

Support grows for equal pay strike

by Esther Shannon

Despite rain, snow and temperatures around freezing the women of the Steel Plate Engravers Union, local 31, are still on the picket line at the British American Banknote Company. They have not lost their determination to win a more equitable settlement from their company.

The main issue in the strike, which began on October 17, is the low wages paid to the skilled women workers in relation to the high pay given to the less skilled male workers at the same plant. A man working as a janitor for less than a year is currently paid 29 per cent more than a woman with two years of training and 25 years of experience.

Shirley Cooligan, president of Local 31, said that the company is still not making any real efforts to negotiate with the union. The company's last offer, while giving a slight salary increase to the women on an hourly basis, works out over a year to

less than the offer that the company originally made before the strike began.

Meanwhile the striking women have continued to gain support from the labor community, Human Rights Commissioner Gordon Fairweather, and the New Democratic Party.

Grace Hartman, president of the Canadian Union of Public Employees, has charged the banknote company with "sex discrimination at its worst," adding that "these women have the courage to face the hardship of a long strike for a principle that applies not only to themselves but to other women as well."

Fairweather said, December 6, that he will recommend the federal government impose anti-discrimination rules early in 1978. Such a policy, according to the Ottawa "Citizen", would mean that the banknote company would have to settle in favor of its 25 women employees or risk losing its biggest customer, the federal government.



Bank note workers brave the cold and snow in their continuing fight for equal pay.

Fairweather said he expected "the company would be interested in knowing this.

The issue of the strike was raised in the provincial legislature by Evelyn Gigantes,

(NDP-Carleton East) who said in an interview that the company's position was "the most straightforward case of sex discrimination I've ever seen."

According to Bette Stephenson, provincial minister of labour, existing provincial employment standards legislation won't help the striking women since it does not cover cases of equal pay for work of equal value, and wasn't applicable in the case of the banknote company women.

Stating that she doesn't accept the minister's reasoning, Gigantes has pledged to keep badgering Stephenson about the issue.

The striking members of the Steel Plate Engravers Union are taking home less than \$25 a week in strike pay. Cooligan says she expects no sincere bargaining effort from the management until after January 15, since many of the women were due annual Christmas leave anyway, the company is not losing too much money.

Alisa Photography

Day care moratorium

Cutbacks could be "disastrous"

by Pat Daley

A provincial moratorium on day care expansion until 1979 is a very conscious move on the part of the government to limit employment possibilities for women, according to Trisha Green, a worker at the Ottawa-Carleton Day Care Association.

The government's reason for the moratorium, which it now calls a freeze, was to save money. But, Green says only .03 per cent of the provincial budget is spent on day care.

"I think the long term effects of this are going to be disastrous," she said in an interview Dec. 1. "I think the government has decided women's groups have had enough. Any kind of support service is going to be cut back in the guise of saving money."

The Day Care Association, which represents 1500 children and 20 agencies, is not going to sit back and watch. Five full-time staff, hired on a Canada Works Project, will be trying to organize the community block by block strategy" by February, Green said. They hope this will lead to said. They hope this will lead to synchronized action across the province through the Ontario Working Group On Day Care.

Green sees the government's next move as trying to show the

advantages of being a mother in the home because the moratorium will prohibit women from finding employment unless they can afford private day care or a babysitter or put their children into illegal day care.

She said she has heard rumours that "there's a lot of illegal day care centres set up in Ottawa" and that the Association would like to hear from anyone with information about their locations. Only one illegal centre has been found and closed so far in Toronto, Green said. It housed 39 children with one supervisor and one child was found shut in a closet.

The government has made no promises that day care expansion would resume after 1979, Green said. "I think they're hoping that the whole day care 'craze' will die."

But, she said, only 10 per cent of children who require day care have it and Minister of Community and Social Services Keith Norton's response has been to say we should not push our children into day care.

"Children are still seen as the primary responsibility of the mother," Green says. "I think day care shouldn't be viewed as a women's issue, it's a community issue. Children are a community responsibility."

It is a disadvantage to both the

child and the mother if the mother limits herself to that role, Green said. The Association does not see day care as a special service but rather as a benefit to every child.

She said day care started in 1884 in Paris as a result of the abolition of slave labour and a high child mortality rate. Factory owners, frightened that they would not have a large labour force, set up crèches in the factories where women workers could leave their children. They were designed specifically for the physical mainten-

ance of the child. "I really question in terms of our progress how far we've come," Green said. She said day care policy in Ontario has never been geared to the needs of the parents and children. Canada is 25 years behind day care developments in Europe, she said, and policy is merely a sophistication of the old way. Legislation is still made on the same basis, she said, giving the example of provision of day care during World War II because women workers were needed. After the war, when women were sent back into the home,

day care ended. The same thing is happening today because of high unemployment.

The Day Care Association staff were pleased with a regional council decision Nov. 9 to establish an ad hoc committee to investigate the local day care situation, Green said. The committee has held one meeting to date to set up its terms of reference.

"We don't know what it's going to do, but at last it's an acknowledgment from City Hall that day care needs attention," she said.

Upstream takes a break

First, the good news: for the first time ever, advertising revenue has completely paid for an issue of Upstream. Hurray! And thanks Jane and Nancy.

Now the bad news: we are stopping publication until March. But, it's not all that bad. Upstream staff need a holiday. We have been putting out a newspaper for a year now with a completely volunteer staff and have still not quite recovered from working with a very small collective during the summer months.

We would also like, after our first year, to take some time out to do a comprehensive reevaluation of Upstream's structure and content. During the break, we will be meeting regularly to find ways of refining the collective structure and making our operations more efficient.

As readers, you can help us immensely with another area of

discussion: content. Tell us what you liked and where we have slipped up. We'll be looking at whether we should remain an essentially Ottawa newspaper or if we should expand to become national with more extensive coverage of the federal government and reports from across Canada about what women are doing. What do you think? We would especially like to hear from readers outside Ottawa and outside Ontario.

Finally, it was necessary to create time for fundraising. Upstream has accumulated a \$3,000 debt over the past year and we would like to try and get that out of the way before we begin publishing again. We have applied for various grants and will hopefully get a few fundraising events underway, to which everyone is invited. We would like to thank all our readers who have made generous donations, always

saving us in the nick of time. If you can keep up that financial support, please do because we'll be back on the stands before you know it.

For subscribers, if your subscription runs out during our break, it will be extended to ensure that you receive 12 copies of the paper.

Now, with the business out of the way, we'd like to tell you what's been happening at Upstream over the last year. We started out in October 1976 with a collective of about 40 women and very little newspaper experience. Seminars were held in newswriting, photography and layout with great success. All the layout was done in the Upstream office and finished pages were sent to a printer to have photograph half-tones, page negatives and plates made. The printer even put our headlines in.

Continued on page 5



It'll be a great day when our day care centres have all the money they need and the Armed Forces have to hold a bake sale to buy a plane.

Mid-year talk on lobbying, social services

by Esther Shannon

On November 25 and 26, the National Action Committee on the Status of Women (NAC) held its mid-year meeting in Toronto. Women from every province and territory in Canada met for two days to share information, experience, and expertise and to draft new strategies for the coming months.

The meeting opened on Friday night (the 25th) with a workshop on fundraising. Some of the points raised at this workshop were:

1. Do women have a "piggy-bank mentality"?
2. Women are not yet action-oriented.
3. The Real problems of getting women's groups to act together.
4. Government still does not recognize its responsibility to women.
6. Going from one government door to another is creating a "beggar" mentality among women.

A workshop on "Pressure Activities" was held on Saturday. Delegates were given hypothetical "scenes" and were asked to explore ways they could best lobby different levels of government to effect the changes they wanted. Jill Sandeman, former NDP MPP, suggested that lobbying is easier than people think. She said that cabinet ministers are not unapproachable and suggested that women need to get their local representatives on their side.

Some delegates express disappointment and anger that the "scenes" used in this workshop were not really relevant to the issues facing the women's movement today. A delegate from the Ottawa Women's Centre stated that the delegates were "defused and diffused into talking about things that weren't really important."

In commenting on this statement, Kay McPherson, president of the NAC, agreed that there had been a number of criticisms regarding the choice of "scenes" for the workshop, and added that "it would have been more helpful to deal with issues that the NAC itself was dealing with." The real problem, she felt, was in reporting back on the results of the different pressure workshops. She said if the NAC had had

New social services plan

In June of this year the federal government brought the new Social Services Act before parliament. This act was lauded by the government as one of the main achievements of the Social Services Review which was launched in April of 1973. The Act is intended to amend the Canada Assistance Act and repeal the Vocational Rehabilitation of Disabled Persons Act.

In a press release dated June 20 from Health and Welfare, the federal government said that the new Social Services Act "will allow the federal government to share with the provinces in the cost of a wider range of social services than is possible at present". The federal government intended to maintain a cost sharing plan with the provinces, paying 50% of provincial costs on any particular social services program developed by the federal and provincial governments. Fifteen categories of services are eligible for federal government contributions under the Act. These include crisis intervention, information and referral services, family planning, daycare, counselling and employment related services.

When the Act was originally proposed the federal government indicated that part of the real value of the plan was that it would enable them "to share in the initiatives being taken in response to the changing needs of vulnerable groups such as the aged, the handicapped, and children."

Another equally important facet of the original Act was that under the shared cost approach federal accountants would be able to monitor provincial books to ensure that the funds were being spent according to federal government plans.

In September of this year Marc Lalonde, then Minister of Health and Welfare, announced a major change in the federal government proposal regarding the financing of the Act.

Lalonde stated that because some provincial governments (generally considered to be Quebec, Ontario, and Alberta) have proposed more provincial flexibility and autonomy and simpler administrative procedures than are presently available under the proposed Social Services legisla-

more people with "practical political experience" to analyze the workshop results, these would have been more meaningful.

The real focus of the mid-year meeting was the new federal plans for financing social services (See box for details). The NAC, as well as other social agencies and client groups, have expressed concern over the radical change in policy proposed by the federal government.

An article in the Status of Women News (published by the NAC) asked that all delegates to the meeting come as well-informed as possible about their provinces' or territories' response to the new federal government proposal on block funding for social services. The NAC pointed out that in order to receive block social service grants from the federal government, provinces

tion, the Federal government was recommending a change from a cost sharing arrangement (with its attendant federal initiative sharing and some control) to a block funding proposal.

The highlights of the block funding proposal follow:

1. Federal contributions for 1978/79 and onward would be determined by a formula and be paid to the provinces independent of their actual expenditures on social services.
2. Block funding is being offered for the social services and activities agreed upon in June 1976 at the Federal-Provincial Conference of Welfare Ministers and subsequently included in the new Social Services Act.
3. The existing cost sharing arrangement in respect to income maintenance provisions of the Canada Assistance Act will be retained.
4. Federal contributions will be made on an average per capita basis of \$22.00 in 1978/79 and will rise to a projected \$70.00 in 10 years time. Under the new proposal the cost to the federal government will be roughly 130 million dollars over the cost sharing estimates.

will be required to provide the federal government only with program and financial information on their social services, publicize the fact that the federal government is assisting financing the social services, and not impose any provincial residency requirements for eligibility to receive social services.

However, according to the NAC, one of the major inequities in the block funding proposal is that federal government contributions will be made on a per capita basis. This means that once again the poorer provinces will receive far less money than the richer and more populous provinces (Ontario, for example).

Noting that the federal government role in encouraging the development and growth of soc-

ial services and in influencing provincial and local social service priorities will decline significantly if the proposal becomes fact, the NAC expressed fears that the block funding grants will make it financially impractical for the provinces to provide certain social service programs rather than others (for example, daycare).

This policy change also means that people concerned with the social services needs of Canadians now must be adept at lobbying at the provincial level. Also, if individual agencies must now compete with one another for funding from their provincial governments, they will perhaps waste valuable energy and resources, and create a climate in which cooperation toward mutual goals will be difficult.

During the panel discussion,

four representations on different facets of the block funding proposal were heard. Maurice Miron, representing Health and Welfare Canada, explained why the federal government's change in policy will not necessarily have a negative effect on social services in Canada. He cited a speech in Parliament by Kenneth Robinson, Parliamentary Secretary to the Minister of Health and Welfare (October 25) Robinson said that suggestions that the change to block funding represents a withdrawal by the federal government from the social services sector are not valid. The government, Robinson said, attaches just as much importance to the development of social services as it did when it introduced the Social Services Act.

Commenting on fears that the provincial government may divert funds earmarked for social services to areas unrelated to social service, Miron said that the key factor was public opinion and provincial accountability to their electorates.

Lynn Pearson, executive director of the Women's Division, Labour Canada, outlined ways in which women could ensure action from their provincial governments on social services. She said women must find out where the pressure points in the process are, learn how priorities are decided, and keep political realities in mind. Women must educate and put pressure on all members of government, from cabinet ministers to opposition MLA's and especially on our own members of the legislature.

The other two members of the panel — Claire Irwin, social worker and Elizabeth Burrows, member of the Daycare Reform Action Alliance, spoke of the possible consequences for women of a cut-back in services such as daycare. Pointing out that options for single mothers without daycare do not really exist, Irwin suggested that abuse of children and desertion were not unlikely without a grants assisted daycare program.

The NAC is now preparing a statement to government expressing its concerns about the block funding proposal. Strategies will be developed to deal with a possibly disastrous situation for women who depend on social services in Canada.

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B.C. women in one-industry towns to develop communications network

by Pat Daley

The effects of Canada's dependence on major resource extracting industries and the resulting development of single-industry towns has been debated and discussed in many terms: economic and political independence, a balanced ecology, pollution, labour practices, regional development. But, have you ever heard what life in the company town does to women?

Women from 42 communities in northern British Columbia and the Yukon talked about their lives November 11-13 at the Conference on Women and Economic Development held in Prince George, B.C. concurrently with the release of the Northern British Columbia Women's Task Force Report on Single Industry Resource Communities, published by the Vancouver Women's Resource Centre.

The conference resulted in resolutions on every subject from community research to town planning to day care. It was, as pre-conference materials stated, "not a conference of experts in the traditional sense. This is a conference of, for and with women who live in single industry and resource towns ... who know what it is like to live there." Much of that detail is found in the Task Force Report.

The Report gives a sense of a life characterized by loneliness, isolation and, above all, inactivity. For many of the women, lack of adequate day care, public transportation, money and available resources mean spending most days in the house, alone except for their children.

The section of the Report on Kitimat, B.C. says, "Doctors admit to a very high incidence of depression among young married women but beyond prescribing mood-elevating drugs and tranquilizers, they feel there is little they can do.

"A number of women each year are brought into hospital after having taken an overdose of their prescription drugs in a desperate attempt to have someone recognize their problems and help them deal with their situations."

From the three towns studied by the Task Force, Kitimat, Fraser Lake and Mackenzie, it is apparent that company planners concentrated on resources which



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would keep the working man happy and company productivity and profits high. Unfortunately, they forgot the man would have a family.

The first problem mentioned in the Report is the weather. Snowfall is very heavy in the winter, and it rains for much of the rest of the year. In Kitimat, the report says, most houses are built without basements which means there is no separate indoor play space for pre-school children during bad weather. There are few covered walkways or bus shelters making it difficult for mothers with toddlers or baby carriages to get around.

Because of the high turnover in the population in each of the three towns, women find it difficult to meet and keep friends, especially immigrant women who are usually the last in their families to learn English. The report on Fraser Lake, a mining town, says, "Several women have felt that the lack of mixing socially is largely due to shift-work. People do not drop in on each other unexpectedly unless they keep in touch because they may interrupt a shiftworker's sleep or catch the family at a bad time." Others felt left out of certain groups because of their husbands' positions. For instance, women who lived in private homes did not associate with those in company-owned apartments. And in Kitimat, when some women decided to go out together the only possible place was the beer parlour where they felt unwanted because it was geared to a male clientele.

Fraser Lake does have a women's centre which provides counselling and information as well as simply a place for women and men to meet and visit. The

report says it is used by an average of 325 people a month.

A major problem all these women face is lack of daycare and child-minding services. Most of the women never get a break from their young children. Travelling to larger towns for comparative shopping or services such as medical specialists is difficult because of long distances and poor transportation which necessitate a day-long journey or over night stay.

But the biggest problem would appear, from the Report, to be employment. One resource industry towns, centred around industries such as smelting, mining and lumbering, provide mainly jobs which are non-traditional for women. The Report documents overt sex discrimination in hiring. In Kitimat, 61 of the 2000 hourly paid workers at Alcan are women.

"Mackenzie is not considered to have an unemployment problem. However, there are few jobs for women. We have a local Manpower office which opened in the spring of '76 and they often have over 200 women each month



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looking for work. To give an example of the competition for jobs, there were 115 applicants who wrote the Civil Service exam for a clerk position at the local Post Office and 88 applicants for four cashier jobs at a

supermarket which just opened."

Of available work, much is only part-time. The Report says single women find it difficult to support themselves and as a result many marry very young.

At the November 11-13 conference in Prince George, delegates saw a continuing role for the Northern Women's Task Force although its report was complete.

Emphasising community research, delegates decided that, "an extension of the kind of work that the Northern Women's Task Force has undertaken is essential to increase knowledge and understanding. There is a need for further coordination of women's interests in economic development and for the continued exploration and decision by women involved in research and planning in conferences such as this one.

"At this time it is imperative that the exclusion of women in decisions regarding economic development is stopped and that a basis is laid for full participation in all stages of that process."

Delegates resolved to hold regional and local workshops to:

- educate women on the overall topic of political and economic analysis;
- explore and develop strategies to respond to economic development;
- encourage local women groups to become active in these economic development issues;
- encourage local women's groups to become knowledgeable about the corporations active in their own communities.

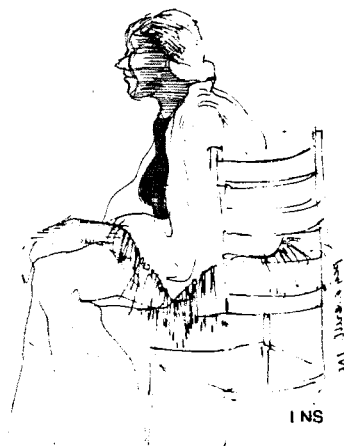
A demand was made for input from women, with the assistance of government funding of educational programs to learn necessary planning skills, in decisions about industrial development, community design, equal job opportunities, water and sewage systems, public transportation, health care, child care and much more. To complement this, a

resolution was made to get government funding for resource personnel to establish and maintain a communications network between women's groups in resource based communities in B.C. and the Yukon.

Stating that "women are tired of being blamed for the state of the economy because they want jobs," delegates saw a need for government and the private sector to create jobs not only based on resource extraction.

In the area of day care, a resolution was passed stating that any new community should have as an essential service 24-hour, seven days a week day care including out-of-school needs, part-time nursery school and child-minding services should be evaluated annually on a local level, delegates decided.

Finally, sharing the concern expressed in the Task Force Report that "unless our experiences are taken into account the development plans of industry and government will continue to deliver programmes that reinforce women's role as marginal,



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dependent and unimportant," delegates moved to establish a Province-wide Task Force, modelled on the Northern Women's Task Force and expanding upon its work. The new Task Force was structured to ensure local representation of women by women.

Group formed to study childrens' services

Some Ottawa citizens are concerned that the recent amalgamation of all services to children in Ontario is simply a cost-saving exercise, foreshadowing things to come.

But, the 35 people attending a meeting sponsored by the Children's Rights Committee of the Civil Liberties Association, National Capital Region Dec. 7 decided to put that fear aside and make the services and quality of care the issue rather than amalgamation itself.

A new Children's Services Division has been created in the

Ontario Ministry of Community and Social Services, combining special services formerly the responsibility of ministries of health services, correctional services and the attorney-general. These include mental health centres, psychiatric units, training schools, foster homes, mental retardation services and daycare centres among others.

