whose members are A's and half of whose members are B's and if you call the group C, the A's and B's may be equal members of group C. But if you call the group A, there is no way that B's can be equal to A's within it. The A's will always be the rule and the B's will always be the exception - the subgroup, the subspecies, the outsiders..."

"Those who have grown up with a language that tells them they are at the same time men and not men are faced with ambivalence - not about their sex, but about their status as human beings. For the question 'Who is man?' it seems, is a political one, and the very ambiguity of the word is what makes it a useful tool for those who have a stake in maintaining the status quo."

The male as norm, female as sub-species persuasion is shown to result as well in such condescending and negative sounding words as authoress, Jewess, or usherette, where the -ette or -ess endings communicate either imitation (as in flannelette), small size (as in dinette), or substandard quality.

Miller and Swift expose these and many more misconceptions and misnomers with sharp precise strokes. Why must adjectives associated with womanly qualities or female sexual parts always be negative ones? Why are there no words for woman's strength? Why must a supposedly genderless God always be described with male images?



Why must the generic masculine pronoun (he, his, him) be used when someone's identity is unknown or kept secret? Why must animals and babies always be referred to as male?



Rita Howell, Janet Doherty, Denise Fergusson and Joan Orenstein in "Back to Beulah"

Anders. Rita Howell plays Betty with just the right touch of dreamy vagueness and nervous energy.

Under the patriarchal system, women are taught that they should be child-like, dependent, malleable, and willing sex-objects for men; that they should live for others instead of developing their own sense of self-worth. Agnes (Denise Fergusson) has taken these expectations to their logical extreme. She is promiscuous because she has "nothing else to give." She steals to give people gifts. Agnes's movements and gestures are child-like with an innocent sexiness. Her voice is that of a

little girl. She wears baby-doll pyjamas and a ribbon in her hair. Her favourite T.V. show is Sesame Street. She not only tries to be a child - she desperately wants to have a child of her own. In a moving scene at the end of Act II we learn that she can't have a child because her tubes have been tied - a decision made in the past by one of her doctors for her own good. Or, one suspects, as a punishment for her promiscuity.

When the women decide to hold Dr. Anders captive on Christmas Day to prevent her from leaving them to go on a trip to Vermont with a married colleague from Beulah Institute, the power distribution is reversed.

When the tables are turned, Dr. Anders becomes the patient and the three women her "therapists." Mitchell has used this reversal of roles to call into question the generally accepted standards of who is sane and who is mad and to look into the kind of treatment that is considered acceptable for persons who are in the powerless role of patients.

It is easy to see that Harriet, Agnes, and Betty have been very observant of tactics and methods of therapy during their time inside Beulah. Dr. Anders is force-fed the drugs which she has prescribed for the women and is subjected to the kind of "no-win" questioning that is often used on patients in the name of psychotherapy. Harriet makes the point that Dr. Anders, for all her idealism, manipulates the women and does not treat them as human beings.

She accuses the doctor of being a Barbie Doll who can't tell the difference between real people and dolls any more than Agnes

can, who has brought home a baby doll to be her own baby.

Unfortunately, I am inclined to agree with Harriet that Dr. Anders seems like a Barbie Doll. Janet Doherty, who plays the part, does not succeed in convincing me that she is a real person, one who is affected by her ordeal in such a way that she grows more human and insightful about herself and the women under her care.