The legislation, approved last summer, also set up local committees to take responsibility for intake, placement, monitoring and planning of services. But, it did not say how they would be

structured.

Because Ottawa may be chosen to test the idea of community control, according to CLA staff member Kathy Babcock, the children's rights committee wants to ensure that users of the services have input into planning.

Speaking at the meeting, Aline Akeson of the Ottawa Tenants' Council, stressed the need for more support services for single mothers such as community homes and recreational services for children.

The group agreed, after more than two hours of discussion, that a family approach should be taken to the problems of children. They decided to establish a more formal committee and begin work with children's groups in the city. The committee also plans to hold a large public meeting and smaller sessions with community and tenants groups to find out what needs are and share information.



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U.S. National Women's Conference

National plan for equality ratified

by Amy Chouinard

Women - 20,000 strong - rich and poor, young and old, handicapped, from various ethnic groups and from urban and rural areas across the United States moved into Houston, Texas, for four days last month to ratify a national plan of action promoting equality for women.

Although only about ten per cent of those attending had voting privileges they had all come to attend a historic event: the National Women's Conference.

Most had come to support their voting sisters and to reaffirm and rejuvenate their commitment to an egalitarian society. Some had come to disrupt the proceedings and block progress in women's rights.

Both had voting strength because of the mechanism used to select delegates. Meetings had been convened in every state and territory, and all women over age 16 had been urged to attend. At those meetings, conference delegates had been elected. In some states, anti-feminists who flooded the get-togethers, disregarded the selection guidelines

set out by the presidentially-appointed sponsors of the conference, and chose individuals from their own ranks. In Mississippi, for instance, an all-white delegation was chosen including five men, one of whom declared affiliation with the Ku Klux Klan.

In the end, the reactionaries, mostly from Illinois, Indiana, Ohio, Mississippi, Montana, Utah, and Alabama, might as well have stayed home. They were faced by a well-organized program that stuck to parliamentary procedures and thus curtailed their attack.

Delegates, feminists, and dissidents alike, had received travel expenses and a \$50-a-day living allowance to attend the conference and had been given a mandate to discuss and decide on a 26-point plan of action drawn up by the Commission on the Observance of International Women's Year which underwrote the \$5 million conference costs.

The Commission was hoping to receive support for their 38-page plan so that they could strongly recommend it to President Carter early in 1978. At that time, the



Commission will shut down operations, and the President will have by law up to 120 days to submit recommendations to Congress based on the Commission report.

Knowing this and hoping to speed up the itinerary, some delegates called for unanimous approval of the resolutions, whereas others wanted to introduce amendments even if it meant delays. Many special-interest groups pressed for higher priority in the schema which was ordered alphabetically.

As it worked out, the delegation marched swiftly through the agenda, agreeing in principle with all but one resolution, a proposal to establish a federal

women's department.

According to a conference observer from New York's Coalition of Grass Roots Women, Estela Rodriguez, the federal department was perceived as yet another piece of bureaucracy to muddle the women's movements. She felt the structure would prove unacceptable because the women at the conference were tired of pseudofeminists running the show and not sharing the wealth. She said that the proposal was defeated "because women wanted to work on their own instead of having a bureaucratic structure to handle their struggle."

A substitute resolution was introduced to deal with rights of

minority women, and major amendments to the present welfare plan attacked the Carter administration's welfare policy.

The only resolution agreed upon unanimously was one asking for enforcement of the Federal Equal Credit Opportunity Act of 1974.

The Equal Rights Amendment was supported but not without discussion that led far into the night. Other resolutions considered women's status in the arts and humanities, health services, employment, elected and appointive office, business, international affairs, education, and the media. They also reviewed the special needs of, battered women, abused children, homemakers, offenders, older women, rape victims, lesbians, etc. In all they totalled more than 100 specific activities to end discrimination against women.

While voting participants dispatched the conference's business, thousands of other women were attending skill sessions, lectures on how-to-succeed, and many cultural and athletic events. Special performances celebrating women took place on Friday and Sunday nights, and an all-day film festival was repeated each day.

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For further information, please contact:

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CLC appoints head for women's bureau

OTTAWA (CPA) - The newly-created women's bureau of the Canadian Labour Congress has its first assistant director.

She is Mary Eady, former director of the women's bureau of the Manitoba labour department and no stranger to the trade union movement. In fact, she sees the union movement as one of the most important forums through which to advance women's rights. "There's a certain amount you can do through education and legislation," she said. "But in many cases, women's rights have to be nailed down through collective bargaining." That will be one of the many areas in which Eady will work as the new head of the CLC women's bureau.

One of her top priorities on stepping into the job will be preparing for the national conference of women trade unionists slated for January. "I want to

find out in detail what's going on, consult with people and find out what we can do," she says. To do that, Eady says she will find out what provincial labour federations, CLC-affiliated unions, and labour councils are currently doing in the field of women's rights.

She sees "a major role for the trade union movement" in advancing the cause of women in general and she hopes women trade unionists will work on many issues of community concern. One of the most important things the union movement can do is to look at the situation of unorganized workers, she says, most of whom are women whose rights can be limited through the lack of contracts.

The creation of the women's bureau was approved at the last CLC convention in an effort to broaden labour's role in the struggle for women's rights.

Eady was the first director of

the Manitoba labour department's women's bureau, appointed in 1972. In her position, she developed services and programs to assist women in the labour force, particularly in the field of equality of opportunity.

Sex and politics

LILLE, France (AFP) - The wives of small traders and craftsmen in northern France have threatened a sex strike unless their husbands vote for trade chamber candidates who will back their long fight for equal standing with salaried workers.

A spokesman said the wives would follow the example of Lysistrata, who led Athenian women in a successful "no peace, no bed" revolt in ancient Greece. Citizen, Dec. 7, 1977

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ORGANIZED WORKING WOMEN

Changing status in trade unions

by Deb van der Gracht

Women have traditionally been classified as "cheap or secondary labor" in the work force, Evelyn Armstrong says. But the president of the Toronto-based union women's group, Organized Working Women, says women are starting to work together to change the situation.

Armstrong was in Ottawa Dec. 1 to address a meeting sponsored by the Ottawa Committee for Labour Action, a socialist labour group, on "Women and the Trade Union Movement."

She spoke to about 30 women and 10 men about the changing status of women in trade unions and OWW.

She said the number of women in the work force has accelerated rapidly in the last 20 years and that this has created new challenges for them. "Forty per cent of Canadian women are now in the work force," she said. "They make up 25 per cent of the trade union movement in Canada and that represents an increase of 144 per cent in the last ten years."

"Women have realized that they themselves must lead the fight for equality. They've become increasingly aware of their struggle and they're starting to express their needs."

Armstrong listed equal pay for work of equal value, adequate child care, maternity benefits,

and women's place in union leadership as areas of concern.

She said in the past women have been paid less than men and have been stuck in "job ghettos" or low-paying jobs predominantly filled by women with little or no chance for promotion.

The situation still exists in many areas today. The current strike of the all-female Local 31 of the Steelplate Examiners illustrates these discriminatory practices. There, women who have had two years training for their job examining currency and stocks and bonds make less than almost every male in the company. And they rarely get promoted.

But Armstrong feels women's increased awareness and willingness to voice their concerns, as well as the formation of women's organizations like OWW are already having an effect on the trade union movement. And she regards trade union involvement as a vital stepping stone to full equality for working women.

"They're (trade unions) beginning to realize that this fight must be taken on," she said. "The Canadian Labour Congress set up a committee in 1975 and hired a full-time employee to advise the CLC executive council of the problems of women in the trade union movement. A number of provincial federations of labor also have women's committees. These are positive steps."



Manitoba, British Columbia, and Saskatchewan federations of labor all have women's committees.

OWW was founded in the spring of 1976 to encourage women to become actively involved in unions and to strengthen their position in the trade union movement.

Another aim has been to get the trade union movement more involved in fighting for full equality of women.

OWW is the first trade union women's organization of its kind in Canada. It boasts 150 paying

members and employs one full-time staff member, organizer Deirdre Gallagher.

The group currently receives funding through the Secretary of State department to pay Gallagher's \$19,000 salary. But Armstrong hopes it will become self-funding in the near future.

Most of the 12-member executive's time is spent talking with different labor organizations and governments about OWW policies such as full employment, extended public works programs and equal pay for work of equal value. They have also met with and convinced local unions to set up women's committees. And they form a speaker's pool for interested women's or labor

groups.

In November, the first edition of their bi-monthly newspaper, "Union Woman," was published. It is distributed to all members of OWW free and to union locals on request.

At 53, Armstrong has been involved in the trade union for 31 years.

After finishing grade 13, she started work in Toronto on an assembly line at General Electric, manufacturing fluorescent lights. "Someone said join the union, so I joined," she said — "And within six months I was on the executive."

Armstrong was president of her United Electrical Radio and Machine Workers of America local for 15 years. She worked on the assembly line for 21 years.

She has been a national representative for UE for the last 10 years and is now president of OWW.

Armstrong is not married. "I haven't had time to get married. Guys in my day were looking for a wife to cook and wash dishes for them and I knew I didn't want that even then," she said. "I didn't want to be a housewife."

Armstrong ended her speech with her favorite quotation. It seemed appropriate to her own life as it does to women in the trade union movement in general: "BEHOLD THE TURTLE. She progresses only when she sticks her neck out."

UIC maternity case at Supreme Court

Stella Bliss was fired from Brown Bros. Ford, Vancouver, in January of 1976 because she was pregnant. She applied for maternity benefits from UIC and was denied them. Section 30.1 of the UIC Act demands that women be working at the time of conception. Bliss had been out of work at that time.

Bliss appealed the firing to the B.C. Human Rights Branch and won her job back. She was fired again in March 1977, four days before giving birth to her son. Six days later she was cleared by her doctor as being ready to

work, and had made childcare arrangements. This time she applied for regular benefits from UIC. She was denied regular benefits because Section 46 of the UIC Act decrees that all pregnant workers must wait out the six week post delivery period before being eligible for regular, as opposed to maternity, benefits.

Bliss' union, SORWUC (Service, Office and Retail Workers Union of Canada) and the Vancouver Community Legal Assistance Society (VCLAS) lawyers appealed the rejection, and won. UIC Justice Collier was forced, he said, "to the inescapable

conclusion that the impugned section (Section 46) ... authorizes discrimination by reason of sex."

UIC then appealed Umpire Collier's verdict to the Federal Court of Appeal, which found in UIC's favour.

Vancouver Community Legal Assistance Society lawyers Al McLean and Lynn Smith asked the Federal Court of Appeal for leave to appeal that decision to the Supreme Court of Canada. Leave to appeal was granted. Papers will be filed by December 1st, 1977.

Upon winning leave to appeal, VCLAS and Vancouver Status of

Women launched THE STELLA BLISS APPEAL FUND, with the endorsement of SORWUC. Support for the appeal has already been given by the British Columbia Federation of Women and the B.C. Government Employees' Union.

To date the Fund has raised

over \$400.00 and must raise \$3,000 to cover travel expenses and filing fees. Contributions should be made out to the Vancouver Community Legal Assistance Society, Stella Bliss Fund, and mailed to Vancouver Status of Women, 2029 West 4th Ave., Vancouver, B.C. V6J 1N3.

The heavy travel and accomodation expenses for Stella Bliss' UIC case can be reduced with Upstream readers' help. Most of these costs arise from Bliss' lawyers' need to have a quiet place to prepare for the Supreme Court presentation. The lawyers (one female, one male) will need accomodation for about thirty days. If your house is large enough to put them up [say for a minimum of ten days], this will be a great contribution. If you can help, call Upstream and leave a message. One of the Upstream collective will call you back with details.

Wouldn't it be nice if...

from the Ottawa Citizen

Trustee Dalton McGuinty responded to the appointment of four men to fill principal and vice-principal positions by the Ottawa Board of Education, and the exclusion of women candidates for the jobs by stating:

"I maintained from the outset that to

artificially impose women candidates would be demeaning to women," he said, adding that it is wrong for trustees "to intrude into the busywork of the administration."

McGuinty said the situation may reach the point "where a disproportionate number of women may get important positions," and the board would have to "set up a status of men committee"

Continued from page 1

Today, it's completely different. There is a core of women who are able to completely coordinate the newspaper and know every step in the process. Layout and writing skills have increased and more people are available to train new staff in those areas. We have women in Toronto and Montreal regularly sending us articles so that our

coverage has been able to expand. And, most exciting of all, the printer only has to print because one collective member has learned to do the camera work and is now able to teach others.

From you, we have received ever-increasing support. The decision to take a break is not the first time the subject has been raised. But, we were worried

before that if we stopped we would lose everything. We know now that Upstream has gained enough interest and support that neither readers nor staff will desert if we cease publication until March.

Have a Merry Christmas and a Happy New Year. Keep in touch and we'll come bouncing back soon.

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OBE bypasses qualified women again

by Dorothy Elias

There seemed to be hope for the future of women's equality at an Ottawa Board of Education (OBE) meeting in late November when a motion was presented underlining the need for affirmative action for women in the local educational system.

But in early December the OBE voted to promote four men to fill job-openings in the administration, despite efforts by several trustees to have women appointed to at least two of the positions.

A list of 18 qualified women prepared at the OBE's request to supplement the administration's 5-men, 1-woman list of recommended candidates was available at the time the promotions were voted upon.

The Board's request was made after heated debates on the issue of discriminatory hiring practices within the school system. The result was a November 28 motion which called for a moratorium on promotions until a list of qualified women candidates was presented to the Board for consider-

ation. The motion also pointed out the "special need of the system to at least maintain the present number of women principals while plans to improve the representation of women in positions of responsibility are being developed and introduced."

Two of the four openings within the system were created by women retiring, and the motion attempted to ensure that the number of women administrators already below the average, was not reduced further. In Ottawa, according to OBE trustee Helen Slater, there are eight women

elementary school principals out of a total of 58, and none among the 25 secondary school principals.

Slater, who personally recommended two of the women on the list, said in an interview that the list of 18 names did not include assessments of the candidates, unlike the shorter list of names presented by the administration. Also, she added, the selection criteria used by the administration in their recommendations were not included in the report to the Board.

Slater expressed disappoint-

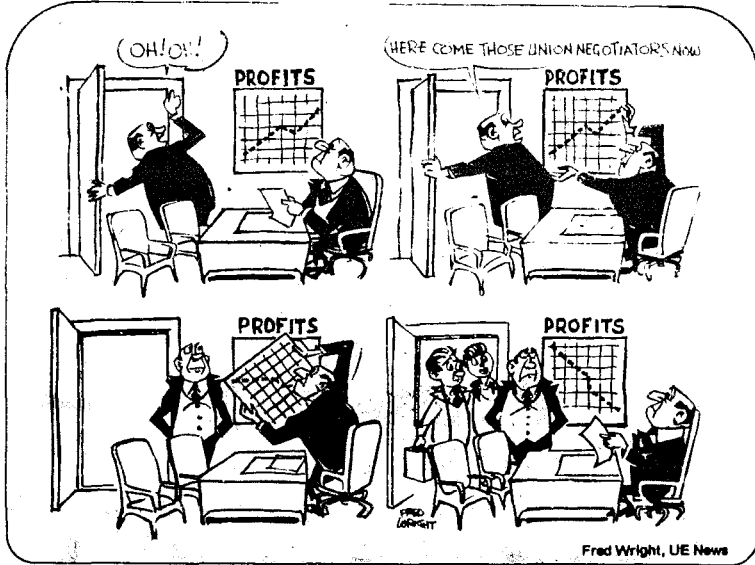
ment with the Board's decision, which was made even though the qualifications of the two women she had proposed were deemed "excellent" by the Director of Education, head of the OBE. Slater also expressed concern about sex-role stereotyping which is fostered in children as a result of a disproportionate number of men in positions of authority compared to the high percentage of women teachers.

Although she felt there was some bias against women in the decision, she also felt that the issue of discrimination had been

brought out and was being looked at. Gradually, she hopes, the number of women in administrative positions will increase as more women are accepted for the principals' certificate course, and as more women come forward to demand an equal share of responsibility.

Two important factors in the gradual change toward equality, concluded Slater, were the "constant questioning of each appointment" by the OBE in the last three years, and the growing concern among women teachers about their own status.

Bank's tactic: wear out union negotiators



VICTORIA (CPA) - Heather McNeil, an officer of the new United Bank Workers Union, says three major Canadian banks are hindering the efforts of the union to get first contracts at 17 BC branches by insisting on negotiating a separate agreement with each branch.

The banks don't really want separate agreement, McNeil charged, but are using the tactic "in an attempt to wear us out by using up all the union's resources during negotiations."

The United Bank Workers, a section of the Service, Office and Retail Workers Union of Canada (SORWUC) is seeking joint bargaining sessions with the regional offices of the banks.

The Bank Workers have been

certified by the Canada Labour Relations Board to represent employees at 17 branches of the Bank of Commerce, the Bank of Montreal and the Bank of Nova Scotia in BC, as well as two Royal Bank branches at Gibson and Melfort in Saskatchewan.

The banks' attempt to negotiate separately with each branch is a reversal of the position they held during certification proceedings last year, when they argued organizing should be done on a regional basis.

The Royal Bank attempted to have the Canada Labour Relations Board overturn the right of the unions for certification at individual branches. But the Labour Relations Board upheld the right to single branch organizing, saying the union "in mustering its strength at one set of negotiations and co-ordinating its bargaining effort, is merely following the experience of unions in other industries."

McNeil said branch by branch certification is simply a bargaining tool, and the union wants to negotiate with the regional offices. But she said the Bank of Commerce, which has four widely-scattered unionized branches, wants the talks to be moved from branch to branch, while the Bank of Montreal prefers to allot a different day for each of its 10 certified branches.

en have been subjective in their sexual expression to the point of suicide."

Toronto prostitutes organize

body rub parlours amounts to legalization and corporate pimping. They state that parlour owners and government "legally" take a large percentage of the women's wages and profit themselves while leaving the laws against the prostitute intact.

The main issue in the right for decriminalization of prostitution, says BEAVER, is economic independence for women. BEA-

ER points out that "wiping out exploitative work means wiping out potential work for women. Cleaning up Yonge Street means putting women in jail, on welfare, and into competition with other women for regular jobs."

Baba Yaga, founder of BEAVER, says, "Since I was a teenager I have been solicited, not only on sleazy streets and in nightclubs are. Small wonder that some of us take advantage of the situation. I always wanted to know, 'Does money objectify sex?' Yes indeed, it does. And if there is anything we need to be more objective about... it's sex. Women

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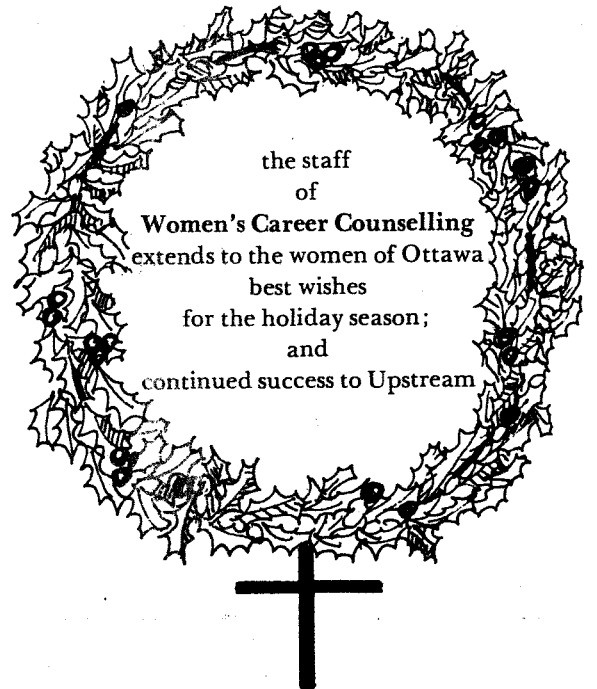
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Female offenders report criticized

by Esther Shannon

In the spring of this year the Report of the National Advisory Committee on the Female Offender (NACFO) was presented to government. Since then, in line with one of the recommendations of the report, a National planning Committee on the Female Offender has been formed to take action on the NACFO recommendations. The Advisory Council on the Status of Women (ACSW) has published an evaluation of the NACFO report, criticizing it for its "soft-line approach to a problem which must be dealt with resolutely."

Elise Rosen, author of the evaluation, states that "it offers little that is original, and where it does it stops short of presenting details about how to act on its own recommendations."

The major recommendation of the NACFO report, and the one which the ACSW feels is pivotal, is closing the Kingston Prison for Women by 1980. In her evaluation Rosen points out that this recommendation is an old one dating back to 1938, four years after the prison was opened. She says that in view of the current economic situation in Canada and the government's fiscal cutbacks it is unrealistic to expect the federal government to spend money on new facilities. She points out that this recommendation has made the immediate future of the prison uncertain, created difficulties for prison administration in attracting staff and has given government an excuse for denying funds to build desperately needed activities centres.

Rosen believes that it will be years before any new federal institution for women inmates will be built in Canada. In view of that, she recommends a serious examination of what can be done to improve the existing facilities at Kingston so that government can get to work on some of the more immediate problems that are facing women in prisons in Canada.

The NACFO report outlines two plans, either one of which the federal government could adopt for use when the Kingston Prison for Women is closed. Rosen's evaluation notes that each of these plans has been suggested in the past, once in 1938 and again in 1969.

Plan one recommends that the federal government retain responsibility for inmates who have been sentenced to two years or more and the provinces retain responsibility for prisoners sentenced to less than two years. Rosen points out that this is already the case.

The second recommendation of Plan one is that the federal government develop small regional facilities for federal inmates, under federal jurisdiction. Rosen says that while this idea sounds good on paper the cost of developing such a system would be prohibitive. Given the number of women offenders in Canada these smaller institutions would house "ridiculously few offenders and could therefore offer very few programs."

According to Rosen the mechanisms for the final three points of Plan one either already exist or could be easily arranged. The points are that the federal government would be able to purchase services from provincial governments for inmates who do not require a "secure" setting, and vice versa; purchases of services would be available between provinces where institutions in another province meet the particular needs of an inmate.

Plan two which Rosen calls economically unfeasible, makes the following recommendations:

1. Each province would assume responsibility for incarceration of women offenders, regardless of their term of imprisonment. Rosen states that this recommendation arouses much opposition because of the inequities inherent in such an arrangement, most notably that women inmates in poorer provinces would be at a disadvantage since these provinces wouldn't be able to provide adequate facilities and programs.

2. Certain provinces would undertake to provide and manage a small institution which would be available for inmates requiring a "secure" setting. Rosen's objections to this idea are that it is again economically unfeasible and these institutions would not be able to provide extensive programs for the women they would house.

3. Provinces would be encouraged to develop a special program and or facilities to meet the needs of a particular inmate population. Rosen objects that this recommendation is vague. She points out that even at Kingston with a prison population of over 100, there is difficulty in creating programs which appeal to a large number of inmates. She says that this problem would be intensified at a smaller institution.

4. A provincial government would be able to purchase services from another provincial government for an inmate requiring a more "secure" setting or to meet the needs of an inmate. This kind of arrange-

ment Rosen suggests, could probably be done under the existing system.

5. Finally, the federal government should re-define its role in terms of financial assistance, coordination of research, standards, and staff training. This, Rosen states, is unclear. She says NACFO should have "delineated the role of the federal government in this respect more clearly". Some points that Rosen feels NACFO missed in its report

was its avoidance of the effects that prison life has on inmates, particularly the way the present system institutionalizes prisoners and leaves them "unable to function in the real world". She feels that it was a "glaring oversight on the part of NACFO not to have dealt with this problem."

Another area which she points out was neglected in the report was the problem of the need for a change in the area of funding. Rosen states that NACFO should have pressed for a change in the

allotment of funds to the Kingston Prison for Women so that it would no longer be based on numbers but on demonstrated need.

Rosen concludes that it is unfortunate that NACFO was largely unable to fulfill its mandate. She concludes her evaluation stating regret that NACFO missed its opportunity to make its report on the female offender "the impetus behind positive changes in the system in favor of the female offender."



Civil Liberties brief charges discrimination

In a draft brief to the National Planning Committee on the female Offender the Civil Liberties Association (CLA) for the National Capital Region has charged that the relatively small number of female offenders in Canada, and the resultant budgetary and logistics problems this causes, have conspired to "create a situation of systematic de facto discrimination against women incarcerated in Canadian prisons."

The CLA states that the real problem now is the federal and provincial governments' hesitation over the best means to correct the problem. The brief

seem to be awaiting some sign of Federal inclination on the matter." Meanwhile women in prison continue to suffer from archaic and inadequate judicial processes and prison facilities.

The CLA recommends that the National Planning Committee on the Female Offender must decide within the next three months to take action on the following long-range plan:

1. a target date must be set for the closing of the federally-run Kingston Prison for Women, preferably 1980.
2. The federal and provincial

governments must begin negotiations on setting binding national standards for delivery of service and rights of prisoners by 1985.

3. The federal government and each of the provinces must begin planning to decrease their joint capacity, since the overwhelming number of crimes committed by women are minor and most women are imprisoned because of their inability to pay fines.

4. The federal government must begin developing sentencing guidelines and community-based alternatives for handling women offenders.

Toronto group forms to protest violence

by Kate Middleton

TORONTO-Women in Toronto have joined together to protest violence against women on an on-going basis. The group, Women Against Violence Against Women (WAVAW), was formed during the week following the November 5 national day of protest on violence against women.

After the main demonstration and march down Yonge Street to city hall on November 5, a group of women went to Cinema 2000 to protest the showing of a "snuff"

film. The film, one of the latest fad in the pornographic world, in which death and sex are linked — features a pregnant woman being knifed in the belly, an actor saying, "that turned me on," and an implied dismemberment of a woman. This film associates sex with violence against women. A WAVAW leaflet states, "Had the victim of 'Snuff' been an animal, the Humane Society would have protested; had the victim been a Jew, B'nai Brith would have protested; but the victim is a woman and the film's insult and incite-

ment to violence against all women is ignored."

Approximately 20 women marched inside the theatre while others protested outside. Three women were arrested and will appear in court in January. The cinema was forced to close for that night.

The next day, Sunday, there was an organized picket outside the theatre with over 200 women being kept away by rows of police six deep. Monday, Tuesday, and Wednesday a picket was maintained while a delega-

tion of women went to city hall to bring the matter before the mayor and council. They were told to go to the province.

On Friday, Remembrance Day, over 300 women marched from the Phyllis Chesler lecture at Convocation Hall, University of Toronto, to Cinema 2000. During the day, at the memorial ceremonies, a group of women placed a memorial wreath at the cenotaph in memory of all the women raped during the wars. Although there were many TV cameras rolling as this happened,

the event received a total media blackout.

"Snuff" was stopped but the actions of the Toronto group continue. Organizing is now going on with suburban and immigrant women. Apparently immigrant women are now being deported from by the government in droves. WAVAW is concentrating on bringing these deportations to light, and to provide solidarity with women who are protesting violence against women. For further information phone (416) 960-3249.

Unemployment hits won Ottawa begins

by Maureen O'Hara

On Thursday, December 8, more than 150 people came together at a public meeting at McNabb Community centre to discuss the unemployment problem in Ottawa and to plan strategies for dealing with what has become for thousands of workers across the country an impossible situation.

The meeting was the first public action organized by the newly formed Ottawa Coalition for Full Employment, one of several organizations of unemployed people springing up in Canada.

Speakers from the coalition discussed the reasons for the high unemployment rate of 8.4 per cent, attitudes toward the unemployed, the position of government in regard to the unemployment problem, and the costs of unemployment to the confidence and respect of the jobless and to organized labour.

People attending broke into smaller groups to discuss strategies and action for bringing problems to the attention of the government, the media and the general public.

In animated discussions that went on for about an hour the different groups came up with about 20 suggestions for immediate action including public demonstrations on Parliament Hill and in front of the Unemployment Insurance Commission buildings, and picketing the homes of government officials who have put the entire blame for spiralling unemployment on the shoulders of its victims.

The coalition demonstrated with laid-off INCO workers from Sudbury on Parliament Hill Tuesday, December 13, and have planned another demonstration in

orate sector.

American multi-national corporations are robbing us of our jobs, he said, sighting examples of ownership like the auto industry in Canada, which is 98 per cent controlled by foreign ownership.

Some short-term suggestions to increase employment were voiced by the speakers including a 30 hour work week with no loss of income; overtime should be banned while workers are unemployed; improved social securities should be demanded; corporate taxes should be increased while personal taxes should be decreased; immediate halts should be put on social service cutbacks; and demands should be made to end the export of profit gained through the exploitation of Canadian workers.

"Employment is a right not a privilege for the people of Canada," Davidson said.

The coalition stressed the need to "give a face to the unemployed in Ottawa," otherwise no one is going to hear about the problem, since media and government disguise and misinterpret the reality.

The federal minister of employment and immigration, Bud Cullen, was reported in the Ottawa Citizen recently as saying that about 95 per cent of the Canadians who want to work are now employed.

"We've been spoiled rotten," he said. "Canadians have been living too high on the hog."

This follows the April advice Prime Minister Pierre Trudeau gave to university students concerned about their job possibilities.

"If you don't like it here ... then find another country ... people who live in a free market system have to take the risks

EMPLOYMENT

WANT

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"We've been spoiled rotten," Cullen said.

"Canadians have been living too high on the hog." Trudeau said, "Find another country."

front of the Unemployment Insurance Commission's office on Cooper Street between 12 and 2:00 pm Friday, December 16.

Other plans include approaching various labour and community groups for support, setting up an office for unemployed people where information about their rights in regard to UIC benefits will be available, and a centre for further organizing.

Speaking at the meeting, former president of the Canadian Union of Postal Workers, Joe Davidson, blamed the government and large corporations for leaving workers without jobs, while telling the public that people who are unemployed don't want to work.

Davidson said government hands over huge grants and tax concessions to large corporations, without insisting that profits be reinvested in the country and consequently money made in Canada leaves the country to be invested in countries where labour can be easily exploited.

He called the situation tragic, when government tells workers they must "tighten their belts" in the national interest, while not risking offending the corp-

that go along with it... My heart doesn't bleed for you in Toronto. Do you think the government should give you a blank cheque and guarantee you a job? ... The shortage of jobs ... means that there is too many of you."

Half of the more than million unemployed in this country are under 24 years old.

Bud Cullen, on the other hand urges jobless young people to be *creative* when looking for work and look for little-known occupations like marine biology. The minister followed this by suggesting, "There are about 1,000 careers that people can do with a pass B.A."

A paper put out by the coalition organizers discusses other myths about employment in Canada. Government statistics regarding unemployment indicate there are about 870,000 unemployed workers and one out of every 12 Canadians who wants to work is unable to.

The coalition paper says these figures tell only part of the story and don't include:

- Dorothy Drinkwater
- those who have given up looking for work because there just are not enough jobs for them;
- mothers of young children who would work if there were suitable child-care

facilities available;

- older women who have raised their children and who have no hope of entering the workforce because there are no jobs for them.

- Native people on reserves who are unemployed;

- welfare recipients who could work if there were more and different kinds of jobs;

- a large number of workers who wanted full-time employment but couldn't find any.

- people doing volunteer work who would prefer to work for wages of jobs were available (mainly women and young people

- students who would rather work (for pay) than study if jobs were available.

- the 200,000 people being trained in various government sponsored programs (for jobs that mostly don't exist).

"... Twice or three times than many people (870,000) would work if jobs were available for them..." the paper states.

In the October issue of *Canadian Forum*, H.L. Robinson explains this "hidden unemployed" segment.

"These hidden unemployed are "hid-

den" because they do not fit the statistical definition of unemployed in the monthly labour force.

He says an additional 500,000 women were not counted in the Statistics Canada figures for the first six months of 1977 of unemployed.

These people had lost or given up their jobs but had not looked for work during the four week period previous to the interview and were put into the category of not seriously looking for work, consequently not considered unemployed.

"Statistics Canada's definition of unemployed left out the many thousands who want to work, who want to work, who looked for work during the four week period before the survey. In 1976 there were an average 455,000 people who had been laid off from their previous jobs but had not quit voluntarily. But they looked for work during the four week period before the survey. Most of them had looked for work in the previous period and the figures make it clear that they gave up because they concluded that there was no work to be found. These 455,000 people are the hidden unemployed of 1977."

EDITORIAL



History's repeating itself again, but women may give it a new twist in 1978.

As usual when the economy takes a turn for the worse, women are under attack. We're the last to be hired and first to be laid off. Essential services such as day care are being taken away from us. Employers won't give one group equal pay because they're scared everyone will want it (gee, we wonder why?). In fact, some politicians have gone so far as to place the blame for unemployment squarely on women's shoulders.

Go back home! they cry. You're nothing but a secondary labour force and don't need to work. When mild persuasion doesn't work, they coerce us by taking away day care centres. And then we can't collect unemployment insurance because, without someone to look after our kids, we're not "ready, willing and able to work."

Well, women don't scare that easily any more. Instead of scuttling quickly away, we're realizing that the right to work and earn a decent living wage applies to us too. And we're organizing to get and keep that right.

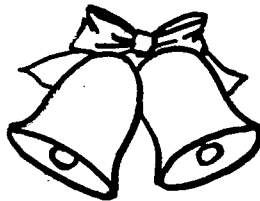
The old year is going out with a bang: women are actively involved in the Ottawa Coalition for Full Employment, making sure our needs are not neglected. Women at the British American Bank Note company are making incredible sacrifices in the fight for equal pay and bringing that issue to the public's and governments' attention. Across Ontario, people are organizing to stop the moratorium on day care centres. Organized Working Women is moving on creating women's committees in union locals. Women in northern B.C. and the Yukon are getting together and demanding consideration in planning of jobs and community services. The list goes on and on.

All we can say now to politicians and employers is "Wake up!" The old analyses and excuses just don't wash. Your economic forecasts and policies can no longer ignore women because we're not going away. We've moved in and we're here to stay.

Happy New Year!

LETTERS

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



Dear Upstream,

I have been reading Upstream since it was first published, silently applauding women like you with the skill and determination to bring issues about women to women, issues that I too feel strongly about.

I have always firmly believed in women helping themselves. During the past ten years I have worked at achieving this for myself and my two daughters, as well as providing support to my women friends and family, whose welfare I was personally interested in. Five years ago I returned to university and am now pursuing graduate studies, my topic being "her-story" — women's social, economic, legal and political position from antiquity to the middle ages. I am filled with admiration for the incredible number of women who have achieved so much in politics, literature, art, philosophy, etc. throughout the ages, often despite overwhelming odds against them, and I have become more and more aware of women's accomplishments today, and how the present women's movement is so unique and yet an end result of the efforts of all the women who have come before us.

The reason I am writing this letter is that Upstream has helped me realize that intellectual support of women's rights is not enough. I have been sitting back and applauding the efforts of other women, but only contributing insofar as my own personal development and that of my daughters was concerned. That surely must be the place to start, but now I see that I must go on from there and turn my intellectual support of other women into 'active' support.

I believe in what you are doing. It's women like you who provide the impetus for women like me to get out and DO something about what we both believe in.

Thank you,

Elizabeth C. Lundy

Dear Upstream,

We are in a time of economic hardship. For some of us the pattern is not new, but for those of us who grew up in the fifties, sixties and seventies the present widespread pressures of economic (and other) survival are unknowns. Such hardship, mind you, has always been a reality for those denied a "good education, opportunities, a good union, etc.;" but all of a sudden we who grew up knowing the system are finding that those paths for getting by are closing. Having qualifications, and even experience no longer guarantees a job; school as something to do for a while is becoming less feasible with fees higher and loans harder to get; unemployment insurance has more stringent regulations and the working time needed to qualify is getting scarcer.

Lured into the passive philosophy that something or someone will take care of us, and faced by the closing jaws of survival, we must realize that our way of life is by force changing. It is a time to reexamine a lot of our values and lifestyles.

We hear such phrases as 'conservative society', 'small is beautiful'. They came out of an area close to the counterculture, and so were not considered by many to be practical, 'valid'. Some of the message is hitting home, now that we face, for example, exorbitant fuel costs and possible fuel shortages — it is touching our lives. A consciousness is beginning to emerge that our standard of living and

much that that implies need to be assessed and perhaps altered. What we must begin to realize and act on is that there is a price to our excessive consumerism, and a price to efficiency and mass production. All of our individual actions have consequences. It's easy to lose sight of that in our anonymous society, but it's an abnegation of responsibility that each of us, as individuals can afford no longer.

This attitude extends to many areas of our lives — the food we eat — where is it grown, does its manufacture exploit the workers, what chemicals does it contain, how necessary is the packaging, how wasteful is it in terms of the resources used to produce it. The money we earn — where does it go when we spend it, who do those expenditures support, do banks invest it in areas we feel are acceptable.

Our jobs — are they supporting institutions or projects that generate 'a product' of societal value, do they exploit others, can we push for change.

The list goes on. Those of us who can afford to ask these questions, or at least some of them, must begin to do so. Power seems pretty remote in the corporate and institutionalized context of our society, and one could argue that the extent of individual power is severely limited. But by making conscious choices about how we use our time and money, we can affect changes. Sometimes it appears that our choice is limited to an array of unattractive options. But by at least choosing the least unattractive and voicing your objections you can work to extend the range of options in the direction of the more attractive. Or you can work towards creating alternatives, on a small level, questioning the consequences all the way.

Pretty preachy, eh? I guess I'm overcome sometimes with the feeling of having no control over things that shape my life, and feeling helpless to change the spiral of craziness. That's why I feel so strongly that we should exercise what freedom we have (and I see our freedoms rapidly fading) to make those conscientious choices, to take some responsibility for personal environments, to do what we can.

All of this has been leading up to looking at a specific case — our consumer habits. This comes to mind at this time of year because most of us spend a lot over the holiday season, and because, no matter how hard you try, the Christmas consumer push is just impossible to avoid.

Only certain people among us have the time, energy and skill to make the gifts we give to people at this time of year. Most of us instead shop for ready made items. It's been a hard year for businesses, and as usual, the first and hardest hit have been the smaller ones. In the sixties the failure rate for small businesses was very small, now it is somewhere around 50%. They do not, as a general rule, have access to the capital that could carry them over rough times: they don't have the money to afford large scale advertising drives to attract customers; they have a limited number of ways to cut costs and still maintain their businesses. Chain stores and larger stores do. And the profits that these larger businesses make often leave the community, and end up in the hands of a handful of individuals, or corporations.

Big stores can and do put smaller ones out of business. They can afford to reduce prices on certain items over the short term (they can absorb the loss and recoup it elsewhere), while smaller stores with a limited range of goods cannot afford the loss of such reductions and therefore cannot compete.