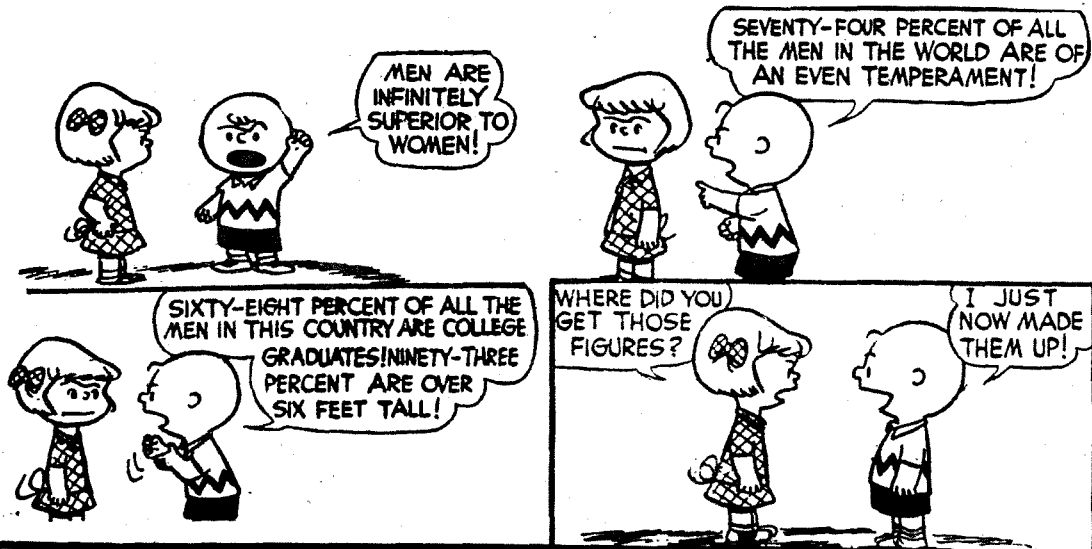
The performances by Joan Orenstein as Harriet, Rita Howell as Betty, and Denise Fergusson are excellent. They keep the comedy scenes from becoming merely slapstick and the tragic ones from being melodramatic, always maintaining their humanity as they balance on the fine edge set for them by the author.

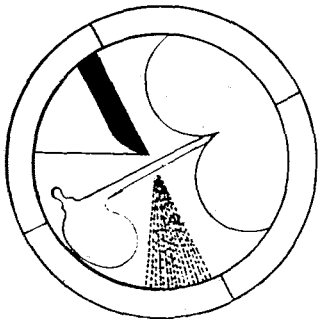
Lee J. Campbell as Joe the landlord is down-to-earth funny. Craig Gardner as Dr. Wilson is suitably arrogant and Frank MacKay who plays the police detective investigating Dr. Anders' disappearance had a proper air of

"I'm just here to do my job Ma'am" about him.

The set design is simple and functional and captures the dingy, run-down feel of many half-way houses. The crumbling plaster and exposed pipes evoke the torn-apart state of the women's psyches. The ominous and devouring furnace just outside their basement apartment door reminds us that Beulah is always waiting to consume their tentative freedom.

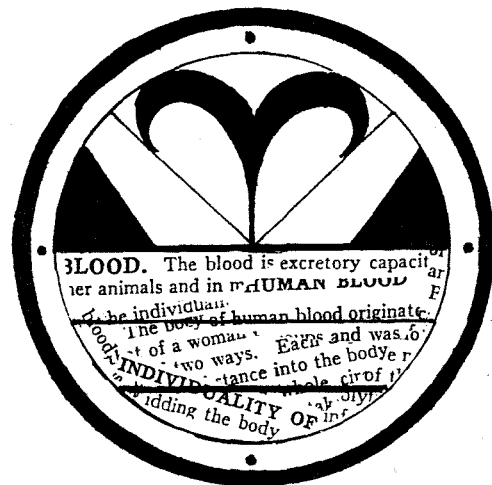
Thanks to director John Wood, the pace of the play never lags and the elements of comedy and drama are unified with grace that makes the play succeed both as social commentary and as entertainment.





Hot blood of woman flows from my womb  
 Your manliness shrieks with repulsion  
 My body lies between your sheets  
 My mind between your pages  
 I will not stain your bloodshot eyes  
 With flow  
     of thought  
     or words  
 I'll follow history into fields  
 And squat on empty pages.