When we go shopping we make choices and the substance of those choices can be something we are consciously aware of. When we are buying a product, or patronizing a store, who are we benefitting?

a collective member

FORUM

Very Christmas and Real Around

"everybody knows this is nowhere" and no this is not going to be one of those depressing existential diatribes. i got a problem (small i's are weird) They handed me this space and said fill it. Fill it, I can't even find the borders of it. So I thought and they suggested (never mind who they are) and eventually we come around to you know Christmas dancing around the fruit cake mix past wondering if anyone will ever know. (actually I just imagine that's the end of the road in that style of life. I've never made a fruitcake, once though i lived with a nut loaf. (is that cheap)(more to the point is it funny)(no) — i got a whole family of brackets, they're going home for Christmas. i'm not and there's another thing about Christmas. Going home for Christmas and do you and do they want you to and do they always want you to. And presto or perhaps some other sophisticated; here we are walking right into angst, take a little shortcut back to just Christmas. Actually I'm supposed to do 8 pages and (i have a blank page it takes 8 pages of typewritten copy to fill one page of tabloid newsprint (yes this is the workshop, would you like to volunteer to do some layout do you write)(does volunteering mean never asking for this).(long awaited period) so i have to admit Christmas does not inspire me.(see i even capitalized unconsciously christmas is sacred, i am not sacred (maybe precious) christmas is holy, christmas is after all A BIG DEAL. Christmas in a very real way makes the world go round (i'm serious) christmas is a very real way of making the world go around. Very Christmas and real around to you no that's not the end of the message. i want to tell you about the time that my mother and i stole the christmas tree on christmas eve. The first time i ever stole a christmas tree i was with my mother (need i remind you that this is a true story) the brackets weren't home that year they had gone on vacation all the postcards they sent from honolulu read () () () () () () the mailman always read them and then asked us really intimate questions about our brackets well fairly intimate questions you can't get too intimate about a bracket. anyway we needed a christmas tree and it was christmas eve (have you ever read the story of the little match girl)(this is a whole matchbox full of surprises/any one of them could start a fire. so we slipped out the back door (are you following this my roommate jean suggested that i could just leave a blank spot on the page box it and write "here you write it" I think i will probably do that eventually — it could be a gift from upStream record your thoughts on christmas send them in hang them on your wall better yet hang them on your christmas tree stuff them in your turkey, wrap your presents in them come on what else could you do with them) anyway back to the back door My mother and i slipped out the back door i don't remember what kind of night it was there was snow but it wasn't snowing. My mother knew a place where you could steal real good christmas trees She did it all the time (what a terrible thing to say)

We just had to walk a block. My mother was a little nervous. I wasn't, i knew that nobody would bust us for stealing a Christmas tree on christmas eve Dec 22 maybe but not on christmas eve. No one was around while i didn't think that we would get busted on christmas eve. i was just as thankful that no one was around. My mother said "no one's around" They were all inside drinking eggnog. Anyone that was outside was outside for one purpose only and that was to steal christmas trees or else to follow the stars we were actually doing a little of both stealing christmas trees with your mother is a little like star following. We found an abandoned christmas tree lot. There weren't many christmas trees. My other has a well developed christmas tree eye though and she quickly spied the best one of the lot. On the way home we went through a back yard and climbed a fence. Don't ask me why but i remember that distinctly. The christmas tree was awkward it couldn't climb fences. Soon after we climbed the fence we arrive home. By that time the christmas tree was feeling more its real self. We set it up in the living room and took it down after the epiphany. Christmas was over.

When i started this piece (i know that would be the logical end of the story and it might be depending on what the situation looks like during layout in the meantime though i have 8 pages, this is page two and besides i have some more christmas stuff to say. when i started this i was going to write a fable about this little girl who loved christmas but i knew i would never make it, i mean the fable was going to be funny and a little acid but nonetheless i could never stuff eight pages of fable through my fingers and onto paper and anyway fables do not inspire me — i actually am very uninspired. i was thinking that what i could do was a little rundown of the characters who work at UpStream that's always good for a few paragraphs and it's real mysterious and even flattering, i am always flattering(?) the real problem with writing about the people at upStream is that i could never do them justice. i mean in truth i couldn't. they know that what i would probably end up doing is mystifying them all out of proportion for example its mystifying that all these people still work at upstream after all this time (i'm different i just got here) they are still there rumor has it that they are going away for a while and that's true but then again its false (that's part of the problem) and anyway there's no reason to doubt that they won't be back, amazing.

Did I ever tell you the story of the Christmas Eve my brother and I slept in the refrigerator box. One Christmas Eve my brother and I slept in a refrigerator box (have you ever tried to sleep in a color T.V. box)

mother had just gotten a new refrigerator for christmas (just your average something she could really identify with) It had come early (that's another drawback to getting refrigerators for christmas they always come early and you always know what they are and some times maybe even most of the time they don't come in boxes just with a ribbon (or something)

The refrigerator box was in the spare room, the refrigerator was in the kitchen. We set up the refrigerator box with blankets, a flashlight, some comic books and some christmas candy (lots of it) Then we went to bed because of course our parents didn't know that we were sleeping in the refrigerator box. After a while we slipped out of bed crept into the hall and began to open the living room door (the spare room was off the living room and it has a door too). My mother said "Is that Santa Claus, dad". Alarmed we sped back to our bed, climbed in and soon fell asleep. When we woke up it was christmas day.

i don't know how much further i can go. i should at least get to the bottom of the page but if i have to go through another paragraph like that one about upStream and all the rest of that stuff that i can't really remember then I'll never make it. I don't have any more Christmas stories that are as cut and dried as the two I've told you. most of the rest of them are pretty ambivalent. not at all the way it should be. actually i can talk about christmas carols and hymns i love hymns and incense and long white and gold robes. all that stuff is so endearing and it lets out so much faith you know. that's the word i was looking for. It creates a real faithful attitude among the sistern (oh god now she's going to talk about that stuff) and brethern (a concession, good god a concession) anyway among those people, women and men (and brackets) faith is in short supply and no wonder. there is not much wrong with christmas it just seems (until the very day it happens), the day starts christmas eve and ends just after depending on when you eat (i eat all the time) it ends after christmas dinner unless you're in love in which case for quite a while it never ends) back to christmas and some quibbling little thought about what it could be or should be like. god knows that's true i don't know what to do about it. i'm sure you don't either.

Maybe we could leave it until the New Year. or most of it or at least as much as possible. So that's it. i have not reached the end of my rope but i am at the end of my limit, very christmas and real around. See you in the New Year. (what a concept). scoop

Secularized Christmas demanding for women

by Hope Cadieux

Few of us today can actually remember a time when Christmas was genuinely and primarily celebrated as a religious event — our childhood Christmases took place after its secularization had already begun or was well underway. The religious element — if there at all — tended to take a back seat to the custom of gift-giving, or rather "gift exchange", and Santa Claus to capture the imagination more than Baby Jesus.

This 'commercialization' of Christmas has been consistently deplored by religious leaders as the exploitation of what is essentially a Christian feast. But is it? Many of the customs commonly associated with Christmas predate Christianity and it must not be forgotten that the commemoration of the birth of Christ was superimposed upon existing fertility rites and seasonal festivities, adding its mythology to an already-rich store of tradition.

All societies have their myths and festivals, and our industrialized one is no exception.

it is therefore not surprising that these, like the Christian ones, found expression through an existing channel. The secularized Christmas is not only an accurate reflection of society's values, it is the perfect vehicle for promoting the ideal behaviour of the person conditioned by and indispensable to our peculiar economic system — the consumer. We spend, use, and destroy, confident that next year will bring us bigger and better things to buy, use, and destroy. An annual orgy of consumerism is both an affirmation of the infinite variety and perfectibility of things



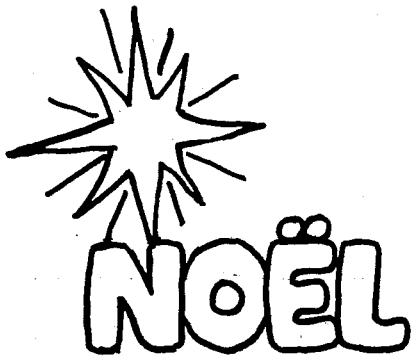
and an act of faith in the system that provides them. If Christmas had not already existed, the industrial complex would have had to invent one.

The Celebration of Affluence, as this secular Christmas might be called, makes tremendous demands on women. Not only does the lion's share of the traditional aspect of the festivities — entertaining, food preparation, etc. — fall as our lot, but we are burdened as well with the responsibility of choosing 'thoughtful', original,

and appropriate gifts for the same relatives and friends year after year at increasing expense. Moreover, we must cope with the inevitable disillusionment of children, whose anticipation has been whipped up to a frenzy by a barrage of advertisements for toys that never fail to disappoint. Little wonder that many women regard the 'season to be jolly' as a nightmare and see December 25 as a deadline rather than an occasion.

A new celebration of Christmas is warranted — one that reflects the values of a conservator-oriented society rather than a growth-oriented society. Our society needs festivals and celebrations more than it needs the novelty from the acquisition of bigger and better things. But these festivals and celebrations must find another — or perhaps even an older — mode of expression, such as the enjoyment of good food and a warm house in the company of friends and family.

Mrs. Santas of the world, unite! Make this Christmas and the next celebrations based on conviviality instead of acquisitions. And, you might find that you enjoy it.



Women Helping Women

Then there's the story of the two prominent status-of-women types lunching in a posh Ottawa eatery. The waiter approached saying "What'll you have to drink, girls?" The two who are, as they put it, "mature and then some", looked at each other in astonishment and then broke into laughter. Puzzled by the outburst, the waiter asked what they found so funny. "Well, we're not girls you see" said one of the two, "We're women." Noncomprehension from the waiter. "It's like this," said the other woman, "How would you feel if we were to call you 'boy'?" This the waiter understood. Drawing himself up indignantly he said, "You can't do that; I'm not black."

For the past few years, the Royal Bank of Canada (of MacLaughlin and Mary

fame), has garnered itself not a little prestige through publication of an economic forecaster called the "Trendicator". This highly accurate report was (surprise) developed by a woman. During the time she worked on it - research, development, production etc. - her name was never allowed to appear on the monthly report to the financial press. Now that she has left the bank, the Trendicator has been taken over by a man. And, guess what, his name appears on the report.

The Royal Bank, by the way, has just issued a newsletter on family life. Very forward of them isn't it? Until you notice that its contents are a reprint of an article dated 1951. Remember 1951, anybody? Women were being forced out of the labour market so that the men back from

the war could take over our jobs. I guess as to what the Royal Bank is planning to recommend to stop unemployment?

In Vancouver, the Department of Immigration and Employment finally has to equal opportunity pressure and women as investigation officers. I know after illegal immigrants and the takes them into some pretty dangerous areas. Some of the female investigation officers have been raped on the job. My colleagues were getting mugged and beaten as a result of the same dangerous conditions. Did the Department require that all officers had to go through self-defense training? No they did not. Instead they made a regulation that no female officer could go out or

without being accompanied by a man. Really.

And here's another from the good folks on immigration. Did you know that if a woman with children emigrates to Canada leaving the children behind, she will not be allowed to enter Canada. If she hides the fact that she has children in her native land, she can be deported as soon as the government finds out she is a mother. The same rules (naturally) do not apply to men.

Many immigrant women in Toronto are employed by the textile industry in the Madison Avenue region. In fact, in one five block area, there are over 10,000 of them. In that whole area, there is no school, no day-care centre and no doctor. Merry Christmas.

10 years for "How to say no"?

A legal opinion prepared for the Ontario Status of Women Council on the film "How To Say No To A Rapist and Survive" is being reviewed by the Ontario Attorney General's office to determine what action (if any) the government will take on the film. The opinion was presented at a meeting of provincial and federal councils on the status of women on November 25. As a result, the meeting unanimously endorsed a resolution condemning the film's use as an educational or crime prevention aid on rape.

The opinion states categorically that by "putting herself in a position where she is saying 'yes' when she really means 'no', a woman who follows the film's advice "can not get charges laid, or if charges are laid, the chances of a conviction are slim."

An OCSW spokesperson said that the opinion was prepared by one of the five top lawyers in Ontario. The lawyer suggests that groups objecting to the film investigate options for prosecuting its users under the federal criminal code. The charges proposed carry penalties of two to ten years imprisonment.

A spokesperson for the Ottawa Committee on the Media said that their group will waste no time in exploring these possibilities. She pointed out that in London, Ontario, the university, school

board, and police had waited until a rape directly attributable to the film's advice occurred before they suspended its use. "I hope we don't have to wait for the same horror-story to occur here before the authorities start acting responsibly."

Elsewhere, the dangers of the film have prompted the North York Library Board to refuse to buy it, the Hamilton Crown Attorney's office to object to it, and the British Columbia Police Commission to reject it for use in that province. The National Action Committee on the Status of Women has submitted a brief to the January 16 meeting of the Council of Ministers of Education of Canada asking them to stop the use of the film in provincial educational institutions.

The Ottawa Committee spokesperson said that now is the time for women to write their MPP's objecting to the film. One of the most frustrating things about fighting the film, she said, was people's feeling that they had to see the film themselves before supporting others' objections to it. "This is nuts," she said, "the groups opposing this film have such incredible stature. If all of us had taken the same attitude before agreeing to oppose the Viet-nam war, the Americans would still be in there!"

The diaphragm: endangered species making a comeback

by Marlene Fish

Overshadowed by the advent of the birth control pill and the IUD, the diaphragm is now regaining old territory in the contraceptive market. Independent research shows the sales of this form of contraception have increased one third over the course of this past year.

For the generations of women from 1890 to 1960, this mechanical device was revered as little less than a miracle. The technique was a first in contraceptive history, enabling females to control their own reproductive destinies.

Until very recently, however, contraceptive kudos went to the innovative methods of the 60s. While the virtues of the new IUDs and the pill were being extolled as contraceptive panacea, the diaphragm faded into the background. The diaphragm was condemned as an antiquated contraption at worst, a complete mystery at best. In defence of the enduring utility of this birth control alternative, I present its case.

The diaphragm is a dome-shaped rubber cup, rising from a metal spring ranging from 55 to 100 mm. in diameter. Used in conjunction with a spermicidal cream or jelly (a must), the device is inserted into the vagina to cover the cervix, in this way functioning as a barrier and death camp to the invading army of spermatozoa. For

this combination to be effective, the diaphragm should stay in place six to eight hours before it is removed after intercourse.

Three main types of diaphragm exist: the arc spring, coil spring, and flat spring. All must be fitted to the individual by a physician and rechecked post-parturition, or after any other significant (10lb.) weight change. Cost ranges from \$2 to \$3.50 for the diaphragm itself, and about \$3 for a tube of cream/jelly (approximately 10 applications).

Effectiveness of the diaphragm/spermicide combination depends on the motivation of the individual. Used properly, the diaphragm has been rated within the range of the IUD - three pregnancies per 100 woman-years of use. Rates for "total usage," however, seem to indicate figures ranging anywhere from 10 to 25 pregnancies per 100 woman years of use.

The current upswing in the number of women using the diaphragm has been the result of many factors. Among them are those directly related to its inherent advantages. The diaphragm is immediately effective, eliminating the necessity to commit oneself to it for a preliminary adjustment phase (as is recommended for both the pill and the IUD). This makes the diaphragm a useful back-up and quick stand-by method.

Another big plus in its favor, and

continued from p.16

I've heard you mention that sometimes you feel really impatient about what you do.

Oh, yes, I had been told by a very famous medium about how I had been chosen as a channel which, really, only substantiated some thoughts I'd had. One never really knows. And so I said, "Well, sometimes I feel quite impatient about this whole thing don't feel deeply fanatic in any way at all." The answer I received at that time was, "This is what makes people accept you, when they realize that you are just ordinary, the same as they are, and that they don't have to be a great believer." Mind you, I don't want to work on someone and she says, "I have no faith and don't believe," I say, "Well, don't worry, I have enough faith in both of us."

Has the medium told you anything else in connection with healing?

Yes: that I'm the one who has been chosen to "split the atom" when I'm working. Now, the way I can interpret that expansion in how I work: sometimes blood pressure will suddenly be controlled, or a temperature will disappear, for example. So I think the only way that that sort of thing can happen on our sphere is if one "splits the atom." It's the only explanation I can think of.

How do you feel about the use of food and vitamins as a healing therapy?

I think it's one of the most important parts of being well. We are only what we eat. The sooner we come to this realization of the body the more hope we have of being well. Our body works like a factory, and it works only on what we put into it. I'm a great believer in using natural food without a lot of additives, using mineral and some vitamins. We are, really, just the same as good soil, and our body should have the same components as good soil. In the Bible it says that God took a handful of clay and breathed on it the breath of life.

probably the most important, is that the diaphragm has not been implicated in any serious side effects whatsoever, throughout its history of close to a century. In the face of serious questioning as to the long term effects of the pill and the IUD, the diaphragm speaks loudly.

At this point in time, thoughts of the diaphragm elicit a grimace from many women who swear at its cumbersome nature, praise from those in the great ranks of females who swear by it, and a puzzled expression from the far too many women who have little knowledge of its

position among contraceptive possibilities. Though the usual murmurings of the coming miracle method can be heard every now and then, I think there still exists some degree of validity to the notion that "though they can put a man on the moon they have not yet developed a recent method of birth control." Well, aside from complaining, something else we can do while waiting for the Contraceptive Messiah is to explore the available birth control alternatives. For those who have yet to experience the Big D - try it, you may even like it!

What is the only difference between us and soil. I feel we could feed our bodies, thinking along those same lines, putting to it what we would put in to make good soil. There is a method known now too of balancing body chemistry, and I think that one of the most important things we can do for ourselves, is to find out where we're at and what we're doing.

Will you tell me about your X-ray vision?

I have been told that I have X-ray vision. Now of course this doesn't mean I just look at you and see right through you. But I do find sometimes working with a person, it's as though something is portrayed to me on a screen, like a television screen in my mind. And apparently I have been right every time I have seen something wrong with a body and described it. I'm not saying it happens all the time, but it has happened many times.

Supposing I came to you with a problem: what would you do for me?

I think first of all I would start out with reflexology. I draw a chart out with the problems I find in the body. I would give you a chart to take home and show you how to work on yourself. But while I'm working I really don't see it. People say, "Oh, my ugly feet, don't I have horrible feet." They don't realize that I'm not seeing feet. I'm working on your body: I see a liver malfunctioning; I see a problem with the adrenals - these are the things that I see. I am working on those points in the feet that relate to a specific organ.

Will these different therapies tie into each other, and they all tie into your abilities wherever they come from.

Yes, it's like a chain, isn't it, each one links with the other in some way or other.

What are the tenets by which you live and work?

"No hurt, no sin, and serve to preserve."

Law For Women

by Shirley Greenberg

Whether you are living with a man or about to get married, you choose how your relationship is structured, that is, who makes the decisions, who owns the property, how the income is shared, who minds the children, who does the cleaning, cooking, laundry. If you do nothing to exercise your right of choice, well, our society and laws will make the contract for you, as they always have.

The ready-made unwritten law that applied to a man and a woman living together, in or out of marriage, is based on traditional assumptions: roles and functions are stereotyped, and women restricted in activity to the role of unpaid domestic. The decision-making (power), the wealth and property, and the status all belong to the man of the house, but the woman basks in his reflected glory. For many women, this is no longer acceptable.

You can make your own law and structure your own relationships with the help of a marriage contract that binds each partner because it is the result of reflection and consent. Such a contract will override existing law if that is the intention of the parties, except for limitations imposed by public policy, and by Ontario's proposed reform laws which will curtail the freedom to make one's own arrangements in the areas of custody of children, possession or ownership of the family home, and the obligation to support the other spouse. (Bill 59, the latest version of a family law reform bill, is before the Legislature now for the third time. But when it will become law is not known.)

If your contract follows Ontario law, it will be valid and legally enforceable, even if it was drawn up outside Ontario and according to the law of another jurisdiction, such as another province. But certain legal formalities must be observed (more on this below).

Draw up the contract in the early stages of your relationship, if possible. The essence of a private law-making exercise is that you are imposing restraints on each other, and from the perspective of personal dynamics, habits are difficult to break once they are entrenched. Better to start off on the right foot from the beginning. How many men ever expected to clean their own toilets? That's what women were for, their mother's behaviour told them. If you are not about to adopt the role of toilet cleaner, better get that clear right from the start.

Another area where clarity is necessary is that of reproduction and child-care. Who will be responsible for contraception? Will each person take turns? If children, then how many? Who is to stay at home once a child is born? Should each parent work half-time and care for the child the other half? Who will find the sitter if one is needed? How many children? And if one proves burdensome, should the contract be re-negotiated after a time? Never forget that all these tasks and burdens were without question assumed to be women's work. Are you willing that they continue to be your work? If you agree to do it, will you do it without compensation?

A contract is always a bargain, in law, and it will not be enforceable if it is not a bargain. In the cohabitation or marriage situation, a bargain exists when the parties each get something of value out of their arrangements. Marriage itself has traditionally been recognized as valuable consideration in law, so that although a married woman without means was without value after marriage, before marriage she was something a husband-to-be would bargain for, and she could set conditions to make the marriage acceptable to her. For this reason, it is still preferable that women set up their marriage contracts prior to marriage. However, as long as something of value is being exchanged, a contract can be entered into anytime. If this element of consideration is absent, then the contract will not have legal force

but it can have moral force. The problem with moral force is that it is only as good as the word of the party who made the agreement. If a dispute arises, it can be used in argument, but only a valid legal contract will be enforceable through the use of state power in the form of legal action in the courts.



Drawing up a contract can also clarify expectations. In an era where expectations of a man and a woman can vary significantly, and where differences are seldom articulated, the exercise of drawing up a contract, which requires thorough discussion of possible points of conflict, can save both parties untold grief later.

A major point, one that should not be forgotten, is that our law now and even after reform does not make a wife a man's equal in terms of ownership of property or distribution of income. If you want equality reflected in property-sharing and income sharing, you *must* have a contract.

However, you should know that the proposed law makes each spouse responsible for the other spouse's debts and for support, and each has a claim for a share of family assets up to half. This claim can be exercised only if and when the marriage breaks down, however, that means that during the currency of the marriage our present system continues, and the non-owning spouse has no share of assets.

Experience suggests that the following topics should be thoroughly discussed, and decisions should be made concerning possible alternatives, and that the results should then be embodied in a written document:

1. expectations and goals of the relationship.
2. duration of the relationship
3. property: ownership and/or control
4. income
5. debts
6. support and living expenses
7. household arrangements
8. personal and interpersonal affairs
9. relationship with others outside the contract relationship
10. children
11. religion
12. provisions in wills, inheritance
13. procedures for changing the contract
14. resolving disagreements
15. penalties for breach of contract
16. dissolution of the contract

This list is not exhaustive and each couple can add (or subtract) items. The subclassification under each of these headings can almost be the subject of a separate contract (for instance, property arrangements can be quite complex), and conceivably a contract can run to 20 or 30 pages or more. But it's your life and your personal identity that you are defining.

LEGAL VALIDITY

The essence of a private contract is that it reflects the terms of the relationship agreed upon willingly by each party, in the belief that they are fair and just and of benefit to him or her. Some freedom is given up but something of benefit is gained in return. Of course, the essential facts

bearing on the contract must be known. Thus full disclosure is essential. If some important information is withheld — as, for example, the assets or property one party owns — that can be the basis for invalidating a contract.

Certain formalities must be observed: the contract must be in writing, must be signed by each party and witnessed, and no coercion should be applied in order to get a signature. To safeguard legal validity, include the following provisions:

1. Describe the identity of each party.
2. Outline the bargain which is the reason for entering into the contract (the "consideration").
3. Make express that the intention of each party is that the contract be legally enforceable.
4. Each party should waive legal rights in favour of provisions in the contract.
5. Provide that any provisions found to be legally unenforceable can be severed without invalidating the rest of the contract.
6. Choose the applicable law. This could be Ontario law or that of any other place, but of course the courts of one province will enforce only those parts of a contract which accord with its own law.
7. Specify conditions for amendment, termination, and cancellation of the whole or any part of the contract.
8. Set out methods of resolving disputes, say by arbitration.
9. Specify that each party has legal capacity, is mentally competent and adult.
10. Make it express that each party has signed freely, in good faith, and with full knowledge of all necessary facts.

DO YOU NEED A LAWYER?

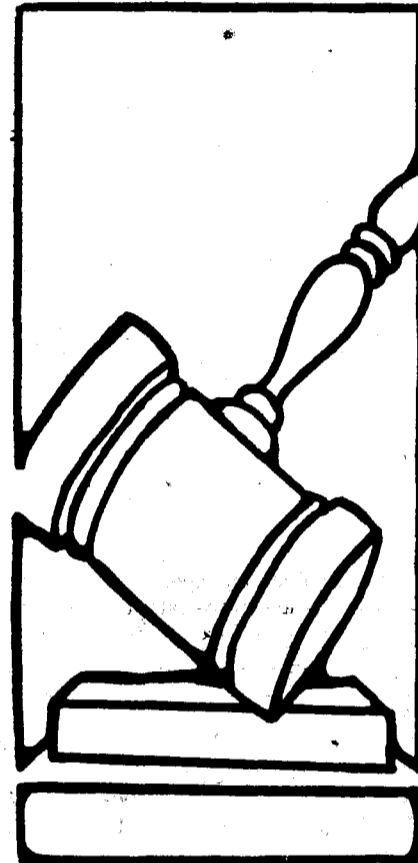
No, you don't have to have the contract drawn up by a lawyer, but if you don't have it checked over by a professional you could be in for some very unpleasant surprises. The basic job of a lawyer is to see that the client's rights are protected, and if the client has suffered a wrong, to ensure that she gets the remedy due to her. But if the language of the contract on which one relies does not give the necessary support, it's game over. And language has special legal meanings. Phrases can be interpreted by a judge quite differently than the laywoman interprets them. A severe problem occurs because of the restricted role of the married woman; the law applicable in the domestic sphere is quite different, based on a different set of assumptions. This is not necessarily unfavourable to women, depending upon your point of view, but the Murdoch case was one of many illustrations of how serious the consequences could be for a woman. Law reform in Ontario is **not** eliminating the problems.

Also, do not ever forget that a marriage contract need not result in an improvement in your status. The use of some marriage contracts in the province of Québec, for example, was to *cut down* the rights of the wife who otherwise at marriage became equal in property. She was still immeasurably better off than any wife in a common law province of Canada, but she got less than she started with. And, further, if you've made a bad bargain, the law won't come to your rescue except in the most severe cases. You are assumed to be competent until proved otherwise, to have the facts and to be able to know and decide what is in your best interests. If you allowed yourself to be duped, well, that's one of the costs of operating in a free society and it's your problem. You bear the consequences.

A lawyer can be of great assistance, but only if she has expertise in this new area and is fully aware of the hazards for women. Independent legal advice is important also, because there are two sides to each question. And do not underrate the skills required to draft contracts.

These have been appreciated and applied for generations in commercial contexts, and one's life and conduct are no less important. And don't forget the economics of domesticity.

Contracts made now, before the law reforms have been implemented in Ontario, will be retroactively validated once the reforms are in effect (if ever). This applies to separation agreements as well as marriage and cohabitation contracts.



BREAKING THE GRIP OF THE PAST

New patterns of behaviour will not be institutionalized without commitment, and an important difference is whether or not such commitment is embodied in a contract. Such a contract can be verbal or written, but only a written contract drawn in accordance with law will be legally enforceable in the case of domestic arrangements.

One could speculate that without such private contracting, new patterns of conduct either won't happen or will happen much more slowly. Remember, it was over hundreds of years that private contracts came to replace feudal bonds, in the context of the industrial revolution. Today, you have an opportunity of testing the efficacy of a domestic contract in your own life. Don't underestimate the social impact of your action, either.

Of assistance to those who rely on a domestic contract is the fact that, in a "free" society, great importance is placed on the system of private contracting. The problem has been that this importance did not extend to the domestic realm, largely because it was assumed that a woman had no role other than to serve men once she married. It has been a struggle, intensifying over the last hundred years, to achieve full contracting capacity for the married woman. Finally, we are on the verge of achieving it as the disabilities that formerly attached to women at marriage die out. But as long as dependency and inequality attach to the married woman, the disabilities will not have disappeared. Fortunately, you can protect yourself through the use of a private contract. And you can hope, should it ever be put to the test, that our judges and courts will extend to these contracts the same importance and care that are now extended to commercial contracts.



On guard!

Louise-Marie LeBlanc, current national champion for women's fencing, lost a tie-breaking barrage to Montreal opponent, Patti Balz, and took only second in the MacMillan Fencing Tournament this month.

At right, she dons her gear, which includes a metallic vest wired for scoring. Upon contact with the spring-loaded tip of the foile, the vest triggers a coloured light and registers a hit. The torso is the only valid target in women's competitions in Canada. At left, LeBlanc demonstrates the skill that has made her national champ. Her next competition is the Ottawa Shields Tournament to be held the third week in February.



Will public schools let girls play soccer?

by Amy Chouinard

Rules forbidding girls in grades 4 to 6 to compete in interschool soccer should be changed, says an Ottawa Public School Athletic Association committee reporting to its parent organization.

The recommendation was one of several in a committee report submitted this month which will be revised and presented to the association's general membership at the annual meeting in May. It was based on findings from two sources—a survey of all member schools about a desegregation experiment under way since September, and consultations on possible physical deterrents.

At present, the OPSAA constitution excludes girls from soccer play at the interschool or "all-star" level. Last year, the policy came under fire when a girl from Glashan School was barred from participating in a game.

The incident aroused public disapproval, and in response, the OPSAA has introduced an experiment to see whether a constitutional change is possible.

This year, the association is allowing boys to participate in all-star throw volleyball and girls to play all-star soccer. Now that the soccer season is complete, the statistics are coming in. They indicate the experiment is encouraging, if not an unqualified success. Several girls made their way into all-star competitions, and many more joined soccer house leagues. Although actual numbers who broke into all-star play were not outstanding, in future it is hoped that more girls will develop skills in house leagues and eventually make a comparable showing.

One problem anticipated in desegregating sports, according to OPSAA president Wil Thurlow, is the "negative effect on the girls' program. The effect that the girl, perhaps—the traditional chauvinistic attitude if you like—would not be able to compete with the boys."

Based on that concern, the number of boys allowed to play all-star throw volleyball was limited to half the team, although no consideration was given to a maximum for girls in team sports. The reason, says committee member Colin Benson, is "we didn't think the girls would take

over the boys' sport." The opposite was a very real concern, according to Benson.

The problem with this sort of logic is that assigning a maximum to boys but not to girls is an insidious way of telling girls they aren't expected to be as good or as interested as the boys. If fewer girls wish to participate in a team sport, the maximum doesn't affect them except to let them know they are expected to be as capable as their male counterparts.

To date, no one is willing to admit that debate on desegregation may be just so much wasted time, anyway due to a

recent Human Rights Commission ruling. The commission found that the Ontario Minor Hockey Association could not legally forbid girls to play on its member teams. The OMHA policy was tested when Gail Cummings of Huntsville, Ontario, was thrown off her team for no reason other than her sex.

Asked what effect the ruling may have on the OPSAA, both Thurlow and Brackenbury said, "I don't know." But, given the OMHA precedent, the OPSAA may find itself embroiled in a losing legal battle if it attempts to enforce the policy.

Sport speculum

by Rose Jones

To pick or not to pick, that is the question—not for guitar playing or basketball strategy, but for skating technique. It is the basis of a rule that women on hockey teams in Ottawa must wear men's skates, not because hockey is a man's sport but because of the picks on women's figure skates.

The bottom pick is considered dangerous because of the way it sticks out—kind of like a sore thumb—which could, in a player scramble at the net, poke an eye out or inflict a deep cut.

You may ask: do the picks make that much difference in skating technique? Yes, they do. There is a big difference, and it's only too apparent when you try to use men's skates after you've been using figure skates.

When using figure skates, you dig the bottom pick into the ice and you push off, sending yourself forward. Essentially, you are using the strength in your ankles as the main power source and your leg muscles as a secondary power source. The skating motion is back and forth. When using men's skates which have no pick, you are forced to push the skate blades to the sides. The muscles in your legs are the main power source and the strength of your ankles is secondary. The motion is out to the sides.

There are advantages to men's

skates. At least when you're going all out, you don't have to worry about tripping on the bottom pick. What you do have to worry about is learning how to stop naturally without having to think about it.


The first time you skate on men's skates you may have to stop yourself by skating into a snowbank, running into someone, or falling down. But there is an easier way.

When skating forward, you must turn both skates sideways at once, and you'll find your stop is accompanied by a cloud of artificial snow—just like the professionals.

When skating backwards, you must put downward pressure on your legs, causing the skates to be pushed out to the sides. The more pressure applied, the quicker you stop. Backwards stopping is tricky and you may find it's the source of your first wipeout on men's skates.

All this information will be useful if you decide to join a women's hockey league, but don't rush out and buy men's skates. You do have two alternatives: you can file the picks off your figure skates, or you can buy tube skates for women, which are simply a white pair of skates with men's blades (not too widely available, unfortunately).

Then you can contact the Canterbury Community Association or Nepean Sportsplex, and officials there will provide further information on teams.



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Dorothy Marshall

Card-carrying healer

by Jean Frances

Dorothy Marshall is a reflexologist. I met her at the Strathmere Growth Centre where she was leading a week-end session in the healing arts. This interview was recorded at her home early in December.

Dorothy, where are you from?

Oh, I've lived in many places; first and foremost, I'm a Canadian.

Can you tell me about your background and your previous work?

First of all, I was trained as a research mathematician, and I worked for a while in that field. But I had always studied music and so I went into the music field. I hold teaching and supervisor's certificates in the music world; I've been an organist and choir director; I was a superintendent with St. John's Ambulance at one point, and a Red Cross nurse in a Polish military hospital. I've done many things through the years — everywhere I've lived I've always studied and worked. This enables one to do many different things.

And in Ottawa you were...?

I am past president of the Business and Professional Women's Association, and I'm at the moment the president of the Reflexology Association of Canada.

Where was it that you really became aware of the therapies that you now use?

I think it was when I was in the Orient. I realized that things were being done in a different way there. Most patients in hospital seemed to have acupuncture, acupressure, massage, reflexology, all sorts of things, and not so much of the drugs and the operation. But now Western doctors are going to the East, and they are bringing some of the Western ways there. But also I find that the Oriental, the Eastern, ways are coming to the West. I hope we will get a good part of their doctrines in this country.

Do you think the Oriental methods are creeping up faster on the West than the Western ones are on the East?

I don't know; I can only hope so!

How long have you been involved in healing?

Most of my life — but perhaps more so during the last five years.

Was there any particular event that got you interested in what you're doing now?

I think all my life I had been interested in natural therapies, but 15 years ago I was very ill myself. I think at such a crisis one comes to a realization that something must be done, that perhaps there's a different pathway.

What did you do about it?

A friend led me to a doctor who dealt in natural therapies, and I followed on from there. He gave me a book to read, taught me about diet, talked to me about vitamins. And then I travelled and learned.

So what you are is a reflexologist?

Yes.

And you also deal in other aspects of healing. What are they?

Oh, I work in about ten different therapies: reflexology, shiatsu, ortho-bionomy, music therapy, colour therapy; we touch on bio-magnetics, photochromotherapy, body chemistry, a few more.

Could you give a very brief description of reflexology and Shiatsu?

Reflexology is a system whereby we handle the feet — we use no instruments, just the hands. It's a natural therapy. It increases circulation and eases body tensions. It reaches the deep, inner nervous system which none of the Western methods seem to get right at. Western methods go from the outside in; Oriental methods go from the inside out. Reflexology works on the reflexes of the hands and feet. Every organ and gland in the body is matched by a small spot on the feet, and we can send stimulation along that energy-line. Reflexology really comes down to being an elimination system in the body, whereas Shiatsu is a pressure system: we force the vein to empty the lactic acid (which is a kind of poison and causes pain) and the artery immediately refills with glycogen, which is your new life-force. Shiatsu uses the conversion system within your own body.

Do you have any hassles with the rest of the medical profession? What's your relationship with them?

Oh, I have many friends in the medical profession. Many different types of doctors send me patients for my therapies. They do their job and I do mine; we all work together.

What about the remunerative aspect of your work?

I'm quite happy with what I earn. Money seems to be adequate, but money is not my primary concern — so many of the people just do not have money. For instance, during the winter I worked on a woman's child and didn't charge her. She had no money, but she always used to come and clear up the sidewalk of ice or shovel a bit of snow for me. One mother did some sewing for me, another did some ironing. We can all do things for each other. I have patients who bring me potatoes and maple syrup and butter and eggs and chickens...

You don't always work physically on a person, do you?

No, I work quite a lot on the mental plane. It may appear that it's physical, but you see it depends upon the patient, on whether or not I can discuss a problem with them.

Can you give an example?

Yes. In a clinic in Boston, a man had been fasting at a retreat, and they were trying to bring his body into a state of remission. He asked me if I would work on him; his blood pressure was very low. I worked on him, using Shiatsu on the mental plane only and brought his blood pressure up — this is without touching the person at

all — and when I had finished, his blood pressure was up to what I would call a low norm. It was just enough to help his poor body recuperate in some way. It broke the situation according to his body chemistry, and that way the end of his fasting — all done without touching the body.

I do show each patient a few things so they can help themselves, not just sit back helplessly and wait. This gives them something positive to do. I believe it changes their mental attitude when patients think they can do something to help themselves. I'm a great believer in a positive attitude, positive thinking, sending out positive rays. Then we get positive feedback. I encourage all patients to think in a positive way and not to claim their diseases — "my bad gall bladder," "my bad stomach"...

Or when I came in and said, "My cold?"

Don't put claims on your diseases! If you can just sometimes put away patients' negative thoughts and try to make them realize how they can change the most negative thing into a positive thing. It is possible; it's a game that you can teach them.

That's complimentary to the way you work: when you visualize people you don't see them getting better, you see them well.

That's right. I never pray for someone to be *getting* better, or for the leg to *improve*, or this sort of thing. I always work on the perfect state.

Can you tell me something about your work with children?

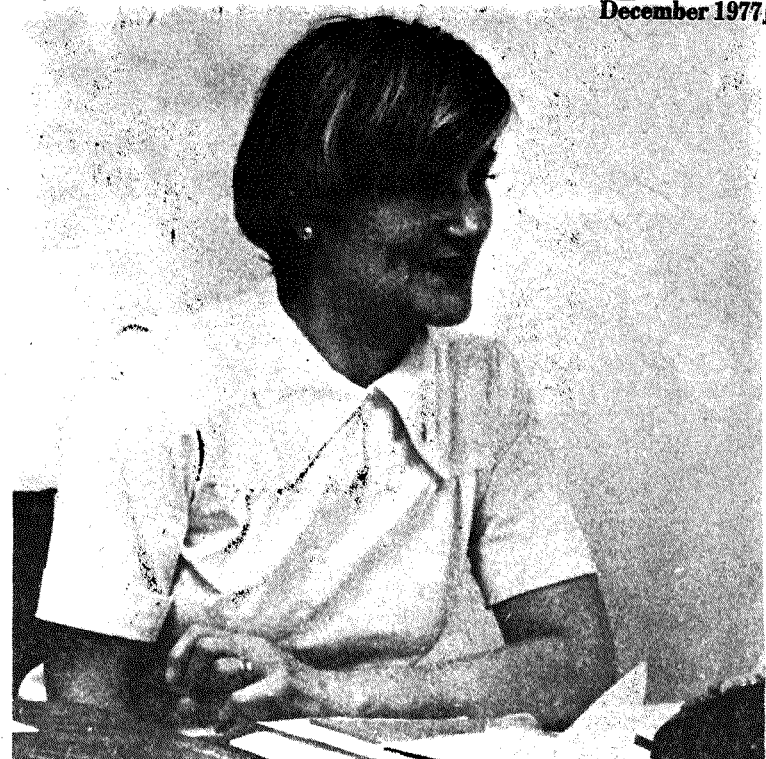
I've done quite a lot of work with brain-damaged children, with children, shall we say, injured, in many different ways. And I have had a lot of success, I feel, using music therapy and color therapy with children. This is something that I really must experiment with on my own, because there is very little written on it and very few people to compare notes with. Every child I have worked on has improved in some way or other. Their co-ordination becomes better, awareness improves, speech improves — many things.