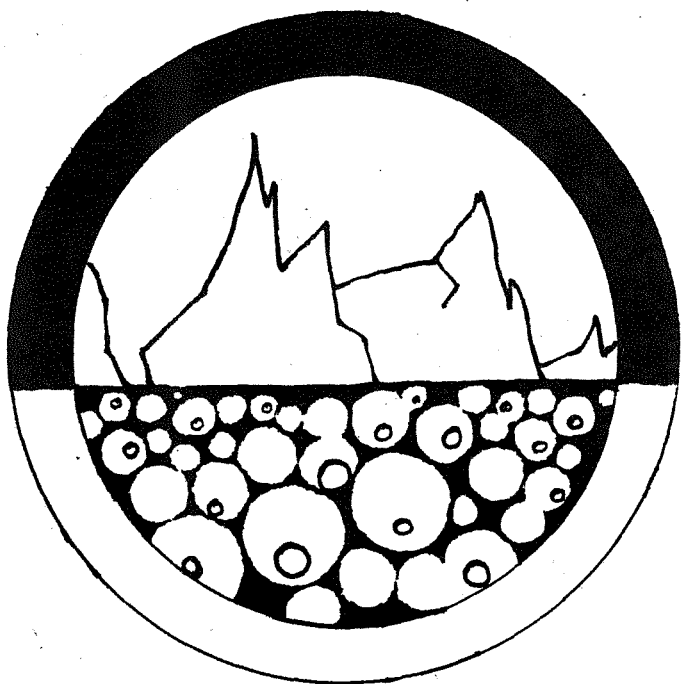
*Jane Ohland*



*I will not say I could have  
 or even that I should have  
 but today as the sand  
 runs out of the glass  
 I only know I  
 could kick my ass  
 that I didn't do  
 what I would have done  
 if I hadn't known.  
 I shouldn't.*

*Gert Beadle*

# LITERARY



*January '77*

Freezing most of the time  
 Muscles seize up  
 Cold is wiping my mind  
                     of any future matriarchy

How to  
 Get this body through  
     these bodies  
     Of women to  
             cozy breasts  
             navels sailing up to  
             cunts floating in salty harbours  
             sea washes through us.

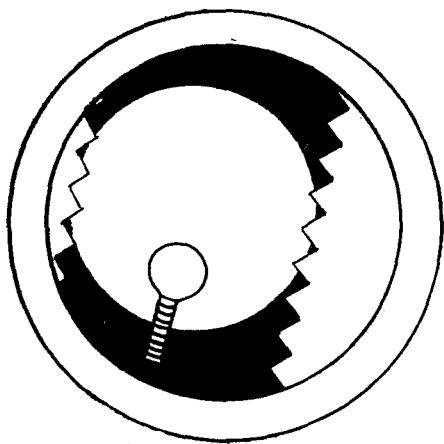
How do we get there?  
 Not just the two of us  
             say you  
 But all women on their way to sea trips  
     Atlantis pleasure land of living our way

Impatience to arrive  
 Makes me reach at you  
             the ship of unstate  
             Can you solve the waste of us  
             I mistake misstate  
             The need for all of us  
                     as the need for you;  
 However, my foolish clowning love  
 Might be the maidenhead  
 Of some rare relationship.

*dedicated to Nadja from Laseine Cuore*



## Metamorphosis



I plunge  
as into a pool  
and sink softly into the at first smooth and comforting  
warmth of your embrace.....  
I sigh and release my hold -  
I am safe in the womb of your love.

But wait -  
I feel a change coming -  
this embrace of love gains smothering closeness  
and is turning, transforming to a stranglehold of death  
as what was once a dream becomes a nightmare.

My spirit is drowning  
and now I scream, thrash, struggle  
to be reborn.

Life-force opens my eyes, ears, mind,  
and painfully awareness re-emerges  
as I break out from the yoke of dependence,  
and grow toward wholeness,  
wholeness in one.

Lynn Adamson

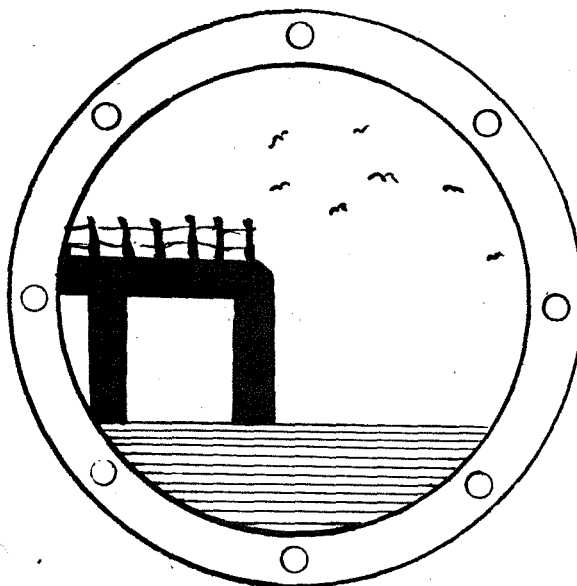
To love, to honour, and to cherish  
'Til we perish;  
To be centered on a mansion in the sky  
'Til we die;  
To wager all our present, all our joy,  
On a ploy  
That denies this world where man  
Really can  
Live, love, laugh and be happy  
Sure is crappy!

Fear not the passing years.  
Though flesh will age,  
The soaring spirit shines  
ever brighter filled with joy,  
Defying time. Fear rather  
Living less than full,  
Exuberant and fresh.  
Such days are stolen from  
The full allotment Clotho spins,  
And when Atropos cuts our thread,  
These are the days that we regret.  
Therefore live fiercely, deeply, richly,  
And life will shine undimmed  
Through eyes which see  
Rich vistas to explore in every day.

Above the gulls, below the dolphins play,  
Each in its element secure. Man only,  
In the grasp of racial memory,  
Longs always for his primal home, the sea.  
But the cold, grey mother-mistress,  
Once abandoned, waits in sullen fury  
The return of her faithless lover  
And nurses her revenge in deathless hate.  
Man can no more return. Her first  
Embrace would snuff away his life.  
Afixed to land, the salt flow in his blood  
Stirs his emotions as the goose is stirred  
By the first sharp frosts, and leaves him  
Ever restless.

If God is dead, the great corollary  
Follows behind it inescapably:  
Man is the agent of his own calamity.

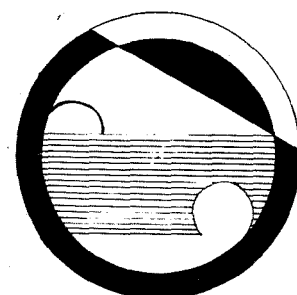
Janet McCallum



graphics by Augusta Lamoureux

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

Gert Beadle



# Womancraft: witchcraft and feminism

by Josephine Edgar

These days if you checked a cross-section of North American women's movement publications, you'd find a proliferation of articles dealing with parthenogenesis, the Goddess religion, witchcraft, psychic healing — all of them illustrating some aspect of a phenomenon which calls itself the feminist spirituality movement.

Newspapers and magazines such as **Big Mama Rag**, **Off Our Backs**, **State and Mind**, and **The Other Woman**, to name a few, have all been devoting considerable space to this emerging movement-within-a-movement. **Womanspirit**, a journal published by Oregon feminists, is totally devoted to feminist spirituality, and a little magazine out of Hamilton, Ontario, with the intriguing name of **The Witch and the Chameleon**, is a feminist science fiction magazine with a definitely mystical slant.

In Toronto, the Women's Travelling Medicine Show has been teaching women techniques of herbal medicine, psychic healing, and medicine for the past two years. A conference on women and spirituality held last year in Boston attracted 2,000 women. Apparently women are forming covens and energy circles all over North America — though not always with "healing" purposes foremost in their minds.

In the eyes of its proponents, feminist spirituality takes feminism a giant step beyond its political origins. It is a celebration of those non-rational, subconscious powers which have for so long been connected with the feminine and condemned as "witchcraft" or "madness" by patriarchal authority. As one Toronto feminist said recently, "Witchcraft (or Wicca) originally meant 'Craft of the Wise'. I think of the term **witch** as being entirely positive."

If the expressed rationale sounds innocuous enough, some of the "practices" have a kind of bizarre ring to them. Group masturbation has been used in some energy circles as a technique for liberating "Goddess energy." Other groups experiment with "full moon dream circles", where a number of women sleep in a circle with their heads together, and discuss their dreams the next morning. A couple of years ago an American woman breezed through several Canadian cities, anointing women with her menstrual blood and proclaiming the Goddess: several covens were formed in her wake.

I attended a meeting on feminist spirituality at a women's centre in Montreal. This women's centre is located in an enormous old house which was once part of the nurses' residence of Jeanne d'Arc Hospital. It is squeezed in between a community centre and the building which was the women's centre up until a few months before. That building burned in August 1976 and is now vacant. A wooden cross is still nailed to the second-floor balcony of the new centre; the women who staff the place have apparently not yet gotten around to taking down this reminder of the former occupants and their patriarchal religious affiliations.

The discussion on spirituality was slow in getting started. There was a kind of hesitancy or awkwardness, as if some special secret was about to be shared with the group. When the discussion leader finally began her presentation (in a barely audible voice), she approached it obliquely, by asking us a question. She asked us whether our concept of God was male or female. The majority of women said it was neither. That seemed to be the wrong answer.

The discussion leader began trying to convince us that God was female, using quotations from Elizabeth Gould-Davis, combined with arguments like "When you're in the woods, don't you get the feeling of a female presence? When you think of Nature, don't you imagine her as a Goddess?"



Already one or two women were squirming impatiently. Apparently something would have to happen to break down the sense of unreality, of an almost deceptive restraint, hauntingly reminiscent of the earliest, most uncertain days of women's liberation meetings in this city. But minutes later a Quebecoise woman, in her mid-thirties, arrived and joined the group. From the moment of her arrival it was clear that this woman was going to be disruptive.