What sort of thing do you do when you use color and music therapy?

If we're going to learn red, or something about red, I'll wear red, ask the mother to wear red, dress the child in red; I'll put red things around the room and ask the child to drink in the color. Music emits sounds that are color waves, and so I put those sounds around the room, and the child responds. Especially if the child has never found a way of knowing color, he or she will accept anything you can give them. Most of us have learned in some way about color, but if we never did it, we're still open. So this is an interesting field, feeding color and sound into a child.

I remember the story you told at Strathmere about the little girl who couldn't remember yellow.

Oh, yes, yes — I had quite a difficult time: she couldn't tell color at all except eventually through music and color therapy. I taught her to recognize red, orange, green, black, and white



Nancy Rudge

(blue is still pink sometimes) but the yellow was very, very difficult.

I have a friend in Toronto, a music and color therapist. She plays the harp. She came to visit, and I didn't tell her any of the problems with the children, I just let her do her work. And so she played while I was working with the little girl, and my friend saw the child's aura. When the little girl was leaving my friend went to the mother and said, "Dress your little girl in yellow. Her aura needs it." So then I realized why she was having such a tough time remembering yellow: it just wasn't part of her being in any way.

This woman who plays the harp — she sees the aura and plays the sounds that correspond to the colors?

If she sees that yellow is missing in the aura, she'll play yellow tones. If you understand music and color you know that every note has a different color and wave length, which children seem to accept.

Children respond very well to music. You can teach them to be giants, you can teach them to be butterflies — or rather, you don't really teach them, it's a natural thing they seem to be able to do. This in turn will gradually give them coordination so they can hit two sticks together or run with their arms and legs working properly.

I understand that you're a card-carrying healer. What does that mean?

In Toronto there's a church organization and when they have — I think it's a minimum of four — "miracles" reported to them, they investigate those miracles. It happened that they were checking on things that had happened through me (and I didn't know, of course), and the next thing I knew I was invited to be one of the registered healers of Canada for the church. (This is quite non-denominational) As one of the healers of the church, I can be called upon at any time to help at healing services, or patients can ask for me to go into hospital to do this work. I carry a small card in case of any difficulty, which gives me the same rights as a minister to see that patient.

You mentioned miracles performed through you. What did you mean by that?

No, no, we don't perform miracles. Some of us seem to be open as channels to give to others, to help them.

Would you give me an example?

Strange little things seem to happen: somebody suddenly gets well when they've asked you to go and see them or touch them or pray for them — and it happens many times. A coincidence is something that happens now and again, so we cannot call it coincidence.

Once I was called in by a woman who asked if I would see her when I was in her city. She came to me just as I was leaving, and it was such a hustle and bustle! I didn't have time to talk to her, to find out what her problems were; anyway, there were so many other people around I didn't want to ask about her private business. So I started with the feet. This is where I'm most accustomed to working. I can find my own balance working from the feet. I discover what is wrong in the body through the feet. And as I worked on her I saw her aura, but it wasn't a very nice one. It was all a muddy, messy, a dirty yellow; an awful-looking colour. And I had the feeling that I had to tear this away from her body. I saw it all around her body, and I tore it, literally tore it, right out of her flesh. And after I had finished that I put a rosy flow all around her; I felt I had to bathe her in rose petals, surround her with the loveliness of rose petals. You know, lovely small, lovely texture, lovely color. And then I surrounded her with the white light of protection (called by some the white light of Christ). And then I heard later that a few days after that she has gone for her tests at the hospital, and she had been told that they couldn't find anything wrong with her. What I didn't know up to that point was that she had been a terminal cancer patient, and she'd been sent home to die.

There are methods of healing used in other countries that are not used here — and we use some things here that are frowned on in other parts of the world. We must all make our own decisions about what we're going to do, which pathway we're going to travel.

How do you feel about being a channel for miracles?

Sometimes it's hard for me to use those words. Things happen. Sometimes I work very fervently with thought and prayer — I work a lot on the mental plane — but I feel really very honored and very privileged. I'm quite prepared to use my life in this way, if it will heal people and get them away from some of their earthly problems.

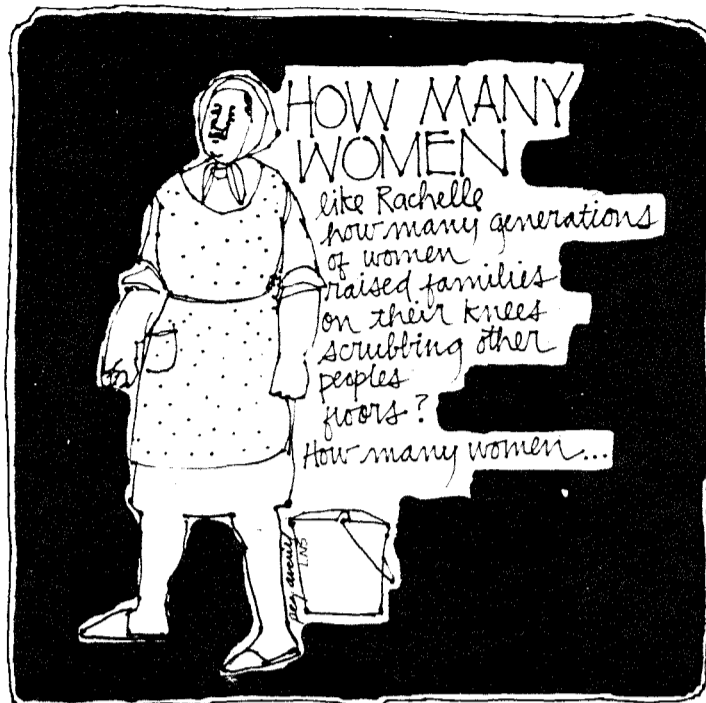
The life of Canada's domestics: 75 years

No.6DraperSt.
TorontoCanada
15thDecember1902.

Dear Ros,

I never thought to find it so hard to write to you but the work is much harder than I thought. Dont listen to those agents they lie to you. Sometimes I do not stop work until 11 at night. That Mr. Brown said how free maids are here well there not and nor is the wages so liberal as they promised being \$10 a month and money for your passage taken out of that. The work is hard for Mrs. Grant has only me to wash and cook and clean and three children to which I would not mind being accustomed but that little Daphne is a monster. They are all cheeky and spoiled too and when she called me button nose Mrs. only smiles and says dont mind it shes only a child, but I do and if I dared I would box her smartly.

We are working hard to prepare for Christmas. There will be 15 to diner but I will not have to do it alone, Mrs. Grant is to get someone to cook and I will serve and wear a frilly cap. She has promised I shall have some of the same dinner. I am gratefull for it is not so in all homes. She has promised me some fabric for a frock too which my Friend Heather has said she will make up for me, and then I shall go out walking on my 1/2 day off with the grocers delivery boy. His name is Thomas and I shall feel very smart. Though all is not good I am lucky for Mrs. Grant is a kind woman and Mr. is very civil not like some who force the girls in the house and one got KILLED for it. She shot him with his own pistol in a drawer and got off too for he'd done it before and it came out at the trial. Toronto is quite exciting though it is very cold and lots of snow but better than the west. Their is a girl at the working girls club who was sent west but she left for it was so lonely, no other house to be seen and no one to talk to but the



letter by Florence Worthington

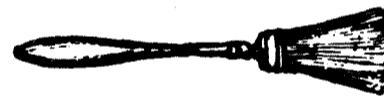
I am a woman, a daughter of Martha, one of those whose business it is to smooth the path of others. My day's work begins at six in the morning and ends any time before twelve at night. All day long I serve and scrub and bake and then wash dishes, polish silver, press clothes until well into the night. I wear a frilly headband that seems like a lead weight on my throbbing temples. My shoes are felt soled and light as gossamer but at times they feel like cast iron. I say "Yes sir," and "Yes Madame" with a pleasant smile, when I feel like screaming and telling the whole shooting match to go to hades... I am tender with little children and I humor their childish whims; my own are in a foster home and indifferently cared for. But I do it all gladly, and I am well satisfied that my meagre wage is enough to pay for the bite that keeps my children alive.

-from a letter by Florence Worthington to the Mail & Empire, Jan. 14, 1934

wife, the maid, I did the homework with the kids, sometimes I'd sleep with them in their bed. I'd cook. I did everythin'. Guys used to come there—her friends. They'd make passes at me. Her father attacked me. Her brother-in-law attacked me--

The husband was always talkin' about sex--He didn't say it in the exact words but he said it. ...I wasn't free to say, "I would like you to leave me alone." ...Domestic work is a hell of a thing."

quoted from *The Immigrants*, Gloria Montero.



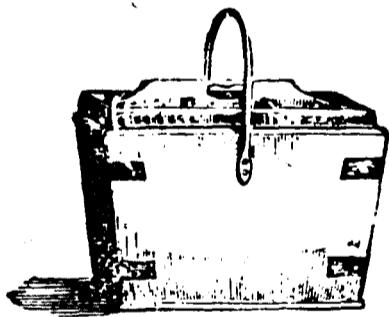
Dusting-Brush

The ideal of domestic service
[from The Archives, Eaton's of Canada Limited]

Domestic service in one form or another has always characterized women's life in Canada. Most domestic workers were unpaid, and were called wives. However, there were always women for whom the wages earned from working in someone else's home constituted their only livelihood; these are the women more usually known as domestics. They constituted an important part of the immigrant wave of the early 20th century. Not only did they provide household help for the comfortably off middle-class woman, but they were seen as possible wives for linely western settlers whose crude lives were perceived as needing the civilizing influence of a woman and children.

As will be seen, the desire for domestic servants did not end with the closing of Canada's open door to immigration just prior to World War I. The first selection which follows is an imaginative reconstruction of domestic service as seen by a pre-World War I English immigrant; the second is an extract from an actual letter sent to the *Mail & Empire* in 1934, the third is taken from an interview between Gloria Montero and a West Indian immigrant within the past few years.

I am indebted to *Women at Work, Ontario 1850-1830* (Canadian Women's Educational press); and Montero, Gloria, *The Immigrants* (Lorimer, 1977) for the extracts below.



Housemaid's Box.

Mrs. Who was not a very talking woman. And 10 to cook for everyday plus the chickens and water to be brought in from a pump outside. She is seeking work in a factory where she may earn up to 3 dollars a week but must pay her own lodging. I shall stop now for I hear them back but write to me. Fancy I shall be 17 in two weeks.

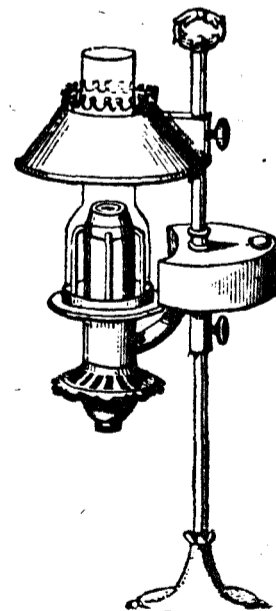
Your Friend
Carol

Domestic Service 1970's

"The second place I worked was terrible... I did go through a lot. I did have to see psychiatrists and all.

I was like the wife in the house I would say... in my mind, I was a slave in the beginnin' because I couldn't get my stay in Canada. I couldn't leave there because I wasn't free to leave there. --I'd get up in the mornin' around 6:30 or sometime 6 o'clock. By 12 o'clock at night I'm still on my feet. Sometimes even later if they had guests. I lived there of course, so if I didn't feel like going anywhere, I didn' go anywhere. And I didn' know anybody for about six months. So I was always just there.

It was a terrible experience because she was very fussy. And I know that when people are fussy it can be a big strain. But she was a very open person which made it very nice. And then for food or anythin' I didn't have any big difficulties. But she depended on me for every single thing. she did nothin'. I did everythin'. I was the



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-

RECORDS

by Kate Middleton

Most of us have grown up under the influence of one woman singer or the other, be it the Andrews Sisters, Billie Holiday, or Joan Baez. A new era of writer/performers has been emerging—the woman-identified performer. The reviews that follow describe the most recent recordings of a few of these women.



Meg Christian, "Face The Music" Olivia Records, 1977

Olivia's and Meg's first album was "I Know You Know". It was Olivia's initial attempt at making women's music available to the public and incorporating women into the recording industry.

Two years later, the attempt has paid off. Not only has Olivia produced eight albums but Meg has also benefitted. "Face The Music" blends more politics into her music. "Rosalind" is a striking comment on racism and lesbianism. It relates Meg's first close relationship with a black woman which broke off when Meg jerked away from her friend's embrace. As she states, "I knew that that aborted embrace, negated all we'd shared."

Joining the politics the music erupts and flows over and around the lyrics. Background vocals by Sweet Honey and the Rock, Linda Tillery, Teresa Trull, Holly Near and more, couple beautifully with Meg's classical guitar.

Cuts such as "Face The Music" and "The Rock Will Wear Away" are bound to become classics. Both combine strong, simple lyrics with light, laughing rhythm.

Treat yourself and friends to this album, available from the Toronto Women's Bookstore or Olivia Records for about \$7.

Willie Tyson, "Debutante" Wise Woman Enterprises, 1977

To quote Ladyslipper Music, in their recent catalogue, "Debutante" may prove to be one of the best-liked albums by feminists. If nothing else, it totally discounts any charges that feminists have no sense of humour; this record is downright funny."

Willie's rich voice mixes into the back-up vocals and piano on "Stealin' Heart" leaving the lyrics standing out as a humorous contradiction to the mood of the piece.



Peggy Seeger's "I'm Gonna Be An Engineer" pops up after "Excerpts From Jackie Daniels." To refresh your memory, here are a few of the lyrics:

*When I was a little girl I
wished I was a boy
I tagged along behind the gang
and wore me corduroy
Everybody thought I only did
it to annoy
But I was gonna be an
engineer*

*I listened to my mother and I
joined the typing pool
I listened to my lover and I put
him through school
If I listen to the boss I'm just a
bloody fool
And an underpaid engineer.*

copyright Peggy Seeger, 1972
Shelter Music

A sultry combination of blues and jazz jaunts "I Got A Feelin'." Again, the lyrics twist and oppose the rest of the composition in a diabolically funny way.

Ending the album is the "Witching Hour," the only "heavy" piece on the album. Eerie guitar riffs slice through the other instruments as Willie sings:

*In the witching hour you come
to your power
You feel it deep inside you, it's
rising, rising
And you think it's a dream un-
til you hear yourself groan
Power to the witch and to the
woman in me.*

copyright Willola Calloway
Tyson [ASCAP] 1977



"Debutante" has been one of the few albums coming from the women's movement to appear in the above-ground press (full-page ads and a review in *Rolling Stone* and other trade journals). Hopefully this will mark a trend in the growing acceptance and popularity of women's music.

Ferron, "Ferron" Lucy Records, 2862 West 22nd Ave., Vancouver B.C. 1977

Ferron is a poet song-writer from the west coast who sounds like a cross between a young Janis Ian ("Society's Child") and Leonard Cohen. This is a low budget album which Ferron recorded in one final 13-hour period in the spring.

Ferron is a very complicated, very sensitive person. According to a recent "Body Politic" interview, "Ferron moves through a world of shifting relationship, angelic and demonic voices, prophetic dreams, terrifying coincidences, transmissions from outer space... Her own shamanistic powers come and go unexpectedly."

She is presently travelling across Canada singing and promoting her album. It is definitely an album. Write to Lucy Records for information on cost.

Lily Tomlin, "On Stage" Arista Records, 1977, about \$7

Here she is, Lily Tomlin, back in vinyl form! The result of her recent off-Broadway appearance at the Biltmore theatre, this album incorporates much of the work she presented in Ottawa last year with the addition of some new characters, particularly "Glenna—A child of the Sixties."

The format of the album is similar to her last album. Both are woven together by similar plays. In the former album, an interviewer tied the album into one cohesive collection of bizarre characters. In "On Stage," Mr. Theater-Goer and the Shopping Bag Lady create a similar effect.

Mr. Theater-Goer arrives at the theater and enters for the performance. The house light dim and then Lily appears as Mrs. Judith Beasley who is speaking on the importance of preserving unnatural resources.

"Lud and Marie meet Dracula's Daughter" is a hilarious "tale of teen-age tyranny." In it a married couple argue over the new type of cake the wife has bought while the daughter periodically (each time "cake" is mentioned) screams from her room. Then the insurance person drops in...

The Shopping Bag Lady and UFO Guy represent two socially-unacceptable yet redeeming characters who are struggling to survive. At the end of the show the Shopping Bag Lady meets Lily at the stage door and coerces her to give her a lift with the same amount of sauciness and charm as the young girl in "Tell Miss Sweeney Goodbye." The resemblance in these two characters is remarkable in its subtlety.

The major portion of the flip side of the album involves "Glenna—A Child of the Sixties." Here all the stereotypes and clichés of the sixties are portrayed through Glenna and her conversations with her friend Jane. Dope, the War, parents, relationships, the women's movement, and finally marriage receive equal doses of Tomlin's genius. Unfortunately, this side suffers from a lack of originality and innovation.

Lily Tomlin is now one of North America's finest comics. She has adopted a style of schizophrenic comedy that has yet to be matched. Where she will go from here is just as much a mystery as her question "What does a chameleon see when it looks into a mirror?" We can only hope the chameleon sees something different each time she looks into that bizarre mirror. Her audience is becoming accustomed to change.

"Show Some Emotion"

by Phoebe Pharoah

"Show Some Emotion" is Joan Armatrading's fourth album, and on it her remarkable talent is formalized and honed to a sophisticated edge by Glyn Johns' arrangements which stop just short of slickness. It is her tightest, most commercial album to date, but half the selections are overproduced, and as in the rest of her work, the album is also over-arranged and over-orchestrated, even if done with polish and clarity. The instrumental backing, especially over-emphasized by David Kemper's frenetic

drumming, does wonders for the execution of mediocrity for an artist who deserves the best. It should as if Armatrading has bought into the British rock and roll scene and forsaken the rhythmic nuances which her Caribbean background would surely have instilled in her. Her forte remains high-powered manipulation of rhythm counterpointed by finely-tuned lyrics. But to my mind, Armatrading and Joni Mitchell share a common problem: they have a superb musical sense, but confuse poetry with lyrics, which results in verbal over-kill. The difference between poetry and lyrics, in this context, has to do with the pauses between the words, or phrasing. The lyricist, the singer, has the advantage of instrumentation to bring out the best in the words. In fact, the best songs in the world are those which can be used by a large variety of musicians and arranged according to the individual's feeling for the song. Both Mitchell and Armatrading are musically sensitive, yet they both seem to have trouble in letting the music stand as a strong partner to their lyrics.

My favourite songs on the album are the simple melodic cuts showcasing the strong, clear har-

monic range of Armatrading's beautiful voice. I wish she would use her voice more often as an instrument to bring out the intensity of her words, as she does in "Woncha Come On Home" in which she accompanies herself on acoustic guitar and thumb piano. On the other hand, she's playing with musicians Georgie Fame on Rhodes and Mel Collins on saxophone, who should be allowed to go to town on their own to bring out every flavour of her material.

The songs "Warm Love" and "Willow" are my own favourites, rich in assonance, rhythm, and repetition. Another gem is "opportunity," amusing musically and in its lyrics:

*He owned a gun
The calibre escaped me
But I noticed
Straight way
It made me itch
Carried an address
With numbers on the back
Bar or iron*

What's that for, she asks, and he answers:

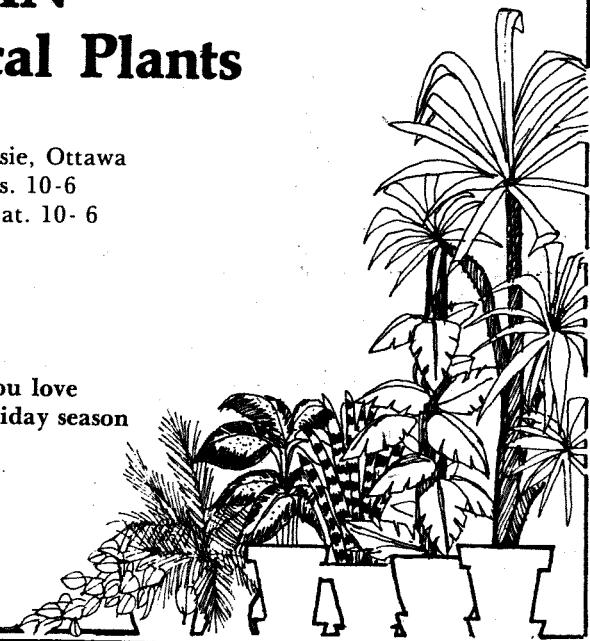
*Opportunity
World wide adventure
Money in the bank.*

Raving fans of Joan Armatrading will be happy to add "Show Some Emotion" to their collection; critics will find it grows with playing.

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When God was a Woman



by Kate Middleton

Ever since the late Elizabeth Gould Davies re-kindled interest in the possibility that ancient matriarchies existed, there has been a great need for a well-researched book to back up her theories. Wait no longer. **When God Was A Woman** is a meticulously-researched study of the ancient matriarchal clans archeologists and historians have been ignoring in their quest for answers in the riddle of humanity.

Stone began her research as an assistant professor in sculpture and art history with a deep interest in archeology and ancient religion. In the ten years of research that went into this book she visited many ancient sites and museums of the Near and Middle East. Her book represents "the story, archeologically documented, of the most ancient of religions, the religion of the Goddess, and the role this ancient worship played in Judeo-Christian attitudes toward women."

In her studies Stone discovered that Ashtoreth, the pagan deity of the Old Testament, was actually Astarte, the woman god known as Innin, Innanna, Nana, Nut, Anat, Anahita, Istar, Isis, Au Set, Ishara, Asherah, Ash-tart, Attoret, Attar, and Hathor. Her cult flourished in the Near and Middle East years before Abraham. By using existing theories and the observations of previous researchers, Stone expanded her investigation into an exciting theory.

For years it has been argued that matrilineal and matrilocal customs have had little effect on the status of women in various societies. This argument, of course, has been based upon observations made in the context of an on-going patriarchal culture, in which the status of women is low. Stone theorizes that matrilineal and matrilocal customs do indeed have some effect in a society where women are the undisputed leaders of the society. In fact, in a few of the societies Stone studied, male cohorts of the female ruler were often replaced when their virility came into question — an interesting parallel to the ill-fated wives of Henry VIII.

Stone traces the worship of the Goddess, and finds overwhelming proof of its existence in Ethiopia, Egypt, Sumer, Elam, Babylon, Anatolia, Crete, and Greece. She states, "The religion of the Goddess and a female kinship system were closely intertwined in many parts of the near East."

The repeated imagery of the Goddess, her male cohort, and the symbols of her power, the snake and the lion, occur frequently in the archeological remains of these ancient civilizations. Then, after a series of migration by northern people, the Mesolithic and Neolithic groups, another image appears, the storm god, "high on a mountain, blazing with the light of fire and lightning. These patriarchs from the north greatly affected the southern matriarchies. There seems to be a definite link between the Hebrew god, who appeared to Moses on the mountain, and the Indo-European god. As time went by, the status of the cohort changed and he began to assume more and more power until the northern invaders had completely assimilated or destroyed the Goddess-worshipping societies.

Stone carefully focusses on the Judeo-Christian records dealing with the annihilation of the Goddess-worshippers. It seems that a significant portion of the battles and religious conflicts instigated by the wandering "men of God" were against these women-led societies. The Adam and Eve myth, in particular, is dissected to expose its role in the conditioning of the early Hebrew tribes who sometimes leaned toward the worship of the Goddess, to the displeasure of the highest Hebrew caste, the Levites.

Accompanying the main text of this excellent work are date charts and an extensive bibliography. This book is required reading for anyone interested in the worship of the Goddess and in basic religious studies. John Biram, and associate of Robert Graves, states, "**When God Was A Woman** collects and evaluates the evidence supporting this theme in a way which is clear, conscientious, educative, and prophetic." Prophetic, heh? Hmm!



Livres Commoners' Books
432 Rideau (at Chapel)
OTTAWA'S BOOKSTORE/PRINTER/PUBLISHER

A POETRY READING

JANUARY 18, 8:00 p.m.

Carleton University Women's Centre

any women interested in reading
contact Mary Beale at C.U.W.C. 231-3779

BOOKS

Each year, more and more people eagerly await the arrival of the women's almanacs and calendars produced by various women's groups across the country. The following examples are just a sampling of the works available.

Everywoman's Almanac 1978, Appointment Calendar and Handbook.

The Women's Press, Toronto

The Everyday collective of the Women's Press met once a week for the past year to put out this latest edition of their almanac.

The general theme this year concerns the economic plight of women. As the introduction states, in this time of austerity and cut-backs, "women become familiar scapegoats." Each month focusses on different facets of this economic web women are tangled in.

January, for example, deals with the problems of younger women, their dreams and aspirations. As Lisa, age 13, states, "I'm sorry this writing about me is so messy, but there is so much about me."

The other months discuss houseworkers, Québécoises, women in Africa, advertising, physical disabilities, waitresses, farm women, athletics, the aged, child care and clerical, service, and saleswomen.

The almanac is well-designed, pocket-sized, and very rugged, with a list of women's referral centres and a brief questionnaire in the back. Available from the Ottawa Women's Centre and local bookstores.

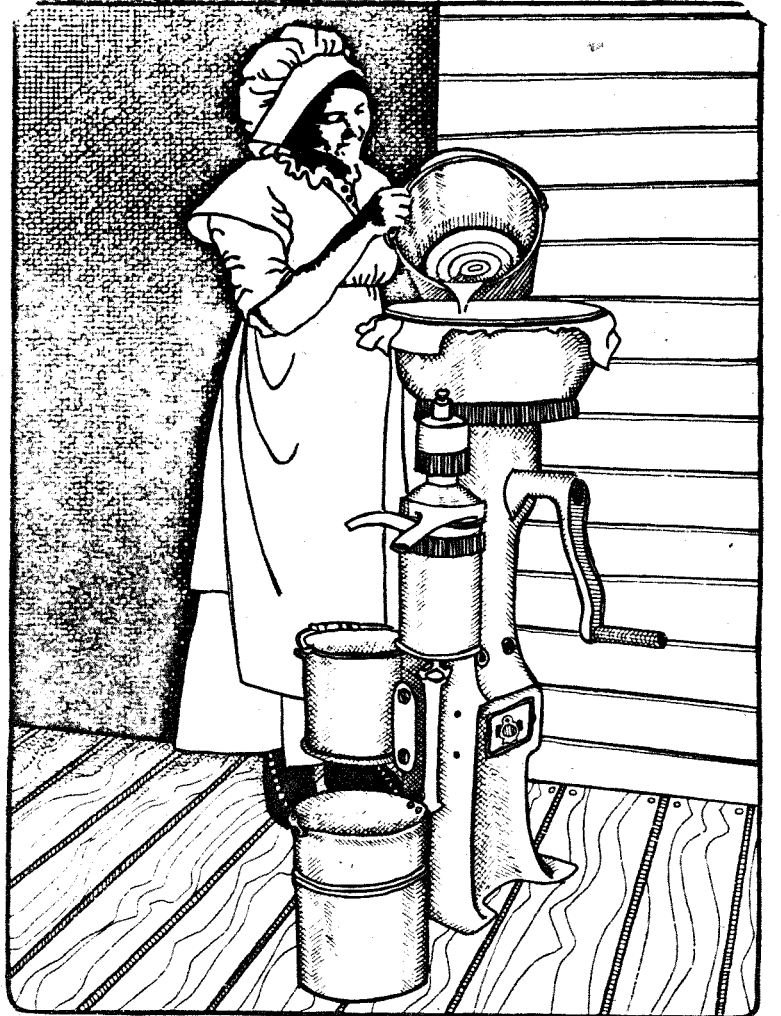
Herstory 1978, The Saskatoon Women's Calendar Collective
Gray's Publishing, Sidney, B.C.
\$4.95

To quote the collective, "This calendar represents 8,760 yours and every one of them is ours, to fill with our pleasure, to define our choices, to transform with our power."

Durable spiral-bound pages open to reveal a week's activities at-a-glance, containing various quotations, moon cycles, and important herstorical events alongside a full-page biography.

This year, women such as Jane Rule, Lotta Dempsey, Liona Boyd, and Alice Munro grace the pages. Also appearing are short, informative pieces on rape, the Old Woman — a Nootka legend, and "Our Story" information on this year's collective.

The calendar has a double purpose: it also serves as an archival source of information on Canadian women, complete with index. Previous calendars are available from the collective for anyone wishing more information on notable Canadian women. A very practical gift, now selling at some local bookstores and the Toronto Women's Bookstore, 85 Harbord Street, Toronto.



Poetic chronicle

Salt and Yeast, selected poems
by Gert Beadle
Northern Woman Journal, 316
Bay Street, Thunder Bay, Ont.

"A poetic chronicle of a woman's half-century on earth,"

Finally it has arrived! For the past three years Gert has been delighting audiences with her poetry. Now her collection of over 40 years of growth and pain has been collected in this attractive edition put out by the Thunder Bay Sisterhood, women actively working in the north-western region of Ontario for the benefit of the women there.

As the introduction states, "For years she (Gert) was looking for strength in a protector and finding it in herself."

Through back-woods survival, church affiliation, working in a hospital, constantly reacting, we see Gert come alive in her poems in much the same way as audiences come alive when she reads.

Everyone who has heard Gert read has their favorite poems. They come from her in the most expansive and delightful manner. As she states herself, "Jupiter rides my mind like a broomstick, dropping images around, spilling words upon the ground, faster than my pen can pick them up."

This book would make a fantastic stocking stuffer for all your friends. Rarely has such a collection of poems sprung so generously from one so deserving of recognition. Available from the Northern Woman Journal.

BOOKS

Dorothy O'Connell

CHICLET GOMEZ

Here, in response to many requests, are 27 unforgettable stories of Chiclet, Tillie and their friends, including Fat Freddy Fernandez, King Kong, Mrs. Grocholski, Linda, Poison Ivy, Father Florian and all the others. Many of these tales have already reached thousands of fans on the CBC. Others are new. All show the warmth and wit which make Dorothy O'Connell one of Canada's best humourists. \$4.95

Wayne Cheveldayoff

THE BUSINESS PAGE

How to read it for profit, politics and peace of mind.

The Business Page is a practical guide to the Canadian economy for the non-expert. The first important book of 1978 — readable, authoritative, up-to-date. It should be read by everyone with an interest in business and the economy. \$15

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understanding men's liberation

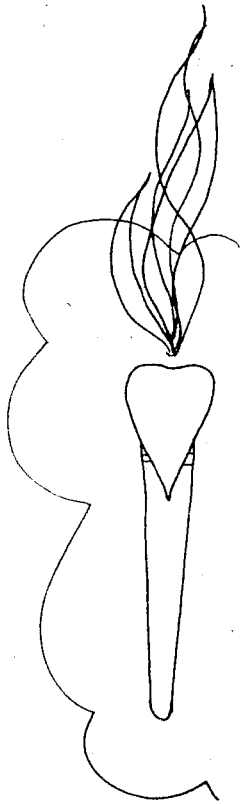
Three circles
Lie on your palm
You're a new born juggler
With a lot of plans
And its hard to ride a unicycle
And its hard to steal a train
And its hard to listen to a slave
Without running past the words
"Sick and tired
Cold and wet
And hungry for some solitude
Or some strong hammer
To break my hands"

Esther Shannon

LITERARY

graphics by Karen Philipp

wild birds 2



From an airport in yet another city
your call rushes into my bed this morning
unexpectedly
touching the nerve which misses you
sharp edged like a country and western twang

In my own community a friend's house has burned;
Armstrading spinning on the stereo,
the phone fell off its hook and melted down into itself
to forward no messages,
no hint of the evacuation

Rain pours day after day as arc number two looms in the horizon.
The first red bleeding fall leaves strain against the turbulence
as November comes early this year in a shock of
disappearance,
a breathtaking absence of colour.

Past the torch free manifesto I was reading
I saw you holding your torch high for me.

In the olympics of time honoured poses
your lips blazed like the eternal flame
with words I was shocked to hear
Is such passion dangerous in this day and age?
Your sweet calling a dagger in my heart?

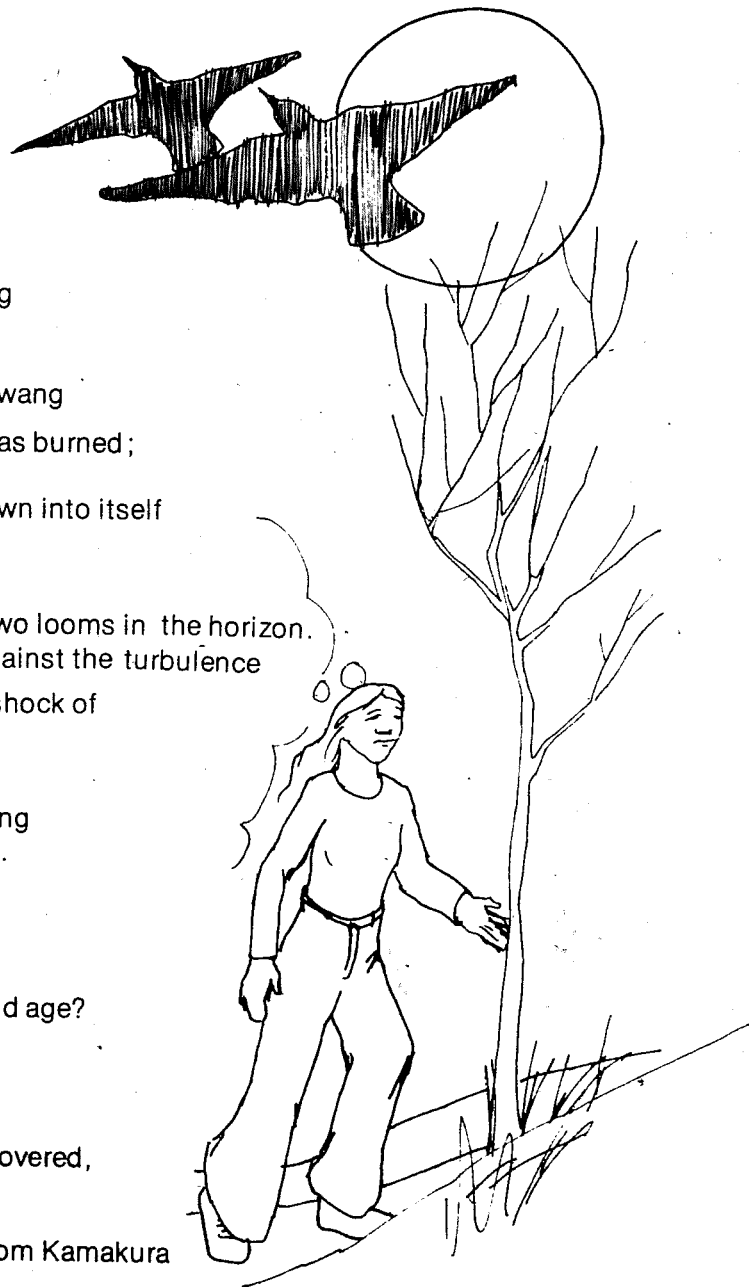
Ostriches fly from my legs
to bury their awkward eyes,
not realizing they have already been discovered,
followed and recorded.

It is said in Buddhism that the journey from Kamakura
to Kyoto
takes twelve days.
If you travel for but eleven days and cease on the
twelfth,
how can you view the moon over the capital?

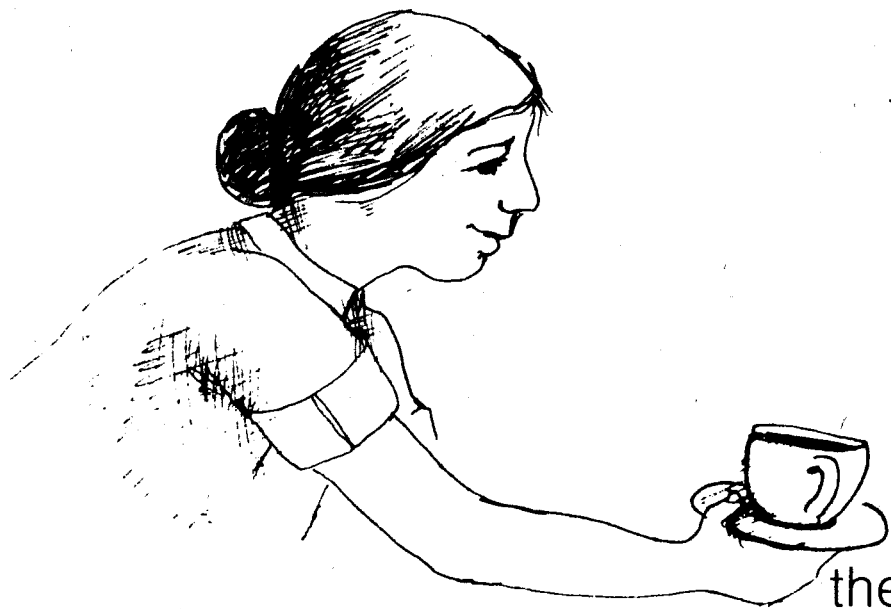
Moonflower.

A foot is pointed. A journey is beginning.
A thousand mile journey beginning with a single step.

Alexa DeWiel



Y
Philipps



the
portugese
employee



quiescent
the ultimate in control
waiting
saying nothing
to alert
the guardians
of fate
muscles in a state of perpetual
readiness
alert for sounds

MOVE!
the time has arrived
we must rise
we who wait
we who move
in night scenes
in time
in space
we the watchers
have seen enough
there is time enough
to fulfill
to fulfill
waiting is full.

wanda



All day she works
At the thankless job
Of serving others food,
Till her mind goes numb
At thought of steak and coffee cups,
And coming home and waking up.

But every night
When she returns, tired and alone,
To her neat and spotless room,
She feels expectant, glad and reassured.
She lives on borrowed time;
And borrowed pleasure, potent to the touch.

She eats, reads her ancient Bible dutifully,
And then prepares herself for bed.
Already the sordid memories of the day
Are sifted through her head,
And she is lost in calm white sheets,
Waiting for the inevitable wine,
The bread, and sweet communion of the saints.

And there's no way for her to comprehend
the foolishness of what she sees.
Christians and martyrs, all alike,
Conspire in their false forms,
Have come to claim her self-deluding mind;
Materialized as friends
And lovers in her bitter loneliness..

She doesn't realize it would be easier
If she could lie and ponder all alone
The wonder of her blessedness,
Without those spectre proofs who tell
Of what might be, unless, unless.

While nights grow longer and more bleak,
And days are dimming earlier,
And one fine morning,
She'll wake up to discover snow,
What will she have to show?
For all the summers that have passed so long
ago.

Slowly she beds down for the cold,
Intoxicated by what might have been,
And thoughts of sunny landscapes, sunlit glow;
Across the oceans of an age
When life was young,
And days were olive-green and dappled gold.

She doesn't know: how could she know?
Those days are memories to some extent;
They cannot ultimately prove
Her grounded virtue for posterity,
As slow but sure the season
Her grounded virtue for posterity,
As slow but sure the season's growing old,
And days and nights could still be dappled gold.