In fact she had just been released from a mental hospital — she didn't bother to hide that from the rest of us. She broke into what was a lame discussion, and began talking directly and articulately about religion, making critical observations about Catholicism and repression, and expressing strong doubts about the sweeping modernization that is transforming mental health care in Quebec (where in the past the "insane" were placed under the care of nuns in hospitals). Almost instantly it was obvious that none of the English women present could participate in that reality, though probably a majority of them had grown up in Quebec.

"Well," said the discussion leader, with an air of impatience at having to wait so long for the French woman to finish, "maybe now I can continue with what I was saying before."

But it was wishy-washy stuff compared with the other woman's deeply suffered experience. No wonder she and several other women always cringed whenever this intelligent and

profoundly "disturbed" woman opened her mouth to speak. She spoke from the heart, and never without revealing the anguish of a woman who embodies the contradictions that tear at a society when it begins to undergo sweeping change. Her thinking was vividly Catholic; she had a typically Quebecois anti-clericalism combined with a deep mystical sense of a spiritual purpose behind world events. It was both very unfortunate and very significant that the "regulars" at the meeting simply did not hear her. In one of those semi-conscious acts of collective will, the group decided that the French woman was disturbing the meeting too much, and voted to hear about the Boston spirituality conference instead. No one objected, or said to the group "You are behaving like colonialists." But

it was an interesting capsulization of some aspects of Canadian feminism, with its fascination for anything American, and disregard for the glaringly obvious, yet somehow "invisible" local reality.

The Boston conference, said the discussion leader, had "changed her life."

"It was as though," she said, "I suddenly came across something I'd been feeling for years, but couldn't express. I'd always felt there was this force inside me — then I met a woman who talked about something called 'Womancraft' and it really sort of hit home. My family were agnostics, and I'd always been agnostic myself."

"What's Womancraft?" someone asked.

The leader explained that Womancraft is based on the rituals of witchcraft, adapted to a feminist context.

"In witchcraft there are thirteen people in a circle or coven. In Womancraft we don't use any definite number. Sometimes four or five women will meet in a circle. And sometimes hundreds."

The circle is borrowed from witchcraft, but "we don't mark it out with a dagger dug into the ground (you can't very well do that in your apartment). In witchcraft they sometimes use salt to mark the circle, and in their rituals they'll use a dagger which has been magnetized by being held between two bodies. We don't bother with the dagger in our circle, although some circles do use them. And we might mark our circle with just a piece of string."

Womancraft, she went on, can be used to help women achieve their political goals. She cited one American circle which directed its psychic power towards ending the Vietnam war. And in Los Angeles, the 200-member Susan B. Anthony coven (founded by Z. Budapest, author of **The Feminist Book of Light and Shadows**) follows a program of hexing rapists. The result? Well, one hexed rapist was reported to have been hit by a car.

Whether these stories are seen as fairy tales, or taken seriously as instances of psychic power being channelled to practical ends, it's impossible not to notice the contradictions. The insouciance of the presentation, first of all, should give a person pause. The talk about chalices and daggers is creepy-Crowleyish to say the least. If this stuff is "serious", then why is it being presented in such a seductively innocent package? The energy which is used for healing and hexing alike is said to come from "beyond"; but nobody will specify exactly from where.

The discussion leader was quick to mention that although the first law of witchcraft is "do what thou wilt," the second clearly states that if you do harm to someone else through the practice of magic, that harm will be returned to you sevenfold. Should we conclude then that for every rapist who gets hit by a car, seven more begin prowling the streets? Maybe this law is transcended when a collective purpose is being served, and violence committed by psychic methods in the name of women is no longer subject to sevenfold retribution. Unfortunately, no one at the meeting was able to comment on the finer points of this inconsistency. By the close of the discussion we still seemed to know next to nothing about feminist spirituality. The unspoken message behind the talk was "Why don't you try it and discover for yourself?"

Few people are talking much about the dangers of "ritualizing" feminism away from real life, or about the possible spiritual side effects of dabbling in the occult. But I felt strongly that, in the very sensitive context of life in Montreal where language and class are daily political realities which require a person's careful attention (if you're English you have to be committed in some way to this place, just in order to live here), the discussion that evening seemed like yet another tripped-out evasion, and an attempt to escape into the stagnancy of yet another American

November 1977  
cult. In that sense it was the complete opposite of real spirituality.

The reason why the question of class remains so all-important to the fate of what has always been a middle-class movement is that it presents us all with a personal choice and calls on us to do more than flash our credentials as "militant women." It has always been very easy to fake militancy, as we all know so well. The realities of class differences bring us face to face with our own self-interest in distressingly concrete ways, and force us to choose what things about our lot in life we identify with, and what things we really do reject. Without the tension of that choice, and the integrity or action or courage it requires of us, feminism would never do more than reflect the mentality and aspirations of women demanding a bigger share of money and power for themselves. So the class question (which some feminists still seem to think of as a red herring invented by male leftists in their plot to carve up the women's movement) is probably the most important spiritual question for feminists to cope with. I say "cope with", not "solve" because we seem to be stuck with our class backgrounds, however much we may hope to transcend them one day. The basic tension about class differences, which sometimes becomes agonizing, is unresolvable perhaps. But when the agonizing stops, that will be time to get very worried.

However at the same time it seems crucial that women begin to meet and know the witch in themselves and not just in the negative sense of a subconscious capacity for evil. Women can tap their own healing powers, their innate sense of wisdom and balance, and begin using these abilities creatively in the world. Dream study is one way of discovering our subconscious selves and of renewing our connection with mythic levels below the obvious patterns of daily life.

Peace has got to be made, perhaps first in our private lives. The revolutionary stances taken by relatively privileged individuals are rarely very balanced or productive. But a mysticism which callously glosses over the fact that in the world there are exploiters and exploited is simply unworthy of the socialist tradition which it supposedly makes obsolete. Somewhere, each person has to find a form of spirituality which takes the real world as its material, and works selflessly and creatively with it to make it liveable for everyone.

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**Strathmere Farm and Growth Centre in North Gower** (489-3979) offers a variety of workshops on personal growth, self-awareness, bio-energetics, natural healing therapies, dreams, assertiveness training and massage.

**The Women's Career Counselling Service** — Job Hunting Club offers help with resume writing and preparation for interviews. Inquire now about the Career Orientation Program starting in January. 232-4273.

**Lesbians of Ottawa Now [LOON]** sponsors dances for women every second Friday at the Town House Motor Hotel on Rideau. Admission \$2.00. Upcoming dances — Nov. 18, Dec. 2, 16.

**Gays of Ottawa** presents a 1/2 hour cable TV program every fourth Thursday. Topics and times vary. Call 238-1717 for more info.

## Nov. 7-18

Carleton University Women's Centre is sponsoring an **exhibition of masks** by Ottawa artist and feminist Alma Norman. Room 504 Unicentre, 10:30-4:30. 231-3779.

## Nov. 27

Towne Cinema presents the West German film **The Lost Honour of Katharina Blum**. This is a very strong portrayal of women in a sexist society. "A two-pronged attack on the ease with which a defenceless citizen can lose her or his freedom."

## Nov. 17-Dec. 4

Penguin Productions presents **A Very Desirable Residence**, a comedy by Clive Doucet, at the Second Space, 20 Graham Ave. "... primarily the story of a marriage, the play takes a close look at the situation of women, and at our homegrown 'radical chic'". 233-9281.

## For children

National Museum of natural sciences, Metcalfe and McLeod. Nov. 17, 22, 23 — English and French presentations, games and crafts programs. 996-3102.

The Ottawa Public Library offers weekly programs for pre-school and school-age children. For more information call 236-0301.



Alma Norman — mask maker

# dory's kitchen

by Dory Preston

Most of us come from families where the daily dining fare consisted of meat and potatoes, sugar, white bread, and various processed foods. We were raised on the stuff, so it must be ok. This was "normal food", and we ate it without much consideration of its effect on our overall well-being, both physical and psychological.

However, I am one of those people whom the food revolution, which began in the mid-sixties, has affected fundamentally. In recent years my consciousness about what I put into my body has evolved in a dramatic way.

Changing my diet from the usual North American meat-based diet to a grain diet is one of the most exciting things that has ever happened to me. I changed very gradually. Five years ago I started buying less meat mainly for economic reasons and as I started becoming interested in vegetarian dishes and found that I was happy without red meat and that the odd chicken or piece of fish was sufficient to satisfy any meat craving I had. As I became increasingly interested in nutrition, I became aware of many health and political reasons for not buying meat (and many other products), from supermarkets. I have found as I gradually eliminated processed foods from my diet that I feel so much better and enjoy my food and my relationship to my food much more. Cooking changed from drudgery to discovery and delight.