Emily Jane Nunn

Ms. Muffet fights back



by Rosanna Desmeules

In my quest for non-sexist children's literature to review for this article, my first stop was the Boys and Girls Department of the main branch of the public library (after all, a \$.10 children's library card is a lot cheaper than buying books and makes a great socking stuffer). To my surprise, the library has already compiled and collected a number of bibliographies of allegedly non-sexist children's books, and these lists can be seen, upon request, at the information desk in the children's department, although I understand that the library branches do not necessarily provide the same service. One of these bibliographies, called "Little Miss Muffet Fights Back," caught my eyes, and Mrs. Pearl Wilner of the Children's Section kindly helped me to locate seven randomly-selected books from this list among the library's holdings. The Little Miss Muffet in the illustration on the cover of this bibliography is considerably less hostile than the character I have drawn for this article, but I think that my rendition more accurately reflects my feelings about the books included in the bibliography and about children's literature in general.

Apparently the only qualification a book has to have to be listed in "Little Miss Muffet Fights Back" is a female protagonist, but for me this is not enough. In my opinion, non-sexist literature must also avoid traditional sexual stereotyping, particularly the sort of pap that was fed to us in the forties and fifties, and consequently, of the seven books I selected, I can really only recommend three, all for older children, and those three are far from perfect.

Books for children 8 and over

The best of the lot, in my judgement, was Louise Fitzhugh's *Harriet the Spy* (New York, Harper and Row, 1964). Apparently this book really shocked the critics when it came out; they either loved it or hated it. I loved it, especially its unusual juvenile characters. Although the adults tend to follow traditional roles, eleven-year-old Harriet wants to become a writer when she grows up, and her best friend, Janie, has a chemistry set with which she makes explosives and plans one day to blow up the world. Harriet's other close friend, Sport, would like to be a baseball player when he grows up, but at the moment he is busy cooking and keeping house and managing the budget for his father, a starving novelist, whose wife "went away and has all the money." All the characters, the minor adult ones as well as the juveniles, are beautifully drawn, with great depth and often unconventional attributes, i.e., Harriet's mathematically-inclined

mother, and Mr. Harrison Withers, one of the people Harriet routinely spies on, who makes birdcages and keeps 25 cats, a pastime generally assigned to elderly ladies. The vitality of these characters gives the novel great impact and makes it seem intensely real and compelling.

The plot revolves around Harriet's notebook, in which she records her perceptive and painfully truthful observations about her friends and the others she deliberately spies upon as part of her preparations for becoming a writer. When her classmates find and read her notebook and decide to vent their hurt feelings by ostracizing Harriet, she retaliates by **doing** mean things instead of just writing them—her solution to the childhood problem of what to do when your peer group rejects you. Harriet's dilemma is resolved in a most satisfactory manner, but I am not going to give away the ending, because that would make it less fun for people who might want to read the book with their children.

Louise Fitzhugh has written at least one other novel, *The Long Secret*, about one of Harriet's classmates, which I would not hesitate to read solely on the merits of this one.

For children who like adventure stories, there is Arthur Ransome's *Swallows and Amazons* (London, Jonathan Cape, 1930). Because of its publication date, this novel was definitely a dark horse, and I expected very little from it. At worst, I was afraid it might be one of those dreadful, futuristic, after-the-holocaust tales set in a female-dominated society, where some enlightened, 20th-century, male time-traveller comes along and proves to everybody that men are just as good as women and deserve to be treated equally. This sort of thing always makes me rage. There never seems to be any question that men are equal, but why is it so blasted hard to demonstrate the reverse?

Anyway, thank god, *Swallows and Amazons* is a delightful story about six British children, four girls and two boys of varying ages, camping and sailing and waging war against each other (two or the girls against the others) and finding treasure and attacking pirates and generally having all sorts of adventures. Although traditional role models are again fairly well-established among the adults, distinctions in ability and performance among the children are based on age rather than sex. All the girls fish, swim, sail, fight, row, have knives, make decisions, and participate in the adventures. The two Amazons are even better sailors than Captain John of the Swallows, who does not consider it unmanly to admire their skill. John and his brother also assist their sisters to maintenance their camp, although most of the cooking is done by the oldest girl, Susan. However, even though Susan likes cooking, her mother tells her that, if she wants to go on liking it, she should "take my advice and make the others do the washing up." Rather an enlightened attitude for a male author in 1930, isn't it? Also, I should point out that all work in this story, whether traditionally male or female, is recognized as equally necessary and important and worth doing.

Actually, the female characters in the story are more interesting and better developed than the boys and men, particularly the Swallow children's mother and the youngest Swallow sister, Titty (I know, cringe, but obviously it couldn't have had those implications in 1930). The Swallows' mother, although a minor character, exhibits exceptional sympathy and understanding and, in spite of having had five children, whom she is raising largely by herself because her husband is in the navy, she is perfectly capable of rowing all around the lake and knows all about sailing and camping and tent-design and other non-domestic subjects. She is also sensitive enough to enter into the spirit of her children's fantasies, especially Titty's. Of all the children, Titty is the one who really embodies a sense of adventure. Several episodes revolve around Titty: she is the one who wins the war (single-handedly), overhears the burglars, finds the treasure, and strikes the enemy's flag. She is also the most thoughtful, introspective, and imaginative of the children, and she is not afraid of anything, not even snakes or thunderstorms. None of the girls are fearful types, and, even if they were, they wouldn't admit it. I find this rather a refreshing change from the way little girls are often characterized in more recent novels.

I think the faults of this book should be overlooked in view of its many merits and its somewhat advanced age. It should be possible to explain to a child that almost fifty years ago it would have been expected that John and Roger would go to sea when they grew up and that the others would not, although nowadays Susan and Titty and the Amazons could join the navy too, if they wanted. In a lot of ways this book alarms me, because certain aspects of it are so much more positive than what we see in later children's literature. As early as 1900 we had brave and independent Dorothy in *The Wizard of Oz*, but we really seem to have regressed since then, and that is upsetting!

Happily, there are at least eleven other novels in the Swallows and Amazons series, and Mrs. Wilner reports that older children of both sexes who enjoy adventure stories have been known to read right through them. For parents who might be reading to children, there is a pleasing sense of nostalgia and some typically British emphasis on justice and fair play that is also a positive value.

Mrs. Wilner also informed me that children who like fantasy often read their way straight through Mary Norton's *Borrowers* series. The first book, *The Borrowers* (New York, Harcourt and Brace, 1952), introduces the tiny, pixy-like creature who inhabit odd nooks and crannies of old English houses and are responsible for the continual disappearance of things like safety pins, needles, pencils, matches, and anything else that happens to be inexplicably missing. Since Borrowers tend to mimic humans, the Borrower mother and father are predictably sex-stereotyped, but their daughter Arriety breaks the pattern, first by taking up her father's profes-

sion of "borrowing" (but only because he doesn't have a son) and later befriending a "human bean," an event unprecedented in Borrower history. This novel won the Carnegie Medal for the outstanding children's book of 1952 and is notable for its imaginative treatment of the intimate details of Borrower life.



A paperback I have come across in my own reading, *Dragonsong* by Anne McCaffrey (New York, Bantam Books, 1976), presents an even better picture of the struggles and frustrations of a talented young girl trying to break into a previously male-dominated profession. This is a science-fiction novel set on a planet where dragons are an intelligent species who have formed an alliance with the human settlers and always play a large part in the stories, of which this is the third in a series. I wouldn't recommend the first two for children because of the sexual scenes, nothing offensive, but I think there's plenty of time for that.

The one library book for this age group that I didn't particularly like was *Moon Eyes*, by Josephine Poole. The story deals with the battle between a witch and a girl named Kate for the soul of Kate's little brother, but exactly what Kate does to defeat the witch is never made clear, at least not to me. Besides that, the climax hinges on the little boy's decision to order the witch's familiar out of the house, some thing he can only do because the property is entailed, a fact which seems to make Kate's actions entirely superfluous, as far as I can see.

Books for younger children

Let's get the library books out of the way first, because I didn't like any of them. In *Zeez*, a nasty, misanthropic fairy is finally befriended by a little girl named Pandora; in *Diana and the Rhinoceros*, a girl named Diana devotes her entire life to the care and feeding of a rhinoceros, which seems to me to be a step down from the care and feeding of a family, because the rhinoceros doesn't give a thing in return; and in *One Morning in Maine*, a very little girl loses her first tooth and gets a chocolate ice cream cone in answer to her wish. None of these books presents any variation whatsoever from traditional social and sexual stereotyping, and the plots aren't too exciting either.

Consequently, for younger children, I would recommend the publications of the Toronto Women's Press, which is attempting to provide "non-sexist books which present other, more positive models for boys and girls; girls who show initiative, imagination and self-reliance; and boys and girls together who react to the problems of everyday life with confidence, resourcefulness and cooperation." Their paperback editions

are very cheap, and even though they may be available in the library, it wouldn't hurt to buy them for Christmas presents, because most little children enjoy reading the same book over and over again whenever the spirit moves them. Although I only mention four books, there are many more.

In Rosemary Allinson's *The Travels of Ms. Beaver*, Beaver leaves her home and family in Belwood, Ontario, to see the world, beginning with Toronto, where she dams up the stream in Riverdale Park. She is subsequently arrested for making a lake without a license, but at the urging of all the Toronto residents who have benefited from her creation, the lake is legalized, and Beaver is set free and becomes the official life guard. After some time she has another attack of wanderlust and sets off again to see the rest of the world. This is a charming and amusing little story, and Ms. Beaver does everything that Mr. Beaver would have done under the same circumstances.

The comments on the next three books are taken from the Women's Press brochure, because I haven't had time to track down the books themselves. I would imagine, from the accuracy of the blurb on *Ms. Beaver*, that they can be trusted.



Beverly Allinson's *Mandy and the Flying Map*, besides being appealing to children, helps to teach them the concepts of scale and of home, neighborhood, and town.

She Shoots! She Scores! by Heather Kellerhals-Stewart, is about a girl named Hilary who likes to play hockey; this seems like a timely little book in view of the present controversy about women and The Great Canadian Game.

In *Fresh Fish... and Chips*, by Jan Andrews, parental roles are reversed, and the father stays home and cooks potatoes for supper, while the mother goes out to catch fish and ends up with a variety of exotic sea creatures.

In conclusion, I would like to stress that, since controlled research projects have demonstrated beyond a doubt that the way characters are portrayed in children's literature does have a definite effect on the attitudes and behaviour of juvenile readers, it is important to choose children's books with great care. And read them first yourself—don't rely on preselected bibliographies of non-sexist literature until you have sampled their recommendations and are certain that they measure up to the standards that you have set for your own child.

dory's kitchen

by Dory Preston

In the winter holiday season most of us like to have a celebration meal of some sort, a satisfying, life-giving affair without the bloat of the traditional holiday suppers. So rather than just talking about it, I am going to offer a winter feast to warm the cockles of the heart and which will be kind to the pocket-book in our holiday season.

When your guests come in from the cold serve them

Hot Spiced Apple Cider

48 oz. cider
2 cinnamon sticks
6 whole cloves
slices of orange and lemon.

Try warming mixed nuts in the shell for a pleasant change.

Hors-d'oeuvres

pieces of fresh raw vegetables, like cauliflower or broccoli, sweet red pepper, mushrooms, carrot sticks.

Dip

1 cup sour cream
1 cup yogurt
crumbled blue cheese, or chopped dill, chives, parsley, or curry powder.

Zucchini-Mushroom Quiche

pastry:

3 cups whole wheat pastry flour
1 cup unrefined vegetable oil
1/4 tsp. sea salt
up to 1/2 cup cold water

(yields 3 pastry shells).

filling: (for one pie)

2 cups milk or cream, scalded
3 eggs beaten into milk
1/8 tsp. white pepper
dash of nutmeg sprinkled in pie shell
1 to 1 1/2 cup grated swiss or gruyere cheese
1 to 1 1/2 cups thinly sliced zucchini and mushrooms

Bake at 375° for 35-40 minutes.
Garnish with wedges of tomatoes.

Delicious Baked Yams

4 large yams, baked

scrape out meat, chop, and put in a greased pan.

1 cup chopped, roasted almonds

mix with yams, sprinkle with 1/2 tsp. salt
mix 3 tbsps unrefined corn oil with 1/4 cup honey

Bake in a 375° oven for 15 or 20 minutes, sprinkle with roasted sunflower and sesame seeds. (Roast nuts and seeds in a dry cast-iron fry pan over medium heat, stirring with a wooden spoon).

Beets In Orange Sauce

1 lb. beets, cooked, peeled, and diced

Sauce:

mix in a saucepan:
1/4 tsp. salt and
4 tps. arrowroot or cornstarch

Add:

1/4 cup water
1/4 cup orange juice
1 1/2 tbsps. honey

Cook—stirring all the time over medium heat. Reduce heat and add:

2 tbsps. lemon juice
grated rind from 1 orange
4 tps. butter or margarine.

Add:

Add diced beets, mix and serve garnished with parsley and an orange twist.



Log Cake

4 eggs, separated
2 tps. lemon juice
1 lemon rind, grated
1 cup date sugar (recipe follows)
1 scant cup whole wheat pastry flour
pinch of salt

Beat egg yolks and add lemon juice and rind, then sugar and flour. Fold in stiffly-beaten egg whites. Grease a cookie sheet with sides, using a piece of brown paper cut to fit the pan. Turn batter into pan and bake at 375° for 15 to 20 minutes.

Allow this to cool until manageable, remove from pan leaving paper on, roll up and let stand until cold.

Unroll and spread with 1 1/2 cups prune puree (recipe follows). Roll and place on platter seam side down. Smother with whipped cream sweetened with honey and sprinkle with carob chips.

Date Sugar

1/2 cup dates
1/2 cup water

Bring to a boil and mix and mash until thick and smooth.

Prune Puree

Soak dried prunes in water for 2 days. Remove pits and blend, or mash until smooth. An optional addition: 1/8 tsp. powdered cardamom.

garnet hazard



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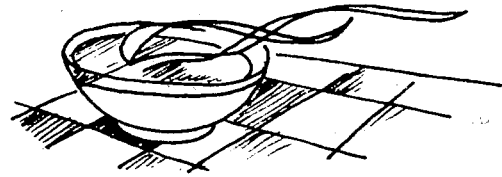
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CURRENTLY

Dec. 17

The Ottawa Women's Centre has a Winter Solstice Celebration with Rita McNeil at the Sandy Hill Community Centre—9:00-1:00a.m. 250 Somerset Street East.

Dec. 26

The 18th annual Boxing Day Blood Donor Clinic is held 10am to 5 pm at the RA centre, 2451 Riverside DRIVE. For free transportation call 232-1158.

Dec. 27

Towne Cinema presents Lumière, written and directed by Jeanne Moreau, France 1976. Showings at 7:30 and 9:30.

Jan. 18

Carleton University Women's Centre is holding a reading of poetry and prose by local artists. If you are interested in reading your work, call 231-3779 and leave a message for Mary B. Room 504, Unicentre, 8 p.m.

Jan. 9-20

Carleton University Women's Centre is sponsoring an exhibition of photographs by Ottawa photographer Lis Allison. Room 504 Unicentre, 10:30-4:30, 231-3779

Jan. 30-Feb. 10

Carleton University Women's Centre is sponsoring an exhibition of weavings by Ottawa artist Ann Donovan. Room 504, Unicentre, 10:30-4:30, 231-3779

Feb. 4

Ottawa U. Women's Centre sponsors a conference on Women and Morality—Philosophical and Legal Perspectives. For more info, call 231-6853

needed

Fridges and stoves in any condition for Algonquin's appliance repair course. Repaired items will be donated to people in need. 725-7548.

Out of the Closets

Gays of Ottawa presents a half-hour cable TV program every fourth Thursday. Topics and times vary. For more info, call 238-1717.

Canadian Mothercraft of Ottawa-Carleton. The next series of Prepared Childbirth classes will start the week of January 9th, 1978. Couples expecting their baby in March, 1978 or later may choose a regular two month program or a two-phase schedule of classes. Professionals conduct classes in the eight locations in Ottawa. For detailed information and to register please call 233-5605 or come to 450 MacLaren (corner of Kent).

For Children

National Museum of Natural Sciences offers English and French presentations, films, games and crafts, Feb. 14, 15, 996-3102.

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

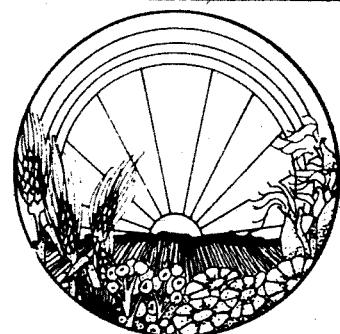
Penguin Players offers Fantasy, a Yuletide Treat, a play written by Grade 5 to 8 students. Performances at The Space Behind, Dec. 21 to 23, 26-30. Tickets \$2.50. For more information and reservations call 233-9281.

Dec. 27, 28, 29. Christmas Science Lectures are presented by the University of Ottawa, suitable for children 10 and over. Free admission. On the 27th and 28th at 2:30 pm and on the 29th at 2 pm, all offered at Marion Hall, 356 Nicholas Street.

Dec. 28—A special holiday program arranged by the NCC is offered for children from 9 to 12. The topic is Beaver Habitat in Winter and snowshoes are provided. Participants must reserve. Call 828-3620.

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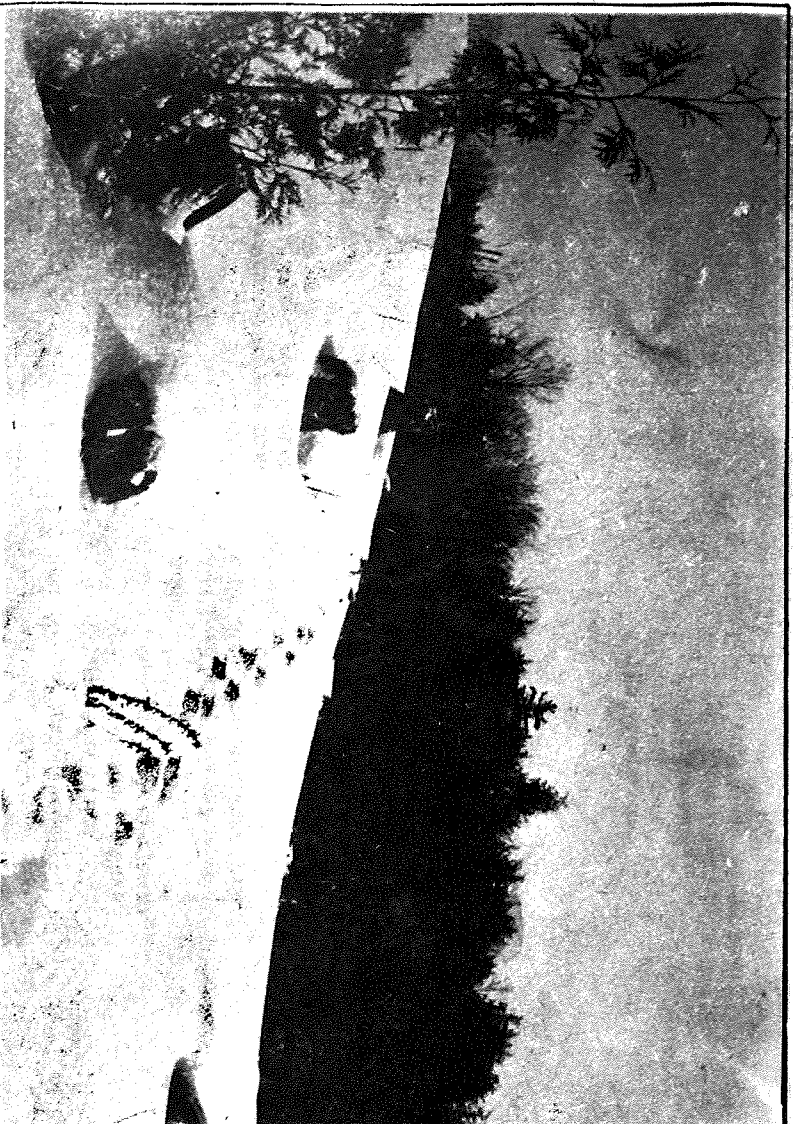
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