Grains, beans, nuts, seeds and a variety of fresh vegetables in season used in various combinations make up complete proteins. Soybean products such as miso, tofu and tamari soy sauce are easily digestible meat substitutes.

If we obtain most of our fats from unrefined vegetable oils we need never have the problems that saturated fats lead to, such as hardening of the arteries. Unrefined vegetable oils are a good source of natural vitamin E. Nuts and seeds are rich in oil and also minerals. Unhulled sesame

seeds are an excellent source of both calcium and iron.

This is the time of year when squash, pumpkin, and root vegetables are in season. They are cheap, nutritious, and delicious. Orange vegetables are high in vitamin A. Good fresh parsley is still available at the market. It is a good source of iron and Vitamin C. Brown rice is always good but for variety, millet is a nutritious winter grain. Millet is, in fact, my favorite grain. I put it in soups, puddings and breads, as well as serving it by itself with stir fried or steamed vegetables. It has a delicate flavour that children love.

### MILLET

1 cup washed millet  
1 tsp oil  
4 cups water  
sea salt

Coat frying pan with oil. Heat oven medium heat and sauté millet until golden and aromatic. Allow to cool. Stir in water, bring to boil, cover and simmer for 30 minutes. Stir gently and let sit for a few minutes before serving.

### Stir Fried Vegetables

3 tbsps unrefined oil  
1 1/2 cups orange vegetable cut in slivers  
1 large onion sliced  
a good handful of mushrooms sliced  
1 cup green vegetable such as celery or broccoli  
3 cloves of garlic chopped or rubbed (or more)

Heat oil in large skillet or wok. Add vegetables in order given, stirring to coat with oil. Cook and stir until green vegetable is bright but still hard. Stir in 2 tbsps. Tamari soy sauce. Add 3 tbsps water, cover and cook for a few minutes more. Vegetables should be tender but still bright in color. Serve over millet or any other grain.

### Parsley salad

1 bunch parsley  
same amount of alfalfa sprouts  
1 large or 2 small ripe tomatoes  
dressing — 2 tbsps lemon juice  
2 tbsps oil  
1/2 tsp. honey  
sweet basil  
sea salt

### Sesame Whole Wheat Crackers

2 cups whole wheat flour  
1/2 tsp. sea salt  
2 or 3 tbsps. unrefined oil  
3/4 cup water

Mix salt into flour, add oil and rub between your hands until well combined.

Add water gradually and then knead the dough for 10 minutes. Refrigerate wrapped in a damp cloth for at least half an hour (You can keep this dough on hand

in the frig). When ready to use cover a board with sesame seeds and roll out 1/2 the dough at a time turning often to embed sesame seeds in both sides. Roll as thin as possible (1/8 inch). Place rolled dough on cookie sheet, slat, and cut into crackers. Bake at 450 degrees for 15-20 minutes or until golden brown.

**Variation:** Embed sesame seeds in one side only of both pieces of dough. Place first piece on cookie sheet seeds down and cover with dates. Put second piece of dough on top, seeds up, and press the two together. Cut into cookies, and bake. (Do not salt).

Try baking an apple wrapped in this dough with seeds on the outside only. Put raisins and nuts inside the apple.

*Dory's Kitchen will be a regular UPSTREAM column.*

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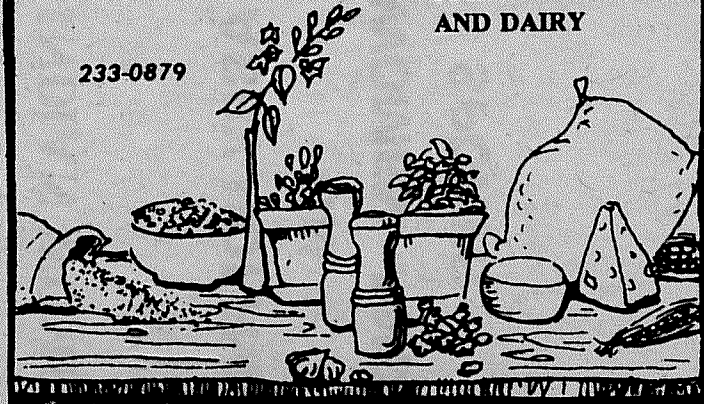
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